

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.



3/21/2018

Matzah (unleavened bread) and the Four Questions asked during the Passover Seder: "Why is this night different than any other night?"

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.

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



Joh 10:7 Then^{G3767} said^{G2036} Yahusha^{G2424}to them^{G846} again,^{G3825} Truthfully,^{G281(H539)} Truthfully so be it,^{G281 (H539)} I declare^{G3004 (H4131)} to you,^{G5213} Because of this, ^(G3754) I^{G1473} came to exist to be instituted and established as ^{G1510} the^{G3588} swinging doorway^{G2374} of the^{G3588} sheep-by reference those considered ceremonially clean.^{G4263}

Joh 10:8 All^{G3956} that as many ^{G3745} came and approached^{G2064} before^{G4253} me^{G1700} exist and are identical as ^{G1526} thieves^{G2812} and^{G2532} a raiding band of plundering violent and ferocious robbers :^{G3027} but yet ^{G235} the^{G3588} sheep^{G4263} did not^{G3756} Shamar hear, listened to or pay attention to ^{G191} them.^{G846}

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



Joh 10:9 I^{G1473} Hayah-came to exist to be instituted and established as G1510 (H1961) the^{G3588} swinging door:^{G2374} On account of G1223 me,^{G1700} if^{G1437} any man^{G5100} enter in,^{G1525} he will be yahsha – freed, preserved, given victory and be helped and aided, made safe,^{G4982(H3467)} and^{G2532} shall go in^{G1525} and^{G2532} out,^{G1831} and^{G2532} find out about, encounter and recognize , to acquire and find (what was lost) a^{G2147 (H4672)} pasture- to feed and tend, also teacher, Shepard or herdsman to associate with as a special friend.^{G3542(H4827 *H7262)}

Joh 10:10 The^{G3588} thief^{G2812} comes^{G2064} only,^{G3756} for the end purpose^{G1508} to^{G2443} steal,^{G2813} and^{G2532} to kill, slaughtering as a sacrifice ,^{G2380} and^{G2532} to exterminate, causing to perish and vanish:^{G622} I^{G1473} come^{G2064} in order that^{G2443} they might hold on to, take possession of and be fastened to^{G2192(H270)} life,^{G2222} and^{G2532} that they might hold on to, take possession of and be fastened to^{G2192(H270)} it more abundantly.^{G4053}

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} Hayah-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.^{G4263}

Yahusha does not call himself a lamb- he calls himself the Good Shepard. He knows his family and his family knows him.



Joh 10:12 But^{G1161} he that is hired to perform the job,^{G3411} and^{G2532} who is not^{G3756} the^(G5607) shepherd⁻ a teacher, herdsman to associate with as a special friend,^{G4166(H7262)} , who^{G3739} the^{G3588} sheep^{G4263} are^{G1526} not own by,^{G3756} uniquely or specifically his own^{G2398} sees^{G2334} the^{G3588} wolf^{G3074} coming,^{G2064} and^{G2532} abandons and lets loose^{G863} the^{G3588} sheep,^{G4263} and^{G2532} runs away:^{G5343} and^{G2532} the^{G3588} wolf^{G3074} flaying them, tearing their skin, by force, plundering^{G726} them,^{G846} and^{G2532} scatters and separates^{G4650} the^{G3588} sheep.^{G4263}

Joh 10:13 (G1161) The^{G3588} hired hand^{G3411} runs away^{G5343} because^{G3754} he^{G2076} exists only to perform the job,^{G3411} and^{G2532} does not^{G3756} care or have any concern^{G3199} for^{G4012} the^{G3588} sheep.^{G4263}

Joh 10:14 I^{G1473} am^{G1510} 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)} , and^{G2532} Yada know, can distinguish, discriminate, have knowledge and be wise about^{G1097 (H3045)} mine^{G1699} and^{G2532} am Yada known, can be distinguished, they can discriminate, have knowledge and be wise by those^{G1097 (H3045)} G1097 of^{G5259} mine.^{G1699}

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^{G2531} the^{G3588} Father^{G3962} knows Yada, can distinguish, discriminate, have knowledge and be wise about ^{G1097} me, ^{G3165} even so I Yada know, can distinguish, discriminate, have knowledge and be wise about ^{G2504 G1097} the^{G3588} Father:^{G3962} and^{G2532} I lay down, ordain, and establish ^{G5087(H7760)} my^{G3450} life Nephesh life-that which breathes, the personality ^{G5590 (H5315)} for^{G5228} the^{G3588} sheep.^{G4263}

Joh 10:16 And^{G2532} other^{G243} sheep^{G4263} I have, ^{G2192} which^{G3739} are^{G2076} not^{G3756} of^{G1537} this^{G5026} fold-enclosure, courtyard:^{G833} them also^{G2548} I^{G3165} must^{G1163} lead and carry, to bear,^{G71} and^{G2532} they shall Shamar hear, listened to and pay attention to ^{G191} my^{G3450} voice;^{G5456} and^{G2532} they shall become^{G1096} one^{G3391} herd^{G4167} and one^{G1520} shepherd a teacher, herdsman to associate with as a special friend.^{G4166(H7262)}.

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^{G1223 G5124} does my Father^{G3962} love and delights in^{G25} me,^{G3165} because^{G3754} I^{G1473} lay down, ordain, and establish^{G5087(H7760)} my^{G3450} life Nephesh -that which breathes, the personality^{G5590 (H5315)},^{G5590} in order that^{G2443} I accept, take and receive^{G2983} it^{G846} back again.^{G3825}

Joh 10:18 No man^{G3762} takes^{G142} it^{G846} from^{G575} me,^{G1700} but^{G235} I^{G1473} lay it down, ordain, and establish^{G5087(H7760)} it^{G846} voluntarily of^{G575} myself alone.^{G1683} I have^{G2192} power and authority^{G1849} to lay it down, ordain, and establish it^{G5087 G846} and^{G2532} I have^{G2192} power and authority^{G1849} to possess and receive^{G2983} it^{G846} again.^{G3825} This^{G5026} Mitzwah – term and condition, appointed and ordained^{G1785} have I received and accepted^{G2983} from^{G3844} my^{G3450} Father.^{G3962}

<http://www.cogwriter.com/news/religious-news/temple-institute-on-passover-plus-protests-and-deaths-in-gaza-a-message-to-trump/>



Photo of Temple Institute by Bob Thiel

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.

The Temple Institute also sent out the following today:



Photo from Temple Institute of Monday's Lamb Sacrifice Ceremony



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 Vigil after Pesach



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?

Rethinking Yahusha' Words From The Hebrew Original

Posted by

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The Jewish morning begins with the “*Modeh Ani*” (“I thank”) prayer, which expresses the worshiper’s gratitude for another day of life.

מָדֵה אֲבִי לְפָנֶיךָ מֶלֶךְ חַי וְקִים, שְׁחַזְרָת בֵּן נִשְׁמָתִי בְּחַמְלָה. רַבָּה אַמְנוֹנָתךְ

)*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

*In you, Yahuah, I have taken refuge;
let me never be put to shame;
deliver me in your righteousness.*

*Turn your ear to me,
come quickly to my rescue;
Be my rock of refuge,
a strong fortress to save me.*

*Since you are my rock and my fortress,
for the sake of your name lead and guide me.
Keep me free from the trap that is set for me,
for you are my refuge.*

**בְּ יָדֶךָ אֶפְקַד רוחִי ((
into your hands I commit my spirit;))
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 “*”תִּפְקַדְתָּךְ*” (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.

