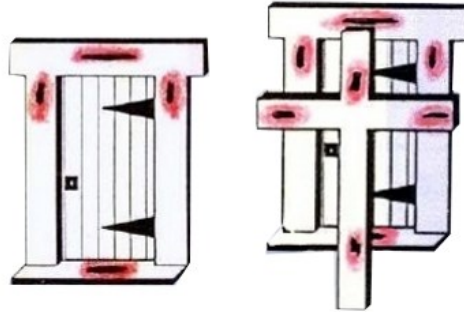

(a) PASSEVER HAGGADAH
(FOR CHRISTIANS)

2023



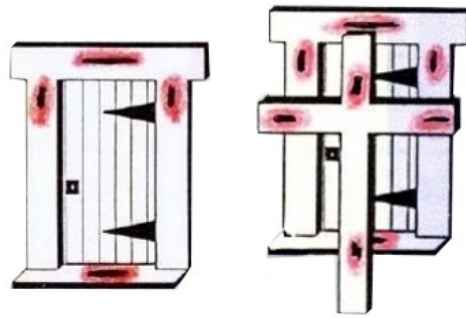
(a) Passover Haggadah (for Christians)

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Foreword



“when I see the blood, I will pass over (וְפָסַחְתִּי) you” –Exodus 12:13.

Romans 1:16 For I-am not ashamed-of the good-news [εὐαγγέλιον *euaggelion*]; for it-is (the) power-of-God with-reference-to salvation to-everyone trusting, both to-Jew first and to-Greek.

To the Jew first: Shalom!

Again this year, 2023, for our Orthodox, Conservative, Reform and secular Jewish friends I am inserting at the beginning of our Haggadah something old for them to read anew as they search out Scriptural Gems hidden from them by Rabbinical Judaism: Isaiah 53, with Isaiah 6:5. There's been no physical Temple or Sanctuary since 70 A.D. Talmud @Yoma tells us that for 40 years before the Temple's destruction, that little crimson strap didn't turn white, showing that the period sacrifices were ineffectual. Thus since 70 A.D. till today there is no more temple sacrifice, thus no more forgiveness of sin via the Mosaic Covenant and Levitical priesthood as prescribed by the Torah. So what happened around 30A.D. (70-40=30) at Passover? *The crucifixion of Yeshua!* And over 500 witnesses in the New Testament/Brit Chadashah writings (all Jewish writers, by the way) still testify that he stood again out of the dead. And the Messiah Yeshua is readily seen through the Hebrew Scriptures if you are sincerely looking...may we all have clear vision!

Isaiah 53 (Stone Tanach)

1Who would have believed our report, and to whom was the arm of the Lord revealed?

2And he came up like a sapling before it, and like a root from dry ground, he had neither form nor comeliness; and we saw him that he had no appearance. Now shall we desire him?

א מִי הָאֱמִין לְשִׁמְעֵתָנוּ וּזְרוֹעַ יְהוָה
עַל־מִי נִגְלְתָה:
ב וַיַּעַל כַּיּוֹנָק לְפָנָיו וְכַשְׂרָשׁ מְאֹרֶץ
צִיָּה לֹא־תֵאָדָר לוֹ וְלֹא הָגֵד וְנִרְאָהוּ
וְלֹא־מְרֹאֶה וְנִתְמַדְּהוּ:

3Despised and rejected by men, a **man** of pains and accustomed to illness, and as one who hides **his** face from us, despised and **we held him** of no account.

4Indeed, **he bore our illnesses, and our pains—he carried them**, yet we accounted **him** as plagued, smitten by **God** and oppressed.

5But **he** was pained because of our transgressions, crushed because of our iniquities; the chastisement of our welfare was upon **him**, and with **his** wound we were healed.

6We all went astray like sheep, we have turned, each one on his way, and the Lord accepted **his** prayers for the iniquity of all of us.

7**He** was oppressed, and **he** was afflicted, yet **he** would not open **his** mouth; like a lamb to the slaughter **he** would be brought, and like a ewe that is mute before her shearers, and **he** would not open **his** mouth.

8From imprisonment and from judgment **he** is taken, and **his** generation who shall tell? For **he** was cut off from the land of the living; because of the transgression of my people, a plague befell them.

9And **he** gave **his** grave to the wicked, and to the wealthy with **his** kinds of death, because **he** committed no violence, and there was no deceit in **his** mouth.

10And the Lord wished to crush **him**, He made **him** ill; if **his** soul makes itself restitution, **he** shall see children, **he** shall prolong **his** days, and **God's** purpose shall prosper in **his** hand.

11From the toil of **his** soul **he** would see, **he** would be satisfied; with **his** knowledge **My servant** would vindicate the just for many, and their iniquities **he** would bear.

12Therefore, I will allot **him** a portion in public, and with the strong **he** shall share plunder, because **he** poured out **his** soul to death, and with transgressors **he** was counted; and **he bore the sin** of many, and **interceded** for the transgressors.

ג נבזה ונתדל אישים איש מכאבות וידוע חלי וכמסתר פנים ממנו נבזה ולא חשבהו:

ד אכן חליו הוא נשא ומכאביו סבלם ואנחנו חשבהו נגיע מכה אלהים ומענה:

ה והוא מחלל מפשענו מדכא מעונותינו מוסר שלומנו עליו ובחברתו נרפא־לנו:

ו כלנו כצאן תעינו איש לדרכו פגינו ויהיה הפגיע בו את עון כלנו:

ז נגש והוא נענה ולא יפתח־פיו כשה לטבח יכל וכרחל לפני גזיה גאלמה ולא יפתח פיו:

ח מעצר וממשפט לקח ואת־דורו מי ישוחח כי נגזר מארץ חיים מפשע עמי נגע למו:

ט ויתן את־רשעים קברו ואת־עשיר במתיו על לא־חמס עשה ולא מרמה בפיו:

י ויהיה חפץ ופאו החלי אם־תשים אשם נפשו יראה זרע יאריד ימים ותפץ יהיה בידו יצליח:

יא מעמל נפשו יראה ישבע בדעתו יצדיק צדיק עבדי לרבים ועונתם הוא יסבל:

יב לכן אחלק־לו ברים ואת־עצומים יחלק שלל תחת אשר הערה למות נפשו ואת־פשעים נמנה והוא חטא־רבים נשא ולפשעים יפגיע:

Isaiah 53 could not speak of Isaiah or the nation of Israel as this “servant” since Isaiah himself clearly states:

"I am a man of unclean lips, and I live among a people of unclean lips" - Isaiah. 6:5

Unlike Isaiah and Israel, **The Lord's Servant is righteous righteous: יצדיק צדיק עבדי**

Leviticus 17:11 "For the soul of the flesh is in the blood; and **I have given** (YHVH gave - past tense) **it to you upon the altar to make atonement for your souls for it is the blood that maketh atonement by reason of the soul."**

When was this sacrifice given? In the Garden of Eden at Adam & Eve's fall of MAN.

Genesis 3:21 And Jehovah God made for Adam and for his wife coats of ~~skins~~ **skin** [עֹר *owr* - singular], and clothed them.

The sacrifice that provided the blood covering (the skin) is the Lamb slain from the casting down of a world. This was a type or shadow of the sacrifice of Yeshua/Jesus:

John 1:29 On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying, **Note the lamb-sacrifice of-the God, the (one) removing the sin of-the world.**

John 1:35 On-the next-day again the John had-been-standing and two of-his disciples.

v36 And having-looked-upon the Jesus walking-around, he-is-saying, **Note the lamb-sacrifice of-the God.**

The zeal of YHVH of Hosts does this:

Isaiah 9:6 **For unto us a child is born, unto us a son is given;** and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace.

A child is born **AND** a son is given.

John 3:16 **For thus the God cherished the world so-that he-gave his son, namely-the only-begotten,** in-order-that every-(one) the (one) trusting with-reference-to him might not perish, **BUT he-might-be-having life eternal.**

v17 For the God dispatched not his son into the world in-order-that he-might-be-judging the world, **BUT in-order-that the world might-be-saved through him.**

1 Corinthians 5:7b **"For even our passover was-sacrificed, Messiah."**

Isaiah 9:7 Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. **The zeal of Jehovah of hosts will perform this.**

At Passover, many Jews are home from the synagogue (and many Christians are home from the "church"). The New Testament writings affirm that the Sanctuary of the God is in you:

1 Corinthians 3:16 "Are YOU not knowing absolutely that YOU are the sanctuary [ναὸς – *naos*] of the God, and the spirit of God is dwelling [οἰκεῖ – *oikei*] in YOU?"

Ephesians 2:15 "Having-rendered-inactive the law of-the commandments in decrees [δόγμασιν *dogmasin*], in-order-that he-might-create the two in himself with-reference-to **one new (quality) MAN** making peace,"

Jewish (and Christian) friends, we invite you to join us as we commemorate YHVH's Passover.

May we be One New Man in Messiah!

Shalom| Shalom!

Preface

It has been said that there are over 2000 Haggadahs. The order of the steps in Haggadahs sometimes vary.

This Haggadah has 15 steps, although please note that it is not necessary to follow a strict order to be able to celebrate Christ, our Passover (1 Corinthians 5:7; Colossians 2:16-19). In fact, strictly following traditions can very much be a hindrance to understanding - and living - our freedom in Messiah. However, there IS an apparent order to the Passover meal, as demonstrated in [Luke 22](#), [Matthew 26](#), [Mark 14](#) and [1 Corinthians 11](#), and Digression 7. As Christians, in particular as Gentile Christians, our participation in Passover is a joyful celebration of God's gift of salvation to us through His Son, Jesus. We are not seeking merit through something we do, and certainly are not seeking to replace HIS People, Israel, but rather YHVH has grafted us "in among them" (Romans 11:17). Note, we are not grafted in among the branches that were broken out, but we don't "boast" against them either (Rom.11:19-21). It's a miracle! Enjoy it! Celebrate with Israel AND MOREOVER, in obedient remembrance of Jesus and this New Covenant (1Corinthians 11:25).

Concerning this Haggadah, It is not necessary to read all of the "Digressions" during the Seder, although they are beneficial towards understanding Passover. The week of Passover/Unleavened Breads is a good time to review the Haggadah Digressions.

This Haggadah is also available online:

<http://www.cotopaxi-colorado.com/Passover-Haggadah-for-Christians-Homepage.htm>

The **Digressions** are linked within the (online) Haggadah, so you may access them at the appropriate time during the Seder.

This Haggadah originated and still borrows from Jim Searcy's Haggadah, and I am grateful that he has shared his work; however, we have different understandings on not a few areas, and hopefully this Haggadah will provide some additional insights. To God be the glory in all things.

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(a) PASSOVER HAGGADAH 2023

(FOR CHRISTIANS)



THIS HAGGADAH commemorates Yahweh's great deliverance/salvation of Israel from bondage to Egypt (even as they placed the blood of a **lamb** in a connect-the-dots shape of a **cross** on their **doorways**.). It also commemorates **Yahweh's great deliverance/salvation of the world from sin** (if they place **the blood** shed on **the cross** by **the Lamb**, Jesus/**Yeshua**, on the **doorway of their hearts**).

THIS HAGGADAH celebrates a **part** of the feast of Passover. **Yeshua**/Jesus died once for all and there is no more need for further sacrifice (Heb.10:26) to ensure Jehovah will pass-over our sin. **Colossians 2:16 Let not therefore anyone be-judging YOU in eating and in drinking or in part of-(a)-feast or of-(a)-new-moon or of-sabbaths**

Generally, this Haggadah is color coded as such:

Black - Leader reads

Purple Wife/woman reads.

Blue highlight - All read.

Green **3rd reader**. R.H. Mount Consistent Translation. Additional comments.

Blue - **4th reader** Old Testament scripture.

Orange - Other reference & comments.

Brown - Instruction key points. Additional comments.

Red - Key points.

* **Blue text** is used for Old Testament scripture, primarily the American Standard Version 1901.

* **Green text** is used for New Testament Scripture, primarily A Consistent Translation, by R.H. Mount

It is suggested that you begin this Haggadah early to allow for some reading before sunset.

Out of the Order, are a series of Digressions...

Begin with Digression A (pp 111) **Notes on the sanctification/blessings used in this Haggadah.**

Required understanding at this time.

PREPARING FOR PASSOVER

Passover connects the Gospel in the Garden of Eden to the Gospel preached to Abraham to the Gospel of Moses to the Gospel of Jesus Christ. Passover commemorates God's sacrifice - the Lamb slain from a "casting-down of a world" - on behalf of Adam and Eve for their sin in Gan Eden. Passover commemorates the Akedah, the Lamb substituted for Isaac. Passover commemorates God's deliverance of Israel from Egyptian bondage. Passover commemorates God's deliverance of the world from bondage to sin through **Yeshua** Hamashiach. **God has done it all. Jesus said "It is finished."**

All we have to do is trust in His works (John 6:29).

Tonight at sundown a giant "wave" of Jewish families beginning their Passover Seders sweeps across the globe chasing the sunset. By the grace of God, salvation is come to the Jews first - and to the Gentiles also (Ro.1:16), and so we get to participate. Jesus Christ is our Passover (1Cor.5:7), the Lamb sacrifice of God, and we only keep a part of a feast (Col.2:16); there is no longer a need for animal sacrifices for sin (Heb.10:18). Messiah died once (Heb.9:28) for all (1Pe.3:18). Those that believe (Jn.3:16) and acknowledge that Jesus Christ is Jehovah (Phil.2:11) are crucified with Messiah (Gal.2:20, Col.2:20), have risen with him (Col.3:1), and have eternal life.

As YHVH's lovingkindness is everlasting (Ps.136), we see that the observant Jew "always obeyed" (Phil.2:12) in pronouncing "YHVH is become my Yeshua" in the Shabbat ending Havdalah scripture Isa. 12:2-3. This graciously fits within the "redemption-back" provided by our "propitiatory" which removes our sin, YHVH Yeshua Messiah (Jehovah Jesus Christ) (Ro.3:24-25).

Passover coincides with the Feast of Unleavened Breads. *Leaven often represents sin in the bible.* Under the Mosaic law, no bread that has leaven may be eaten for seven days. Traditionally, prior to Passover, all the leavened bread in a Jewish home is gathered and sold - to a Gentile.

The Passover Seder usually begins during a full moon, and always (excepting Pesach Sheni) **at the sunset of Nisan 14** (Wednesday, April 5, 2023), which then becomes the start of the day of Nisan 15, and marks the start of the seven day **Feast of Unleavened bread**. In accordance with Leviticus 23, a wave offering (along with separate burnt, meal & drink offerings) were made on the day after the first weekly Shabbat that follows Passover. This day, known as Reshit Katzir, is often called the Feast of Firstfruit, and is where a sheaf [עֹמֶר omer] of barley - the first fruit to ripen - was harvested to be waved before the LORD by the priest "to be accepted for you" (Lev.23:11). This calls to mind firstfruit Messiah, who gives us hope of a resurrection, of life eternal:

1 Corinthians 15:20 "But at-this-instant Messiah has-been-and-still-is-raised out-of dead (ones), firstfruit of-the (ones) having-fallen-asleep-and-still-asleep: v21 For since-indeed the death (is) through MAN, also through MAN (a) resurrection of-dead (ones). v22 For as-altogether in the Adam all are-dying-off, thus also in the Messiah all will-be-made-alive. v23 But each (one) in (his) own assignment: firstfruit Messiah, thereafter the (ones) of-the Messiah in his presence,"

Reshit Katzir also began the 49 day "counting of the omer" until **Pentecost/Shavuot/Feast of Weeks/Feast of Harvest**, (the 50th day, always a Sunday: "the morrow after the 7th Shabbat" - Lev.23:16) commemorating the "giving" of the Advocate (the Holy Spirit) to the Assembly (the Body of Messiah).

[Note: While the textual differences between "Shabbat" (שַׁבָּת), "shabbaton" (שַׁבְּתוֹן) and "kodesh miqra" (מִקְרָא קֹדֶשׁ) should show that "Shabbat", "solemn rest" and "holy convocation" are not equivalents (consider; no manner of work vs. no servile work), Lev.23:15-16 dictates that all these seven Shabbats are weekly Shabbats. Note in Lev. 23:4 the weekly Sabbath IS a shabbaton (solemn rest) and a kodesh miqra (holy convocation); in contrast, the first day of unleavened bread is a holy convocation (Lev.23:7): it is not a Shabbat. Pentecost always occurs on a Sunday and is also a holy convocation. Yom Kippur is called a Sabbath (Lev.23:32), and there is also a seventh year Sabbath (Lev.25:4).]

Participation: Exd.12:48 "And when a stranger shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof." The Sinai Covenant was written on stone (Ex.24:12, tables of stone); the New Covenant is written in the heart (2Cor.3:2-3). Gentile Christians are grafted in AMONG the branches of Israel (Rom.11:17) INTO the Root (Yeshua Rev.22:16) and hopefully our "part-taking" of Passover will help us all see what is going on around us.

Recommended understanding at this time:

THE "LORD'S SUPPER" WAS A PASSOVER SEDER

Digression 1 Part A - 1Corinthians 11:20 "kuriakon" is an adjective; "lordly" supper. (pp 35)
PASSOVER IS NOT EASTER!

Digression 2 Part A - Easter and the Ancients (pp 41)

Bedikath Chametz בדיקת חמץ (Searching our hearts for Leaven)

THE commandment to abstain from leaven is found in both testaments: Exodus 12:19, *"Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land."*

1 Corinthians 3:16 Are-YOU not knowing-absolutely that **YOU-are (the) sanctuary of-God** and the Spirit of-the God is-dwelling in YOU?

v17 If someone is-corrupting the sanctuary of-the God, the God will-corrupt this (one); for the sanctuary of-the God is holy, which-ones YOU yourselves are.

Let Us (Christians, both Jews & Gentiles) Keep the Feast!

1 Corinthians 5:7 **YOU-purge-out the old leaven**, in-order-that YOU-might-be (a) new lump, according-as YOU-are unleavened-breads. For even **our passover was-sacrificed, Messiah**.

v8 So-that **let-us-be-keeping-the-feast** not with old leaven neither with leaven of-malice and of-evil, BUT with unleavened-breads of-sincerity and of-truth.

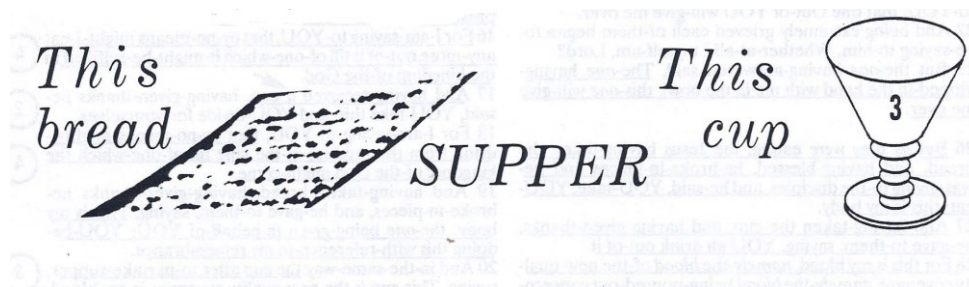
(**These are commandments to Christians**... and of course Observant Jews *continue* to remove physical leaven from their homes.)



Depiction of the "last" Passover from the Rossano Gospels, c500AD.
Note the reclining positions of the participants. (Public Domain Photo)

THE ORDER BEGINS

Note that there are some 2000 Haggadahs. The order of the service varies.



1. **Narot נֵרוֹת** - "lamps and/or light" **Yeshua**, The Light of The Lamp

Leader: In traditional Judaism it is the woman who begins the Seder (& *Shabbat* - sometimes they coincide) by lighting the candles and giving light to the Passover table. This is said to recall that it was a woman who gave birth to the Light of the World. Candles are not lamps, and due to their pagan (i.e. leaven) connection **we instead dwell on and in the Light of Yeshua**. In Isaiah 7:14b (LXX Polyglot version), we read: "Behold the virgin will conceive in the womb (γαστήρι *gastri*), and bear a son, and you shall call his name Immanuel", i.e. "God with Us".

Yeshua said at John 8:12: "**Again therefore the Jesus spoke to-them, saying, I myself-am the light of-the world; the (one) following me will by-no-means walk-around in the darkness, BUT he-will-have the light-of-the life.**" Psalm 27:1 **Yahweh is my light and my salvation; whom shall I fear? Yahweh is the strength of my life; of whom shall I be afraid?**

Acts 26:18 **To-open their eyes, to-turn-around from darkness into light and of-the authority of-the Satan upon the God, they to-take forgiveness of-sins and (a) lot among the (ones) having-been-made-holy-and-still-holy by-trust, the (one) with-reference-to me**

The woman of the household says:

Blessed are You, Yahweh our God, King of the universe, who has made us holy by trust in Yeshua Yahweh, the Light of the world and the Light of Life. Yahweh Yeshua is our strength and our Salvation.

Blessed are You, Yahweh our God, King of the universe, who has kept us in life, and has preserved us and has enabled us to reach this season once again. Amen.

Leader: The Passover has begun and during the course of our Seder we will drink from our cups and replenish them four times.

2. **Kadesh קִדֵּשׁ** – "Sanctify" (the Day). **Pour - The First Cup:** The Cup of Sanctification

Exodus 6:6 [Kohlenberger] **Therefore say! to-sons-of Israel I Yahweh and-I-will-bring (וְהִצַּלְתִּי *v'hitzalti*) you from-under yokes-of Egyptians and-I-will-free you from-service-of-them and-I-will-redeem you with-arm (זְרוּעַ *zərowa'*) being-outstretched and-with-acts-of-judgment mighty-ones. God sanctifies Israel.** The Jews are (still) a nation "chosen", or "set apart" by God. "When Israel was a child, then I loved him, and **called my son out of Egypt**" (Hosea 11:1). Through Jesus, Christians are also "set apart", grafted in **AMONG** (not "into") the believing assembly of remnant Israel (Rom.11:17). Note that **JESUS is the ROOT** (Rev. 22:16). "Assembly" - ἐκκλησία - *ekklesia* - also translates to "called-out" or "set apart". God has brought us out of the world into his realm...in Messiah we are now also fruit of the vine (**Jesus**) (Ro.11, Jn.15)...**we are sanctified through Jesus**: Heb. 10:10 "In which will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus." **God sanctifies Christians** (1Cor.1:30). Christians are *members* of the body of the Messiah (Eph. 5:30).

All raise the cup and sing or say the traditional Kiddush blessing in Hebrew and/or English:

Baruch Atah Yahweh Elohenu Melech Ha-olam Boh-Ray P'ree Hagafen. Amen.

Blessed are You, **Yahweh** our God, Ruler of the universe, who creates the fruit of the vine. Amen.

All drink the first cup.

3. Urchatz ורחץ - "Wash" - the 1st Washing of Hands

Leader: Yahweh gave instructions to Moses concerning the Tabernacle...

Exodus 30:17 And Jehovah spake unto Moses, saying,

18 Thou shalt also make a laver of brass, and the base thereof of brass, whereat to wash. And thou shalt put it between the tent of meeting and the altar, and thou shalt put water therein.

19 And Aaron and his sons shall wash their hands and their feet thereat:

20 when they go into the tent of meeting, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn an offering made by fire unto Jehovah.

21 So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations.

Just as Aaron the High Priest was to cleanse his hands and *feet before approaching the altar of the Lord, so too, we recognize our need for spiritual cleansing.

Psalm 24:3 Who shall ascend into the hill of Jehovah? And who shall stand in his holy place?

4 He that hath clean hands, and a pure heart; Who hath not lifted up his soul unto falsehood, And hath not sworn deceitfully.

As believers in The GOD of Israel through our Messiah **Yeshua** (Jesus Christ), we are reminded in Ephesians 5:26-27, that **we are sanctified/made-holy, and cleansed with the washing of living water by The Word of GOD Yeshua/Jesus** that we may be presented, holy and without blemish unto Himself.

Eph. 5:25 The husbands, YOU-be-cherishing the wives, according-as also the Messiah cherished **the assembly** and gave himself over in-behalf-of her,
v26 In-order-that **he-might-make her holy having-cleansed (her) by-the bath of-the water** in (a) saying,

v27 In-order-that he-might himself stand-alongside to-himself the assembly glorious, not having spot or wrinkle or any of-the (things) such-as-these, BUT in-order-that she-might-be holy and unblemished,

In John ch. 13 we learn that Jesus knew Judas was going to give him over. So Jesus washed his feet too:

John 13:5 Afterwards he-is-casting water into the basin, and he-began to-be-washing the feet of-the disciples, and to-be-wiping-dry with-the towel with-which he-was-having-been-and-still-was-thoroughly-girded.

v10 The Jesus is-saying to-him, **The (one) having-been-bathed is not having need than to-wash-for-himself the feet, BUT he-is total clean;** and YOU yourselves-are clean (ones), BUT NOT all.

v11 **For he-had-known-absolutely the (one) giving him over: because-of this he-said, YOU-are NOT all clean (ones),**

v12 **When therefore he-washed the feet of-them, and he-took (his) garments, having-fallen-back again, he-said to-them, Are-YOU-coming-to-know what I-have-done-and-am-doing to-You?**

So then, come to know that Jesus made and pronounced Judas "total clean".

(All wash their hands, and/or feet if you wish.)

The Seder Plate ~

Leader: Note that Exd.12:8 mandates three foods for Passover: **Unleavened bread, bitter herbs, and the sacrificial lamb.** The rest is tradition! The story of Passover is a story of deliverance from bondage, and each element of the Passover meal *may* be seen as part of the portrait of redemption. For instance, while **there is no more sacrifice since Jesus** (Heb.10:26), for Christians the shankbone *may* be observed as a memorial of his sacrifice.

The Seder plate typically contains:

Matzah (unleavened bread)

Chazeret a bitter vegetable used with maror (e.g. Romaine lettuce)

Maror a bitter herb (horseradish)

Karpas green vegetable that is not bitter - (celery or parsley)

Charoset (nut, apple and wine mixture)

Beitzah (~~roasted-egg~~) (*removed)

Z'roah (shankbone)

XXX -*Beitzah (the Roasted Egg)

We have removed the "traditional" egg *from our Sedar plate*. It is a "modern" insertion after the destruction of the Temple. It doesn't make sense that an egg, the symbol of pagan fertility rites, could be a valid representation of Biblical practice. [As a side dish, eggs are fine.]

Recommended understanding at this time:

Digression 3 Passover isn't Easter! Get rid of those rotten (leavening) eggs! (pp67)

Digression 2 Part C, Astronomy vs. Astrology, Cain-Abel-Seth, Eve+Satan & The Gospel in the Garden of Eden. (A.K.A. "why we got rid of the eggs") *Guaranteed to be "out there"!* (pp 55)

Charoset, literally "potter's clay", is a symbol of the mortar which the enslaved Israelites used to make bricks for Pharaoh. However, it is also sweet and so also brings to mind that God Himself is the potter and master builder. **He is building a holy habitation in which to dwell...**

Exodus 26:15 And thou shalt make the boards for the tabernacle [מִשְׁכָּן] mishkan] of acacia wood, **standing up.**

Ephesians 2:20 Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it, v21 **In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah,** v22 **in whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit.."**

These passages point to the Hebrew and Gentile Christians, who are raised or stood again in Messiah Jesus (Rom.7:4; Jn.3:29; 1Cor.3:16; 2Cor.11:2).

Z'roah "The Arm of the Lord" shankbone of the lamb (or goat, Ex. 12:5)

Leader (holding up the shankbone): What is the meaning of this shankbone that represents the paschal lamb?

Exodus 12:27 that ye shall say, It is the sacrifice of Jehovah's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.

John 1:29 *On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying, Note the lamb-sacrifice of-the God, the (one) removing the sin of-the world.*

All: *Saying with-(a)-great voice: Worthy is the lamb namely-the (one) having-been-and-still-slain to-take the power and riches and wisdom and strength and honor and glory and blessing. Amen.* (Revelation 5:12)

The rabbis have given the shankbone on the seder plate a special name. It is called the **Z'roah Adonai - "The Arm of the Lord"**. In scripture, "the Arm" or "the Hand" of YHVH the Father often refers to YHVH the Son, Jesus. "Arm" is from the Hebrew זְרוֹעַ zərowa' - additionally defined as strength, power...

Isaiah 53:1 Who hath believed our message? and **to whom hath the arm** (זְרוֹעַ zərowa') of **Jehovah been revealed?** (Cf. John 12:38, also recall Kadesh blessing reference at Exd.6:6)
v2 For he grew up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we see him, there is no beauty that we should desire him. (Jesus was beaten beyond recognition...)
v3 He was despised, and rejected of men; a man of sorrows, and acquainted with grief: and as one from whom men hide their face he was despised; and we esteemed him not.
v4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted. (We all crucified Jesus...)
v5 But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.
v6 All we like sheep have gone astray; we have turned every one to his own way; and Jehovah hath laid on him the iniquity of us all. (Jesus was crucified for all of us...)
v7 **He was oppressed, yet when he was afflicted he opened not his mouth; as a lamb that is led to the slaughter, and as a sheep that before its shearers is dumb, so he opened not his mouth.**

4. **כרפס Karpas** "green vegetable" (celery or parsley) dipped in Salt water

Leader: The karpas is reminiscent of the hyssop brush with which the children of Israel applied the blood of the Passover lamb to the doorposts of their houses.

Exodus 12:22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

The salt water is said to represent the tears which the Israelites shed in Egypt in their slavery. So too, it represents the tears Jews and Christians "offer" through constant persecution.

Exodus 2:13 "...with all thine oblations thou shalt offer salt."

From a small celery seed has grown the plant: Jezreel/Israel (Hos.2:23; Ex.1:7). Salt is a preservative.

Further Passover understanding recommended for this time:

Digression 2 Part B (pp 50-54) **God's covenantal promises to Israel continue.**

2Chronicles 13:5 "Ought ye not to know that Jehovah, the God of Israel, gave the kingdom over Israel to David **forever**, even to him and to his sons by a covenant of salt?"

Leader: We dip the karpas in salt water to remind us that life is often times immersed in tears. Let us eat the karpas. **This is the 1st dipping of the Seder.**

(All dip a piece of parsley or celery in salt water, recite the blessing),

All: Baruch Atah YHVH Eloheinu Melech Ha-Olam Boh-ray P'ree Ha-adamah.
Blessed are You, Yahweh our God! King of the universe, Creator of the fruits of the earth.
Amen.

(then eat!) **WE affirm the permanence of God's Covenants of salt with Israel.**

Later, the second dipping may represent the re-birth of Israel in 1948, a Land born in a day! Isa.66:8

5. Yachatz יָחַץ "break" "dividing" The middle matzah is broken and part is hidden as the Afikomen. The Afikomen will be prepared, hidden away as in a tomb.

The Three Matzot – **Unity** (*Leader lifts the three matzot*) These three matzot combined together are referred to as a "unity" by the ancient rabbis. The unity of the three matzot is a mystery. The rabbis have conjectured various theories about its true meaning. One theory is that it represents the unity of the patriarchs - Abraham, Isaac, and Jacob, another is that it reflects the relationship of the divisions within Israel - the priests, the Levites and the congregation of Israel. **We who trust in Messiah Yeshua immediately recognize in the three matzot the unique "tri"unity of God Himself - Father, Son and Holy Spirit.**

Jews of course also believe in the Holy Spirit: See the Zohar, Vol 3, p. 166 where R. Simeon says of the great Passover miracle of the song of Exodus 15:1, where **2.5 million Jews were singing in unison after passing through the sea.** The largest recorded outpouring of the Holy Spirit, (see Apol 26, pp8): *"for How could they, without the inspiration of the Holy Spirit, have all sung together as if through one mouth?"*

Romans 11:9 "Let their table become into a snare and into a hunting and into an entrapment and into a repayment for them." Thus, Jewish believers on (looking for) Messiah do not see the veil rent --- Jewish believers in Messiah SEE the Father, Son and Holy Spirit, and the rent **middle** VEIL which represents Jesus' flesh. When was it rent? At the death of Jesus (Matt. 27:51), our Passover. This is also the view of Gentile Christians.

The middle matzah has a special name: "Lechem Onee" [לֶחֶם עֲנִי]- the bread of affliction. The Lechem Onee leaves its place of honor among the other matzahs in the unity.

This is the bread of affliction which the Jewish forefathers made and ate in haste as they were delivered out of Egypt (Deut.16:3). In a sense, the Egyptians (the world) even afflicted the bread that sustained the Israelites during their escape from the world to redemption.

Isa.53:4 Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God, and afflicted.

All: He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. (Isaiah 53:7)

There was and is a great joy in this affliction: **2Cor. 7:4b "I-am-myself-exceeding-beyond-measure-with-the joy upon all our tribulation."** Let all who are hungry come and eat. Let all who are needy come and celebrate the Passover with us. Now, we are here; next year may we all celebrate in the land of promise. Even now, many are slaves to sin; next year may we all be free.

Recommended reading for this time:

Digression 4 (pp71) **Afikomen is hidden just as Messiah is hidden from "Old Testament" Jews.**

The Lechem Onee is broken in half. One half now becomes the Afikomen, which can mean "He who comes", or "It is finished". This special piece of matzah is placed in a linen cloth and wrapped in the manner one wraps a body for burial. While the leader does this, he recites Yeshua's words concerning himself...(John 6:35) **"But the Jesus said to-them, I myself-am the bread of-the life: the (one) coming to me by-no-means might-he-be-hungry, and the (one) trusting with-reference-to me by-no-means might-he-thirst-at-any-time."**

Traditionally, the Afikomen is now hidden out of sight...in the same room.

Pour the second Cup, The Cup of Deliverance - "I will deliver you" *but don't drink it!*

The Four Questions and The Four Sons

Leader: The Passover is an important celebration for children. Through it they gain wisdom and insight into the redemptive nature of God. So at this time the children will learn the meaning of Passover by asking the traditional four questions. Listen closely to the questions and make each question a personal challenge.

Why is this night different from all other nights?

In Judaism, there is a teaching story about four Jewish sons, the Wise, the Defiant, the Simple, and the One that is not aware of anything, yet all have a part in the Kingdom of God. And that's a nice story.

The reality described in Romans ch11 provides for 4 different "good" sons.

1. One son is the "Torah observant" Jew that God has blinded, for a time, from seeing that Jesus is the Messiah of Israel. (Rom. 11:10-12)
2. One son is the Gentile that is a proselyte to Judaism, that is, a pagan that converts to Judaism and keeps the Sinai covenant. Scripturally, he is a Jew.
3. One son is the "Torah obedient" Jew that, by the grace of God, trusts that Jesus is the Savior and Messiah of Israel. (Rom. 11:5-7)
4. One son is the Gentile that, by the grace of God, trusts that Jesus is the Savior and Messiah of Israel. (Rom.11:17)

Each of these sons *may* (God judges the heart; we don't make that decision) have a part in the future Kingdom of God, as provided by the "**Redemption-back**" in the propitiation of Jesus Christ's sacrifice. (Ro.3:24-25) It is important to distinguish between a gentile proselyte to Judaism, and a Gentile Christian, just as between a Jewish Christian and an "Old Covenant" Torah Observant Jew. Christians are "saved"; observant Jews that God purposefully blinded (and true proselytes) are "safe" in the "redemption-back" power of the blood of **Yeshua**. This is the lovingkindness of YHVH. Note that a Gentile could be a Jewish proselyte before the cross - as were some in the wilderness - or after the cross as even today. **However, before the cross, no one, Jew or Gentile, was called a Christian** (although they could trust in Messiah!). **Moreover, no one comes to the Father except through Jesus** (the Noahide is not an exception) (Jn.14:6 Jesus speaking *to Jews*), yet know that **The Gospel WAS preached to Abraham, and he trusted** (Gal.3:8,9). These things are in agreement, although that may be difficult to see initially. Hopefully, a bit of YHVH's expansive lovingkindness is seen in this.

There is a fifth "bad" son that is "cut off". Yet YHVH's lovingkindness provides hope for this son also:

Romans 11:25 For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) this mystery, in-order that YOU-might not be prudent in yourselves, that petrification has-come-to-pass-and-still-is from part to-the Israeli, until of-which (time) the fulness of-the Gentiles might-come-in, v26 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob. v27 **And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.** v28 On-the-one-hand enemies according-to the good-news because-of YOU, on-the-other-hand cherished (ones) according-to the choice because-of the fathers; v29 For the bestowed-favors and the calling of-the God (are) unregrettable. v30 **For altogether YOU yourselves at-one-time disobeyed the God, but now YOU-had-mercy-bestowed in-the disobedience of-these.** v31 **Thus these also now disobeyed in-order-that by your mercy they themselves also might now have-mercy-bestowed.** v32 For the God shut-together all the (ones) with-reference-to disobedience in-order-that he-might-have-mercy (on) all the (ones). v33 **O depth of-God's riches and wisdom and knowledge; as unsearchable his sentences and untraceable his ways.** v34 For who came-to-know (the) mind of Jehovah? Or who became his fellow-counsellor? v35 Or who gave-before to-him, and it-will-be-repaid to-him? v36 Because out-of him and through him and with-reference-to him (are) the all-things; to-him (be) the glory with-reference-to the ages: Amen.

Why is this night different from all other nights?

BECAUSE God said this was a night to be much observed (Exd. 12:42), because the Israelites were slaves unto Pharaoh in Egypt, and The Eternal our GOD brought them out of bondage with His strong arm (זְרוּעַ zərowa').

All: Blessed is the GOD, Who gave The Children of Israel The Torah with His strong arm, the Word of YHVH, Messiah Yeshua.

Child: On all other nights we eat either leavened or unleavened bread; on this night, why do we eat only unleavened bread?

Father: Because God said @Exd. 12:15 not to have leaven in our homes and to eat unleavened bread for seven days, and we remember that @Exd. 12:34, 39 the children of Israel, in their haste to leave Egypt, had to take their bread with them before it had time to rise (indicating that even unleavened dough can rise if given time?).

Child: On all other nights we eat herbs of every kind; on this night, why do we eat only bitter herbs?

Father: Because God said to eat the Passover with bitter herbs (Exd. 12:8) We eat the bitter herbs to remember how bitter it is to be enslaved.

Child: On all other nights we do not dip even once; on this night, why do we dip twice?

Father: Tradition! By dipping we remember life in bondage is bitter (herbs in salt), but that even the harshest bondage (sin) is sweetened (maror by haroset) by the "redemption-back" (ἀπολυτρόσεως - *apolutroseos*) power of our Propitiatory (ἱλαστήριον - *hilasterion*) Messiah Yeshua (Rom.3:24-25). Perhaps the two dippings represent the water baptism and the baptism of the Holy Spirit and Fire (Matt. 3:11)? Yeshua dipped at his "last Passover" (Jn.13:26).

Child: On all other nights we eat either sitting or reclining; on this night, why do we all recline?

Father: Tradition! Once we were slaves, but Jehovah in His goodness and mercy redeemed us with a mighty hand and outstretched arm. We recline to recognize Him for the rest (@Hebrews 4:3) He has given to us.

Leader: It is Jehovah Jesus who brings us each out of Egypt/the World/Sin. It is He alone who redeems us. Man cannot save himself. Therefore, in gratitude and recognition, let us recount the story of Passover.

6. מגיד Magid - "Preacher" "Story teller" - The Story of Passover

We read Exodus 12:1-24 (American Standard Version 1901) God's promises to Israel:

Exodus 12:1 And Jehovah spake unto Moses and Aaron in the land of Egypt, saying,
v2 This month shall be unto you the beginning of months: it shall be the first month of the year to you.

v3 Speak ye unto all the congregation of Israel, saying, In the tenth [day] of this month they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household:

v4 and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb.

v5 Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats:

Exodus 12:6 and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even.

v7 And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it.

v8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it.

v9 Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof.

v10 And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire.

v11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is Jehovah's passover** (פסח).

v12 For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah.

v13 And the blood shall be to you for a token (לֶאֱתָן) upon the houses where ye are: and **when I see the blood, I will pass over** (וַפָּסַחְתִּי) you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.

v14 And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever.

v15 Seven days shall ye eat unleavened bread (מַצּוֹת matzot); even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread (חֶמֶץ hametz) from the first day until the seventh day, that soul shall be cut off from Israel.

v16 And in the first day there shall be to you a holy convocation, and in the seventh day a holy convocation [מִקְרָא־קֹדֶשׁ qodesh miqra]; no manner of work shall be done in them, save that which every man must eat, that only may be done by you.

v17 And ye shall observe the [feast of] unleavened bread (מַצּוֹת matzot); for in this selfsame day have I brought your hosts out of the land of Egypt: therefore shall ye observe this day throughout your generations by an ordinance for ever.

v18 In the first [month], on the fourteenth day of the month at even, ye shall eat unleavened bread (מַצָּה), until the one and twentieth day of the month at even.

v19 Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land.

v20 Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

v21 Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover (פֶּסַח pesach).

v22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning.

v23 For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, **Jehovah will pass over** (וַיָּפַסַח) **the door**, and will not suffer the destroyer to come in unto your houses to smite you. (See Jn. ch.10 "Door", "ἐγώ εἰμι ego eimi", "I and the Father are ONE".)

v24 And ye shall observe this thing for an ordinance to thee and to thy sons for ever.

Note the blessings stay with Israel, and that *Jacob became the first Israelite*. Abraham and Isaac were not Israelites.

Genesis 35:9 And God appeared unto Jacob again, when he came from Paddan-aram, and blessed him.

v10 And God said unto him, Thy name is Jacob: **thy name shall not be called any more Jacob, but Israel shall be thy name: and he called his name Israel.**

v11 And God said unto him, I am God Almighty: be fruitful and multiply; a nation and a company of nations shall be of thee, and kings shall come out of thy loins;

v12 and the land which I gave unto Abraham and Isaac, to thee I will give it, and to thy seed after thee will I give the land.

Genesis 17:6 And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

v7 And I will establish my covenant between me and thee and thy seed after thee throughout their generations for an everlasting covenant, to be a God unto thee and to thy seed after thee.

v8 And I will give unto thee, and to thy seed after thee, the land of thy sojournings, all the land of Canaan, for an everlasting possession; and I will be their God.

v9 And God said unto Abraham, And as for thee, thou shalt keep my covenant, thou, and thy seed after thee throughout their generations.

Genesis 17:15 And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but Sarah shall her name be.

v16 And I will bless her, and moreover I will give thee a son of her: yea, I will bless her, and she shall be [a mother of] nations; kings of peoples shall be of her.

Note: "kings shall come out of thee" Does this include kings of the nations? Remember Abraham sent the 10 sons by concubines to the east. (Gen.25:6)

Genesis 15:5 And he brought him forth abroad, and said, Look now toward heaven, and number the stars, if thou be able to number them: and he said unto him, So shall thy seed be.

Digression 4.5 (pp 77) *"Dark Energy" article is of related interest. Read at your convenience.*

Jeremiah 31:36 If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever.

v37 Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah.

God sent Israel into Egypt:

Genesis 46:2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

v3 And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation:

v4 I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

Leader: This story begins at a time long before Moses with Joseph, who was the favorite son of the patriarch Jacob. Joseph was sent by his father unto his brothers, and because they were jealous of the pre-eminence which God Himself had promised Joseph, he was sold for a token price by his brethren and handed over to the power of gentiles.

As a slave in Egypt, Joseph was subjected to temptation and overcame it. He was falsely accused and suffered for sin that was not his own. After a season of suffering, Joseph was exalted to pre-eminence just as God had foretold. At age 30, he began to exercise his authority in ministering life to the needy. Joseph is a type, or picture, of Jesus.

A great famine came upon the whole earth and Joseph's brother's came to Egypt to buy food. Joseph supplied their needs, but was unrecognized by his own brethren. At the right time, he revealed himself. The eyes of his brothers were opened and they clung to him and wept. The children of Israel came to Egypt to escape the famine and settled in Goshen where they prospered, and as generations passed, they became a great and numerous people.

"Then arose a new Pharaoh who knew not Joseph." He beheld the might of Israel, and he feared that in time of war, the sons of Jacob might join themselves with Egypt's foes. So he subdued the Israelites, and afflicted them with cruel labor. Taskmasters were placed over the Israelites, to compel them to make bricks and to build Pharaoh's great storage cities of Rameses and Pithom. But despite their hardships, they continued to thrive just as God had promised. This caused Pharaoh even greater alarm, and he ordered the slaughter of Israel's infant sons. By his command, every male child born to the Hebrews was to be cast into the Nile and drowned.

The afflictions of the Israelite people were cruel and many. In anguish they cried out to the God of their fathers. And God heard their cry. God remembered His covenant. And God raised up a deliverer, a redeemer -- the man Moses. And He sent Moses to Pharaoh's court to declare the commandments of the Lord;

All: *"Let My people go!"*



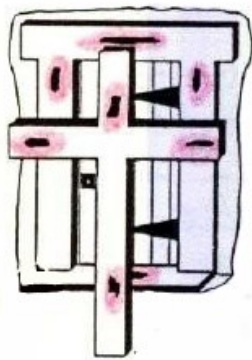
But Pharaoh would not listen to the Lord of Hosts. And so, Moses pronounced God's judgment on Pharaoh's house, and on Pharaoh's land. Plagues were poured out on the Egyptians, upon their crops and upon their flocks. But Pharaoh's heart was hardened. He would not yield to the will of God. He would not let the house of Jacob depart.

Then the tenth plague fell upon the land; The death of Egypt's first born:

Exodus 11:5 and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill; and all the first-born of cattle.

But to protect the children of Israel, God commanded the head of each Hebrew household to sacrifice a spotless lamb and to apply its blood to the doorway of his home, from the basin (threshold) to the lintel (top of the doorway), then the two side posts.

Exodus 12:22 And ye shall take a bunch of hyssop, and dip it in **the blood that is in the basin**, and strike **The Lintel** and **the two side-posts** with the **blood that is in the basin**; and none of you shall go out of the door of his house until the morning.



Herein we see Jesus was on the cross with a **crown of thorns (lintel)**, **pierced hands/wrists (sideposts)** and **pierced feet (basin/threshold)**. In Hebrew נַחֲוֹה means nail.

"They pierced my hands and my feet" - Psalm 22:16b (the only reference in scripture).

Exodus 12:11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: **it is Jehovah's Passover** (פֶּסַח).

v12 For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against **all the gods** of Egypt I will execute judgments: **I am Jehovah**.

Note – Psalms 96:5 LXX "All the gods of the nations are demons."

Not just some little clay idol figurines...*understand that mythology's origin was real...*

v13 And the blood shall be to you for a token upon the houses where ye are: and **when I see the blood, I will pass over** (וְפָסַחְתִּי) **you**, and there shall no plague be upon you to destroy you, when I smite the land of Egypt.

v14 And **this day shall be unto you for a memorial**, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever.

Leader: Passover **commemorates** the night when death "passed over" the houses of the children of Israel because of the blood of the lamb—the Passover lamb. It is a powerful picture of redemption through **Yeshua/Jesus**, the Passover Lamb of God. And so, as in faith the Israelites applied the blood of the lamb to the doorposts of their homes, so we also in faith apply the blood of **Yeshua/Jesus** to the doorposts of our hearts.

All: "For even our passover was-sacrificed, Messiah." (I Corinthians 5:7 CT)

Who is the Messiah Yeshua? Lev.11:45 **ἐγώ εἰμι** ego eimi "I-myself-am"

John 10:30 "I and the Father are ONE"

The Ten Plagues

Leader: **The second cup** is known both as the Cup of Thanksgiving and as the Cup of Plagues, because in this part of the Seder we recall each of the plagues God brought upon the Egyptians, but from which the Israelites were spared. God's Word teaches compassion towards one's enemies. So as each plague is mentioned, we dip our little finger into our cups and spill a drop of wine onto our plates. Thus, the joy of our deliverance is tempered by the sorrow which came to others. Let us now diminish our cups as we recount each of the ten plagues.

*(Each participant empties a drop from his cup at the naming of each plague.
The leader recites the Hebrew and the others respond in English. Do not drink!)*

Leader:

All:

Dam	Blood
Ts'fardei'a	Frogs
Kinim	Vermin
Arov	Flies
Dever	Pestilence
Sh'chin	Boils
Barad	Hail
Arbeh	Locusts
Choshech	Darkness
Makat B'chorot	Death of the Firstborn

The Second Cup, the Cup of Thanksgiving for Deliverance

Still! Don't drink it yet! I know you're thirsty! I'm thirsty too!

Leader: Each Jew is exhorted to consider himself as having personally come forth out of Egypt. The Scriptures declare: **"And thou shalt tell thy son in that day, saying, It is because of that which Jehovah did for me when I came forth out of Egypt."**(Exodus 13:8)

God did a strange thing; he sent a small boy into Egypt. Why?

Matthew 2:13 Now when they were departed, behold, an angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I tell thee: for Herod will seek the young child to destroy him.

v14 And he arose and took the young child and his mother by night, and departed into Egypt;

v15 and was there until the death of Herod: that it might be fulfilled which was spoken by the Lord through the prophet, saying, Out of Egypt did I call my son.

Hosea 11:1 (KJV) **When Israel [was] a child, then I loved him, and called my son out of Egypt.**

Jesus had no earthly father; as head of household on Passover he had to have come out of Egypt in order to fulfill the requirement of Exodus 13:8.

He who provided redemption from bondage in Egypt, has provided redemption and **propitiation** for our sins in the once-for-all sacrifice of **Yeshua** at the cross.

We are no longer in bondage to sin (Galatians 4:21-31):

Romans 6:14 For sin will not exercise-Lordship of-YOU; for YOU-are not under law BUT under favor.

For those of us who are in Messiah, truly, we may say:

All: *"I celebrate this feast because of that which JEHOVAH JESUS did for ME."*

All lift the 2nd cup (but do not drink!)

All: *Therefore, it is our grateful duty to thank, praise, laud, glorify, extol and adore Him, Who did all these wonders for our fathers and for us. He brought us forth:*

<i>From Slavery</i>	<i>To Freedom</i>
<i>From Anguish</i>	<i>To Gladness</i>
<i>From Mourning</i>	<i>To Festivity</i>
<i>From Darkness</i>	<i>To Great Light</i>
<i>From Bondage</i>	<i>To Redemption</i>

All: *Baruch Atah YHVH Elohenu Melech Ha-olam Boh-Ray P'ree Hagafen. Blessed art Thou, Yehovah our Elohim! King of the universe, Creator of the fruit of the vine.*

(All drink the second cup)

7. Rachtzah רחצה "Wash" (the 2nd washing)

Gentile believers are grafted **among** [εν - en] the choice branches of Israel (Rom. 11:5-7, 17) and grafted **into** [εις - eis] "a cultivated olive" by the Grace of God (Romans 11:5-7, 17; Eph. 2:8). **We (and Jewish believers) are baptized (immersed) - in the Holy Spirit** (Matt. 3:11, Acts 1:5).

1 Corinthians 6:11b **BUT YOU-bathed-yourselves-off, BUT YOU-were-made-holy, BUT YOU-were-justified in the name of-the Lord Jesus and in the Spirit of-our God.**

Romans 15:16 With-reference-to me to-be (a) public-minister of-Messiah Jesus with-reference-to the Gentiles, working-as-priest (of) the good-news of-the God, in-order-that the offering of-the Gentiles might-become welcome, **having-been-made-and-still-holy in (the) Holy Spirit.**

John 13:8b The Jesus answered to-him, Unless I-might-wash you, you-are not having part with me.

All: *Blessed are You, Yahweh our Elohim, King of the Universe Who has made us holy and justified us in the name of Yahweh Yeshua and in the Spirit of our God. Blessed are You Yahweh, Who immerses us in the Holy Spirit.*

8. Motzi מוציא "Who brings forth" "bringing forth"

Leader: Throughout the Bible, leaven is frequently employed as a symbol of sin. In ancient times a small piece of raw dough from the previous loaf was used to ferment an entire portion of fresh dough. Thus was the leavening of each batch of dough related to the original loaf, and it was the leaven that caused the dough to rise.

As the leaven in bread causes the dough to rise, so the sin in our life causes us to rise in our own estimation, to become puffed up. Traditionally and according to Mosaic law, on this night, and for the seven days to follow, participants eat nothing that contains any leaven. And so our participation demonstrates our need to be delivered/cleansed of our sin, and to live lives devoted entirely to the Lord.

Note that Gentile Christians do not attempt to affect righteousness through works:

Ephesians 2:8 *For by-the favor YOU-are having-been-and-still-are-saved through trust; and this not out-of YOU, of-God the gift;*

v9 *Not out-of works, in-order-that some-one might not boast.*

v10 *For of-him we-are (a) thing-made having-been-created in Messiah Jesus on good works, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them.*

v11 *On-this-account YOU-be-having-in-memory that at-one-time YOU the Gentiles in flesh, the (ones) being-said (to be) uncircumcision by the (one) being-said (to be) circumcision in flesh made-by-hand,*

v12 *That YOU-were in that season separate-from Messiah, having-been-and-still-alienated of-the citizenship of-the Israeli and strangers of-the covenants of-the promise, not having hope and (ones) without God in the world.*

v13 *But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away) [i.e. the Gentile believers], YOU-became near in the blood of-the Messiah.*

v14 *For he himself is our peace, the (one) having-made the both (places) one even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh*

v15 *Having-rendered-inactive the law of-the commandments in decrees, in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,*

v16 *And he-might-reconcile-in-full the both [Jews and Gentiles] in one body to-the God through the cross, having-killed the enmity in it;*

v17 *And having-come he-himself-brought-good-news, peace to-YOU to-the (ones) far and peace to-the (ones) near;*

v18 *Because through him we-are-having the leading-near, the both in one Spirit to the Father.*

v19 *So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God,*

v20 *Having-been-built-up on the foundation of-the apostles and prophets, Messiah Jesus being chief-corner of-it,*

v21 *In whom all building-up being-fitted-together is-growing into (a) holy sanctuary in Jehovah,*

v22 *in whom YOU yourselves also are-being-built-together into (a) residence of-the God in spirit.*

Warnings against high-mindedness, boasting:

Romans 11:18 *You-be not boasting-against the branches; but if you-are-boasting-against (them), you yourself-are not bearing the root BUT the root you.*

I Corinthians 5:6: *YOUR boast (is) not fine. Are-YOU not knowing-absolutely that (a) little leaven is-leavening the total lump?*

1 Corinthians 5:7 ALL read: *YOU-purge-out the old leaven, in-order-that YOU-might-be (a) new lump, according-as YOU-are unleavened-breads. For even our passover was-sacrificed, Messiah.*

Leader: At Leviticus 11:45 God says " ***I am Jehovah who brought you up out of Egypt to be your God; ye shall therefore be holy; for I am holy.**" [*LXX: ἐγώ εἰμι κύριος]

John 6:28 They-said therefore to him, What might-we-be-doing, in-order-that we-might-be-working the works of-the God?

v29 The Jesus answered and said to-them, This is the work of-the God, in-order-that you-might-trust with-reference-to whom that (one) dispatched.

v30 They-said therefore to-him, What sign therefore are You yourself-doing, in-order-that we-might-see and we-might-trust to-you? What are-you-working?

v31 **Our Fathers ate the manna in the wilderness, according-as-it-is having-been and-is-still-written, He-gave to-them bread out-of the heaven to-eat.**

32 *The Jesus said therefore to-them, Amen amen I-am-saying to-You, Moses has not given-and-still-is-giving to-You the bread out-of the heaven; BUT **my Father is-giving to-YOU the bread out-of the heaven namely-the authentic (bread).***

v33 **For the bread of-the God is the (one) descending out-of the heaven, and giving life to-the world.**

v34 *They said therefore to him, Lord, always you-give to-us this bread.*

v35 *But the Jesus said to-them, **I myself-am the bread of-the life:** the (one) coming to me by-no-means might-he-be-hungry, and the (one) trusting with-reference-to me by-no-means might-he-thirst at-any-time.*

v57 *According-as the living Father dispatched me, and-I myself-am-living because-of the Father, also the (one) chewing me, that-one-also will-himself-be-living because-of me.*

v58 **This is the bread, the (one) having-descended out-of the heaven.** *Not according-as YOUR fathers ate the manna, and they-died-off: the (one) chewing this bread he-himself-will-live with-reference-to the age.*

v59 *These-(things) he-said teaching in (a) synagogue in Capernaum.*

Raise all matzah on the Seder plates and repeat the blessings and scripture:

1 Corinthians 5:8 **ALL read:** **So-that let-us-be-keeping-the-feast not with old leaven neither with leaven of-malice and of-evil, BUT with unleavened-breads of-sincerity and of-truth.**

All: **Baruch Atah YHVH Elohenu Melech Ha-olam Ha-mo-tzee Lechem Min Ha-aretz.**

Blessed art Thou, Yahweh our God! King of the universe, Who brings forth bread from the earth.

"But out-of him YOU yourselves-are in **Messiah Jesus**, who became wisdom to-us from God, both righteousness and holiness and redemption." -1 Corinthians 1:30

Blessed are You, יהוה our God, King of the universe, who sanctifies us in Messiah Yeshua, the Bread of the Life. Amen



Remains of 4th century Capernum Synagogue. Photo by David Shankbone.



Capernum Synagogue. Photo by Berthold Werner.

Matzah מצה (*Leader holds up the top Matzah and the broken middle Matzah*)

Matzah is unleavened...it is striped...it is pierced; even as the sinless, unleavened Messiah received stripes which we ourselves deserved. The beatings and flogging which Yeshua received at the hands of the Jews (Matt.26:67-68) and Romans (Matt.27:26,30) were for our healing; the piercing of Messiah's hands and feet at the cross, and the spear thrust into his side were for our redemption.

2 Corinthians 5:21 *The (one) not having-come-to-know sin he-made sin in-behalf-of us, in-order-that we ourselves-might-become (the) righteousness of-God in him.*

All: *But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.* (Isaiah 53:5)

Hebrews 10:10 "In which will **we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.**"

1 Corinthians 1:30 "But out-of him YOU yourselves-are in Messiah Jesus, who became **wisdom** to-us from God, both **righteousness** and **holiness** and **redemption.**"

All: *Blessed are You, Yahweh our God, King of the universe, who sanctifies us in Messiah Yeshua, the Bread of the Life and has commanded us to eat this bread.* (Mt.26:26)

The Bottom piece of Matzah is *traditionally* now laid aside.

Commentary from Ralph Mount's Apologetics 7, The Miracle Israel Haggadah: "...we showed that the three pieces of matzah represent God the father, God the Son, and God the Holy Spirit [this Haggadah, p8]. The (bottom) matzah representing the Holy Spirit has been laid aside even as the Shechinah, the glory of God, departed from the temple (Ezk.ch8, ch9).

Jesus said 'I and the Father we are unity.' John 10:30. The Shema: 'Hear, O Israel, Jehovah our Gods is Jehovah a unity.' (Deut.6:4) In respect for God's name Israel says, 'Hear O Israel, Adonai our God Adonai is one.' But 'one' is 'unity' and Adonai is plural. Note Rom. 11:9 concerning the table: "*And David is-saying: Let their table become into (a) snare and into (a) hunting and into (an) entrapment and into (a) repayment for-them*"

Note also **2Cor.3:14** "BUT their thoughts were-petrified. For until the today day the same covering is-remaining on the reading of-the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-inactive." - - Observant Jews don't see that Messiah **Yeshua** was foreshadowed in the Passover lamb and that the veil is rent...they remain entrapped in this at the Passover table. They are still looking - hunting for the Messiah, even as they "hide" the Afikomen and set aside the Holy Spirit. As believers in Messiah Jesus, by God's grace we are not hiding The Messiah nor is He hidden from us. Regarding the Holy Spirit, He shows us The Way:

Hebrews 9:8 The Holy Spirit making-evident this, the way of-the holy (ones) not-yet to-have-been-manifested (while) of-the first tabernacle still [having] standing,

John 14:6 The Jesus is-saying to-him, **I myself-am the way and the truth and the life.** No-one is-coming to the Father unless through me.

Hebrews 10:19 Having therefore brothers, **boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,**

v20 Which (entering-in) he-dedicated for-us (a) way recently-slain and living, **through the veil, this is his flesh,**

Each person may now eat a small piece of the top two Matzah (and then eat all the matzah you wish from the other plates)

Continuing Mount commentary: "I think that Matt. 26:26 follows next in sequence. (i.e. next in the scripture's sequence - the Afikomen?) *"But (as) they (were) eating, the Jesus having-taken the bread, and having-blessed, he-broke-in-pieces and he-was-giving to-the disciples, and he-said, YOU-take, YOU-eat; this is my body."* [note **Yeshua's** commandment to eat this (1Cor.11:26) bread- "YOU take, YOU eat."] (Bread is artos (ἄρτος), masculine; and 'this' is touto (τοῦτό), neuter. They do not go together. 'This-thing' or the matzah he was dividing.) 'As they were eating' - matzah, not the meal itself. This seems important to me because the matzah, 'his body' is before the supper and the cup is offered after the supper. Compare [at "**Tzufan**"] 1Cor.11:23, 24 with vs25. How can one join these two things into the modern communion without a supper?" [Note Mount is speaking of the next thing in sequence to show that as they were eating the Seder meal, Jesus initiated the New Covenant participation in "this" - his body. There is much to think on here: Jesus broke "The" bread (matzah) and it became (distinct from the other matzah?) - "this" (his) body - Are there two breakings? i.e. is this the first breaking, or is it the Yachatz, or Motzi-Matzah or Tzufan step?]

9. Maror מרור (*bitter herbs*)

Leader: This horseradish reminds us that the life is sometimes very bitter, as it was for the sons of Israel in the land of Egypt. As we partake of the freshly ground horseradish, we are reminded afresh of how bitter life is without redemption.

Romans 2:9 Tribulation and anguish upon every soul of-MAN of-the (one) working-out the bad-thing, both of-Jew first and of-Greek;

Numbers 9:11 In the second month on the fourteenth day at even they shall keep it; they shall eat it with unleavened bread and bitter herbs:

All: *Baruch Atah יהוה Elohenu Melech Ha-olam Asher Kid-sha-nu B'mitz-vo-tav Ve'tzi-va-nu al A-chee-lat Ma-ror.*

All: *Blessed art Thou, יהוה our God! King of the universe, Who has commanded us concerning the eating of bitter herbs.* (Exodus 12:8)

All eat a small helping of horseradish with matzah. (from the common plates)

10. Korech כֹּרֵךְ – "wrap" or "wrapping" (connotes a type of Sandwich or quesadilla?)

2 Corinthians 1:2 **Favor to-YOU and peace** from God our Father and Jehovah Jesus Messiah.
v3 Blessed (is) the God and Father of-our Lord Jesus Messiah, the Father of-the pities and God of-all comfort,
v4 The (one) comforting us upon all the tribulation of-us, with-reference-to our being-able to-be-comforting the (ones) in all tribulation through the comfort of-which we ourselves are-being-comforted by the God.
v5 That according-as the sufferings of-the Messiah (are)-exceeding with-reference-to us, thus through the Messiah our comfort also is-exceeding.
v6 But whether we-are-being-oppressed in-behalf-of YOUR comfort and salvation, the (one) operating-for-itself in perseverance of-the same sufferings which we ourselves also are-suffering, and our hope (is) firm in-behalf-of YOU; or we-are-being comforted (it-is) in-behalf-of YOUR comfort and salvation;
v7 Knowing-absolutely that as YOU-are partners of-the sufferings, thus also of-the comfort.

*Even the most bitter of circumstances are sweetened by the hope we have in God. To demonstrate this, **we place a small amount of maror between pieces of matzah and dip it in the sweet haroset.** Eating both together, we initially taste the bitterness of the maror, quickly overcome by the sweet and soothing haroset. So too, as we face the bitterness of life, in the grace and knowledge of Messiah our adversity is sweetened. **The "2nd dipping"!***

Recommended further study: 2 "dippings" or washings: in the blood and water.

11. Shulchan Orech שולחן עורך "The Table Prepared"

All eat the Passover meal. Discussion should be related to Passover. This is not a pot-luck dinner.



12. Tzafun צפון – "hidden" The Afikomen

Digression 5 (pp 83) **Afikomen eaten** (Recommended reading for this time)

Traditionally, the children are now sent in search of the hidden Afikomen. This "hide-and-seek" ensues until a child finds the Afikomen and it is ransomed back.

However, while Isaac - who foreshadowed Messiah's sacrifice in the Akedah - could be ransomed/exchanged for a ram, **The Messiah (Yeshua) could not himself be ransomed:**

Leviticus 27:28 Notwithstanding, no devoted thing, that a man shall devote unto Jehovah of all that he hath, whether of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy unto Jehovah.

29 No one devoted, that shall be devoted from among men, shall be ransomed; he shall surely be put to death.

Messiah Yeshua was given as a "ransom-exchange" for all:

1 Timothy 2:5 For (there-is) one God, one mediator also of-God and of-MEN, (the) MAN Messiah Jesus,

v6 The (one) having-given himself (a) **ransom-exchange** in-behalf-of all, the testimony for-its-own seasons;

Traditionally, the Afikomen has been ransomed back and the Jews now partake of it once more - which interestingly may indeed foreshadow "And thus all Israel shall be saved" (Rom.11:26).

Because the Passover sacrifice could be offered only in Jerusalem, something of the mystique of the Passover lamb became attached to the Afikomen. Among Sephardic Jews, when the Afikomen is eaten, they recite, *"In memory of the Passover lamb"*. They don't "see" Yeshua the Messiah, but the "do" Yeshua the Messiah, as @Isa.12:2-3. The sages tell us that the Afikomen should be the last morsel of food eaten at the Seder. Its taste should linger in our mouths.

It was *perhaps* during this place in the Seder that **Yeshua** took bread, gave thanks and broke it, and gave it to his disciples, saying...

All: "This is my body, the-(one) being-given in-behalf-of YOU: YOU-be-doing this with reference-to my remembrance." (Luke 22:19, CT)

1 Corinthians 11:23 For I myself-took-along from the Lord, what also I-gave-over to-YOU, that the Lord Jesus in the night in-which he-was-being-given-over he-took bread

v24 And **having-given-thanks he-broke-(it)-in-pieces** and said: This is my body the (one) in-behalf-of YOU; this YOU-be-doing with-reference-to my remembrance.

v25 In-the-same-way also the cup **after tak(ing)-supper**, saying: This cup is the new-quality covenant in my blood; this YOU-be-doing as-often-as YOU-might-be-drinking, with-reference-to my remembrance. Note the sequence: "having given thanks, he broke."

All: Blessed are you YHVH our God, king of the universe, who brings forth the True Bread from Heaven.

(A piece of the afikomen is distributed to each person)

Leader: With thankfulness, let us all partake of the Afikomen.

All: In memory of the Passover Lamb, Yeshua.

(All eat the afikomen.)

13. Barech בָּרַךְ – "He (God) Had Blessed" or "To Bless"

The traditional Grace after meal. Note that Yeshua gave thanks before eating.

Recommended understanding at this time and reading at this time for first time participants:

Digression B Whom do you say that Jesus is?

Digression 1 Part B Warning: What This Bread and This Cup Proclaim; YHVH Yeshua.

*The Third Cup, the Cup of Redemption - "I will redeem you"

Leader: It was this very cup, the Cup of Redemption, the cup after supper, of which Yeshua said: " *And in-the-same-way the cup after to-partake-supper, saying, This cup (is) the new-quality covenant in my blood, the-(one) being-poured-out in-behalf-of YOU.*" (Luke 22:20)

NOTE: Judas drank the 3rd cup:

Luke 22:21 Further, behold, the hand of-the-(one) giving me over (is) with me on the table;

For more info on Judas, read Apologetics 2, "From Luke the Jew, For Judas the Judge", by R.H. Mount.

Pour the third cup now, do not drink.

Paul - by inspiration - tells us in 1 Corinthians 11:25, "For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes." Every Passover Seder is a memorial of the death of Messiah who gave himself for the Jewish people - and for everyone that trusts in Him. Jesus' blood sacrifice provides propitiation, i.e. it permanently takes away sin; animal sacrifice atonement only covered sin (Ro.3:24-25). Our hearts yearn within us to continually experience rich redemption and to receive from Him that salvation which we could not achieve ourselves. We are indeed "being-saved" time-continuously.

1 Corinthians 11:23 *For I myself-took-along from the Lord, what also I-gave-over to-YOU, that the Lord Jesus in the night in-which he-was-being-given-over he-took bread*

v24 *And having-given-thanks he-broke-(it)-in-pieces and said: This is my body the (one) in-behalf-of YOU; this YOU-be-doing with-reference-to my remembrance.*

v25 *In-the-same-way also the cup after tak(ing)-supper, saying: This cup is the new-quality covenant in my blood; this YOU-be-doing as-often-as YOU-might-be-drinking, with-reference-to my remembrance.*

v26 *For as-often-as YOU-might-be-eating this bread and YOU-might-be-drinking this cup, YOU-are-proclaiming the death of-the Lord, until of-which he-might-come.*

"this cup"--as often as --that is once a year at Passover. The 3rd cup of Passover.



WARNING; If you are not a Jew or do not believe that the blood of Jesus will cleanse you of your sins, do not drink this cup.

1 Corinthians 11:27 So-that (one)-who might-be-eating *this bread* or might-be-drinking *the cup* of-the Lord unworthily, will-be liable of-the body and of-the blood of-the Lord.

v28 But let (a) MAN be-approving himself, and thus let-him-be-eating out-of the bread and let-him-be-drinking out-of the cup;

v29 For the (one) eating and drinking unworthily is-eating and is-drinking (a) sentence to-himself not discriminating the body of-the Lord. (i.e. not discriminating that these represent the body of Christ, & not understanding that Jesus/Yeshua is God Almighty/YHVH)

v30 Because-of this many among YOU (are) weak and sickly and considerable (number) are-being-fallen-asleep.

v31 But if we-were-discriminating ourselves, we-were not being-judged;

v32 But being-judged we-are-being-disciplined by the Lord, in-order-that we-might not be condemned with the world.

**We are keeping only a part of the Passover feast: there is no sacrificed lamb.
Jesus the true Lamb has been sacrificed.**

Exodus 12:6 "and ye shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill **it** at even."

"it" is from the Hebrew word יָחַד *ō-tōw* which some translate here as "**him**".

What Judaism teaches:

Talmud, Pesachim, 78b, p.408:

"For it is taught, R. Nathan said: How do we know that all Israel can discharge [their obligation] with one Passover-offering? Because it is said, and the whole assembly of the congregation of Israel shall kill it at dusk: does then the whole assembly kill? Surely only one kills! **But it teaches that all Israel can discharge [their duty] with one Passover-offering.**"

Then why don't most Jews see Jesus as their Messiah?

God has blinded Israel - in *this* part -for a season. **God has not cut-off Israel.**

Romans 11:1a: I-am-saying therefore, (has) the God pushed-away-from-himself his people? (No!) May-it-not-come-to-pass;

Romans 11:11 I-am-saying therefore, (Have) they-slipped in-order-that they-might-fall? (No!) May-it not come-to-pass; BUT by-their offence* the salvation to-the Gentiles, with-reference-to to-provoke them to-jealousy. (*παραπτώματι -It isn't "fall" as some translations have, but "offence". Interestingly, Thayer has:"1. a fall *beside* or *near* something.")

v12 But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, **in-how-much more their fulness.**

Ephesians 2:8 For by-the favor YOU-are having-been-and-still-are-saved through trust; and this not out-of YOU, of-God the gift;

v9 Not out-of works, in-order-that some-one might not boast.

WHY salvation to the gentiles? Psalm 136 reveals: **Because Yahweh's lovingkindness endureth forever.** Romans 11:11 reveals this is to provoke the Jews to jealousy. Perhaps in the sense of being more zealous towards God than they already are?

Again...why don't the Jews see?

Romans 11:25 *“**petrification has-come-to-pass-and-still-is from part to-the Israeli, until of which (time) the fullness of-the Gentiles might-come-in,**”*

BUT: v26 *‘**And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.***
v27 *And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.’*

John 11:50 Neither are-YOU-deliberating that it-is-being-advantageous to-us in-order-that one MAN might-die-off in-behalf-of the people, and not the total nation might-perish.
v51 But this he-said not from himself, BUT being chief-priest of-that year, he-prophesied that the Jesus was-being-about to-be-dying-off in-behalf-of the nation;
v52 **And** not in-behalf-of the nation only, BUT in-order-that the children of-the God, namely-the (ones) having-been-and-still-scattered-abroad, he-might-gather-together into one.
*This passage shows YHVH's lovingkindness....Jesus died for **us** AND in behalf of the people, the nation (Israel), and children of the God in the past time. That is, his sacrifice also **retroactively** “covers” the Jews obedient to the Old Covenant throughout history.*

Jesus said: **"I myself-am the vine, YOU the branches. The (one) remaining in me, and-I in him, this (one) is-bringing much fruit;** because separate-from me YOU-are not being-able to-be-doing anything." (John 15:5)

All raise the third cup.

All sing or recite: **Baruch Atah YHVH Elohenu Melech Haolam Boray Pree Ha-gafen.**

Blessed art Thou, Yahweh our God! King of the universe, Creator of the fruit of the vine.

Amen.

All drink the third cup.

Recommended understanding at this time: read at your convenience:

Digression 6 - the darkened sky The veil was rent at the time of the death of Jesus. That veil was his flesh! See also Apologetics 26, "A Haggadah of Hope", by R.H. Mount.

The Good News!

Ephesians 2:11 *On-this-account YOU-be-having-in-memory that at-one-time YOU the Gentiles in flesh, the (ones) being-said (to be) uncircumcision by the (one) being-said (to be) circumcision in flesh made-by-hand,*

v12 *That YOU-were in that season separate-from Messiah, having-been-and-still-alienated of-the citizenship of-the Israeli and strangers of-the covenants of-the promise, not having hope and (ones) without God in the world.*

v13 But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.

v14 *For he himself is our peace, the (one) having-made the both (places) one even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh*

v15 *Having-rendered-inactive the law of-the commandments in decrees, in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,*

v16 *And he-might-reconcile-in-full the both (Jews and Gentiles) in one body to-the God through the cross, having-killed the enmity in it;*

v17 *And having-come he-himself-brought-good-news, peace to-YOU to-the (ones) far and peace to-the (ones) near;*

v18 *Because through him we-are-having the leading-near, the both in one Spirit to the Father.*

v19 *So therefore YOU-are no-more strangers and dwellers-abroad, BUT YOU-are fellow-citizens of-the holy-places and of-(the)-household of-the God.*

We also think on prophecy that is being fulfilled in our day:

Matthew 24:8 But all these-things are beginning of-birth-pains.

The Balfour Declaration, 1917.

Isaiah 66:8 Who hath heard such a thing? who hath seen such things? Shall a land be born in one day? shall a nation be brought forth at once? for as soon as Zion travailed, she brought forth her children.

Israel is "born in a day" on May 16, 1948. God has brought the Jew back as one nation, Ezk. 37:21,22 fulfilled.

Isaiah 66:9 Shall I bring to the birth, and not cause to bring forth? saith Jehovah: shall I that cause to bring forth shut the womb? saith thy God.

The Land has been restored in part, but not yet the Kingdom. Pray "Let thy Kingdom come" - Lu.11:2

Ezekiel 37:26 Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore.

27 My tabernacle also shall be with them; and I will be their God, and they shall be my people.

28 And the nations shall know that I am Jehovah that sanctifieth Israel, when my sanctuary shall be in the midst of them for evermore.

The Cup of Elijah *Elijah's Cup should be overflowing empty! *Matt.11:14*

Leader: (Lifting the extra empty cup for Elijah) It looks like Elijah has already been here!

The Hebrew prophet Malachi tells us that the coming of the Messiah will be preceded by Elijah the Prophet.

All: Behold, I will send you the prophet Elijah before the coming of that great and terrible day of the Lord. (Malachi 4:5)

Traditionally, it has been the hope at every Passover that the prophet will accept the invitation, enter the home, and announce the coming of the Messiah. Each year someone goes to the door and opens it wide in hopeful expectation.

Zacharias was a cohen, a priest. He was serving in the temple at the altar of incense, when an (The?) angel of the Lord appeared before him and foretold the birth of a son to Zacharias and prophesied concerning him...

Luke 1:17 *And he himself will-go-before in-sight of-him in spirit and power of-Elias, to-turn-around hearts of-fathers upon children, and (ones)-disobedient with prudence of-just-(ones), to-prepare (a) people having-been-and-still-constructed for-Jehovah.*

That son was John the Immerser, of whom **Yeshua** the Messiah said;

Matthew 11:12 *But from the days of-John the Baptist till just-now, the kingdom of-the heavens is-being-forced, and forceful-(ones) are-seizing it.*

v13 For all the prophets and **the law prophesied** till John.

v14 And **if YOU-are-willing to-receive**, he himself-is Elijah the (one) future to-be-coming.

v15 **The (one) having ears to-be-hearing, let-him-be-hearing.**

Matthew 17:10 *And his disciples questioned him, saying, Why therefore are the scribes saying that it-is-essential (for) Elijah to-come first?*

v11 *But the Jesus having-answered said to-them, On-the-one-hand Elijah is-coming first and he-will-restore all-(things).*

v12 *On-the-other-hand I-am-saying to-YOU that Elijah already came, and they-came not-to-know him-thoroughly, BUT they-did with him as-many-(things)-as they-willed. Thus also the son of-the MAN is-being-about to-be-suffering by them.*

v13 *Then the disciples perceived that he-said to-them concerning John the Baptist.*

Understand the purpose of the law: The law prophesied about Jesus. John

"paved the way"(Jn.1:23, Isa.40:3), and JEHOVAH (JESUS) was present. **If you have ears to hear, Shema: The new covenant has been established** (Luke 22:20).

All Israel has not been saved (Ro.11:26), so it is not complete - **HOWEVER** by **FORCE** - by the **POWER** of the **Spirit** (Zech.4:6, Rom.9:16), **you can enter the kingdom of the heavens NOW, at this time** (Eph.2:6). Elijah indeed comes (Mal.4:5), but **if you trust (are willing to receive)**, then John is "Elijah". Elijah has emptied his cup! **Go (receive), don't look back!**

Note: Jesus said that the physical Elijah **will** come and restore all things. This has not happened for most Jews- yet.

Further study: John the Lampstand, **Yeshua** in the midst of the seven lampstands. Witnesses?

14. Hallel הלל Praise! Psalm 115 - 118

- Psa 115:1 Not unto us, O Jehovah, not unto us, But unto thy name give glory, For thy lovingkindness, and for thy truth's sake.
- Psa 115:2 Wherefore should the nations say, Where is now their God?
- Psa 115:3 But our God is in the heavens: He hath done whatsoever he pleased.
- Psa 115:4 Their idols are silver and gold, The work of men's hands.
- Psa 115:5 They have mouths, but they speak not; Eyes have they, but they see not;
- Psa 115:6 They have ears, but they hear not; Noses have they, but they smell not;
- Psa 115:7 They have hands, but they handle not; Feet have they, but they walk not; Neither speak they through their throat.
- Psa 115:8 They that make them shall be like unto them; Yea, every one that trusteth in them.
- Psa 115:9 O Israel, trust thou in Jehovah: He is their help and their shield.
- Psa 115:10 O house of Aaron, trust ye in Jehovah: He is their help and their shield.
- Psa 115:11 Ye that fear Jehovah, trust in Jehovah: He is their help and their shield.
- Psa 115:12 Jehovah hath been mindful of us; he will bless [us]: He will bless the house of Israel; He will bless the house of Aaron.
- Psa 115:13 He will bless them that fear Jehovah, Both small and great.
- Psa 115:14 Jehovah increase you more and more, You and your children.
- Psa 115:15 Blessed are ye of Jehovah, Who made heaven and earth.
- Psa 115:16 The heavens are the heavens of Jehovah; But the earth hath he given to the children of men.
- Psa 115:17 The dead praise not Jehovah, Neither any that go down into silence;
- Psa 115:18 But we will bless Jehovah From this time forth and for evermore. Praise ye Jehovah.
-
- Psa 116:1 I love Jehovah, because he heareth My voice and my supplications.
- Psa 116:2 Because he hath inclined his ear unto me, Therefore will I call [upon him] as long as I live.
- Psa 116:3 The cords of death compassed me, And the pains of Sheol gat hold upon me: I found trouble and sorrow.
- Psa 116:4 Then called I upon the name of Jehovah: O Jehovah, I beseech thee, deliver my soul.
- Psa 116:5 Gracious is Jehovah, and righteous; Yea, our God is merciful.
- Psa 116:6 Jehovah preserveth the simple: I was brought low, and he saved me.
- Psa 116:7 Return unto thy rest, O my soul; For Jehovah hath dealt bountifully with thee.
- Psa 116:8 For thou hast delivered my soul from death, Mine eyes from tears, [And] my feet from falling.
- Psa 116:9 I will walk before Jehovah In the land of the living.
- Psa 116:10 I believe, for I will speak: I was greatly afflicted:
- Psa 116:11 I said in my haste, All men are liars.
- Psa 116:12 What shall I render unto Jehovah For all his benefits toward me?
- Psa 116:13 I will take the cup of **salvation** (יְשׁוּעוֹת), And call upon the name of Jehovah.
- Psa 116:14 I will pay my vows unto Jehovah, Yea, in the presence of all his people.
- Psa 116:15 Precious in the sight of Jehovah Is the death of his saints.

Psa 116:16 O Jehovah, truly I am thy servant: I am thy servant, the son of thy handmaid; Thou hast loosed my bonds.

Psa 116:17 I will offer to thee the sacrifice of thanksgiving, And will call upon the name of Jehovah.

Psa 116:18 I will pay my vows unto Jehovah, Yea, in the presence of all his people,

Psa 116:19 In the courts of Jehovah's house, In the midst of thee, O Jerusalem. Praise ye Jehovah.

Psa 117:1 **O praise Jehovah, all ye nations; Laud him, all ye peoples.**

Psa 117:2 **For his lovingkindness is great toward us; And the truth of Jehovah [endureth] for ever. Praise ye Jehovah.**

Psa 118:1 Oh give thanks unto Jehovah; for he is good; For his lovingkindness [endureth] for ever.

Psa 118:2 Let Israel now say, That his lovingkindness [endureth] for ever.

Psa 118:3 Let the house of Aaron now say, That his lovingkindness [endureth] for ever.

Psa 118:4 **Let them now that fear Jehovah say, That his lovingkindness [endureth] for ever.**

Psa 118:5 Out of my distress I called upon Jehovah: Jehovah answered me [and set me] in a large place.

Psa 118:6 Jehovah is on my side; I will not fear: What can man do unto me?

Psa 118:7 Jehovah is on my side among them that help me: Therefore shall I see [my desire] upon them that hate me.

Psa 118:8 It is better to take refuge in Jehovah Than to put confidence in man.

Psa 118:9 It is better to take refuge in Jehovah Than to put confidence in princes.

Psa 118:10 All nations compassed me about: In the name of Jehovah I will cut them off.

Psa 118:11 They compassed me about; yea, they compassed me about: In the name of Jehovah I will cut them off.

Psa 118:12 They compassed me about like bees; They are quenched as the fire of thorns: In the name of Jehovah I will cut them off.

Psa 118:13 Thou didst thrust sore at me that I might fall; But Jehovah helped me.

Psa 118:14 **Jehovah is my strength and song; And he is become my salvation [ישועה].**

Psa 118:15 The voice of rejoicing and salvation is in the tents of the righteous: The right hand of Jehovah doeth valiantly.

Psa 118:16 The right hand of Jehovah is exalted: The right hand of Jehovah doeth valiantly.

Psa 118:17 I shall not die, but live, And declare the works of Jehovah.

Psa 118:18 Jehovah hath chastened me sore; But he hath not given me over unto death.

Psa 118:19 Open to me the gates of righteousness: I will enter into them, I will give thanks unto Jehovah.

Psa 118:20 This is the gate of Jehovah; The righteous shall enter into it.

Psa 118:21 I will give thanks unto thee; for thou hast answered me, And art become my salvation.

Psa 118:22 The stone which the builders rejected Is become the head of the corner.

Psa 118:23 **This is Jehovah's doing; It is marvellous in our eyes.**

Psa 118:24 **This is the day which Jehovah hath made; We will rejoice and be glad in it.**

Psa 118:25 Save now, we beseech thee, O Jehovah: O Jehovah, we beseech thee, send now prosperity.

- Psa 118:26 Blessed be he that cometh in the name of Jehovah: We have blessed you out of the house of Jehovah.
- Psa 118:27 Jehovah is God, and he hath given us light: Bind the sacrifice with cords, even unto the horns of the altar.
- Psa 118:28 Thou art my God, and I will give thanks unto thee: Thou art my God, I will exalt thee.
- Psa 118:29 Oh give thanks unto Jehovah; for he is good; For his lovingkindness [endureth] for ever.



Psalm 40:1 For the Chief Musician. A Psalm of David. I waited patiently for Jehovah; And he inclined unto me, and heard my cry. 2 He brought me up also out of a horrible pit, out of the miry clay; And he set my feet upon a rock, and established my goings. 3 **And he hath put a new song in my mouth, even praise unto our God: Many shall see it, and fear, And shall trust in Jehovah.** 4 Blessed is the man that maketh Jehovah his trust, And respecteth not the proud, nor such as turn aside to lies. 5 Many, O Jehovah my God, are the wonderful works which thou hast done, And thy thoughts which are to us-ward; They cannot be set in order unto thee; If I would declare and speak of them, They are more than can be numbered. 6 **Sacrifice and offering thou hast no delight in; Mine ears hast thou opened: Burnt-offering and sin-offering hast thou not required.** 7 Then said I, Lo, I am come; In the roll of the book it is written of me: 8 I delight to do thy will, O my God; Yea, thy law is within my heart. 9 I have proclaimed glad tidings of righteousness in the great assembly; Lo, I will not refrain my lips, O Jehovah, thou knowest. 10 I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy lovingkindness and thy truth from the great assembly. 11 Withhold not thou thy tender mercies from me, O Jehovah; Let thy lovingkindness and thy truth continually preserve me. 12 For innumerable evils have compassed me about; Mine iniquities have overtaken me, so that I am not able to look up; They are more than the hairs of my head; And my heart hath failed me. 13 Be pleased, O Jehovah, to deliver me: Make haste to help me, O Jehovah. 14 Let them be put to shame and confounded together That seek after my soul to destroy it: Let them be turned backward and brought to dishonor That delight in my hurt. 15 Let them be desolate by reason of their shame That say unto me, Aha, aha. 16 **Let all those that seek thee rejoice and be glad in thee: Let such as love thy salvation say continually, Jehovah be magnified.** 17 But I am poor and needy; Yet the Lord thinketh upon me: Thou art my help and my deliverer; Make no tarrying, O my God.

Revelation 15:3-4

And they-are-singing-an-ode the song of-Moses the slave of-the God and the song of-the Lamb, saying: Great and marvellous your works, Lord the God the Almighty; just and authentic your ways, the King of-the ages;

Who might by-no-means fear, Lord, and will-glorify your name? because (you) only (are) hallowed, because all the Gentiles will-be-present and they-will-worship in-sight of-you, because your just-acts were-made-manifest. -



The Fourth Cup, *the Cup of Completion (Pour the fourth cup)*

Jeremiah 31:31 Behold, the days come, saith Jehovah, that I will make a new covenant with the house of Israel, and with the house of Judah:

32 not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith Jehovah.

33 But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it; and I will be their God, and they shall be my people:

All raise the fourth cup.

Leader: "I will take you as my people, and I will be your God." (*Exodus 6:7*)

Don't Drink yet!

15. Nirtzah נִרְצָה - "accepted", or "it should be accepted"

All: *Baruch Atah יהוה Elohenu Melech Haolam Boray Pree Ha-gafen.*

Blessed art Thou, יהוה our God, King of the universe, creator of the fruit of the vine.

All drink the fourth cup.

Pray that God will accept our observance until Jesus comes.

Psalm 46:1-11 ASV - **For the Chief Musician. A Psalm of the sons of Korah; set to Alamoth. A Song.** God is our refuge and strength, A very present help in trouble. Therefore will we not fear, though the earth do change, And though the mountains be shaken into the heart of the seas; Though the waters thereof roar and be troubled, Though the mountains tremble with the swelling thereof. Selah. There is a river, the streams whereof make glad the city of God, The holy place of the tabernacles of the Most High. God is in the midst of her; she shall not be moved: God will help her, and that right early. The nations raged, the kingdoms were moved: He uttered his voice, the earth melted. Jehovah of hosts is with us; The God of Jacob is our refuge. Selah. Come, behold the works of Jehovah, What desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariots in the fire. Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth. Jehovah of hosts is with us; The God of Jacob is our refuge. Selah.

1 Corinthians 3:16 "Are YOU not knowing absolutely that YOU are the sanctuary (ναός - naos) of the God, and the spirit of God is dwelling (οἰκεῖ - oikei) in YOU?"

And so it is written:

Isaiah 57:15 "For thus saith the high and lofty One that inhabiteth (שֹׁכֵן) [Strong's 7931] eternity, whose name is Holy: I dwel (אֶשְׁכֹּן) [Strong's 7931] in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite. "

this is to say:

"I dwel in a high and holy place, but *also* I dwel with the broken and lowly of spirit, to revive the spirit of the lowly and to revive the heart of the crushed."

- this is God's definition of His "Two House" theology!

Revelation 21:1 And I-saw (a) new-quality heaven and (a) new-quality earth; for the first heaven and the first earth went-away, and the sea is not still (existing?).

v2 And the city, namely-**the holy, new-quality Jerusalem, I-saw descending out-of the heaven from the God**, having-been-and-still-prepared as (a) bride having-been-and-still-put-in-order for her husband.

v3 And I-heard (a) great voice out-of the throne saying: Behold **the tabernacle of-the God (is) with the MEN, and he-will-tabernacle with them, and they themselves-will-be his peoples, and the God himself will-be with them, their God.**

v4 And **he-will-obliterate every tear out-of their eyes**, and the death will not be still, neither mourning nor clamor nor toil will not be still; because the first-things went-away.

v5 And the (one) sitting on the throne said: Behold I-am-making all-things new-quality. And he-is-saying: You-write, because these words are trustworthy and authentic.

Hallelujah!

Praise Yah!

Lashanah haba'ah bi Yerushalayim!

Next year in Jerusalem!

In the Name of Yeshua/Jesus!

Amen

The Seder is concluded.

Digression 1 Part A

The Lord's last supper before his crucifixion was a Passover. The "Lord's Supper" (i.e. the frequent title of the Eucharist/communion) **is not Passover**.

Typically a church's "communion" service will be also called "The Lord's Supper", however it only consists of a small round wafer and bit of grape juice.

On Passover, do you suppose that Jesus, a Jew that we believe fulfilled all the law, before anyone was called "Christian", was partaking of the Passover meal?

Yes.

Luke 22:15 And he-said to-them, **I-desired with-desire to-eat this passover** with YOU before (I am) to-suffer.

v20 And in-the-same-way **the cup after to-partake-supper**, saying, This cup (is) the new-quality covenant in my blood, the-(one) being-poured-out in-behalf-of YOU.

Jesus ate the Passover meal. The significance of a single mistranslation is that often the doctrine of the Eucharist, or communion, is based on or at least supported upon it. Once you understand that the "last supper" was indeed a Passover Seder, you will hopefully also see that the communion/Eucharist "service" has a different origin than from scripture.

In **1 Corinthians 11:20** we have what appears to be a reference to "The Lord's Supper": ***"When ye come together therefore into one place, [this] is not to eat the Lord's supper."* (KJV)**

The Greek text for this passage (see Blueletterbible.com):

συνερχομένων οὖν ὑμῶν ἐπὶ τὸ αὐτὸ οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν

The word translated -"Lord's" – in "The Lord's Supper" is **κυριακὸν** which transliterated would be "kuriakon", (pronounced something like "cure-ee-ock-on"). Now **kuriakon is an adjective, "lordly", not a noun**, so "Lord's Supper" is an incorrect translation. **So now we have "lordly supper"**

Here, οὐκ is translated "not". The word right before **kuriakon** is **ἔστιν** (transliterated "**estin**"), and is translated here "is". **There is no definite article before kuriakon**. The Vocabulary of the Greek Testament, by Moulton and Milligan gives a meaning **"Imperial" for kuriakon.** The next word following **kuriakon** is **δεῖπνον** *deipnon*, which is translated "supper". **It always indicates a full meal. Note that the unleavened bread and wine were and are integral to the Passover meal.** The word **φαγεῖν** *phagein* is translated "to-eat".

Literally: οὐκ ἔστιν κυριακὸν δεῖπνον φαγεῖν = not is lordly supper to eat.

So now we have "not to eat **lordly** supper", or "not to eat **imperial** supper".

A Consistent Translation renders the verse as follows:

1 Cor.11:20 **Therefore of-YOU coming-together on the same (thing) it-is not to-eat (a) lordly supper;**

Therefore there is no possessive noun to reference as "The Lord's Supper" here.

Consider the surrounding scripture, **the context:**

1 Cor.11:19 For it-is even essential to-be sects among YOU, in-order-that the (ones) approved might-become manifest among YOU.

v20 Therefore of-YOU coming-together on the same (thing) it-is not to-eat (a) lordly supper; "YOU" refers to the Christians/members of the Corinthian assembly/body.

v21 For each-(one) is-taking-before (his) own supper in the [period?] to-eat, and on-the-one-hand (one)-who is-being-hungry, on-the-other-hand (one)-who is-being-drunk.

v22 For are-YOU not having houses with-reference-to [the] to-be-eating and to-be-drinking? Or are-YOU-despising the assembly of-the God, and are-YOU-disgracing the (ones) not having? What might I-say to-YOU? Shall-I-laude YOU? In this I-am not lauding.

v23 For I myself-took-along from the Lord, what also I-gave-over to-YOU, that **the Lord Jesus in the night in-which he-was-being-given-over he-took bread** This refers to Jesus at the Passover.

v24 **And having-given-thanks he-broke-(it)-in-pieces and said: This is my body the (one) in-behalf-of YOU; this YOU-be-doing with-reference-to my remembrance.** This refers to the (middle?) matzah that Jesus broke at Passover.

Note especially Matthew 26:26 **But (as) they (were) eating**, the Jesus having-taken the bread, and having-blessed, he-broke-in-pieces and he-was-giving to-the disciples, and he-said, YOU-take, YOU-eat; this is my body.

"(as) they (were) eating" - you cannot separate the bread and wine from the meal.

v25 In-the-same-way also **the cup after tak(ing)-supper**, saying: This cup is the new-quality covenant in my blood; this YOU-be-doing as-often-as YOU-might-be-drinking, with-reference-to my remembrance. This refers to the third (?) cup of Passover.

v26 For **as-often-as** YOU-might-be-eating **this bread** and YOU-might-be-drinking **this** cup, YOU-are-proclaiming the death-of-the Lord, until of-which he-might-come.

"For **as-often-as** YOU-might-be-eating" - **once a year at Passover**, they ate **"THIS"** bread, Matzah, and drank **"THIS"** cup, the cup(s) at Passover. This was not to be a "Pot-Luck" dinner that you came to because you were hungry for physical food. **Jesus emphasized the future kingdom when he will return to rule: at that time the Passover will indeed be an "Imperial Supper"**, because all will recognize him as King.

Luke 22:14 And when the hour came-to-pass he-fell-back, and **the twelve apostles together-with him.**

v15 And he-said to-them, **I-desired with-desire to-eat this passover with YOU** before (I am) to-suffer.

v16 For I-am-saying to-YOU, that **by-no-means might-I-eat any-more out-of it till of-one-which it-might-be-fulfilled in the kingdom of-the God.**

v17 And having-received (a) cup, having-given-thanks he-said, YOU-take this, and YOU-divide for-yourselves.

v18 For I-am-saying to-YOU, that by-no-means might-I-drink from the product of-the vine till of-one-which the kingdom of-the God might-come.

Many Christian assemblies separate the **unleavened bread** and **wine** from the **supper meal**. Further they usually use leavened bread, thus representing Christ as sinful. They call this "Communion", yet also call it "The Lord's Supper". Scripture plainly shows that the cup was **after taking part of the supper**, but the unleavened bread was **during the supper**. This Communion service is often held once a month, as opposed to once a year at Passover.

Scripture says that your coming together is NOT to eat a big meal - a "lordly supper" (1Cor.11:20), but rather to do as Jesus did and taught with the Passover meal (vs.23), which occurs once a year at Passover. He taught that it was to be done - "as often as" you eat "this bread" (vs.26), the Matzot (unleavened bread) that is eaten during the Passover meal and "as often as" you drink "this cup", the cup after the Passover meal (vs.25,26).



Digression 1 Part B

Jesus ate the Passover meal. The significance of this single mistranslation at 1 Cor. 11:20 is that often the doctrine of the Eucharist, or communion, is based on or at least supported upon it. Once you understand that the "last supper" was indeed a Passover Seder, you will hopefully also see that the communion/Eucharist "service" has a different origin than from scripture.

A "communion" service that uses leavened bread is presenting Jesus as sinful. This is a tremendous error:

Paul warns about the idolatry of another "cup" and "table" belonging to demons:

1 Cor.10:19 What therefore am-I-stating? That (an)-idolatrous-sacrifice is something? or that (an) idol is something?

v20 BUT that **what (things) the Gentiles are sacrificing, they-are-sacrificing to-demons** and not to-God, but I-am not willing YOU to-be-becoming partners of-the demons.

v21 YOU-are not being-able to-be-drinking (a) cup of-Jehovah and (a) cup of-demons; YOU-are not being-able to-be-sharing of-a-table of-Jehovah and of-a-table of-demons.

The cup we are taking "part" of, in particular the cup after the Passover meal, represents Jesus/**Yeshua**:

1Cor.11:26 For as-often-as YOU-might-be-eating **this** bread and YOU-might-be-drinking **this** cup, **YOU-are-proclaiming the death of-the Lord,** until of-which he-might-come.

We are warned NOT to participate if we do not understand and acknowledge what these things represent.

1 Corinthians 11:27 So-that (one)-who might-be-eating *this bread* or might-be-drinking *the cup* of-the Lord unworthily, will-be liable of-the body and of-the blood of-the Lord.

v28 But let (a) MAN be-approving himself, and thus let-him-be-eating out-of the bread and let-him-be-drinking out-of the cup;

v29 For the (one) eating and drinking unworthily is-eating and is-drinking (a) sentence to-himself **not discriminating the body of-the Lord.** (i.e. the unworthiness is not discriminating that these represent the body of Christ OR *how* they represent the body of Christ)

v30 Because-of this many among YOU (are) weak and sickly and considerable (number) are-being-fallen-asleep.

v31 But if we-were-discriminating ourselves, we-were not being-judged;

v32 But being-judged we-are-being-disciplined by the Lord, in-order-that we-might not be condemned with the world..

..And in this we see the Lord's lovingkindness - he disciplines those that he loves...yes, we make mistakes, and we do not understand everything completely, and in that aspect, we are "part" taking in our participation...

Heb.12:6 For whom Jehovah is-cherishing he-is-disciplining, but he-is-whipping every son whom he-is-receiving-alongside.

v7 If YOU-are-persevering discipline: The God is-offering-himself to-YOU as to-sons; for who (is a) son whom (a) father is not disciplining?

1 Corinthians 10:16 **The cup of-the blessing which we-are-blessing, is-it NOT participation of-the blood of-the Messiah? The bread which we-are-breaking-in-pieces, is-it NOT participation of-the body of-the Messiah?**

v17 Because **we, the many, are one bread, one body;** for we all are-sharing out-of the one bread.

We, the assembly, are participating (we are a part of Jesus) in the body of Messiah Jesus.

1 Cor.12:12 **For even-as the body is one and it-is-having many members, but all the members of-the body being many (are) one body, thus also the Messiah.**

v13 For even we ourselves-were all baptized in one Spirit into one body, whether Jews or Greeks, whether slaves or free-(ones), and **we all were-given-to-drink-(of) one Spirit.**

v14 For also **the body** is not one member BUT many.

WE understand that Jesus did not mean that the wine and bread literally become blood and flesh. His body is the assembly and we are participating members of it. The idea that the wine actually becomes blood is pagan. Jesus taught against this false theology:

Matt. 26:25 But having-answered Judas the-(one) giving-him over said, Whether-at-all I myself-am (he) Rabbi? He-is-saying to-him, You yourself-said.

v26 But (as) they (were) eating, the Jesus having-taken the bread, and having-blessed, he-broke-in-pieces and he-was-giving to-the disciples, and he-said, **YOU-take, YOU-eat; this is my body.** Now consider, if it was really his literal body, why wouldn't Jesus just hold out his arm and say "*Here, take a bite!*"? The transubstantiation theology is quite ridiculous.

v27 And having-taken the cup, and having-given-thanks, he-gave to-them, saying, **YOU all drink out-of it**

v28 **For this is my blood**, namely-the (blood) of-the new-quality covenant, namely-the (blood) being-poured-out concerning many with-reference-to forgiveness of-sins.

v29 But I-am-saying to-YOU, that by-no-means might-I-drink from just-now out-of this **product of-the vine**, till that day at-the-time-that I-might-be-drinking it with YOU (a) new-quality in the kingdom of-my Father.

Immediately after saying "this is my blood" **Jesus clarifies that he does not mean literally his blood by stating that it is a "product of the vine", and that he will drink it in the future kingdom.**

Also, the Roman Catholic Church doctrine of transubstantiation is proved false by scripture's prohibition of eating blood by anyone:

Lev 17:10 And whatsoever man there be of the house of Israel, or of the strangers that sojourn among them, that eateth any manner of blood, I will set my face against that soul that eateth blood, and will cut him off from among his people.

vs11 **For the-life soul of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the life soul.**

vs12 Therefore I said unto the children of Israel, **No soul of you shall eat blood, neither shall any stranger that sojourneth among you eat blood.**

Gentile Christians are also forbidden to eat blood:

Acts 15:28 For it-seemed (best) to-the Spirit namely-the Holy and to-us to-ourselves-be-placing-upon YOU not-one much-more weight with-the-exception of-these of-compulsion, v29 To-be-holding-off-for-yourselves of-idolatrous-sacrifices and of-blood and of-(things)-strangled and of-prostitution; maintaining yourselves out-of which-things YOU-will-practise well. Farewell.

God forbids us to eat blood, so therefore we know that the idea of transubstantiation is not of God. That leaves the source of transubstantiation as Satan: it is the Cup of the Devil. **We do not participate in the Church of Rome's pagan cup.**

1 Cor.10:21 YOU-are not being-able to-be-drinking (a) cup of-Jehovah and (a) cup of-demons; YOU-are not being-able to-be-sharing of-a-table of-Jehovah and of-a-table of-demons.

The Reformation rejected Transubstantiation and the Catholics killed many as heretics for their opposing beliefs during the Inquisition. Thank God we live in a place and time we can worship in truth and sincerity and participate in the feasts of Jehovah.

For further information see ***APOLOGETICS 1; The Passover Is The Lord's Supper***, by R.H. Mount.

http://www.cotopaxi-colorado.com/BIBLE/MOUNT-APOLOGETICS/APOLOGETICS_1_PASSOVER_IS_THE_LORDS_SUPPER.htm

(a) PASSOVER HAGGADAH (FOR CHRISTIANS)

Digression 2 Part A: Easter

The word "Easter" does not occur in the original scriptures.

Easter and the Ancients

Easter, Ishtar, Ashtoreth, Oestara, Astarte, Semiramus, ...

"The name Easter, like the names of the days of the week, is a survival from the old Teutonic mythology. According to Bede [an eighth century monk] it is derived from *Oestre*, or *Ostdra*, the Anglo-Saxon goddess of spring, to whom the month answering to our April, and called Easter-monath, was dedicated.

-- "Easter", Encyclopaedia Britannica, 11th ed.

What means the term Easter itself? It is not a Christian name. Easter is nothing else than Astarte, one of the titles of Beltis, the queen of heaven, whose name, as pronounced by the people of Nineveh, was evidently identical with that now in common use in this country. That name, as found by Layard on the Assyrian monuments is Ishtar."

-- The Two Babylons, Hislop, p. 103

"Many ancient cultures share this legend of Semiramus and Nimrod: called by such names as Ishtar and Tammuz in Babylon; Isis and Osiris in Egypt; Astarte and Bel in Syria; Aphrodite, Cybele, or Venus, and Attis or Adonis in Greece and Rome; and Oestre (the dawn goddess) in Britain.

They considered her "the Mother of Gods", and often depicted her either as a fertility symbol, or as a madonna figure.

Many pre-christian Europeans thought that their sun gods and fertility goddesses died at the winter solstice and regained life again at the spring equinox.

The concept of death and rebirth plays a large role in these legends. e.g. Cybele mourned two days for Attis, then celebrated his return on the third day, while Venus mourned two days for Adonis until he ascended to heaven on the third day."

From: <http://www.math.uwaterloo.ca/~rbutterw/essays/Easter.html>

There is much information available regarding the origin of Easter. The question arises: **How did the Pagans know about a virgin-born savior hundreds if not thousands of years before the time of Christ?**

Scripture reveals that Jesus, **Yeshua**, is God (Jn1:1, 1:14) and that he created all things: Colossians 1:15 **Who is (an) image of-the God namely-the invisible, first-born of-all creation,**

v16 **Because in him [the] all things were created** in the heavens and on the earth, the (things) visible and the (things) invisible, whether thrones or lordships or rulers or authorities; [the] all-things have-been-and-still-are-created through him and with-reference-to him;

v17 **And he himself is before all (things) and in him [the] all-things have-stood-and-still-stand-together,**

Thus we know the constellations (star arrangements) are not pagan in their origin.

Genesis 1:14 And God said, Let there be lights in the firmament of heaven to divide the day from the night; and **LET THEM BE FOR SIGNS**, and **for seasons**, and for days and years:

v15 and let them be **for lights** in the firmament of heaven to give light upon the earth: and it was so.

v16 And God made the two great lights; the greater light to rule the day, and the lesser light to rule the night: [he made] the stars also.

There is an old Jewish teaching that the constellations read like a book, or rather a scroll. Psalm 19 shows this in reference to God's Zodiac

For the Chief Musician. A Psalm of David.

Psalm 19:1 The heavens declare the glory of God; And the firmament showeth his handiwork.

vs2 Day unto day uttereth speech, **AND NIGHT UNTO NIGHT SHOWETH KNOWLEDGE.**

vs3 There is no speech nor language; **THEIR VOICE** is not heard.

vs 4 **THEIR LINE IS GONE OUT** through all the earth, And their **WORDS** to the end of the world. In them hath he **SET A TABERNACLE FOR THE SUN**,

vs 5 Which is as a **BRIDEGROOM** coming out of his chamber, And rejoiceth as a strong man to **RUN HIS COURSE**.

vs6 His going forth is from the end of the heavens, And **HIS CIRCUIT** unto the ends of it; And there is nothing hid from the heat thereof.

The Glory of God is shown in the knowledge in the stars. Their line, their words (as in reading a book) has and is going out. Their "words" are further defined here, in scripture. The "circuit" of the Zodiac shows the "course" or path of the bridegroom. It is an amazing testimony that no one may escape.

Note that the constellations are ordained by God:

Psalms 8:3 **When I consider thy heavens, the work of thy fingers, The moon and the stars, which thou hast ordained;**

vs4 **What is man, that thou art mindful of him? And the son of man, that thou visitest him?**
[?vs.4 -What the angels said about Adam. ?]

The stars are not of pagan design, and existed before pagans existed on earth.

The ancients considered the constellations a literal book. (Ps.19, above)

Gen 1:14

"And God said, Let there be lights in the firmament of heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years:"

"for signs" is derived from **לֶחֶם** ohth, which basically means "letter"

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From Ms. Francis Rolleston's *Mazzaroth* Part 4,  
[http://philologos.org/\\_eb-mazzaroth/400.htm#emblems](http://philologos.org/_eb-mazzaroth/400.htm#emblems)

### **NOTE ON THE ASTRONOMY OF THE ANCIENTS**

(From Southey's "Doctor.")

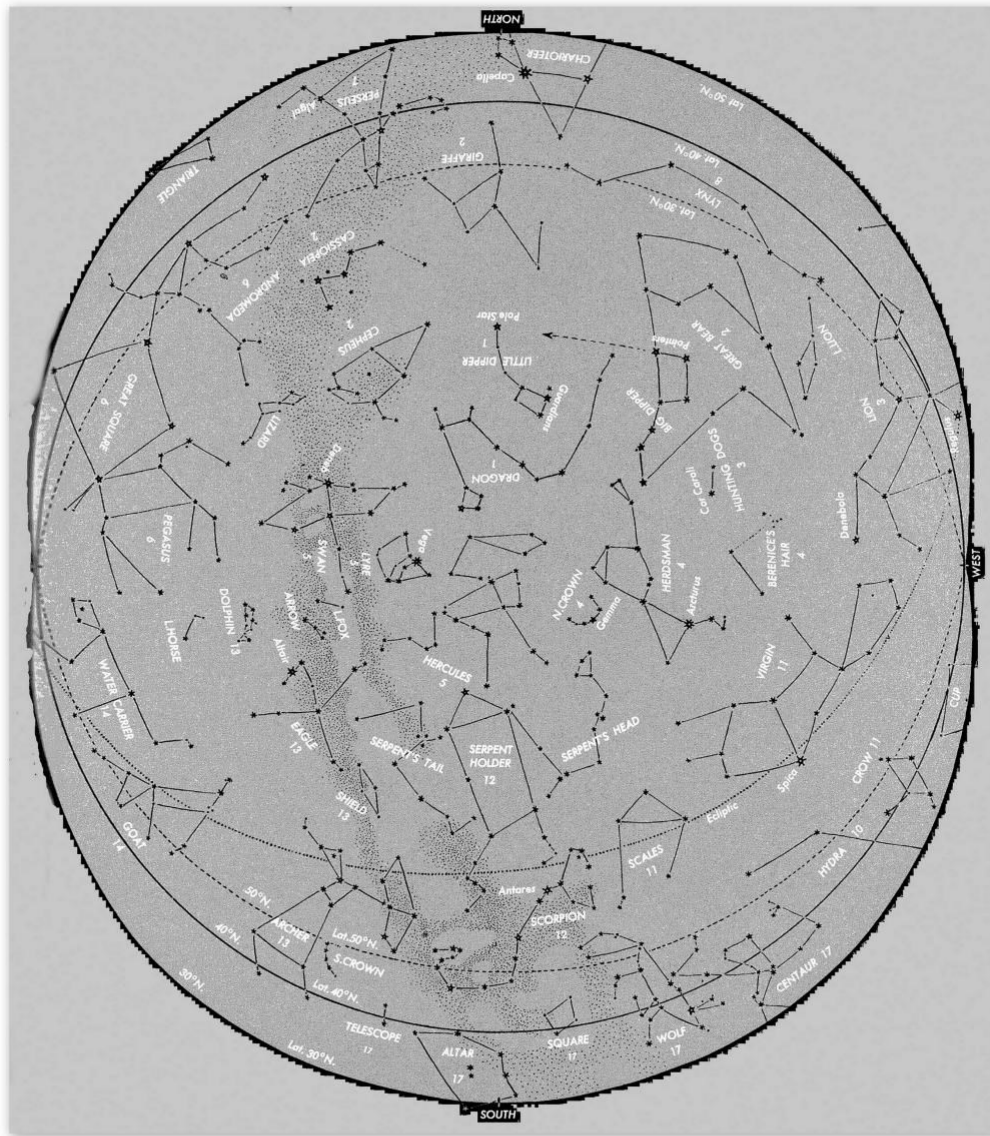
"According to the Cabalists, **the ancient Hebrews represented the stars severally and collectively by the letters of the Alphabet; to read the stars, therefore, was more than a metaphorical expression with them.** And an astral alphabet for genethliacal purposes was published near the close of the fifteenth century, at Cracow, by Rabbi Kapol Ben Samuel, in a work entitled 'The Profundity of Profundities.'

"But as this would rest upon an insecure foundation,—for who could be assured that the alphabet had been accurately made out?—**it has been argued that the heavens are repeatedly in the Scriptures called a book, whence it is to be inferred that they contain legible characters; that the first verse of the first chapter of Genesis ought to be translated 'In the beginning God created the letter or character of the heavens,'** and that in the nineteenth Psalm we should read '**their line**' instead of '**their sound has gone forth into all lands,**' **this referring to their arrangement in the firmament like letters upon a roll of parchment.** Jews, Platonists, and Fathers of the Church, are shown to have believed in this celestial writing. And there can be no question but that both the language and the characters must be Hebrew, that being the original speech, and those the original characters, and both divinely communicated to man, not of human invention. But single stars are not to be read as letters, as in the astral alphabet. This may be a convenient mode of noting them in astronomical observations; the elements of this celestial science are more recondite in proportion as the science itself is more mysterious. **An understanding eye may distinguish that the stars in their groups form Hebrew letters, instead of those imaginary shapes which are called the signs of the zodiac.** But as the stars appear to us only as dots of light, much skill and sagacity are required for discovering how they combine into the complex forms of the Hebrew alphabet. "

**This brings to mind that petroglyphs may reflect the pictorial paleo Hebrew language. The Paleo-Hebrew alphabet uses letter-signs, that is, the letters have a shape that visually depicts their meaning.**

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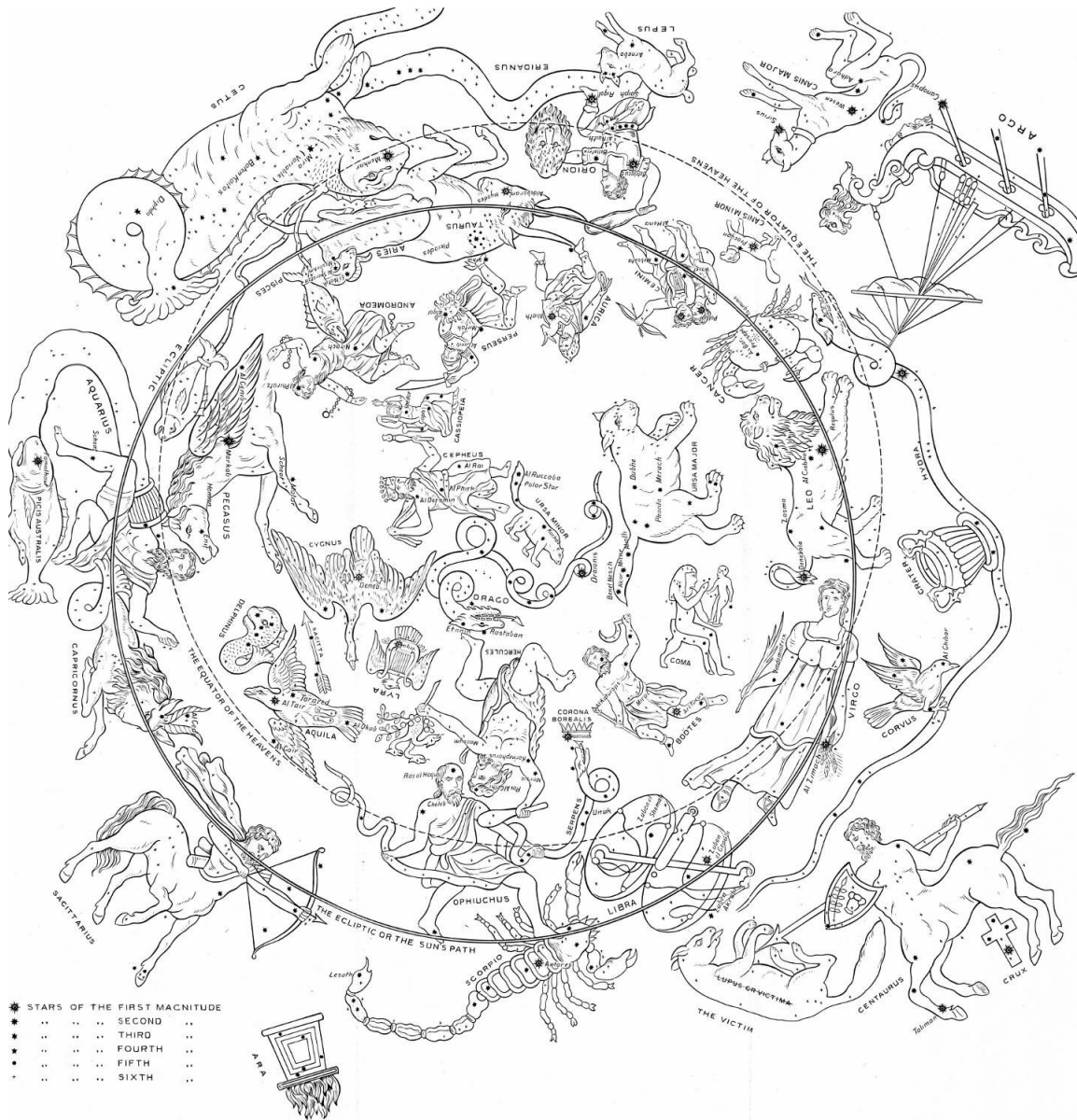
Below, a different approach to viewing the constellations. Compare to the planisphere on the following page.



## Are Petroglyphs in the Night Sky? Are Petroglyphs from the Night Sky?

Sky Chart from "The Stars, A New Way To See Them" by H.A. Rey, pp87

When we consider that the ancient Hebrew letters, sometimes called Paleo-Hebrew, were written as pictures (pictograms), and that scripture and Jewish tradition show the constellations to be a book or scroll ("Their line has gone out"), we see a possible connection between petroglyphs carved in rock and the constellations or "letters" in the sky.



This planisphere is from the book "The Witness of the Stars", by Bullinger.

Related articles on the internet:

Hebrew Pictograms:

[http://www.hebrew4christians.com/Grammar/Unit\\_One/Pictograms/pictograms.html](http://www.hebrew4christians.com/Grammar/Unit_One/Pictograms/pictograms.html)

Ancient History from the Scribes of Purgatory (Purgatory, Colorado!)

<http://www.viewzone.com/purg2.html>

Turning Right at the Burning Bush (regarding Los Lunas, New Mexico - Decalogue)

[http://www.ancient-hebrew.org/15\\_williamson.html](http://www.ancient-hebrew.org/15_williamson.html)



**There is also much information available regarding the Gospel in the stars:**

*“The three books are Mazzaroth: Or the Constellations by Frances Rolleston (London: Rivingtons, 1862), Gospel in the Stars by Joseph Seiss (Philadelphia, 1882), and Witness of the Stars by E.W. Bullinger (London, 1893). All are currently in print, the former having been reprinted recently by Weiser Books (2001) and the latter much earlier by Kregel (1972, 1967). Rolleston did most of the original work, but her book was almost totally ignored, partly because it is mostly a set of notes, which she expected readers to link together. The work was first popularized by Seiss, a Lutheran minister in America and then Bullinger in England. Each of them contributed something to the theory, and for many decades those two books were the only voices supporting the belief. Then in the last few decades, the cause has been espoused by many new adherents, **but to the best of my knowledge, no one has contributed anything new in the last century.** Thus a review of those three books covers most of what has been done on the subject.”*

- by John P. Pratt [http://www.johnpratt.com/items/docs/gis/gis\\_review.html](http://www.johnpratt.com/items/docs/gis/gis_review.html)

Pratt has a webpage titled “Answering Objections to *Gospel in the Stars*” located on the following link:

[http://www.johnpratt.com/items/docs/gis/gis\\_qa.html](http://www.johnpratt.com/items/docs/gis/gis_qa.html)

For more info on this subject refer to the following books:

**The Witness of the Stars** is available online here:

[http://philologos.org/\\_\\_eb-tws/](http://philologos.org/__eb-tws/)

**Mazzaroth** is available online here:

<http://philologos.org/%5F%5Feb%2Dmazzaroth/>

*Gospel in the Stars* by Joseph Seiss

**The Two Babylons**, by Hislop, is also available online and is a great source of info on the pagan/Christian religious mix-up-mess.

[http://philologos.org/\\_\\_eb-ttb/](http://philologos.org/__eb-ttb/)

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Note on this study area, the Gospel in the Stars:

These things are interesting to study; however, knowledge and understanding of the constellations are not necessarily salvation points. At a minimum great caution should be used when studying these things, as they are at times "meaty". Satan has done much to corrupt the truth of God's ASTRONOMY with his (Satan's) ASTROLOGY. Moreover, we have the scriptures which plainly show that Messiah Jesus/Yeshua is YHVH (Phil.2:9-11) and when we trust in Him (Jn.3:16; Jn.6:29), His blood removes our sin (Romans 3:24-25) and brings us into ONE in Messiah (Eph.5:30-32) who is ONE with the Father (Jn 10:30) Praise God for his works and his grace!



Consider what God said Lucifer said:

Isaiah 14:12 (ASV) How art thou fallen from heaven, O day-star [הַיִּלָּל] (KJV: Lucifer), son of the morning! how art thou cut down to the ground, that didst lay low the nations!

*The Septuagint translates הַיִּלָּל "Hay-layl" as "ἑωσφόρος (heōsphorus)," which means "Dawn(light)-bearer."  
"Lucifer," is from the Latin, "lucis" and "ferre"; means "Lightbearer."*

Isaiah 14:13 And thou saidst in thy heart, I will ascend into heaven, **I will exalt my throne above the stars of God;** and I will sit upon the mount of congregation, in **the uttermost parts of the north;**

Isa 14:14 I will ascend above the heights of the clouds; I will make myself like the Most High.

*If you look at the zodiac from the north celestial pole it appears as the zodiac of astrology.*

**Satan is a liar.** He attempts to corrupt every good thing. And he attempts to make himself look good doing it.

Revelation 12:9 "And **the dragon** namely-the great (one) was-cast, **the serpent** namely-the ancient, the (one) **being-called Devil and the satan**, the (one) leading- astray the total inhabited-earth, he-was-cast into the earth, and his angels were-cast with him."

**Devil and Satan are his names:** "dragon and serpent" are figurative descriptions of his nature. Serpent = craftiness, spiritual aspect. Dragon = authoritative, civil aspect.

2 Corinthians 11:3 **But I-am-fearing lest by-any-means as the serpent deluded Eve in his craftiness, thus YOUR thoughts might-be-corrupted from the simplicity and the pureness (namely-that) with-reference-to Messiah. This was NOT a literal serpent; it was Satan. Satan deluded Eve.**

2 Corinthians 11:13 For the (ones) such-as-these (are) false-apostles, treacherous workmen, transfiguring-themselves into apostles of-Messiah.

v14 And no marvel, for **the Satan is-transfiguring-himself into (an) angel of-light.**

**Satan is a good liar.**

v15 Therefore **(it-is) not (a) great-thing** if his ministers also are-transfiguring-themselves as ministers of-righteousness; of-whom the finish will-be according-to their works.

**Satan is transfiguring himself into an angel of light, not into a literal serpent.**

**Satan changes the truth of the zodiac to the lie of idolatry;** this corruption began in the Garden of Eden;

Romans 1:18 For wrath of-God is-being-uncovered on all impiety and unrighteousness of-MEN, **the (ones) holding-fast the truth in unrighteousness,**

v19 For-the-reason-that **the-thing known of-the God is manifest among them;** for the God manifested (it) to-them.

v20 For **the invisible-things of-him from creation** of (a) world being-understood by-the things-made **(are)-being-seen-clearly,** both his constant power and divinity, with-reference-to their being without-defense,

v21 For-the-reason-that having-come-to-know the God **they-glorified (him) not** as God or gave-thanks, BUT they-were-aimless in their deliberations, and their heart without-understanding was-made-dark.

v22 Alleging to-be wise (ones) **they-were-made-stupid,**

v23 And **they-changed the glory of-the imperishable God with (a) similitude of-(an)-image of-perishable MAN and of flying-things and of-four-footed-things and of-reptiles;**

v24 On-this-account the God gave them over with the desires of-their hearts with-reference-to uncleanness, their bodies to-be-being-dishonored among them.

v25 **They-who exchanged the truth of-the God with the lie, and they-venerated and they-served the creation beside the (one) having-created,** who is blessed with-reference-to the ages; amen.

Since creation God revealed his truth to man via the heavens (vs19). Man holds fast to a lie (vs18). God's divinity is shown and was known from the start (vs20). Man rejected God, and he made their heart dark. They became stupid (vs 21-22). Man exchanged the truth of the God in the constellations with a lie (vs23-25). Note vs23 says they changed the glory of the God. Ps. 19:1 says **the heavens declare God's glory**, so they changed what the heavenly things mean. Certainly they did not even reduce the glory of God. Are the constellations corrupt because man, deluded by Satan, corrupted their meaning? *Can man corrupt God?* No.

### **How do you tell the true zodiac from the pagan?**

So, how *do* we distinguish the holy from the profane? How do you differentiate between the true Zodiac and the pagan?

Generally: The pagan view is satan's "view"; all segments are 30 degrees each, it circles anti clockwise as if seen from "above" - that is as seen from where satan falsely "places" himself. God's Zodiac is viewed as you would from the earth (they are signs for us) and it "runs" clockwise, the segments are not equal nor easily indicated and the constellations overlap. Moreover, we study to show ourselves approved unto God.

Regarding the pagan astrologers, God told Israel not to learn their ways -AND- be not dismayed at the signs of heaven:

Jer.10:2 **thus saith Jehovah, Learn not the way of the nations, and be not dismayed at the signs of heaven;** for the nations are dismayed at them.

("signs" again derived from נִסִּים ohth)

**NOT being dismayed means don't run away from what God has made just because we don't understand it.** If you understand what the constellations signify, there is nothing to be dismayed about.

## God says to declare his Glory to the nations

Psa 96:3 (ASV) - **Declare his glory among the nations**, His marvelous works among all the peoples.

vs:4 For great is Jehovah, and greatly to be praised: He is to be feared above all gods.

vs:5 For all the gods of the peoples are idols; **But Jehovah made the heavens**.

Ps.19:1 says his glory is declared by the heavens, so **by declaring the truth of the heavens, we declare YHVH's glory**. The Septuagint translation of Ps 96:5 "**For all the gods of the heathen are devils** [δαιμόνια – “little-demons”]". Yes, **ancient mythology was real; these "gods" were fallen angels or nephilim or their spirits**, but that does **not** negate the truth and glory of YHVH that he has created in the constellations.

In the book of Job we find the stars and constellations referred to separately but in a single context of the heavenly bodies as created by God:

Job 9:7 (KJV) - **Which commandeth the sun, and it riseth not; and seaeth up the stars.**

vs8 **Which alone spreadeth out the heavens, and treadeth upon the waves of the sea.**

vs9 **Which maketh Arcturus (עֵישׁ 'Ayish), Orion (כְּסִיל Kěciyl), and Pleiades (כִּימָה Kiymah), and the chambers (חֲדָר cheder) of the south.**

Did YHVH create pagan constellations? God forbid. God created the constellations and they have a set order and they don't change.

Job 38:31 (KJV) **Canst thou bind the sweet influences of Pleiades (כִּימָה Kiymah), or loose the bands of Orion (כְּסִיל Kěciyl)?**

vs:32 **Canst thou bring forth Mazzaroth (מַזָּרָה mazzarah) in his season? or canst thou guide Arcturus (עֵישׁ 'Ayish) with his sons?**

vs:33 **Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?**

The stars predate paganism; God created the stars, so the stars are a witness to YHVH's eternal truth. The constellations will not change (thus they remain as YHVH made them) because YHVH uses them as a proof of his covenants with Israel:

## Note what God said about Israel/constellations:

Jer 31:35 (ASV) Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name:

vs36 **If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever.**

vs37 **Thus saith Jehovah: If heaven above can be measured, and the foundations of the earth searched out beneath, then will I also cast off all the seed of Israel for all that they have done, saith Jehovah.**

We may note that with mankind's "noble" efforts to measure the universe (NASA, etc), the universe continues to "expand"; that is, we see this prophecy being-fulfilled continually. Just as man fails to measure the universe, **God has not cast off Israel. Ro.11:1**

See also the **DARK ENERGY** (Digression 4.5) Knowledge is increasing.

## Digression 2, Part B Jesus makes a statement: Jews will be hated because of his name.

Matthew 10:22 (KJV) - before the cross to Jews: And ye shall be hated of all [men] for my **name's sake**: but he that endureth to the end shall be saved.

Matthew 24:9 (KJV) Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my **name's sake**.

CT: MT.24:9 Then they-will-give YOU over into tribulation, and they-will-kill YOU; and YOU-will-be being-hated by all the Gentiles because-of my name.

Mark 13:13 (KJV) And ye shall be hated of all [men] for my **name's sake**: but he that shall endure unto the end, the same shall be saved.

CT: MK.13:13 And YOU-will-be being-hated by all because-of my name; but the (one) having-persevered with-reference-to (a) finish, this (one) will-be-saved.

Luke 21:17 (KJV) And ye shall be hated of all [men] for my **name's sake**  
**v18 But there shall not an hair of your head perish.**

Anti-Semitism is one thing that proves Jesus and scriptures true.

CT Romans 3

v1 **What therefore the advantage of-the Jew** or what the profit of-the circumcision?

v2 **Much according-to every manner.** For **first** on-the-one-hand because **they-were-trusted (with) the oracles of-the God.**

v3 For what? If some disbelieved, will their unbelief render-inactive the trust of-the God?

v4 May-it not come-to-pass; but let-it-be-coming-to-pass, the God (is) true, but every MAN (is) (a) liar, even-as it-has-been-and-still-is-written: in-which-case you-might-be-justified in your words and you-might-have-victory in your being-judged.

**Has God cast off Israel? No.**

Romans 11:1 I-am-saying therefore, [μὴ] (has) the God pushed-away-from-himself his people? **No!** (the Greek text has μή (pronounced māy) 2X in vs1 & vs11 and both REQUIRE a negative) [μὴ] **May-it-not-come-to-pass**; for I myself also am (an) Israelite, out-of seed of-Abraham, of-(the)-tribe of-Benjamin.

v2 The God (has) **not** [οὐκ] pushed-away-from-himself his people whom he-came-to-know-before. Or are-YOU **not** [οὐκ] knowing-absolutely what the scripture is-saying in (the history of) Elias, as he-is-interceding With-the God down-upon the Israeli?

v11 I-am-saying therefore, [μὴ] (Have) they-slipped in-order-that they-might-fall? **No!** [μὴ] **May-it not come-to-pass; BUT by-their offence the salvation to-the Gentiles, with-reference-to to-provoke them to-jealousy.**

v12 But if their offence (is) riches of-(a)-world and their inferiority (is) riches of-nations, in-how-much more their fullness.

Note: "offence", not "fall", as is in other translations. Gentiles are to provoke the Jews to jealousy so they will study and obey God more, perhaps as they see it is so "easy" for Gentiles. **Some** (Rom. 11:12) **observant Jews that did NOT accept Jesus will (future) have more fullness than Gentile Christians.** This is an "And God Said" issue. (The "great" and the "least" at Mt.5:17-19 may be seen as a parable by Jesus that explains how this is possible.)

Romans 11:17 But if **some** of the branches were-broken-out, but you being (a) wild-olive-tree yourself-were-**grafted-in among them** and you-became (a) fellow-partner-of-the root (and?) of-the fatness of-the olive-tree.

Gentiles are grafted into (ἐἰς *eis* @Rom.11:23 the Root Jesus (Rev.22:16) and in AMONG (ἐν *en* @Rom.11:17) the branches of the cultivated olive tree, which includes BOTH (?) the Choice and the Petrified Jews. Of course to the Choice, Jesus provides propitiation. The Petrified did not trust in Jesus, but this was due to the blindness God placed on them...they were trusting in YHVH the Father to send a Messiah to redeem them, they just could not see. I believe the Petrified are ALSO "covered" - atonement is provided for them ALSO through the blood of the Lamb, Yeshua, our Propitiatory. However, they have not yet acknowledged Jesus is that YHVH Messiah Elohim (Phil 2:9-11) so they are not YET in *sight* of the throne (Rev 6:9). (perhaps note the distinction between "atonement" -covering of sins, and "propitiation" -sins removed.) They will look on Him whom they pierced and mourn and there will be a great conversion at their resurrection (Zech.12:10). In this, we may view them as "safe" in the Blood of the Lamb, but not yet "saved". \* ALONG with this, note that the Jews that listened to Jesus and trusted YHVH the Father before the cross were saved - i.e. Salvation before the cross! Jesus says so:

John 5:24 Amen amen I-am-saying-to-YOU, That the (one) hearing my word, and trusting to-the (one) having-sent me, is-having life eternal, and is not coming into judgement, BUT he-has-changed-location-and-is-changed-(in)-location out-of the death into the life.

Note the present and past tenses: *hearing, trusting, has-changed, is-changed*. This is before the cross, and Jesus does not lie...the Jews that heard Jesus' word and trusted in YHVH the Father were saved.

v18 **You-be not boasting-against the branches**; but if you-are-boasting-against (them), you yourself-are not bearing the root BUT the root you.

v19 You-will-say therefore: Branches were-broken-out in-order-that I myself-might-be-grafted-in.

Jews can easily be grafted in again; Gentiles, not so much...

v23 But also-those, if they-might not continue in-the distrust, they-will-be-grafted-in; for the God is powerful to-graft them in again.

v24 For if you yourself-were-**chopped-away out-of the wild-olive-tree** according-to nature and from nature you-were-**grafted-in into (a) cultivated-olive**, by-how-much rather these, the (ones) according-to nature, will-be-grafted-in to-their-own olive-tree.

In vs 24 we find that Gentiles were "chopped away" out of a wild olive tree and grafted in **into** [ἐἰς *eis*] **a cultivated olive**. We also find that the broken out natural branches will be grafted in again to **their own olive tree**.

As the Root of verse 17 is Jesus (Rev.22:16), it follows that Israel's "own olive tree" (the cultivated olive tree) is also Jesus, perhaps better understood as the trunk/body of the tree/Messiah. **"Their own olive tree" is the Messiah: "Salvation is of the Jews"** (Jn.4:22).

**Verses 17 and 24 provide the distinction that we are grafted in** [ἐν *en*] **among the branches of Israel and we are grafted into** [ἐἰς *eis*] **the Messiah.**

Thus the olive tree is NOT Israel, but rather the Messiah. "I myself am the vine, you the branches" (John 15:5).

v25 For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) **this mystery**, in-order that YOU-might not be prudent in yourselves, that **petrification has-come-to-pass-and-still-is from part to-the Israeli**,

v26 And thus all Israel will-be-saved, according-as it-has-been-and-still-is-written: The (one) delivering **will-be-present** out-of **Sion**, he-will-turn-back impiety from Jacob.

This refers to the "second coming" of Jesus Christ. When HE is **present** in **Zion (Jerusalem)**, HE *will* save Israel (Christians, both Jewish and Gentile, are *already* saved).

"from Jacob" eliminates Abraham, Isaac, Ishmael, ARABS, and Gentiles; this speaks only of the 12 tribes of Israel (Jacob).

v27 And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.

v28 On-the-one-hand enemies according-to the good-news because-of YOU, on-the-other-hand cherished (ones) according-to the choice because-of the fathers;

v29 For the bestowed-favors and the calling of-the God (are) unregrettable.

v30 For as-altogether YOU yourselves at-one-time disobeyed the God, but now YOU-had-mercy-bestowed in-the disobedience of-these.

v31 Thus these also now disobeyed in-order-that by your mercy they themselves also might now have-mercy-bestowed.

Israel disobeyed so that God could show his mercy to YOU. Predestination is a difficult, complex subject. In a nutshell; "And God said".

v32 For the God shut-together all the (ones) with-reference-to disobedience in-order-that he-might-have-mercy (on) all the (ones).

v33 O depth of-God's riches and wisdom and knowledge; as unsearchable his sentences and untraceable his ways.

v34 **For who came-to-know (the) mind of Jehovah?** Or who became his fellow-counselor?

v35 Or who gave-before to-him, and it-will-be-repaid to-him?

v36 Because out-of him and through him and with-reference-to him (are) the all-things; to-him (be) the glory with-reference-to the ages: **Amen**.

**Salvation is to BOTH the Jew (first) and to the Gentile.** Thank God for his mercy!

Genesis 12:3 ASV1901 **and I will bless them that bless thee, and him that curseth thee will I curse: and in thee shall all the families of the earth be blessed.**

<http://www.blbclassic.org/Bible.cfm?b=Gen&c=12&v=1&t=ASV#conc/3>

And I will bless (בָּרַכְתָּם- barak) them that bless (בָּרַכְתָּ- barak) thee

and him that curseth (וְהַמְקַלְלֶיךָ- qalal) thee will I curse (אָרַר- arar)

The definitions are closer to ; **I will bless them that bless thee and those that lightly esteem thee I will bitterly curse**

So, if you don't think too highly of the Jews God will bitterly curse you. **Heb. 4:12** For the word of-the God (is) living and operational and more-cutting above every two-edged dagger and penetrating unto partition of-soul and of-spirit, and both of-joints and of-marrows, and able-to-judge of-meditations and of-conclusions of-a-heart;



God's promise to Abraham/Israel

Genesis 12:2 "and I will make of thee a great nation, and I will bless thee, and make thy name great: and be thou a blessing:"

Genesis 13:14 "And the LORD said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place where thou art northward, and southward, and eastward, and westward:

v15; For all the land which thou seest, to thee will I give it, and to thy seed for ever.

v16; And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered.

v17; **Arise, walk through the land in the length of it and in the breadth of it; for I will give it unto thee.**

v18; Then Abram removed [his] tent, and came and dwelt in the plain of Mamre, which [is] in Hebron, and built there an altar unto the LORD."

### Abram's walk.

Abram's walk, from **The Genesis Apocryphon** (Dead Sea Scroll)

[http://www.meta-](http://www.meta-religion.com/World_Religions/Christianity/Other_Books/Dead_Sea_Scrolls/genesis_apocryphon.htm)

[religion.com/World\\_Religions/Christianity/Other\\_Books/Dead\\_Sea\\_Scrolls/genesis\\_apocryphon.htm](http://www.meta-religion.com/World_Religions/Christianity/Other_Books/Dead_Sea_Scrolls/genesis_apocryphon.htm)

And God appeared to me in a vision at night and said to me, "Go to Ramath Hazor which is north of Bethel, the place where you dwell, and lift up your eyes and look to the east and to the west and to the south and to the north; and behold all this land which I give to you and your seed forever."

The next morning, I went up to Ramath Hazor and from that high place I beheld the land from the River of Egypt to Lebanon and Senir, and from the Great Sea to Hauran, and all the land of Gebal as far as Kadesh, and all the Great Desert to the east of Hauran and Senir as far as Euphrates.

And he said to me, "I will give all this land to your seed and they shall possess it forever. And I will multiply your seed like the dust of the earth which no man can number; neither shall any man number your seed. Rise and go! Behold the length and breadth of the land for it is yours; and after you, I will give it to your seed forever."

And I, Abram, departed to travel about and see the land.' I began my journey at the river Gihon and traveled along the coast of the sea until I came to the Mountain of the Bull [Taurus]. Then I traveled from the coast of the Great Salt Sea and journeyed towards the east by the Mountain of the Bull, across the breadth of the land, until I came to the river Euphrates. I journeyed along the Euphrates until I came to the Red Sea [Persian Gulf] in the east, and I traveled along the coast of the Red Sea until I came to the tongue of the Sea of Reeds [the modern Red Sea] which flows out from the Red Sea. Then I pursued my way in the south until I came to the river Gihon, and **returning, I came to my house in peace and found all things prosperous there. I went to dwell at the Oaks of Mamre, which is at Hebron,** northeast of Hebron; and I built an altar there, and laid on it a sacrifice and an oblation to the Most High God. I ate and drank there, I and all the men of my household, and I sent for Mamre, Ornam, and Eshkol, the three Amorite brothers, my friends, and they ate and drank with me.

Genesis 15:18 "In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:"

Trace Abram's walk out on a map. gihon = Nile. This large area may include the whole Arabian Peninsula.



God's covenant/promise to Abraham "everlasting".

Leviticus 25:23 "The land shall not be sold for ever: for the land [is] mine; for ye [are] strangers and sojourners with me."

Gal.3:16 CT " But to-the Abraham the promises were-said and to-his seed. It-is not saying: and to-the seeds, as upon many, BUT as upon one: and to your seed who is Messiah."

Note the SEED is defined as singular in this quote from Genesis 12:7.

Of course Jews are seed of Abraham. Gentile Christians are too:

Gal. 3:29 But if YOU (are) of Messiah, so YOU-are seed of-the Abraham, heirs according-to promise.

So then the One New Man in Messiah (Eph.2:14), as the body of Messiah (Eph.5:30) is seed of Abraham.

Jehovah Jesus Messiah does not have the land yet. The "Lord's " prayer states: "Thy kingdom come"; **The coming kingdom will be on earth.**

Note also:

Gen 13:15 (KJV) "For all the land which thou seest, to thee will I give it, and to thy seed for ever."

v16; "And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, [then] shall thy seed also be numbered."

## Digression 2 Part C +Astronomy vs. Astrology, Cain-Abel-Seth, Eve+Satan, & The Gospel in the Garden of Eden

**Satan's relations with Eve - or, stated perhaps more correctly, Eve's adultery with Satan - the beginning of pagan astrology.**

"I have gotten a man *with* Jehovah." ( See Genesis ch4 vs1). "with" is translated from the aleph-tahv, which is generally stated to be an indicator for the direct object. Some people make the case that it should ALWAYS be treated in this way. In light of that, the translation would read: "**I have gotten a man Jehovah**"

Why would Eve say such a thing? Eve would have been aware of the Gospel in the stars, although she had been deluded by Satan, and thus her understanding of the Gospel corrupted.

Satan made a corrupt interpretation of the zodiac. From this comes the mother-goddess (e.g. Mary) worship systems, along with all their idols.

Regarding Satan changing the truth of the zodiac to the lie of idolatry:

Romans 1:18 (CT) **For wrath of-God is-being-uncovered on all impiety and unrighteousness of-MEN, the (ones) holding-fast the truth in unrighteousness,**

v19 For-the-reason-that the-thing known of-the God is manifest among them; for the God manifested (it) to-them.

v20 For the invisible-things of-him from creation of (a) world being-understood by-the things-made (are)-being-seen-clearly, both his constant power and divinity, with-reference-to their being without-defense,

v21 For-the-reason-that having-come-to-know the God they-glorified (him) not as God or gave-thanks, BUT they-were-aimless in their deliberations, and their heart without-understanding was-made-dark.

v22 Alleging to-be wise (ones) they-were-made-stupid,

v23 **And they-changed the glory of-the imperishable God with (a) similitude of-(an)-image of-perishable MAN and of flying-things and of-four-footed-things and of-reptiles;**

v24 **On-this-account the God gave them over** with the desires of-their hearts with-reference-to uncleanness, their bodies to-be-being-dishonored among them.

v25 **They-who exchanged the truth of-the God with the lie, and they-venerated and they-served the creation beside the (one) having-created, who is blessed with-reference-to the ages; amen.**

Mythology had a virgin born savior long before Isaiah wrote @Isa 7:14: "...a virgin shall conceive, and bear a son, and shall call his name Immanuel" (i.e. God with us). Satan saw the Gospel in the stars and understood that a child was to be a god. Satan's method is to make false copies (2Cor.11:14). At the early time of Jesus, the wise men *were* directed by the stars; **remember, the stars were created by God first.**

1 John 5:21 "Little children, keep yourselves from idols. Amen."

I Tim. 2:5 (CT) "For (there-is) one God, **one mediator** also of-God and of-MEN, (the) MAN Messiah Jesus,

v6 The (one) having-given himself (a) ransom-exchange in-behalf-of all, the testimony for-its-own seasons;" NOT MARY. Not Isis and Horus.

**Satan's method is to delude, to turn the truth into the lie.** "yea, hath God said"....(place lie here.) Satan is the one leading astray the total inhabited earth:

**Rev12:9 And the dragon namely-the great (one) was-cast, the serpent namely-the ancient, the (one) being-called Devil and the satan, the (one) leading- astray the total inhabited-earth, he-was-cast into the earth, and his angels were-cast with him.**

## **Don't confuse God's astronomy with pagan astrology.**

Constellations have nothing to do with spring, or seasons, as spring in the northern hemisphere is fall in the southern hemisphere. The constellations are signs from God.

Consider this from "The witness of the stars", by Bullinger  
[http://philologos.org/\\_\\_eb-tws/](http://philologos.org/__eb-tws/)

**"But by the time that the antitype - the Lamb of God, was slain, the sun had still further receded, and on the 14th of Nisan, in the year of the Crucifixion, stood at the very spot marked by the stars El Nath, the pierced, the wounded or slain, and Al Sheratan, the bruised or wounded! God so ordained "the times and seasons" that during that noon-day darkness the sun was seen near those stars which had spoken for so many centuries of this bruising of the woman's Seed-the Lamb of God"**

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## **Some End Notes: *Finally, what's up with Eve and the Snake?!?***

There isn't time to include every related subject, or even complete details to all included subjects in this Haggadah.

**God chose Israel out of the other nations (gentiles); therefore there had to be nations first, before there was a Jewish nation. This choice was not because of some special trait. God did it to reveal his glory, in that keeping his promise to Israel He shows His ultimate authority. God reveals himself to Gentiles through Israel via scripture & historic prophecy.**

**Deuteronomy 7:6** For thou art a holy people unto Jehovah thy God: Jehovah thy God hath chosen thee to be a people for his own possession, above all peoples that are upon the face of the earth.

vs7 Jehovah did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all peoples:

vs8 but because Jehovah loveth you, and because he would keep the oath which he swore unto your fathers, hath Jehovah brought you out with a mighty hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.

vs9 Know therefore that Jehovah thy God, he is God, the faithful God, who keepeth covenant and lovingkindness with them that love him and keep his commandments to a thousand generations,

**God's promises to Abraham continue to Jacob, that is the twelve tribes of Israel.**

I Chron. 16:

vs13 O ye seed of Israel his servant, Ye children of **Jacob**, his chosen ones.

vs14 He is Jehovah our God; His judgments are in all the earth.

vs15 Remember his covenant for ever, The word which he commanded to a thousand generations,

vs16 [The covenant] which he made with Abraham, And his oath unto Isaac,

vs17 And confirmed the same unto Jacob for a statute, To Israel for an everlasting covenant,

vs18 **Saying, Unto thee** will I give the land of Canaan, The lot of your inheritance;

Notice that God's promises to the Jews are forever. **The covenant is with "Jacob" and excludes Ishmael.**

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**Satan, a murderer from the beginning.**

John 8:31 **The Jesus therefore was-saying to the Jews having-trusted-and-still-trusting him**, If YOU yourselves-might-remain in **the word, (namely)-the mine**, YOU-are truly my disciples.

But other Jews did not trust:

v33 **They-answered-to-him**, We-are seed of Abraham, and we-have-been-and-still-are-a-slave to-no-one-at-any-time; how are-you yourself saying, that YOU-will-become free (ones)?

v37 I-am-knowing-absolutely that YOU-are seed of-Abraham; **BUT YOU-are-seeking-to-kill me**, because **the word, (namely)-the mine**, is not having-room in YOU.

v39 They-answered and said to-him, Our father is Abraham. The Jesus is-saying to-them, If YOU-were children of-the Abraham, YOU-were (likely) doing the works of-the Abraham;

v43 Because-of-what **are-YOU not coming-to-know** **the speech namely-the mine?** Because **YOU-are not being-able to-be-hearing** **the word namely-the mine.**

(Now reference Romans 11 again, *All Israel shall be saved*)

v44 YOU yourselves-are out-of **the father namely-the devil**, and the desires of-YOUR father YOU-are-willing to-be-doing. **That (one) was MAN-killer from (the) beginning**, and he-has not stood-and-is-(not) standing in the truth, because **truth is not in him**. At-the-time-that he-might-be-speaking **the lie**, he-is-speaking out-of (his) own-(things); because he-is (a) liar and the father of-it.

Note: "man-killer" and "when he speaketh **the** lie" not a lie, as the Greek text has the definite article.

"YOU yourselves-are out-of **the father namely-the devil**"; perhaps refers to them as sinners related to sin coming into the casting-down (another word study) of (a) world via Satan deluding Eve. All are sinners, and sin began in the garden. Obviously these Jews could prove their genealogy in Abraham to Jesus.

v37 I know that ye are Abraham's seed

Jesus may not be saying they are literal descendants of the devil. However, based on the Holy Spirit's presentation of what Eve thought (she said what she thought was true) then Jesus MAY have been speaking regarding that.



John 8:23 And he-said-to-them, YOU yourselves-are out-of the (things) below, I myself-am out-of the-(things) above; YOU yourselves-are out-of this world. I myself-am not out-of this world.

**Note when Satan offered Jesus his earthly glory and power, Jesus did not contradict that Satan had this power and glory:**

**Luke 4:6** And the devil said to-him, I-shall-give to-you quite-all this authority and their glory; because it-has-been-and-is-still-given-over to-me, and to-whom if I-am-willing I-am-giving it. Jesus' response was to quote scripture:

vs7 And the Jesus having-answered said to-him, You-be-withdrawing behind of-me, Satan; for it-has-been-and-is-still-written, You-will-worship Jehovah your God, and for-him only you-will-serve.(Deut.6:13)

There are some differences in the scriptural order of events and in the Greek text that show this **trial of Jesus** to be different than the one in Matthew ch4. Comparing Greek scriptures *may* show that Jesus was tempted six different times by Satan, but that is another study in itself.

### **Satan goes after the Jews**

Satan has the power and authority and glory of earth. However, he does not have this over our hearts. When the Jews went into the diaspora, he had to go global to persecute them, and thus **the switch from the 6th world power, the Roman Empire, to the 7th world power, the Roman Catholic Church.** The Holy Catholic church, by definition, was the true church. But the Roman Catholic Church is not the true assembly/body of Christ. Don't confuse with church periods, which at this time is perhaps still the Laodicean period where "opinions" dominate over study and sound doctrine. *See Apologetics 22,23,24,25 by R.H.Mount*

I Thess 5:21 But YOU-be-proving all things, YOU-be-holding-fast the fine;  
v22 YOU-be-holding-off-for-yourself from every shape of-evil.

## **Cain-Abel-Seth** some quick notes

Genesis 4:1 And the man knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man with Jehovah.

Remembering that **Eve was at first deluded** (2Cor.11:3), she then ate of "the tree of the knowledge of good and evil". **At this point she knew a great many things because of the tree of knowledge of good and evil.** Then later she had sexual relations with Satan (or perhaps another fallen angel?), and then when Cain was born, she said "I have gotten a man Jehovah."

Whether the word "with" is used or not in Gen.4:1 does not change what Eve apparently thought. If she said "I have gotten a man with Jehovah" or If she said "I have gotten a man Jehovah", **in either case she thought that she'd had sexual relations with YHVH or with a heavenly being who acted on behalf of YHVH resulting in her giving birth to a divine being.**

Eve's thinking is the same as ALL the pagan mother-child goddess systems that misunderstood (or intentionally corrupt) the Gospel in the Garden of Eden



(Gen.3:15) and/or the star names and signs of the constellations and thought that they foretold of a god in some form copulating in some way with a human woman to bring forth a savior son.

Note that "Jehovah" in Gen.4:1 is from יהוה

Why did she think she had sexual relations with Jehovah? Because she was deluded by Satan to think this. Satan transfigured himself as an angel of light - he made himself to look like God or as a messenger from God to Eve. There was no way for Eve to know that Satan was in rebellion against God. Eve was deluded, but Adam was unwilling to hear. Both sinned.

**1 Timothy 2:14** And Adam was not deceived, but the woman having-been-deluded has-become-and-still-is in transgression;

**Romans 5:19** For as-altogether through the unwillingness of-the one MAN to-hear the many were-established sinners, thus also through the obedience of-the one (MAN) the many will-be-established just (ones).

[An alternate thinking would be that Eve knew who Satan was, and then had relations with him. This may actually be the reality. The statement by Eve "I have gotten a man Jehovah" may also be seen as Eve naming her baby "Jehovah". The end results are the same, the beginning of the pagan mother-goddess-son system.]

Genesis ch. 6 details how the fallen angels copulated with human women to produce the Nephilim (giants). This is also detailed in the Book of Enoch. A good study on this subject is the course "*Fallen Angels*" by R.H. Mount and his *APOLOGETICS 30-Adam's "help" became a "goddess"*.

"I have gotten a man with Jehovah." Keil and Delitzsch, *Pentateuch*, vol 1, p 68, defends this translation and understanding, although through doubting that Eve "herself knew and uttered this name". However, this projects that Adam & Eve did not know God by "YHWH" before the sin of the Garden, i.e. before the fall of man. And that thinking suggests that MAN was not created "good" - that is, in a right relationship with YHWH Elohim. On the other hand, K&D's view is also stopped at the Tree of Knowledge of Good and Evil, of which both Adam & Eve ate (Gen.2:17 & 3:11,12)

This subject is again detailed in the ancient Jewish writing, "Pirkei D'Rebbi Eliezer vol. 1 ch20. "The serpent had relations with Chavah (Eve), and she conceived Kayin Afterwards she [had marital relations with Adam and] conceived Hevel, as it says, *Adam knew his wife Chavah* (Bereishis 4:1). What does it mean *Adam knew*? He knew that she was pregnant. Because she realized [the serpent] was not an earthly creature, but rather [Satan,] a heavenly being, she said [when naming Kayin,] *I have gained a man with G-d*"

Genesis 4:2 And again she bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground

Abel was a prophet. see Luke 11:50-51

Genesis 4:5 But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

note Cain's offering was not acceptable - no blood shed.

Gen. 4:8; And Cain told Abel his brother. And it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

v17; And Cain knew his wife; and she conceived, and bare Enoch: and he builded a city, and called the name of the city, after the name of his son, Enoch.

Gen. 4:25; And Adam knew his wife again; and she bare a son, and called his name Seth. For, [said she], God hath appointed me another seed instead of Abel; for Cain slew him.

Here "God" is from hebrew **אלהים** elohiym. Compare this with the use of YHVH in Gen. 4:1. Note that "she said" is added, as shown by brackets. And where the English "another" is, the LXX Greek has ἕτερον *heteron*, which signifies "another-different", that is, different from the seed for Cain...signifying a different source (father) for Cain and Seth. A reference to Adam's seed as the seed that became Cain would more likely have used the Greek "allos", signifying "another-similar". Gen.5:3 states that Seth was "in his own (Adam's) likeness, after his image", who was created in the image and likeness of God (Gen.1:27).

Gen. 4:26 And to Seth, to him also there was born a son; and he called his name Enosh. Then began men to call upon the name of Jehovah.

If by Noah's time he was the only one righteous then consider that this means "then men began to call on the name of YHVH in vain"...?

That vs26 does not refer to a beginning of divine worship is apparent in that earlier both Abel and Cain brought offerings to Jehovah. In Appendix 21 of *The Companion Bible*, by E.W. Bullinger, we read: "What was really begun was the profanation of the Name of Jehovah. They began to call something by the Name of Jehovah. The A.V. [King James Version] suggests "themselves", in the margin. But the majority of the ancient Jewish commentators supply the Ellipsis by the words "their gods"; suggesting that they called the stars and idols their gods, and worshipped them."

## The Gospel In The Garden

**The Gospel in the Garden: Genesis 3:15 and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.**

The promise of the coming "seed of the woman" is - **Yeshua** - who vanquishes the serpent - Satan. Note that before God judged Adam & Eve he blessed them with this promise of a coming redeemer, and then he judged them, and then made coats from the skin of a sacrifice - The Lamb slain from the casting-down of a world, to "cover" them in a type of Yeshua's sacrifice until the Cross.

YHVH explains:

Leviticus 17:11 "For the life (נֶפֶשׁ - nephesh ) of the flesh (הַבָּשָׂר) is in the blood; and I have given it to you upon the altar to make atonement for your souls (עַל-נַפְשֵׁיכֶם): for it is the blood that maketh atonement by reason of the life (בַּנֶּפֶשׁ)."

**נֶפֶשׁ** - nephesh of course is "soul", thus a better translation would be:

*"For the soul of the flesh is in the blood and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the soul."*

"I have given" - past tense - in the Garden.

Again note, Eve, having received this prophecy believed it, but being *deluded* by satan (2Cor.11:3), thought Cain was this promised messiah. Eve said "I have gotten a man YHVH". *Eve thought she was the Mother of God.* Mind-boggling, but the New Testament affirms this:

**1 John 3:8** The (one) doing the sin is out-of the Devil, because the Devil is-sinning from (the) beginning. With-reference-to this the son of-the God was-manifested in-order-that he-might-loose the works of-the Devil.

Therein again showing the Gospel from the beginning - - "God is manifested" in John 1:1, 1:14, and **JOHN 1:29**: "On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying, Note the lamb-sacrifice of-the God, the (one) removing the sin of-the world. "

**Note this Gospel was preached to Abraham - certainly in the "passion play" of the Akedah (sacrifice of Isaac), but also note Galatians 3:8 "But the scripture having-seen-before that the God is-justifying the Gentiles out-of trust, it-brought-good-news-before to-the Abraham that all the Gentiles will-be-blessed-within in you."** Here we read that the scripture brought good-news to Abraham. As "the scripture" was not "given" till Moses, and as we are not limiting the Word of God, but trusting; "the Scriptures" in Gal.3:8 may be seen to refer to "**THEIR VOICE**", "**THEIR LINE IS GONE OUT**" through all the earth, And their **WORDS**" in Psalm 19:3,4".

Moreover, God talked to Abraham and told him about his plans:

**Genesis 18:17** "And Jehovah said, Shall I hide from Abraham that which I do"

Continuing;

**1 John 3:11** Because this is **the message which YOU-heard from (the) beginning**, in-order-that we-might-be-cherishing one-another;

**v12** Not according-as **Cain was out-of the evil (one)** and he-slew his brother; and for-sake-of what slew-he him? Because his works (were) evil, but the (ones) of-his brother just.

Gen 3:21 (ASV) **And Jehovah God made for Adam and for his wife coats of skins [עור 'owr], and clothed them.**

עור 'owr "skin" is singular. God made one sacrifice.

Adam & Eve had sinned. **Separate from the shedding of blood, there is no remission of sin** (Heb.9:22, Lev.17:11). God himself sacrificed a lamb for Adam and Eve. Their sins were "covered" for a time by this sacrifice.

Revelation 13:8 And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book of-the life of-**the lamb, namely-of-the (one) having-been-and-still-slain from casting-down of-(a)-world.**

vs9 If someone is-having (an) ear let-him-hear.

Verse 9 confirms - from the beginning till the end these things are in a parable. The lamb in Rev.13:8 is a type of the Lamb sacrifice of the God (John 1:29). Lamb in Rev. 13:8 is from

ἀρνίου *arniou*: Lamb in Jn.1:29 is from ἀμνός *amnos*.

Genesis 3:8 **And they heard the voice of Jehovah God walking in the garden in the cool of the day: and the man and his wife hid themselves from the presence of Jehovah God amongst the trees of the garden.**

"Jehovah God" = **אלהים** ELOHIM **יהוה** JEHOVAH/YAHWEH/YHVH

## Consider who this Jehovah God was:

John 1:1 The Word was in (the) beginning, and the Word was with the God, and **the Word was God.**

v2 This (one) was in (the) beginning with the God.

v3 All-(things) came-to-be through him, and separate-from him but-not one-(thing) came-to-be which has-come-to-be-and-still-is.

v4 in him was life, and the life was the light of-the MEN.

v14 And **the Word came-to-be flesh, and he-tabernacled among us**, and we-beheld his glory, glory as of-(an) only-begotten from (the) Father full of-favor and truth.

The concept of John 1 speaking of Jesus is readily accepted. Consider that it says he (The Word, God) was in the beginning. So then also accepted should be the fact that the God that spoke to Adam was Jehovah Jesus. While the body that was named "Jesus" had not been yet created physically, the "second person of the God-head" always existed, and in this state he took on a form that man could see walking and talking.

Genesis 3:8 And they heard **the voice** of Jehovah God **walking** in the garden in the cool of the day: and the man and his wife hid themselves from **the presence** of Jehovah God amongst the trees of the garden.

This voice - the Word of God (Jn.1:1,14)- that appeared to Adam and Eve, Moses, and so often to the prophets was the "pre-Yeshua-body" form that God laid aside to take on the body of Yeshua. Recall that "The Word of YHVH (YHVH the Son) appeared"...and said, "thus saith YHVH" (YHVH the Father) -compare Jer.30:1,2 and Jer. 33:1-2.

Hebrews 10:5 On-this-account coming-in into the world he-is-saying: You-willed not sacrifice and offering, **but you-yourself-rendered (a) body thoroughly-fit for-me;**

Hebrews 10:9 Then he-has-said-and-is-still-saying: Behold **I-am-present to-do, the God, your will.** He-is-carrying-off the first in-order-that the second might-stand;

v10 In which **will** we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.

Philippians 2:5 YOU-be-having this opinion in YOU which also (is) in Messiah Jesus,

v6 Who existing in form of-God considered not the being equal with-God (a thing for) seizure,

v7 BUT **he-emptied himself having-taken form of (a) slave, having-become in similitude of-MEN;**

v8 And having-been-found in-figure as MAN he-humbled himself having-become obedient as-far-as death, but death of-(a)-cross.

There is only one image (singular) of God, which Adam was patterned after:

**Gen.1:26** And God (Elohim, plural) said, Let us (plural) make man in our (plural) image (singular), after our (plural) likeness (singular): and let them have dominion over the fish of the sea, and over the birds of the heavens, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

In other words, along with the obvious point to the Trinity, we see that God won't appear to man as a horse or a bull or anything but as a man. In this we know that the God that appeared to Adam, Abraham, Moses, and so on was the same "image" of God that we read of in John 1.

The New Testament confirms that Jesus is the visible image of God:

Colossians 1:15 "Who is (an) image of-the God namely-the invisible, first-born of-all creation".

Note that the Greek does not have an indefinite article "a". The translator has used parentheses to signify "an" is added for the English rendering's smoothness. Literally: "Who is image (singular) of the God..."

Note the following comment from IF-134, by R.H. Mount:

Twenty times "Jehovah God" appears in Genesis 2 & 3. Remember that God [ELOHIM] is still plural, but he assumes a physical form. It is this form of which he would "empty" himself upon coming into the world. (Philippians 2:7) (IF-64). Here in Genesis 2 & 3 we find this made very plain. As Jehovah he was heard walking in the garden. Adam and Eve hid themselves from his presence among the trees in the garden (Gen.3:8). Jehovah talked to Adam & Eve (Gen.3:9,13).

You should remember that Jesus sometimes talked in parables (Matt.13:34). The "serpent" is figuratively set up as the embodiment of evil (Gen.3:1). Eve would soon know this after she would eat of the "tree of the knowledge of good and evil" (Gen.2:16,17).

After Adam and Eve had eaten of the fruit of the tree of the knowledge of good and evil they recognized that they were naked (Gen.3:9-13). Jehovah killed a single lamb and made for Adam and Eve coats from this single lamb to cloth them. Would they not have "thanked" Jehovah? It was his only name that they knew. I believe that Jehovah would have explained to them the future sacrifice of himself to remove sin.

"Thank you, Jehovah", again and again. But you say that they could not have pronounced his name. Why not? This all happened before Jehovah changed the language at the tower of Babel. It also makes it plain how Eve could name her first baby Jehovah. That Eve said "I HAVE GOTTEN A MAN JEHOVAH", IS INDEED WHAT SHE SAID.



**The sacrifice by ELOHIM in the Garden foreshadowed the sacrifice of Jesus Christ:**

Revelation 13:8 And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book of-the life of-the lamb, namely-of-the (one) having-been-and-still-slain from casting-down of-(a)-world.

v9 If someone is-having (an) ear let-him-hear.

We are of those that have victory in the Lamb of God, Jesus Christ [Messiah **Yeshua**] by trust in his works and sacrifice and death and resurrection.

John 1:29 On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying, Note the lamb-sacrifice of-the God, the (one) removing the sin of-the world.

Hebrews 10:4 For (it-is) impossible (for) blood of-bulls and he-goats to-be-removing sins.

v5 On-this-account coming-in into the world he-is-saying: You-willed not sacrifice and offering, but you-yourself-rendered (a) body thoroughly-fit for-me;

v10 In which will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.

1 Corinthians 5:7 YOU-purge-out the old leaven, in-order-that YOU-might-be (a) new lump, according-as YOU-are unleavened-breads. **For even our passover was-sacrificed, Messiah.**

Genesis 3:15 is a prophecy - The Gospel in the Garden.

John 3:16 For thus the God cherished the world so-that he-gave his son, namely-the only-begotten, in-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal.

The Gospel at Jn.3:16, the Gospel in the Garden, the Gospel preached to Abraham, and the Gospel in the stars are all one (unity) of YHVVH's Word, fulfilled in the Word, Jesus.

**All praise and glory to YHVVH **Yeshua** Messiah, Our Passover.**



## (a) PASSOVER HAGGADAH (FOR CHRISTIANS)

### Digression 3: "egg" The egg was added by Rabbis. Cause for pause?

**Yes. We have removed the "egg" from our Seder plate.**

**Previously, our Haggadah used this information:**

*Leader: The roasted egg is called the "beitzah", a symbol of the special festival holiday sacrifice (korban hagigah - the lamb that was slaughtered at the Temple during Passover).*

*This egg is regarded by the Jewish people as a symbol of mourning, a reminder of the destruction of the second Temple. It is roasted until part of it is scorched, reminding us of the fires of adversity which we ourselves often times face.*

*...perhaps indicating Israel shut up to God, but now out of the shell of their Egyptian Bondage.*

**This is typical of many Haggadahs. Following are some excerpts of commentary taken from other websites:**

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**From another Haggadah:**

*"Some seder plates have a roasted egg. This is a modern tradition which we do not observe. It was not part of the Last Supper that Yeshua celebrated with the Apostles. It is claimed that the roasted egg is regarded by the Jewish people as a symbol of mourning, a reminder of the destruction of the second Temple."*

source: <http://www.moresureword.com/passover.htm>

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**In the book "To Be a Jew", pp 231-232, we find the "Orthodox" view:**

Shankbone and egg—both recall the destruction of the Temple by symbolizing, respectively, the Paschal offering and the festival offering which were brought when the Temple was in existence. A shankbone is used, rather than any other part because it symbolizes that Israel's redemption was with "an outstretched arm." An egg is used because it is the traditional symbol of mourning.

The egg and shankbone should be prepared in advance, before evening. Neither are eaten on the night of the seder, but may be eaten the next day.

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**From Wikipedia:**

Beitzah — A hard-boiled egg, symbolizing the korban chagigah (festival sacrifice) that was offered in the Temple in Jerusalem and roasted and eaten as part of the meal on Seder night. Although both the Pesach sacrifice and the chagigah were meat offerings, the chagigah is commemorated by an egg, a symbol of mourning (as eggs are the first thing served to mourners after a funeral), evoking the idea of mourning over the destruction of the Temple and our inability to offer any kind of sacrifices in honor of the Pesach holiday. Since the destruction of the Temple, the beitzah serves as a visual reminder of the chagigah; it is not used during the formal part of the seder, but some people eat it with saltwater as the first course of the meal.

source: [https://en.wikipedia.org/wiki/Passover\\_Seder\\_Plate](https://en.wikipedia.org/wiki/Passover_Seder_Plate)

**How does an egg provide a "visual reminder" of a meat sacrifice? By a stretch of the imagination.**

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## Interesting commentary on tradition:

### Foods listed in Exodus 12

1. **Bitter Herbs** (usually horseradish) representing the bitterness of bondage
2. **Shank Bone** of a Lamb symbolizes the lamb eaten before they fled Egypt.
3. **Matzah**— must be made solely of special flour and water (no leaven).

Customary foods later added by the Rabbis

Haroset (it looks unappetizing but is delicious) is a mixture of apples, nuts, grape juice, and cinnamon. It represents the mortar the Israelites used to build the Egyptian cities and the sweetness of a better world.

**Roasted Egg is said to be the symbol of life, but we believe it came in with the pagan fertility rituals (Boaz 1996). (Our family decided to leave off the egg.)**

Karpas or fresh greens (usually parsley or celery) symbolizes the new life for the Jewish people and the hyssop used to sprinkle blood on the door post. The parsley is dipped into salt water representing the tears of slavery.

source: <http://heartofwisdom.com/biblicalholidays/2013/03/06/jewish-customs-of-passover-today/>

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And at this source, there's no religious "agenda":

The nature of the egg also speaks to the potential of the spring season in which Passover is celebrated. Many scholars believe it was a pre-existing pagan tradition which was absorbed into the seder ritual. This would explain why it sits on the plate without ever being used or referenced. It is likely the origin of beitzah is similar to that of the Easter egg, which also lacks a specific role in its holiday.

source: <http://www.sippingseder.com/beitzah/>

Yikes! Not sounding like something we should have on the Seder plate!

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This comment is from a Messianic site:

## Significance of the Egg

The significance of the egg in the Seder is a matter of great debate among Jewish scholars. It is readily apparent to readers of the Bible that eggs are barely mentioned (nine times in the New International Version) and have no symbolic meaning.

Most explanations attempt to find some symbolism in the roundness of eggs. One traditional commentary says that the egg symbolizes "the cycle of life and death."

**Sadly, the egg is probably of pagan origin, just as "Easter" eggs, the "Easter" bunny, and in fact the word "Easter" are of pagan origin.** It should be noted that about *one million* Jews went into captivity in Babylon, but only about *fifty thousand -- five percent --* returned to Israel. The rest remained and gradually became assimilated into the local culture.

source: <http://www.messianicseder.com/passnote.html>

Their on-site theology is not that strong, but this comment appears valid.

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Here's another comment from a Messianic site regarding the Seder plate egg:

Many Jews also add a roasted egg, saying it is a symbol of "life." However, the "egg" from antiquity was a universal pagan symbol of fertility, especially devoted to the goddess of fertility in the springtime -- Semiramis, Venus, Aphrodite, etc., also known as "Easter." Since we do not want to have anything to do with paganism, we do not add the "egg" to the seder plate, as many Jews do, who have seemingly "lost touch" with YEHOVAH's truth in this regard (see Deut. 4:1-2), and have strayed from the true path and inculcated a pagan symbol in the Passover!

source: <http://www.hope-of-israel.org/haggadah.htm>

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**Thus far there is sufficient support to remove the "egg" from the Seder plate.**

**We are instructed to remove all leaven, as leaven represents sin. We don't want to be representing sin with a pagan fertility egg. It is fine to eat an egg as part of the meal, without symbolism, as all food is given for us to eat, excepting things sacrificed to an idol (Acts 15:29).**





## Digression 4: Afikomen is hidden

"he which comes after"

or,

**"He Came."**

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"Afikomen" is the only Greek word in a traditional Hebrew Seder.

The Rabbinical view seems to be that the English word afikomen is a transliteration of the Hebrew word אֶפִיקוֹמֵן, which in turn is a (recent) transliteration of either of these compound Greek words:

1. ἐπίκωμον *epikomon*, with the meaning "that which comes after" (which can be read "he which comes after") or "a call for the after-dinner pastime", or "an after-meal dessert or pastime"
2. ἐπικώμιον *epikomion*, with the meaning "festal song" "after-dinner revelry" or "entertainment".

However, it has been argued that the Talmudic interpretations intend to be misleading, and that Afikoman is from the Greek word **aphikomenos**, which is variously translated as "he is coming" or "he has come".

***Certainly, He came, and certainly, He comes.***

**Truly the Truth of his coming was and is hidden at the Jewish Seder:**

**Romans 11:8** Even-as it-has-been-and-is-still-written: The God gave to-them (a) spirit of-compunction, eyes not to-be-looking and ears not to-be-hearing, till of-the today day.

v9 And David is-saying: Let their table become into (a) snare and into (a) hunting and into (an) entrapment and into (a) repayment for-them,

v10 Let their eyes be-made-dark (so as) not to-be-looking, and you-bend-completely their back through every-(thing).

Related article: The Significance of the Afikomen: <http://www.jewishawareness.org/the-significance-of-the-afikomen/>

**We understand the hope of Israel seen in Romans ch11, although at this time, many Jews do not see the rent veil.**

**2 Corinthians 3:14** BUT their thoughts were-petrified. For until the today day the same covering is-remaining on the reading of-the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-inactive.

**v15** BUT till today at-which-time Moses is-being-read (a) covering is-lying on their heart;

Thus the Rabbis have a difficult time trying to explain why the middle matzah has to be broken. If they are saying the three matzah represent Abraham, Isaac, & Jacob, or the priests, the Israelites and the Levites, then why does one out of these groups need to be broken? They don't have a biblical answer.

What reason does Judaism give for hiding the Afikomen?

From Wikipedia:

**Custom of "stealing"-** The custom of hiding the afikoman so that the children at the Seder will "steal" it and demand a reward for it is based on the following Gemara: Rabbi Eliezer says that one should "grab the matzos" so that the children won't fall asleep. According to Rambam, Rabbi Eliezer is referring to the practice of stealing the afikoman so that the children should stay awake until the end of the meal.

The Haggadah Otzar Divrei HaMeforshim cites several other reasons for the custom of stealing the afikoman. According to Mekor Chaim - Chavos Yair, this custom demonstrates our love for the mitzvah of afikoman. Rabbi Menashe Klein, the Ungvar Rebbe, says that this custom is a re-enactment of the biblical account of Jacob stealing the blessings that were supposed to go to his brother Esau. Midrash Pliah says that Isaac told Esau, "Your brother came with trickery" (Genesis 27:35), adding, "and he took out the afikoman." According to the Midrash, this account took place on Passover. Therefore, the children steal the afikoman to get the blessings, which are the present that they ask their fathers to buy for them.

Apparently, the practice of hiding & "ransoming" the Afikomen began during the middle ages.

Fascinatingly, the Mishnah (Halakha, that is Jewish Law, Rabbinical Judaism) for Pesachim 119a dictates that the Afikomen represents the Korban Pesach, the Passover offering....the Passover Lamb!

This special piece of matzah is broken and placed in a linen cloth and wrapped in the manner one wraps a body for burial and hidden away. Yet there still remains a unity with the three matzah, just as there is unity with the Father, Son, and Holy Spirit.

**The concept of a Trinity is an ancient Jewish teaching:**

From the Soncino **Zohar**, vol III pp134 43b:

"Hear, O Israel, YHVH Eloheinu YHVH is one. These three are one. How can the three Names be one? Only through the perception of faith: in the vision of the Holy Spirit, in the beholding of the hidden eye alone! The mystery of the audible voice is similar to this, for though it is one yet it consists of three elements-fire, air and water, which have, however, become one in the mystery of the voice. Even so it is with the mystery of the threefold Divine manifestations designated by YHVH Eloheinu YHVH - three modes which yet form one unity. This is the significance of the voice which man produces in the act of unification, when his intent is to unify all, from the Infinite (Ein Sof) to the end of creation. This is the daily unification, the secret of which has been revealed in the holy spirit"

Note that Jesus taught the "Shema" of Deuteronomy 6:4 as The Law of Messiah:

**Mark 12:29** But the Jesus answered him, That first-of-all of-the commandments, (is) you-be-hearing, Israel, Jehovah our God Jehovah is one.

v30 And you-will-cherish Jehovah your God out-of-your total heart and out-of-your total soul and out-of-your total intellect and out-of-your total strength. This (is the) first commandment.

v31 And (the) like second (is) this: You-will-cherish your neighbor as yourself. Another commandment greater of-these is not.

Certainly Jesus understood the unity within the Shema, as when He, as the Word of YHVH, spoke:

**Isaiah 48:16** "Come ye near unto me hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Jehovah hath sent me, and his Spirit."

"me", "I" = YHVH - God the Son, the Word

"Lord Jehovah = אֲדֹנָי יְהוָה Adonai YHVH - God the Father

"his Spirit - God the Holy Spirit

Three personalities of ONE unified - echad- Godhead, not three separate persons.

It is interesting that at every Passover the Jews that don't believe in Jesus, never-the-less unwittingly pronounce with the Afikomen "He Came". There are many things they just don't see, and this is prophecy being fulfilled before our eyes. Even this "blindness" is used to prove scripture is true to Gentiles:

Rom 11:25 For I-am not willing (for) YOU to-be-being-ignorant brothers, (of) this mystery, in-order that YOU-might not be prudent in yourselves, that petrification has-come-to-pass-and-still-is from part to-the Israeli, until of-which (time) the fullness of-the Gentiles might-come-in,

In turn, we witness to the truth of God's word in recognizing this "temporary" blindness God has placed over them.

**We may see in the Afikomen the connection between the Gospel in the stars, the Gospel in the Garden, the Gospel in the Old Testament, and the Gospel in the New Testament.**

**Matzah is both striped and pierced. Jesus Christ was both striped and pierced.**

**The Gospel in the Stars:** In the constellation *Orion*, which means "*coming forth as light*", *Al Nitak*, a star in his belt means *the wounded*; *Saiph*, in the foot (leg) means *Bruised*.

**The Gospel in the Old Testament:** **Isaiah 53:5** But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed.

**The Gospel in the Garden: Gen 3:15 and I will put enmity between thee and the woman, and between thy seed and her seed: he shall bruise thy head, and thou shalt bruise his heel.**

The promise of the coming "seed of the woman" is - **Yeshua** - who vanquishes the serpent - satan. Note that before God judged Adam & Eve he blessed them with this promise of a coming redeemer, and then he judged them, and then made coats from the skin of a sacrifice - The Lamb slain from the casting-down of a world, to "cover" them in a type of **Yeshua's** sacrifice until the Cross.

Again note, Eve, having received this prophecy believed it, but being *deluded* by satan (2Cor.11:3), thought Cain was this promised messiah. Eve said "I have gotten a man YHWH". The New Testament affirms this:

**1 John 3:8** The (one) doing the sin is out-of the Devil, because the Devil is-sinning from (the) beginning. With-reference-to this the son of-the God was-manifested in-order-that he-might-loose the works of-the Devil.

Therein again showing the Gospel from the beginning - - "God is manifested" in John 1:1, 1:14, **and JOHN 1:29: "On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying, Note the lamb-sacrifice of the God, the (one) removing the sin of-the world." - This Gospel was preached to Abraham (Gal.3:8) continuing;**

**1 John 3:11** Because this is **the message which YOU-heard from (the) beginning**, in-order-that we-might-be-cherishing one-another;

**v12** Not according-as Cain was out-of the evil (one) and he-slew his brother; and for-sake-of what slew-he him? Because his works (were) evil, but the (ones) of-his brother just.

**The Gospel in the New Testament :**

**John 6:35** But **the Jesus said to-them, I myself-am the bread of-the life:** the (one) coming to me by-no-means might-he-be-hungry, and the (one) trusting with-reference-to me by-no-means might-he-thirst at-any-time.

**John 1:29** On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying, **Note the lamb-sacrifice of-the God, the (one) removing the sin of-the world.**

**The Gospel in the Garden is the Gospel in the New Testament:**

Rev.13:8 And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book of-the life of-**the lamb, namely-of-the (one) having-been-and-still-slain from casting-down of-(a)-world.**

**v9** If someone is-having (an) ear let-him-hear.

Verse 9 confirms - from the beginning till the end these things are in a parable "from casting-down of a world". The lamb in Rev.13:8 is a type of the Lamb sacrifice of the God (John

1:29). Lamb in Rev. 13:8 is from Ἀρνίου *arniou* : Lamb in Jn.1:29 is from ἄμνος *amnos*.

[see Apologeticsw 45, Passover, the 4-Cups, A Haggadah, by R.H. Mount pp2-5]

Thankfully Gentiles also may understand, or "see" the Gospel:

**Galatians 3:8** But the scripture having-seen-before that the God is-justifying the Gentiles out-of trust, it-brought good-news-before to-the Abraham that all the Gentiles will-be-blessed-within in you. "will" future to Abraham's day - but now in our day, today.

**Romans 9:24** Whom (has) he-called, even us, not only out-of Jews BUT also out-of nations?

**v25** As even in the Hosea he-is-saying: I-shall-call the people not mine, my people, and the (woman?) not having-been-cherished-and-still-(not)-cherished, having-been-cherished-and-still-cherished; (c.f. Hosea 2:23)

YHVH's lovingkindness endures forever.

May His great name be exalted forever.

We will look on the Afikomen again a little later...





## **Digression 4.5 "Dark Energy" or "Let there be Light"?**

Man tries to measure the cosmos and "dark energy" overwhelms him.

### **Mankind 'shortening the universe's life'**

**By Roger Highfield, Science Editor**

21/11/2007

<https://www.telegraph.co.uk/news/science/science-news/4792478/Mankind-shortening-the-universes-life.html>

Forget about the threat that mankind poses to the Earth: our very ability to study the heavens may have shortened the inferred lifetime of the cosmos.

That does not mean the field of astronomy does direct harm. A universe with a truncated lifespan may come hand in hand with the ability of astronomers to make cosmological measurements, according to two American scientists who have studied the strange, subtle and cosmic implications of quantum mechanics, the most successful theory we have.

Over the past few years, cosmologists have taken this powerful theory of what happens at the level of subatomic particles and tried to extend it to understand the universe, since it began in the subatomic realm during the Big-Bang.

But there is an odd feature of the theory that philosophers and scientists still argue about. In a nutshell, the theory suggests that quantum systems can exist in many different physical configurations at the same time. By observing the system, however, we may pick out one single 'quantum state', and therefore force the system to change its configuration.

They often illustrate their concerns about what the theory means in this respect with mind-boggling experiments, notably Schrodinger's cat in which, thanks to a fancy experimental set up, the moggy is both alive and dead until someone decides to look, when it either carries on living, or dies. That is, by one interpretation (by another, the universe splits into two, one with a live cat and one with a dead one.)

If we are part of the system, however, things get a bit trickier. Our observations do not change the system so much as help determine what state we find ourselves a part of. This latter facet, related to treating the universe as a quantum state, has puzzled theorists for some time.

New Scientist reports **a worrying new variant** as the cosmologists claim that astronomers may have provided evidence that **the universe may ultimately decay by observing dark energy, a mysterious anti gravity force which is thought to be speeding up the expansion of the cosmos.**

The damaging allegations are made by Profs Lawrence Krauss of Case Western Reserve University in Cleveland, Ohio, and James Dent of Vanderbilt University, Nashville, who suggest that by making this observation in 1998 we may have determined that the cosmos is in a state when it was more likely to end. **"Incredible as it seems, our detection of the dark energy may provide evidence that the universe will ultimately decay,"** says Prof Krauss.

The team came to this depressing conclusion by calculating how the energy state of our universe - a kind of summation of all its particles and all their energies - has evolved since the big bang of creation 13.7 billion years ago.

Some mathematical theories suggest that, **in the very beginning, there was a void that possessed energy but was devoid of substance.** Then the void changed, converting energy into the hot matter of the big bang. But the team suggests that **the void did not convert as much energy to matter as it could, retaining some, in the form of what we now call dark energy,** which now accelerates the expansion of the cosmos.

Like the decay of a radioactive atom, such shifts in energy state happen at random and it is possible that this could trigger a new big bang. The good news is that theory suggests that the universe should remain in its current state.

But the bad is that quantum theory says that whenever we observe or measure something, we can select out a specific quantum state from what otherwise would have been a multitude of states, each of which could have been selected out with varying probabilities.

In this case however, it turns out that **quantum mechanics implies that if an unstable system has survived for far longer than the average such system should,** then the probability that it will continue to survive decreases more slowly than it otherwise would.

Thus, as a result of making cosmological observations of dark energy, we may have confirmed that **we are in a state where the probability of its survival may fall exponentially.**

"The intriguing question is this," Prof Krauss told the Telegraph. **"If we attempt to apply quantum mechanics to the universe as a whole, and if our present state is unstable, then what sets the clock that governs decay?"**

"Once we determine our current state by observations, have we effectively determined that the clock is not running at late times? If so, as incredible as it may seem, our detection of dark energy may imply both an unstable universe and a short life expectancy."

Prof Krauss says that the measurement of the light from supernovae in 1998, which provided evidence of dark energy, may imply that the likelihood of its surviving is falling rapidly. "In short, cosmological observations may suggest that the quantum state of our universe is such that the probability of long-term survival is limited," says Prof Krauss.

And Prof Krauss stresses that resetting the cosmic clock was not something we have done to the universe but rather what our cosmologically observations may imply about our knowledge of the cosmic clock: "I did not mean to imply causality - namely that our measurement itself reduces the lifetime of the universe - but rather that by being able to make our measurement we may thus conclude that we may not be in the late decay stage."

This is not the only damage to the heavens that astronomers may have caused. **Our cosmos is now significantly lighter than scientists had thought** after an analysis of the amount of light given out by galaxies concluded that some shone from lightweight electrons, not heavyweight atoms. In all, **the new analysis suggests that the universe has lost about one fifth of its overall mass.**

The discovery was made while trying to analyze clusters of galaxies - the largest cosmological structures in the universe - and is not the result of a cosmological diet but a major rethink of how to interpret x-rays produced by the clusters.

Five years ago, a team at the University of Alabama in Huntsville lead by Prof Richard Lieu reported finding large amounts of extra "soft" (relatively low-energy) x-rays coming from the vast space in the middle of galaxy clusters. Although the atoms that emitted them were thought to be spread thinly through space (less than one atom per cubic metre), they would have filled billions of billions of cubic light years.

Their cumulative mass was thought to account for as much as ten percent of the mass and gravity needed to hold together galaxies, galaxy clusters and perhaps the universe itself.

But now the team has taken a closer look at data gathered by several satellite instruments, including the Chandra X-ray Observatory and have had a major rethink about these soft X-rays, the bottom line being that this chunk of the universe should now be discounted.

The reason is that the soft x-rays thought to come from intergalactic clouds of atomic gas probably emanated from lightweight electrons instead.

If the source of so much x-ray energy is tiny electrons instead of hefty atoms, it is says the team as if billions of lights thought to come from billions of aircraft carriers were found instead to come from billions of extremely bright fireflies.

"This means the mass of these x-ray emitting clouds is much less than we initially thought it was," said Dr. Max Bonamente. Instead, they are produced by electrons travelling almost the speed of light (and therefore "relativistic").

The discovery may also change what we think is the mix of elements in the universe because these soft x rays mask the tell tale x ray emissions of iron and other metals. "This is also telling us there is fractionally more iron and other metals than we previously thought," said Bonamente. "Less mass but more metals."

Results of this research by Bonamente, Jukka Nevalainen of Finland's Helsinki Observatory and Prof Lieu have been published in the Astrophysical Journal.

The calculated mass of the universe ranges anywhere from  $10^{53}$  kg to  $10^{60}$  kg and is complicated by the fact that there is invisible matter we cannot see, called dark matter.

Comment:

**Rabbi Moshe ben Nachman (Nachmanides), better known as Ramban** - the acronym of his Hebrew name - was one of the greatest Torah commentators. From his commentary on Bereishis (Genesis):

"Realize that the heavens and all its components are made of one substance, and the earth and its components are made of one substance. The Holy One, blessed be He, created these two out of nothing; only these two were created, everything else was fashioned from them. This primeval matter, which the Greeks called *hiyuli*, is called in Hebrew *tohu*. The word *tohu* is related to the word *betohei* in the Talmudic expression *betohei al harishonos*, "he regretted his former deeds." For if a person were to give a name [to this original matter], he is likely to regret his decision, have second thoughts, and call it by a different name, because [the prime substance] has not adopted a form to which the name could apply. The form which this original matter eventually adopts is called in Hebrew *bohu*, which is a combination of the two words *bo* and *hu*, "in it (*bo*) there is it (*hu*)" [in other words: the form is something that has substance to it.]

The plain meaning of the verses is as follows: *In the beginning G-d created the heaven*, meaning, He brought forth out of nothing the substance of heaven; *and the earth*, meaning, He brought forth out of nothing the substance of earth. The earth includes [not just earth but] all four elements [fire, air, water, and earth], as found in the verse, *Heaven and earth were completed* (Bereishis 2:1) where earth includes the entire lower sphere [of existence]. We also find *Praise Hashem from the earth: sea giants and all watery depths* (Tehillim 148:7), and many other verses [indicating that earth refers to the whole world].

From this creation of formless primordial matter, which was like a tiny nonmaterial point, everything in heaven and earth was created. The Hebrew word for "the" is *es* [אֵת] which means the essence of the thing. The Sages said that the word *es* [אֵת] always comes to include something, for the Hebrew word *asah* [אָסַח] - which has the same root as *es* [אֵת] - means came, as we find in the verse "*Morning came and also night*". In our verse, *the heaven and the earth* too, the Rabbis expound that *es* [אֵת] *hashamayim* - the heaven - comes to include the sun, the moon, the stars, and the constellations; and the *es* [אֵת] of *haaretz* - the earth - comes to include the trees, the herbs, and *Gan Eden*. Thus, the two words *es* [אֵת] come to include all created things that have physical substance.

"With one utterance G-d created the essence of heaven and earth and all their components. The verse then [continues] "the earth was *tohu* and *bohu* and darkness was on the face of the deep and the spirit of G-d was hovering over the water". With the first step of creation the earth was *tohu*, it had only an intangible quality. When G-d gave it form, it became *bohu*.

This suffices to show that the idea of creation from something from nothing by God was a Jewish concept long ago:

**"In the beginning God created the heavens and the earth. And the earth was waste and void; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters And God said, Let there be light: and there was light."** -Genesis1:1-3

This brings to mind the words of the Preacher:

"That which hath been is that which shall be; and that which hath been done is that which shall be done: and there is no new thing under the sun." - Ecclesiastes 1:9





## Digression 5 - Afikomen eaten

"he which comes after"

or,

**"He Came."**

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Possibly another translation could be "It is finished", which agrees with "he (or that) which comes after".

We compare:

**Jn.19:30 When therefore the Jesus took the sour-wine he-said: It-has-been-and-still-is-finished; and having reclined the head he-gave-over the spirit.**

ΤΕΤΕΛΕΣΤΑΙ transliterated: *tetelestai*

It's a perfect tense in the Greek and means "It-has-been-and-still-is-finished".

As it is said to represent the Korban Pesach, and is the last item allowed to be eaten at the Passover meal, the Afikomen thus indeed says; "It is finished."

*Tetelestai* has also been found on ancient receipts to have the meaning **"PAID IN FULL"**.

ΤΕΤΕΛΕΣΤΑΙ . . "PAID IN FULL"

Note that "He Came" is derived from the Greek word *ἐπίκωμον epikomon* in the Seder that is transliterated into the Hebrew as "אֶפִּיקוֹמֵן" and into English as "Afikomen". "It is finished" and "Paid in full" are derived from the Greek word

ΤΕΤΕΛΕΣΤΑΙ transliterated: *tetelestai*. It is interesting that these two Greek words have similar meanings.

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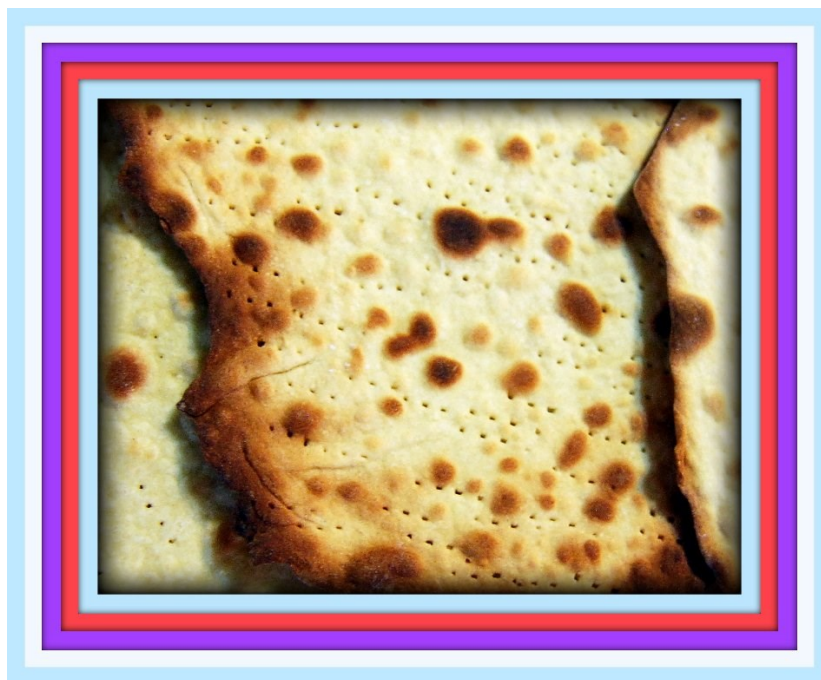
**The Afikomen, temporarily hidden in plain sight, is again present and partaken of once more by Israel.** Because the Passover sacrifice could be offered only in Jerusalem, something of the mystique of the Passover lamb became attached to the Afikomen. Among Sephardic Jews, when the Afikomen is eaten, they say the words, "In memory of the Passover lamb". The sages tell us that the Afikomen should be the last morsel of food eaten at the Seder and that its taste should linger in our mouths. It was perhaps during this place in the Seder that **Yeshua** took bread, gave thanks and broke it, and gave it to his disciples, saying... "This is my body the (one) in-behalf-of YOU; **this YOU-be-doing with-reference-to my remembrance.**"

**I Corinthians 11:23** For I myself-took-along from the Lord, what also I-gave-over to-YOU, that the Lord Jesus **in the night in-which he-was-being-given-over he-took bread**

**v24 And having-given-thanks he-broke-(it)-in-pieces and said: This is my body the (one) in-behalf-of YOU; this YOU-be-doing with-reference-to my remembrance.**

v25 In-the-same-way also the cup after tak(ing)-supper, saying: This cup is the new-quality covenant in my blood; this YOU-be-doing as-often-as YOU-might-be-drinking, with-reference-to my remembrance.

v26 For as-often-as YOU-might-be-eating this bread and YOU-might-be-drinking this cup, YOU-are-proclaiming the death of-the Lord, until of-which he-might-come.



**Hebrews 10:19** **Having** therefore brothers, **boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,**

v20 Which (entering-in) he-dedicated for-us (a) way recently-slain and living, **through the veil, this is his flesh,**

Tonight, all over the world Jews are breaking, wrapping & burying, then "raising up" this cherished piece of matza and saying "It is finished." And then they drink the third cup of Passover, **the Cup of Redemption.** Both portray the Messiah!

**This is an amazing thing to participate in!**

Ephesians 1:7 In whom we are having the redemption back through his blood, the forgiveness of the offences according to the riches of his favor,

Yes, every time we partake of this Matzah during Pesach, it reminds us of Y'shua's death, burial and resurrection, until He comes again.

Hebrews 9:28: Thus also the Messiah, once having been offered with reference to bring(ing) up sins of many, out of (a) second (time) he will be seen separate from sin by the (ones) waiting anxiously (for) him with reference to salvation.

Just as the "hidden" Afikomen may be seen to depict that Jesus is hidden from Jews at the Passover Seder (Romans 11:8-10), so too the "finding" of the Afikomen represents a future revelation to, repentance of, and salvation for those same Jews:

**Zechariah 12:10** And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplication; **and they shall look unto me whom they have pierced; and they shall mourn for him**, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born.

**Romans 11:26** And thus all Israel will be saved, according as it has been and still is written: The (one) delivering will be present out of Sion, he will turn back impiety from Jacob.

v27 And this (is) the covenant from me to them, at the time that I might remove for myself their sins.

### **Psalm 134:1-3 A Song of Ascents.**

Behold, bless ye Jehovah, all ye servants of Jehovah,

That by night stand in the house of Jehovah.

Lift up your hands to the sanctuary, And bless ye Jehovah.

Jehovah bless thee out of Zion; Even he that made heaven and earth.

Related reading, Hebrews chapters 9 & 10.

*New classical fragments and other Greek and Latin* pp 78, 79, re: tetelestai  
<https://archive.org/stream/newclassicalfrag00gren#page/n0/mode/1up>



(a) **PASSOVER HAGGADAH (FOR CHRISTIANS)**

**Digression 6: The Cross, I AM, Why the Sun was darkened.**

**Ok, so in our passion play Haggadah those *JEWS* have gotten Jesus Christ crucified.**

- The world's attitude is that because of this they are cut off from God-

Jesus has been beaten and is nailed to the cross.

**Then, suddenly everything went dark:**

**Matthew 27:45** But from (the) sixth hour **darkness came-to-pass over all the land** till (the) ninth hour.

**Mark 15:33** But (as) (the) sixth hour (was) having-come-to-pass, **darkness came-to-pass upon the total land**, till (the) ninth hour;

**Luke 23:44** But it-was about (the) sixth hour, and darkness came-to-pass over the total land till (the) ninth hour; **v45** And the sun was-made-dark:

Luke (Luke is a Jew) says "**And the sun was-made-dark**"

**Why does it get dark?**

This is not a solar eclipse because they only fall on the precise new moon, and the Passover occurs at a full moon. **This was a miracle....**

**So why the darkness? So they could see the stars!**

Here is a quote from Jesus on the cross (his first statement on the cross) concerning **those that crucified** him (which included Herod, Pontius Pilate, the Gentiles, along with the Jews see Acts 4:27):

Luke 23:34 "But the Jesus was-saying: **Father, you-forgive them**, for they-are not knowing-absolutely what they-are-doing.."

**Who is Jesus to tell God what to do?**

**Mark 14:62** But the Jesus said, **I myself-am**. And YOU-will-see the son of-the MAN sitting out-of (the) right[s] of-the power, and coming with the clouds of-the heaven.

**"I myself am" is from the Greek:**  $\epsilon\gamma\omega$  ego  $\epsilon\iota\mu\iota$  eimi

Greek transliterated; ego ami, translated: "I myself am" Same thing he told Moses!

**Exodus 3:14** And God said unto Moses, **I AM THAT I AM**: and he said, Thus shalt thou say unto the children of Israel, **I AM** hath sent me unto you.

Compare the LXX (Septuagint - the Greek translation of the Old Testament written about 200-250 B.C.):

ἐγώ εἰμι - the same words that the Holy Spirit provides in the N.T. Greek Text.

This same thing as he said to Pilate, he said to Moses.

**That same "I AM" is Jehovah/YHWH God/Elohim.**

Exodus 3:15 And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, **Jehovah**, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: **this is my name forever**, and **this is my memorial unto all generations**.

**Jesus is Jehovah.**

Again: Why the darkened sky? **So they could see the stars.**

Why the stars? **The stars were created as signs.**

Genesis 1:14 And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years:

**A sign for whom? The Jews request signs:**

1 Corinthians 1:22 **Since-indeed also Jews (are) requesting signs and Greeks (are) seeking wisdom,**

**What does this sign say to the Jews...that are accused of crucifying Jesus, whom Jesus petitioned the Father to forgive?**

Jeremiah 31:35 Thus saith Jehovah, who giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, who stirreth up the sea, so that the waves thereof roar; Jehovah of hosts is his name:

vs36 **If these ordinances depart from before me, saith Jehovah, then the seed of Israel also shall cease from being a nation before me for ever.**



**Sign One, it shows the constellations are still there, and this shows that even after the Jews crucified Jesus they are not cut off from God.** So you have the Lamb of God, on the cross, telling God to forgive the Jews, the sun is darkened, and - ta-da! - the constellations are still there. Forever. Here's an outline again of the sequence:

1. Jews crucify Jesus.
  2. Jesus on the Cross says "Father forgive them"
  3. God's (The Father) response: Sky is darkened, constellations are there.
  4. God's promises to Israel still stand; The Jew remains God's chosen people.
  5. God's propitiatory offering for our sins, his Son Jesus Christ, also provides redemption-back to the Jew, even the Jew that does not recognize Jesus as The Messiah of Israel.
- Now that's some serious passion, as in a real passion play.

**Sign Two,** the stars were visible. the constellation Aries, the Ram, was over the cross. And there **they saw the primary star names in the constellation Aries:**

**Al sheratan** – means *the bruised*.

**El Natic** – means *wounded*. (pierced his side Jn 19:34)

**Mesartim** – means *the bound*. (they nailed him to the cross Psalms 22:16 & John 20:24-27) Joseph Seiss (The Gospel In The Stars, p91) has these as:

El-Nath = the wounded

El Natic = the bruised

Al Sharetan = the slain

Jesus was lashed at Matt, 27:26, KJV "scourged" – GK φραγελλώ *phragelloō* (G5417) – Arndt & Gingrich say "a punishment inflicted on slaves after a sentence of death has been pronounced." Note that this is different than the Greek word at John 19:1 -

μαστιγόω *mastigoō* mā-stē-go'-ō (G3146)- C.T. "whipped", but also translated by KJV as "scourge", which Pilate also did to Jesus prior to the lashing. *The meaning of mastigoō* is closer to "train". Thayer Lexicon: "of God, as a father chastising and training men as a child".

Compare its use in Heb. 12:6 *For whom Jehovah is-cherishing he-is-disciplining, but he-is-whipping* (μαστιγοῖ) *every son whom he-is-receiving-alongside*.

Related article from the website: <https://ensignmessage.com/articles/the-heavens-declare-the-glory-of-god-2/>

"The Ram or Lamb. The picture shows a Ram or Lamb alive and seemingly well. The Hebrew name is TALEH *the lamb*. The Arabic name is AL HAMAL *the sheep; gentle; merciful*. The Syriac name is AMROO meaning *lamb*. St. John 1-29 quotes John the Baptists words: *Behold the lamb of God, which taketh away the sin of the world*.

An old Akkadian name was BARRAZIGGAR '*the sacrifice of righteousness*'. The brightest star is EL NATH or EL NATIK, meaning '*wounded, slain*'. The next star in the left horn, ALSHERATANG meaning '*the bruised or wounded*'. A star near Al Sheratang is MESARTIM (H) meaning '*the bound*'. The divine message is about the lamb of God who was slain, but is raised up from the dead and lives for evermore. Revelation 5:12 eloquently relates:

*"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing".*

At the time of the crucifixion the Sun in its journeyings was over a place marked by the stars **EL NATH** and **AL SHERATAN**, the names of which mean *'wounded, slain', and 'the bruised or wounded'.*"

(end of article)

Recall from **Digression 2** that The sun is a picture of a bridegroom running his course through the circuit (Zodiac):

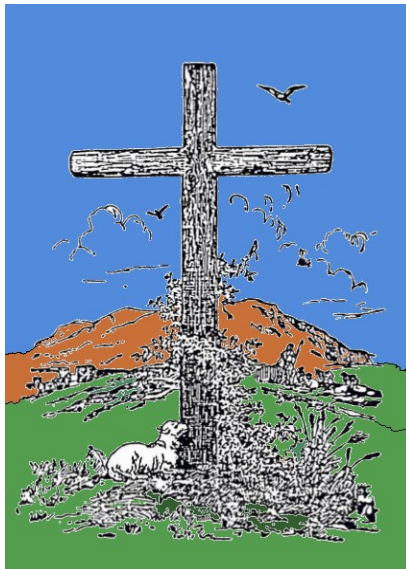
**Psalm 19:4** their line is gone out through all the earth, And their words to the end of the world. In them hath he SET A TABERNACLE **FOR THE SUN**,

vs 5 **Which is as a BRIDEGROOM** coming out of his chamber, And rejoiceth as a strong man to RUN HIS COURSE.

vs6 His going forth is from the end of the heavens, And his **CIRCUIT** unto the ends of it; And there is nothing hid from the heat thereof.

**The sky was darkened so that the Jews and the world would know that God answered Yeshua's request on the cross. God has not cast off the Jews (Romans 11:1). Additionally, the Gospel in the Stars was revealed to still be in operation, and Israel is still God's chosen people (Jeremiah 31:36). In this both Jews and Gentiles have much hope.**

There is much more interesting material that could be included in the Passover Haggadah because **Passover is what the bible is all about.**



## (a) Passover Haggadah (for Christians)

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### Digression 7

A Study Showing the Location of the Four Cups of Passover in Scripture.

Series 54 IF-157 (Sheets M-N)  
by R. H. Mount  
original document size 11 x 17 (attached)

This image prints best at 11x17 and is available online here:  
<http://www.cotopaxi-colorado.com/Passover/IF-157-MN.jpg>

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**This graphic shows:**

\* **Judas** (see also Psalms 41:9) **and Jesus both ate and drank of the cups of this seder**, although there is some question over the fourth cup and Jesus' participation of it at this seder. **Note that Jesus can BOTH make a futuristic statement regarding drinking the fourth cup AND drink the fourth cup of this seder.** This would follow the order of the statements in Luke 22 (before the 3rd cup). Further: but are there really 4 cups, or is that a later Rabbinical tradition we want to see here? **We can only verify by scripture that there is/was a cup before supper and another cup after supper.**

\* Throughout the seder, Jesus reaffirms to the disciples that he will participate in the Seder with them in the future. These words of comfort are **circled in green**.

\* **κυριακὸν** *kuriakon* (1 Cor. 11:20) is an adjective (not a noun) that "Imperial" correctly translates. It will INDEED be an Imperial Supper when King **Yeshua** resides over it in the future!

\* **Judas will Judge the twelve tribes of Israel.** (Luke 22:28-30) Judas was there, alive, eating with Jesus (Mark 14:18)

## Various steps of the Haggadah – may - be shown:

- \* **The Four Cups.** I can only verify two cups, one before and another after supper (Lu.22:17, 20), and speculate on the rest.
- \* **Nerot** (candle, or rather lamp lighting), (As it became night, they did not have electricity, they lit lamps.)
- \* **Kadesh (1<sup>st</sup> cup?),** Diminishing (**divide?**) the 2nd Cup (**Plagues**),
- \* **Shulchan Orech** ("**The Table Prepared**"; note the table is prepared, then the seder (order) is followed and at a certain time/step in the seder the meal is eaten - thus in the graphic **red/pink arrows connect the prepared table to the meal**).
- \* **The Four Questions** (Lu. 22:22-30 Who is giving Him over? Who is greater? Who is younger? Who is judge?),
- \* **Maror** (bitter herbs), or possibly **Karpas** (green vegetable), (Mk. 14:20?)
- \*(**Matzah?**)
- \* **Tzafun** (Eating the **Afikomen** - all matzah but in particular the middle broken matzah). Is Luke 22:19 Hamotzi or Tzufan? **Remember: There are some 2000 Haggadahs. The order of service varies.**
- \* **Hamotzi** (Blessing over bread) (Mk. 14:22; 1 Cor. 11:24; Mt. 26:26; Lu. 22:19?),
- \* **Barech** (blessing after the meal, (Mk. 14:23?))
- \* **Hallel** (praises sung) (Mk. 14:26; Mt. 26:30?)

Certainly, enough is shown to support that this Passover was a complete meal - a complete Passover Seder.

A note at the top of the graphic was cut off in copying: "John 13 describes a supper before Passover". Note Jn.13 "**But before the feast of the Passover..**" Note that IF they were already eating/participating in the passover, why would they think "since Judas was having the case, that the Jesus is saying to him, You buy in the market of which things we are having need with reference to the feast"? Vs 30 "It was night." - too late to start the Passover Seder OR the feast of unleavened bread. Luke 22:1 "**But the feast of the unleavened breads was drawing near, namely the one being called passover.**"

On the other hand, there is difficulty in making Jn.13 an earlier supper as the discourse flows into the crucifixion...and Unleavened Breads lasts for seven days.

Related: see "The Truth About Jesus If You really want to know, p73  
<http://www.cotopaxi-colorado.com/BIBLE/MOUNT/The=Truth-about-Jesus.pdf>

Perhaps later we will see in this 2 supper scenario how Satan entered Judas twice.









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## (a) Passover Haggadah (for Christians)

<http://www.cotopaxi-colorado.com/Passover-Haggadah-for-Christians-Homepage.htm>

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### **Digression 8 - The colors of garments that Jesus wore during his arrest and trial match the colors of the veil.**

During His arrest and trial,

**Jesus wore the colors of the veil - Blue white purple Scarlet Blue**

Regarding the color of Yeshua/Jesus' own garment - *perhaps Blue* - see Exodus 28:31&32, the description of the High Priest's robe of the ephod:

"Exodus 28:31 And thou shalt make the robe of the ephod ( **אֶפֶוד** *ephod*) all of blue.

The LXX has ποδήρη *podara* for **אֶפֶוד**

**Compare:**

O.T. -Zechariah 3:4 (LXX)" ...Take away the filthy raiment (ἱμάτια *himatia*) from him. And he said to him, Behold, I have taken away thine iniquities (ἀνομίας *anomias*): and clothe ye him with a long robe (**ποδήρη** *pod-ay'-ray*), and place a pure miter upon his head."

Ex 28:32 And it shall have a **hole for the head in the midst thereof**: it shall have a binding of woven work round about the hole of it, as it were the hole of a coat of mail, **that it be not rent.**"

Exd 28:40 And for Aaron's sons thou shalt make **coats** ( **כֶּתְנֹת** *kěthoneth*), and thou shalt make for them girdles, and head-tires shalt thou make for them, for glory and for beauty.

**כֶּתְנֹת** *kěthoneth*, 1. tunic, *under-garment*

1. a long shirt-like garment usually of linen

LXX has χιτῶνας, *chitonas* - **chiton** (a transliteration of the Hebrew word).

**BUT note while Messiah is not of the tribe of Levi...or a descendent of Aaron, He is our High Priest in the New, better Covenant, according to the arrangement of Melchizedec. Moreover, the entire Mosaic Tabernacle system was patterned off the heavenly Tabernacle that God showed Moses:**

Exodus 25:40 **And see that thou make them after their pattern, which hath been showed thee in the mount.**

Exodus 28:31 **And thou shalt make the robe of the ephod all of blue.**

Now of course Jesus is the same yesterday, today and tomorrow, and in that, has always been The High Priest. And he preexisted the Levitical priesthood. So while the New Testament scriptures do not say what color Jesus' own garment was, the Old Testament does say the Levitical was copied from Jesus' eternal priesthood/tabernacle.

Consider these passages:

Gen 3:21 And Jehovah God made for Adam and for his wife coats (כְּתָנוֹת *ca-t'not*) of skins (עוֹר *owr*), and clothed (לָבַשׁ *labash*) them.

This required an animal's life to be *sacrificed*.

John 1:29 On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying, Note the lamb-sacrifice-of-the God, the (one) removing the sin of-the world.

Thus in type, Adam and Eve were clothed or covered (atonement was GIVEN by God, see Lev.17:11) by the rent veil, "which is his (Jesus') flesh."

Leviticus 17:11 ASV 1901 - For the life (נֶפֶשׁ *nefesh* soul) of the flesh (הַבָּשָׂר *basar*) is in the blood (דָּם *dam*); and I have given it to you upon the altar (הַמִּזְבֵּחַ) to make atonement (לְכַפֵּר) for your souls (נַפְשֵׁיכֶם : *nefesh*) for it is the blood (דָּם *dam*) that maketh atonement (יְכַפֵּר) by reason of the life (soul *nefesh* בּוֹשֵׁשׁ).

John 15:12 This is the commandment namely-the (one) mine, in-order-that YOU-might-be-cherishing one-another, according-as I-cherished YOU.

v13 No-one-is-having greater charity (than) this, in-order-that someone might-put his soul in-behalf-of his friends.

John 10:17-18 "The reason my Father loves me is that I lay down my life--only to take it up again. No one takes it from me, but I lay it down on my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father."

Revelation 5:6: Then I saw a Lamb, looking as if it had been slain, standing in the center of the throne, encircled by the four living creatures and the elders.

**Chronologically, the Colors of garments Jesus wore during his arrest and trial:**

Ex. 25:40; 28:31 Yeshua/Jesus wore a blue poncho/chiton?

Lu 23:11 Herod put a white esthes on Him

Jn19:2 Pilate put a purple himation on Him.

Mt 27:28 Soldiers put a Scarlet clamus on Him

Mt 27:31 Soldiers put his Blue garment (chiton) back on Him.

Luke 23:11 But the Herod together-with his armies having-treated him with-contempt, and having-mocked (him), having-cast-around him (a) brilliant (white) esthes (ἐσθηῖτα) (robe) he-sent him back-to-the Pilate.

**John 19:2** And the soldiers having-plaited (a) crown out-of thorn-plants they-put (it) upon his head, and they-cast-around him (a) **purple** himation (ἱμάτιον himation),

**Matthew 27:28** And having-stripped him they-placed-around to-him (a) **scarlet** mantle (χλαμύδα chlamuda);

**Matthew 27:31** And then they-mocked him they-stripped (off) him the mantle ( χλαμύς chlamus), and they-clothed him in his garments (ἱμάτια himatia); and they-led him away into to-be-crucified.

(on himation vs. chiton, c.f. Lu. 6:29 and Matt.5:40, where the terms seem to be interchanged. See Trench [here](#) for better descriptions of these articles of clothing):

<http://www.blbclassic.org/lang/trench/section.cfm?sectionID=50&lexicon=true&strongs=G2440>

**Matthew 27:35** But having-crucified him they-divided-for themselves his garments (ἱμάτια - himatia) casting (a) lot, in-order-that it-might-be-fulfilled, the-(thing) having-been-said by the prophet; They-divided-for-themselves my garments (ἱμάτια - himatia) with-themselves, and on my vesture (ἱματισμόν - himatismōn) they-cast (a) lot.

Note the Textus Receptus has additional Greek text here to connect to Psalm 22:18

**Psalm 22:18** They part my garments ( בְּגָדַי beged) (LXX: ἱμάτιά himatia) among them, And upon my vesture (לְבוֹשִׁי lebuwsh) (LXX: ἱματισμόν himatismōn) do they cast lots.

\* **χλαμύς - chalamus**,

1. an outer garment usually worn over the tunic
2. a kind of short cloak worn by soldiers, military officers, magistrates, kings, emperors

\* **ἱμάτιον - himation**,

1. a garment (of any sort) garments, i.e. the cloak or mantle and the tunic
2. the upper garment, the cloak or mantle

\* **ἔσθής esthēs**

1. clothing, raiment, apparel

**כֶּתְנִית kēthoneth**,

1. tunic, under-garment

1. a long shirt-like garment usually of linen

LXX (Greek O.T.) has χιτῶνας, chitonas - chiton



Above; the Tabernacle (ten curtains Ex. 26:1) covered with the black? goat hair covering, covered with the red ram's skin, and covered with the blue seal-skins or porpoise skins. **The color sequence of this model Tabernacle (blue-purple-red-white, the ten curtains under the 3 outer coverings) colors is possibly incorrect.** The outer veil colors (folded up in half, Josephus Book3 Ch6) are also possibly in incorrect color sequence.

**Blue white purple Scarlet Blue**

It seems possible this was the sequence of colors in the Tabernacle and its veil, screen, gate, if we look at the sequence of colors of robes Jesus/Yeshua wore during his arrest & trial as an indicator.

The Tabernacle was the *ten joined curtains* defined in Exodus 26:1

**Exodus 26:1** Moreover thou shalt make the tabernacle with ten curtains; of fine twined linen, and blue, and purple, and scarlet, with cherubim the work of the skilful workman shalt thou make them.

← וְאַתְּ-הַמְשִׁכֵּן תַּעֲשֶׂה עֶשֶׂר יְרֵיעֹת

← curtains ten you-make the-tabernacle and

All the colors are repeated in the two "halves" of the Tabernacle curtains. **That one color is repeated in each of the two sets of 5 curtains is dictated by only 4 colors given (Ex 26:1 fine twined linen, and blue, and purple, and scarlet)** . Verse 3-4 indicates the repeated color is blue: "Five curtains shall be coupled together one to another; and the other five curtains shall be coupled one to another. vs.4 "And thou shalt **make loops of blue upon the edge** of the one curtain **from the selvedge in the coupling**; and likewise shalt thou make in the edge of the curtain that is outmost in the second coupling.

**And so a blue curtain would have been at the ends of each set of curtains of the Tabernacle. The "Tabernacle" is the ten curtains joined together.**

[Question: was the color sequence the same in both sets of the overhead multi-colored curtains? (they were joined to form one tabernacle)]

That is, walking through the (under the curtains) the tabernacle, approaching the veil, can we chronologically walk through the colors as they represent the timeline of the trial of Jesus? After the veil was rent, as we enter the Holy of Holies, approaching YHVH - does the color sequence change inside the Holy of Holies? ]

**Edit: Consider the commandment to put "blue" תְּכֵלֶת (Numbers 15:38) on/in the corners of their (Jew's) garments. An additional analogy here of tallit-tabernacle would then place the blue at both ends...**

Keep in mind that **near or at YHVH is the color blue:**

**Exodus 24:10** "and they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the very heaven for clearness.

## Further in...

The veil also was of these same colors: That veil was His Flesh! That veil is RENT!

**Matthew 27:51** And behold the veil of-the sanctuary was-split into two, from from-above till below; and the earth was-caused-to-quake, and the rocks were-split,

**John 14:6** "The Jesus is-saying to-him, **I myself-am\* the way and the truth and the life. No-one is-coming to the Father unless through me."**

\*εγω εμι – *ego eimi* --compare the LXX @Ex.3:14.

**John 10:30** "I and the Father are one". **Yeshua/Jesus is Yahweh.**

## The Tabernacle was a parable of Messiah's body:

The boards "for the tabernacle" are made/created "standing up". New Covenant believers, who die with and are resurrected in Messiah, are depicted by the boards of the tabernacle.

**Exodus 26:15** And thou shalt make the boards [קֶרֶשׁ *qeresh*] for the tabernacle

מִשְׁכָּן *mishkan*] of acacia wood, standing up [עָמַד *`amad*; LXX: ἀσηπτων *asāpton*].

Note some of the meanings given for the word translated "standing up" - עָמַד *`amad*:

to stand, remain, endure, take one's stand  
to stand, take one's stand, be in a standing attitude, stand forth, take a stand, present oneself, attend upon, be or become servant of  
to stand still, stop (moving or doing), cease  
to tarry, delay, remain, continue, abide, endure, persist, be steadfast  
to make a stand, hold one's ground  
to stand upright, remain standing, stand up, rise, be erect, be upright  
to arise, appear, come on the scene, stand forth, appear, rise up or against  
to stand with, take one's stand, be appointed, grow flat, grow insipid  
to station, set

Certainly we may see resurrected New Testament believers here:

**Ephesians 2:4** But the God being rich in mercy, because-of his much charity (with) which he cherished us,

v5 And **we being dead (ones) in-the offences he-made-(us)-alive-together with-the Messiah,--by-favor YOU-are having-been-and-still-are-saved,--**

v6 And **he-raised-(us)-together (συνήγειρεν) and he-seated-(us)-together in the heavenly (places) in Messiah Jesus,**

v7 In-order-that he-might-demonstrate in the ages namely-the (ones) coming-on the surpassing riches of his favor in graciousness on us in Messiah Jesus.

v8 For by-the favor **YOU-are having-been-and-still-are-saved through trust;** and **this not out-of YOU, of-God the gift;**

v9 Not **out-of works, in-order-that some-one might not boast.**

v10 For of-him **we-are (a) thing-made having-been-created in Messiah Jesus** on good works, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them.

**1Cor.3:9c** "YOU-are (a) building of-God"

**1 Cor. 3:16** "You-are the sanctuary of-the God"

Understanding: we are created in Messiah on good works - *the works existed before we were created.* Don't put the cart in front of the horse and say you were created by your good works - that is not logical thinking. Again - they were prepared - before we were existing!

**Galatians 2:19** For I myself died-off through law to-law in-order-that I-might-live to-God. **I-have-been-and-still-am-crucified-together with Messiah;**

v20 But I myself am-living no-more, but Messiah is-living in me; but which I-am now living in flesh, **I-am-living in trust, the (trust) of-the son-of-the God namely-the (one) having-cherished me and having-given-over himself in-behalf-of me.**

v21 I-am not disregarding **the favor** of-the God; for if righteousness (is) through **law** so Messiah died-off gratuitously.

**Romans 6:3** Or are-YOU-being-ignorant that as-many-as we-were-baptized with-reference-to Messiah Jesus, we-were-baptized with-reference-to his death?

v4 Therefore **we-were-buried-together with-him through the baptism with-reference-to the death,** in-order-that **as-altogether Messiah was-raised out-of dead (ones) through the glory of-the Father, thus we also ourselves-might-walk-around in newness of-life.**

v5 For if we-have-become-and-still-are (ones)-shooting-forth-together in-the similitude of his death, BUT also we-shall-be of-**the standing-again;**

v6 Coming-to-know this, that our old MAN was-crucified-together, in-order-that the body of-the sin might-be-rendered-inactive, we no-longer to-be-being-(a)-slave to-the sin;

v7 For the (one) having-died-off has-been-and-is-still-justified from the sin.

v8 But if we-died-off with Messiah, we-are-trusting that we-shall also live-together with-him,

v9 Knowing-absolutely that **Messiah having-been raised out-of dead (ones) he-is-dying-off no-more,** death is-exercising-lordship of-him no-more.

v10 For what he-died-off, he-died-off for-the sin all-at-once; but what he-is-living, he-is-living for-the God.

v11 **Thus also YOU yourselves-be-figuring yourselves on-the-one-hand to-be dead (ones) to-the sin living on-the-other-hand for-the God in Messiah Jesus.**



**Hebrews 10:19** Having therefore brothers, boldness-of-speech with-reference-to the entering-in of the holy-ones in the blood of-Jesus,

v20 Which (entering-in) he-dedicated for-us (a) way recently-slain and living, through the veil, this is his flesh,

1 Corinthians 5:7 YOU-purge-out the old leaven, in-order-that YOU-might-be (a) new lump, according-as YOU-are unleavened-breads. For even our passover was-sacrificed, Messiah.



image: Matzah/Unleavened Bread eaten at Passover

**Luke 22:19** And having-taken bread, having-given-thanks he-broke-in-pieces, and he-gave to-them, saying, This is my body, the-(one) being-given in-behalf-of YOU: YOU-be-doing this with-reference-to my remembrance.

**Ephesians 2:13** "But at-this-instant in Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.

2:14 For he himself is our peace, the (one) having-made the both (places) [Holy place & Holy of Holies] one even having-broken-down the midst-wall of-the fencing-in, the enmity, in his flesh [Hebrews 10:19-20 that veil was his flesh]

**Ephesians 5:30** "Because we-are members of his body."

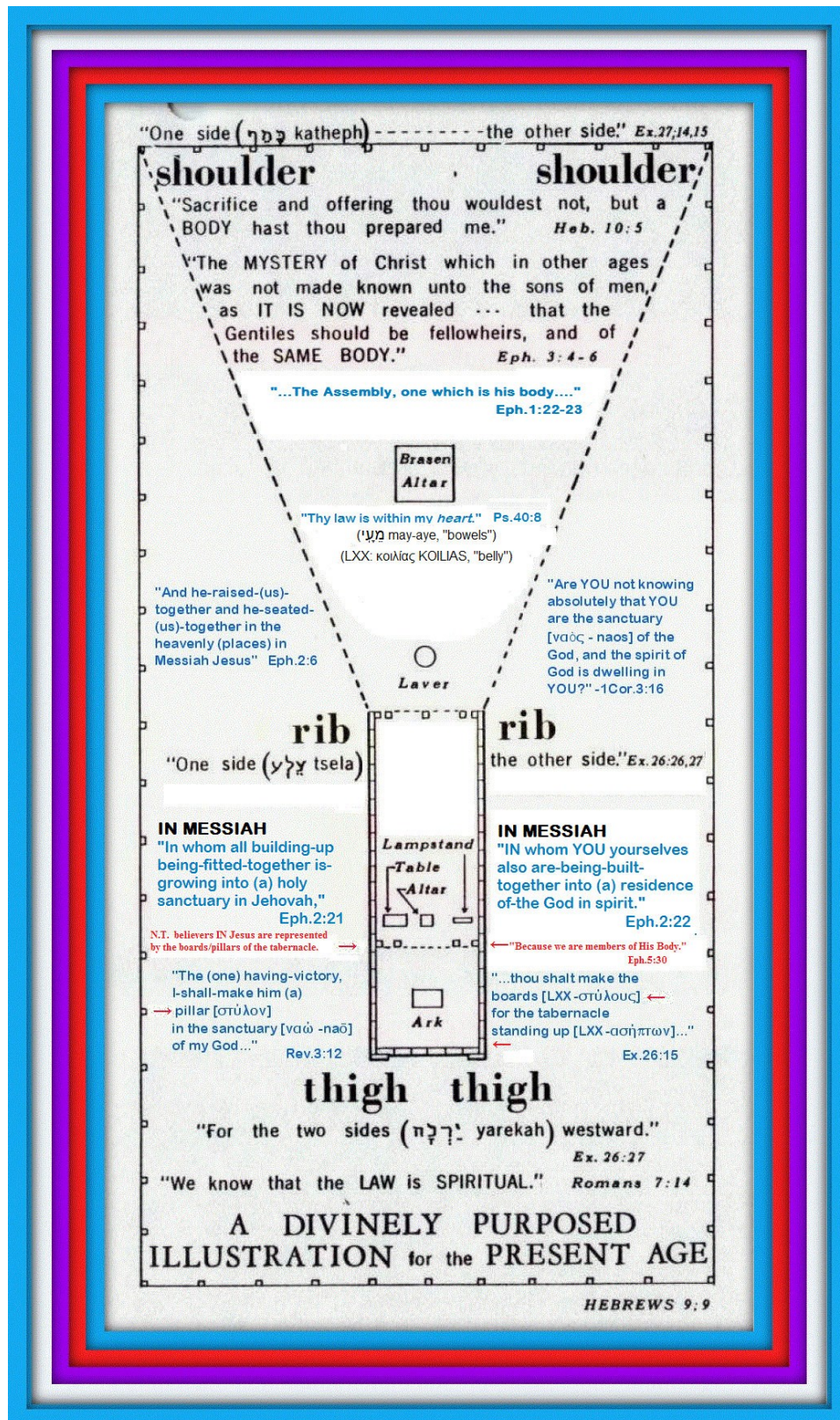
Exo 27:14 The hangings for the one SIDE ( כַּתֵּף *katheph* SHOULDER) of the gate shall be fifteen cubits; their pillars three, and their sockets three.

Exo 27:15 And for the other SIDE ( כַּתֵּף *katheph* SHOULDER) shall be hangings of fifteen cubits; their pillars three, and their sockets three.

Exodus 26:26 And thou shalt make bars of acacia wood: five for the boards of the one SIDE ( צֵלַע *tsela* - RIB) of the tabernacle,

Exo 26:27 and five bars for the boards of the other SIDE ( צֵלַע *tsela* - RIB) of the tabernacle, and five bars for the boards of the SIDE ( צֵלַע *tsela* - RIB) of the tabernacle, for the hinder part ( יָרֵךְ *yěrekah* THIGH) westward.

Psa 40:8 I delight to do thy will, O my God; Yea, thy law is within my heart ( מֵעָה *me`ah* BOWELS).

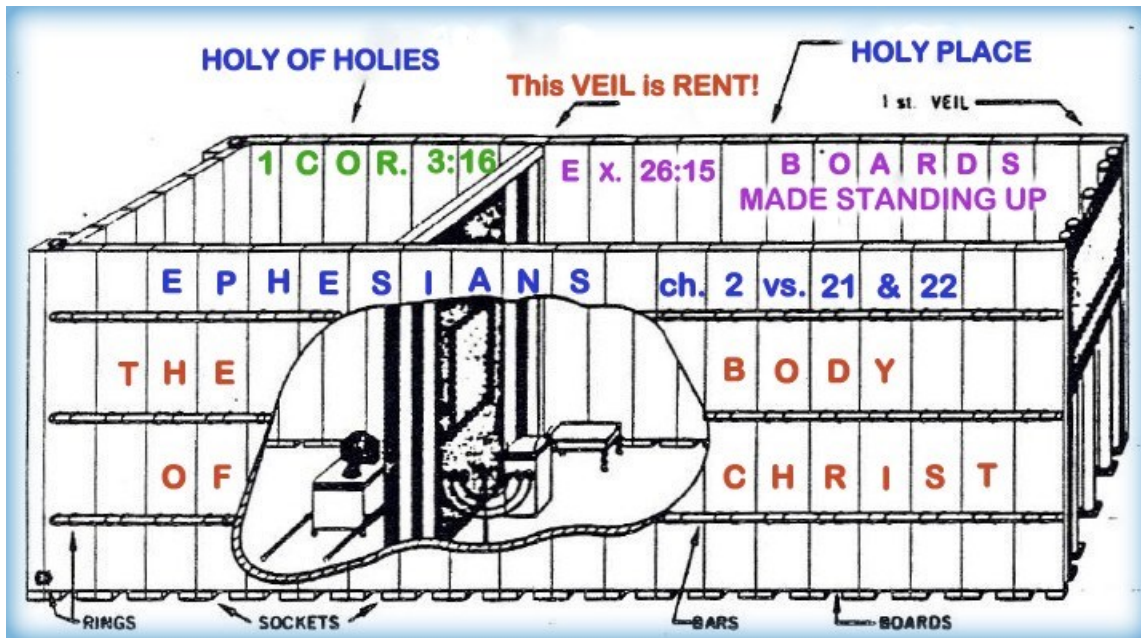


Hebrews 4:16 Let-us therefore be-going-near with boldness-of-speech to-the throne of-the favor [grace] in-order-that we-might-take mercy and we-might-find favor with-reference-to seasonable help.



**This is the Big Kehunnah!**

Both places made one



And also God made both Jew and Gentile into one new man

**Ephesians 2:13** "But at-this-instant in [εν - Strong's G1722 - εν] Messiah Jesus YOU, the (ones) at-one-time being far (away), YOU-became near in the blood of-the Messiah.

v14 For he himself is our peace, the (one) having-made the both (places) [Holy place & Holy of Holies] one even having-broken-down the midst-wall of-the fencing-in, the enmity, in [εν - Strong's G1722 - εν] his flesh [Hebrews 10:19-20 that veil was his flesh]

v15 Having-rendered-inactive the law of-the commandments in [εν - Strong's G1722 - εν] decrees [i.e. the decrees of Jesus], in-order-that he-might-create the two [Jew and Gentile] in [εν - Strong's G1722 - εν] himself with-reference-to [εἰς εἰς] one new (quality) MAN making peace,"

**2 Corinthians 5:17** "So that if anyone (is) in Messiah, (he-is) (a) new-quality creation; the ancient-things went-past, behold the all-things have-become-and-still-are new-quality."

After God's sudden judgment on Korah, Dathan and Abiram (Num.16:31) and on the 250 men that offered incense (Num. 16:35), and on the congregation of Israel (Num. 16:47), then the children of Israel were "all undone" concerning drawing near to **the Tabernacle of Jehovah.**

**Numbers 17:12** And the children of Israel spake unto Moses, saying, Behold, **we perish, we are undone, we are all undone.**

**13** Every one that cometh near, that cometh near unto the tabernacle of Jehovah, dieth: shall we perish all of us?

**Num 18:1** And Jehovah said unto Aaron, **Thou and thy sons and thy fathers' house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priesthood.**

**Note: "priesthood" is from the Hebrew word, כֹּהֵנִים *kěhunnah* (Strong's H3550).**

Jehovah then dictates that indeed only Aaron's house would minister in the Tabernacle, and that the Levites would minister to Aaron's house. What a contrast to the relationship with YHWH that he provides in his New Covenant! **The ancient things, i.e. the Mosaic covenant & Levitical priesthood went past!**

**Hallelujah! Praise Yah!** Compare the New Covenant HOPE in Jesus! Now the sanctuary of the God is in (among) the believers (1Cor.3:16). That veil was rent (Matt.27:51). NOW New Testament believers have access to the Holy of Holies (Heb.10:19-20). NOW we are priests in God's kingdom (Rev1:6)

**Hebrews 7:11** "If on-the-one-hand therefore perfectness was through the Levitical priestly-office, for upon it the people has-been-given-and-still-is given-the-law\*, what need still (a) different priest to-be-standing-up according-to the arrangement of-Melchisedec and (he is) to-be-being-said not according-to the arrangement of-Aaron?"

\*-- That is; Upon the Levitical priesthood, ALL that law was given. No Priesthood = no law.

**Galatians 3:19** "Therefore what (is) the law? It-was added for-sake-of the transgressions, UNTIL the seed might-come to-whom it-has-been-and-still-is-promised, having-been-ordered through messengers, in hand of-a-mediator."

**NOW, in our time, The Naos/sanctuary of God is in (among) you.**

**1 Corinthians 3:16** "Are YOU not knowing absolutely that YOU are the sanctuary (NAOS) of the God, and the spirit of God is dwelling in [ev - Strong's G1722 - en] YOU?"

This is the "Christ in you."

**Colossians 1:26** "The mystery namely-the (one) having-been-and-still-hidden-back from the ages and from the generations--but now was-manifested to his holy-ones,

v27 To-whom the God willed to-make-known what the riches of-the glory of this mystery among [ev - Strong's G1722 - en] the Gentiles, which is Messiah in [ev - Strong's G1722 - en] YOU, the hope of-the glory;"

**Revelation 1:6** "And he-made us (a) kingdom, priests to his God and Father, to-him the glory and the might with-reference-to the ages of-the ages: Amen."

And this can be read/understood as "he made us kingdom priests" also, as the Greek text does not have punctuation (e.g. commas). This is the Melchi-zedek priesthood (Heb. ch7&8).

**And that is The Big Kehunnah.**

Yet these things that occurred to Israel under the Old Covenant & Law are patterns for Christian (Jewish and Gentile) learning, so we don't get high-minded of our state of grace vs. the Jew's bondage to the law and blindness to Messiah **Yeshua**/Jesus Christ. They will (future) have more fullness than Gentile Christians (Romans 11:12). Perhaps a "pattern" to keep in mind is Korah's high-mindedness. Gentile Christians should accept their "place" **among** the trusting remnant - "the choice" - of Israel with hopeful joy...Romans ch.11. After the false man-made "third Temple", There is a Levitical priesthood in the Millennium Temple:

**Ezekiel 40:46** and the chamber whose prospect is toward the north is for the priests, the keepers of the charge of the altar: these are the sons of Zadok, who from among the sons of Levi come near to Jehovah to minister unto him

**Ezekiel 44:9** Thus saith the Lord Jehovah, No **foreigner, uncircumcised in heart and uncircumcised in flesh**, shall enter into my sanctuary, of any **foreigners** that are **among** the children of Israel. 10 But the Levites that **went far** from me, when Israel **went astray**, that **went astray** from me after their **idols**, they shall bear their iniquity. 11 **Yet they shall be ministers in my sanctuary**, having oversight at the gates of the house, and ministering in the house: they shall slay the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them. 12 Because they ministered unto them before their **idols**, and became a **stumblingblock of iniquity** unto the house of Israel; therefore have I lifted up my hand against them, saith the Lord Jehovah, and they shall bear their iniquity. 13 And **they shall not come near unto me, to execute the office of priest** unto me, nor to come near to any of my holy things, unto the things that are most holy; but they shall bear their shame, and their **abominations** which they have committed. 14 **Yet will I make them keepers of the charge of the house**, for all the service thereof, and for all that shall be done therein.

15 But the priests the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel **went astray** from me, they shall come near to me to minister unto me; and they shall stand before me to offer unto me the fat and the blood, saith the Lord Jehovah: 16 they shall enter into my sanctuary, and they shall come near to my table, to minister unto me, and they shall keep my charge.

Christians should keep in mind that there are BOTH earthly and heavenly sanctuaries during the Millennial reign of Christ, as "New Jerusalem" does not descend until the end of that 1000 years (Rev. 21:22). Christians should have no difficulty understanding that YHVH is omnipresent - i.e. He is in all places at the same time.

## Hebrews 10

v1 For the law having (a) shadow **of-the future good-(things)**, not itself **the image of-the things**, according-to (each) year by the same sacrifices **which they-are-offering with-reference-to** the perpetuity it-is never being-able to-make-perfect the (ones) coming-near;

v2 Since **would-they not have-ceased being offered?** because the (ones) serving, **once having-been-cleansed-and-still-cleansed**, (would) **still be-having not-one conscience of-sins**.

*That is, IF the Levitical service of Yom Kippur provided propitiation, it would be equivalent to the Jesus' sacrifice. But it wasn't equal.*

v3 But in them (a) remembrance of-sins according-to (each) year;

v4 For (it-is) impossible (for) blood of-bulls and he-goats **to-be-removing sins**.

v5 On-this-account **coming-in into the world he-is-saying: You-willed not sacrifice and offering**, but **you-yourself-rendered (a) body thoroughly-fit for-me**;

v6 **You-thought not well (of) total-burnt-offerings even concerning sin**.

v7 Then I-said: Behold **I-am-present**, in (the) heading of-(a)-little-book it-has-been-written-and-is-still-written concerning me, **to-do**, the God, **your will**.

v8 **More-above saying that sacrifice and offering and total-burnt-offerings even concerning sin you-willed not, nor you-thought-well (of), they-which are-being-offered according-to the law,**

v9 Then he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, **your will**. He-is-carrying-off the first in-order-that the second might-stand;

It helps me to think of "**your will**" as **the will & Testament of Jesus Christ**...who is the Testator of the New Covenant/**Will of God**. "I and the Father are ONE" - John 10:30.

v10 **In which will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.**

v11 And on-the-one-hand every priest has-stood-and-still-stands publicly-ministering according-to (each) day and often offering the same sacrifices, they-which are never being-able to-lift sins from-around (them);

v12 He, on-the-other-hand having-offered **one sacrifice in-behalf-of sins** with-reference-to the **perpetuity** (was) seated in right (hand) of the God,

v13 Henceforth waiting-long till his **enemies** might-be-placed (a) footstool of his feet.

v14 **For by-one offering he-has-made-perfect-and-still-makes-perfect with-reference-to the perpetuity the (ones) being-made-holy.**

v15 But **the Holy Spirit also is-witnessing to-us**; for after to-have-said-before-and-still-saying;

v16 **This** (is) the covenant which I-myself-shall-covenant with **them** after those days, Jehovah is saying: Giving **my laws** on **their hearts**, and on **their intellects** I-shall-inscribe them,

v17 And of-their **sins** and **their lawlessnesses** I-shall by-no-means still be-mindful.

v18 But where-in-which forgiveness of-these, (there is) not-still (an) offering in-behalf-of **sins**.

v19 **Having therefore brothers, boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,**

v20 **Which (entering-in) he-dedicated for-us (a) way recently-slain and living, through the veil, this is his flesh,**

v21 And (having) (a) **great priest** upon **the household of-the God,**

v22 Let-us-be-going-to (God) with (an) authentic heart in **certainty of-trust**, (having) the hearts having-been-sprinkled-and-still-sprinkled from (an) **evil conscience** and (having) the body having-been-and-still-bathed with-clean water;

v23 Let-us-be-holding-fast the confession of-the hope unwavering, for the (one) having-himself promised (is) trustworthy,

v24 And let-us-be-taking-note-of one-another with-reference-to (an) irritation of-charity and of-fine works,

v25 **Not abandoning the leading-together-completely of-ourselves**, according-as custom with-certain-ones, **BUT comforting**, and by-this-much more for-as-long-as YOU-are-looking-to the day drawing-near.

v26 For of **our sinning voluntarily** after (we) took the thorough-knowledge of-the truth, no-more (a) sacrifice concerning **sins** is-being-left-behind,

v27 But certain fearful long-waiting-for of-judgement and zeal of-future fire to-be-eating the (ones) set-over-against.



v28 Some-one having-disregarded (a) law of-Moses, upon two or three witnesses if-dying-off separate-from pities;

v29 To-how-much of-worse vengeance are-YOU-thinking will-he-be-thought worthy, the (one) having-trodden-down the Son of-the God and having-considered the blood of-the covenant, in which he-was-made-holy, common, and having-insulted-within the Spirit of-the favor?

v30 For we-are-knowing-absolutely the (one) having-said: To-me an-avenging, I myself will-repay; and again: Jehovah will-judge his people.

v31 (A) fearful (thing) to-fall-into hands of-(a)-living God.

v32 But YOU-yourself-be-being-mindful-again (of) the former days (i.e. the early assembly days), in which having-been-enlightened YOU-persevered much contest of-sufferings,

v33 This on-the-one-hand, (ones) being-made-spectacles both with-reproaches and in-tribulations; this on-the-other-hand, having-become partners of-the (ones) thus turning-themselves-about.

v34 For YOU also suffered-together with-the prisoners, and YOU-welcomed the seizing of YOUR goods with joy, coming-to-know yourselves to-be-having (a) better and remaining existence.

v35 Might-YOU not be-casting-off therefore YOUR boldness-of-speech, one-which is-having great compensation.

v36 For YOU-are-having need of-perseverance in-order-that having-done the will of-the God YOU-might-obtain-for-yourself the promise.

v37 For still (a) little moment, the (one) coming will-be-present and he-will not linger,

v38 But my just (one) will-himself-live out-of trust, and if he-himself-might-shrink-back, my soul is not thinking-well in him.

v39 But we ourselves are not of-shrinking-back with-reference-to destruction, BUT of-trust with-reference-to possession of-soul.

Hebrews 13:10 "We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat."

In the new-quality Jerusalem, there is no sin (Rev. 21:27).

And yet, before New Jerusalem descends, during the Millennium, the Jews will be -finally-sacrificing correctly. Why? Well, because we are told that they will in Ezekiel. Also consider that **scripture records** that after his resurrection Jesus often ate in the presence of his disciples (Lu.24:43). Understand that the body of the spirit also requires or intakes physical food. One of the purposes of the Mosaic/Levitical sacrifices was to provide good food for the people of Israel. Additionally, apparently there will be sinners living during the Millennium (Matt. 25:41). Some of these sinners of the nations bring their sin offering to the Temple (Zech. 14:16). Of course Jesus has provided the once-for-all sin sacrifice for those trusting in Him (Heb. 10:12). But, possibly/apparently, as Jesus ate post-resurrection, believers will likewise still be eating sacrificed food. Any animal that is killed for food has sacrificed its life for the one eating. So post resurrection, Jesus had a fish sacrifice (John 21:9).

Interesting, no?

While there is a lot we don't fully know, our main focus at this time is on what we do know:

**1Corinthians 2:2** For I-judged not to-be-knowing-absolutely anything among YOU unless Jesus Messiah and this-one having-been-and-still-crucified.

**OUR Advocate, the propitiation of our sins, is Yeshua/Jesus Messiah/Christ the Just.**

**1John 2:1** My little-children, these-things I-am-writing to-YOU in-order-that YOU-might not sin. And if someone might-sin, **we-are-having (an) advocate with the Father, Jesus Messiah (a) just (one);**

**v2 And he himself is (a) propitiation concerning our sins, but not concerning ours only BUT also concerning the total world.**

**Yeshua/Jesus is Yahweh.** "I and the Father are one" John 10:30.

## Praise Yahweh!

### Related:

**The Law Prophesied** by Ralph Mount (Book, ©1962, 107pp. Explains and diagrams the Wilderness Tabernacle, the Mosaic Law, the Levitical priesthood, and the New Covenant relationship in Messiah Jesus. Mount was teaching the truth about the Jewishness of Jesus long before the "Hebrew Roots Movement" corrupted the simplicity of the Gospel. He did not identify as a "Messianic".)

[www.cotopaxi-colorado.com/BIBLE/MOUNT/The\\_Law\\_Prophesied.PDF](http://www.cotopaxi-colorado.com/BIBLE/MOUNT/The_Law_Prophesied.PDF)

**Concerning The Arrest, Trial, and Death of Jesus The Messiah** (65pp, no audio files yet but a lot of good info can be gleaned from this lesson)

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### **Jehovah** (56 page PDF, 78mb)

The audio for this course was originally on cassette tapes (1979!), and now is in .mp3 files. "Lesson 1-1" = "Tape One, Side One" etc.

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**What Color Garments Did Jesus Wear the Night He Was Tried?** by Phil and Dianne Norden

<https://thewildernesstabernacleofwitness.com/bible-stories>



## **Digression A**

**Sanctification? Atonement? Propitiation? Remission? Forgiveness?**

**And Why all the Blood?**

**The Body of Messiah is the N.T. Assembly. A body cannot marry its own head.**

**We are not sanctified by our keeping of commandments;**

**Further - How the commandments are kept.**

### **To the point:**

Romans 3:23 For they all sinned and they-are-themselves lacking of-the glory of-the God,

Leviticus 17:11 "For the life (נֶפֶשׁ - *nephesh*) of the flesh (הַבָּשָׂר) is in the blood; and I have given it to you upon the altar to make atonement for your souls (עַל-נַפְשֵׁיכֶם): for it is the blood that maketh atonement by reason of the life (בַּנֶּפֶשׁ)."

נֶפֶשׁ - *nephesh* - "soul".

*"For the **soul** of the flesh is in the blood" and I have given it to you upon the altar to make atonement for your **souls**: for it is the blood that maketh atonement by reason of the **soul**."*

**John 3:16** "For thus **the God cherished the world** so-**that he-gave his son, namely-the only-begotten**, in-order-that every-(one) the (one) **trusting with-reference-to him** might not perish, **BUT he-might-be-having life eternal.**"

**1Corinthians 5:7b** "**For even our passover was-sacrificed, Messiah.**"

**Matthew 27:51** And behold the veil of-the sanctuary was-split into two, from from-above till below"

That we are in fact already IN Messiah and THUS, IN the presence of the Most High YHVH is shown by:

"Having therefore brothers, boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,  
Which (entering-in) he-dedicated for-us (a) way recently-slain and living, **through the veil, this is his flesh**," (Hebrews 10:19-20)

As we worship *there in the Sanctuary of God*, already, now at this time, we cannot be made to not worship there already, now, at this time by an outside force.

That is to say, we cannot *not* keep Shabbat....

That is to say - we are the Law, or Torah of the New Covenant in Messiah *Yeshua*.

- IN MESSIAH, in the Word, we are - finished. We are already *there in the Spirit*

Now already, in Messiah, "I am my beloved's and my beloved is mine" (Song of Solomon 6:3)

This "echad-ness", this oneness is a great *revealed* mystery;

"Because we-are members of **his body**. Instead-of this (a) MAN shall-leave-behind the father and the mother and he-shall-be-very-united to his wife and the two shall-be with-reference-to flesh, **one**. This mystery is great, but I-myself am-saying with-reference-to Messiah and with-reference-to the assembly. (Eph 5:30-32)

also mysteriously simultaneously seen here;

"and the rib, which Jehovah God had taken from the man, made he a woman, and brought her unto the man. And the man said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be **one** flesh." (Genesis 2:22-24)

Just as Elohim YHVH created time, so He controls our position in time. Thus in Him, YHVH of Sabbaths, now, already, we have rest..

"For we, the (ones) having-trusted, are-going-in into the rest,...Let-us therefore be-going-near with boldness-of-speech to-the throne of-the favor in-order-that we-might-take mercy" (Hebrews 4:3-16)

Hebrews 10:10 "In which will **we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.**"

**1 Corinthians 1:30** "But out-of him YOU yourselves-are in Messiah Jesus, who became **wisdom** to-us from God, both **righteousness** and **holiness** and **redemption.**"

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A Long Way to Home view:

Many times a Jewish or "Messianic" blessing will state:

"Blessed are you Lord/Adonai/HaShem (but not YHVH) our God/Eloheinu King of the universe who has sanctified us with his commandments and commanded us to.... (the blessings vary)"

As a gentile Christian member of the body/assembly of Messiah, we may understand that it MAY be possible to be justified by the Sinai commandments, IF you observe and do them ALL (fulfill 100%)

Galatians 5:3 But I-am-bearing-witness again to-every MAN being-circumcised that he-is debtor to-do the total law.
v4 YOU-were-rendered-inactive from Messiah they-who (of) YOU-are-being-justified in law, YOU-fell-from the favor,

Since the time of the destruction of the Temple in 70A.D. it has not been possible to keep 246 or 247, or about 40% of the Sinai (Law/Torah) commandments. Therefore, since that time, certainly no one has been sanctified by keeping *all* the commandments. The Sinai covenant set the order of the service for the Tabernacle, which David changed in the order for the Temple. So for a long time the *Sinai covenant* has not been kept in full. Moreover, Hosea 6:6 "For I desire goodness, and not sacrifice; and the knowledge of God more than burnt-offerings." In **Matt. 9:13**, Jesus references this verse in speaking to the Pharisees "But having-proceeded YOU-learn what is, I-am-willing mercy, and not sacrifice: for I-came not to-call just (ones), BUT sinners with-reference-to repentance."

It is necessary as a Christian to understand we are under the "New" Covenant. The books of Galatians and Hebrews detail this distinction well.

Galatians 4:21 YOU-be-saying to-me, the (ones) willing to-be under law, are-YOU not hearing the law?

v22 For it-has-been-and-still-is-written that Abraham had two sons, one out-of the maidservant and one out-of the free-woman.

v23 BUT-on-the-one-hand the (one) out-of the maidservant has-been-and-is-begotten according-to flesh, on-the-other-hand the (one) out-of the free-woman through the promise.

v24 Which-things are being-allegorized; for these (women) are two covenants, on-the-one-hand one from mount Sinai, bearing with-reference-to slavery, one-who is Hagar.

v25 But the Hagar is mount Sinai in the Arabia; but it-is-being-in-line-together to-the now Jerusalem, for she-is-being-a-slave with her children.

v26 But the above Jerusalem is free, one-who is our mother;

v27 For it-has-been-and-is-still-written: You-be-made-merry, barren, the (one) not bringing-forth, you-rend-asunder and you-shout, the (one) not suffering-birth-pains, because many (are) the children of-the desolate more than of-the (one) having the husband.

v28 But YOU, brothers, are-yourselves children of-promise according-to Isaac.

v29 BUT as-altogether then the (one) having-been-begotten according-to flesh was-persecuting the (one) according-to Spirit, thus also now.

v30 BUT what is-saying the scripture? You-cast-out the maidservant and her son; for by-no-means will the son of-the maidservant inherit with the son of-the free-woman.

v31 On-this-account, brothers, we-are not children of-a-maidservant BUT of-the free-woman.

Not freedom to sin, but freedom from the law of sin and death in the law of the spirit of the life in Messiah:

Romans 8:2 "For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death."

Hebrews 10:4 "For (it-is) impossible (for) blood of-bulls and he-goats to-be-removing sins".

While sins were "covered" or even forgiven each Yom Kippur, they were never **removed** under any part of the Law. This is the Good News, the Gospel: our sins are forgiven and removed.

John 1:29 On-the next-day the John is-looking-at the Jesus coming toward him, and he-is-saying, Note the lamb-sacrifice of-the God, the (one) removing the sin of-the world.

There is no more even any remembrance of sin. This is the power of the blood of the Lamb, the Son of God, YHVH **Yeshua**. God did it himself for us.

Atonement - Propitiation - Remission - Removal and lots of Blood. What gives?

MAN (anthropos, mankind) sinned, starting with Adam & Eve. (Gen.3:1-13)

God made a sacrifice for them. He covered them (provided atonement) with the blood (represented in the coats of skin)

God later explained:

Lev 17:11 "For the soul of the flesh is in the blood" and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement by reason of the soul." -- "I have given" - when he said this "at" Leviticus, he had already given or allowed a substitute sacrifice for a "life for life" judgment at the "casting-down" of the world - that is at the Garden of Eden. In Revelation this sacrifice is identified as the Lamb [sacrifice] since the casting down of a world.

Rev.13:8 And all the (ones) residing on the earth will-worship him, of-whom his name has not been-and-is-still-written in the little-book of-the life of-the lamb, namely-of-the (one) having-been-and-still-slain from casting-down of-(a)-world.

Atonement provided a *covering*, and a forgiving of sins but it did not remove sin. Each year at the Day of Atonements - Yom Kippurim, Israel's sins for that year were forgiven, but not removed.

Hebrew 9:22 And according-to the law nearly all-things (are) being-cleansed in blood, and separate-from shedding-of-blood forgiveness is not coming-to-pass.

Hebrews 10:4 "For (it-is) impossible (for) blood of-bulls and he-goats to-be-removing sins"

The Law provided atonement, which allowed God to forgive sin. "Remission" then is generally the same as this yearly forgiveness. If you have cancer and it goes into remission, you are happy with that....but you are still thinking about the cancer. If your cancer is removed and you are deemed "cancer free" you are happier. If you could 100% trust that your cancer was removed forever, it wouldn't come to mind. There would be no remembrance (worry) of it. So too how a yearly *remission* or *forgiveness* of sin compares to a *forgiveness* and *removal* of sin by **Yeshua's** sacrifice.

Continuing: **Hebrews 9:25** But-not in-order-that he-might-be-offering himself often, as-altogether the chief-priest is-going-in into the holy (places) according-to (each) year in blood belonging-to-another, This refers to Yom Kippurim, the Day of Atonements.

v26 Since it-was-essential he suffer often **from casting-down of (the) world**; but at-this-instant, once he-has-been-and-still-is-manifested upon complete-finish of-the ages with-reference-to (a) disregarding of-the sin through his sacrifice. **Since Adam & Eve's sin, a sacrifice was continually necessary to gain forgiveness (remission of the cancer).**

v27 And according-to as-much-as it-is-being-laid-away for-the MEN once to-die-off but after this, (a) judgement, **However, once you died you STILL faced judgement! (the cancer is still there, even if it hasn't grown)**

But since the Garden of Eden, all these sacrifices pointed to a future, better sacrifice.

Heb.10:1 For **the law having (a) shadow of-the future good-(things)**, not itself the image of-the things, according-to (each) year by the same sacrifices which they-are-offering with-reference-to the perpetuity it-is never being-able to-make-perfect the (ones) coming-near;

v2 Since would-they not have-ceased being offered? because the (ones) serving, once having-been-cleansed-and-still-cleansed, (would) still be-having not-one conscience of-sins.

v3 But in them (a) remembrance of-sins according-to (each) year;

v4 **For (it-is) impossible (for) blood of-bulls and he-goats to-be-removing sins.**

So in this we know that the propitiation that the blood of Jesus provides is greater than the atonement the blood of animal sacrifices provided. Jesus' sacrifice removes our sin. (Jn.1:29) It is forever gone.

v5 On-this-account coming-in into the world he-is-saying: **You-willed not sacrifice and offering, but you-yourself-rendered (a) body thoroughly-fit for-me;**

v6 **You-thought not well (of) total-burnt-offerings even concerning sin.**

v7 Then I-said: Behold I-am-present, in (the) heading of-(a)-little-book it-has-been-written-and-is-still-written concerning me, to-do, the God, your will.

v8 More-above saying that sacrifice and offering and total-burnt-offerings even concerning sin you-willed not, nor you-thought-well (of), they-which are-being-offered according-to the law,

v9 Then he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, your will. **He-is-carrying-off the first in-order-that the second might-stand;**

This is the Gospel. This is the New Covenant. We are participating in a remembrance of Jesus' work on the Cross; his sacrifice once for all, for us.

v10 In which **will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.**

v11 And on-the-one-hand every priest has-stood-and-still-stands publicly-ministering according-to (each) day and often offering the same sacrifices, they-which are never being-able to-lift sins from-around (them); This is the Old Covenant, "under Law".

v12 He, on-the-other-hand having-offered one sacrifice in-behalf-of sins with-reference-to the perpetuity (was) seated in right (hand) of-the God,

v17 **And of-their sins and their lawlessnesses I-shall by-no-means still be-mindful.**

There is no more remembrance of our sin. (The cancer is removed, gone.)

Thank you, Yahweh Yeshua.

We that "see" should understand that some Jews, blinded in part to the rent veil, are correct in continuing to try to keep the Sinai covenant commandments/Law. (Ro.11:25)

2Cor 3:14 BUT their thoughts were-petrified. For until the today day the same covering is-remaining on the reading of-the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-inactive.

v15 BUT till today at-which-time Moses is-being-read (a) covering is-lying on their heart;

v16 But at-which-time if ***it**-might-turn-around to Jehovah the covering is-being-lifted-from-around (it). [***** "it" = national Israel]

v17 But the Lord is the Spirit; but the-place-where the Spirit of-Jehovah (is), there (is) freedom.

v18 But ***we** all, in-(a)-person having-been-and-still-discovered, (are) (ones) beholding-for-our-selves-in-a-mirror the glory of-Jehovah, we-are-being-transformed-(into) the same image from glory with-reference-to glory, even-as from Jehovah Spirit.

[***we** = Jewish AND Gentile believers]

The scripture well defines that those that "died in Messiah" are distinct from "those that sleep in Jesus", yet that BOTH WILL be in the Kingdom of God.

So then to show the Eternal Hope of the "Old Covenant" Jew and those that see the veil is rent, and that that veil is **Yeshua's** flesh:

1Thessalonians 4:13-18

v13 We-are not willing (for) YOU to-be-ignorant, brothers, concerning the (ones) having-fallen-asleep-and-still-falling-asleep, in-order-that YOU-might not be-being-grieved according-as even the others namely-the (ones) not having hope.

v14 For if we-are-trusting that Jesus died-off and he-stood-up-again, thus also the God will-lead with him the (ones) having-fallen-asleep through the Jesus.

v15 For we-are-saying this to-YOU with word of-Jehovah, that we the (ones) living namely-the (ones) being-left-around with-reference-to the presence of-the Lord might not come-first-before the (ones) having-fallen-asleep;

v16 Because the Lord himself with stimulating-cry, with voice of-an-archangel and with trumpet of God, will-descend from heaven, and the dead (ones) in Messiah will-stand-up-again-for-themselves firstly,

v17 Thereafter we the (ones) living namely-the (ones) being-left-around shall-be-seized at-the-same-time with them in clouds with-reference-to meeting of-the Lord into air; and thus we-shall-be always with Jehovah.

v18 So that YOU-be-comforting one-another with these words.

1 Thessalonians 4:13 **We are not willing (for) YOU to be ignorant, brothers, concerning the (ones) having fallen asleep and still falling asleep**, in order that YOU might not be being-grieved according as even the others namely the (ones) not having hope.

Note this "Hope" may not have been their hope, but it is certainly OUR Hope. That is, WE, in and by Messiah **Yeshua**, have hope *for them too*. If they were expecting a Messiah and died before His time here as **Yeshua**, they had this Hope also. If they were blinded to Messiah by God, they may or may not have hoped on the Messiah, yet they may still have His Hope.

Next, **"concerning the (ones) having fallen asleep and still falling asleep"** – this includes the ones having fallen asleep **through the Jesus** AND the dead in Messiah:

v14 For if we are trusting that Jesus died off and he stood up again, thus also **the God will lead with him the (ones) having fallen asleep through the Jesus**.

Remember **Yeshua** and the Father are ONE. Jn.10:30

So when Jesus/**Yeshua**/God/YHVH returns, he will bring - those that fell asleep while **trusting in Jesus** - with him. **This is one group**.

v15 For we are saying this to YOU with word of Jehovah, that **we the (ones) living namely the (ones) being left around** with reference to the presence of the Lord might not come first before the (ones) having fallen asleep;

So then **those believers alive on Earth** at **Yeshua's** return (**a second group**) will not come before **those that are already with him** (1st group).

v16 Because the Lord himself with stimulating cry, with voice of an archangel and with trumpet of God, will descend from heaven, and **the dead (ones) in Messiah** will stand up again for themselves firstly,

Note especially that this **third group** are **the dead in Messiah**, and that they will stand up again for themselves first.

"The dead in Messiah" are not the same as those that are **"Having fallen asleep through the Jesus"**.

The dead in Messiah are those Adamic-Mosaic Covenant Jews (&Gentiles!) that were looking towards the Messiah. "You always obeyed" comes to mind.

v17 Thereafter **we the (ones) living namely the (ones) being left around shall be seized**

at the same time with them in clouds with reference to **meeting** of the Lord into air; and thus **we shall be always with Jehovah**.

THEREAFTER - from other scripture (1Cor15) we know we are changed incorruptible in a moment, a twinkling of an eye, but this does not mandate a set speed of chronological events to take place surrounding this instantaneous change. *How long AFTER?* I think/hope not long...

AFTER **the dead in Messiah** (third group vs16) are resurrected, and look on Him whom they pierced, and all Israel is saved, (Zech.12:10 + *Jn 19:37{?}*, Ro.11:25-28)

Then we **the living left around (second group vs 15)** are seized with them (third group) to meet **Yeshua** and the **first group** that is already with him,

"with them" Note those left around (vs17) cannot be seized at the same time **with those coming with Yeshua** because they are already there with Him!

v18 **So that YOU-be-comforting one-another with these words.**

From this we may see that there is Hope for "Old Covenant" Jews, past or present, even if they don't know Jesus.

However, for the believer in Jesus/Yeshua Yahweh, attempting to be sanctified by DOING/keeping/observing these commandments diminishes the sacrifice of our God Jesus/Yeshua Yahweh. We are warned against "looking back":

Hebrews 10:28 Some-one having-disregarded (a) law of-Moses, upon two or three witnesses is-dying-off separate-from pities;

v29 To-how-much of-worse vengeance are-YOU-thinking will-he-be-thought worthy, the (one) having-trodden-down the Son of-the God and having-considered the blood of-the covenant, in which he-was-made-holy, common, and having-insulted-within the Spirit of-the favor?

Hebrews 10:38 But my just (one) will-himself-live **out-of trust**, and if he-himself-might-shrink-back, my soul is not thinking-well in him.

2 Peter 2:20 For if having-fled-from the pollutions of-the world in thorough-knowledge of-the Lord and Saviour Jesus Messiah, but having again been-interwoven in-these they-are-being-made-inferior, the last (things) to-them have-become-and-still-are worse (than) of-the first (things).

v21 For it-was better for-them not to-have-come-to-know-thoroughly the way of-the justice than having-come-to-know-thoroughly to-turn out-of the holy commandment having-been-given-over to-them.

Jews that do not see Jesus/Yeshua as Messiah because of a blindness that God has placed on them should rightly attempt to keep the Sinai covenant commandments, that is, they remain safe "under the Law". This "safety" **is still performed by the work of Jesus on the cross.** This is the "redemption-back" (retroactive, in a sense) power of his blood, our "propitiatory". This is the Lovingkindness of YHVH to Israel and to us.

Romans 3:24-25 "Being-justified gratuitously by his favor through the **redemption-back** namely-the (one) in Messiah Jesus;

v25 Whom the God himself-placed-before, (a) **propitiatory** through trust in his blood, with-reference-to (a) demonstration of-his justice because of the letting-go-unpunished of-the sinful-acts having-come-to-pass-before-and-still-existing"

Note the distinction given in the Greek between "the dead (ones) in Messiah" (οἱ νεκροὶ ἐν Χριστῷ - 1Thes.4:16) and "the (ones) having-fallen-asleep through the Jesus" (τοὺς κοιμηθέντας διὰ τοῦ Ἰησοῦ - 1Thes.4:14). This distinction may be viewed as small or great. I believe this distinction respectively relates to those souls under the altar that are GIVEN white stoles/robes (Rev.6:9,11) and those with new bodies in sight of the throne that washed their stoles in the blood of the Lamb (Rev.7:9,14,15). As this distinction affects my understanding of "tribulation, namely the great (one)", it is likewise a "great" distinction to me. This distinction agrees with the "redemption-back" (ἀπολυτρώσεως - *apolutroseos*) power of our Propitiatory (ἱλαστήριον - *hilasteerion*) Atonement, Messiah **Yeshua** (Rom.3:24-25).

Understand this-Yeshua IS the Propitiatory...His sacrifice REMOVES our sin, and is not just a "covering" as was provided annually at Yom Kippur in the Levitical priesthood.

Regarding "redemption-back" vs. "redeemed", note that Gentile Christians were never under the Mosaic law, and thus would not be "redeemed" from failure to keep the Mosaic law. "Redemption-back" refers to THE redemption-back of Israel to their status at Mt. Sinai before the sin of the golden calf (Hebrews 9:15), AND to the redemption-back of Gentile believers in **Yeshua** (Jn.8:56 *Abraham rejoiced to see Yeshua's day*) to the echad/unity MAN had with God before the fall in Gan Eden (Rom.3:24; Col 1:4; Eph.1:7,14; 4:30; 1Cor.1:30).

Redemption is a releasing or forgiving or redeeming action that goes to the beginning of that which caused the state to become: it isn't redemption just for sins after the cross, or that you just did, but rather also redeems you and others -even those already dead - from earlier sins. Thus, "redemption-back" translates the correct meaning. Those "Old Testament" observant Jews that were trusting in YHVH Word that he would (future) send a Messiah to redeem them are ALSO "covered" - Atonement is provided for them ALSO through the blood of the Lamb, **Yeshua**, our Propitiatory. However, they have not yet acknowledged Jesus is that YHVH Messiah Elohim (Phil 2:9-11) so they are not YET in sight of the throne. They will look on Him whom they pierced and mourn and there will be a great conversion at their resurrection (Zech.12:10). **In this, we may view them as "safe" in the Blood of the Lamb, but not yet "saved"....**

In these things, we see the greater love of the Father in providing redemption-back to those that lived prior to the cross. Further, we may see a greater love in its presentation of the Gospel from the creation (i.e. the Gospel in the Stars, the Gospel in the Garden, the Gospel preached to Abraham (the Akedah), and so forth that all pointed to Jesus and that those trusting (Hebrews 11) in Jesus/**Yeshua** are already resurrected "alive" with him, just as those that "sleep in Jesus" (1Thes.4). That may be a difficult concept. Consider that Moses and Elijah appeared with Jesus before the cross in Israel. Graciously, we are not required to know everything!

1 Corinthians 13:12 For just-now we-are-looking through (a) mirror in (an) enigma, but then face to face; just-now I-am-coming-to-know out-of part, but then I-shall-come-to-know-thoroughly-for-myself according-as also I-came-to-be-known-thoroughly.
 v13 **But at-this-instant trust, hope, charity (are) remaining, these three things; but the charity (is) (the) greater of-these.**

For the Love (Charity) of God

Jews that **do** see and accept Yahweh Jesus/Yeshua as Messiah and Gentiles grafted in **among** Israel (Romans 11:17) **will then** keep/observe **God's** commandments...not by their own might or good, but because of the indwelling of God - the Holy Spirit.

In Messiah, we **will** keep HIS commandments. But not of our own will, but rather God's will. If you Love the Father, you WILL keep his commandments. It is NOT, we keep his commandments, and then he loves us.

In Matthew Yeshua begins a series of AMAZING statements with **"YOU-heard that it-was-said.... But I myself-am-saying to-YOU..."** In each of these statements, Jesus took Sinai commandments and CHANGED or altered them from an outward meaning to an inward meaning. That Yeshua changed the commandments proves his divinity...YESHUA IS YHVH! We are much blessed to realize this. Thus "no murder" (Ex.20:13) becomes "No Anger" (Matt.5:21-24). "No adultery" (Ex.20:14) becomes "no lust" (Matt 5:22-32). There are some nine instances, Matt.5:21 - 7:12, where Jesus/Yeshua shows that HE is moving the outward Torah commandments INTO our HEARTS.

This is The Law of the New Covenant- the NEW law of Messiah (Jn.15:12) - which is now written in our hearts - we are an epistle of Messiah.

2Corinthians 3:2 **"YOU yourselves-are our epistle, having-been-written-and-still-written in our hearts,** coming-to-be-known and being-read by all MEN,
v3 (Ones)-being-manifested that **You are (an) epistle of-Messiah** ministered by us, **having-been-written-and-still-written not with-black-ink BUT with (the) Spirit of-(the)-living God, not in flat-tablets of-stone BUT in flat-tablets (of) fleshy hearts.**
v4 But we-are-having reliance such-as-this through the Messiah toward the God.
v5 **Not that we-are adequate from ourselves to-figure anything as out-of ourselves, BUT our adequateness (is) out-of the God,**
v6 Who also **made us adequate ministers of-(a)-new-quality covenant, not of-letter BUT of-spirit; for the letter is-killing, but the spirit is-making-alive."**

This is fulfilling the New Covenant Prophecies of Jeremiah and Ezekiel:

Ezekiel 36:26 **A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.**
27 And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep mine ordinances, and do them.
28 And ye shall dwell in the land that I gave to your fathers; and **ye shall be my people, and I will be your God.**

Hebrews 8:7 For if that first (covenant) was faultless, (a) place was not being-sought of-a-second.

[Hebrews ch8 here quotes Jeremiah ch31, which I'll include:]

Heb. 8:8 For finding-fault with-them he-is-saying: Behold days are-coming, Jehovah is saying, and I-shall-finish-completely upon the household of-Israel and upon the household of-Judah

(a) new-quality [καινήν] COVENANT [διαθήκη],

Jer 31:31 Behold, the days come, saith Jehovah, that I will make a new [חדשה] COVENANT [בְּרִית] with the house of Israel, and with the house of Judah:

[The next two verses quote the Septuagint. Note: ch. vary; LXX older Hebrew than Masoretic]
Heb. 8:9 Not according-to the covenant which I-made to-their fathers in (a) day of-my having-taken-hold of-their hand to-lead them out-of (the) land of-Egypt, because they themselves remained not in my COVENANT, and I myself neglected of-them, Jehovah is-saying.

Jer 38:32 LXX: not according to the covenant which I made with their fathers in the day when I took hold of their hand to bring them out of the land of Egypt; for they abode not in my covenant, and I disregarded them, saith Jehovah

Heb. 8:10 Because this (is) the COVENANT which I-shall-myself-COVENANT to-the household of-Israel after those days, Jehovah is-saying, giving my laws [νόμους] into their intellect, and I-shall-inscribe them on their hearts, and I-shall-be to-them with-reference-to God and they themselves will-be to-me with-reference-to (a) people.

Jer 38:33 LXX: For this is my covenant which I will make with the house of Israel; after those days, saith Jehovah, I will surely put my laws into their mind, and write them on their hearts; and I will be to them a God, and they shall be to me a people.

Heb. 8:11 And they-might not teach each (one) his citizen and each (one) his brother, saying: You-come-to-know the Lord, because they-will all know me absolutely from little till great of-them.

Heb. 8:12 Because I-shall-be propitious to their unrighteousnesses, and of their sins I (by no means) might-be still mindful.

Jer 31:34 and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

Heb. 8:13 In saying new-quality he-has-made the first (covenant) old-and-it-is-still-old; but the (thing) being-made-old and growing-aged (is) near of-vanishing (ἀφανισμού).

1 Corinthians 3:16 "Are YOU not knowing absolutely that YOU are the sanctuary (ναὸς - naos) of the God, and the spirit of God is dwelling (οἰκεῖ - oikei) in YOU?"

Hebrews 13:10 **We-are-having (an) altar** out-of which the (ones) serving to-the tabernacle are not having authority to-eat.

John 6:29 "The Jesus answered and said to-them, **This is the work of-the God**, in-order-that you-might-trust with-reference-to whom that (one) dispatched"

and so, "The Just shall live by Trust." **Hab.2:4b**

The difficulty of keeping the Sinai commandments was not lost on the disciples:

Matt.19:25 "But his disciples having-heard they-were extremely surprised, saying, **So who is-being-able to-be-saved?** Note that the disciples connected salvation to the commandments.

v26 But the Jesus having-looked-upon (them) he-said to-them, **BESIDE (παρά) MEN this is impossible**, but **BESIDE (παρά) God all-(things) (are) possible.**"

God must be beside you for you to be saved! Otherwise it is not possible for you *alone* to keep His commandments!

Gal.3:11 But that no-one is-being-justified in law **BESIDE (παρά) the God (is) evident**, because the just (one) will-live-for-himself out-of trust;

The Law does NOT place you BESIDE God! NOT SAVED!

* John 14:23 The Jesus answered and said to-him, If anyone might-be-cherishing me, **he-will-keep my word**, and my Father will-cherish him, and we-will-come to him, and we-shall-make abode (μονήν) **BESIDE (παρά) him**.

Love Jesus & you WILL-keep YHVH Yeshua's Word. Jesus and the Father (ONE) will make abode **BESIDE** you. This is the Will of God - NOT of your works, but ON His:

Ephesians 2:8 For by-the favor YOU-are having-been-and-still-are-saved through trust; and this not out-of YOU, of-God the gift;

v9 Not out-of works, in-order-that some-one might not boast.

v10 For of-him **we-are (a) thing-made having-been-created in Messiah Jesus on good works**, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them. [i.e. We Are Created On His Good Works]

"Through one just-act"

R.H. Mount: "The LXX uses dikaïoma many times for the Hebrew words "chog" and "chuggah"; English, "statute".

"All of the 'just-acts' of the law were finished in one supreme 'just-act' (singular) by the one (MAN) Jesus Messiah. The following verses have dikaïoma in the singular, the 'just-act' of the cross. Just as the 'just-acts' of the law could not be explained, so also the 'just-act' of the cross cannot be explained. God says it was necessary and that settles it. Jesus was obedient. (Rom.5:19)"

Romans 5:16 And the benevolence (is) not as through one (MAN) having-sinned; for on-the-one-hand the sentence (is) out-of one (MAN) with-reference-to condemnation's-punishment, on-the-other-hand the bestowed-favor (is) out-of many offences with-reference-to (a) **just-act**.

v17 For if by-the offence of-the one (MAN) the death was-king through the one (MAN), by-much more the (ones) taking the excess of-the favor and of-the gratuity namely-the (one) of righteousness will-be-king in life through the one (MAN) Jesus Messiah.

v18 So therefore as through one offence with-reference-to all MEN with-reference-to condemnation's-punishment, thus also **through one just-act** with-reference-to all MEN with-reference-to **justification** of-life;

v19 For as-altogether through the unwillingness of-the one MAN to-hear the many were-established sinners, thus also through the obedience of-the one (MAN) the many will-be-established **just** (ones).

See also: <http://www.cotopaxi-colorado.com/BIBLE/MOUNT/Teaching-Dictionary-DIKAIOMA.pdf>

A Man To Stand Alongside = The Assembly

Colossians 1:22 But **at-this-instant** he-reconciled-in-full in the body of his flesh through the death, **to-stand YOU alongside** holy and unblemished and unprovable completely-in-sight of-him,

"to-stand YOU alongside" παραστήσαι ὑμᾶς

2 Corinthians 11:2 For I-am-being-jealous-(of) YOU with-a-jealousy of-God, for I-myself-**joined YOU to-one man to-stand-alongside** (a) **pure virgin for-the Messiah**;

"I-myself-joined" - ἡρμοσάμην, "to-stand-alongside" - παραστήσαι

v3 But I-am-fearing lest by-any-means as the serpent deluded Eve in his craftiness, thus YOUR thoughts might-be-corrupted from the simplicity and the pureness (namely-that) with-reference-to Messiah.

Ephesians 2:10 For of-him **we-are (a) thing-made having-been-created** in Messiah Jesus **on** good works, to-which the God prepared-before (us?) in-order-that we-might-walk-around in them.

Ephesians 2:15 "Having-rendered-inactive [καταργήσας] the law-of-the commandments *in decrees [δόγμασιν], in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,"

2 Corinthians 5:17 "So that **if anyone (is) in Messiah, (he-is) (a) new-quality creation**; the ancient-things went-past, behold the all-things have-become-and-still-are new-quality."

The head = Messiah

The one new man = the body - without Messiah, the body is "headless".

Ephesians 5:23 Because (a) husband is head of-the wife as also the Messiah (is) head of-the assembly, himself Savior of-the body.

Ephesians 5:30 Because we-are members of his body.

v31 Instead-of this (a) MAN shall-leave-behind the father and the mother and he-shall-be-very-united to his wife and the two shall-be with-reference-to flesh, one.

v32 **This mystery is great,** but I-myself am-saying with-reference-to Messiah and with-reference-to the assembly

A head cannot "marry" its own body. If they are attached together, they are already @ Echad/unity/one.

2 Timothy 4:17 But the Lord **stood-alongside** [παρέστη] **with-me** and he-made me powerful, in-order-that through me he-might-bring-to-fulness the preaching and all the Gentiles might-hear, and I-was-delivered out-of (the) mouth of-(the)-lion.

v18 The Lord will-deliver me from every evil work and he-will-save with-reference-to his kingdom namely-the heavenly: to-whom the glory with-reference-to the ages of-the ages, amen.

1 Corinthians 3:16 "Are YOU not knowing absolutely that YOU are the sanctuary (ναός) of the God, and the spirit of God is dwelling (οἰκεῖ) in (ἐν - among) YOU?"

Psalm 91:1 He who dwells (LXX: κατοικῶν) in the secret place of the Most High, Who ABIDES (LXX: αὐλισθήσεται) under the shadow (כֶּצֶל) of the Almighty,

Psa 91:2 He is saying of יהוה, "My refuge (καταφυγή) and my stronghold, My Elohim, in whom I trust!"

Psalm 91:9 Because you have made יהוה – My refuge (καταφυγήν), the Most High – your dwelling (καταφυγήν) place,

Psalm 91:16 With long life will I satisfy him, And show him [יְשׁוּעָה yěshuw`ah] - my salvation

Psalm 51:10 Create in me a clean HEART, O God; And renew a right spirit within me.

Romans 6:17 "But favor by-the God because YOU-were slaves of-the sin, but YOU-obeyed out-of (the) HEART (a) pattern-of-doctrine-with-reference-to which YOU-were-given-over, So God has created in us clean hearts to obey his commandments. The only way a person can keep the commandments is by God being in his or her heart. Keeping commandments is a manifestation of God, not us.

1Jn.3:9 Every (one) HAVING-BEEN-AND-STILL-begotten out-of the God IS NOT DOING SIN, because his seed is-remaining in him; and HE-IS NOT BEING-ABLE TO-BE-SINNING, BECAUSE he-has-been-and-still-is-begotten out-OF THE GOD."

v10 In-this is manifest the children of-the God and the children of-the Devil; every (one) not doing justice is not out-of the God, also the (one) not cherishing his brother.

v11 Because this is the message which YOU-heard from (the) beginning, in-order-that we-might-be-cherishing one-another;

From the beginning, the Gospel was preached to Abraham (Gal.3:8). The Law was added UNTIL Yeshua (Gal.3:11,12) The Law does not put a person BESIDE YHVH, thus a possibility of the souls under the altar (Rev.6:9) - GIVEN white stolees/robes) that are not in sight of the throne, compared to Rev.7:15 - THEY WASHED their stolees/robes in the blood of the Lamb). Only in Jesus are we BESIDE YHVH. "I and the Father are ONE" Jn.10:30.

John 14:6 "The Jesus is-saying to-him, I myself-am the way and the truth and the life. No-one is-coming to the Father unless through me."

Believers are not alone:

John 14:18 "I-shall not let YOU be orphans, I-am-coming to YOU."

Ephesians 5:30 "Because we-are members of his body."

How?

God loved us first:

John 3:16 "For thus the God cherished the world so that he-gave his son, namely-the only-begotten, in-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal."

So that by His love, we might keep his word:

1 John 2:5 But who might-be-keeping his word, truly in this (one) the charity of-the God has-been-made-perfect-and-is-still-perfect. In this we-are-coming-to-know that we-are in him.

Note: "has-been-made-perfect-and-is-still" - God loved us first.

Matthew 27:51 "And behold the veil of-the sanctuary was-split into two, from from-above till below"

That veil was his flesh!

John 14:6 "The Jesus is-saying to-him, I myself-am the way and the truth and the life. No-one is-coming to the Father unless through me."

Hebrews 10:19-20 "Having therefore brothers, boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,

Which (entering-in) he-dedicated for-us (a) way recently-slain and living, through the veil, this is his flesh,"

1 Corinthians 3:16 "Are YOU not knowing absolutely that YOU are the sanctuary of the God, and the spirit of God is dwelling [oíkēi - oikei] in YOU?"

Hebrews 13:10 We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat.

Hebrews 4:3 "For we, the (ones) having-trusted, are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath; if they-will-go-in into my rest; and-yet of-the works having-been-come-to-pass from casting-down of-(a)-world."

Habakkuk 2:4b "but the righteous shall live by his faith (trust)."

We may only "do" good because there is no remembrance of sin IN MESSIAH (Heb.10:17), and because YHVH put HIS commandments in our hearts - in the sanctuary of the God. God loved us first!

Even so, while we are not "under the law", we are not "over the law" either. The Law is "fine."

1 Timothy 1:8 But we-are-knowing-absolutely that the law (is) fine, if some-one might-be-using it lawfully,

v9 Knowing this absolutely, that **law is not lying for-a-just (one), but for-lawless (ones)** and for-insubordinate, for-impious and for-sinners, for-unholy and for-profane, for-parricides and for-matricides, for-MAN-murderers,

v10 For-male-prostitutes, for-male-homosexuals, for-slave-dealers, for-liars, for-perjurers, and if some-thing different is-opposing to-the teaching being-healthy,

v11 According-to **the good-news** of-the glory of-the happy God, (with) which I myself-was-trusted.

Moreover:

Romans 8:2 "For **the law** of-the spirit of-the life in Messiah Jesus made me free from **the law of the sin and of-the death.**"

See Digression C: The Law of the New Covenant is the Holy Spirit.

Additional explanation -

Israel is the bride of Christ/Messiah Jesus. They are not cut off (Romans ch11). Israel exists today as ethnic Jews. Jesus/Yeshua is the Bridegroom of Israel, their promised one, the Messiah/Christ. There will be a wedding supper between Jesus and Israel:

Revelation 21:2 **And the city, namely-the holy, new-quality Jerusalem, I-saw descending out-of the heaven from the God, having-been-and-still-prepared as (a) bride having-been-and-still-put-in-order for her husband.**

Note. Israel is shown as the bride in Isa.62:1-5, Isa.61:10, Hos.3:5, Hos.2:16,19, Rev.19:7-9. Note esp. "new-quality Jerusalem" with "the above Jerusalem is free" at Gal.4:26. Compare Gal.4:21-31; New Jerusalem = New Covenant. Again, this points to the "redemption-back" provided to Israel through the propitiatory action of Yeshua's blood (Rom.3:24-25). In Messiah's **just-act** on the cross - in his blood sacrifice - Israel is "**having-been-and-still-prepared as (a) bride**".

Recall that the souls under the altar (O.T. saints in the bosom of Abraham) are *given* white stoles/robes (Rev.6:9-11). The Christian saints wash their stoles/robes in the blood of the Lamb (Rev.7:9-17). Christians bestow mercy on Jews, and in that, God's mercy is bestowed on those Jews (**Rom. 11:31**), and perhaps this connects to the preparing of the bride @Rev.21:2...perhaps the "mercy bestowed" in & through Messiah translates into the giving of the preparatory white stoles/robes.

Hosea 2:1-19 shows Israel is the restored bride, but it is also shown in Hosea 2:23 and in Romans 9:25 - which quotes Hosea 2:23 - that YHVH is having mercy on Gentiles also. In Hosea 2:20 **the New Covenant distinction** is made: "**I will even betroth thee (Israel) unto me in faithfulness**: and thou shalt know Jehovah".

Romans 9:23 And in-order-that he-might-make-known the riches of his glory on vessels of-mercy, which he-prepared-before with-reference-to glory,

v24 **Whom (has) he-called, even us, not only out-of Jews BUT also out-of nations?**

v25 **As even in the Hosea he-is-saying:** I-shall-call the people not mine, my people, and the (woman?) not having-been-cherished-and-still-(not)-cherished, having-been-cherished-and-still-cherished;

v26 And it-will-be in the place, the-place-where, it-was-said to-them: YOU (-are) not my people, there they-will-be-called sons of (the) living God.

Romans 9:30-33 shows how "Old Covenant/Testament" Israel and the Gentiles in the New Testament Assembly differ: **by the righteousness of faith (N.T.)** vs. **by law of righteousness (O.T.).**

Romans 8:2 "For **the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death.**"

Romans 9:30 What therefore shall-we-say? **That nations the (ones) not pursuing justice, it (they)-apprehended justice, but justice the (one) out-of trust?**

v31 **But Israel pursuing (a) law of-justice came not first with-reference-to (the) law** [of the New Covenant].

v32 **Because-of what? Because not out-of trust BUT as out-of works of-law they-stumbled** on-the stone of-the stumbling,

v33 **According-as it-has-been-and-is-still-written:** Behold I-am-placing in Sion (a) stone of-stumbling and (a) rock of-entrapment, and **the (one) trusting on him** will not be-disgraced.

BUT in this future day - Hosea 2:20, **YHVH will betroth Israel in faith also.**

Romans 11:26 And thus **all Israel will-be-saved**, according-as it-has-been-and-still-is-written: **The (one) delivering will-be-present out-of Sion, he-will-turn-back impiety from Jacob.**

v27 **And this (is) the covenant from me to-them, at-the-time-that I-might-remove-for-myself their sins.** (compare Heb.8:10 & Jer. 31:31-38)

All ready, Already Echad, Already!

Then the two (Israel & Jesus) will be ONE/ECHAD/UNITY. There exists since the cross the Body of Christ, believers in Jesus **already ONE as Messiah's body**, of which Christ is the Head. Already, there are members of His body - the assembly/ekklesia. True Christians, Jew & Gentile (and true Messianics - there is no distinction), are ALREADY members of the Body of Messiah. (Eph 5, Gen.2) There is no more sacrifice/justification/making holy through animal sacrifices. (Heb.10:1-5, 1 Cor.1:30) Jesus Christ the Righteous/Just (YHVH) died ONCE for all. And YET, we are limited in our participation by our human flesh/bodies. IF we sin we have an **advocate** with the Father. (1Jn.2:1-2).

Again, Jesus Christ the Righteous (YHVH) died ONCE for ALL. AS in Romans 3:24 - Jesus' blood sacrifice provided "Redemption -back" - back to Gan Eden. Thus, Jews "keeping" the Law/commandments (and others, like Jethro, Noah) are also "covered" or perhaps better said "safe" rather than "saved" in the blood of the Lamb.

With this in mind, **members of the body of Messiah are made holy, that is sanctified, by the blood of the Lamb-sacrifice of the God, Jesus.** (Jn. 1:29)

Hebrews 10:10 "In which will **we are having-been-made-holy-and-are-still-holy through the offering all-at-once of the body of the Messiah Jesus.**"

1 Corinthians 1:30 "But out-of him YOU yourselves-are in Messiah Jesus, who became **wisdom** to-us from God, both **righteousness** and **holiness** and **redemption.**"

When Jesus appeared to Paul he said we are made holy by trust in him:

Acts 26:15 But I myself-said: Who are-you, Lord? But the Lord said: **I myself-am** (ἐγώ εἰμι ego emi) Jesus whom you yourself-are-persecuting.

v16 BUT you-stand-up and you-stand on your feet; for with-reference-to this **I-was-seen by-you**, to-put you into-the-hand-before, (an) officer and (a) witness both of-which-things you-saw and-additionally of-which-things I-shall-be-seen by-you,

v17 Rescuing you out-of the people **and** out-of the Gentiles, with-reference-to whom I myself-am-dispatching you.

v18 To-open their eyes, to-turn-around from darkness into light and of-the authority of-the Satan upon the God, **they to-take forgiveness of-sins and (a) lot among the (ones) having-been-made-holy-and-still-holy by-trust, the (one) with-reference-to me**

John 6:29 "The Jesus answered and said to-them, **This is the work of-the** God, in-order-that you-might-**trust** with-reference-to whom that (one) dispatched"

IN this Haggadah, we acknowledge that following the

Commandments of the Sinai Law will not make us holy. The Bible clearly tells us that the blood of the lamb, placed on the doorways caused the Angel of death to "Pass-over". UNLIKE rabbinical/orthodox Judaism, & some messianic groups claim, it is not the DOING of commandments that makes us holy/sanctified. **These "deeds" Isaiah called "filthy rags" Isa 64:6.** "When I see the blood" - *not* - "When I see your works". **Jesus'/Y'shua's sacrifice on the cross is the blood that removes sin (a propitiation) completely,** and Yahweh will Pass-over our sin because of this, and only this blood.

Additionally, In this Haggadah we will interchange Jesus/**Yeshua**, Messiah/Christ, Jehovah/Yahweh/YHVH/LORD/God, Christian/Messianic but never "Gentile" for "Jew". On Passover night, by the grace of God, we are participating in a part of the Passover feast with Israel/Jews around the world. May all of our participation be towards the Glory of Messiah **Yeshua** Yahweh our King, Savior and God.

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## Addendum: Going over and over...

Considering that Yeshua is the true Light/Lampstand of the sanctuary of the heart and that there are some ten million colors...we may state things differently to see/understand better:

John 8:12 Again therefore the Jesus spoke to-them, saying, I myself-am the light of-the world; the (one) following me will by-no-means walk-around in the darkness, BUT he-will-have the light of-the life.

### For the Love of God.

John 3:16 For thus the God cherished the world so-that he-gave his son, namely-the only-begotten, in-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal.

#### God loved first.

v17 For the God dispatched not his son into the world in-order-that he-might-be-judging the world, BUT in-order-that the world might-be-saved through him.

v18 The (one) trusting with-reference-to him is not being-judged; but the (one) not trusting already has-been-and-is-still-judged, because he-has not trusted and still-does-(not)-trust with-reference-to the name of-the only-begotten son of-the God.

v19 But this is the judgement, that the light has-come-and-is-still into the world, and the MEN cherished the darkness rather than the light; for the works of-them (were) evil.

v20 For every-(one) practising the worthless-(things) is-hating the light, and he-is not coming to the light, in-order-that his works might not be-reproved;

v21 But the (one) doing the truth is-coming to the light, in-order-that his works might-be-manifested that (they-are) having-been-worked in God.

1 John 2:1 My little-children, these-things I-am-writing to-YOU in-order-that YOU-might not sin. And if someone might-sin, we-are-having (an) advocate with the Father, Jesus Messiah (a) just (one);

v2 And he himself is (a) propitiation concerning our sins, but not concerning ours only BUT also concerning the total world.

v3 And in this we-are-coming-to-know that we-have-come-to-know-and-still-know him, if we-might-be-keeping his commandments.

v4 The (one) saying that I-have-come-to-know-and-still-know him, and not keeping his commandments, he-is (a) liar, and the truth is not in this (one);

v5 But who might-be-keeping his word, truly in this (one) the charity of-the God has-been-made-perfect-and-is-still-perfect. In this we-are-coming-to-know that we-are in him.

John 6:29 **Doing God's Work:**

The Jesus answered and said to-them, This is the work of-the God, in-order-that you-might-**trust** with-reference-to whom that (one) dispatched.

and so, "The Just shall live by Trust." Hab.2:4

The "works" that we do is our Trust, not our keeping of commandments. God is Spirit; we worship in Spirit. Our work is Spiritual, not physical.

**How the commandments are kept:**

1 John 4:9 In this the charity of-the God was-manifested in us, because the God has-dispatched-and-is (completing?)-the-dispatch of-his son namely-the only-begotten into the world in-order-that we-might-live through him.

v10 In this is the charity, not that we ourselves-cherished the God, BUT that he himself-cherished us and he-dispatched his son (a) propitiation concerning our sins.

v11 Cherished (ones), if thus the God cherished us, we ourselves also are-being-indebted to-be-cherishing one-another.

v12 And-not-one at-any-time has-beheld-and-still-beholds God; if we-might-be-cherishing one-another, the God is-remaining in us and his charity is having-been-and-is-still-made-perfect in us.

v13 in this we-are-coming-to-know that we-are-remaining in him and he in us, because he-has-given-and-still-is-giving to-us out-of his Spirit.

v15 Who if he-might-confess that Jesus is the son of-the God, the God is-remaining in him and he in the God.

v16 And we ourselves-have-come-to-know-and-still-know and we-have-trusted-and-still-trust the charity which the God is-having in us. The God is charity, and the (one) remaining in the charity he-is-remaining in the God and the God is-remaining in him.

v17 in this the charity has-been-and-still-is-made-perfect with us, in-order-that we-might-be-having boldness-of-speech in the day of-the judgement, because according-as that-(one) is even we ourselves are in this world.

v18 Fear is not in the charity, BUT the perfect charity is-casting the fear without, because the fear is-having punishment, but the (one) fearing-for-himself has-not-been-and-is-not-made-perfect in the charity.

v19 We ourselves-are-cherishing, because he himself first cherished us.

So then and only then, with YHVH's charity abiding in us:

John 14:15 If YOU-might-be-cherishing me, YOU-keep the commandments namely-the (ones) mine.

There is a subtle, but huge difference in seeing that as a commandment vs. a proclamation by Yeshua. Much comfort is found in this via the great mystery of Eph. ch.5:30-32, where the MAN (Messiah) does all the work, and cleaves to the woman (the assembly) and by His work, the two are ONE/echad.

The ONLY way His commandments are not grievous ("who then can be saved???" ) is the fact that YHVH's presence, His Spirit, His Love in us is what/whom "keeps" the commandments. All the glory is YHVH's. It is HIS work whereby we are saved, and even whereby we "keep" His commandments. With man, keeping the commandments is impossible.

*An ever important distinction is that Torah (Law) is not equal to the Word (Law giver).*



Jeremiah 31:31 Behold, the days come, saith Jehovah, that **I will make a** [בְּרִית חֲדָשָׁה *b'rit chadashah*] **new covenant with the house of Israel, and with the house of Judah:**

vs32 **not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;** which my covenant they brake, although I was a husband unto them, saith Jehovah.

vs33 But **this is the covenant that I will make with the house of Israel after those days, saith Jehovah: I will put my law in their inward parts, and in their heart will I write it;** and I will be their God, and they shall be my people:

vs34 and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

### **This is the now:**

**2 Corinthians 3:2 YOU yourselves-are our epistle, having-been-written-and-still-written in our hearts,** coming-to-be-known and being-read by all MEN,

v3 (Ones)-being-manifested that **You;-are (an) epistle of-Messiah** ministered by us, **having-been-written-and-still-written not with-black-ink BUT with (the) Spirit of-(the)-living God, not in flat-tablets of-stone BUT in flat-tablets (of) fleshy hearts.**

v4 →**But we-are-having reliance such-as-this through the Messiah toward the God.**←

v5 **Not that we-are adequate from ourselves to-figure anything as out-of ourselves, BUT our adequateness (is) out-of the God,**

v6 Who also made us adequate ministers of-(a)-**new-quality covenant, not of-letter BUT of-spirit; for the letter is-killing, but the spirit is-making-alive.**

v7 But if the ministry of-the death having-been-and-still-engraved in letters in stones came-to-pass with glory, so-that the sons of-Israel (were) not to-be-being-able to-stare with-reference-to the face of-Moses because-of the glory of-his face, the (glory) being-rendered-inactive,

v8 How will NOT rather the ministry of-the Spirit be with glory?

v9 For if the ministry of-the condemnation (is) glory, by-much more the ministry of-the righteousness is-exceeding in-glory.

v10 For even the (thing) having-been-and-still-glorified has not been-and-is-still not glorified in this part on-account of the surpassing glory.

v11 For if the (thing) being-rendered-inactive (is) through glory, by-much more the (thing) remaining (is) in glory.

v12 Having therefore hope such-as-this we-are-using much boldness-of-speech,

v13 And not even-as Moses was-putting (a) covering on his face, toward the sons of Israel not to-stare with-reference-to the finish of-the (thing) being-rendered-inactive.

v14 **BUT their thoughts were-petrified. For until the today day the same covering is-remaining on the reading of-the old covenant, (it) not being-discovered that in Messiah it-is-being-rendered-inactive.**

v15 **BUT till today at-which-time Moses is-being-read (a) covering is-lying on their heart;**

v16 **But at-which-time if it-might-turn-around to Jehovah the covering is-being-lifted-from-around (it).** ["it" = National Israel. And so, all Israel will be saved.]

v17 **But the Lord is the Spirit; but the-place-where the Spirit of-Jehovah (is), there (is) freedom.** [free from the law of sin and death]

So again; certainly we should take note of Jesus:

## Hebrews 3 & 4

c3

- v1 Whence, holy brothers, sharers of-(an)-in-heavenly calling, **YOU-take-note-of** the apostle and chief-priest of-our confession, **Jesus**.
- v2 Being trustworthy to-the (one) having-made him, as also Moses among his total household.
- v3 For this (one) has-been-and-is-still-thought-worthy of-much-more glory beside Moses according-to as-much-as the (one) having-constructed it, is-having much-more honor (than) the home.
- v4 For every home is-being-constructed by someone, but the (one) having-constructed all (things) (is) God.
- v5 And Moses on-the-one-hand, trustworthy among his total household, as (an) attendant with-reference-to (a) witness of-the (things) to-be-spoken-in-the-future,
- v6 Messiah on-the-other-hand as Son (over) [on] his household; of-whom we ourselves are (the) household, if we-might-hold-fast the boldness-of-speech and the boast of-the hope firm as-far-as (the) finish.
- v7 On-this-account, according-as the Holy Spirit is saying: Today if YOU-might-hear of his voice, [This is the now.]
- v8 Might-YOU not be-hardening your hearts as in the provocation according-to the day of-the trial in the wilderness,
- v9 The-place-where YOUR fathers tried in a-proving and they-saw my works forty years.
- v10 On-this-account I-was-disgusted-with this generation and I said: Invariably they-are-being-led-astay in the heart; but they themselves come not to-know my ways,
- v11 As I-swore in my wrath: If they-will-come-into my rest.
- v12 **You-be-looking (out)**, brothers, lest-at-any-time (an) evil heart of-unbelief will-be in someone of-YOU in the depart(ing) from (a) living God,
- v13 BUT YOU-be-entreating yourselves according-to each day, [we need YHVH Yeshua continually - every part of every day] until of-which it-is-being-called the today, in-order-that someone out-of YOU might not be-hardened by-deceit of-the sin;
- v14 For we-have-become-and-still-are sharers of-the Messiah, if-altogether we-might-hold-fast the beginning of-the reality firm as-far-as (the) finish.
- v15 In the being-said: **Today if of his voice YOU-might-hear, YOU-harden not your hearts as in the provocation.**
- v16 For some having-heard, they-provoked; BUT not all the (ones) having-come out-of Egypt through Moses. [Gentiles!? But moreover, Gentiles through Jesus (Matt.2:15), through His loins, in the NAOS/Sanctuary of the God (1Cor.3:16), 1Jn3:9]
- v17 But with-whom was-he-disgusted forty years? (Was it) NOT with-the (ones) having-sinned, of-whom the carcasses fell in the wilderness?
- v18 But to-whom swore-he (that they would) not go into his rest if not to-the (ones) having-disobeyed?
- v19 And we-are-looking-at (the fact) that they-were not able to-go-in because-of unbelief.

**Hebrews 4:1** Let-us-fear therefore lest-at-any-time of-a-promise being-left-behind (to us) **to-go-in into his rest** someone out-of YOU might-seem to-have-been-and-still-be-lacking.  
v2 For we also are (ones) having-been-brought-and-still-being-brought-good-news even-as also-those; BUT the word of-the report profited not those not having-been-and-still-mingled-together with the trust in-the (ones) having-heard.

**"Shema"**

v3 **For we, the (ones) having-trusted, are-going-in into the rest, according-as he-has-said-and-still-says: As I-swore in my wrath; if they-will-go-in into my rest; and-yet of-the works having-been-come-to-pass from casting-down of-(a)-world.**

[Note: "are-going-in" - "into my rest; and-yet of-the works having-been-come-to-pass from casting-down of-(a)-world" - we are to go in and rest from our works - the works that came to pass because of the sin at Gan Eden. Again, "You-be-looking (out)" "you take note" - *now hear this!* - that IN Jesus/Yeshua we NOW rest from our works! As John Parsons says, this is a "tetelestai" moment - if you are blessed to see it - when you realize that "It is finished". Thank YOU Jesus!]

v4 For somewhere he-has-said-and-still-says concerning the seventh (day) thus: And the God rested in the day namely the seventh from all his works; (Gen.2:2)

v5 And in this (place) again: If they-will-go-in into my rest. (Ps.95:11)

v6 Since therefore it-is-being-left-behind (for) some to-go-in into it, and the (ones) formerly having-been-brought-good-news went not in because-of disobedience,

v7 Again he-is-appointing (a) certain day, today, saying in David after this-much time, according-as he-has-said-before-and-still-says: **Today if of his voice YOU-might-hear, might YOU-not harden your hearts.** (Ps.95:78)

v8 For if Joshua rested them, he-was not speaking concerning another day after these (things).

v9 So a-resting-as-on-the-Sabbath is-being-left behind for-the people of-the God. [*This is Spiritual rest.*] (Ex.16:29)

v10 For the (one) having-gone-in into his rest he himself also rested from his works, as-altogether the God from his own.

v11 **Let-us-be-diligent therefore to-go-in into that rest, in-order-that some-one might not fall in the same copy of-the disobedience.**

v12 For the word of-the God (is) living and operational and more-cutting above every two-edged dagger and penetrating unto partition of-soul and of-spirit, and both of-joints and of-marrows, and able-to-judge of-meditations and of-conclusions of-a-heart; (Ps.149:6)

v13 And no creation is unseen in his sight, but all (things) (are) naked and having-been-and-still-(are)-laid-prostrate to his eyes; with whom the word (came) to-us.

v14 Having therefore (a) great chief-priest having-gone-through-and-still-through the heavens, Jesus the Son of-the God, let-us-be-retaining of-the confession.

v15 For we-are not having (a) chief-priest not being-able to-suffer-together with our weaknesses, but having-been-and-still-tried according-to all (things) according-to similarity (to-us) separate-from sin.

v16 **Let-us therefore be-going-near with boldness-of-speech to-the throne of-the favor in-order-that we-might-take mercy and we-might-find favor with-reference-to seasonable help.**

Take heed that if you do not go into the way prepared by Yeshua (Joshua), that you might die in the wilderness living in YOUR observant way. (*Today if of his voice YOU-might-hear, YOU-harden not your hearts as in the provocation.*)

Again, more words regarding His Commandments:

**John 14:15** If YOU-might-be-cherishing me, YOU-keep the commandments namely-the (ones) mine.

**Deuteronomy 30:11** For this commandment which I command thee this day, it is not too hard for thee, neither is it far off.

**1 John 5:3b** "...and his commandments are not weighty"

*Hey wait a minute, how can they be easy if some 247 (about 40%) cannot be performed because there is no physical temple?*

*Scripture explains:*

*With man, this is impossible; With God, it is possible.*

Luke 18:26 But the-(ones) having-heard said, Who is even being-able to-be-saved? v27 But the-(one) said, The-(things) impossible beside MEN (are) possible beside the God. Note that the question arose out of Jesus' discourse on the commandments; keeping the commandments was impossible for men to do – without Trust in YHVH Yeshua.

1 John 5:2 In this we-are-coming-to-know that we-are-cherishing the children of the God, at-the-time-that we-are-cherishing the God we-might also be-keeping his commandments v3 For this is the charity of-the God, in-order-that we-might-be-keeping his commandments; and his commandments are not weighty,

While many often claim the commandments are not weighty or grievous, they usually miss HOW they are not weighty or grievous.

**"For this is the charity of-the God, in-order-that we-might-be-keeping his commandments"**

**We understand that because of the Love of God, we keep his commandments. We don't "do" anything except trust in Yeshua.**

**John 6:29** The Jesus answered and said to-them, This is the work of-the God, in-order-that you-might-**trust** with-reference-to whom that (one) dispatched.

**Our Trust IS our works.**

God manifests that He is in us by - "creating in us new hearts" or, in other words, by "using us to do good" by *His will*. (The elbow, or finger, or kneecap (or wife/bride/assembly) should not "will" the head/Messiah, and we ARE the body of Messiah) We don't "get credit" for "keeping the commandments" (or statutes, ordinances, laws, whatever you call them) because it is Yeshua in us that "does" this work.

This is understanding John 14:15 as a statement of fact and not a commandment: *If YOU-might-be-cherishing me, YOU-keep the commandments namely-the (ones) mine.*

*How so?*

*The scriptures explain:*

**Deuteronomy 30:14** But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

**Jeremiah 31:31** Behold, the days come, saith Jehovah, that **I will make a new covenant**

**(חדשה: ברית)** with the house of Israel, and with the house of Judah:

vs32 **not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt;** which my covenant they brake, although I was a husband unto them, saith Jehovah.

vs33 But this is the covenant that I will make with the house of Israel after those days, saith Jehovah: **I will put my law in their inward parts, and in their heart will I write it;** and I will be their God, and they shall be my people:

vs34 and they shall teach no more every man his neighbor, and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more.

**This is the now:**

**2 Corinthians 3:2** **YOU yourselves-are our epistle, having-been-written-and-still-written in our hearts,** coming-to-be-known and being-read by all MEN,

v3 (Ones)-being-manifested that **You are (an) epistle of-Messiah** ministered by us, **having-been-written-and-still-written not with-black-ink BUT with (the) Spirit of-(the)-living God, not in flat-tablets of-stone BUT in flat-tablets (of) fleshy hearts.**

v4 But we-are-having reliance such-as-this through the Messiah toward the God.

v5 **Not that we-are adequate from ourselves to-figure anything as out-of ourselves, BUT our adequateness (is) out-of the God,**

v6 Who also made us adequate ministers of-(a)-**new-quality covenant, not of-letter BUT of-spirit; for the letter is-killing, but the spirit is-making-alive.**

1 Corinthians 1:30 *"But out-of him YOU yourselves-are in Messiah Jesus, who became wisdom to-us from God, both righteousness and holiness and redemption."*

Thus God is a Spirit, and we worship Him in His Spirit (John 4:24) (He gets the credit for that too!) So if the veil is his flesh, and it is (Heb.10:19,20), and it is rent (Mat.27:51), then we enter spiritually the naos sanctuary which is **Yeshua** – and this is spiritual. This "He in us and us in Him" reflects our understanding of the unity of "echad" (perhaps Isa 57:15). Now our "physical" offerings are of thanksgiving (Ps141:2, Rev 8:4), and they are spiritually accepted sacrifices. So too the commandments regarding the sacrifices are now spiritual, just as the sacrifices are, just as we are. We rest (Heb. 4:1-3) from previous works (Hagar, Ro.7:1-4, Gal.4:21-5:1) in Him...we are still doing HIS commandments, though by His will/love in us, and these commandments are as spiritual...(Jn 14:23 the Father and Son will abide in us as we abide in His love).

YHVH has written HIS LAW in our hearts, we are an epistle of Messiah Yeshua - NOW, at this time. Thank you Yeshua! Our hearts are cleaned in the blood and water of the Lamb, Yeshua. (Jn.20:34; Heb.10:22; 1Jn.1:7; Rev.1:5). HIS Commandments are written on our hearts. *Today*. This is HOW it is easy, not grievous, to keep HIS commandments. This is the Shabbat Shalom of Yeshua, to know and enter in to His rest, i.e. Yeshua, who is our Sabbath peace. On any day of the week, we may truthfully proclaim "Shabbat Shalom"!

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Addendum 2: Separating the holy from the profane...

Deuteronomy 6:25 And it shall be righteousness unto us, if we observe to do all this commandment before Jehovah our God, as he hath commanded us

righteousness - תְּצַדִּיק - *tzedakah*

The Septuagint has: ελεημοσύνη - *eleēmosunē* , translated as "mercy".

G1654: From G1656; *compassionateness*, that is, (as exercised towards the poor) *beneficence*, or (concretely) a *benefaction*

KJV Usage: alms (-deeds).

A box for charitable donations is called a "zedakah box" at a synagogue.

Romans 10:5 For Moses is-writing the righteousness the (one) out-of the law, that the MAN having-done them will-himself-live in them.

And within its context:

Romans 10:1 Brothers, on-the-one-hand the well-thinking of my heart and the petition to the God in-behalf-of the Israeli is with-reference-to salvation.

v2 For I-am-bearing-witness to-them that they-are-having (a) zeal of-God, BUT not according-to thorough-knowledge;

v3 For being-ignorant-of the righteousness of-the God, and seeking to-make-stand their-own righteousness, they-were not subjected to-the righteousness of-the God.

v4 For Messiah (is) finish of-law with-reference-to righteousness to-every (one) trusting.

v5 For Moses is-writing the righteousness the (one) out-of the law, that the MAN having-done them will-himself-live in them.

(note that you must do ALL the commandments - James 2:10)

v6 **But the righteousness out-of trust is-saying thus:** Might-you not say in your heart: Who will-ascend into the heaven? This is to-lead-down Messiah;
v7 Or: Who will-descend into the abyss? This is to-lead-up Messiah out-of dead (ones).
v8 **BUT what is-it-saying?** The saying is near you, in your mouth and in your heart; the saying of-the trust which we-are-preaching is this;
v9 That if you-might-**confess with your mouth Jehovah Jesus, and you-might-trust in your heart that the God raised him out-of dead (ones), you-will-be-saved;**
v10 For with-heart he-is-being-trusted with-reference-to righteousness, but with-mouth he-is-being-confessed with-reference-to salvation.
v11 For the scripture is-saying: Every one trusting on him will not be-disgraced.
v12 For (there) is not strict-order both of-Jew and of Greek. For the same Jehovah of-all, being-rich with-reference-to all the (ones) calling-on him;
v13 For every (one) whosoever might-call-on the name of-Jehovah will-be-saved.

The Christian assembly does appear to rely more on faith/trust than works for their salvation, whereas the "Messy-antic" assembly thinks they "obey" the Law by keeping a few commandments that make them feel good about themselves. The "Christian" will say "Jesus died for me, He is God, that's it, it is done, that is all I need, period. THAT'S IT!", whereas the "Messianic" will say, Yes, **Yeshua** died for me, He is "divine", but He was - just - showing us that we NEED to "keep" the Sinai commandments."

In this it is self evident that the "Christian" assembly is more faithful and the "Messianic" assembly is more obedient.

From **Habakkuk 2:4** and **Ro.1:17** we know that the Just/Righteous live by/in trust/faith.

James says justified by works and not by faith alone! (**James 2**)

James speaks of course of the here and now of the body, of the physical and spirit of the physical body -**James 2:26** - It seems he is not speaking of spiritual works in **Ja 2:10**.

James 2:10 For one-who might-keep the total law, but in one-(thing) he-might-slip has-become-and-still-is liable of-all.

God is Spirit and we worship Him in spirit. (**John 4:24**)

Paul says I'm not lying (**1Tim.2:7**) and that we are saved by faith not works (**Eph.2:8-9**)

Now there are works of the Law, which is physical. And there are works of faith, which is spiritual.

Works of the law don't yield a higher righteousness than works of faith! (**Romans 4:4-5, Romans 10:3-13**)

- leaving the burner on "simmer" here -

What "works" is James (Holy Spirit) talking about?!? Note that he is not talking about Torah Observance in that Rahab the prostitute was Justified by her *works of trust* (James 2:25). Understand that Rahab didn't come to be called "prostitute" by being Torah observant through doing works of the Law. (James 2:25). . Heb.11:31 says the harlot (that is, non Torah Observant) Rahab *perished not* -because she trusted - here, her "work" is simply defined as her trust, although James adds that her actions reflected her trust. If she was following Torah she wouldn't have had strange men in her home (Josh. 2:1, Exd. 34:15,16), right? But the physical works out of trust that are applied as what justified her (Joshua 6:17) could only come about because strange men were in her home. Rahab's justification has nothing to do with obeying "613 commandments"....

[understand that Rahab was NOT UNDER THE LAW, so when she lied (Joshua 2) she did not break a commandment. In Joshua 1 YHVH commands Israel to observe and do his commandments. Then in Joshua 2 Rahab lies. Her lie was not a "work", good or bad, as she was not under the Sinai covenant. For that matter her prostitution was not forbidden as she was a gentile, not under the law. Rahab *knew*, that is trusted, YHVH was the true God (Josh.2:9) and also professed that (Josh.2:11) and her works (hiding/protecting Joshua's servants(Ja.2:25)) were based on that trust, not on any covenantal law..in fact, **Rahab's good work of trust was to lie!** (Josh.2:4,5).

...wherein we understand better that there is ONE just/righteous, Jesus Christ (1Jn2:1,2 --> **Ro.3:19-26**)

So then, it is only

The work of faith/trust! (Jn.6:29)- NOT "Torah Observance". [Although one that trusts may be - hopefully - Torah Observant! i.e. will be morally Torah Observant, fulfilling the Law of Messiah (@Jn.15:12), 1Jn.3:23 - however they (the physical Torah Observant crowd) may not "get" what they see; that is, they may not understand these many Christians as Torah Observant - but they are!]

The Veil was His Flesh, it was Rent, We ARE the Sanctuary of the God. God is Spirit, we worship in Spirit. If the veil is spiritually rent, it is spiritual; If the veil is spiritual, so is the Table of showbread, the Lampstand, the brazen altar, the boards of the tabernacle, the ark of the covenant - - ALL THESE THINGS ARE SPIRITUAL, of which the physical were ONLY a SHADOW (Heb.8:5). So then also the commandments regarding how to transport the tabernacle were physical, but at the rending of the veil became spiritual.. So then also the commandments - all the commandments - are spiritual, not physical. So then the ONLY way to obey the commandments is spiritually.

So.....then;

at Judgment, when Jesus says "You don't know me, so I don't know you.".....

...is He speaking to the "Christian" that although perhaps lacking sound doctrine (perhaps even by willful ignorance) yet never-the-less they TOTALLY relied on the blood of the Lamb,

or is He speaking to the "Torah observant" (those that act holy by doing the commandments physically instead of spiritually) "Messianic" that denied the deity of the Holy Spirit by denying the inspiration of the Greek New Testament?

I think this is a fair question...Do you really trust God? Luke 18:8b...

May God have mercy on us all.

(a) Passover Haggadah (for Christians)

Digression B Whom do you say that Jesus/Yeshua is?

The question arises: Is Jesus equal to Jehovah? (Or Is Yeshua the same as YHVH?)

Short Answer: YES.

Long Answer: YES....with some commentary;
[This note will likely be expanded at later dates,]

Jesus/Yeshua/Iesou/Yaysoo the Christ/Messiah is Jehovah/YHVH/Kurios

JESUS is not a lesser YHVH, but echad/ONE-unity with the Holy Spirit and YHVH the Father as seen in Deut.6:4, which is called the "shema". (i.e. the Trinity as it is even seen and taught by rabbis in the Amsterdam Zohar, discussed in Digression 4.)

The Shema

Deuteronomy 6:4 **Hear, O Israel: Jehovah our God is one Jehovah:**

שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה אֶחָד:

שמע ישראל יהוה אלהינו יהוה אחד:

ECHAD YHVH ELOHAYNOO YHVH YISRAHEL SH'MAH ←

I have read that it was in *Maimonides' Thirteen Articles of Faith* that "echad" אֶחָד (Strong's H259) was replaced with "yachid" יָחִיד (Strong's H3173) and hence today's Judaic (and often Messianic) thought. Note that Maimonides thus **changed the word of God**, even the sh'mah (Deut.6:4), apparently to better fit his doctrine.
Yachid = one; number one or singular one. Echad = unified one; a unit, a group.

Note that Jesus taught the "Shema":

Mark 12:29 But the Jesus answered him, That first-of-all of-the commandments, (is) you-be-hearing, Israel, **Jehovah our God Jehovah is one.**

Certainly Jesus understood the unity within the Shema, as when He, as the Word of YHVH, spoke thus:

Isaiah 48:16 "Come ye near unto me hear ye this; from the beginning I have not spoken in secret; from the time that it was, there am I: and now the Lord Jehovah hath sent me, and his Spirit."

"me" & "I" = יְהוָה: Yəhovah – **Jehovah God the Son, the Word** (Isa. 48:12 Hearken unto me, O Jacob, and Israel my called: I am he; I am the first, I also am the last.)

"Lord Jehovah" = אֲדֹנָי יְהוָה Adonai Yəhovah- **Jehovah God the Father**

"his Spirit" = רוּחַוּ יְהוָה v'roochaiv - **Jehovah God the Holy Spirit**

Psalm 46:10 ASV Be still, and know that I am God אלהים: I will be exalted among the nations, I will be exalted in the earth.

11 Jehovah יהוה of hosts is with us; The God of Jacob is our refuge. Selah

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Matthew 1:18 But **THE GENESIS OF-THE JESUS MESSIAH WAS THUS.** For (as) his mother Mary (was) having-been-betrothed to-the Joseph, before they either came-together she-was-found **having in womb out-of (the) Holy Spirit.**

v19 But Joseph her husband being just, and not willing to-make her a-public-example, he-purposed to-release-her stealthily.

v20 But (as) he (was) meditating these-(things), behold, (an) angel of-Jehovah appeared to-him by apparition, saying, Joseph, son of-David, might-you not fear-for-yourself to-take-along-to-yourself Mary your wife, for the-(thing) in her is having-been-begotten out-of (the) Holy Spirit.

v21 But she-will-bring-forth (a) son, and **YOU-WILL-CALL HIS NAME JESUS; FOR HE HIMSELF-WILL-SAVE HIS PEOPLE FROM THEIR SINS.** (Isa.12:2-3)

v22 But this total (thing) has-come-to-pass-and-is-still-coming-to-pass, in-order-that the-(thing) having-been-said by Jehovah through the prophet might-be-fulfilled, saying,

v23 Behold, the virgin **will-have in womb, and she-will-bring-forth (a) son, and they-will-call his name Emmanuel, which is being-translated-with, THE GOD WITH US.**

Was Jesus/Yeshua a "human" being? He is the person of Messiah (2Cor.4:6). Emmanuel = The God with us (Mt.1:23, Isa. 7:14). He is the person of YHVH (Lu.1:76). He couldn't drown (Matt.14:25).

He was called "Jesus" by the angel before he was conceived in Mary's belly:

Luke 2:21 And when eight days were-fully-filled to-circumcise the (pre-teen)-child, his name also was-called Jesus, the-(one) he-was called by the angel before he (was) to-be-conceived in the belly.

Was he a human being before his "Jesus body" was conceived? No. But he is the root AND kindred of Jesse (Rev.22:16).

He is "found in-figure as MAN" not "found as a MAN":

Phil.2:5 **YOU-be-having this opinion** in YOU which also (is) in Messiah Jesus,

v6 Who **existing in form of-God** considered not the being equal with-God (a thing for seizure,

[This pre-existing form was **the Word of God.**]

v7 **BUT** he-emptied himself having-taken form of (a) slave, having-become **in similitude of-MEN;**

["in similitude" **not** "the same as"]

v8 And having-been-found **in-figure as MAN** he-humbled himself having-become obedient as-far-as death, but death of-(a)-cross.

The angel spoke to Mary, "And behold you-will-yourself-take-together in womb." (Luke 1:31 "take together" not "conceive" - from συλλήμψῃ - *syllēmpsē*) "...for the-thing in her is having-been-begotten out-of the Holy Spirit." (Matt. 1:20) (Aside: In this, we may see satan's attempted duplicate system in when Eve said what she thought: "I have gotten a man-child (*with*) YHVH" -Gen 4:1, 1 John 3:12 - "Cain was out of the evil one". A study of the Nephilim and their fathers (& mothers) such as detailed in Gen. 6 and the Book of Enoch is of benefit in understanding these things.) **Recommended reading is Ralph Mount's course "Fallen Angels" and also, "The Truth about Jesus IF You Really Want to Know".**

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Regarding his preexistence, **Yeshua** said "I Am";

John 8:56 YOUR father Abraham exulted-to-himself in-order-that he-might-see the day namely-the mine, and he-saw and he-was-rejoiced.

v57 The Jews therefore said to-him, YOU-are not-yet having fifty years, and have-you-seen-and-still-see Abraham?

v58 The Jesus said to-them, Amen amen I-am-saying to-YOU, before Abraham to-be-coming-to-be I myself-am.

(c.f. Gen.12:7)

That "**I myself-am**" is from the Greek ἐγώ εἰμι - *ego eimi* - which is the exact same phrase the LXX (Septuagint) Greek has where this same ONE said to Moses "I AM" (I myself-am) in Exodus 3:14.

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Regarding the Word; "The Word was in the beginning, and the Word was with the God, and the Word was God" (John 1:1), Thus the Word is seen in the Creation and in the Garden of Eden speaking and walking (Gen.3:8).

Messiah was prefigured/seen/appeared as YHVH/Elohim/The Word/Messiah to man in the Tanakh/Old Testament. Prefigured as "That Rock was Christ/Messiah!" (1Cor.10:4, Phil.2:6). And He appeared to Moses; "...and the form of YHVH shall he behold" (Numbers 12:8) and many times we read of this appearance in the prophets - "**The Word of YHVH** came to (various individuals) and said, thus saith YHVH...".

"The Word came-to-be flesh, and he-tabernacled among us" (John 1:14).

There are some complicated things concerning the Word, Jesus, and the Messiah, but certainly there is unity there. We know that **the Word pre-existed the creation of the body that was made that was named Jesus/Yeshua**. We know that this body was created specifically for Him at a certain time, thus it is not the same body/form that YHVH appeared in earlier times, although there is still only ONE image of Elohim (Gen. 1:26). We know that the Word was in operation while Mary was having in womb/belly a body prepared. We know that Mary and Joseph called him Jesus/Yeshua at a set time.

We know that "**in the name of-Jesus every knee might-bend of-(those)-in-(the)-heavenly and of-(those)-earthly and of-(those)-subterranean, And every tongue might-acknowledge that Jesus Messiah (is) Jehovah** with-reference-to glory of-God (the) Father,"(Philippians 2:10-11).

Jesus, i.e. the 2nd person of the Godhead, pre-existed the physical body of Jesus in the form of The Word, and in that form he was then also the singular image of God.

In that, the second person of the Godhead did not previously manifest in the body of Jesus/Yeshua, although certainly we see "Yeshua" (and Jesus/Iesou in the LXX) in MANY, MANY instances, such as:

Isaiah 12:2-3 "Behold, God (El) is my YeshuaH /Jesus * (יֵשׁוּעָה), I will trust and not be afraid for my strength and my song is Yah YHVH (יְהוָה) and He is to me My YeshuaH/Jesus * (לִישׁוּעָה) . You will draw water with joy from the wells of YehsuaH/Jesus * (הַיְשׁוּעָה)."

* יֵשׁוּעָה Yeshuah, yesh·ü·ä, feminine noun, Strongs G3444 = "salvation"; and so we understand what "Jesus" means even in the English translations:

Matthew 1:21 But she-will-bring-forth (a) son, and **you-will-call his name Jesus; for he himself-will-save his people from their sins.** (Isa.12:2-3)

Again, regarding the origin of the body of Jesus/Yeshua, some things are not easy and some are not prepared to hear some things. Somehow God found a way to make Jesus the root and kindred of Jesse without using post sin sperm and egg from Adam & Eve in the creation of the body for Jesus (The Word). My best *guess* is that God used pre-sin sperm from Adam & Eve and that Mary was just a surrogate mother via God's invitro fertilization, as this provides a way to understand how Jesus can be the DNA "root and kindred" of Jesse, and yet NOT carry the Garden of Eden sin of MANKIND. Mary was, in a sense, the mother of the body being prepared for Jesus, but she was not the mother of God. We don't know everything about the genesis of Jesus: "AS thou knowest not what is the way of the wind/spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the work of God who doeth all." - Proverbs 11:5

Fortunately, we don't have to know everything:

1 Corinthians 13:12 For just-now we-are-looking through (a) mirror in (an) enigma, but then face to face; just-now I-am-coming-to-know out-of part, but then I-shall-come-to-know-thoroughly-for-myself according-as also I-came-to-be-known-thoroughly.

John 20:30 "On-the-one-hand therefore many other signs also the Jesus did in-sight of-his disciples, which are not having-been-written-and-are-still-written in this little-book; v31 On-the-other-hand these-(things) are-having been-written-and-are-still-written in-order that YOU-might trust that the Jesus is the Messiah the son-of-the God, and in-order-that trusting YOU might-be-having life in his name"

This passage also proves that there is no secret word stashed in the Catacombs of Rome/Vatican that is necessary to understand these things. This passage also shows that the Greek text, because it is what we have at this late date in the age is thus what language these things were recorded in. Finally, it also shows that it doesn't matter what language the Bible is translated into: the twisting of the Word comes in man translating it (**1Timothy 4:2**).

BUT: All that is necessary for us to know, we can know. The Holy Spirit teaches all things, and NOT Judaism or the Roman Catholic Church or the Baptist or any other group or individual.

John 14:26 "But the advocate, the Spirit namely-the Holy, which the Father will-send in my name, that (one) will-teach YOU all-(things), and he-will-put YOU in-mind all-(things) which I-said to-YOU."

Note that while this was spoken to the disciples, they shared what the Holy Spirit taught them.

1Corinthians 2:13 "Which-things also we-are-speaking not in words taught of-human wisdom, BUT in (ones) taught of (the) Spirit, judging-together spiritual-things with-spiritual-things".

John 16:13 "But at-the-time-that that (one) might-come, the Spirit of-the truth, he-will-lead YOU the-way into all the truth; for he-will not speak from himself, BUT as-many-(things)-as he-might-hear he-will-speak and he-will-tell to-YOU the-(things) coming."

Those passages well answer people that err in saying that you need a Hebrew text in order to learn God's thought and intent.

History is important, as it verifies scripture. I'll note that the Jewish historian Josephus said that Jesus was the Messiah. (The Antiquities of the Jews/Book XVIII, ch 3)
https://en.wikisource.org/wiki/The_Antiquities_of_the_Jews/Book_XVIII#Chapter_3

"Now there was about this time Jesus, a wise man, if it be lawful to call him a man; for he was a doer of wonderful works, a teacher of such men as receive the truth with pleasure. He drew over to him both many of the Jews and **many of the Gentiles. He was [the] Christ.** And when Pilate, at the suggestion of the principal men amongst us, had condemned him to the cross, those that loved him at the first did not forsake him; for he appeared to them alive again the third day; as the divine prophets had foretold these and ten thousand other wonderful things concerning him. And **the tribe of Christians**, so named from him, are not extinct at this day."

Again; **Our opinion:**

Philippians 2:5 "YOU-be-having this opinion in YOU which also (is) in Messiah Jesus,
v6 **Who existing in form of-God** considered not the being equal with-God (a thing for) seizure,
v7 **BUT he-emptied himself having-taken form of (a) slave, having-become in similitude of-MEN;** (Note "similitude" does not equal "the same".)
v8 **And having-been-found in-figure as MAN** he-humbled himself having-become obedient as-far-as death, but death of-(a)-cross.
v9 **and on-this-account the God exceedingly-exalted him and bestowed-a-favor to-him the name, namely-the-one above every name,**
v10 **In-order-that in the name of-Jesus every knee might-bend** of-(those)-in-(the)-heavenly and of-(those)-earthly and of-(those)-subterranean,
v11 **And every tongue might-acknowledge that Jesus Messiah (is) Jehovah** with-reference-to glory of-God (the) Father,"

Thus He took on for a short time **some limitations**, but yet "**in him is-residing all the fulness of-the Godhead bodily**" (Col. 2:9).

There is ONE singular visible image of Elohim (Gen. 1:24, Col. 1:15). However, in light of the fact that **Yeshua's** body was prepared specifically for him in Mary's belly - a body that grew in stature- we can understand that there was a different body or form of YHVH **but same image** that appeared to men as recorded in the Tanakh. Yet (!) -- even in the New Testament it is recorded that even Jesus' body was at times - different! Before the cross, Peter, James, and John saw the transformation (not transfiguration) of **Yeshua** (Matthew 17:2). After His resurrection, on the road to Emmaus, Jesus was seen by two disciples but at first they did not recognize him. That Jesus passed through a wall (John 20:26) after his resurrection may show that he had a different type composition of body, and certainly shows He was indeed ONE with the Father as He said "I and the father are one" (John 10:30), and this act proved also that by Him all things consist Col.1:17. **Yeshua's** body had, for the doubting Thomas, holes in His hands large enough for a finger, and also a gaping hole in the side, large enough for Thomas's hand. **John 20:27** "Afterwards he-is-saying to-the Thomas: You-bring your finger here, and note my hands; and you-bring your hand and you-cast into my side; and you-be-becoming not unbelieving, BUT trusting." Notice that we are shown a scale here: a finger sized hole in His hands, and a hand sized hole in his side - unbandaged, no blood. This is not an ordinary body. If I have a hole in my side so big you can put your hand inside of me, then I'm in serious trouble....I'm not going to be eating and drinking.

Perhaps in these things we can see a sequence; of Mary "taking together" (Lu. 1:31) a body prepared by the Holy Spirit (Mt.1:18), that at birth was named "Yeshua/Jesus"(Mt1:21) which was a body thoroughly fit (Heb.10:5) for The Word, and thus the Word Tabernacled with us (John 1:14). The "Word" is the form of God that he left for the "form" of Jesus (Phil.2:6,7). Perhaps the glorified form of Jesus might reflect fully that the Word tabernacled with us.

This leads into a much related study of NAOS (sanctuary) vs. HIERON (temple), two words that are often mixed up in the translations. I recently received a "Bible" catalogue from a Christian book distributor. There must be 50 - 100 different translations available. How can this be in light of the fact that we have thousands of ancient documents verifying the consistency of the Greek text? Why, even along with that, do some still seek another (Hebrew) Gospel? The only answer is that they don't like what the Holy Spirit says so they seek to change the Word.

1Timothy 4:1 "But the Spirit is-saying explicitly that in later seasons some will-depart of-the trust; paying-attention to-misleading spirits and to-teachings of-little-demons.
v2 IN HYPOCRISY OF-FALSE-WORDINGS; (ones) having-been-and-still-branded-with-a-hot-iron (on) their-own conscience,"

With that always in mind...

NAOS (ναὸς) refers to the Holy place and the Holy of Holies; HIERON (ἱερόν) refers to the entire Temple structure.

In short, the home of God was the sanctuary (Holy Place and Holy of Holies) of the Tabernacle, then later the home of God was the sanctuary (naos) of the 1st Temple (hieron), and then the home of God was Yeshua, and then the home of God is (also) the believers. Understanding the home of God, or sanctuary of God, is critical to where YOU offer your sacrifices.

again: **The sanctuary (NAOS) is the Holy Place and the Holy of Holies, AND the Sanctuary of the God, YHVH, has *moved or changed* through and in four locations;**

1. on the "Mercy Seat" in the Holy of Holies in the Wilderness Tabernacle (Leviticus 16:2)
2. on the "Mercy Seat" in the Holy of Holies in the 1st Temple (2 Chronicles 7:1-2, 1Kings 9:3)
3. in Jesus (John 2:21, John.10:30, Colossians 2:9, John1:14)
4. in believers (Matt. 27:51, Hebrews 4:3, Hebrews 10:20, 1 Cor. 3:16, John 14:23, Eph. 5:30-32)

IF we trust that the N.T. Greek text is inspired by the Holy Spirit, we do not blaspheme the Holy Spirit (Matt 12:31:32), and we listen to what He has said:

Matthew 23:35 "in-which-case all just blood being-shed upon the earth might-come upon YOU, from the blood of-Abel the just; till the blood of-Zacharias son of-Barachias, whom YOU-murdered between the SANCTUARY (ναοῦ G3485) and the altar."

Note how "between the Sanctuary (holy of holies/holyplace) and the altar makes sense where "between the Temple and the altar", as in KJV does not.

Luke 11:51 "From the blood of-Abel till the blood of-Zacharias, of-the (one) having-perished between the altar and the HOME (οἴκου G3624); yea, I-am-saying to-YOU, it-will-be-sought-out from this generation."

Two different Greek words, so two different English words. Thus the Holy Spirit shows us that "the sanctuary" is "the home". Whose home? YHVH's home:

Leviticus 16:2 "and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for **I will appear in the cloud upon the mercy-seat.**"

So at that time, God's home was in the Sanctuary. We see too that the physical Tabernacle foreshadowed a Heavenly Tabernacle which it was patterned from. (Hebrews 10:1)

The Tabernacle of the Wilderness was 10 curtains:

Exodus 26:1 "Moreover thou shalt make the tabernacle ten curtains..."

Note 1 Chronicles 17:1b "but the ark of the covenant of Jehovah dwelleth under curtains."

The Tabernacle was called "the home of the God"

Matthew 12:2 "But the Pharisees having-seen said to-him, Behold, your disciples are-doing what is not legitimate to-be-doing in (a) sabbath.

v3 But the (one) said to-them, Read-YOU not what David did, when he himself was-hungry and the-(ones) with him?"

v4 How **he-went-in into the HOME of-the God**, and he-ate the loaves of-the plan, which it-was not being-legitimate for-him to-eat, neither for-the (ones) with him, unless for-the priests only?

1 Chronicles 17 details YHVH's agreement to change from dwelling in the tabernacle to dwelling in a house - Solomon's Temple. Israel went into idolatry (Ezk. 8:10) and God left the Temple (Ezk. 9:3) (IF these things are *also* future, we are keeping them in mind also in regards to a "3rd" Temple.)

God permitted the building of the second Temple, often called Herod's Temple (Ezra 1:2)

It is interesting to note that Josephus stated that there was NOTHING in the Holy of Holies during the 2nd Temple period.

"But the innermost part of the temple of all was twenty cubits. This was also separated from the outer part by a veil. In this there was nothing at all. It was inaccessible and inviolable, and not to be seen by any; and was called the holy of Holies" (Josephus, The Wars of the Jews, Book 5, ch 5 A Description of the Temple, vs5).

In this, Josephus' record concurs with scripture: Jeremiah writing to Jews in Babylon:

Jeremiah 3:16 "And it shall come to pass, when ye are multiplied and increased in the land, in those days, saith Jehovah, they shall say no more, The ark of the covenant of Jehovah; neither shall it come to mind; neither shall they remember it; neither shall they miss it; neither shall it be made any more." While this MAY point to a future time, also note that 2Maccabees 2:1-8 details when Jeremiah hid the ark of the covenant. **The Ark of the Covenant was never in the 2nd Temple.**

Certainly, if you understand whom **Yeshua** was, this makes sense, as YHVH said that He would appear on the mercy seat. The Mercy Seat was upon the Ark of the Covenant in the Holy of Holies in/under the Tabernacle/ten curtains.

Understanding whom **Yeshua** was:

Leviticus 16:2 "and Jehovah said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil, before the mercy-seat which is upon the ark; that he die not: for **I will appear in the cloud upon the mercy-seat.**"

"Mercy Seat" = Propitiatory = Messiah Jesus!!!

Romans 3:24 "Being-justified gratuitously by his favor through the **redemption-back** namely-the (one) in Messiah Jesus;"

v25 "Whom the God himself-placed-before, (a) **PROPI TIATORY** through trust in his blood, with-reference-to (a) demonstration of-his justice because of the letting-go-unpunished of-the sinful-acts having-come-to-pass-before-and-still-existing"

vs25- " **propitiatory**" ἱλαστήριον *hilastērion*

Strongs: 1) to place before, to set forth

a) to set forth to be looked at, expose to view

b) to expose to public view

1) of the bodies of the dead

2) to let lie in state

2) to set before one's self, propose to one's self

a) to purpose, determine

Exodus 25:17a "And thou shalt make a **MERCY SEAT** of pure gold (vs26 with two cherubim)

vs17 - Mercy seat" -Hebrew: כפרת *kapporeth*

LXX Greek: ἱλαστήριον - *hilastērion* --the same word as in *Romans 3:25!*

Remember, the mercy seat was the place (home) where God was seen Lev 16:2 This was the "2nd" personality of the Godhead, YHVH the Son, the only visible image of the invisible "1st" personality of the Godhead, YHVH the Father. YHVH the Holy Spirit, the "3rd" personality of the Godhead/Trinity, whom YHVH the Son **Yeshua** sent from YHVH the Father when **Yeshua** went to sit at/IN/AS His Right ARM/Hand, is now teaching us (the believers) and comforting us. Remember the Tabernacle foreshadowed future things.

Note on **Romans 3:24** "through trust in his blood" Who is trusting? Yes, we are trusting, but moreover only because God is trusting in Jesus' blood, as shown in the propitiatory (exposure/arrest/trial/crucifixion) of Jesus.

Thus, without the mercy-seat in the Holy of Holies, YHVH will not appear there.

Where then, during this period, was "God's home"?

Paul, by the Holy Spirit, wrote that God "resided" in Jesus:

Colossians 2:9 "Because in him is-residing all the fulness of-the Godhead bodily".

Colossians 1:15 "Who is (an) image of-the God namely-the invisible, first-born of-all creation,

v16 **Because in him [the] all things were created** in the heavens and on the earth, the (things) visible and the (things) invisible, whether thrones or lordships or rulers or authorities; [the] all-things have-been-and-still-are-created through him and with-reference-to him;

v17 And he himself is before all (things) and in him [the] all-things have-stood-and-still-stand-together,

v18 **And he himself is the head of-the body,** of-the assembly; who is (a) beginning, first-born out-of the dead (ones), in-order-that in all-things he himself might-become holding-first-place,

v19 **Because (God)-thought-well all the fulness to-reside in him"**

Jesus equated Himself with the Sanctuary of the Temple.

We have clear scripture that says Jesus was God's sanctuary in the days of the 2nd temple.

John 2:18 "The Jews therefore answered and said to-him, What sign are-you-pointing-to for-us because you-are-doing these-(things)?

v19 The Jesus answered and said to-them, YOU-break-down this sanctuary, and in three days I-shall-raise it.

v20 The Jews therefore said, In forty and six years this sanctuary was-built, and you yourself-will-raise it in three days?

v21 **But that (one) was-saying concerning the sanctuary of-his body.**

v22 When therefore he-was-raised out-of dead (ones) his disciples were-made-mindful that he-was-saying this to-them, and they-trusted the scripture and the word which the Jesus said."

Understand that Yeshua is at this time the sanctuary/home of God. The only place God could be seen was on the Mercy Seat (The Propitiatory or Propitiation for our sins), which is Yeshua, the sanctuary of YHVH, the "2nd" personality of the Godhead.

"The Word came-to-be flesh, and he-tabernacled among us" (John 1:14).

Yeshua was the Word, the Word tabernalcled with us and is our Propitiatory, the place of our Mercy seat.

When Jesus was crucified the veil between the Holy place and the Holy of Holies rent from top to bottom. (Matt. 27:51)

The veil in the physical sanctuary was a shadow of Jesus' flesh.

Hebrews 10:20b "the veil, this is his flesh"

Hebrews 9:4 "For the Messiah went not in into holy (places) made-by-hands, patterns-in-turn of-the authentic (things), BUT into the heaven itself, now to-be-revealed to-the face of-the God in-behalf-of us;"

Thus, in the rending of the veil, that is His flesh, we have access to YHVH who resides IN Yeshua/Jesus, who is the Sanctuary/Home of YHVH. Yes, the veil of the physical tabernacle/sanctuary -naos was also rent and is a shadow of the better structure, not made with human hands. **This better sanctuary is Yeshua, by the rending of his flesh - the veil - we have access INTO His body, the HOME/sanctuary of YHVH.**

Pretty cool, huh? **PRAISE YHVH!!!**

John 14:23 says that **the Father and Jesus will make their "abode" with believers.**

John 14:1 Let not YOUR heart be-being-disturbed; YOU-are-trusting with-reference-to the God, YOU-be also trusting with-reference-to me.

v2 In the house of-my Father there-are many **abodes**; but if not I (likely) said to-YOU; I-am-proceeding to-prepare place for-YOU.

v3 And if I-might-proceed and I-might-prepare place for-YOU, I-am-coming again and I-shall-take YOU along to myself, in-order-that where-in-which I-myself-am YOU yourselves also might-be

v23 The Jesus answered and said to-him, If anyone might-be-cherishing me, he-will-keep my word, and my Father will-cherish him, and we-will-come to him, and we-shall-make **abode** beside him.

The Body of Messiah is the Assembly. In this body, there are many abiding - many abodes. YHVH (Father & Son @ echad) will be in echad with the assembly. God draws near to us, and God draws us near to him. This is a great mystery:

Ephesians 5:30 "Because **we-are members of his body.**"

v31 Instead-of this (a) MAN shall-leave-behind the father and the mother and he-shall-be-very-united to his wife and **the two shall-be with-reference-to flesh, one.**

Note Eve was created a wife and was never a bride.

v32 **This mystery is great,** but I-myself am-saying with-reference-to Messiah and with-reference-to the assembly."

So we believers can see that this is speaking of the spiritual body of Yeshua. Here Eph. 5:30-32 and Gen. 2:24 - the body of the one new man (Eph.2) is the believers, and the head of the body is Messiah.

1Corinthians 11:3 But I-am-willing YOU to-have-known-and-still-know-absolutely that the Messiah is the head of-every man, but the man (is) head of-(a)-woman, but the God (is) head-of-the Messiah.

And again, consider how the Brown-Driver-Briggs lexicon (BDB) also defines יְשׁוּעָה *Yeshuah*: "salvation by God, primarily from external evils, but often with added spiritual idea"

And we consider how man is the head of the body of unity between husband and wife, and Messiah is the head of the body of unity between himself and the assembly, and how that the "Father" is the head of Messiah in their unity/echad. Then we consider that as this unity that arises because the man cleaves to his wife, and the two become echad/one flesh IS a "newer" thing, that was not always so.

Because: Gen.1:26 "And God/Elohim (plural/unity/echad) said, Let us (plural) make man (singular) in our (plural) image (singular)."

So yes, while we of course see that there is only ONE image of the God - who as Spirit, is invisible - and that this ONE image is Messiah *Yeshua*, we should also understand that **man was initially created in an image that reflected the image of unity of Elohim**, that is, man was created as male and female, ONE.

And so it says:

Gen.1:27 And God created man in his own image, in the image of God Created he him: Male and female created he them.

Mysteriously (Eph.5:32), God said "It is not good that the man should be alone" (Gen.2:18).
God give us plenty of food for thought...

Jesus said, "I and the Father are ONE." John 10:30

So we **may** (should hopefully) be able to see that יְשׁוּעָה *Yeshuah* and יֵשׁוּעַ *Yeshua* represent the feminine and masculine aspects of YHVH. Now I am **NOT** saying this is fact, I am saying **maybe** this can/should be seen, and this is not calling God or Jesus man or woman. Consider in the Proverbs that Wisdom, which we readily understand as an aspect of God, is denoted as "she".... of course Eph. 5 and Gen. 2 are quite clear in the distinction between Man and woman, Husband and Wife, Messiah and Assembly...Certainly Gen 1:27 (above) is plain with " **his** own image, in the image of God Created **he him**" to show that God and Adam were males. I am simply looking at and seeing the masculine and feminine aspects of the man and the Godhead --the balance--, and in this seeing that *Yeshua* (Jesus) is "all over" the Old Testament!

Regarding who Jesus/Yeshua is, and what He did for us, that Colossians 1 is such a good Word:

Colossian 1:14 In whom we-are-having the redemption-back namely-the forgiveness of-the sins;

v15 **Who is (an) image-of-the God namely-the invisible,** first-born of-all creation,

v16 **Because in him [the] all things were created in the heavens and on the earth,** the (things) visible and the (things) invisible, whether thrones or lordships or rulers or authorities; [the] **all-things have-been-and-still-are-created through him and with-reference-to him;**

v17 **And he himself is before all (things) and in him [the] all-things have-stood-and-still-stand-together,**

v18 **And he himself is the head-of-the body, of-the assembly;** who is (a) beginning, first-born out-of the dead (ones), in-order-that in all-things he himself might-become holding-first-place,

v19 **Because (God)-thought-well all the fulness to-reside in him**

v20 **And through him to-reconcile-in-full [the] all-things with-reference-to him(self), having-made-peace through the blood of his cross,** through him whether the (things) on the earth or the (things) in the heavens.

v21 **And YOU being at-one-time having-been-and-still-alienated and enemies in-the intellect in the works namely-the evil,**

v22 **But at-this-instant he-reconciled-in-full in the body of his flesh through the death, to-stand YOU alongside holy and unblemished and unreprouable completely-in-sight of-him,**

v23 **If in fact YOU-are-continuing in-the trust having-been-and-still-founded and immovable and not being-moved-away from the hope of-the good-news which YOU-heard, namely-the (good-news) having-been-preached in all creation namely-the (creation) under the heaven, of-which I Paul became (a) minister.**

v24 **I now rejoice in the sufferings in-behalf-of YOU, and I-am-filling-up-in-turn the things-lacking of-the tribulations of-the Messiah in my flesh in-behalf-of his body, which is the assembly,**

Again, this is where the good part comes in.

Hebrews 10:1 For the law having (a) shadow of-the future good-(things), not itself the image of-the things, according-to (each) year by the same sacrifices which they-are-offering with-reference-to the perpetuity it-is never being-able to-make-perfect the (ones) coming-near;

v2 Since would-they not have-ceased being offered? because the (ones) serving, once having-been-cleansed-and-still-cleansed, (would) still be-having not-one conscience of-sins.

v3 But in them (a) remembrance of-sins according-to (each) year;

v4 For (it-is) impossible (for) blood of-bulls and he-goats to-be-removing sins.

Cont. Heb.10:5 On-this-account coming-in into the world he-is-saying: You-willed not sacrifice and offering, but you-yourself-rendered (a) body thoroughly-fit for-me;

In this, the purpose of this body (Jesus' body) is seen

Hebrews 10:10 "In which will we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus."

We are made and remain holy/sanctified in the Sacrifice of Messiah Jesus - by the will of God; we are not "sanctified by His Commandments". This is not to say a person could never be sanctified by His commandments; you can be if you do them all. The commandments are good, man is not (Rom.7:14). The only way we can ascend to the Throne/sanctuary of God is with a heart cleansed by the blood of the Lamb, Yeshua/Jesus, and God is in our heart. THEN (now) we can keep HIS commandments (Live by trust/faith & love our neighbor). Anything else is vanity and adultery. Praise Yah for His lovingkindness endures forever.

These things should present a word of caution to those that say they are under the law. Do you require a physical temple/hieron and/or sanctuary/naos to perform your laws?

Beware that you do not diminish the sacrifice/propitiation of Yeshua YHVH.

We are at this time already at ONE/echad with YHVH - in part; limited by the flesh but we worship God, who is a spirit, in the Holy Spirit, in spirit. This then, is spirituality. We HAVE spirituality NOW. As members of Messiah Yeshua's body, in spirit we are echad with YHVH Yeshua already. We are to seek to have the mind or opinion of Messiah. Bearing in this mind that in the future there is no temple in the New Jerusalem, and in putting on the "right" mind or having the correct opinion of Messiah, we dare not offer a sacrifice for sin now, as Messiah - of whom we are ONE with, did not sin, and his sacrifice took our sin away. There is no more even a remembrance of our former sin. Now, at this time, the remembrance of former sin would be considered adultery; a separate blood sacrifice would be idolatry.

1 Corinthians 3:16 "Are YOU not knowing absolutely that YOU are the sanctuary (ναός - naos) of the God, and the spirit of God is dwelling (οικεῖ - oikei) in YOU?"

When understanding that God is residing with us, that we are the home of God, that we are the sanctuary of God, and that we worship God in spirit, we can begin to understand that we are existing already in a state of completeness, a state of being in echad with YHVH, and that we are no longer under the Mosaic law. We are the law of YHVH. We are living Torah. That is, the Word indwells in our hearts. This requires faith, Habakkuk 2:4, and this is how we live - by faith/trust.

It may be understood that the law of the New Covenant is the Holy Spirit.

John 6:29 " The Jesus answered and said to-them, **This is the work of-the God**, in-order-that you-might-**trust** with-reference-to whom that (one) dispatched."

Our Trust is our work.

Understand this *also* as that the trust is from God....our trust is the manifestation of **God working** in us....and while trusting in Jesus is our work, **it is only from God's work of love to us first that we are permitted to trust...**

....and this is the Love of God - that He loved us first...To Him is ALL the Glory...

1 John 4:19 We ourselves-are-cherishing, because he himself first cherished us.

Again: The work of God is that He loved us first so that we might love and so it is only in HIS love to us that our trust is allowed. And yes, the context of the passage shows that this trust is **also** the work that we are to do..

Digression A explains the Love of God that permits us to keep His commandments.

There is no more even a remembrance of our past sins.

Hebrews 10:9 Then he-has-said-and-is-still-saying: Behold I-am-present to-do, the God, your will. **He-is-carrying-off the first in-order-that the second might-stand;**

v10 In which will (think "testament") **we-are having-been-made-holy-and-are-still-holy through the offering all-at-once of-the body of-the Messiah Jesus.**

It is important to note that while the commandments are good, We are sanctified by the blood of the Lamb, not by doing His commandments.

v11 And on-the-one-hand every priest has-stood-and-still-stands publicly-ministering according-to (each) day and often offering the same sacrifices, they-which are never being-able to-lift sins from-around (them);

v12 He, on-the-other-hand having-offered one sacrifice in-behalf-of sins with-reference-to the perpetuity (was) **seated in right (hand) of-the God,**

v13 Henceforth waiting-long till his enemies might-be-placed (a) footstool of his feet.

v14 For by-one offering he-has-made-perfect-and-still-makes-perfect with-reference-to the perpetuity **the (ones) being-made-holy.**

v15 But the Holy Spirit also is-witnessing to-us; for after to-have-said-before-and-still-saying;

v16 **This (is) the covenant which I-myself-shall-covenant with them after those days, Jehovah is saying: Giving my laws on their hearts, and on their intellects I-shall-inscribe them,**

v17 And of-their sins and their lawlessnesses I-shall by-no-means still be-mindful.

There is no remembrance of our sin. Thus a sacrifice in a 3rd temple to "remember" sin would be idolatry (?). *That's something to keep in mind...*

v18 But where-in-which forgiveness of-these, (there is) not-still (an) offering in-behalf-of sins.

v19 Having therefore brothers, boldness-of-speech with-reference-to the entering-in of-the holy-ones in the blood of-Jesus,

v20 Which (entering-in) he-dedicated for-us (a) way recently-slain and living, through the veil, this is his flesh,

v21 **And (having) (a) great priest upon the household of-the God,**

We should also cautiously and respectfully consider any future 3rd Temple associations. We can see that as of 70AD, some 247 of the Mosaic Commandments could not be kept as there was no Temple. To the Jew that is blinded these things, a 3rd Temple *may* (?) be necessary for them to see further the substance of the shadow. However, we should also see the potential for a man-made 3rd Temple to be a source of falling away from the Good News of Jesus for many.

We note the Holy city Jerusalem descending out of Heaven - this is the future Sanctuary we should we hopefully await:

Revelation 21:22 **"And I-saw not (a) sanctuary in it: for the Lord the God the Almighty is its sanctuary, and the lamb."**

Those that seek to be under the Mosaic/Sinai law and remember their sin, should consider whom **Yeshua** is.

Hebrews 6:4 For (it is) impossible (for) the (ones) once having-been-enlightened both having-tasted-of-the gratuity namely-the (one) in-(the)-heavenly and having-become sharers of-(the)-Holy Spirit,
v5 And having-tasted (the) fine saying of-God and-additionally powerful-deeds of (a) future age,
v6 And having-offended, to again be-renewing with-reference-to repentance, crucifying-again for-them-selves the Son of-the God and making-a-public-example.

Hebrews 10:21 And (having) (a) great priest upon the household of-the God,
v22 **Let-us-be-going-to (God) with (an) authentic heart** in certainty of-trust, (having) the hearts having-been-sprinkled-and-still-sprinkled from (an) evil conscience and (having) the body having-been-and-still-bathed with-clean water;
v23 Let-us-be-holding-fast the confession of-the hope unwavering, for the (one) having-himself promised (is) trustworthy,
v24 And let-us-be-taking-note-of one-another with-reference-to (an) irritation of-charity and of-fine works,
v25 Not abandoning the leading-together-completely of-ourselves, according-as custom with-certain-ones, BUT comforting, and by-this-much more for-as-long-as YOU-are-looking-to the day drawing-near.
v26 For of our sinning voluntarily after (we) took the thorough-knowledge of-the truth, no-more (a) sacrifice concerning sins is-being-left-behind,
v27 But certain fearful long-waiting-for of-judgement and zeal of-future fire to-be-eating the (ones) set-over-against.
v28 Some-one having-disregarded (a) law of-Moses, upon two or three witnesses is-dying-off separate-from pities;
v29 **To-how-much of-worse vengeance are-YOU-thinking will-he-be-thought worthy, the (one) having-trodden-down the Son of-the God and having-considered the blood of-the covenant, in which he-was-made-holy, common, and having-insulted-within the Spirit of-the favor?**

Does YOUR religion require a 3rd temple? Do you need future sacrifices to remove or remember your sin? Do you know **Yeshua** is Yahweh, or in other words, **do you know that Jesus is Jehovah, or that Jesus is LORD?**

There's a lot more that could be added, but this is enough to illustrate that **Jehovah/YHWH Jesus/Yeshua Christ/Messiah was and is remaining the same always.**

Jesus doesn't change, Jesus changes things:

Hebrews 13:8 **Jesus Messiah the same yesterday and today and with-reference-to the ages.**
v9 YOU-be not being-brought-away by-various and strange doctrines; for (it is) fine the heart to-be-being-made-firm by-favor, not by-foods, in which the (ones) walking-around were not profited.

v10 **We-are-having (an) altar out-of which the (ones) serving to-the tabernacle are not having authority to-eat.**

As we work these things out in the Word, in the end may we find love:

John 3:16 **For thus the God cherished the world so-that he-gave his son,** namely-the only-begotten, **in-order-that every-(one) the (one) trusting with-reference-to him might not perish, BUT he-might-be-having life eternal.**

v17 **For the God dispatched not his son into the world in-order-that he-might-be-judging the world, BUT in-order-that the world might-be-saved through him.**

(a) Passover Haggadah (for Christians)

Digression C The Holy Spirit is the Law/Torah/Instruction of the Messiah.

Romans 7:6 But at-this-instant we-were-rendered-inactive from the law, having-died-off in which we-were-being-held-fast, so-that we (are) to-be-being-a-slave in newness of-spirit and not in-oldness of-letter.

Hebrews 7:12 For (the arrangement) of-the priestly-office being-transferred out-of necessity (a) transfer is-coming-to-pass of-law. (The priesthood is transferred, and *in the same way* the law is transferred. New Covenant priesthood ~ New Covenant Law.)

Ephesians 2:15 "Having-rendered-inactive the law of-the commandments in decrees [δόγμασιν], in-order-that he-might-create the two in himself with-reference-to one new (quality) MAN making peace,"

**So then, the "active law" of Eph.2:15 is the Law of the New Covenant.*

2 Corinthians 3:17 But the Lord is the Spirit; but the-place-where the Spirit of-Jehovah (is), there (is) freedom.

Romans 8:2 "For the law of-the spirit of-the life in Messiah Jesus made me free from the law of the sin and of-the death."

The Holy Spirit should be your teacher, NOT man:

John 14:26 But the advocate, the Spirit namely-the Holy, which the Father will-send in my name, that (one) will-teach YOU all-(things), and he-will-put YOU in-mind all-(things) which I-said to-YOU.

1 Corinthians 2:10 But to-us the God uncovered through his spirit; for the Spirit is-searching all-things, even the depths of-the God.

11 For who of-MEN is-knowing-absolutely the-things of-the MAN unless the spirit of-the MAN namely-the (one) in him? Thus also no-one has-come-to-know-and-still-knows the-things of-the God if not the Spirit-of-the God.

v12 But we ourselves-took not the spirit of-the world BUT the Spirit namely-the (one) out-of the God, in-order-that we-might-be-knowing-absolutely the-things having-been-bestowed-a-favor to-us by the God;

v13 Which-things also we-are-speaking not in words taught of-human wisdom, BUT in (ones) taught of (the) Spirit, judging-together spiritual-things with-spiritual-things.

v14 But (a) MAN of-the-soul is not receiving the-things of-the Spirit of-the God; for to-him they-are stupidity, and he-is not being-able to-come-to-know (them), because they-are-being-examined spiritually.

v15 But the (one) spiritual on-the-one-hand is-examining all-things, on-the-other-hand he himself is-being-examined by no-one.

v16 For who came-to-know (the) mind of-Jehovah, who will-bring him to-agreement? But we ourselves-are-having (the) mind of-Messiah.

This is the now:

The Holy Spirit is the Law/Torah/Instruction of the Messiah.

The Law - the NEW law of Messiah (Jn.15:12) - is now written in our hearts - we are an epistle of Messiah.

2 Corinthians 3:2 "YOU yourselves-are our epistle, having-been-written-and-still-written in our hearts, coming-to-be-known and being-read by all MEN,
v3 (Ones)-being-manifested that You;-are (an) epistle of-Messiah ministered by us, having-been-written-and-still-written not with-black-ink BUT with (the) Spirit of-(the)-living God, not in flat-tablets of-stone BUT in flat-tablets (of) fleshy hearts.
v4 But we-are-having reliance such-as-this through the Messiah toward the God.
v5 Not that we-are adequate from ourselves to-figure anything as out-of ourselves, BUT our adequateness (is) out-of the God,
v6 Who also made us adequate ministers of-(a)-new-quality covenant, not of-letter BUT of-spirit; for the letter is-killing, but the spirit is-making-alive."

The Holy Spirit is the New Law of the New Covenant, which law/spirit is written in our hearts...

While the Spirit is the Law/Instruction/Torah/Guide of the New Covenant, there is also a written Law/Instruction/Torah of the New Covenant.

"God spoke to me..." If that is the case, then prove it before you share it. Each is given a measure of Trust (Rom.12:3), **AND ADDITIONALLY** Trust comes through hearing the saying of Messiah/God (Rom.10:17)...not all are in the same place. Yes, the Spirit guides us, but there's no easy believism here: God's voice is confirmed by scripture, and **we are commanded to study God's written word to show ourselves approved unto God and to verify that what we hear is true.**

2 Timothy 2:15 "You-be-diligent yourself to-stand-along-side approved-to-the God, (a) workman unashamed, cutting-straight the word-of-the truth."

16 "But you-be-standing-around-for-yourself-away-from the profane empty-chatters; for they-will-progress upon much-more of-impurity,"

1John 4:1 Beloved, believe not every spirit, but prove the spirits, whether they are of God; because many false prophets are gone out into the world.

God is a Spirit, and we worship Him in His Spirit (John 4:24) (He gets the credit for that too!) So if the veil is his flesh, and it is (Heb.10:19,20), and it is rent (Mat.27:51), then we enter spiritually the nao/sanctuary which is Yeshua – and this is spiritual. This "He in us and us in Him reflects our understanding of the unity of "echad" (perhaps Isa 57:15). Now our "physical" offerings are of thanksgiving (Ps141:2, Rev 8:4), and they are spiritually accepted sacrifices. So too the commandments regarding the sacrifices are now spiritual, just as the sacrifices are, just as we are. We rest (Heb4:1-3) from previous works (Hagar,Ro.7:1-4, Gal.4:21, 5:1) in Him...we are still doing HIS commandments, though by His will/love in us, and these commandments are as spiritual...(Jn 14:23 the Father and Son will abide in us as we abide in His love)

YHVH has written HIS LAW in our hearts, we are an epistle of Messiah Yeshua - NOW, at this time. Thank you Yeshua!

Our hearts are cleaned in the blood of the Lamb, Yeshua. (Heb.10:22)

HIS Commandments are written on our heart. *Today.*

This is HOW it is easy, not grievous, to keep HIS commandments.

This is the Shabbat Shalom of Yeshua, to know and enter in to His rest, i.e. Yeshua, who is our Sabbath peace. On any day of the week, we may truthfully proclaim "Shabbat Shalom"!

Hallelujah! There are more words on this Word/Devarim portion, but enough here to suffice to say, His grace is sufficient.

Additional Passover Study Resources:

Complex, some things arguable, but well worth the effort:

The Truth About Jesus If You Really Want To Know

<http://www.cotopaxi-colorado.com/BIBLE/MOUNT/The-Truth-about-Jesus.pdf>

There are some twenty hours of audio lessons available that complement this book by R.H. Mount.

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## **The Day Christ Died**.by R.H.Mount

<http://www.cotopaxi-colorado.com/BIBLE/MOUNT/THE-DAY-CHRIST-DIED.pdf>

This was an early teaching and as Ralph learned more he changed some things. In The Truth About Jesus If You Really Want To Know, Ralph moved the date of Yeshua's last Passover by a day or so. While that may sound likely to invalidate the title, if you read this you will see that the core teachings still stand.

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Ralph Mount's Bible Apologetics Series

http://www.cotopaxi-colorado.com/BIBLE/MOUNT/ralph_mount_bible_study_index.htm

Mount's Apologetics Series consists of 45 lessons with about 20 pages per booklet, available here in PDF files. There is also accompanying audio teaching, which are now available online.

While the audio adds much towards the understanding of the booklets, the booklets by themselves present much edifying teaching.

APOLOGETICS 1: PASSOVER IS THE LORD'S SUPPER

http://www.cotopaxi-colorado.com/BIBLE/MOUNT-APOLOGETICS/APOLOGETICS_1_PASSOVER_IS_THE_LORDS_SUPPER.htm

Passover IS the LORD'S supper. Passover is NOT the "Lord's Supper"

APOLOGETICS 2: FROM LUKE THE JEW, FOR JUDAS THE JUDGE

http://www.cotopaxi-colorado.com/BIBLE/MOUNT-APOLOGETICS/APOLOGETICS_2_LUKE_THE_JEW_JUDAS_THE_JUDGE.htm

Jesus chose Judas, and Jesus gave Judas a commandment, which Judas obeyed.

APOLOGETICS 7: HAGGADAH THE MIRACLE ISRAEL

<http://www.cotopaxi-colorado.com/BIBLE/MOUNT-APOLOGETICS/Apologetics 7.pdf>

APOLOGETICS 26: A HAGGADAH OF HOPE

<http://www.cotopaxi-colorado.com/BIBLE/MOUNT-APOLOGETICS/Apologetics 26.PDF>

APOLOGETICS 45: PASSOVER the 4--CUPS - A Haggadah

<http://www.cotopaxi-colorado.com/BIBLE/MOUNT-APOLOGETICS/APOLOGETICS 45.pdf>

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## **Ralph Mount's Bible Discourse Series**

[http://www.cotopaxi-colorado.com/BIBLE/MOUNT/ralph\\_mount\\_bible\\_study\\_index.htm](http://www.cotopaxi-colorado.com/BIBLE/MOUNT/ralph_mount_bible_study_index.htm)

Mount's Discourse Series consist of 8 lessons which go into a more detail in specific Bible study areas. The accompanying audio commentary for these Discourses is available upon request.

### **DISCOURSE 3: TWO PASSOVERS**

<http://www.cotopaxi-colorado.com/BIBLE/MOUNT-DISCOURSES/Discourse%203.pdf>

#### **Before and After the Cross**

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Other Bible Study Notes

<http://www.cotopaxi-colorado.com/Torah-Torah.htm>

Passover is all about **Jesus/Yeshua's** love!



tell
me
again
about
His
Love



A Simple Christian Tract

Mark 1:15 "The time is here, and the kingdom of God is at hand. *Repent*, and **believe** in the gospel."

1Cor 15:1-4 *The gospel* is that Jesus Christ died for our sins according to the Scriptures, that He was buried, and then He was resurrected on the third day.

Romans 4:25-5:2 He was delivered over to death for our sins and then was raised to life to put us right with God. *By faith in this, then, we have peace with God* through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand.

Romans 10:9-11 If you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised Him from the dead, you will be saved. *For with your heart you believe* and are put right with God, and it is with your mouth that you confess and are saved. As the Scripture says, "Anyone who trusts in Him will never be put to shame."

1 John 1:3-4 That which we have seen and heard we declare to you, that you also may have fellowship with us; and truly our fellowship is with the Father and with His Son Jesus Christ. We write these things to you that your joy may be full.
<http://www.acts17-11.com>

Scripture reference paraphrases by Dean Van-Druff

(a) Passover Haggadah (for Christians)

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<http://www.cotopaxi-colorado.com/Torah-Torah.htm>

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