

Passover - What is ACTUALLY Commanded? What is Tradition?

TRANSCRIPT

Finding the Ancient Path

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Chapter 1: Introduction to Passover

Amen. Thank you, David. And welcome all. Here we are doing a lesson on Passover. Why? Because it's coming up. It's coming up on April 3rd. So, we'll talk about that briefly here in our discussion. What's actually commanded? There is a lot of um tradition involved in Passover. I wanted to have a discussion about what is actually commanded because for those of us who have come out of the Christian system, we understand the danger of human tradition. We've been uh educated as it were uh by the father from his word about the dangers of tradition. And I know that there's quite a few people who want to observe Passover, but without the tradition. So I thought, okay, let's let's look at what's actually commanded regarding this festival and see what's what. One announcement I did I did want to make on behalf of Laura Lee, if many of you guys know, she is the author of uh several many blogs on our new website.

She's got stuff going up there weekly um Torah portions that are focused kind of on uh what the stuff that she is personally um personally writing about. Um so take a look at that if you haven't seen the website finding the ancient path.org. It's it's changing all the time. We're adding new fun stuff to it. Hopefully it's going to be something really special by the time we're done. and it's already something really special. But I want to make sure you take a look at that. Okay, let's get into Passover. What is actually commanded? For roughly 15

Chapter 2: Scriptural origins and context

centuries, the people of Israel faithfully observed the Passover as commanded, rehearsing each detail year after year. They selected the lamb, kept it, killed it, applied its blood, all according to the word given through Moses. Yet in doing so, they were participating in something far greater than they could fully perceive. Ritual was clear. The obedience was real, but the ultimate meaning remained concealed. What they practiced in shadow, Yeshua would later reveal in substance, becoming the very lamb those generations had been commemorating while never understanding. What had been commanded by Yahweh as a perpetual memorial was not simply neglected over time. It was deliberately set aside by the early Christian church.

Though Israel had preserved the Passover according to the word given, much of Christianity later dismissed these appointed times on the basis that they belonged to the Old Testament or they were for

the Jews as if the commandments of Yahw could be divided and discarded at will. Uh, and as a side note, that's one of the most stark reminders of the power of um human tradition in is in that in the Christian world and not just the Christian world, a lot of other religions as well, they they have treated commands that have come out of the father's own mouth as something that could be taken or left. That's that's scary to me.

In doing so, they did not merely replace one observance with another, but exchanged what was instituted by Yahw for practices never commanded in scripture. Passover, which pointed directly to Yeshua, was abandoned, and in its place came traditions like Easter, complete with symbols like the rabbit and the eggs that have no foundation in the biblical text. 4 minutes This shift represents not a continuation of the faith once delivered but a departure from the very commands that defined it. A departure from the ancient path. So I thought let's start let's begin by exploring what the Bible says about Easter. Do you think that would be a good place to start? Glenn number two. Let's go.

Okay. What does the Bible say about Easter? Nothing. not a zero zilt. Absolutely, positively, emphatically, nothing. So my question to you, and this is just for you, if you're a Bible believing Christian and you're here for the first time, maybe, why do you celebrate it? Why do you celebrate what is supposedly a spiritual holiday that has no foundation in scripture? And so I wanted to talk about that. Luke 22:79. Why am I reading this verse? Well, this verse is what um the Christian church has fashioned their quote unquote communion service over. And obviously Easter is a celebration of the resurrection.

Many churches have seen the problem with calling this holiday Easter and so they renamed it to resurrection day or the day of resurrection. And it all starts here in this verse with the beginning of Yeshua's passion week. And when you look at Luke 22 7-19, then came the day of unleaven bread when the Passover must be killed. Does that statement sound weird to you? It might because unleaven bread comes after Passover, but there's a couple of things that's we need to understand to get in the the Hebrew mind because the day of unleavened bread comes the on the very next day after Passover. It's celebrated as one holiday.

And so then came the day of unleavened bread when the Passover must be killed. When is the Passover killed? We're going to learn. It's killed at twilight. And when does unleaven bread begin? It begins at twilight. So that's why if you read that version, it sounds a little disheveled. That's how we should understand it. Then came the day of unleaven bread when the Passover must be killed. And he sent Peter and John saying, "Go and prepare the Passover for us that we may eat." So they said to him, "Where do you want us to go to do this? How shall we prepare?" And he said to them, "Behold, when you've entered the city, a man will meet you carrying a picture of water. Follow him into the house which he enters. Then you shall say to the master of the house, the teacher says to you, 'Where is the guest room that I may eat Passover with my disciples?'" and he will show you a large furnished upper room.

There make ready." So they went and found it just as he had said to them, and they prepared the Passover. And the hour had come, he sat down, 12 apostles with him. And he said to them, "With fervent desire, I've desired to eat this Passover with you before I suffer. For I say to you, I will no longer eat of it until it's fulfilled in the kingdom of God." Then he took the cup and gave thanks and

said, "Take this and divide it among yourself. For I will say to you, I will not drink of the fruit of the vine until the kingdom of God comes.

And he took bread, gave thanks, and broke it, and gave it to them, saying, "This is my body which is given to you. Do this in remembrance of me." Okay, this is something that I wrote about in my book when I was trying to figure out what's what. Many of you know, my book is basically my journey uh of the things that I learned and discovered as I was understanding these things for the first time myself. And one of the things I I wanted to try to figure out was this verse because for years we all turn to it in discussions about the communion service. And it was uh amazing to me to look at this verse and go, "Okay, wait a minute. The word communion isn't found here anywhere.

What do we see appearing over and over and over again five times?" The word Passover. Yeshua was observing this holiday, this Passover that ultimately meant his death. And it's an amazing thought to me when I look at this and I go, "Okay, Yeshua is saying, I've longed to have this time with you. I've looked forward to celebrating this holiday with you. It would be his last Passover. It would be the Passover in which he was the Passover lamb that was going to be slain. So no, Yeshua didn't come and create this thing called communion.

He observed, he celebrated. He was the Passover lamb. And he says, "Do this in remembrance of me." Do what? Well, look at the blue words. Do this in remembrance of me. Now, was he shifting the focus of the Passover from Egypt to him? No. And we're going to talk about how that all unwraps here during the course of the lesson, but I thought it would be handy to start there. What's actually not commanded?

Chapter 3: Distinguishing traditions

Well, surprisingly, the seder ceremony is not commanded. Let's look at this. the traditional. And by the way, Glenn, number two, you've been celebrating this holiday for 53 years, right? That's the right number. Yes. So, anytime you want to jump in there and add something that I I may have missed, by all means. The traditional Passover seder as practiced today is not a continuation of the original biblical command, but the structured response to historical disruption. In the Torah, Passover is inseparably tied to the temple. the sacrifice of the lamb and its consumption in a single night according to the commands given in Exodus and Deuteronomy. Without these central elements, the observance itself could not be carried out in its original form. The destruction of the temple in 70 AD made the original Passover impossible to observe as commanded.

There was no temple. That means there's no sacrifice and obviously no lamb. That's the disruption, the historical disruption that I mentioned in the paragraph above. This disruption forced a complete restructuring of the observance. Rabbinic leadership developed what they called a homebased ceremony to preserve the memorial of the Exodus without the sacrifice. what is known today as the traditional Passover seder developed within rabbinic Judaism later supplemented with mystical interpretations from the Cabala which were further emphasized in kabbalistic tradition. Let's talk about some of these and I'm just going to go through these very quickly. I'll have all of these up here for you to take a snapshot of and look into yourself. But the structured order of this the meal the seder its origin rabbinic Judaism from the Mishna pesachim pesukim in the four cups of wine the Mishna reclining while eating is the second temple period Greco Roman custom the formal hagada that's the

scripted narration that many people have used also over ancient Judaism The four questions format, they go on and on and on from the seder plate, the

carouset, the roasted shankbone, the egg on the seder plate, Elijah's cup, the cabalistic intentions of the cabanote coming from the Zohar. All of this stuff is human tradition, not taught in scripture. How should we understand this? Glenn, number two, just I want to get your two your two cents. As I mentioned in the 13 minutes opening thoughts, a lot of people are very sensitive to anything that is tradition not found in scripture. Would you say in your opinion and then David I'd like to hear from you as well that embracing these traditions is a good thing is a bad thing is it violates scripture.

I I think it takes away from somebody's ability to understand what Passover is all about. I think it's a big diversion. Well, I mean you look at your list there. Uh none of those things really have anything to do with the New Testament um Passover and uh you know what what Christ instituted and what it really pictures it takes away from uh the symbolism. Okay. Makes it confusing. Okay. David, as someone who's who's been celebrating the seder for very long time, not uh yeah, Passover and the Sedar close to as long as Glenn basically I mean the way I see it and the way we've kind of celebrated it obviously celebrating early in my life as you know grew up as a Jew in a Jewish family and and uh this is how we practice it. This is how people in Israel and Jews around the world will will celebrate this appointed time. Later on as uh as I became, you know, a follower of the way, what I would do is we would still celebrate this, but we would layer on on top of it

the meaning uh and the fulfillment of this through the life of Jesus and Jesus being Passover lamb, right? So then we would kind of and I think that what what I think the way I see it is that we are celebrating this appointed time and we're we're celebrating it in three dimensions. Is that kind of how I discuss it, right? We talk about the past and right what was the type if you will of what happened actually in the Exodus itself and then we also celebrate the antitype in the fulfillment of of that Passover through Jesus right and then we also I kind of put the dimension of how it applies to us today right and how Jesus through his sacrifice has uh freed us from the bondage of sin right So tying all those things together I think gives the overall meaning and the perspective of you know what happened during the time of the Israelites the the antitype if you will the foretelling of Jesus's sacrifice the actual sacrifice itself and Jesus's life and then as I said how it applies to us today so that's kind of how I kind of how we perceive it granted a lot of this

here is is tradition right we don't see it as necessarily quote unquote sin if you don't celebrate it exactly this way. We are incorporating the key tenants of the seder as I'm sure you will talk about later about the fact that we are telling about the story of the Exodus. We are eating the unleavened bread and the uh um you know the mahul the the bitter herbs right we are drinking wine we are celebrating this in remembrance of Jesus right that that's how kind of so those tenants and we're adding some traditions here okay so again thanks guys both of you for your thoughts and input as it pertains to traditions as a whole you and I will never 100% escape human tradition ition.

It's just not going to happen. Uh in in the perfect world, when Yeshua comes back and we're in the millennium, we'll we'll be free of, you know, human tradition, but we're never going to be completely free of it. The question is, does the the the tradition in question actually violate scripture? If a tradition does not directly violate scripture, is it a bad thing? Uh, an example would be the United States celebrating the July 4th. Is does that violate scripture? Well, no, it doesn't. Not that I can tell. So, is it

sin? No. In the case of the seder, you look at this list and you go, "Okay, how many of these things actually violate scripture?" Well, I can identify just by looking at them one thing that contradicts scripture.

Can you identify it, gland number two? The last one. The Well, the cabal. Yeah, of course. I hadn't thought about that one, but yes, the the last one for sure, but that wasn't the one I was thinking of. I was thinking of reclining while eating. What does the scripture actually say about eating this meal? It's supposed to be eaten in haste. Staff in your hand. Staff in your hand. You sash your sash on. You're, you know, you're ready to go. And yet this tradition goes, "Oh, no, no, no. Recline while eating." So that's that that might be something.

We're just talking here. By the way, I'm not uh telling you what to do, what not to do. Uh I just want you to understand that with this holiday comes lots of tradition. You have to determine which of these things you believe are innocent and which ones that you believe aren't and and make the changes. And we're at the end of this, we're going to give you a picture of what a um traditionless uh Passover might look like in 2026 where there is no temple. We can't make a sacrifice obviously because of Yeshua ultimately and there's obviously no lamb. So, let's look into this. Let's jump into this. I'm afraid that some of this talk that we're doing is going to slow us down. Um the opening part of this lesson is going to be some things that are actually commanded and that we cannot do laws that are say muted temporarily, if you will, because of the fact that Yeshua is our Passover lamb and he fulfilled a lot of these things.

As you know, Passover requires the sacrifice of an animal. Where is that sacrifice done? On an altar? Where is that altar located? in the temple. So the these are things that are actually commanded but we can't do them. Okay. In

Chapter 4: The commandment of the lamb

this the Passover narrative, the lamb was selected on the 10th day of the first month to be sacrificed on the 14th of Abib. Okay. So 4 days it was supposed to be kept. Exodus 12. speak to all the congregation of Israel, saying, "On the 10th of this month, every man shall take for himself a lamb according to the house of his father, a lamb for his household." In verse six, you shall keep it until the 14th day of the same month. What's the purpose of the four days? Well, when you think about putting yourself in that situation, you are a family, you have children, perhaps Passover's coming up on the 10th of the month.

You take for yourself a lamb into the house of your family and for four days this thing pretty much becomes a pet. The children are loving it, petting it. You're inspecting it for those four days, right? That's the purpose of the four days. You are looking to make sure that this lamb is indeed a a spotless lamb without blemish because it's going to be ultimately sacrificed on the 14th day of the seventh of the same month. Exodus 12, your lamb shall be without blemish. A male of the first year. What does that mean? A male of the first year.

That means this particular lamb is in the prime of its life. You may take it from the sheep or from the goats. Now you shall keep it until the 14th day of the same month. So four days of inspection. Well, I've shared this many times both in my book and in many lessons, but I'm going to share it again here because it was so incredibly profound for me. As many of you know, it was the study of the festivals

that opened my eyes to the ways of the Lord. namely the spring festivals. This one beginning with Passover.

When I saw for the very first time how Yeshua fulfilled the requirements of the Passover in his passion week, things that I had read in my Bible for 30 years, never truly understanding the meaning of what at first glance appeared to be just an average verse. So, how did Yeshua, if you're new here, how did Yeshua fulfill these requirements? Well, again, you look at a verse that seemingly means nothing. It doesn't come right out and say, "Here's how Yeshua fulfilled this." It didn't say that. You have to study. You have to research. You have to come up with these things by diligence and prayer.

John 12:1 it says, "Then 6 days before the Passover, Yeshua came to Bethany where Lazarus was who'd been dead whom he had raised from the dead." We all know that story. Okay. 6 days before Passover, if Passover is on the 14th, 6 days before the Passover would have been the 8th going into the 9th. What do I mean by that? Hopefully you understand that in scripture a new day begins at twilight at sundown. So you would have the eighth going into the 9th would be six days before the Passover. Well, a few verses later it says the next day a great multitude that had come to the feast when they heard that Yeshua was coming to Jerusalem took branches of palm trees and went out to meet him. And they cried out, "Hosana, blessed is he who comes in the name of the Lord, the King of Israel." This is the halal prayer from the from the book of Psalms.

The next day, well, what is the next day? 24 minutes The next day would have been the 9th going into the 10th, which is four days before the Passover. And what's happening here during this time? Yeshua is being identified by the people who knows who he is, who know who he is, and they're crying out the halal prayer which is reserved for nobody else other than the Messiah, Messiah. So here in this same period, Yeshua is being selected. Well, what happens next, right? He gets chosen four days for what? To be inspected. Is that what we see in scripture? Well, turns out it is. The command in Exodus

Chapter 5: Yeshua's fulfillment

12:5 says, "Your lamb should be or shall be without blemish, a male of the first year." That requirement that the lamb be without blemish established a standard of complete innocence and perfection, ensuring that what was offered was wholly acceptable before Yahw. It wasn't arbitrary. It was essential because the lamb stood in place of the firstborn. Any defect would invalidate the sacrifice. A spotless lamb signified a life without fault. setting the pattern for the one who would ultimately fulfill it being Yeshua. He had to be equally inspected. And that's what we see in every single one of the gospels.

Matthew 26, chief priests, elders, and the council sought sought false testimony against Yeshua to put him to death, but found none. Even though many false witnesses came forward, they found none. He was without blemish. Mark 14. Chief priests and all the councils sought testimony against Yeshua to put him to death, but found none. Many bore false witnesses against him, but their testimonies did not agree. Spotless, without blemish. Luke 23. So Pilate said to the chief priests in the crowd, I find no blemish, no fault in this man. And John 19, Pilate then went out and said to the behold, I am bringing him out to you that you may know that I find no fault in him.

All of these happened in the same 4-day period as instructed in Exodus. And again, that just blew my mind in realizing that the pattern that we see in Exodus was being unfolded before our eyes in the

Gospels for us to know and understand. But we never did. We never put two and two together in the Christian world at least. And we have to not ignore this scene. Remember, Passover is the 14th, unleavened bread is the 15th. They are often celebrated as one holiday. And there is a command in Exodus 12 that says, "For seven days, no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel." Why? Think of the typology.

What does leaven represent? sin. And if you are a person that has got leaven in your house, you're full of sin. You don't belong in the congregation of Israel. Whether he's a stranger or a native of the land, you shall eat nothing leavened in all your dwellings, and you shall eat unleavened bread. Yeshua likewise had to remove the leaven from his house. And I can't tell you how many times I've explained this verse away in my western Christian understanding so many times in the course of a study or a sermon back when I was a pastor.

I said this was Yeshua just, you know, revealing his human side. You know, we know that according to Galatians 5, we shouldn't be throwing fits of rage. And yet here it appears that Yeshua is throwing a fit of rage. No, this was Yeshua cleaning the leaven out of his house. John 2. And by the way, just for fun, there are some theologians that this scene happened more than once. Here we see it early in John's gospel and we see it late in the synoptic gospels. Is that two different events? Maybe. Either way, the Passover of the Jews was at hand. And Yeshua went up to Jerusalem and he found in the temple those sold selling oxen and sheep and doves and the money changers doing business. They made a whip of cords. He drove them out of the temple. He was getting rid of the leaven within his house.

And you know the story, take these things away. Zeal for his house had consumed him. So again, something commanded in Exodus regarding this holiday and Yeshua showing us in no uncertain terms how he fulfilled it.

Chapter 6: Roasting and consumption

Okay, here we go. What actually is commanded in the Passover? Let's start here. The lamb is to be roasted with fire. It must not be eaten raw or boiled with water. Exodus 12. And they shall eat the flesh on that night roasted in fire with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw or nor boiled at all with water but roasted in fire. Its head with its legs and its entrails. All of it. You shall let none of it remain until morning. And what remains of it until morning, you shall burn it with fire. What do we see here?

Among all the sacrifices commanded in scripture, the Passover lamb is unique in this respect. What respect? It is roasted in fire whole. All of it. its head, its legs, its entrails. There was no butchery where they're removing things before they sacrificed the animal. It was roasted in totality. What does this do? What does this teach us? It preserves the integrity of the entire animal. Roasting keeps the lamb intact, aligning with the command that none of its bones be broken. If you don't roast the animal wholly intact, then you are breaking bones. You're breaking rib cages, all kinds of weird stuff. And yet the command in Ezekiel 12:46 says that none of its bones be broken.

boiling it or cutting it apart would violate that unity. Well, what do we see with Yeshua? Yeshua didn't have any bones broken even though they went to him to break his bones to break his legs and found

him already be to be dead. So even there Yeshua is fulfilling scripture. It maintains ritual purity and separation. Boiling in water would mix the sacrifice with another element. Roasting avoids the mixture, keeping the lamb distinct, set apart, and unblemished. Even in this practice, it distinguishes the preparation from ordinary cooking. The command explicitly forbids boiling, setting this meal part as sacred rather than common. Nothing is left in a state of decay.

any remainder must be burned with fire, showing that what belongs to the sacrifice is not to be profaned or left over. Not only is the animal to be roasted in whole, there cannot be anything left over. It needs to be totally consumed first by fire and then of of course by eating it. Nothing can be left. You're not putting this in your refrigerator overnight. It has to be totally consumed in that one day. It requires immediacy and readiness. Roasting is a direct and urgent method consisted with the command to eat in haste. So the act of roasting an entire animal by fire for this is giving us an image of totality absolute consumption.

by fire which the authors of the New Testament understood as it pertained to Yeshua. How how do we know that? Well, in scripture, fire is always a metaphor for judgment. And Yeshua received the fullness of Yah's judgment reserved for the rebellious. So when it talks about roasting this animal in totality, roasting it by fire, head, legs, and trails and then consuming in totality this animal, nothing left over. If you have leftovers, it is thrown into the fire and consumed. This is the image that we have for Yeshua who was consumed in totality. Television, Hollywood has done a a poor job for the most part of depicting what his final hours look like. I think the Passion of the Christ was probably came closest if you ever saw that.

But even that fell short of what actually happened. When you do your research on a cat of nine tails, the tool used to whip Yeshua or scored Yeshua, it wouldn't have just caused him to bleed. It would have left his flesh hanging in ribbons. He would have been unrecognizable by the time he got to the cross. His body would have been swelling up in so many grotesque ways that a normal bystander having seen this scene for the first time would not have known that that person is Yeshua, the guy I met yesterday. He was consumed. He he gave every ounce of strength and energy he had at the moment of his death. Even to summon the strength to utter his final words.

This is the image that Moses is trying to convey ultimately the father in this Passover lamb being roasted in fire.

Chapter 7: Unleavened bread and herbs

It says eat only unleavened bread and bitter herbs for the meal and then continue to eat that unleavened bread for seven days. Okay. So we understand what the bitter herbs uh may convey for ancient Israel. How should we understand it today while eating this in your estimation? 37 minutes Are we looking for the symbolism behind it? I don't want to invent any particular symbol as in No, it's not. No, I don't want you to invent it either. I just want to get your two cents. uh you know we are commanded to eat bitter herbs with the meal right that's something we can still do today absolutely yeah so so how should we understand it in light of Yeshua being the Passover lamb I think that we need to follow uh again the fact that Yeshua fulfilled it as being the Passover lamb I don't think that that uh gives us the permission or uh allows us to detract from what the original command was which

was to still eat, you know, lamb, uh, unleavened bread and and bitter herbs. Um, I don't know that I don't know the exact, uh, if

you will, um, anti-type or fulfillment of what the bitter herbs would mean in Yeshua's days or in today's day. You sound like you have something to say. 38 minutes Not not really. I mean, we're we're talking about the uh the the symbolism of Passover that Yeshua replaced the symbolism in Passover. And you know, we we don't have our belts on, we don't have our sandals on, we don't have our staff in our hand because the symbolism has been replaced. And uh you know Christ gave the new symbolism of course on the evening of the 14th but he also uh Paul said he gave it directly to him in 1 Corinthians 11. Okay.

And so you So are you saying then that bitter herbs would be part of that list of things that Yes. Okay. Explain. Well, we don't we don't kill a lamb. We don't roast a lamb. We don't do any part of this. Okay? Uh because uh and and I might have something later to explain, but Christ gave us new symbols being what I read in Luke. Is that what you're referring to? Yeah. His his broken body. Uhhuh. His um you know, his his blood. Okay. By his stripes were healed. Okay. both physically and spiritually. Okay. So, that's an interesting perspective. I I might differ slightly.

I might look at the commands regarding the Passover lamb in Exodus and elsewhere and ask myself, okay, what shouldn't I obey or what can't I obey? And we kind of went through that briefly with the sacrifice. There's no temple. There's no altar. There's no lamb. Uh, and of course there's Yeshua who fulfilled it all. So, what can't I obey? And then look at the the scripture and go, which of these can I obey? 40 minutes And this might be one of those things where I go, okay, I can obey that. What I mean, eating bitter herbs with the meal, I could do that. What What might that represent? Well, it he goes on to tell us in chapter 13, "Seven days you shall eat unleaven bread, and on the seventh day there shall be a feast of the Lord. Unleaven bread shall be eaten seven days." Uh, and no leaven shall be seen among you, or nor shall leaven be seen among you, and all your quarters shall tell your son in that day, saying the reason that we do this, this is done because of what the Lord did for me when I came up for Egypt. Okay. Well, what's happening?

what was done, this unleavened bread that we're supposed to be celebrating and eating for seven days. What was Yeshua was in the grave during this time, right? But before I go there, I want to go back to this whole bitter herb thing and say, okay, command, the command is to eat unleavened bread on the day and for seven days afterwards. I can do that. But the command is also to eat bitter herbs. What does what does the bitter herbs represent? Well, as David said, it's said in tradition that the bitter herbs represents their bitter past. It represents what they were saved from. That being Egypt.

What would they represent for me? Well, it would be a remembrance of that deliverance from Egypt, but also remembering the typology behind it. What does Egypt represent? Typologically speaking, it represents our life before Yeshua, our life before the way when we were controlled and pursuing all things sin. We would we would go back and look at that and go, "Yeah, these bitter herbs could represent what I was saved from as a tasty, if you want to call it that, little reminder of what I was taken from." when Yeshua rescued me. Is that doable? Would that be in violation of scripture? No. I think it's in line with scripture with what David shared a a moment ago. Now, as Glenn said, Yeshua fulfilled all this. And so, you you could look at it two ways. I'm not here to tell you either way is the

way you should do it. I'm just trying to kind of give you a, as Tim Snow likes to say, a 30,000 feet up look down at this to kind of help you arrive at certain things. So Yeshua, how did he fulfill

these things? John 6, he's the bread of life. He was he was born in Bethlehem. What is what does Bethlehem mean, David, in Hebrew? House of bread. Bethlehem. House of bread. Bethlehem. That's where he was from. That's where he was born. He is the bread of life. Your fathers ate the mana in the wilderness and are dead. This is the bread which comes down from heaven, that one may eat of it and not die. I am the living bread which came down from heaven. If anyone eats of this bread, he'll live forever. And the bread that I shall give is my flesh, which I shall give for the life of the world. So remember Passover, Passover lamb is sacrificed the very next day unleaven bread begins. In Yeshua's time, he was the Passover lamb the very next day unleaven bread begins.

Where is Yeshua at the very next day? He's in the grave during this festival. So the command in Exodus 13:8 where he says this is done because of what the Lord did for me when I came up from Egypt requires that each generation declaring not only the deliverance from Egypt as their own but applying that same pattern to Yeshua who during unleaven bread lay in the grave without corruption securing deliverance from sin. conquering death. So that the statement, "What Yhovah did for me is no longer only a remembrance of Egypt, but a present reality grounded in his victory."

That's what we're told. Tell your sons and your daughters that this is what the Lord did for me when I came up from Egypt. Likewise, the same can be said of Yeshua, who delivered me by taking my penalty to the grave. Again, as I came to understand these things, in light of all of the Old Testament commands, it began to connect the wires. And I began to understand my Bible in a completely different way. I began to understand the unity between the quote unquote testaments in ways that I never could before. And if you're new here this morning, I hope it's doing the same for you. Luke 22, we read this already. He took the bread, gave thanks, and broke it. Gave it to them, saying, "This is my body which is given for you. do this in remembrance of me. The question is, is Yeshua changing the focus? No, he's not.

Chapter 8: Memorial and covenant

I'm going to make that even clearer here in a moment as we continue. But what is actually commanded in this holiday is a memorial and recounting. Something that we just touched on a moment ago. This day shall be for you a memorial. You shall keep it as a feast to the Lord throughout your generations, as an everlasting ordinance. Again, I read that for the first time, I think, and I thought, well, this is supposed to always be happening. Why are we doing it in the church? Why are we not observing this these holidays? After all, they're all about Yeshua. Why are we not doing them? And that's a great question for you. It's a great question that you can ask your pastor if you're listening to this.

Again, verses 26- 27. It shall be when your children say to you, "What do you mean by this service?" That you shall say, "It is the Passover sacrifice of Yhovah who passed over the houses of the children of Israel in Egypt when he 47 minutes struck the Egyptians and delivered our households." So, it's a memorial. It's remembering these things. That's what is actually commanded regarding Passover. What else is actually commanded? That we maintain the co covenant participation. Exodus 12:48.

When a stranger dwells with you and wants to keep the Passover of the Lord, this is going to be controversial by the way.

Let all his males be circumcised, and let them come near and keep it, and he shall be as a native of the land, for no uncircumcised person shall eat it. Uhoh. Well, I don't want to ask you yet, Glenn. I don't want to I don't want to ask you yet, but maybe maybe we can talk about this. Maybe we can ask David, see what he thinks. Uh, no uncircumcised person shall eat it. How does one determine this at the door on the day of Passover? Uh, excuse me, brother. Are you are you circumcised? Uh, nope. Sorry. Thanks for coming. You know what's what's the deal?

David, do you want to go first? Glenn's just dying to say something over here. Well, you know, um I think that basically what's it's saying here is that uh I think since circumcision was the symbol of the covenant, basically what they're saying is that a person that is not bound by the covenant should not be eating the Passover, right? Um that's kind of what how I'm I'm reading it. Obviously, you know, among the Israelites, there was no question of whether they were circumcised or not, as they all were, right? And with respect to anybody else who was not uh circumcised, but they had accepted the covenant as it is, for example, in Isaiah, is it 56 or 58? I always get confused between those where he says that if they accept the covenant and they honor the Sabbath then you know they basically are considered part of of Israel. So um those people through their life and their actions have demonstrated that they have accepted uh the covenant and therefore are part of Israel and can participate in this celebration.

Okay. L number two. Well, I mean this this was was addressed with the circumcision u uh challenges in the New Testament. Mhm. And it became clear that uh you know circumcision was a sign of the old covenant but spiritual Israel is not under the old covenant and u physical circumcision has been replaced by circumcision of the heart. H uh okay, let's look at this. Where did I leave off here? Okay, Romans 2. Let's let's understand how do we understand this? Are you checking people at the door to see if they're circumcised or not before they you allow them to uh celebrate the Passover with you?

Paul says circumcision is indeed profitable if you keep the law. Do we keep the law? Yes, we keep the law. But if you are a lawbreaker or if you are a breaker of the law, your circumcision has become uncircumcision. Okay, stop. So there he's making a point that circumcision, physical circumcision has a connection to lawkeeping. Can you see that? Well, you can. Therefore, if an uncircumcised man keeps the right righteous requirements of the law, will not his physical uncircumcision be counted as circumcision? How would it be counted as circumcision if he's physically uncircumcised in his heart?

And will not the physically uncircumcised, if he fulfills the law, judge you who even with your written code and circumcision, he's talking to the Jews here, are a transgressor of the law. So that's interesting. The person who's not physically circumcised when he is obedient to the ways stands in judgment over those who are physically circumcised and don't keep the ways. For he is not a Jew who is one outwardly, nor is circumcision that which is outward in the flesh, but he is a Jew or a believer is a better way of using that word. Who is one inwardly?

That is circumcision of the heart in the spirit not in the letter whose praise is not from men but from God. What circumcision of the heart looks like. Because that's what Paul said in Romans 2. He's trying to help us understand the connection in the typology between physical circumcision and spiritual circumcision of the heart. So the question then becomes what circumcision of the heart? What does it

look like? If we're going to answer that question from the beginning, if you're asking people at the door whether or not they're circumcised, we have to be able to answer that. And Deuteronomy 10 gives us the answer.

Now, Israel, what does Yehovah your God require of you? Stop. Everything that follows is going to be what the Father requires of Israel. Are you and I Israel? Yes. If we're following Yeshua, we're part of Israel. Fear Yehovah your God. to walk in all of his ways, to love him, to serve Yehovah your God, with all of your heart, with all of your soul, to keep the commandments of Yehovah, and his statutes, which I commanded you today for your good. Indeed, heaven and the highest heavens belong to Yehovah, your God, also the earth, with all that is in it. Yehovah delighted only in your fathers to love them and he chose their descendants after them, you above all peoples as it is to this day. Therefore, stop.

What is the therefore? Therefore, Glenn number two, to bring to a point everything he said above, right? What did he say above? Love the father, serve the father, obey the father's commands, all those things. Therefore, circumcise the foreskin of your heart and be stiff necked no longer. How should we understand this? The opposite of having an circumcised heart is to be stiff necked. Stiff necked means what? Not being obedient. rebellious, non-persuive, stubborn. Exactly. All the above. So what circumcision of the heart looks like is that person who is doing what Deuteronomy 10 is telling us to do.

Fearing our God, walking in his ways, loving him, obeying him. The command to circumcise the heart is a covenant requirement. And in the context of Passover, it defines who truly participates in the deliverance. Who's going to be delivered at the end of the day? The people who have the testimony of Yeshua and the commandments of the father. Revelation 14. That's a description of these people as only those whose hearts are aligned in obedience can rightly identify with the lamb and declare that what Yehovah did for me. Is this making sense, Glenn? Number two, am I trying am I driving this home too hard? Okay.

Chapter 9: Modern Passover observance

What does Passover actually look like in 2026? We're coming into finishing our lesson here. In light of everything that we've looked at, in light of looking at the seder, in light of looking at the things that are actually commanded, what would a 2026 Passover look like from somebody who is say outside the land uh in 2026? Well, it still starts the 14th of a be at twilight as the sun begins to set. And this is just me, guys. I put these things down here as just kind of a suggestion, but the household gathers. The home is already free of leaven. We've already freed it from the leaven. There is a sense of quiet anticipation, not rushed, but intentional.

The simple s table is set with unleavened bread, bitter herbs, a shared meal. What is that meal? What is what should that meal be? You have any thoughts on that, Glenn? or two on what the content of the meal should be. 57 minutes Should it be lamb? If you can afford lamb, have lamb. If it's roast beef, have we did it with with brisket one year, right? Doesn't have to be a lamb. No attempt is made to recreate what requires the altar. What is present is what can be faithfully kept. The opening head of the household begins by reading maybe a verse from Exodus 12 about the deliverance.

Brief pause is allowed to allow people to consider what was read perhaps respond to it. Purpose is stated plainly that this night is about deliverance for us. And during that time we might recount the

deliverance reading portions of Exodus 12. reading portions of of Luke 22. Uh as as Exodus 13:8 says, talk about these things. Remember what these things are for. The telling is personal. It's not distant history. It's identification. Not just with the ancient people of Israel, but we along with them being delivered. He brought us out. He delivered us. Make the connection. What else?

The meal begins. The unleavened bread is broken and shared. Bitter herbs are eaten with it. Even if prepared together, the taste is not avoided. It's part of the remembrance. Exodus 12:8, with unleavened bread with bitter herbs, they shall eat it. in this conversation or in the table maybe talking about the bitterness of our bondage. Recalling what Yeshua saved us from, what he took us out of. What else? Remembering of Yeshua. Focus turns fulfillment without replacing the command. Again, Luke 22. Remembering that new covenant, the bread and cup are taken with the understanding, not as a new invention, but as a revealed meaning of the Passover. 1 Corinthians 5, for indeed Christ, our Passover, was sacrificed for us. There's a posture of readiness. Attention is drawn to the original command. Although you don't have to put a belt on your waist or sandals on your feet or staff in your hand, you have to understand what the father was trying to do here. It's acknowledged. Don't reenact it as a ritual. Just understand that deliverance requires readiness. Redemption is not passive.

Some closing reflections. Perhaps the evening closes with without spectacle. There's gratitude and recognition that Yahweh delivered Israel from Egypt as the type type that points to Yeshua delivering the world through his blood through his sacrifice. Household remains in an unleavened state in the days that follow continuing in what is written. I just put these things down here. The tone and governing approach. Nothing is added that is not written. Nothing commanded is dismissed. What cannot be performed is not imitated and what remains is observed with understanding. So a brief discussion on what is actually commanded, what is not. Had a little fun with it. Um had some ideas thrown at you as to what you might do.

Again, this is not Ed Doss saying this is what you got to do. I just wanted to make it kind of a light-hearted discussion because it's supposed to be a special time. Glenn, you wanted to share something. I'm gonna face him this time. Yeah. I'll um what what I want to add to this and some of you guys may disagree with me on this and and that is perfectly okay. I've I've been doing this a long time and and after I didn't do it right at first and it took me decades to add a little bit of information here, a little bit of information there.

But uh just to share one important thing. Um you know Christ gave he gave new symbols for the Passover and he did that at the beginning of the 14th. Now at the beginning of the 14th is not when they killed the lamb. The lamb was killed at the temple between the two evenings which was uh around 3:00 between noon and 6:00. So the lamb was actually killed at the same time that that Christ was killed.

Chapter 10: Q&A and concluding thoughts

But Christ gave us these symbols of this is my body broken for you. Mhm. Now, the reason that's important is the the if you think about it, the lamb that they took 10 days before um or or 4 days before on the 10th, how did they slaughter that lamb? They did not torture that lamb before the lamb was killed. And if you look at what was Christ's sacrifice, yes, he died for us, but the dying for us was

kind of the easy part because it put an end to the torture. Now, when did the torture begin? Well, the torture began when he was taken into custody.

And he, you know, he was tortured all night long. And and it's that torture. It's it's where he says, "This is my body broken for you." And it, you know, he was in shreds, unrecognizable. It says, "By his stripes, by by his stripes, we're healed." Well, you know, that is super important because we claim that promise for physical healings, but we also claim it for spiritual healings. But I would recommend everybody before Passover go to uh 1 Corinthians 11 where Paul receives uh you know talks about the new symbols they were keeping Passover wrong and so he was straighten them out straightening them out on on how to do it.

So in the Old Testament when the Passover lamb was killed at about 3:00 and you know originally it was it was killed domestically in the time of Ezra it was moved to temple sacrifice but you know the then they would take the sacrificed lamb at 3:00 and they would take it home and they would begin to roast it. Well, roasting a whole lamb is not something that's done in 20 minutes. It takes a long time to do it. So the meal that they were um that they were consuming at the beginning of the 15th, Bible refers to it at one point as the night to be much remembered. It was that meal. They were eating the Passover lamb with their staff in their hand, their sandals on their feet, the belt on. Why were they doing that? It's because they were going to be leaving the next morning. That's when the Exodus actually began.

So the symbolism in the Old Testament is is wonderful and and it you know it pictured perfectly what was going to happen. But then Christ gave us new symbols that expanded that sacrifice and that we can apply it to spiritual and physical healing. I just want to add that. Well, amen, brother. We are always grateful for the things that you add. Okay, let's see. We got some hands up. I knew Samuel would want to share something, but Sam, uh, Jeff is first, it looks like. So, jump in there, Brother Miller, and let's hear what you got to say.

Um, I have an observation, but then I have questions for those of you who've been doing this for years and and know the Hebrew language. Uh the first observation is I think when we talk about Jesus keeping the Passover, we gloss over two words every time when we're reading the passage. He took bread. He broke it and gave thanks. But what did he say? Thanks. Okay, now we're going to eat. No, there's something to the message that we don't get because we weren't sitting there and we don't realize how they said thanks every time. Now I'll make a poor attempt at Elohim.

Blessed are you Lord our God who is king of the universe. You gave us fruit of the vine. Sorry if I butchered the language, but I'm saying that to say we gloss over that and we don't think about the fact we are created to keep the commandments. That's not checking off boxes. To keep it is to secure it in its place of prominence, for us to build a hedge around it, to keep it secure, to keep it meaningful, to keep it meaning something. And I think that's why everybody's here because they're trying to keep it. the the rich ruler said he had kept all the commands since his youth. Well, when he started out, I'm sure he lied, he cheated, he sold. He's saying that he had prominent place. He's kept them. And Jesus didn't question that. He knew he is correct. He was trying to do what was correct. But my questions uh to y'all, first one is, 1 hour, 7 minutes does the lamb have to be skinned before it's roasted or is it just roasted fur and all where the fur has to burn off before everything starts happening?

And the second, I guess I would ask David, um, because he grew up in it, has the the biblical Hebrew language changed so much that we can't know what the meaning is using, I'm going to say modern Hebrew when we go back into the scriptures and I'll let you answer that and I'll close off. The meaning, I'm sorry, the meaning specifically to what? Yes, there are differences between modern Hebrew and the Moore and and you know second temple Hebrew and even before that um contrary to what sometime people say that it is so different that people that understand modern Hebrew cannot don't cannot understand the ancient Hebrew that's that's completely incorrect it is is uh there's is very close um there may not the meanings are usually not that drastically different. Um there may be just an additional meaning beyond what uh you know what is understood or or known in in modern Hebrew. So I guess to your what was the specific question you said is is the modern Hebrew so different that we really don't know how what the command means or I wasn't really clear on the question.

Not so much the command is is the wordage. You know, a word like ore can mean light or it can mean skin. And it you have to go contextually to find out what it is. But is it the same in modern Hebrew or do we have to go back and get with the original letters and and learn? Yeah, this particular case in this particular case that you get specifically of it's actually spelled differently in Hebrew. In English, it's the same o and in Hebrew one is with the al if one is with the right. And they're they're different.

They're completely different. Uh, and that that's that's also in in modern Hebrew as well. It's also in English words like present and present. Yeah. Yeah. Words have multiple meanings, right? Depending on how they're used in the context. So, I haven't heard anything specifically any discussion regarding the skinning of of the lamb. uh if this case if you're using the word and you're interpreting that as uh the skin in this particular case I don't recall if it it talks about but as I said the light and skin are spelled differently in Hebrew and I I would say in response to your question brother is the scripture does not say skin the animal to my knowledge it does give us the impression that the entire animal is supposed to be roasted.

Um, just by reading, you know, its entrails and all that kind of stuff, it gives this idea that the whole thing is supposed to be um roasted in fire. So, but your your other your other thoughts and your points about the prayer, spot on. Thank you, brother, for that. I've often thought about that prayer that Yeshua made at that time. He is basically thanking the father for that bread that he represents that he ultimately is knowing he's going to be dead, you know, in the grave and and go through what what was coming in the following hours.

So 17 powerful. What's that, Glenn? John 17. His prayer for unity. Yeah, that's his big long prayer. Yes. Okay. Thank you guys. Samuel, you're up. Shabbat shalom. I want to thank you for um for this lesson, brother Ed. Um and what's wonderful about it is that we have all this congregation of the assembly now here who are really interested in honoring the Shabbat and observing it. um to give reverence to to the father and to the son and and I agree with with um Elder Glenn to a certain extent. I differ on some things. I'm I'm not certain if what Messiah introduced was something new because in my mind new and substitution would mean changing Torah and we know that he didn't do that. And here's something that that I'm looking into more deeply. But when you draw from the text receptus, which is what um the New Testament that we read is mostly drawn from in terms of ancient ancient Greek, the last supper that was held by Messiah, the word for bread isn't unleavened bread. The word is just bread. Now whether that was intentional meaning

that there was a distinction because the word for unleavened bread is a lot different from the word from bread which would mean that it's leavened. So it could be an issue with the translation in terms of the scribes that carried over what was probably given in Hebrew first or it could be something else that suggest that there was something more that was happening outside of what is supposed to go come with pak. So that's something that's interesting, but I want to deal with something a little more narrow and that's with respect to the commandment on circumcision because within Torah um the strangers who are within the gates are allowed to participate in Pak if they desire to if they circumcise.

So it's it's not something that I think should be dealt with lightly. And if you think about our experience in Christendom when we would have communion, the one thing that would always be asked is were you baptized? That was the barrier to communion as is, I believe, the the barrier to Pak is are you circumcised? That's not a barrier into Israel, but it's just a barrier to Pak because of how solemn and serious it is. You know, when we talk about circumcision of the heart, and I think I brought this up before, but I'll bring it up again. Abraham walked with circumcision of the heart before he circumcised physically. He was already in obedience to the father before it was sealed with physical circumcision.

And for the most part, when the apostles gave out their determination based on what the ruach informed them to do and agreed with, it wasn't that circumcision wasn't supposed to be provided to those who were brought into the body of Messiah. But knowing how serious and solemn that is, it's okay. learn Moses, learn the the Torah that came through Moshe, and then at a certain point, you would make it a point to go ahead and obey circumcision as a sign of the covenant because that too is a Torah command. And I would liken it to this. You know, when you're in a relationship and as you're getting to know a person, you're not proposing outright. What you're doing is you're spending time to get to know each other.

And if you notice that there's something wrong with a potential partner, whether that person is a philanderer and they're doing different things or they show themselves untrustworthy or unfaithful, you're not going to present to them the seal for that relationship. Now, some of you still may use a tradition of, you know, giving a ring or what have you. But in terms of consummating a relationship and making it official, once someone has shown that they are faithful and you say this is the one, you make it official and you do that in a way that should be unmistakable.

1 hour, 15 minutes That's what circumcision is. So just my practice and again I'm not anyone's rabbi and I can't tell you how to observe it, but we're told not to be a stumbling block to our brothers. So I will ask if you're circumcised. Now, I'm not doing a circumcision check, but I want to ask if you're circumcised before I allow you to partake in the pock within my household because I want to be cautious and make certain that I'm lining things up with the word. And you can be a good brother and you can be a righteous brother. But if you haven't taken that serious commitment of circumcision and you're able to, to me, that becomes problematic in terms of allowing you to participate in that just the same way as we wouldn't let people participate in communion if they weren't baptized.

Um, there are additional elements I think with respect to the memorial that Messiah instituted in terms of the bread and and the wine. I'm not going to go into that right now, but I think that's something separate and not something that replaces what we do in terms of memorial. But I just

wanted to share those thoughts and I thank you for allowing me to share. Shabbat shalom. Amen.

Brother, man, Samuel Hardline, appreciate your thoughts on that. I'm not sure I'm 100% in agreement with that position. You could be right. Uh I I have um I have been asked several times to do a full teaching on circumcision. And if I'm honest, I I have uh uh put that on hold for some time uh because of these kinds of issues and questions that arise. But it looks like we're probably going to have to do it and um and take a hard hard look at at circumcision. Um okay. Phillip, you're up next.

This Phillip, I don't know if there's more than one. Am I the one you're calling on? Yeah. Yes, sir. You're the one. Okay. Uh, a few things that I've I've done. I don't know what's right. Uh, I'm doing my best. The very first time we tried to officially do Passover, we had unleavened bread and we had wine. And I got some hissup and because Messiah says that the wine is his blood. And so I took some of the the wine with the hissup and I put it on my lentils. I put it on the my doorpost because he said that was his blood. So I've been all over the map on this thing. I do want to mention though that if there is going to be a second exodus, and I think Revelation and prophets tell us there's going to be one, then there's probably going to be a second type of Passover uh event. And so, for that reason, uh we always eat standing up with shoes on our feet. Uh because I think I think the book tells us that at some point we're going to have to move. I mean, even Messiah says, "Pray that your flight

isn't in the winter on the Sabbath." So I think uh at least in my mind the the proper way to eat that meal is is definitely standing up, shoes on your feet, ready to go. Um so uh we do eat lamb, but I have doubts about whether I should or not to be perfectly honest because I think there was the very first Passover there was a set of rules. I think that was the only time that blood was spread on lentils. I think after that it was celebrated differently in the wilderness and then it was celebrated differently when they came into the land. So thankfully we have a merciful father who will hopefully guide us. But those are my thoughts today. Thanks for letting me share.

Amen. Uh all righty. Let's see a question for me or a question for Phillip. Oh for me. Okay. Thank you for that Phillip. Appreciate your see this is the this is the reason why we have this whole class guys. We get to hear from all likes of brothers and sisters who are looking at these things from different perspectives and uh for any one of us to say oh no you're doing it completely wrong uh is is not good and uh I you know we we have to be open to some of these things. If we hear something from say a Tim or a Luke or a Samuel or Ed, as always, you test everything against scripture and you come to that conclusion based on faith. Any decision made outside of faith is sin. So with that, we'll give the floor to brother Snow.

Okay. Um I am trying to so I'm going to make a statement but the statement I'm making is to ask a question and that is for me trying to get a correct biblical interpretation of of you know what to do uh practically how to celebrate Passover. So I see that clearly in scripture that in the Torah we've got lamb, we've got bitter herbs, we've got unleavened bread, and we got memorial, you know, remembering a remembrance. And then we do seem to have uh somewhat of a, you know, Yeshua's instructions about um you know, the cup, the bread, and and remembrance. So, we got the the remembrance is is consistent.

Um, so I'm I'm looking into scripture. So, my my question my question is is did did Yeshua actually reinterpret the meal around himself? Um, i.e., you know, Paul says in 1 Corinthians 5:7, he's the lamb. So, and Ed said, you know, we can do lamb and you know, or which is great. Uh, but it doesn't appear

to be a command. It appears that that's fulfilled at least. So, this is a question I'm having. 1 hour, 21 minutes Secondly, is is the other portion of the the meal. We we we know about the unleavened bread. So, Paul talks about that as well. So, that that seems to be consistent with old and new testament.

And but but the third you know question is is um you know practically speaking you know the bitter herbs which is which is actually commanded um did did Yeshua reinterpret the meal around his body fulfilling the Passover and so I'm this is in context of me being by myself trying to trying to actually do this. So thank you for any feedback would be great. Thank you. Okay. Well, which part do you think he's Glenn says? I think he's right. Which part do you think he's right on? I I think that Christ changed the symbols. Okay. So, Glenn says that Christ changed the symbols. I do not agree with that. Why do I not agree with that?

You haven't read First Corinthians 11. Because I haven't read First Corinthians 11. Okay. Glenn, what part? because I'm I was reading and he just talks about the bread and the wine, but I'm I'm probably missing something. Yeah, he he kind of gives the outline of the Passover uh ceremony. Guides them for for doing it wrong. Allow me to make uh an attempt to explain what I think Glenn is saying. But first, let me preface that by saying this again. And this is just me, one guy at DOSS. In my Bible study, I always have anchors to keep me on the path.

What are what is one of the biggest anchors of my life? I change, right? Amen. Right. And Yeshua does not change. If if someone comes along and says, "Oh, yeah. 1 hour, 23 minutes Yeshua changed this." Well, that's a red flag for me right there. First and foremost, that Yeshua changed something. So, because of that red flag, I go, "Okay, so let's look at this in Luke 22. What what happened?" Well, as Glenn correctly stated a moment ago, this whole uh breaking of bread and and drinking of the wine thing happened postmeal. Okay? It was it was after the meal.

What was he doing in that moment? I believe that what Yeshua was doing in that moment was not reinterpreting, as the word you chose to use, Tim. I believe what he was telling them is what has been the case from the beginning. He was that broken bread. He was that unleavened bread that they have been breaking for 1500 years. So, is that a reinterpretation? No. That's the antitype instructing those of the type of the reality of the antitype. He's connecting the dots. He's opening their minds to see what the bread is, what the wine is. These things, these elements that have been part of the meal for 1500 for 1500 years. the lamb. He He is these things.

He is the fulfillment of these things, not changing it, helping them to understand it in light of that present moment. Does that make sense, Tim? Does that answer your question? Um, yeah, it does. I'm just trying to wash that through 1 Corinthians 11, you know, 25 and 26 and really really meditate on what you're saying, which says what? Read it to us. Well, Paul is quoting the uh Luke 22. Um, and he's he's reiterating what Christ said, "For I received from the Lord." Verse 23, um, that which I also delivered to you, that the Lord Jesus on the same night in which he was betrayed took bread. So, he's repeating that. And when he had given thanks, he broke it and said, "Take the take and eat. This is my body which is broken for you. Do this in remembrance of me." In the same manner, he also took the cup after supper, saying, "This cup is the new covenant my blood. Do this as often as you drink as often as you drink it in remembrance of me. For as often as you eat this bread

and drink this cup, you proclaim the Lord's death until he comes. And then it talks about examining yourself in verse 27, probably about the leaven. Um, but maybe I should read that. Therefore, whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of his cup. And then it talks about um being unworthy. So I just wanted to turn it back to you and get your feedback.

Yeah. Okay. So yeah, I I wanted to interject here. Glenn and I are both kind of bouncing off each other here. Um unworthy manner. That is the issue that Paul was talking about in 1 Corinthians 11. It was the an un they they were they were observing this in an unworthy manner. And as I think Glenn said a moment ago, they were just having a big feast. They were just having a big party. This is just a big gathering, a big food buffet. and missing the point of what that blood, what that bread and wine represent, what that blood, wine, and lamb represented, that sacrifice that that Paul was pointing them back to, reminding them of what these things that they're just eating and drinking in glee actually represent. Did I say that right, Glenn?

Yeah, sort of. So, how would you how would you say it differently? Well, well, you added uh the blood, the wine, and the lamb, but the lamb is your addition. It's not it's not in the Bible. It's the right. Right. The bread and the wine is is it those are the the Passover symbols, he said. And it's right because he's the lamb. He's fulfilled it. And it's right that you know, Jehovah does not change. Christ never changes. you're spot on with that. However, u he moves things from physical to spiritual and that's the whole thing to say that uh he didn't change about circumcision.

Well, yeah, I did. And so, you know, you you can read about that. You can read about the controversy. Uh and and Paul said that if you you know if you're a grown-up male and you go get yourself circumcised, you're missing the whole point because physical circum physical circumcision means nothing. Well, it meant a whole lot before. But now it means nothing. Well, did God change? No, he elevated. No, he didn't change. And in that man, now it's proven that we have to do a lesson on circumcision. In what Glenn just said, I am in alignment more with Samuel on this in that the reason they were going to get circumcised was what was the issue in in the reason that they were seeking to be circumcised. Paul was saying it means nothing. But as Samuel I think correctly stated and again my opinion once you have that circumcised heart once you are inclined to turn your eyes to the ways of the Lord means that you should also obey that command of of circumcision not for the reasons they wanted you to in the New Testament.

See again we're going off the be talking about Passover. We're going to reserve the talk about circumcision for a later time so we don't get too far off. Can I just say something real quick? Um, yes. Um, so just in summary, if I if I may, is it true biblically speaking to obs for one to observe Passover um is to remember what Christ did for us as the Passover lamb, taking the unleavened bread, taking the cup, and doing memorial and doing an examination of oneself. And yes, you can celebrate, you know, his his atonement, you know, the blood that represents atonement. Is that a bib a core biblical minimum Passover celebration? Um i.e. he you know is that is that a minimum?

Everything else could be added. I I I realize the bitter herbs and the lamb you know that's just the question I had. Uh yes I would agree that that that is required. Do you do you forget the original intent of Passover? That being Egypt being sla saved from uh Israel being saved from Egypt? No, you don't

forget that. You don't set that aside. That was the type that pointed us to what Yeshua did for us in the future, in their future. So, you you you look at them both. You acknowledge them both. Glenn wanted to say something to you, Tim.

Yeah. I I just wanted to add one thing, Tim. Um, you know, in 1 Corinthians 11, Paul says, "This is what Christ uh showed me on the night he was betrayed." And so, the symbols that they were taken of the blood and the wine, that is not to be confused with consuming a lamb that they did the 24 hours later. you know that the lamb that was killed at 3:00 and then roasted that was uh eaten on the evening of the 15th, the beginning of the 15th, not to be confused with the symbols that Christ gave and that Paul reinforced nailing it down to the night he was betrayed. Well, he was he was betrayed before he was crucified, not after. So, you got to get you got to get the timing right here. They don't compete. If you're going to eat the Passover lamb, the Old Testament Passover lamb, which I don't think there's anything wrong, but that is not even done at the same time that Christ was meeting with the disciples at the beginning of the 14th before he was sacrificed.

Did you catch all that, Tim? Okay. I I did. It it is a little confusing if I'm being honest with you as a newbie. Timing is confusing on this matter because of our western understanding of the day beginning at midnight and ending at midnight. That's that's the challenge when you shift your brain to understanding the biblical day and how all these things happen when they happen. Uh it's a it can be a challenge and quite honestly we're not going to be able to cover it now because we're already running long. I wanted to give um Luke a chance to share. Luke, if you could share briefly and then Samuel, you can close us out if you can do it briefly. Yeah. And Shabbat shalom. Oh, wow.

Another fantastic teaching. And I got to say that totally got past me. um Exodus I mean um when you said that uh Yeshua the the rampage that he went on in the temple was cleaning the leavenan out of his house that completely got past me until you brought that up and you talk about blowing my mind out of the back of my skull. Um there are the Passover is so full of uh rich tradition in the Hebrew faith like um the matzah bag. Okay, they have a threepart matzah bag that they use and this started I think in like the 13400s and then they have the afikomen which is the matzah that's hidden and the three-part matzah bag obviously represents the father, son, and the holy spirit. And the afikomen obviously represents Yeshua being hidden away for three days and then the children go and find the afan and they get a a reward for finding it etc. I don't know if anybody's familiar with any of this.

Um there's there's so much I wanted to say but I'll keep it really short. Um, thank you Ed. Thank you so much for this. Thank you so much for this teaching. I have I have tons of I'd love to cover, but I'll I'll reach out to you personally on these. So, yeah, the one thing I would say in response to you is that these traditions I I believe the ones that you mentioned have their origin in the cabal. And when you say that they obviously represent the father, son, and the holy spirit. No, they don't. Um in in in you know, traditional Jewish understanding, there is no father, son, and holy spirit in that sense. And so it wouldn't have it wouldn't have meant that.

Uh but yes, reach out to me and we'll we'll walk you through some of those things. But to us, that's what it means. And I believe that that's what the father was trying to teach his children just long past, you know, after Yeshua was gone. I think he was still reaching out to them, giving them traditions that they could follow where they could maybe recognize, you know, this is what this means. This is what I mean, you can't make this stuff up. It just I don't know. It it just it just blows my mind. the the relation

to the traditions to what we believe now as believers in the way the traditions that developed over time completely correlate with what we believe and unbeknownst to them. I know I know that's not what they were doing but they came up with these traditions unbeknownst to them which have a clear representation to what we believe.

That's what I was saying. Well, there is some truth to that and and we can clarify that in a in a follow-up discussion or lesson. Luke, as always, um let's have Samuel close it out for us. I'll be real brief, brother Ed. I I think we we have to be careful when we're talking about moving from physical to the spiritual is if the physical is no longer in place. So yes, what we see in the physical acted out within the Old Testament is a shadow picture. Even what happened to Messiah is not the full fulfillment of everything, but also a foreshadowing of what we're going to see prior to his return. So there's a continuum that's happening and patterns that are playing out with respect to this. Because if you take the the t that you know we're moving from the physical to the spiritual and you dismiss the physical aspect of it which is the training for us in preparation not to 1 hour, 37 minutes justify us but to sanctify us in preparation for the translation into the glorious bodies preparing us to be the

bride. You can fall into some real bad places that way. And I'll just end with this with as far as pak there was another thing that that Messiah did. He engaged in the washing of the feet, right? That's not within Torah. The washing of the feet with respect to, you know, and drinking um wine, that's not a part of of what happens during pak. What you see there, and this is just me. I'm not giving doctrine. This is what I see. What I see with respect to what we call the last supper is Messiah preparing his disciples for their full apostilhip. So the washing of the feet in terms of preparation for their royal priesthood and acting on his behalf as his slickum in order to bring the good news to all of the nations. That's number one. And if you'll notice with respect to the bread and the wine, Messiah did not partake of that. Why? Because he's not going to partake until his return when he consummates the relationship. So we're accepting his offer as the bride when we do these things and when we wash each other's feet we're operating within humility and service to each other. So

these are things that are separate from the pak meal and are done for a particular purpose and reason for the assembly and those who operate within ministry and in being uh messengers of the good news. Thank you for allowing me to share ahead. Amen. And and for those of you wondering, pesak, you hear Samuel mentioning that. That's Passover in Hebrew. But guys, we're long. We we've gone long. We have to cut it off. Thank you so much for joining us in this discussion. It's been wonderful hearing everybody's perspective, even if it's wrong. Like Glenn, I'm just kidding. I'm just kidding. I love Glenn with all my heart. And we're going to figure this stuff out. But I am so grateful for all of you. I hope you've had a wonderful Shabbat. Have a wonderful weekend. If you're the if you're coming for the first time and your head's blown, that come back. It's it's going to come back down to earth. Sometimes we get into these deep waters and it's good, but sometimes it can really interpret or or it can really make you insecure. It can confuse you even. Don't let yourself be confused. Come back. Join us. Have a

fantastic week, guys. We'll see you next time. Shalom. Shalom. Shalom. Shabbat shalom. Shabbat shalom. Shabbat shalom. Love you. We love you, Daria.