Why Is This Night Different From Any Other Night?

The Vigil of Passover Night
During the meal, we recounted how Yahuah saw our affliction and took us out from Egypt with a mighty hand and an outstretched arm.
On the eve of the Israelite's deliverance from Egypt, those who followed the instructions of Yahuah, placed the blood of a lamb on their doorposts so that the wrath of Yahuah would "pass over" that household and spare the first born.

This was also a prophetic plan of Yahuah's. His son, as the door to Yahuah's plan, when his blood was shed, would also provide cover for those who pass through this door into judgement.
Joh 10:7 Then said to them again, Yahusha, Truthfully, Truthfully so be it, I declare to you, Because of this, I came to exist to be instituted and established as the swinging doorway of the sheep-by reference those considered ceremonially clean.

Joh 10:8 All that as many came and approached before me exist and are identical as thieves and a raiding band of plundering violent and ferocious robbers: but yet the sheep did not Shamar hear, listened to or pay attention to them.

Yahusha does not call himself a lamb- he calls himself the door for the sheep.

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**Joh 10:9**  
Hayah - came to exist to be instituted and established as the swinging door:  
On account of me, if any man enter in, he will be yahsha – freed, preserved, given victory and be helped and aided, made safe, shall go in and out, find out about, encounter and recognize, to acquire and find (what was lost) a pasture - to feed and tend, also teacher, Shepard or herdsman to associate with as a special friend.

**Joh 10:10**  
The thief comes only, for the end purpose to steal, and to kill, slaughtering as a sacrifice, and to exterminate, causing to perish and vanish:  
In order that they might hold on to, take possession of and be fastened to life, and that they might hold on to, take possession of and be fastened to it more abundantly.
Yahusha does not call himself a lamb- he calls himself the Good Shepard. He was not led to the slaughter, he willingly went.

**Joh 10:11** 

I\(^{G1473}\) came to exist to be instituted and established as \(^{G1510}\) the \(^{G3588}\) Towb- good, kind, uprightness, beautiful, cheerful, prosperous, excellent, and beneficial \(^{G2570(H2895-6)}\) shepherd: \(^{G4166(H7262)}\) a teacher, herdsman to associate with as a special friend. The \(^{G3588}\) Towb- good, kind, uprightness, beautiful, cheerful, prosperous, excellent, and beneficial \(^{G2570(H2895-6)}\) shepherd- a teacher, herdsman to associate with as a special friend \(^{G4166(H7262)}\) who lays down, ordains, and establishes \(^{G5087(H7760)}\) his \(^{G846}\) Nephesh life-that which breathes, the personality \(^{G5590 (H5315)}\) in defense of, instead of, and on account of \(^{G5228}\) the \(^{G3588}\) sheep. \(^{G4262}\)
Joh 10:12  But he that is hired to perform the job, and who is not the shepherd — a teacher, herdsman to associate with as a special friend, who the sheep are not own by, uniquely or specifically his own sees the wolf coming, and abandons and lets loose the sheep, and runs away: the wolf flaying them, tearing their skin, by force, plundering and scatters and separates the sheep.

Joh 10:13  The hired hand runs away because he exists only to perform the job, and does not care or have any concern for the sheep.

Joh 10:14  I am Towb — good, kind, uprightness, beautiful, cheerful, prosperous, excellent, and beneficial shepherd — a teacher, herdsman to associate with as a special friend, and Yada know, can distinguish, discriminate, have knowledge and be wise about mine and am Yada known, can be distinguished, they can discriminate, have knowledge and be wise by those of mine.
Yahusha does not call himself a lamb- he calls himself the Good Shepard. No man took his life, he laid it down of his own power. A lamb does not do that.

Joh 10:15  As the Father knows Yada, can distinguish, discriminate, have knowledge and be wise about me, even so I Yada know, can distinguish, discriminate, have knowledge and be wise about the Father: and I lay down, ordain, and establish my life Nephesh life-that which breathes, the personality for the sheep.

Joh 10:16  And other sheep I have, which are not of this fold-enclosure, courtyard: them also I must lead and carry, to bear, and they shall Shamar hear, listened to and pay attention to my voice; and they shall become one herd and one shepherd a teacher, herdsman to associate with as a special friend.
Yahusha does not call himself a lamb- he calls himself the Good Shepard. No man took his life, he laid it down of his own power. A lamb does not do that.

Joh 10:17 On Account of this does my Father love and delights in me, because I lay down, ordain, and establish my life (Nephesh) -that which breathes, the personality, in order that I accept, take and receive it back again. 

Joh 10:18 No man takes it from me, but I lay it down, ordain, and establish it voluntarily of myself alone. I have power and authority to lay it down, ordain, and establish it and I have power and authority to possess and receive it again. This Mitzwah – term and condition, appointed and ordained have I received and accepted from my Father.
The material *chametz* that we diligently remove from our homes in preparation for Passover parallels the spiritual *chametz* that we are equally diligent in removing from our souls and our psyches and egos, as we prepare for Passover. To fully receive freedom and to fully embrace freedom we need to clear ourselves of our own inflated self importance, of the crumbs that fill our lives and distract us from our purpose and our potential. We replace our *chametz* with *matza*, an unleavened, unassuming bread that doesn’t bedazzle or bedevil us with idle distractions, the bread of our fathers before they went down to Egypt, before they became bondsmen. When they were free.
Palestinians across East Jerusalem will hold mass protests on Friday in the wake of a court-approved Passover sacrifice ceremony held by religious Jews close to the Temple Mount on Monday 3-26-2018, the leader of the city’s Al-Aqsa Mosque announced.

**Passover Offering Reenactment At Foot Of Temple Mount Draws Ire Of Palestinian Authority:** The Jerusalem District Court gave the go-ahead for the Bible-mandated ritual of slaughtering the paschal lamb not on the Temple Mount, the holiest site for Jews, but just below it, in the Davidson complex.
The Night to be Much Observed reminds us that we have our part in our ultimate salvation. We must repent of sin and walk out of spiritual Egypt. This night pictures the beginning of that journey. We learn from this Feast that we cannot stay in Egypt. We are not to be part of this present evil world.

Is it possible that Yahuah, knowing this would be a painful night for Yahusha and his disciples also had this future event in mind for the vigil as it was only His son this time that was killed on Pesach 33 AD and mourned?
The Jewish morning begins with the “Modeh Ani” (“I thank”) prayer, which expresses the worshiper’s gratitude for another day of life.

Modeh anee lefanecha melech chai vekayam, she-he-chezarta bee nishmatee b’chemla, raba

Translation: “I thank Thee, living and eternal King, for Thou hast mercifully restored my soul within me; Great is Thy faithfulness.”

https://israelbiblecenter.com/rethinking-jesus-words-hebrew-original/?via=3943e0f
The presumption here is that the worshiper entrusted the spirit to the Almighty for safe-keeping the previous evening. Many observant Jews use the phrase, “Into your hands I commit my spirit” (Psalm 31:5) at the end of their evening prayers.

It is interesting that this ritual includes the same verse that Yahusha cried out while dying on the pole (Luke 23:46). It is highly likely that Yahusha, in his agony, was reciting this psalm from memory as he faced the greatest challenge of his incarnate life.

We read these fitting words in Psalm 31:1-5

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\text{In you, Yahuah, I have taken refuge;}
\text{let me never be put to shame;}
\text{deliver me in your righteousness.}
\]

\[
\text{Turn your ear to me,}
\text{come quickly to my rescue;}
\text{Be my rock of refuge,}
\text{a strong fortress to save me.}
\]

\[
\text{Since you are my rock and my fortress,}
\text{for the sake of your name lead and guide me.}
\text{Keep me free from the trap that is set for me,}
\text{for you are my refuge.}
\]

\[
\text{Into your hands I commit my spirit; (ךָ ְּ בְּיָד אַפְּקִיד רוּחִי,)
\text{deliver me, Yahuah, my faithful Eternal.}
\]
I would like to focus on the text which was quoted in the Eyewitness accounts (vs. 5). **How does this beautiful verse sound in Hebrew original?** Is it possible that something essential about it has been lost in translation?

The Hebrew word translated, “I commit,” is “אַפְקִיד” (pronounced afkid). This word has a meaning that is much closer to “I deposit” – which necessarily signifies a future “reclaiming” of the thing deposited. A vivid image might be that of checking in a coat at theater or restaurant, or even money into the bank, with the definite intention of getting it back. While the English word “commit” can also be used to describe giving something with the purpose of claiming it back at some point in the future, it might just as well mean the giving of something without stating any clear intentions for the future. In Hebrew, on the other hand, the **unequivocal meaning of this verse is the temporary submission of one’s spirit into the hands of Yahuah** – giving it into “His custody,” with the definite intention of receiving it back.
It makes perfect sense that *Yahusha would quote this particular psalm* while hanging on a Roman pole.

This shows that if we take the time to compare the original verse Yahusha was reciting from Hebrew, a simple, but *significant insight into the words of Yahusha on the pole will emerge*. The words Yahusha uttered were nothing less than a declaration of his great Israelite faith. He was confident that as he deposited his soul into the hands of his Heavenly Father, he will surely get it back at his resurrection. What happened three days later proved that Yahusha did not hope in vain.
So, Why Is This Night Different From Any Other Night?

The Vigil of Passover Night

Without remembering these events we would be lost.