

The Feast of Passover (Day 2 of 10)

Biblical Prophecy Fulfilled Timeline of Events

Overview & Prayer

The Passover Overview The King is Coming

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“When your days are over and you go to be with your fathers, I will raise up your offspring to succeed you, one of your own sons, and I will establish his kingdom. He is the one who will build a house for me, and I will establish his throne forever. I will be his father, and he will be my son. I will never take my love away from him, as I took it away from your predecessor. I will set him over my house and my kingdom forever; his throne will be established forever.”

1 Chronicles 17:11-14

On the second day:

Friday Daytime (Abib/Nisan 9th) – 6th day of the week

- James heals blind Bartameaus on His way out of Jericho.
- Jesus walks approximately 20 miles from Jericho to Bethany.¹
- Jesus arrives at the home of Lazarus, Mary and Martha in Bethany before sundown.²

Friday Nighttime (Abib/Nisan 10th) – 7th day of the week - Sabbath

- The weekly Sabbath (Rest) begins.
- Mary anoints Jesus’ feet with perfume.³
- Jesus spends the night at Lazarus’s house.

Reflection Reading second day:

“Let no one therefore judge you in eating or in drinking, or in respect of a festival or a new moon or Sabbaths which are a shadow of what is to come but the Body of the Messiah.”

Colossians 2:16-17

Here, he is telling us that the **Appointed Times** (Feast Days) and the **Sabbath** are a **shadow of things to come**. A shadow is of the same image as what it is portraying. So, doesn’t this imply these will be observed in the future kingdom? And note the text says that these commands **ARE** a **shadow of things to come**, **not** “were a shadow” or “used to be a shadow” of things to come. He then says, **‘let no man judge you’** (in these things: new moon; Sabbath; feasts) **‘but the Body of Messiah.’** The word “is” has been added to the original text and did not appear in the Greek.

The Body of Messiah is to judge each other with regard to these things. A second witness to this can be found in the following verses:

*“But now I have written to you not to keep company with anyone called ‘a brother,’ if he is one who whores, or greedy of gain, or an idolater, or a reviler, or a drunkard, or a swindler – not even to eat with such a one. For what have I to do with judging outsiders? **Do you not judge, to pick out by separating, to be of opinion,**”*

¹ Jesus went up to Jerusalem with a large group of people who were also making the pilgrimage to the Feast of Unleavened Bread. They walked uphill from the Jordan River valley to the heights of Jerusalem and sang the “Songs of Assent (Psalms 120 –134) as they went.

² According to John 12:1, Jesus arrived six days before the Passover of the Jews, which began on Abib 15.

³ Anointing someone indicated that they were being dedicated to God and being set apart for a special work. By pouring perfume upon His feet Mary was behaving prophetically when we consider the passage in Isaiah 52 which says, “How lovely on the mountains are the feet of him who brings good news, who announces peace and brings good news of happiness, who announces salvation, and says to Zion, ‘Your God reigns!’”



to judge those who are inside? *But Elohim judges those who are outside. And put away the wicked one from among you!*"

1 Corinthians 5:11-13

"not judge" - (*krinō* (2919): **to distinguish** (to approve what is correct and reject what is wrong - discern).

"to pick out": choose.

"opinion": decide.

"to judge": "bringing to trail" - expressing severe disapproval of (someone or something), typically in a formal statement).

Prayer on the second day:

Daily Exercise - Lectio Divina

Lectio Divina is a Latin term that means "divine reading." It is a way or method of reading the Scriptures in such a manner that facilitates the reader in receiving a "specific word" from God. The practice was developed early in the church's history with Origen first expressing its principles around 220 AD. The system consists of four parts: reading, meditation, prayer and contemplation. It may be practiced privately or in a small group setting. There are four elements to be considered in preparing for this exercise:

1. Set aside enough time to complete the exercise so that you don't have to rush through it. Usually thirty minutes is adequate.
2. Find a quiet place free of distractions.
3. Read the Selected Passage Above of Scripture.
4. Transition from what you have been doing by calming you mind and body. This can be done by taking a few slow, deep breaths and inviting the Lord to speak to you through His word.

Reading

1. Read the passage aloud slowly a couple of times.
2. Be silent for one-to-two minutes.
3. Is there a word or phrase that is meaningful to you?
4. Repeat the word or phrase several times silently as if to memorize it.

* If in a group, share it in turn. Do not elaborate simply state what it is.

Meditation

1. Read the passage again.
2. Be silent for two to three minutes.
3. Think about how the reading applies or touches your life today.

* If in a group, share it in turn. Briefly state "I hear, I see, I feel ..."

Prayer

1. Talk with God about what he is showing you.

* If in a group, pray quietly.

Contemplation

1. Read the passage again.
2. Be silent for two to three minutes.
3. Reflect on "I believe God wants me to _____ today/this week/etc."

* If in a group, share in turn. At this point you can elaborate somewhat on what you believe God is telling you to do.

Study on the second day:

Understanding the Feasts

"They said to each other, 'Did not our hearts burn within us while he talked to us on the road, while he opened to us the Scriptures?' And they rose that same hour and returned to Jerusalem.

And they found the eleven and those who were with them gathered together, saying,

"The Lord has risen indeed!"

Luke 24:33

