



Pesach ~ Passover, 2008
Beit Emet Congregation ~ Vancouver, WA
Ben Ehrhardt, Shamash
4/19/08
www.hearoisrael.org

We come once again to the first Feast (**Chag**) of the year. This evening marks a very special event in Yisra'el's history and future. Our ultimate goal in studying and learning Torah is to please our Creator, the Father of all. He gave us the "**Instructions**" in order to reveal His plan for the Restoration of All Things and how we can be restored to Him, in the process. Since the fall of Adam and Chawwah in Gan Eden, Yahweh has been at work restoring His creation. Like Torah itself, this plan of restoration has levels. This "**plan**" or redemption, deliverance and restoration is not only focused on the individual, but a nation as well. And, if we'll look even deeper, we'll see that it includes the earth and all the creatures that inhabit it.

Like any good set of "**Instructions**", the Torah has pictures. And some, the "**Appointed Times**" are in color. They give us specific step-by-step instructions on how to perform them and take the proper steps toward Yahweh, Who redeems, delivers and restores us. And, the first of these color pictures is "**Pesach**" or "**Passover**". The Hebrew word "**Pesach**" (*Pey-samech-chet*) is translated in Strong's Exhaustive Concordance as "**Passover**". It's meaning, according to Gesenius' Hebrew Chaldee Lexicon and Klein's Etymological Dictionary of the Hebrew Language is not only the Feast of Passover, but the "**lamb of the offering**". Further, it means "**sparing from calamity or penalty**". Passover is also referred to as the *Feast of Sparing*. Klein's points out that "**pesach**" also means "**to be lame**" or "**to limp**" and "**to waver**" or "**vacillate**". This is indeed an interesting dichotomy of meanings, in that as our forefathers were told to place the blood of the lamb on their doorposts and lintels, their walk was indeed wavering.

As we begin to look at Passover, we need to begin with **Wayyiqra / Leviticus 23:1-8**; **And YHVH spoke to Moshe, saying, "Speak to the children of Yisra'el, and say to them, 'The appointed times of YHVH, which you are to proclaim as set-apart gatherings, My appointed times, are these: Six days work is done, but the seventh day is a Sabbath of rest, a set-apart gathering. You do no work, it is a Sabbath to YHVH in all your dwellings. These are the appointed times of YHVH, set-apart gatherings which you are to proclaim at their appointed times. In the first month, on the fourteenth day of the month, between the evenings, is the Passover to YHVH. And on the fifteenth day of this month is the Festival of Unleavened Bread to YHVH – seven days you eat unleavened bread. On the first day you have a set-apart gathering, you do no servile work. And you shall bring an offering made by fire to YHVH for seven days. On the seventh day is a set-apart gathering, you do no servile work.'**"

Now, in the KJV you'll see the word "**feasts**" spread through these eight verses. But actually, the only time we should read "**feast**" is in **verse 6**. Because, in **verse 6**, the Hebrew word used for "**feast**" was "**chag**" which literally means a "**feast**". However, in the rest of **Wayyiqra 23:1-8** and

beyond, the word translated as “**feasts**” in most English translations is “**Mo’edim**” which is more rightly translated as “**Appointed Times**”. This is what we read in the ISR Scriptures. This word, “**Mo’edim**” is the plural of “**Mo’ed**”, which, according to Gesenius’ Hebrew-Chaldee Lexicon refers to “**an appointment**” or “**the time appointed for an assembly**” or “**gathering**”. But, it also means “**an appointed sign**” or “**signal**”. This helps us to understand how these “**Appointed Times**” are indeed “**signs**” of future events. This is what Sha’ul was referring to when he wrote to the **Colossians** in **Chapter 2:16-17**; *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*. He wasn’t saying that you could eat whatever you wish; but, don’t let others judge you for keeping the feasts, drinking wine or eating unleavened bread, etc. The Body of Messiah, Yisra’el, is to judge in the earthly keeping of the **Chag’im**, **Rosh Chodesh** and **Shabbatot** and not the world.

Next, in the ISR Scriptures, we have the phrase “**set-apart gatherings**”. In Hebrew, the term is “**Miqra Kodesh**” or “**Set-apart Convocation**” or “**Sacred Assembly**” for the Latin speakers. Also, “**Miqra**” means “**recitation**”, “**reading**” or “**rehearsal**”, according to Gesenius’ Lexicon and Klein’s Etymological Dictionary of the Hebrew Language. Again, we see this idea that these “**Appointed Times**”, “**Mo’edim**” are rehearsals and signs of things to come.

What I find most interesting here is that the very first “**Mo’ed**”, or “**Appointed Time**” mentioned is the weekly Shabbat. And, as we’ve learned, it too is a “**Set-apart Gathering**”, a “**Miqra Kodesh**” and a “**Rehearsal**” or “**Appointed Sign**”. It points us toward the 7th Millennium, our “**rest**” in Mashiach’s reign as King of Yisra’el. Ahmein?

The first Torah reading for Passover is **Shemot / Exodus 12:1-25**; *And YHVH spoke to Moshe and to Aharon in the land of Mitsrayim, saying, “This month is the beginning of months for you, it is the first month of the year for you. Speak to all the congregation of Yisra’el, saying, ‘On the tenth day of this month each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the beings, according to each man’s need you make your count for the lamb. Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats. And you shall keep it until the fourteenth day of the same month. Then all the assembly of the congregation of Yisra’el shall kill it between the evenings. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 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, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts. And do not leave of it until morning, and what remains of it until morning you are to burn with fire. And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Passover of YHVH. And I shall pass through the land of Mitsrayim on that night, and shall smite all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am YHVH. And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I smite the land of Mitsrayim. And this day shall become to you a remembrance. And you shall observe it as a festival to YHVH throughout your generations – observe it as a festival, an everlasting law. Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For*

whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra'el. And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you. And you shall guard the Festival of Unleavened Bread, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law. In the first month, on the fourteenth day of the month, in the evening, you shall eat unleavened bread until the twenty-first day of the month in the evening. For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra'el, whether sojourner or native of the land. Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.’ ” And Moshe called for all the elders of Yisra'el and said to them, “Go out and take lambs for yourselves according to your clans, and slaughter the Passover lamb. And you shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin, and you, none of you shall go out of the door of his house until morning. And YHVH shall pass on to smite the Mitsrites, and shall see the blood on the lintel and on the two doorposts, and YHVH shall pass over the door and not allow the destroyer to come into your houses to smite you. And you shall guard this word as a law for you and your sons, forever. And it shall be, when you come to the land which YHVH gives you, as He promised, that you shall guard this service.

Notice again, when Yahweh instructs B'nei Yisra'el to kill the Pesach, the Passover lamb. It's to be done on the 14th day of Abib, between the evenings. This year, on the Gregorian calendar, that's now, today. As we observe it, this is determined by the **keeseh** (*veiled*) or New Moon (**Rosh Chodesh**) when the barley in Eretz Yisra'el is Abib. The rabbinic calendar, which is one that “**calculates**” when that is likely to occur, based on the equinox and other factors, shows it to be today also, with Unleavened Bread beginning this evening at sundown.

Verse 14, and beyond, tell us that we are to “**guard**” (**shamar**) and observe Passover as a “**zikrown**”, or “**memorial**” throughout our generations..... **Forrrrrrevvvvver!** And, whoever does not guard and perform it, is “**cut-off**” from the congregation of Yisra'el. And, we all know how that feels. We've been cut-off for nearly 2,730 years.

Next, **Shemot 12:26-51**; “*And it shall be, when your children say to you, ‘What does this service mean to you?’ then you shall say, ‘It is the Passover slaughtering of YHVH, who passed over the houses of the children of Yisra'el in Mitsrayim when He smote the Mitsrites and delivered our households.’ ” And the people bowed their heads and did obeisance. And the children of Yisra'el went away and did so – as YHVH had commanded Moshe and Aharon, so they did. And it came to be at midnight that YHVH smote all the first-born in the land of Mitsrayim, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of livestock. And Pharaoh rose up in the night, he and all his servants, and all the Mitsrites. And there was a great cry in Mitsrayim, for there was not a house where there was not a dead one. Then he called for Moshe and Aharon by night, and said, “Arise, go out from the midst of my people, both you and the children of Yisra'el. And go, serve YHVH as you have said. Take both your flocks and your herds, as you have said, and go. Then you shall bless me too.” And the Mitsrites urged the people, to hasten to send them away out of the land. For they said, “We are all dying!” And the people took their dough before it was leavened, having their kneading bowls bound*

up in their garments on their shoulders. And the children of Yisra'el had done according to the word of Moshe, and they had asked from the Mitsrites objects of silver, and objects of gold, and garments. And YHVH gave the people favor in the eyes of the Mitsrites, so that they gave them what they asked, and they plundered the Mitsrites. And the children of Yisra'el set out from Ra'meses to Sukkoth, about six hundred thousand men on foot, besides the little ones. And a mixed multitude went up with them too, also flocks and herds, very much livestock. And they baked unleavened cakes of the dough which they had brought out of Mitsrayim, for it was not leavened, since they were driven out of Mitsrayim, and had not been able to delay, nor had they prepared food for themselves. And the sojourn of the children of Yisra'el who lived in Mitsrayim was four hundred and thirty years. And it came to be at the end of the four hundred and thirty years, on that same day it came to be that all the divisions of YHVH went out from the land of Mitsrayim. It is a night to be observed unto YHVH for bringing them out of the land of Mitsrayim. This night is unto YHVH, to be observed by all the children of Yisra'el throughout their generations. And YHVH said to Moshe and Aharon, "This is the law of the Passover: No son of a stranger is to eat of it, but any servant a man has bought for silver, when you have circumcised him, then let him eat of it. A sojourner and a hired servant does not eat of it. It is eaten in one house, you are not to take any of the flesh outside the house, nor are you to break any bone of it. All the congregation of Yisra'el are to perform it. And when a stranger sojourns with you and shall perform the Passover to YHVH, let all his males be circumcised, and then let him come near and perform it, and he shall be as a native of the land. But let no uncircumcised eat of it. There is one Torah for the native-born and for the stranger who sojourns among you." And all the children of Yisra'el did as YHVH commanded Moshe and Aharon, so they did. And it came to be on that same day that YHVH brought the children of Yisra'el out of the land of Mitsrayim according to their divisions.

The second Torah reading is from **Bemidbar / Numbers 28:16-25**; *'And in the first month, on the fourteenth day, is the Passover of YHVH, and on the fifteenth day of this month is a festival. For seven days unleavened bread is eaten. On the first day is a set-apart gathering, you do no servile work. And you shall bring near an offering made by fire as a burnt offering to YHVH: two young bulls and one ram, and seven lambs a year old, perfect ones they are for you, and their grain offering, fine flour mixed with oil. Prepare three-tenths of an Ephah for a bull, and two-tenths for a ram. Prepare one-tenth of an Ephah for each of the seven lambs, and one goat as a sin offering, to make atonement for you. Prepare these besides the burnt offering of the morning, which is for a continual burnt offering. According to these you are to prepare the food of the offering made by fire daily for seven days, as a sweet fragrance to YHVH. It is prepared besides the continual burnt offering and its drink offering. And on the seventh day you have a set-apart gathering, you do no servile work.*

The Hebrew in this passage is incredible. As we look at this, I want you to remember that the context here is the Passover and the week of Unleavened Bread. And, that the first week of Unleavened Bread was at the beginning of our forefathers Exodus out of bondage and the beginning of their "ingathering" and return to the Land of their inheritance. OK?

In these verses we see that an offering made by fire, a burnt offering, was brought to Yahweh. Remember, a "**burnt offering**" is an "**olah**" or "**an ascending**" offering. The word "**offering**" here again is "**qarab**" or a "**drawing near**" to Yahweh. Here, we have a very special "**drawing near**"; one of "**ascending**" or a rising of our spirits to Yahweh, through this offering, which was on behalf of all

Yisra'el. The animals for this "**olah**" (burnt offering) are very interesting in the Hebrew. First we see "**two young bulls**" and one "**ram**". The phrase here is "**par'im b'nei baqar shanayim**" in the Hebrew Torah. "**Par'im**" is "**young bulls**" or simply "**young ones**". The reference here to "**bulls**" is made because these were "**animal offerings**". "**B'nei**" is sons in this context. "**Baqar**" is "**bull**". But, it also means to "**enquire**", "**seek**" or "**search out**". "**Shanayim**", while translated here as "**two**", actually means "**two together**" and is the Hebrew word for "**both**". As I said, this was translated in the context of "**animal slaughter offerings**", which is correct. But, if we look at the "**alternate**" meanings of these words, we see the phrase "**young ones, children seeking, together**". Then, there's the "**one ram**", which is "**ayil echad**". "**Ayil**" is also the "**pillar**", "**door post**", "**terebinth tree**", "**upright**" or "**strong man**". All of these are terms for the "**Righteous One**". And, of course, "**echad**" is "**unity**". So now, we have "**young ones, children seeking together in unity, the Righteous One**".

Add to this the "**seven lambs a year old**"? Here, the phrase is "**v'sheba kebesh'im b'nei shaneh tamiym eehoo l'chem**". "**Sheba**" in addition to being "**seven**", "**seventeen**" or "**seven hundred**", is also the number of "**perfection**". So, we see also here "**perfected kebesh'im**" or "**perfected sheep**". "**Shaneh**", which is a singular form of a "**time**", can be a "**year**" or simply "**the time**". It's interesting to note that the word translated as "**first**" (for first year) is "**b'nei**" or "**children**". And, as we've seen before, the word for "**perfect**" is "**tamiym**" or "**complete**". So, all together here we have this picture of the "**drawing near and ascending to Yahweh**"; "**young ones, the children seeking together in unity the Righteous One, perfected sheep, children of the time, complete they are for you**".

Add to this, the "**grain offering**". Flour and oil mixed together is "**bread**" or Torah, the "**Bread of Life**". I hope you'll remember when we studied biblical measurements, that 1/10 of an Ephah equals a half shekel in value, or the "**atonement of a person**". The 3/10's of an Ephah, or 3 people, for a bull, represents Yahudah, Ephraim and true "**gentiles**", who make up the "**young ones**". The 2/10's for the ram represents both Houses of Yisra'el, whom the Righteous One came to restore. Then, the picture is complete with the "**sin offering**" or "**chatta'ah**", our "**kaphar**" or "**covering**" (the "**goat**", "**saiyr**" or "**kid**"); which allows us to ascend and come into Yahweh's presence. What perfect pictures in the priestly service during the whole week of Unleavened Bread of our Exodus and wilderness journey, at the time of our "**redemption**" and "**deliverance**".

And, if you don't quite see the picture of those "**children**" seeking, or "**inquiring**" in unity after the "**Righteous One**" together "**echad**" in their efforts to draw near and ascend in completeness to our Father, Abba Yahweh; then consider the traditional Hebrew Haftorah reading for Passover. It is Yehezqel / Ezekiel 36:37-37:28; ***Thus said the Master YHVH, "Once again I shall let the house of Yisra'el inquire of Me to do for them: I shall increase their men like a flock. As a set-apart flock, as the flock at Yerushalayim at her appointed times, so shall the wasted cities be filled with flocks of men. And they shall know that I am YHVH." ' ' ' The hand of YHVH was upon me and took me out by the Spirit of YHVH, and set me down in the midst of the valley. And it was filled with bones. And He made me pass among them, all around, and see, there were very many on the surface of the valley, and see, they were very dry. And He said to me, "Son of man, would these bones live?" And I said, "O Master YHVH, You know." Again He said to me, "Prophecy to these bones, and you shall say to them, 'O dry bones, hear the word of YHVH! Thus said the Master YHVH to these bones, "See, I am bringing into you a spirit, and you shall live. And I shall put sinews on you and bring flesh upon you, and cover you with skin and put a spirit in you, and you shall live. And you shall know that I am YHVH." ' ' ' "***

And I prophesied as I was commanded. And as I prophesied, there was a noise, and there was a rattling. And the bones came together, bone to bone. And I looked and saw sinews and flesh came upon them, and skin covered them, but there was no spirit in them. He then said to me, "Prophecy to the spirit, prophecy, son of man, and you shall say to the spirit, 'Thus said the Master YHVH, "Come from the four winds, O spirit, and breathe on these slain, so that they live." ' " And I prophesied as He commanded me, and the spirit came into them, and they lived, and stood upon their feet, a very great army. And He said to me, "Son of man, these bones are all the house of Yisra'el. See, they say, 'Our bones are dry, our expectancy has perished, and we ourselves have been cut off!' "Therefore prophecy, and you shall say to them, 'Thus said the Master YHVH, "See, O My people, I am opening your graves, and shall bring you up from your graves, and shall bring you into the land of Yisra'el. And you shall know that I am YHVH, when I open your graves, O My people, and bring you up from your graves. And I shall put My Spirit in you, and you shall live, and I shall settle you in your own land. And you shall know that I YHVH have spoken, and I have done it," declares YHVH.' And the word of YHVH came to me, saying, "And you, son of man, take a stick for yourself and write on it, 'For Yahudah and for the children of Yisra'el, his companions.' Then take another stick and write on it, 'For Yoseph, the stick of Ephraim, and for all the house of Yisra'el, his companions.' "Then bring them together for yourself into one stick, and they shall become one in your hand. And when the children of your people speak to you, saying, 'Won't you show us what you mean by these?' say to them, 'Thus said the Master YHVH, "See, I am taking the stick of Yoseph, which is in the hand of Ephraim, and the tribes of Yisra'el, his companions. And I shall give them unto him, with the stick of Yahudah, and make them one stick, and they shall be one in My hand." ' "And the sticks on which you write shall be in your hand before their eyes. And speak to them, 'Thus said the Master YHVH, "See, I am taking the children of Yisra'el from among the gentiles, wherever they have gone, and shall gather them from all around, and I shall bring them into their land. And I shall make them one nation in the land, on the mountains of Yisra'el. And one sovereign shall be sovereign over them all, and let them no longer be two nations, and let them no longer be divided into two reigns. And they shall no longer defile themselves with their idols, nor with their disgusting matters, nor with any of their transgressions. And I shall save them from all their dwelling places in which they have sinned, and I shall cleanse them. And they shall be My people, and I be their Elohim, while Dawid My servant is sovereign over them. And they shall all have one shepherd and walk in My right-rulings and guard My laws, and shall do them. And they shall dwell in the land that I have given to Ya'aqob My servant, where your fathers dwelt. And they shall dwell in it, they and their children and their children's children, forever, and My servant Dawid be their prince forever. And I shall make a covenant of peace with them – an everlasting covenant it is with them. And I shall place them and increase them, and shall place My set-apart place in their midst, forever. And My Dwelling Place shall be over them. And I shall be their Elohim, and they shall be My people. And the gentiles shall know that I, YHVH, am setting Yisra'el apart, when My set-apart place is in their midst – forever." ' ' "

As we come together to celebrate the Passover, let us look to our future regathering. Every prophet in the Scriptures wrote of this. But, perhaps none said it better than **Yeshayahu / Isaiah**. In **Chapter 11:10-12** he writes; *And in that day there shall be a Root of Yishai, standing as a banner to the people. Unto Him the gentiles shall seek, and His rest shall be esteem. And it shall be in that day that YHVH sets His hand again a second time to recover the remnant of His people who are left, from Ashshur and from Mitsrayim, from Pathros and from Kush, from Eylam and*

from Shin'ar, from Hamath and from the islands of the sea. And He shall raise a banner for the nations, and gather the outcasts of Yisra'el, and assemble the dispersed of Yahudah from the four corners of the earth.

And, in **Chapter 62:6-11**; *But you shall be called, 'Priests of YHVH,' 'Servants of our Elohim' shall be said of you. You shall consume the strength of the nations, and boast in their esteem. Instead of your shame and reproach, they rejoice a second time in their portion. Therefore they take possession a second time in their land, everlasting joy is theirs. For I, YHVH, love right-ruling; I hate robbery for burnt offering. And I shall give their reward in truth, and make an everlasting covenant with them. And their seed shall be known among the nations, and their offspring in the midst of the peoples. All who see them shall acknowledge them, that they are the seed YHVH has blessed." I greatly rejoice in YHVH, my being exults in my Elohim. For He has put garments of deliverance on me, He has covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels. For as the earth brings forth its bud, as the garden causes the seed to shoot up, so the Master YHVH causes righteousness and praise to shoot up before all the nations!*

Baruch HaShem Yahweh!