

Pesach – Passover

The Story of Our Redemption...

During the Exodus, Yahuweh established His seven-step plan for our salvation. The journey from human oppression to the Promised Land, and to camping out with God in paradise, begins on the fourteenth day of the first month with *Pesach*/Passover. This is immediately followed by *Matsah*/Unleavened Bread and *Bikurym*/FirstFruits. Our mortal souls are cleansed of sin on Passover, freeing us from its consequence—which is death. We are redeemed on Unleavened Bread, where a ransom is paid to deliver us from the penalty of sin—which is separation. The result, at least for those who observe the Torah, is a FirstFruits harvest of souls, God’s gracious gift to us, whereby the purified and ransomed rise up and come into the presence of our Heavenly Father.

Seven sevens plus one Sabbath later, at the *Mow’ed Miqra’*/Called-Out Assembly Meeting of *Shabuwa*/Sevens, a grand party is held where everyone is invited regardless of race, sex, age, geographic location, religion, or social status. Those who have answered the summons, and who are the beneficiaries of *Pesach*, *Matsah*, and *Bikurym* are enveloped in Yahweh’s Set-Apart Spirit, empowering us to become witnesses to the other guests, and then to the world.

On the first day of the seventh month, on the *Mow’ed Miqra’* of *Taruw’ah*/Trumpets, Yahweh’s Spirit-filled troubadours are called to signal a warning and to shout for joy. The blaring warning is to those who are unaware of the meetings, and do not know that attendance at the next one, *Yowm Kippurym*, is a life or death decision. And the joyous music is in hopeful anticipation that many will answer the summons, and enjoy God’s company—now and forever.

Ten days later, on the Day of Reconciliations, all humankind is given a choice. We can come into the presence of our Spiritual Mother and be reborn into Yahweh’s family, living eternally with our Heavenly Father in His home. Or, we can choose not to attend the meeting, or simply ignore the summons. The consequence, according to the Creator and Judge, is that upon their death, such

individuals will have their souls, or consciousness, diminished to the point of nonexistence. The message is simple and fair: if you do not value God sufficiently to answer His call to life, He will respond in kind—and death will be the end of your existence.

The conclusion and desired result of Yahweh's seven-step plan of salvation occurs five days later on the Called-Out Assembly Meeting of *Sukah/Shelters*. This festival feast known as "Tabernacles" and "Tents," is a time where we get to camp out with God, and thus it depicts eternal life with our Heavenly Father in Heaven.

Sadly, while all claim that the Old Covenant was inspired by God, there isn't one Orthodox Christian, Roman Catholic, Protestant, Muslim, or Mormon in a million who answers Yahweh's call to attend any of these annual meetings. The preponderance don't know His name, their names, or understand the role the *Mow'ed Miqra'ey* play in our salvation. They don't know that they provide the lone, narrow, unpopular, and seldom traveled path to eternal life in our Heavenly Father's family and home. Worse still, the overwhelming preponderance of these victims of religious concealment, corruption, and counterfeiting, celebrate holidays in their place which were conceived in the pagan milieu of Babylon.

It is little wonder that Christians believe that "Jesus Christ" ushered in a new religion on behalf of "the Lord, God" with his birth on Christmas Day, his triumphal arrival on Palm Sunday, his celebration of the Last Supper on Maundy Thursday with its initiation of the Eucharist, leading to god's death on a pagan cross on Good Friday, his resurrection from hell on Easter Sunday, with weekly worship observances religiously attended every Sunday thereafter throughout the year. The problem is, each of these aberrations were born and bred in Babylon, and none harmonize with Yahweh's Word. Christendom is wrong, and the consequence is deadly.

All religions, from Hinduism to Socialist Secular Humanism, are manmade constructs designed to empower and enrich clerics, kings, elitists, and merchants by confusing the masses. The tools of confusion are concealment, corruption, and counterfeit—with the latter being the most beguiling. Just as a counterfeit bill is crafted to appear genuine, but is actually worthless, imbedded within the pagan celebrations of Christmas and Easter there are sufficient biblical strokes to fool the casual observer into thinking that they are godly. But in these cases, the Babylonian, Egyptian, Greek, and Roman solar nativity, mother of god, and solstice- and equinox-based death and rebirth festivals are far worse than worthless, because they conceal the solitary path to God.

The Levitical presentation of the *Mow'ed Miqra'ey* began with: **"Yahuweh (YHWH) spoke these words** (*dabar* – communicated) **to** (*'el*) **Moseh** (*moseh* –

one who draws out), **saying** (*'amar* – answering and promising, intending), **'Speak the Word to** (*dabar* – communicated with) **the Children** (*ben*) **of Yisra'el** (*yisra'el* – from *'ys sarah* and *'el*, those who strive and struggle with, those who persist and endure with, those who persevere with and are empowered by God), **and say** (*'amar* – call out, declare, and promise that) **these Godly** (*'el-leh*) **appointed meeting times** (*mow'ed* – fixed assembly betrothal appointments which focus on the specific purpose designated by the Authority) **of Yahuweh, these related** (*'asher*) **set-apart** (*qodesh*) **assemblies of the called out** (*miqra'ey* – the calling together; from *qara'*, to call out, to read, and recite), **shall be proclaimed** (*qara'* – called out, read aloud, and recited) **in relationship to** (*'asher*) **their appointed meeting times** (*mow'ed* – their fixed betrothal appointments where the assembly focuses on the specific purpose which was designated by the Authority).” (Leviticus 23:1-2)

There are four names listed in this essential passage. Yahuweh is God's name—His one and only personal and proper name. It means “I Am,” or “I Exist.” As such, it answers the most important question in the universe: Is there a God? And as it did with the Exodus, our salvation begins with knowing that Yahuweh has come to rescue us. More important still, the *Mow'ed Miqra'ey*/Called-Out Assembly Meetings are Yahuweh's, meaning that they are not “Jewish religious holidays” the rest of us can ignore.

Moseh was named “to draw out” because he was drawn out of the Nile and rescued by one of Pharaoh's daughters when he was just a child. In life, Yahuweh would use Moseh to draw His people out of the crucible of bondage, an act which would serve as a historical portrait of the means to salvation for all people and for all time. The path to paradise is depicted in the words and deeds of Moseh.

The initial beneficiaries of this gracious gift were the Children of Yisra'el. Our Heavenly Father's purpose on Earth is to build a family and to bring His children home. Yisra'el specifies which children are admitted to the Promised Land. *Ys* is Hebrew for “individual.” *'El* is Yahweh's title, meaning the “Almighty,” or “God.” *Sarah* defines the substance which connects them. It's the additive element in Yah's salvation formula: six (the number of man) *in addition to* One (the number of God) equates to seven (completion, rest, and reflection as depicted in the Sabbath). So if we want to be with Yahweh, we need to *sarah*: “strive and struggle with, persist and endure with, persevere with and be empowered by” *'el*/God.

Some of the descriptive words presented in the list of definitions pertaining to *sarah* may seem unexpected, so let's linger here a while. To begin, the primary meaning of “strive” is “to devote serious effort or energy into something.” It means “to exert oneself.” Those who prioritize their relationship with God and invest time in the Word, become His children. This is the spiritual essence of the

Fifth Commandment. There, the operative word regarding our attitude toward our Heavenly Father and Spiritual Mother is *kabed*, meaning “weighty.” The message is: if we consider God to be a priority in our lives, we will be a priority to Him, and as a result, we will live with Him for a long time in the Promised Land.

The cornerstone of Yahweh’s Covenant with Abraham came in the form of a simple request: “Walk with Me.” Walking with someone requires effort. If we want to be God’s children, we have to engage. While Yahweh isn’t asking a lot of us, He is insistent that we stand up, step toward Him, and journey along life’s way in His company.

The second synonym associated with *sarah*, is “struggle.” It is something we don’t often consider in reference to God. It means that we can wrestle with God, as sons might with their own fathers, and even argue with Him as Abraham did. More importantly, it conveys the idea that this is a reciprocal relationship where we are encouraged to invest the effort required to challenge the obstacles life throws in our path with God’s help. Life is a struggle, which is why the Sabbath calls for and promises a “day of rest.”

Sarah’s third definitive term, “persist,” is related to the fifth, “persevere.” To persist is “to take a stand, standing firm, and being resolute in spite of any conflicting opportunities or resistance.” If we maintain this attitude and character in our relationship with Yahweh, then “we will continue to exist.” Likewise, to “persevere” is “to stay the course in spite of counterinfluences, opposition, or discouragement—to be steadfast.” The uniting theme of the Covenant, both Old and Renewed, is that Yahweh stood up for us so that we could stand with Him. Reinforcing this thought, in His initial instructions regarding the Covenant, God asked Abraham to “be straight with Him,” in the sense of being a man of principle and conviction. The promise, of course, is to persist, to exist eternally with God.

But since we are weak and mortal, to “endure” we need to be “empowered by” God. And that is why two of the three times *sarah* appears in Scripture apart from *Yisra’el*, it is rendered “to have power.” When we are born spiritually into Yah’s family, we gain direct access to His power, authority, and ability. Most important of all, through Him we gain power over death itself.

Therefore, all who “stand up and step toward God, who devote serious effort and energy into their relationship with Him, who prioritize Him and remain steadfast, who engage with Him as they would with their own fathers, wrestling their way through life’s challenges together, and those who endure because they are empowered by Him” are God’s children. We are *Yisra’el*. This message is for us.

In that light, the story Yahweh was communicating to the Children of *Yisra’el* was emblazoned in the fourth name in His list: *mow’ed miqra’ey*. The primary

meaning of *mow'ed* is “a designated meeting time and appointed assembly place.” The secondary connotation is “a festival celebration whose purpose is designated by an authority.” Its third definition is “betrothal,” and as such it is related to “marriage.” *Mow'ed* is derived from *ya'ad*, meaning “to appoint a fixed assembly meeting.”

Miqra'ey is the plural of *miqra'*, meaning “called-out assemblies.” The *Miqra'ey* are “gatherings for the purpose of reading and reciting,” and “for communicating signs and symbols designed to bring a community together.” So in a name, we have the purpose. The *Mow'ed Miqra'ey* are designated meeting times for the called-out assembly for the purpose of reading and reciting the Word and thereby bringing the family of God together.

Please note before we move on, *mow'ed* was repeated two times in this sentence because timing is always important to Yahweh. God's plan unfolds in a specific order, and on very specific and essential days. He is neither ambivalent nor flexible in this regard. He wants us to know the times. Keep the appointments. And understand the role they play in our salvation.

The four names Yahweh selected in His opening stanza regarding the Called-Out Assembly Meetings were nestled between three communicative terms. *Dabar*, Hebrew for “word,” appears twice in the introductory sentence because the Word of God and the Messiyah are synonymous, and because the *Mow'ed Miqra'ey* depict the role Yahushua played in our salvation.

Amar, meaning “to engage in conversation,” is also used twice because the purpose of the *Miqra'ey* is to convey God's purpose and plan. During these called-out meetings we are to communicate the way home by reading and reciting the Word.

Third, *qara'*, which means “to proclaim and to call out,” as well as “to read and to recite,” is deployed in the opening sentence to make sure that we wouldn't miss the fact that as the root of *miqra'*, we are being asked to proclaim these appointments to everyone. Further, God wanted us to understand the correlation between *qara'*/call-out and *miqra'*/called-out assembly, and the Greek word *ekklesia*, meaning the “called-out assembly.” It is the name God uses throughout the Renewed Covenant to describe His chosen people.

By way of review: **“Yahuweh spoke these words to Moseh, saying, ‘Speak the Word to the Children of Yisra'el** (*'ys sarah 'el* – those who strive and struggle with, those who persist and endure with, those who persevere with and are empowered by God), **and say that these Godly appointed meeting times** (*mow'ed* – fixed assembly betrothal appointments which focus on the specific purpose designated by the Authority) **of Yahuweh, these related set-apart assemblies of the called out** (*miqra'ey* – the calling together; from *qara'*, to call

out, to read, and recite), **shall be proclaimed** (*qara'* – called out, read aloud, and recited) **in relationship to their appointed meeting times** (*mow'ed*).”

Next, Yahweh equates the six-plus-one plan enshrined in the *Mow'ed Miqra'ey*, with how His work concludes with a restful time where we camp out with God—the Sabbath—albeit with an insightful twist. **“Six (ses) days (yowmym) the service of the spiritual messenger (mala'kah) shall be performed** (*'asah* – accomplished), **so then (wa) in (ba) the (ha) seventh (shaby'y) day (yowm) will be a Sabbath (shabat** – time of rest and reflection), **a set-apart (qodesh) called-out assembly (miqra') for rest and reflection (shabatown). All (kol) service of the heavenly messenger (mala'kah) shall not (lo') be done** (*'asah* – performed). **It is Yahuweh's Sabbath (shabat** – time for rest and reflection) **in (ba) all (kol) your ('atem) dwelling places and throughout time (mosab** – wherever and whenever you assemble).” (Leviticus 23:3)

Shabatown are the special Sabbaths designated in the *Miqra'ey*. Unlike the weekly variety which always occur on the seventh day, a Shabatown can fall on any day during the week. By linking the Shabath and Shabatown with the *Miqra'ey*, Yahweh is telling us that they convey a unified plan—a plan which prevails wherever and whenever we may be.

Moreover, God is saying that He is going to accomplish the work required for us to celebrate with Him. Yahushua is the “*mala'kah*—the spiritual messenger” who performs this service, which is why Messiah means “the Implement (tool) of Yah.”

To appreciate my reasoning behind this conclusion, please notice the subtle differences between what you just read and what Yahuweh etched in stone in the Fourth Commandment. In the Commandment, unlike the *Miqra'ey*, the initial reference to “work” is rendered with *'abad*, not *mala'kah*. **“Remember and recall that the Sabbath day is set apart. Six days you shall work** (*'abad* – labor) **and do** (*'asah* – prepare and produce, advance and accomplish, institute and celebrate) **all your service of representing the heavenly Messenger (mala'kah). The seventh (shabiy'iy) day, the Sabbath (shabat) of Yahuweh your God, you shall not do** (*'asah* – accomplish) **any part of the work of God's Representative and Messenger (mala'kah** – from *mal'ak*, the ministry and mission of the heavenly envoy and dispatch; the labor of God's corporeal manifestation), **not your son, not your daughter, not your servants and employees, not your means of production, nor those visitors in your home or property.”** (Exodus 20:8-10)

Not only would the *Miqra'ey* present Yahushua's work on our behalf, and include special days set apart for rest and reflection, they would follow the same

six-plus-one model established in stone. The message of both is that we cannot work for our salvation. God Himself has provided the way home.

“You are summoned to (*qara*’ – called out and invited to read and recite at) these (*’elleh*) related (*’asher*) appointed meeting times (*mow’ed*) of Yahuweh’s set-apart (*qodesh*) called-out assemblies (*miqra’ey*) at (*’eth*) the established meeting time (*mow’ed*).” (Leviticus 23:4) The *Interlinear of the Hebrew-English Old Testament* published by the NIV, provides a slightly different, and yet equally valid rendering: “These called-out assemblies of Yahweh, these set-apart Assemblies, you must proclaim them at their appointed time.” This is so clear, so unambiguous, so vital, I am perplexed as to how Christendom has managed to completely disregard it.

The first *Mow’ed Miqra’* is Yahuweh’s Passover. **“In (*ba*) the (*ha*) first (*ri’shown*) month (*chodesh* – time of renewal) [*Abib* – the month young barley ears form and green], on the fourteenth (*’arba’ ’asar* – four and tenth) of (*la*) the (*ha*) month (*hodes* or *chodesh* – time of renewal) at (*bayin* – between and within the interval of) twilight (*’ereb* – sunset), is Yahuweh’s Passover (*pesach* or *pesah* – act of sparing and providing immunity).”** (Leviticus 23:5) Passover is synonymous with the message of the Renewed Covenant. We have been spared by Yahweh’s actions. He has provided immunity for us by allowing our sin to be passed over without consequence.

And should you be wondering the reason why Yahuweh didn’t identify when the first month of the year would commence on this occasion, it was because He had already done so. This was not the first announcement of Passover. And that is also why nothing more about Passover is said at this time.

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Fifty days before the Torah was revealed to Moseh on Mount Horeb, the Children of Yisra’el had personally experienced it. Let’s pick up their story with the announcement of the first official Passover.

“Yahuweh said (*’amar* – spoke) to Moseh (*moseh* – one who draws out) and to ‘Aharown (*’aharown* – source of light and choice) in the realm (*’erets* – land and nation) of the Crucible of Egypt (*misrahym*), saying, ‘This (*zeh*) new moon (*hodes* – lunar month, the first day on which a crescent appears, a time of renewal and restoration) shall be your uppermost (*ro’sh* – beginning, head, top, and finest) time of renewal (*hodes*). This shall be the first (*ri’shown* – initial and foremost) month (*hodes*) of the year (*sanah* – time of change).” (Exodus 12:1-2)

Hodes, sometimes vocalized as *chadash*, conveys an essential message with regard to the *Mowed Miqra'ey*. It means “to renew, to make anew, to repair, and to restore” in addition to designating the “first day of a new lunar month when the initial sliver of a crescent reappears.” The designated purpose of the Called-Out Assemblies is to renew our souls, restoring us into fellowship with Yahuweh. And they occur at very specific times, which is why it was important to know how to establish a calendar which was in sync with the Almighty's. Prior to mechanization and mass communication, the only reliable means of achieving this was by way of the moon phases.

Yahweh had already established the time of year, saying in Exodus 9:31 that the barley crop was *'abyb*, meaning “formed in the ear and yet still green and moist.” Since barley is one of the first grains to flower each year, this occurs annually in the Spring, very near the vernal equinox. By selecting the new moon which most closely corresponded to this time, the beginning of the year could be readily established. However, since a lunar year is just 12 months of 29.5 days, it had to be adjusted by adding a thirteenth month every three years on average. This procedure was remarkably accurate, making the average Hebrew year 365.2468 days long, compared to the Gregorian year of 365.2425 days duration. This was accomplished based solely upon whether the barley was *'abyb* when the first crescent moon of the Spring was sighted. (Since there isn't a handy barley farmer in proximity to most of Yahuweh's children today, we can calibrate our year to God's by staring it with the first crescent closest to the vernal equinox.)

“Speak (*dabar*) to (*'el*) the entire (*kol*) community (*'edah* – assembly) of the Children (*ben* - sons) of Yisra'el (*'ys sarah 'el* – those who strive and struggle with, those who persist and endure with, those who persevere with and are empowered by God), and say (*'amar*) this to them, ‘On (*ba* – in) the tenth (*'ashowr*) of the month (*hodes* – new moon and time of renewal) each man (*'ysh* – husband and individual) shall obtain (*laqah* – select, grasp hold of, and receive) a male lamb (*seh*) for himself and his home (*bayith* – household and family)—a lamb (*seh*) according to their father's (*'ab*) households (*bayith* – homes and family).” (Exodus 12:1-3) (“Children of” isn't found in the MT but is written in the DSS. Likewise, the end of the 3rd verse was predicated on 4QpaleoGen-Exod rather than on the Masoretic.)

'Edah, translated “community,” also means “witness,” and “to provide testimony and evidence,” and thus it describes the role Moseh and the Yisra'elites would play in the revelation of Yahuweh's nature and plan. More telling still, the same three Hebrew letters vocalized *'adah*, conveys the purpose of the assembly, which is to “remove and take away” sin by way of the “pass over.”

There are five lessons we can learn from this next passage. **“And if (*'im*) the household (*bayit* – home and family) is too small (*ma'at* – few and**

impoverished) **to endure** (*hayah* – exist with) **with a lamb** (*seh*), **then he and his neighbor** (*saken*) **who is near** (*qarowb* – closely related to) **the household** (*bayith* – home and family) **shall share** (*laqah* – obtain and receive) **according to** (*min*) **the number** (*miksah* – quantity) **of souls** (*nepesh*) **and according to the individual** (*ysh*) **mouths** (*peh*) **to feed** (*akal*) **in computing the amount** (*kasas* – in determining and figuring out the quantity) **of lamb.**” (Exodus 12:4)

God doesn't want us investing more than we can afford into this relationship. Second, we are asked to be neighborly and sociable, helping others out while enjoying their company. Third, Passover is to be celebrated as a family. Fourth, the benefit of Passover is the survival of our mortal soul, which is why the number of *nepesh*/souls was important to God. And fifth, the concern over the number of mouths to be fed tells us that Passover isn't a sacrifice in the sense that we are giving something of value to God, but instead is a feast, where we enjoy a meal together.

Yahuweh said: **“Your lamb** (*seh*) **shall exist as** (*hayah*) **an unblemished** (*tamiym* – without defect, a blameless and innocent) **male** (*zakar*) **son** (*ben*), **a year old** (*shaneh*). **It may be** (*hayah*) **taken** (*laqah* – obtained and received) **from** (*min*) **the sheep** (*kebes* – rams) **or from** (*min*) **the female goats** (*ez* – she goats).” (Exodus 12:5)

The *kebes*/ram, *seh*/male lamb, and *ben*/son who is “*tamiym*/unblemished, blameless, and innocent” is a stand in for the Son of God, the Sacrificial Lamb who takes away the sin of the world, the Messiyah Yahushua. Relying upon the work that He did on our behalf during the first three Miqra'ey is the first step towards salvation.

The Hebrew word *ez*, translated “female goats” above, is symbolic of our Spiritual Mother. Vocalized *oz*, the term conveys “great power and strength,” and “a reliable fortification.” *Ez* and *oz* are derived from *azaz*, meaning “to be strengthened, to be empowered, to be made strong, and to prevail.” These represent the benefits of being reborn by way of the Set-Apart Spirit—the second essential step in our salvation.

“And they shall be (*hayah*) **with** (*la* – among) **you, guarding and watching them** (*mishmeret* – keeping them responsibly, observing, caring for, and preserving them) **until** (*ad*) **the fourteenth** (*asar arba'*) **day** (*yowm*) **of this** (*zeh*) **month** (*hodes* – time of renewal). **And the whole** (*kol*) **assembled** (*qahal* – gathered) **community** (*edah*) **of the Children** (*ben* – sons) **of Yisra'el** (*yisra'el* – those who live with and are empowered by God) **shall slaughter** (*sahat* – take its life by killing) **them around** (*bayin* – near or in the vicinity of) **sundown** (*ereb* – sunset, twilight, dusk, or early evening).” (Exodus 12:6)

God wanted His people to appreciate the sacrifice the Lamb would make for their sins. By having it arrive four days before the feast, the family would become familiar with the lamb before they slaughtered it. In the same way, Yahuweh wanted the Yahuwdym to become familiar with Yahushua before they called for His murder on Passover—four days after Daniel’s prophecies and the Renewed Covenant witnesses tell us that the Sacrificial Lamb of God, the Messiyah, walked into Jerusalem for the final time.

Every word of what follows is dripping with portent. **“You are to take** (*laqah* – grasp hold of, obtain, seize, and receive) **a portion of** (*min* – from and part of) **the blood** (*dam*) **and put** (*nathan* – entrust, dedicate, exchange, devote, and give it, paying with) **it on** (*‘al*) **the two** (*sanayim* – both sides of the) **upright pillars of the doorway** (*mazuwzah* – door posts, framework of the doorway, jam, or standing pedestals) **and on** (*‘al*) **the lintel** (*masaqowp* – upper post or crosspiece of a doorframe; from *shaqaph*, meaning that which looks out, down, and overlooks) **on** (*‘al*) **the** (*ha*) **homes** (*bayith* – houses, households, and families) **where** (*‘asher*) **you eat** (*‘akal* – feed upon) **it** (*‘eth*) **inside** (*ba*).” (Exodus 12:7)

A portion of Yahushua’s blood, the perfect Sacrificial Lamb of God, oozed from His wrists onto the lintel, while some of it poured from the piercings in His feet onto the upright pillar upon which He was hung. It was shed so that we might become His children, celebrating endless feasts in our Heavenly Father’s home.

Along these lines, the reason Yahuweh wanted the Yahuwdym to eat the lamb, was so that they would understand that the sacrifice wasn’t a gift to God, or a service to Him, but instead something for them to benefit from, to be nurtured by, and to enjoy in a family setting. **“Then** (*wa*) **eat** (*‘akal* – feed upon and be nourished by) **the meat** (*basar* – flesh and body) **during** (*ba* – in) **the night** (*laylah* – time of darkness), **roasting** (*saly* – using dry heat to cook) **this** (*zeh*) **over** (*‘al*) **a fire** (*‘esh* – flame), **and eat** (*‘akal*) **him** (*huw’* – her or it) **with unleavened bread** (*mastah* – bread without yeast) **and bitter herbs** (*maror* – an eatable plant with a bitter taste).” (Exodus 12:8) Since it takes just a tiny bit of leaven, or yeast, to permeate an entire loaf, changing the nature of the bread, leaven is equated to sin in our mortal bodies. The unleavened bread represents our sinless state in the aftermath of the atoning sacrifice. And the bitter herbs alert us to the agonizing price Yahuweh paid to render us blameless.

When meat is boiled, the water becomes polluted by the animal’s fats and remnants of its blood. Drinking blood is forbidden in the Torah, and consuming fat isn’t healthy. Moreover, there were many positive implications which resulted from roasting the lamb over a fire. First, the fire lights up the room, making it possible to see one another and read the Word after sunset. Second, it warms all of those around it, and creates a campout ambiance, consistent with our Heavenly Father’s ultimate goal—of us camping out with Him. Third, the smoke rises,

symbolically demonstrating that our souls will also rise as a result of the sacrifice. Fourth, fire is the Scriptural metaphor for judgment, from which we are passed over as a result of the lamb bearing the penalty for our sins.

“Do no (*‘al*) eat (*‘akal*) any part of (*min*) him/it (*huw’*) raw (*na’* – uncooked) or (*wa*) boiled (*basel*), cooking (*basal*) it in water (*mayim*), but instead (*‘im* – as a condition) roasting (*saly*) it (*huw’*) on a fire (*‘esh*), its head (*ro’sh*) and legs (*kerah* – lower legs or shank) on (*‘al*) him (*huw’*) and his inner parts (*qereb*) close by (*‘al* – among them).” (Exodus 12:9) While the lamb shank is edible, God isn’t suggesting that we consume any of the internal organs. The head, heart, and legs are there to help us visualize the price our Savior paid on Golgotha’s upright pole.

Yahushua’s sacrifice alone is sufficient to atone for all of our sins. There would be nothing left to do, and thus no sin remaining. **“And you shall not (*lo’*) have any leftovers (*yatar* – nothing remaining) from (*min*) him (*huw’* – or it) come (*‘ad* – until) morning (*boqer*). The remainder (*yatar*) of him upon the approach of (*‘ad*) morning (*boqer*) shall be burned up (*sarap*) in (*ba*) the fire (*‘esh*).”** (Exodus 12:10) On the eve of Passover, Yahushua’s body was removed from the pole, and placed in a grave. In the morning, His soul was sent to hell to endure our punishment in the place of separation.

While God did all the work required to redeem us, if we want to be rescued, we have to be ready to go. The Familial Covenant Relationship is predicated on walking out of man’s realm and walking home with God. **“And this is how (*kakah* – the manner in which) you shall eat (*‘akal*) him/it (*huw’*), with (*‘eth*) the tie fastened around your waste (*hagar matanaym* – fully dressed and girded), with your sandals (*na’al* – shoes) on your feet (*regel*), and with your staff (*maqel* – walking stick and branch) in your hand (*yad*). You shall eat it quickly (*hipazown* – in haste, in a hurry as if ready for a flight).”** (Exodus 12:11)

“This is (*huw’* – he is or it is) Passover (*pesach* – to pass over) according to (*la*) Yahuweh.” (Exodus 12:11) Speaking of the Lamb, this passage literally reads: He is Passover according to Yahuweh,” or “He is in accord with Yahuweh’s Passover.” It is an allusion to the role Yahushua would play in our salvation.

In Exodus 1:16, we heard pharaoh tell those responsible for delivering Hebrew children: “If a son is born, you shall kill him.” Yahuweh has a long memory and is prone to reciprocation. Love Him and He will love you in return—giving you the gift of life. Reject Him, and He will reject you, the consequence is: you will die. Therefore...**“I will pass over (*‘abar*) the realm (*‘erets* – land and nation) of the Crucible (*misraym*) during this (*zeh* – particular) night (*laylah*) and strike (*nakah* – kill) every (*kol*) firstborn son (*bakor* – oldest son) in the**

land ('erets) of Egypt (misraym), including (min) man ('adam) and animal (behemah). And upon (ba) all of (kol) the gods ('elohym) of Egypt, I will execute judgment and render punishment ('asah sepet)." (Exodus 12:12) Passover, like each and every Miqra'ey, is both symbolic and prophetic. Yahuweh would sacrifice His only begotten son as the Passover Lamb to save His family.

By saying that He is going to "judge and punish" the "gods of Egypt," Yahuweh is telling us that there is more to them than celestial identifications and graven images. False gods live in the minds of the men who created them and who serve them, and in the institutions which promote them—both of whom were inspired by Satan. False gods embody a very real spirit—that of darkness, deceit, death, and damnation. There would be a consequence of the role Satan and his fellow demons played in promoting them.

When we are washed in the blood of the perfect Passover Lamb, our lives are spared on that account. God said so during the Exodus. **"I am ('any) Yahuweh. The blood (dam) will exist (hayah) as a sign (owth – a token, a miraculous signal, an illustration, a nonverbal symbol conveying important information) for you on your homes (bayith – households and families) where you ('attah) by way of relationship ('asher) are at that time (sham/shem – are known by name). And when I see (ra'ah – when I view and consider) the blood (dam) I will pass over (pesach) you on that account ('al – on that basis and for that reason)."** (Exodus 12:13) It is so subtle it is usually missed. The sign was for us, not for Him. Passover is a sign of things to come—the universal redemption of the Renewed Covenant.

There is more to Passover than simply sparing a mortal life. The plague of sin, which leads to the death and destruction of the soul, is lifted from us. **"And the plague (negep – destructive pandemic disease which causes people to stumble) leading to (la – concerning) death and destruction (mashyt) shall not (lo') exist (hayah) among (ba) you when I strike the realm of the Crucible of Egypt (misraym)."** (Exodus 12:13)

But there is much more. Passover isn't a somber affair. It is a celebration. On this day we are vindicated—declared "Not guilty," and freed from the death and destruction of our soul. **"This (zeh – specific) day (yowm – 24-hour period beginning and ending at sunset) will exist (hayah – was, is, and will be) as a memorial and commemoration (zikrown – a reminder of an inheritance right, a means to recall and understand the relationship, as a symbol and a proverb) for you. And you shall celebrate (hagag – throw a party), a festival feast (hag) with Yahuweh throughout your life and generations (dowr – dwelling places throughout time), celebrating the festival feast (hagag – reveling in the party) as a prescribed ordinance (huqah – a clearly communicated prescription of what you should do, a statute, custom, and tradition) forever ('owlam – into perpetuity,**

eternally).” (Exodus 12:14) By saying that this *Miqra’* was a *zikrown*, a “memorial and a reminder” God told us that its lessons should be “remembered because they would help us understand” His plan of salvation.

By using *dowr*, Yahuweh made it clear that the *Miqra’* of *Pesach*/Passover was for all generations, for all time, and for all places. Further, *owlam* reinforced the point that the observance of Passover was never to end; it wasn’t to be replaced by anything. Passover is a “prescribed ordinance—a clearly communicated prescription of something we are asked to do.”

So why do you suppose the Catholic Church made the celebration of Passover illegal, killing those who observed it? Why did they replace Yahuweh’s Passover with the Babylonian celebration of Easter—even retaining the name of the pagan goddess who was called the “Mother of God and Queen of Heaven?” And why do Protestant and Orthodox Christians follow their ungodly example? Is it any wonder we don’t understand the majesty of God’s plan?

Even today, if you do an internet search for “Easter” and “King James,” you will find a plethora of sites justifying the substitution—saying that Easter is an accurate and proper translation of *Pesach*/Passover, or *Pascha*, as it is transliterated into Greek. They cite “Easter” appearing in Acts 12:4 in the 1534 Tyndale Bible, 1539 Great Bible, 1568 Bishop’s Bible, 1599 Geneva Bible, and 1609 King James Bible as evidence of its accuracy—and their perfection. (It actually it confirms that most translations replay the same words because familiarity sells.) And yet these religious authors either don’t mention, or they do mental gymnastics around the fact, that Yahuweh undeniably selected the term *Pesach*/Passover, while the celebration of Easter irrefutably dates back to the Babylonian Mystery religion. Not only did the Roman Catholic Church ban the celebration of Passover, they established a formula to make certain that their pagan sun-god and sun-goddess holiday of Easter would never coincide with the fourteenth day of Abyb. (Easter is the Sunday following the first full moon on or after the vernal equinox.)

So it is as simple as this: Yahuweh established *Pesach*/Passover and religious men in consort with Satan, established Easter. They never fall on the same day, and they do not commemorate the same redemptive event. Man justifies one, and Yahuweh justifies on the other. While Yahuweh is right, this disagreement between man and God demonstrates beyond any doubt that Christianity is wrong. If a religion contradicts, corrupts, conceals, or counterfeits any meaningful tenant of the Scriptures upon which it draws its authority, it is false. Period. End of conversation. End of life. Christianity is wrong.

The only thing more appalling than nearly two-billion people being deceived by this religious rubbish, is that the proponents of the Christian Easter, even with

overwhelming and irrefutable evidence at their fingertips, still promote the lie. And as a result, nearly two billion people will needlessly experience the same death and destruction suffered by the Egyptians, and many of their pastors and priests will spend their eternity in the Abyss with the lord they unwittingly served. While God told us through the prophet Hosea that “His people were destroyed for lack of knowledge,” making ignorance deadly, He told Moseh by way of the Third Commandment, that “the promotion of lifeless lies was unforgivable.” (Incidentally, if you are looking for a religious justification for any of the Christian corruptions or counterfeits of Yah’s Word, you will have no trouble finding them. In religious circles, lies are supported more zealously than truth is proclaimed.)

The next verse conveys very specific instructions, rife with prophetic and redemptive symbolism: “**Take** (*laqah* – select, obtain, and grasp hold of) **a bunch** (*‘agudah* – bundle of stems and leaves) **of hyssop** (*‘ezowb* – a plant from the mint family (fragrant marjoram) associated with cleansing and purging) **and dip** (*tabal* – plunge, soak, and bathe) **it in the blood** (*dam*) **which** (*‘asher*) **is in the basin** (*sap* – bowl, threshold, and entrance), **and reach out and touch** (*naga’*) **it to the upper crosspiece of the doorframe** (*masqowp* – upper beam of the door) **and to the two doorposts** (*mazuwzah* – upright pillars of the doorway) **from the blood which is in the basin** (*sap*). **And no** (*lo’*) **individual** (*‘ysh* – male) **among you shall go out** (*yasa’*) **of the doorway** (*petah* – portal, opening, and entrance) **of their home** (*beriyth* – household) **until** (*‘ad*) **morning** (*boqer* – the end of darkness and first light).” (Exodus 12:22)

The primary meaning of *sap* is “threshold” and “entrance.” Passover is the threshold upon which we are allowed to enter our Heavenly Father’s home. Likewise, *petah*, translated “doorway” above, also means “revelation, unfolding and disclosing knowledge, and understanding specific to a symbolic doorway.” This is the “narrow and unpopular gate of life” which Yahushua said “few will find.” (And by contrast, the Babylonian, Roman Catholic, and Christian observance of Easter, with its pagan traditions and egg-laying bunny, represents the “broad gate leading to destruction” which “many find.”) It is why *baqar*, the word translated “morning,” means “to seek so that you might find” the “end of darkness and the first Light.” (The broad and narrow gate passage will be examined at the end of this chapter.)

While Passover is a party, it is a serious affair. It is a celebration of life for those who observe our Heavenly Father’s advice, and it is a time to mourn death for those who do not. “**Then** (*wa*) **Yahuweh will pass through** (*‘abar*) **to plague** (*nagap* – strike, smite, and afflict) **the Egyptians** (*misraym*). **But** (*wa*) **when He sees** (*ra’ah* – notices and considers) **the blood** (*dam*) **on the upper crosspiece of the door** (*masqowp* – upper beam) **and on the two upright pillars of the**

doorway (*mazuwzah* – doorposts) **He will pass over** (*pasach*) **that opening** (*petah* – portal and entrance) **and not** (*lo'*) **allow** (*nathan* – permit, cause, bring about, or permit) **the devastating destruction** (*sahat* – corruption and ruin, decay and putrid decomposition) **to come inside** (*bow' 'el* – pursue and arrive within) **and plague** (*nagap*) **your homes** (*bayith* – households and families).” (Exodus 12:23) The first condition of the Familial Covenant is to come out of and stay out of mankind’s political and religious realms. So, not only were the Children of Yisra’el told to celebrate the Passover as a family, they were told to stay inside their homes.

The Hebrew word *sahat*, not only means “to destroy and decay,” it speaks of the “corruptible nature of sin rendering souls impure.” So in a word, we have the cause and the consequence. Sin leads to death and to the destruction of the soul. Thanks to their priests and government officials, their teachers and judges, every Egyptian who suffered this night was already plagued and destined to die—their soul being annihilated. Their Creator merely shortened their mortal existence as recompense for the way they had oppressed and murdered His people. (When we come to our review of the narrow and broad gate passage, you’ll want to keep in mind that the consequence of this plague for those who did not follow Yahuweh’s specific instructions, was “devastating destruction, and corruption which leads to decomposition.” Those who do not follow Yahuweh’s path, are seldom sent to hell, but instead, have their souls destroyed upon their death.)

The consequence of pharaoh’s rebellion proved high—although it is the same price all of us will pay if we reject Yahuweh’s offer of companionship. God passed judgment, and life ended for the firstborn sons in every household not marked by the blood of the lamb in accordance with His very specific instructions.

This next prescription is as clear as it is in conflict with the whole of Christendom: **“Carefully observe** (*samar* – keep, preserve, communicate, support, and revere) **this** (*'eth*) **message** (*dabar* – account, testimony, statement, and these words): **It is a statute and a prescription** (*hoq* – a decree, ordinance, and an established apportionment, a privilege) **among and on behalf** (*la*) **of your** (*'atah*) **children** (*ben* – sons) **until** (*'ad* – up to the point of) **eternity** (*'owlam*).” (Exodus 12:24) *Hoq*, translated “statute and prescription,” is based upon *haqqaq*, meaning “that which is engraved and inscribed,” literally “cut in stone.” It is the message. It is the Word. Passover is God’s prescription for life.

There is no more responsible form of parenting than teaching your children to “carefully observe the testimony” of Yahuweh. Teach them to attend the Passover.

“When (*kiy*) you come to (*bow*) exist (*hayah*) inside (*‘el*) the realm (*‘erets* – land) which relationally (*‘asher*) Yahuweh gives (*nathan* – bestows and grants to, entrusts and devotes to) you according to (*ka*) what (*‘asher*) He has said (*dabar*), carefully observe (*samar* – keep, preserve, communicate, support, revere, and attend to) this (*zoth*) ceremony (*‘abodah* – commemoration in which the effort is expended to remember, teach, and practice the task and service).” (Exodus 12:25)

Yahushua, setting the example we should follow, and in perfect harmony with the Word of God, carefully observed and attended Passover. And that would make the Roman Catholic notion of the Last Supper nothing more than a religious counterfeit—one designed to obfuscate the relevance of “this ceremony.”

While we are on this subject, contrary to Catholic and Protestant doctrine, Yahushua did not celebrate the Eucharist or Communion, nor did He ask anyone to do so. These religious rituals, called “sacraments” by theologians, are nothing more than human substitutions for God’s instructions.

Yahushua’s comments spoken during His final Passover observance in 33 CE, presupposed that His audience knew the Word of God, and therefore understood what He was saying. He was the unblemished Passover Lamb. The wine He spoke of represented His blood, shed for the remission of sin. The unleavened bread represented His body, which was broken so that we wouldn’t face the same fate. They were symbolic of this *Miqra’*, and of His role in our salvation.

The unleavened bread did not turn into His body, because if it did, eating it would be cannibalism, and would be in direct contradiction with the Torah and the *Miqra’* of *Matsah*. The wine did not turn into His blood, because if it did, Yahushua’s instructions would be in violation of the Torah, blemishing Him, and thereby causing Him to suffer for His own sins, not ours. Therefore, the completely unsubstantiated, arrogant, and erroneous Roman Catholic claims of transubstantiation (first alleged by Hildebert de Savardin, Archbishop of Tours in the twelfth century CE), of priests literally and miraculously transforming wine and bread into “Jesus Christ’s flesh and blood,” is in direct conflict with the Word of God.

The Roman Catholic Church goes to considerable verbal lengths (albeit ignorantly, irrationally, and pathetically) to justify cannibalism and drinking blood during the Eucharist in their copious arguments on behalf of the alleged miracle of transubstantiation. (<http://www.newadvent.org/cathen/05573a.htm>) And while a simple scientific test would validate their claim if it were true (something the Church steadfastly opposes), a positive test would prove positively that one of the most essential Catholic rituals was in direct opposition to the Yahuweh’s Word. And a god who contradicts himself isn’t trustworthy—nor is a

religions based upon such a deity. (As an interesting aside, as I was examining the article, I saw a number of Catholic religious icons appearing sequentially at the top of their website, most all of which featured the sun as a primary design element. The god of Constantine (Mithras—the Invincible Sun), of Babylon (Lord/Bel/Ba'al), of Egypt (Amen Ra), and of Catholicism's Christmas and Easter, wasn't very well hidden.)

On a related topic, when I queried the Catholic Encyclopedia for the religion's position on *Pesach*/Passover, from which the Eucharist is unwittingly derived, this is what I found: "Pasach or Passover – Jews of all classes and ways of thinking look forward to the Passover holidays with the same eagerness as Christians do to Christmastide (Christmas in late Old English). It is for them, the great event of the year." So according to Roman Catholicism, Passover is a Jewish holiday, just as Christmas is a Christian observance. It's for "them." Setting aside for the moment the fact that Christmas is entirely pagan in origin, according to Catholics, God must have been kidding when He said that Passover was for "all generations, all places, and all time."

When Yahushua broke the loaf (not circular wafer) of unleavened bread, and when He lifted His glass of wine, and said that one was His body and the other was His blood, it was the same as God saying: "I am the light of the world." This does not make Him the sun nor any other form of radiant energy. When God said "I am the Rock of our salvation, He was not inferring that He was a mineral. When God equated Himself to love, He was not saying that He is an emotion. God often refers to Himself as a Father, but that is not to say that He has had sexual intercourse with a woman. In the same way, when Yahushua referred to the bread as His body, and the wine as His blood, He was anticipating that His creation was capable of understanding metaphorical symbolism—after all, they were His most common and effective means of teaching. It is why Passover is a "zikrown/a memorial and a commemoration, a reminder of an inheritance right, a means to recall and understand the relationship, a symbol and a proverb" for us. (Over the course of this chapter, we will cover this passage as well, making certain that what Yahushua actually revealed is clearly understood.)

While I do not care what the Last Supper, the Eucharist, Communion, Christmas, or Easter represent, according to Yahuweh, the Passover sacrifice represents the first step towards the salvation of God's family. But don't take my word on it...**"And when (kiy) it comes to be (bow' hayah), that your children (benym) say ('amar) to you, 'What (mah) does this commemoration ('abodah – ceremony in which the effort is expended to remember, teach, and practice a task or service) concern (la – represent)?' You shall say ('amar), 'This (huw' – He) is the sacrifice (zebah – offering killed) of Pesach/Passover (pesach – from pasach, to pass over) according to (la) Yahuweh when ('asher – by way of**

relationship and linkage) **He passed over** (*pasach*) **the families and homes** (*bayith* – households) **of the Children** (*benym* – sons) **of Yisra’el** (*yisra’el* – those who strive and struggle, persist, endure, and persevere with and are empowered by God) **in the Crucible of Egypt** (*misraym*)—**when** (*ba*) **He plagued** (*nagap* – inflicted with a deadly disease or condition) **the Egyptians** (*misraym* – the people of the crucible) **and saved** (*nasal* – delivered and spared, rescued by snatching out of harm’s way) **our families** (*bayith* – households).” (Exodus 12:27) The careful observance of Passover is the first step in the path toward “our salvation, our deliverance, of God snatching us out of harm’s way.”

“And then the Children of Yisra’el walked away (*halak* – conducted their lives and behaved) **and did** (*‘asah* – performed) **therefore** (*ken*) **as** (*ka* – according to and consistent with) **that which** (*‘asher*) **Yahuweh had instructed** (*sawah* – directed and ordained, commanded and decreed) **and assigned** (*‘asah*) **through** (*‘eth*) **Moseh** (*moseh* – one who draws out) **and ‘Aharown** (*‘aharown* – one who brings light and choice).” (Exodus 12:28) They did what we are asked to do—what not one Christian in a million does.

“Then (*wa*) **it came to be** (*hayah*) **in** (*ba*) **the middle** (*hasy*) **of the night** (*laylah* – absence of light) **that Yahuweh struck and destroyed** (*nakah* – afflicted and killed) **every** (*kol*) **firstborn son** (*bekor*) **in the realm of the Crucible of Egypt** (*misraym*)...” (Exodus 12:29) The lessons are: God is consistent and trustworthy. He does what He says He is going to do. God has the power to accomplish whatever He promises. And the consequence of not doing what He tells us to do is the death and destruction of our soul.

As there will be for Catholics, Orthodox, and Protestant Christians, for Mormons, Muslims, Buddhists, Hindus, and Secular Humanists: **“Pharaoh stood up** (*quwm*) **during the night** (*laylah* – absence of light), **he and all** (*kol*) **of his servants and worshipers** (*‘ebed*) **in all of the Crucible** (*misraym* – Egypt) **and there came to be** (*hayah*) **a great** (*gadawl* – overwhelmingly significant in quantity and magnitude) **cry of distress** (*sa’aqah* – sorrowful wailing in agony) **in the Crucible of Egypt** (*misraym*) **because** (*kiy*) **there was not** (*‘ayin*) **a house** (*bayith* – family) **in which** (*‘asher*) **there was not** (*‘ayin*) **a death** (*muwt*).” (Exodus 12:30) Yahuweh’s instructions aren’t something to trifle with, to conceal, corrupt, counterfeit, or alter in any way—no matter how copious the justification, rationalization, or popularity. Don’t say that you haven’t been warned.

Carefully observe Yahuweh’s Passover. Do what He prescribes. And while that means that you should never walk into a church again and partake in the Eucharist or Communion, in fairness to the preponderance of our religious and political friends, evidence and reason are superfluous to their beliefs. It’s not that they are unable to study the evidence and evaluate the facts at their disposal logically—it is that they are unwilling. The overwhelming majority of people,

provided with undeniable evidence and unassailable logic, proving that their religion or favorite political party is untrustworthy and wrong, continue on as if nothing were said.

* * *

Let's consider the messenger, Moseh, so that we might know that what He has written and experienced regarding the Passover is trustworthy and reliable. There is an interesting passage in Numbers (or more accurately, *Bemidbar*—"In the Wilderness") which not only portrays Moseh's relationship with God, but also presents the scheme deployed by his critics to override his testimony, the very same tactic deployed in Catholicism, Rabbinical Judaism, and Islam.

While a lust for power was the core of their problem, the issue which sparked the assault on Moshe's authority to speak for Yahuweh was racism—not unlike Catholicism's and Islam's hatred of Jews and all things Hebrew, or Judaism's disdain for Gowym. "**Miryam** (*miryam* – one who rebels) **and 'Aharown** (*'aharown* – meaning to choose) **spoke** (*dabar*) **against** (*ba 'al*) **Moseh because of** (*'odowth* – on account of and for the reason of) **the Kuwsy** (*kuwsy* – black) **woman** (*'isah* – female) **who** (*'asher* – relationally) **he had taken** (*laqah* – selected and accepted) **as** (*kiy*) **his wife** (*'isah* – woman)." (Numbers 12:1)

Just as rabbis have usurped Yahuweh's authority by way of the Oral Law, and popes have claimed to speak for God, making their edicts authoritative and binding, M & A tried the same tactic. "**And they said** (*'amar*), **'In reality** (*'ak* – indeed) **has** (*ha*) **Yahuweh only and exclusively** (*raq* – restrictively and uniquely, singularly) **given the Word** (*dabar* – and spoken) **through** (*ba* – with and by way of) **Moseh? Has He not** (*lo'*) **also** (*gam* – in addition) **given the Word** (*dabar* – spoken) **through** (*ba*) **us?"** (Numbers 12:2)

It is reminiscent of the papal claim that one cannot rely exclusively on Scripture, and that the Church's decisions and traditions must be considered equally valid. And while that's a rather egotistical position, and invalid Scripturally, it doesn't deal with the biggest issue inherent in the assertion that God has more than one authorized source. Who is right when the claims of various sources are in conflict? And even more crucial, can a person be considered to speak for God when their words contradict God (as most of Catholicism's, Protestant Christianity's, Islam's, and Judaism's do)?

While the answer to this fundamental question regarding the validity of religions, is obvious to those who are appropriately informed and rational, we also have Yahuweh's take on the issue. (And for those who would advocate purity of

race, you'll notice that God didn't so much as mention the matter of interracial marriage.) **“Now Yahuweh heard this (*sama*’).”** (Numbers 12:2) But before He expressed His consternation, He explained why Moseh had been chosen. **“(Now (*wa*) the individual (*’ysh* – man) Moseh was humble and unpretentious (*’anaw* – straight forward and lacking pretence, arrogance, or pride), significantly more (*ma’od* – at the extreme end of the scale) than (*min*) all (*kol*) the other people (*’adam*) who (*’asher*) were on (*’al*) the face (*pane*h) of the earth (*’adamah* – ground).)”** (Numbers 12:3) Those who seek religious and political power and acclaim are never humble, and are seldom unpretentious. As a result, they are useless to God, because God wants us to rely on Him rather than ourselves. And it is why such men and women consider their edicts to be as binding as God's, even when they contradict Him.

As pretentious as they are with their flowing robes and fancy hats, and as egotistical as they are, having people bow before them and kiss their ring, I've long wondered how a pope would react if God actually spoke to them. In that regard, it would have been interesting to see M & A's expressions. **“Then suddenly and unexpectedly (*pith’om* – quickly in a flash), Yahuweh said (*’amar*) to Moseh, to ‘Aharown, and to Miryam, ‘Come out (*yasa*’), the three (*salos*) of you to (*’el*) the tent (*’ohel* – home) of the appointed meeting time and place (*mow’ed*).’ And the three of them went out.”** (Numbers 12:4) The Tent of the Testimony and Witness served as Yahuweh's home on earth during the Sojourn in the Wilderness.

“Yahuweh descended (*yarad* – lowered and diminished himself) in (*ba* – by way of) an upright pillar (*’amuwd* – a vertical, cylindrical column) cloud (*’anan* – a visible mass of condensed water vapor in the atmosphere sufficiently dense to be translucent, but not transparent) and stood (*’amad* – was present) at the doorway (*petah* – opening, entrance, and portal) of the tent (*’ohel* – home and household) and called out to (*qara*’ – summoned) ‘Aharown and Miryam. And the two of them came forward (*yasa*’).” (Numbers 12:5)

For Yahuweh to appear in our presence, and not incinerate us, He must diminish Himself. But not in the sense of becoming less than He is; rather by setting apart and sending off a diminished manifestation of Himself. This is the very essence of what the Upright Pillar, the Son, and the Set-Apart Spirit really represent. They are diminished manifestations of God, set apart from Him, to serve us—by way of conversation, revelation, renewal, and empowerment.

The upright pillar symbolism is significant, unifying the Old and Renewed Covenants. The message is: Yahuweh stood up for us so that we could stand with Him. The means is the doorway at which God was now standing. It is the doorway upon which the lamb's blood was smeared on the upright pillars. It is the doorway to God's home, comprised of the blood streaked upright pillar upon

which He hung as the Passover Lamb. It is why the Greek word *stauros*, means “upright pillar,” and not “cross,” and why the actual word was based upon *histemi*—“to stand so as to enable others to stand.” This is one of many reasons why I choose to vocalize ‘*dn*, as ‘*edon*, meaning “Upright Pillar,” rather than ‘*adon*, “Lord.” God is consistent, and so is His message.

The temporary Tabernacle which had been erected during the Exodus, was an ‘*ohel*, “tent,” but also a “home, a dwelling place, household, and family.” It speaks of the conclusion of Yahuweh’s plan of salvation, which is *Sukah*/Shelters, or Tabernacles, where we campout with God. It also speaks of the intent of the *Beriyth*/Covenant, confirming that it is based upon “home and family.”

Also unifying the Covenants is that fact that we find God standing at the doorway in the Torah. He is shown standing at the same doorway in Revelation’s open prophetic letter to the called-out assembly of Laodicea—knocking at the door and summoning them. It is the same, narrow, restrictive, and unpopular door which leads to life in the example Yahushua used to conclude His Sermon on the Mount (and which I will cite at the conclusion of this chapter).

“Yahuweh said (‘amar) to them, ‘Please (na’) listen to (sama’ – hear and heed) My Words (dabar). If (‘im) there exists (hayah) a prophet (naby’ – someone who proclaims an inspired message) among you, Yahuweh will make Himself known (yada’ huw’ – show and reveal Himself) to (‘el) him (huw’) by the way of (ba) a supernatural revelation (mar’ah – visual imagery with verbal content, through and appearance, by way of sight and perspective). And I will speak (dabar – communicate words) with (ba) him by way of (ba) dreams (halowm – thoughts and images which occur during an altered state of awareness).” (Numbers 12:6) In other words, prophets are prophets because of what God reveals to them. That is their only credential. And that means that if a prophet’s words differ from God’s Word, the prophet is lying.

Speaking of not telling the truth, the rabbis who authored the Masoretic replaced Yahuweh’s name in the beginning of Numbers 12:6 with the pronoun “he,” thereby drawing less attention to the speaker and His message. The “to them” was also omitted. These are but two of many examples throughout the book of *Bemidbar* where the Qumran scrolls affirm the Septuagint at the expense of the Masoretic Text.

“That is not (lo’) so (ken) with My servant (‘ebed’abad – coworker and associate) Moseh. In (ba) My home and family (bayith – household) he is completely (kol – always and totally) truthful, trustworthy, and reliable (‘aman – dependable, true, and verifiable).” (Numbers 12:7)

Bayith, “home and family,” is the basis of *beriyth*, “the Covenant Relationship” between Yahuweh and His family. The purpose of which is to live

eternally together in God's home and household. And the only way to get there is to trust Yahuweh and rely on His provision. In that regard, we have been told that the prophetic revelations of Moseh are "trustworthy and true, reliable and verifiable." So why do you suppose the preponderance of Christians ignore them, preferring instead to trust the words of those only pretending to speak for God—those who contradict God? The Torah is reliable. That which differs from it, is not.

“With regard (*ba*) to (*'el*) him, I speak (*dabar* – communicate in words) mouth (*peh*) to mouth, clearly and openly (*mar'eh* – in plain sight and in a manner which is easily understood and comprehensible), not in riddles (*hydah* – generalizations, obscure speech, or mysterious analogies, enigmatic or perplexing questions).” (Numbers 12:8) While my opinion is of no consequence, I share this conclusion. Once you jettison all of the religious muck, and study the Word of God as it was revealed, the pieces all fit together perfectly, creating a consistent, clear, and easily understood portrait of Yahuweh as well as His plan.

“And he has looked upon (*nabat* – has used his sense of sight to observe, consider, and pay attention to, appropriately regarding) the visual appearance and form (*temuwnah* – the manifestation associated with, the likeness, representation, and semblance) of Yahuweh.” (Numbers 12:8) The “visible manifestation, the representation and semblance, the likeness and visual appearance of Yahuweh” is Yahushua. It was in His form by which Yahuweh communicated the Torah to Moseh—mouth to mouth in plain sight. It was His fourth appearance.

(While I've stated it before, and will repeat it again, the seven advents of Yahushua, of God existing as man, include: God walking in the Garden with Adam. (Genesis 3:8) Next, Yahuweh appeared to Abraham in the form of a man, standing upright, talking, walking, and eating with him as the Covenant relationship was initiated. (Genesis 17 and 18) In a meeting which included a wrestling match with Satan, Yahushua blessed Ya'acob, renaming the patriarch Yisra'el. (Genesis 32) As is portrayed in the previous verse, God met with Moseh for forty days to reveal His *Torah/Prescriptions*. (Numbers 12 and Exodus 24) God revealed Himself to Samuel near the Ark of the Covenant in *Shiloh*. (In 1 Samuel 3 we read: “Yahuweh came, stood, and spoke to Samuel...appearing so as to be seen, revealing and disclosing Himself as the Word of Yahuweh.”) “A child was born unto us, a son was given to us,” when God came as a man to redeem us on Miqra' of Sukah/Shelters in 2 BCE. This advent ended with His ascension from the Mount of Olives in 33 CE following His fulfillment of Passover, Unleavened Bread, and FirstFruits. (Deuteronomy, Isaiah, Daniel, Matthew, Mark, Luke, and John) And seventh, Yahushua will return fulfilling the remaining

Messianic prophecies on Yowm Kippurym in 2033. (Genesis 1, Leviticus 23-25, Daniel 9, Hosea 6, Zechariah, Matthew 24, and Revelation))

“So why then (*wa maduwa*) are you not (*lo*) afraid (*yare*’ – not appropriately concerned about, showing so little respect and reverence) to speak (*dabar*) against (*ba*) Me and against My servant (*‘ebed/’abad* – coworker and associate) Moseh?” (Numbers 12:8) The same question could be asked of every religious cleric, church leader, and theologian.

“And the anger (*harah* – displeasure) of Yahuweh was kindled (*‘ap* – and grew into resentment and consternation) against them. And then He departed (*halak* – walked away).” (Numbers 12:9) There is something worse than angering God. It is when He walks away from you.

As punishment for suggesting that her words and testimony were also from God, and equally valid with regard to the Torah, even if her message was in conflict with that delivered through Moseh, Yahuweh inflicted Miryam with leprosy—clearly, tangibly, and visually demonstrating that no one should even come near her—much less trust her. She was excluded from the community, as will be all others so inclined. And while Miryam was given a special pardon, and let back in after seven days, keep in mind that all she actually did was question whether God’s word alone, as delivered through Moshe, i.e., the Torah, was sufficient. That is to say, those clerics who take the next step, and actually propose and support notions which are in conflict with the Torah, should not count on a reprieve.

* * *

Before we contemplate Yahushua’s precise fulfillment of the *Miqra*’ of *Pesach*, let’s see what we can learn from the other references to Passover in the Torah, Prophets, and Psalms. The first of these is also found in the book of Numbers. As stated earlier, its Hebrew title, *Bemidbar*, means “In the Wilderness.” The book chronicles the Yisra’elite’s forty-year sojourn in the desert. Our English title was derived from the Greek *Arithmoi*, meaning “numbers”—a reference to the census at the outset of the story. And speaking of Greek, within the cash of *Bemidbar/Arithmoi/Numbers* scrolls found at Qumran, there are Greek manuscripts in addition to paleo- and Babylonian-Hebrew. While Hebrew in both forms was common, Greek was not.

The discussion which we are going to examine follows a conversation in which Yahuweh explained the purpose of the Levitical priests. **“You shall separate (*badal*) the Lewy (*lewy* – those who join, Levites) from (*min*) among**

(*tawek* – from the middle or center of) **the Children** (*ben* – sons) **of Yisra’el** (*yisra’el* – those who strive, struggle, persist, endure, and persevere with and are empowered by God). **The Levites** (*lewy*) **shall exist** (*hayah*) **for** (*la* – in accord with and on behalf of) **Me** (*’aniy*). **And then** (*’ahar* – sometime later), **therefore** (*ken*), **the Lewy will come** (*bow’* – return) **to work** (*’abad* – serve) **at** (*’eth*) **the tent** (*’ohel* – home) **of the appointed meeting time and place** (*mow’ed*), **purifying and cleansing** (*taher* – restoring and renewing) **it and them** (*hemah*), **with them consenting to be** (*’uth* – agreeing to become) **an upraised** (*nuwp*) **wave offering** (*tenupah*).” (Numbers 8:14-15)

“**Because indeed** (*kiy*), **they are given completely** (*nathan nathan* – are totally dedicated) **to** (*la*) **Me** (*’aniy*) **from** (*min*) **the midst** (*tawek* – from among) **the sons** (*ben* – children) **of Yisra’el in place of** (*tahat* – instead of) **the firstborn** (*pitrah*) **of the womb** (*rehem*). **All the firstborn sons** (*bekor*) **from the Children of Yisra’el are selected and received** (*laqah* – acquired and taken) **by** (*la* – for) **Me.**” (Numbers 8:16) The reason was that He had saved them during the first Passover in Egypt, which is explained in the next verse. Moreover, being “selected and taken” by God sounds like a pretty good thing to me.

In this next verse, God speaks of exchanging His claim on the firstborn sons for the Levites: **“I have selected and taken** (*laqah* – accepted and received) **the Levites** (*lewy* – those who join) **in place of** (*tahat* – instead of) **all** (*kol*) **the male firstborn** (*bekor*) **among the sons** (*ben*) **of Yisra’el.**” (Numbers 8:18)

Very early in the Exodus account, we were told that Aharown, like his brother Moseh, was a Levite, explaining the following affiliation: **“I have given** (*nathan* – chosen to bestow and entrust) **the Lewy as a gift** (*nathan*) **to ‘Aharown and to his sons** (*ben*) **from among the Children of Yisra’el...**” (Numbers 8:19)

The Lewy, or Levites, were set-apart unto Yahuweh as “those who join”: **“...to** (*la*) **perform** (*’abad* – to extend the energy to accomplish the tasks related to) **the ministerial duties** (*’abodah* – work and service) **related to** (*’eth* – of) **the Children of Yisra’el** (*yisra’el* – those who strive, struggle, persist, endure, and persevere with and are empowered by God) **inside** (*ba*) **the tent** (*’ohel* – home) **of the appointed meeting time and place** (*mow’ed*)...” (Numbers 8:19)

The purpose of the “*’ohel*/tent, tabernacle, and home” of the “*mow’ed*/appointed meeting time and place,” was: **“...to reconcile and provide a pardon** (*kapar* – to atone, to make reparation and amends, to forgive and exonerate from guilt, to indemnify and to ransom, even to provide a release) **for** (*’al* – on behalf of and on account of) **the Children** (*ben*) **of Yisra’el** (*yisra’el* – those who strive and struggle with, persist and endure with, persevere with and are empowered by God)...” (Numbers 8:19)

Kapar serves as the basis for the name of the sixth *Mow'ed Miqra'*, *Yowm Kippurym*—the Day of Reconciliations. *Kapar* is a marvelous word, communicating the full range of benefits we receive as a direct result of following Yahuweh's seven-step path home. We are "ransomed," which means that someone, in this case Yahushua, paid the price to free us from captivity and servitude. We are "exonerated," which means that our sins are "forgiven," making us innocent before the eyes of the Judge. We are granted a "pardon," indicating that the penalty we would have otherwise paid, has been waived. And as a result of this "atonement," and "reparation," this "repair and renewal," we are "indemnified," which means that "compensation has been paid to secure us against any loss, damage, or pain." And this all leads to "making amends," which is to say that we "are changed for the better and made right" with God, "reconciling" us to our Heavenly Father.

To *kapar*/reconcile is "to restore friendship, making a relationship harmonious." It means "to resolve the outstanding issues and to settle all debts." It is to be "congruent—in complete agreement, corresponding to and conforming with whatever is required."

Passover is the first step along the way. Reconciliations is the last. The *Miqra'* of *Sukah*, or Shelters, is the result. Once ransomed and pardoned, once exonerated and forgiven, once renewed and repaired, once amends have been made and reconciliation has been achieved, we are afforded the opportunity to camp out with Yahuweh. It was the purpose of the Exodus. It is the plan memorialized in the *Mow'ed Miqra'ey*. It is the way of the Renewed Covenant as lived by Yahushua. It is the narrow gate which leads to salvation.

And for those Catholics, Protestants, and Orthodox Christians, even Muslims, Mormons, and Secular Humanists, who would say that "this plan of reconciliation was only for the Children of Israel," please consider whether or not you feel comfortable being excluded from "yisra'el – a compilation of 'ys sarah and 'el, meaning: those who strive and struggle with, those who persist and endure with, those who persevere with and are empowered by God." If so, the Torah/Prescriptions, the Exodus/Rescue, the *Mow'ed Miqra'ey*/Called-Out Assembly Meetings, and indeed, all of Yahuweh's Word, isn't for you.

"...And (wa) there will not (lo') exist (hayah) among (ba – with regard to and concerning) the Children (ben) of Yisra'el (yisra'el – those who strive, struggle, persist, endure, and persevere with and are empowered by God) the plague (nagap – to be smitten, to stumble, and to be infected with a fatal and destructive disease) when the Children of Yisra'el gather together and approach (nagas – come, draw near, and are present, joining altogether) inside ('el) that which is set apart (qadash/qodesh – the sanctuary which is pure, cleansed, dedicated, and separated)." (Numbers 8:19) Yahuweh's plan sets us

apart from the word and unto Himself, freeing us from the consequence of sin, which is death and destruction.

Within this context, we read: **“Yahuweh spoke** (*dabar* – communicated with words) **to Moseh in** (*ba*) **the desolate wilderness** (*midbar* – barren desert) **of Synay** (*synay* – a rather mountainous region in the peninsula of Arabia, transliterated, Sinai) **in the first** (*ri’sown* – foremost) **month** (*hodes* – time of renewal, and new moon) **of the second** (*semy*) **year** (*sanah*) **after** (*la*) **they had come out** (*yasa’* – been brought and led out) **from the realm** (*’erets* – land and nation) **of the Crucible of Egypt** (*misraym*), **saying** (*’amar*), **‘The Children** (*ben*) **of Yisra’el** (*yisra’el* – those who strive, struggle, persist, endure, and persevere with and are empowered by God) **will observe, attend, and perform** (*’asah* – do, make and fashion, gain and profit from) **the** (*ha*) **Pesach/Passover** (*pesach/pasach*) **at** (*ba* *’eth* – in accordance with) **His or its** (*huw’*) **appointed time and designated place** (*mow’ed*).” (Numbers 9:1-2)

The plural of *Synay*, *Synaym*, describes “a people living at the extremity of the known world.” It is most likely derived from the root *syr*, meaning both “a boiling pot,” and “a thorny brier.” And regardless of what it might mean, or where it might be, at issue here is that every child who wants to live with God has been asked once again by God to attend the festival feast of *Pesach* at the designated time.

As it relates to this time, Scriptural days begin at sunset and conclude at sundown the following day. Therefore, the fourteenth day of a month would commence at twilight on the thirteenth day after the first sliver of a new crescent moon was sighted in the night sky, and it would end as the sun set on the fourteenth day. Since a lunar month is 29.5 days long, the evening of Passover always occurs during a full moon. From the Exodus perspective, this provided better visibility for the Children of Yisra’el as they walked day and night during their initial sojourn out of Egypt. Prophetically, from the perspective of our salvation, this arrangement enabled Yahushua to observe and attend Passover dinner with His disciples on Thursday evening, in what had just become the beginning of the fourteenth day, and still serve as the Sacrificial Lamb on Friday, which prior to the sun setting, was still Passover.

This unique arrangement which enabled Yahushua to both set an example for us by observing the Passover meal, while also Himself fulfilling its promise the following day as the Passover Lamb, is explained in the next verse. **“On** (*ba* – in and during) **the fourteenth** (*’asar* *’arba*) **day** (*yowm*) **of** (*ba* – in and during) **this** (*zeh* – specific) **month** (*hodes* – time of renewal), **between** (*bayin* – during the interval or time between) **the** (*ha*) **sunsets** (*’ereb* – evenings), **observe, attend, perform, gain and profit from** (*’asah* – accomplish and capitalize from) **it** (*’eth*), **doing it** (*’asah* *’eth*) **during** (*ba*) **His** (*huw’*) **appointed assembly time**

(*mow'ed*), **according to** (*ka*) **all of** (*kol* – the totality and every one of) **His** (*huw'*) **inscribed decrees** (*huqah* – engraved or written statutes and ordinances, that which is chiseled out and set in stone, and therefore established as Scripture) **and according to** (*ka*) **all** (*kol* – the totality of and every one of) **His stipulations** (*mispah* – judgments and decisions, plans and prescriptions, graphic depictions and descriptions).” (Numbers 9:3) God was very, very specific, and we must be as well if we want to capitalize on His gracious offer.

The ending of this passage devastates the religions of Judaism, Christianity, Islam, and Mormonism—all of which claim their authority based upon these Scriptures. By using *huqah*, which means to “write a clearly communicated prescription down,” “to engrave a statute,” “to chisel an ordinance into stone,” and “to inscribe rules and laws,” there is no room for any variance from that which Moseh memorialized in the Torah. The Oral Law of the rabbis is irrelevant. The Babylonian holidays incorporated into Christendom are of no account. Islam’s and Mormonism’s claims providing a new, additional, revelation are moot.

Further undermining the notion that religious men are authorized to alter God’s instructions, Yahweh said that it is “His judgment which counts, His stipulations, decisions, plans and prescriptions.” The “graphic depictions and descriptions” contained in the Torah are to be followed, accomplished, understood, and capitalized upon. And anyone who, or any institution which, says differently, is in direct conflict with the Word of God, and thus is counter to God.

“Moseh told the Children of Yisra’el to observe, attend, and perform (*asah* –gain and profit from) **the** (*ha*) **Pesach/Passover** (*pesach/pasach*).” (Numbers 9:4)

What follows is a brief discussion of how encountering a dead body is to be equated with touching death—thereby making a person unclean, separating them from the community. On their behalf, Yahuweh offered the solution of celebrating the Passover the following month, after the individuals have had the opportunity to properly prepare themselves. This stipulation became necessary during the reign of Hezekiah, as he attempted to return his dead nation to life through the proper observance of Passover six centuries hence. We’ll explore that story in a moment.

“The individual (*iysh* – man) **who** (*asher*) **is** (*hayah* – exits) **clean** (*tahowr* – morally pure) **and who is not** (*lo’*) **on the road** (*derek* – on a journey or trip) **who fails** (*hadal* – abandons, forsakes, or foregoes, ceases and desists from, refuses or refrains) **to observe and attend** (*asah* – accomplish, perform, gain and profit from) **the Pesach** (*pesach* – Passover), **that soul** (*nepesh* – consciousness) **will be cut off and separated** (*karat* – severed, uprooted, banished, and

eliminated) **from** (*min*) **the family** (*'am*). **And that is because** (*kiy*) **Yahuweh's offering** (*qareban* – sacrifice and gift) **did not appear and was not present** (*lo' qarab* – was not offered, did not approach, come near, or join together) **at the appointed time and designated place** (*mow'ed*). **That individual** (*'ysh*) **will bear the burden** (*nasa'*) **of their guilt** (*hete'* – sin and offenses).” (Numbers 9:13)

Passover is very similar to *Yowm Kippurym*, the Day of Reconciliations, in this regard. The only difference is that the soul of an individual who chooses not to attend *Pesach* is banished from Yahuweh's family, while the soul of an individual who fails to answer the summons to *Yowm Kippurym*, will have their soul annihilated upon their death. God is serious about His plan, which is why religious corruptions and counterfeits of it are so egregious—so deadly. There is only one way to life, to acceptance into God's family. There is only one solution for sin. There are many ways to be excluded. Few are saved, and most are lost.

There is a subtlety in this passage worth considering. Timing is important. If “Yahuweh's sacrificial offering [Yahushua, the Passover Lamb] had not appeared and presented [Himself], had [He] not approached [us] and joined [us] together at the appointed time and in the designated place, [we would all] bear the burden of [our] guilt,” and every “soul would be severed and separated from the family.” So it bears restating: there is only one way to be included into our Heavenly Father's family, and that process begins with Passover and Yahushua's fulfillment of it. Our salvation is facilitated by our willingness to gain and profit from the sacrifice Yahushua made for us on this day. (To hell with Palm Sunday, Maundy Thursday, the Last Supper, the Eucharist, Communion, Good Friday, and Easter.)

This next passage speaks to the inclusiveness of Passover. **“If** (*kiy*) **a guest or foreigner** (*guwr* – someone from a different racial, cultural, or geographic community), **a newcomer or a visitor** (*guwr* – a stranger) **who is with you** (*'eth*), **wants to attend and observe** (*'asah* – gain and profit from) **the Pesach** (*pesach* – Passover) **of** (*la* – concerning) **Yahuweh in the manner that** (*ka* – in the same way that) **the decrees were inscribed** (*huqah* – the way the statutes and ordinances were engraved and written) **regarding the Pesach** (*pesach* – Passover) **and as** (*ka*) **stipulated** (*mispat* – decided, reasoned, and judged, planed and prescribed, graphically depicted and described) **by Him, then one** (*'ehad*) [Passover] **will exist** (*hayah*) **for you all—for the guest, foreigner, newcomer, or visitor** (*guwr* – from a different racial, cultural, or geographic community) **and for the native-born person** (*'ezrah 'erets* – citizen of the land, region, and nation).” (Numbers 9:14) Catholicism's “it's for *them*” argument has just gone down in flames.

God has made it unambiguous: there are a lot of different people, from a wide range of races and places, but there is only one path to Yahuweh. And it begins with attending Passover.

This next passage has nothing to do with the Passover and everything to do with it. **“During** (*ba* – in) **the day** (*yowm*), **the standing** (*quwm* – upright, established, restoring, supportive, enduring, and raised up) **Tabernacle** (*miskan* – dwelling) **and Tent** (*ohel* – home) **of the Witness and Testimony** (*‘eduwt* – revealed evidence) **was covered and clothed** (*kasha* – adorned, decorated, and concealed) **in water vapor** (*‘anan* – a cloud-like mist). **And** (*wa*) **during** (*ba*) **the evening** (*‘ereb* – after sundown at night) **there came to exist** (*hayah*) **the appearance** (*mar’eh* – clearly comprehensible sight) **similar to** (*ka*) **fire** (*‘esh* – radiant energy and light) **over and upon** (*‘al*) **the Tabernacle** (*miskan* – dwelling place) **until** (*‘ad*) **morning** (*boqer* – sunrise).” (Numbers 9:15)

The Tabernacle represented Yahuweh’s presence among His people. And like God in the role of the Passover Lamb, our Savior, it “*quwm*/stood upright, establishing, restoring, and supporting” us, enabling us to “rise up and endure” in God’s “home.”

In the Renewed Covenant, our bodies and souls become the tabernacle or residence of Yahweh on earth. And in the manner of our Spiritual Mother, once we are baptized and reborn spiritually, our personal tabernacle is immediately adorned in the Set-Apart Spirit’s Garment of Light. She “*kasha*/adorns and clothes us, concealing, forgiving, and pardoning” our every sin, making our failures invisible to God. This garment causes us to take on Yahuweh’s appearance, radiating His light.

Before we leave this scene, let’s consider one final verse. In it, God is describing our eternity—a time where we will travel throughout the universe, camping out with God wherever He goes. In a very real sense, He will serve as our tour guide. **“Based upon** (*‘al*) **the mouth** (*peh* – a metaphor for spoken communication) **of Yahuweh, the Children** (*ben*) **of Yisra’el** (*‘ys sarah ‘el* – those who strive and struggle with, persist and endure with, who persevere with and are empowered by God) **set out** (*nasa’* – pulled up camp, moved out, went forward, traveled, and tore loose) **and based upon** (*‘al*) **the mouth** (*peh* – spoken communication) **of Yahuweh, they camped out graciously** (*hanah* – remained near their merciful and friendly encampment). **Each** (*kol*) **day** (*yowm*) **which relationally** (*‘asher*) **the cloud** (*‘anan* – visible mass of water vapor) **dwelled and remained** (*sakan* – lived and inhabited, abided and settled down, residing) **over and upon** (*‘al*) **the Tabernacle** (*miskan* – dwelling place and home) **they enjoyed the generous and accommodating encampment** (*hanah* – remained near their friendly and gracious camp).” (Numbers 9:18)

This passage serves to confirm my conclusion that we will spend our eternity exploring the universe with Yahuweh, camping out with Him wherever He should take us. As this Numbers' nine discussion develops, we discover that whenever the cloud lifted from the Tent of the Witness and Testimony, the family of God got up and got going—walking along with their Heavenly Father. When He wanted to hang out in one place for a while, they did that as well. There was plenty of time and there were many tales to tell, songs to sing, meals to eat, fires to be warmed by, and new things to see and experience.

* * *

The next mention of Passover occurs in Deuteronomy. With one exception, it serves to confirm what we have already discovered. **“Carefully observe and attend** (*samar* – keep, care about, and revere, benefit from, and be preserved by) **the Pesach** (*pesach* – Passover) **of Yahuweh, your God** (*'elohym*), **celebrating and performing** (*'asah* – gaining and profiting from) **it in association with** (*'eth*) **the month** (*hodes* – time of renewal) **of 'Abyb** (*'abyb* – time of year when the grain of the barley plant is in the ear and yet still soft, green, and moist), **because** (*kiy*) **in** (*ba*) **the month** (*hodes* – time of renewal) **of 'Abyb** (*'abyb*), **Yahuweh, your God, brought you out** (*yasa'* – descended, extended Himself, came forth and served you, to deliver you) **from** (*min*) **the Crucible of Egypt** (*misraym*) **during the night** (*laylah* – time of darkness).” (Deuteronomy 16:1) This verse serves to tie Yahuweh, the Exodus, Passover, and the month of 'Abyb together, affirming once again that we are called to carefully observe, attend, and benefit from that which God has done.

What follows is new. There is a specific place where Yahuweh wants the Miqra' of Pesach to be observed—the very place He fulfilled it—Mount Mowriyah (meaning: to Revere Yah). **“Make the Pesach sacrifice** (*zabah pesach* – sacrifice the Passover Lamb) **unto Yahuweh, your God, from the flock of sheep** (*so'n*) **and herd of goats** (*baqar*) **in** (*ba*) **the** (*ha*) **place** (*maqowm* – site, home, office, and source) **which by association** (*'asher*), **Yahuweh chooses** (*bahar* – desires, prefers, and selects) **to have His** (*huw'*) **personal and proper name** (*shem* – designation, reputation, and renown) **live** (*sakan* – dwell and abide).” (Deuteronomy 16:2) The lone place on earth which meets this requirement is Mount Mowriyah.

“Do not (*lo'*) **eat** (*'akal* – consume) **leavened bread** (*hames* – that which includes yeast and has become soured) **with it/him** (*huw'*). **For seven** (*seba'* – also meaning oath which attests to a friendship, a covenant relationship, and a promise of innocence) **days** (*yowm*) **consume** (*'akal* – eat) **Matsah/Unleavened**

Bread (*matsah* – bread without yeast) **in addition to** (*‘al*) **it or him** (*huw’*.)” (Deuteronomy 16:3)

Hames can also be translated “vinegar,” which is soured wine. That is because, wine is symbolic of the blood shed on Passover, and only the unblemished blood of the perfect Lamb of God is capable of atoning for our sins, reconciling us unto our Heavenly Father.

The same three Hebrew letters vocalized *hamas*, also mean “to oppress,” and to be “ruthless and cruel,” to “despise and treat inappropriately,” and as such, it speaks indirectly of religious and political schemes, and specifically of one of Islam’s worst: the fundamentalist Muslim terrorist organization “*Hamas*.” A related word, *hamaq*, describes those who “have turned away and withdrawn” from God. They are *hamar*, “in turmoil, boiling over, and foaming,” even “anointed (daubed, smeared, covered, and sealed up) in black tar and red blood.” This is all metaphoric of them being possessed by Satan, being enraged by him, and then killing for him.

Let’s take a moment and see why Yahuweh was so concerned with “yeast” being in our bread—at least at this time. According to our encyclopedias, yeast is an asexual, unicellular, eukaryotic microorganism, which is classified as a Fungi. As such, to live, it feeds off of organic substrates, most commonly, dead matter. Its primary purpose in nature is the decomposition of that which was once alive. And as a fungi, yeast thrives in darkness.

In human hands, yeast is most commonly used in the presence of oxygen to aerate baked bread, making it rise, and to carbonate beer through the production of carbon dioxide. The leavening process in dough causes a foaming action which permeates and softens a loaf of bread. This is done through fermentation, biologically changing the chemistry of the dough as the yeast first reproduces through the consumption of carbohydrates in the flour, and then reacts with water, heat, and acidity to produce either carbon dioxide or ethanol gas. In the absence of oxygen, yeasts turn the sugars and carbohydrates in beer and wine into alcohol (actually ethanol: C₂H₅OH) through the fermentation process.

Species of yeast are known as opportunistic pathogens, and can cause infections in humans. There are a number of “killer yeasts,” which secrete toxic proteins which are lethal to receptive cells. *Cryptococcus neoformans*, for example, is a yeast pathogen which kills some ten percent of AIDS patients. Yeasts of the *Candida* genus cause irritating oral and vaginal infections. In many foods, and most notably with regard to cheeses and meats, the presence of yeast leads to spoilage.

Based upon these characteristics, yeast is used as a metaphor for sin in Scripture. Not only does it produce the wrong spirit with which to be aligned, it

was first used in Egypt—the very place from which Yahuweh rescued His people. There, yeast exists as a natural contaminant in flour.

Making sure that He had made His point, the same three Hebrew letters which comprise “yeast,” *sa’or*, vocalized *sa’ar*, mean: “to exalt oneself, rising up in power, authority, and majesty, to covet and crush,” and as a result, “to be left behind.”

Speaking of “*Matsah*/Unleavened Bread: **“It is the bread** (*lehem* – loaf, grain, or food) **of affliction and oppression** (*’omy* – misery, hardship, poverty, persecution, great effort and pain). **For indeed** (*kiy* – because) **you were brought out** (*yasa’* – led away) **from** (*min*) **the realm** (*’erets* – land and region) **of the Crucible of Egypt** (*misraym*) **in** (*ba*) **a hurry** (*hipazown* – quickly in anxious anticipation). **In response to this** (*lama’an* – based upon receiving this answer and with regard to the intent of this witness and account), **remember, recall, and proclaim** (*zakar* – assert the message publicly so as to remind) **all** (*kol*) **the days** (*yowm*) **of your lives** (*hay/chay*), **that on this** (*’eth*) **day** (*yowm*), **you were brought out** (*yasa’* – led away) **of** (*min*) **the land** (*’erets*) **of Egypt** (*misraym*).” (Deuteronomy 16:3)

The reference to the “bread of oppression” had both historic and prophetic meaning. As a result of man’s political and religious schemes, Yahuweh’s children were oppressed in the Crucible of Egypt. Yahuweh not only wanted to free them from this, as with all human religious and political schemes, He wants us to leave expeditiously. Not only wasn’t there any time to leaven the bread, God did not want His children to be corrupted by Egypt any longer.

Prophetically, the “bread of affliction” speaks of Yahushua’s statement of “remembrance.” **“And when** (*hote*) **the specific** (*ho*) **time** (*hora*) **had come** (*ginomai* – had come to exist), **He** [Yahushua] **reclined to eat** (*anapipto*) **together with** (*sun* – in the company of) **His apostles** (*apostolos* – messengers, representatives, and envoys). **He said to them, ‘I have earnestly desired** (*epithyмео*) **and longed** (*epithumia* – hopefully and anxiously anticipated) **to eat** (*esthio* – partake in the meal of) **this particular** (*houtos*) **Pascha** (*pascha* – a transliteration of the Hebrew *Pesach*, meaning Passover) **with** (*meta*) **you before** (*pro*) **I suffer affliction** (*pascho* – undergo, experience, and endure that which will be done to me). **For indeed** (*gar*) **I say** (*lego* – affirm) **to you that** (*hoti*) **I will absolutely** (*ou*) **not** (*me*) **eat** (*esthio*) **it again until** (*hoes*) **everything** (*hostis*) **is completely fulfilled** (*pleroo* – fully provided for and finished within the true meaning) **in** (*en* – by way of) **the power and authority** (*basileia* – rule, reign, and realm) **of Yahuweh** (ΘY – used as a placeholder).”

“Grasping hold of and receiving (*dechomai* – welcoming and accepting, trusting and relying upon) **the cup** (*poterion*) **in a thankful manner** (*eucharisteeo*)

– beneficial, grateful, acceptable, and pleasing attitude, being mindful of the favor being done), **He said** (*eipon*), ‘**Select, acquire, receive, and grasp hold of** (*lambano* – prefer, choose, obtain, come to accept, trust, and rely upon, experience and take advantage of) **this and distribute** (*diamerizomai* – separate it into parts and share) **it among** (*eis*) **yourselves.**’ **He grasped hold of** (*lambano* – chose, came to accept, trusted, and relied upon, experienced and took advantage of) **the bread** (*artos*) **in a thankful manner** (*eucharisteo* – with a beneficial, grateful, acceptable, and pleasing attitude, being mindful of the favor being done), **broke** (*klao*) **it, giving it to** (*didomi* – bestowing it as a gift upon) **them, saying** (*lego* – affirming), ‘**This exists as** (*eimi* – I exist as, this represents, I am and this is a symbol which is closely associated with) **My** (*ego*) **body** (*soma* – physical being) **given of my own accord** (*didomi* – deposited and bestowed as a gift) **concerning you and for your behalf** (*hyper sou* – to pay the price to ransom, redeem, and reconcile you). **Attend to, keep, celebrate, accomplish, and consider** (*poieo* – do and affirm this manifestation of this tangible and corporeal act, benefit and profit from) **this** (*houtos*) **in** (*eis*) **remembrance of** (*anamneisi* – in consideration of and as a means of recalling) **Me** (*emos*).” (Luke 22:14-17, 19) Yahushua did not say “eat and drink them.” He said “do this.” And “this” was and is *Pesach/Passover*. The promise was fulfilled.

Returning to Deuteronomy, we find Yahuweh telling His children: “**No** (*lo’*) **yeast** (*se’or* – a fungus and fermenting agent known as leaven) **shall be seen** (*ra’ah*) **among** (*la*) **you in all** (*kol*) **your territory** (*gebuwl* – within your borders) **for seven** (*seba’*) **days** (*yowm*). **Nor** (*lo’*) **shall any of the body** (*basar* – meat and flesh) **which** (*’asher*) **is killed as a sacrifice** (*zabah*) **in the evening** (*’ereb* – after sundown) **in** (*ba*) **the first** (*ri’sown* – initial and foremost) **day** (*yowm*) **remain overnight** (*lyn* – stay, live, or rest during the night).” (Deuteronomy 16:4) The purpose of the Passover sacrifice is to remove our sin so that it can no longer be seen by God. And in its fulfillment, the body of the Passover Lamb was not allowed to remain overnight on the upright pole. His body was buried and His soul descended into the place of separation to redeem us.

What follows is also prophetic of Yahuweh’s intent. The only purpose behind sacrificing ordinary lambs was to direct our attention to the Lamb of God who would sacrifice Himself on Mount Mowriyah. “**You will not** (*lo’*) **prevail or grasp the meaning** (*yakol* – understand, overcome, be victorious, or endure) **offering the sacrifice** (*zabah* – killing the offering) **of Pesach/Passover** (*pesach*) **in** (*ba*) **any one of** (*’echad*) **the city gates** (*sa’ar* – openings, entrances to towns, or places) **which** (*’asher*) **Yahuweh, your God** (*’elohym*) **will give** (*nathan*) **you, but instead and only** (*im*) **on** (*’el*) **the** (*ha*) **site of the standing place** (*maqowm* – spot, home, office, and source) **where relationally** (*’asher*) **Yahuweh, your God, has selected and chosen** (*bahar* – preferred and desired) **for His name**

(*shem* – personal and proper designation) **to abide** (*sakan* – live, dwell, camp out, stay, and remain). **There** (*sam*), **you shall offer the sacrifice** (*zabah*) **of Pesach** (*pesach* – Passover) **in** (*ba*) **the evening** (*'ereb* – twilight) **as the sun** (*semes*) **goes down, at the appointed and designated time** (*mow'ed*) **you were brought out** (*yasa'*) **of** (*min*) **the Crucible of Egypt** (*misraym*)." (Deuteronomy 16:5) As the sun set on the oppressive grip of the sun god religion of Egypt, Yahuweh freed His people. And as the sun set on the religious state of Judea, Yahuweh freed the whole world from the consequence of sin.

As an interesting aside, since Yahuweh has brought up the "standing place where He has chosen for His name to abide," I want to share something from the introduction to the book of Exodus in the *Dead Sea Scrolls Bible*. The editors discovered that Exodus 15:17-18 actually spoke of a "new temple prepared for the Last Days—a time of future glory envisioned as the setting for the arrival of the Messiah."

Turning to this passage as it is presented in 4QExod, we find Moseh speaking to Yahuweh about His return, and regarding the family He has redeemed, literally "*qanah* – acquiring them by purchasing them." **"You** [Yahuweh] **will return** (*bow'*) **and firmly root** (*nata'* – pitch a tent, plant, and establish) **them in** (*ba*) **Your Mountain** (*har*) **of Inheritance** (*nahalath* – where by association and relationship heirs receive property, possessions, and power), **the foundational site which establishes the basis** (*makown*) **for living** (*yasab* – for restoration, renewal, marriage, and dwelling) **which you Yahuweh will accomplish and make** (*pa'al* – perform the work) **Yourself—the Temple** (*miqdas* – sanctuary, from *qadash*, that which is set apart) **which You Yahuweh will fashion and form** (*kuwn* – prepare, build, and establish) **with Your own hand** (*yad* – power and authority). **Yahuweh shall reign as King** (*malak*) **forever and ever** (*'owlam wa 'ad*)." (Exodus 15:17-18)

The first part of this passage is prophetic of Yahuweh, in the form of Yahushua, returning to personally accomplish and perform the work which is required to firmly root His family in the Promised Land (heaven), and to adopt us (leading to our inheritance) on the foundational site which provides the basis of living—Mount Mowriyah. And while Yahushua has and will serve as the Temple of Yahuweh, as part of Yahuweh, Yahushua was not "fashioned or formed." Therefore, the second half of this passage is prophetic of the Millennial Temple.

This account is particularly interesting because apart from the Promised Land, and without a Temple, the Passover sacrifice cannot be kept in complete accord with Yahuweh's instructions. That is partly by design, in that Yahushua fulfilled it once and for all. But we know that the Passover sacrifices will be reestablished during the Millennial Sabbath, as a way of looking back at what Yahushua has done—just as those which were performed in the days of Moseh looked forward

to what the Lamb of God would do. And as I have long suspected, Yahuweh, not men, will build the final Temple. He will do so on the summit of the Mountain of Inheritance—directly over the foundational site which He, Himself, established as the basis for living, of restoration and of renewal—over Golgatha and the Garden Tomb. And as it was with the sacrifice on Mount Mowriyah, it will be with the Millennial Temple: Yahuweh will do the work Himself.

While it is a jot among titles, the Masoretes replaced the second “Yahuweh” in Exodus 15:17 with *‘eden*, meaning “upright pillar and foundation,” whereby English translators rendered it “Lord,” as in *‘adonay*. Among other things, rabbis detest the notions of Yahuweh’s name being spoken, and of Him constructing the Temple with His own hands, as these things collectively destroy three of Rabbinical Judaism’s central planks in a single phrase.

So the moral of the story is: the rabbis didn’t much like the idea of Yahuweh “returning” (thereby affirming that He has been here before (and that they tried to kill Him)), of God reestablishing the Temple (and thereby negating the rabbinical negation of it), of Yahuweh doing things with His hands (and thereby being corporeal), or of Him reigning forever and ever, emasculating their illegitimate claim on authority.

The Exodus 15:17-18 passage as it is rendered in the Dead Sea Scrolls is equally devastating to Catholicism, because it says that Yahuweh’s family is rooted in Yisra’el, not in Rome. It renders the Vatican irrelevant because Yahuweh’s Temple will be reestablished in Jerusalem. It demonstrates that the keys to God’s home are on Mount Mowriyah, not in the hands of popes. And it proves that the most recent pope was wrong when he officially banned the use of Yahuweh’s name in all Catholic services. Moreover, Yahuweh is the only one who is authorized to rule, now and forever.

* * *

The one bright light in the darkness of what would become a religious and political nightmare for the Children of Yisra’el—one brought on by their rejection of Yahuweh and His instructions—occurred during the reign of *Yachizqiyah* /Hezekiah. “**Yachizqiyah** (*yahizqiyah* – Yah Strengthens, Gathers, and Unifies, transliterated, Hezekiah) **sent out** (*salah* – dispatched) **written** (*katab* – inscribed using an alphabet) **letters** (*‘igarah*) **to** (*‘al* – toward and before, concerning) **all of** (*kol*) **Yisra’el** (*yisra’el* – those who strive, struggle, persist, endure, and persevere with and are empowered by God), **Yahuwdah** (*yahuwdah* – those who are Related to Yah) **and also** (*gam*) **a written letter** (*katab ‘igarah*) **to ‘Epraym**

(*'epraym* – second son of Yowseph, reckoned among the sons of Ya'aqob by being given preference over Manasseh, and used to describe the Northern Kingdom during the divided period; meaning: stretcher or litter used to carry those who are sick and injured, transliterated, Ephraim) **and Manasseh** (*manaseh* – son of Yowseph who was adopted by Ya'aqob, the forgotten one who forgets) **to come to the house and home** (*bayith* – household and family) **of Yahuweh in Yaruwshalaim** (*yaruwshalaim* – the source of salvation) **to attend to, keep, celebrate, accomplish, and consider** (*'asah* – do and affirm, benefit and profit from) **the Pesach/Passover** (*pesach*) **according to** (*ba*) **Yahuweh, the God** (*'elohym*) **of those who strive, struggle, persist, endure, and persevere with and are empowered by God** (*yisra'el*)." (2 Chronicles 30:1)

The kingdom was not only divided, it was separated from God. As with today's Christian culture, God's summons to His Called-Out Assemblies were being ignored—as was the Sabbath. It was so bad back in *Yachizqiyah*/Hezekiah's day, that there weren't enough Levites trained and available to perform the Passover as delineated. It had to be delayed a month consistent with the "touching death" stipulation we had considered earlier in Numbers. They would spend an entire month cleaning the temple of inappropriate imagery—an example Catholics in particular would be wise to follow.

The motivation for the restoration and revival wasn't purely spiritual or nostalgic. Jerusalem would soon be under siege. Sennacherib and his Assyrian forces were poised to descend upon Judea, and they had been invincible, sacking a number of outlying towns. The Northern Kingdom had been destroyed, with so many Jews being exiled and enslaved, that ten of the twelve tribes were now considered lost.

The name Sin-ahhi-eriba, as it is transliterated from the Akkadian, means "Sin (the moon god) has lost my brothers." He was the son of Sargon II, and took the throne after his father's violent death in 704 BCE. Yahushua's parable of the Wicked Husbandmen in Matthew 21:33-41 is directed in part toward his ruthlessness and greed.

Sennacherib had an attitude, so Israel, rather than relying upon Yahuweh for protection, had joined Marduk-apla-iddina II's Babylonian coalition against Sin-ahhi-eriba. And unfortunately, Sin's forces had trounced Marduk's, and Babylon was now part of Assyria. Then to add insult to injury, in 701 BCE, Hezekiah participated in a rebellion backed by Egypt and by the rebellious Babylonians, which is why Sennacherib was on his way with 185,000 troops.

Having seen the Light, *Yachizqiyah*/Hezekiah pleaded with his brethren. **"Indeed if** (*kiy*) **you return to** (*suwb* – turn around, change, and are repaired and restored by) **Yahuweh, your children** (*ben* – sons) **and brothers** (*'ah* – relatives

and fellow countrymen) **will find compassion** (*rachamym* – mercy and favor) **in the presence** (*paneḥ*) **of the captors** (*sabah* – those who take prisoners and enslave them) **you will return and be restored** (*suwb*) **to** (*la*) **this** (*zo'th*) **land** (*'erets*). **And that is because** (*kiy* – for the reason that) **Yahuweh, your God** (*'elohym* – Mighty One) **is gracious** (*hanusn* – kind) **and prone to favoritism and forgiveness** (*rachuwm* – compassion and mercy). **He will not** (*lo'*) **turn away and remove** (*suwr* – reject and depart, forsake and separate) **His presence** (*paneḥ*) **from** (*min*) **you if** (*'im*) **you return** (*suwb* – turn around, change, and are repaired and restored) **to** (*'el*) **Him** (*huw'*).” (2 Chronicles 30:9) Even in our darkest hour, even when our motivations for returning home may be selfish, our Heavenly Father is always there with open arms. There is nothing He wants more than to restore the broken relationship with His family.

However, there is another thought here worth pondering. As I understand it, the Calvinistic doctrine of predestination is impugned by this verse. Rather than man being the recipient of God’s initiative, to be restored, it is man who must turn around and return home. Yahuweh has provided the way, but we must provide the initiative. Freewill remains essential, because choice is the foundation upon which love is made possible.

If God is consistent, and we have every reason to know that He is, if Catholic, Orthodox, and Protestant churches were to abandon their pagan practices (calling Yahuweh “Lord,” their use of crosses, communion, the Eucharist, Sunday worship, and the observance of Easter and Christmas, for example) and return to the God of the Torah, Prophets, and Psalms, and trust and rely upon His instructions and provisions, all would be forgiven and the people would be restored.

“And a great number (*rab*) **of people** (*'am* – family members) **gathered together** (*'asap* – assembled) **in Yaruwshalaim** (*Yaruwshalaim* – source of salvation) **to attend to, keep, celebrate, accomplish, and consider** (*'asah* – do and affirm, benefit and profit from) **the festival feast** (*hag* – celebration and party) **of Matsah/Unleavened Bread** (*matsah* – to drain out [yeast, and thus sin]) **in the second** (*senayim*) **month** (*hodes* – time of renewal), **assembling** (*qahal* – congregating as a community) **in vast** (*me'od* – great) **multitudes** (*rob*).” (2 Chronicles 30:13)

Yahuweh refers to Passover as the “Feast of Unleavened Bread.” He does so for two reasons. First, Pesach, Matsah, and Bikurym work together as a single unit with a single purpose. And second, Unleavened Bread is more important than Passover or FirstFruits. While the consequence of sin is death, the penalty, which is of greater significance, is separation from God. Yahushua’s Passover sacrifice only dealt with the consequence of sin. But His willingness to pay the penalty for sin, allowing His soul, or consciousness, to be separated from Yahuweh’s Spirit

on our behalf on Matsah, is what restored us to fellowship—bringing God’s children back home on FirstFruits.

The reason *suwb* has been used repeatedly in this context is addressed in the next verse. Before we can be “repaired and restored” by Yahuweh, we must first “turn around and away” from our religious traditions and accompanying paraphernalia. Only then, can we “*suwb/return*” home. **“They stood up** (*quwm* – and took a stand) **and rejected and removed** (*suwr* – turned away from, drug off, and abolished) **the altars** (*mizbeah* – places of sacrifice to and worship of gods) **which** (*‘asher*) **were in** (*ba*) **Yaruwshalaim, and all of the incense burners** (*meqatereth* – metal accessories associated with burning fragrant material in worship services), **they rejected and removed** (*suwr* – turned away from, drug off, and abolished), **hurling them** (*salak* – flinging, throwing, and casting them) **into** (*ba*) **the Qidrown** (*qidrown* – the place of darkness and mourning, transliterated Kidron, a valley which served as Jerusalem’s trash disposal site) **Valley** (*nahal* – ravine).” (2 Chronicles 30:14) There are more than a million alters to saints and to Mary which deserve the same fate. And while the Catholic and Orthodox Christians are at it, they would do well to dispose of all of their religious icons and incense burners. They all belong in “the realm of darkness and mourning.” Trash them.

But alas, the proponents of the Christian religion have done just the opposite. Rather than trashing Easter and Christmas, they have discarded Unleavened Bread and Tabernacles. Rather than dispensing with the “Lord Jesus Christ,” they have dispensed with Yahuweh’s name. In fact, in 2008, the pope officially banned its use in any Catholic Church or ceremony.

It is only after all of the religious trappings are gone, that we are ready to come home. For us to embrace the truth, we must first discard the lies. **“The Pesach/Passover** (*pesach*) **sacrifice** (*sahat*) **took place on the fourteenth day of the second month. But the Lewy** (*lewy* – those who join, transliterated Levites) **who officiated** (*kohen* – priests) **had been disgraced and were ashamed** (*kalam*) **so** (*wa*) **they set themselves apart and dedicated themselves** (*qadas* – cleansed, purified, and devoted themselves) **arriving with** (*bow’* – coming, bringing and bearing) **burnt offerings** (*‘olah*) **to Yahuweh’s house** (*beiyth* – home, household, and family).” (2 Chronicles 30:15) Before a religious cleric can serve God, they must first acknowledge that they and their religion are a disgrace.

To make things right, we must stand up for what is right. And the definition of what is right in the judgment of God is found in the Torah. **“Then** (*wa*) **they stood up and presented themselves** (*‘amad*) **at their stations** (*‘omed* – standing places and assigned posts) **according to** (*ka* – in compliance with) **the Towrah** (*towrah* – prescriptions, instructions, teachings, and laws), **and according to** (*ka* – in compliance with and consistent with) **the judgments and practices** (*mispat* –

conclusions, decisions) **of Moseh, the man** (*'ysh* – person and individual) **of God** (*'elohym*). **And with** (*'eth*) **their hands** (*yad* – using their authority), **the Lewy** (*lewy* – Levite) **priests who officiated** (*kohen*) **sprinkled** (*zaraq*) **the blood** (*dam*)..." (2 Chronicles 30:16)

The point here is that one of the reasons that Moshe was "a man of God," was that there was no difference between his conclusions and practices, and those revealed in the Towrah. Therefore, we now know that to become a man of God, at the very least, our conclusions and practices must be "ka/in accord with, compliant with, and consistent with" the Torah. And since not one Christian cleric in a million can make that claim, you ought not believe them when they pretend to be men of God.

"...for indeed (*kiy* – because) **there were many** (*rab* – a great number of those) **in** (*ba*) **the assembly** (*qahal* – community and crowd) **who** (*'asher*) **had not** (*lo'*) **set themselves apart and dedicated themselves** (*qadas* – cleansed, purified, and devoted themselves). **So the Levites** (*lewy*) **performed the sacrifice** (*sahat*) **of** (*'al*) **Pesach/Passover** (*pesach*) **on behalf of** (*la*) **everyone** (*kol*) **who was not** (*lo'*) **clean** (*tahowr* – purified and restored), **setting them apart** (*qadas* – dedicating and devoting them) **to** (*la*) **Yahuweh.**" (2 Chronicles 30:17)

"Indeed, because (*kiy*) **the majority** (*marbiyth* – the great preponderance) **of the people** (*'am* – family and nation), **including many from** **'Epraym** (*'epraym* – the Northern Kingdom), **Manaseh** (*manaseh* – the forgotten one), **Yisaskar** (*yisaskar* – 9th son of Ya'aqob, meaning: he exists to bear the burden and pay the fare or fee, transliterated Issachar), **and Zabuwlawn** (*zabuwlawn* – 10th son of Ya'aqob, meaning: to live abundantly, transliterated Zebulun), **were not** (*lo'*) **clean** (*taher* – purified and restored, shining brightly), **so when** (*kiy*) **they ate** (*'akal*) **Pesach/Passover** (*pesach*) **they did so in a manner which was inconsistent with** (*ba lo' ka*) **the written word** (*katab* – engraved and inscribed witness, Scripture). **Therefore** (*kiy*), **Yachizqiyah/Hezekiah mediated and arbitrated** (*palal* – intervened and interceded, providing a justification) **for** (*'al* – or against) **them, saying** (*'amar*) **of** (*la*) **Yahuweh, who is good, moral, generous, and festive** (*towb* – joyous, beautiful, and pleasing), **'He may** (*'ad* – eventually) **pardon and reconcile** (*kapar*) **all** (*kol*) **those whose hearts** (*lebab* – inner natures, passions, and longings) **are prepared to authenticate that** (*kuwn* – ready to be established based upon a rational thought process which leads to a firm conclusion which can be trusted, properly grounded, upright, honest, and steadfast) **with regard to** (*la* – concerning) **consistently inquiring about the way to** (*daras* – repeatedly reading regarding the path, repetitively seeking information not previously known, habitually looking for and pondering a relationship through the process of diligently studying a written account over and over again regarding) **the** (*ha*) **God** (*'elohym*) **Yahuweh, the God of our fathers**

(*'am*), **but** (*wa*) **not** (*lo'*) **in accord with** (*ka*) **the cleansing of** (*tahorah* – from *taher*, purifying restoration and brilliant light of) **the Set Apart Sanctuary** (*qodesh* – cleansing that which is separated).” (2 Chronicles 30:18-19)

First, it is interesting to note that *taher*, translated “clean” and “cleansing” in 2 Chronicles 30:18-19, also means: “to shine brightly and to radiate pure light.” Within the context of being “purified, and restored,” these attributes delineate the specific benefits of the Set-Apart Spirit’s Garment of Light. So while the context here may mean nothing more than they had not bathed properly before celebrating the Passover, or that they were still sullied by their former religious trappings, from a prophetic perspective, those who “are not clean” represent people who have not yet been reborn and restored spiritually.

There is nothing casual or trivial about *daras*, which is the operative word in this passage. To translate it “seek,” as most English Bibles are wont to do, misses its purpose. *Daras* is not only to “repeatedly read something,” in this case the Torah, it is to “resolutely walk the same way so frequently a path is tread,”—that being the way to God which begins with Passover. To *daras* is to make the quest to *yada'* Yahweh a passion. To *daras* is to “repeatedly study the Word of God, while contemplating how each word conveys the nature of the relationship Yahweh seeks, while at the same time coming to understand and being zealous about the path home.

The diligence which is required to meet the *daras* standard is further reinforced by *kuwn*. While superficially, it is to be “ready,” the word’s primary meaning is “to be firmly established upright, properly directed and prepared based upon that which is right and verifiable.” It is rooted in the concepts of being “sure and steadfast” so as “to permanently endure.” Therefore, *kuwn* conveys the idea that we are to trust and rely upon that which is verifiable and true.

Before we ponder the full import of this message, let’s read the passage without the amplification: **“Because the majority of the people, including many from Ephraim, Manasseh, Issachar, and Zebulun, were not clean, so when they ate Passover they did so in a manner which was inconsistent with the written word. Therefore, Hezekiah mediated and arbitrated for them, saying of Yahweh, who is good, moral, and generous, ‘He may pardon and reconcile all those whose hearts are prepared to consistently inquire about the way to the God Yahweh, the God of our fathers, but not in accord with the cleansing of the Set Apart Sanctuary.’”**

All of these people had come to Jerusalem to celebrate the Passover. Their hearts and minds were resolutely focused on studying God’s Word and understanding His plan. And with only one exception, that of being “clean” in advance of feast, they followed Yahweh’s instructions exactly as they were

written in the Torah. And yet their fate was uncertain. Therefore, there is no guarantee that Yahuweh will save those who consistently engage in religious practices which are in conflict with His Word—no matter how small the misunderstanding. So the question is: How wrong can a person be and still be right with God?

Today, this question resonates throughout Christendom. Has the replacement of Yahuweh with Lord, Passover with the Last Supper's Communion and Eucharist, and the FirstFruits' commemoration with Easter, left Christians without a pardon? Have the religious trappings of crosses, Christmas trees, and Easter Bunnies, left Christians sufficiently unclean that their salvation is in jeopardy? Is the God and religion man has created able to save those who rely upon them?

While it isn't my job to provide a definitive answer to the question of how much religious corruption a person can endure before it becomes fatal, this I can affirm with certainty: those who come to know Yahuweh, trust His Word, and rely upon His provision as He articulated it, will be saved. They will be adopted by our Heavenly Father, and invited to camp out with Him in His home forever. Therefore, rather than wondering how God will treat those who were misled, we should instead accurately communicate the plan God assured us would lead to salvation. Anything else is a waste of time.

In the case of those who answered the summons to celebrate Passover, and whose hearts (inner nature, passion, and longing) were prepared to authenticate, (ready to be established based upon a rational thought process which leads to a firm conclusion which can be trusted, properly grounded, upright, honest, and steadfast) that with regard to consistently inquiring about the way to (repeatedly reading regarding the path, repetitively seeking information not previously known, habitually looking for and pondering a relationship through the process of diligently studying a written account over and over again regarding) the God Yahuweh," we find: **"Yahuweh listened to (*sama*) Yachizqiyah/Hezekiah and healed (*rapa*' – repaired and restored) the family ('*am* – and people)." (2 Chronicles 30:20) Based upon this example, everyone who observes the Passover, and who diligently and passionately studies the path to salvation as it is presented in Yahuweh's written testimony, will be restored.**

"And the Children (*ben* – sons) of Yisra'el (*visra'el* – those who live with and are empowered by God) who appeared (*matsa*' – were found, recognized, and encountered) in (*ba*) Yaruwshalaim (*yaruwshalaim* – the place from which salvation flows) attended, observed, and performed ('*asah* – gained and profited from) the (*ha*) festival feast (*hag* – celebration, gathering together, and party) of Mastah/Unleavened Bread (*matsah* – baked flour without any yeast) for seven (*seba*') days (*yowm*) in great (*gadowl*) joy and gladness (*simhah* – with an attitude of cheerfulness, delight and happiness, rejoicing and merriment)

and radiant cheering (*halal* – beaming praise, shining brightly with a clear and visible light) **concerning** (*la* – and on behalf of) **Yahuweh.**” (2 Chronicles 30:20)

The primary meaning of *halal*, which is usually translated “praise,” is “to shine, radiating a clear and brilliant light.” From Yahuweh’s perspective, this is what we look like once we have been adorned in the Set-Apart Spirit’s Garment of Light. Our every sin is bathed in His glory, making us appear perfectly pure and clean, as well as fully restored and renewed, in God’s eyes.

“Yachizqiyah (*yahizqiyah* – Yah Strengthens, Gathers, and Unifies, transliterated, Hezekiah) **spoke** (*dabar* – shared words) **concerning** (*‘al*) **the heart** (*leb* – inner person, mind, spirit, soul, and attitude) **of all** (*kol*) **the Lewy** (*lewy* – those who join, transliterated, Levites) **who were prudent** (*sakal* – circumspect, discriminating, judicious, perceptive, and wise), **exercising good** (*towb* – sound) **judgment** (*sekel* – and understanding, acumen, and wisdom) **concerning** (*la* – regarding) **Yahuweh...**” (2 Chronicles 30:22)

In this passage, *sakal* and *sekel*, are identical in the original text. Further, the primary meaning of the only word which separates them, *towb*, is “to be desirable, pleasing, friendly, festive, and beautiful in someone’s sight,” as well as to “be good as it relates to values and character.” Therefore, the message could well be that the “*leb*/hearts, feelings and attitudes” of these Levites were “pleasing and desirable” to God, because they were “prudent, circumspect, discriminating, and perceptive” which in turn caused them to “understand and be wise.”

According to *Merriam-Webster’s Collegiate Dictionary*, to be *sakal*/prudent, is “to be judicious,” and to be judicious is “to exercise sound judgment.” The same source offers two synonyms to help us better assimilate the meaning of judgment. The first is “discernment,” defined as: “the ability to accurately grasp and comprehend a truth which may not be evident to most people.” Its synonyms include: “discrimination (the ability to distinguish between that which is true and false, right and wrong, good and bad), perception (the ability to visualize the entire picture, including its various shadings, and see how the parts comprise the whole), insight (which provides a depth of understanding), and acumen (which is keenness of perception, discernment and discrimination). The second synonym offered for judgment is “sense,” defined as “the ability to ascertain the conveyed and intended meanings, recognizing those aspects which are important and significant.”

So God is saying that this laundry list of things which are all cerebral, the products of one’s mind, of thinking, also pertain to the heart—which is a metaphor for our feelings, attitudes, and emotions. It is: “I think and therefore I feel.” Or in this case: “I think appropriately and I come to desire God, to be friendly with and pleasing to Him.”

“...and (wa) for (‘eth) seven (seba’) days (yowm) at the appointed place and designated time of the assembly (mow’ed) they ate (‘akal) the redemption and fellowship sacrifice (selem zebah – restitution offering which makes amends and restores the relationship with promises of a covenant alliance of friendship and peace). And they expressed their appreciation (yadah – gave thanks, celebrating and confessing) to (la) Yahuweh, God (‘elohym) of their fathers (‘am).” (2 Chronicles 30:22)

The Hebrew letters *slm* can be vocalized to mean anything from “perfect peace and safety,” to “a sacrificial ransom,” from “friendship” to “restoration.” It speaks of “recompense (to pay a debt), requital (compensation for a suitable return), of alliances and covenants,” even of “voluntary sacrifices for the wellbeing of others.” It is “to deliver someone, freeing them, by rendering a ransom or paying their debts in full.” It describes what the Lamb of God did for us on Passover, Unleavened Bread, and FirstFruits.

Yahuweh’s restored family members were all so happy about the restoration of their relationship with their Heavenly Father, so caught up in the celebration and its significance, especially as it related to their salvation, **“the entire assembly (qahal – community) decided (ya’as – determined and concluded after a period of informed deliberation) to attend, observe, and profit from (‘asah) it another (‘aher – an additional) seven days—seven days of joy (simhah – happiness and cheerfulness).”** (2 Chronicles 30:23)

It is hard to miss the fact that even in their darkest hour, with one of the most ruthless regimes in human history, 185,000 warriors strong, camped outside their gates, everyone who participated in the Passover was having fun. It is a lesson for all of us. **“And everyone (kol) was glad and rejoiced (samah – was elated, expressing a cheerful attitude, happy and merry), the entire community (qahal – assembly), Yahuwdah (yahuwdah – those who are related to Yah), the Lewy (lewy – those who unite) priests (kohen – who officiate), and everyone (kol) in the crowd (qahal) who came (bow’) from Yisra’el (‘ys sarah ‘el – those who strive and struggle with, those who persist and endure with, those who persevere with and are empowered by God), and the foreigners (ger – those from other places, nations, and races) who came from the region (‘erets – land) of Yisra’el and who lived (yasab – settled) in Yahuwdah (yahuwdah – transliterated Judah).”** (2 Chronicles 30:25)

It was “trickle down” at its best. One man, albeit an egotistical, self-reliant, and flawed individual (see 2 Chronicles 32:25), decided to clean house (dispense with all religious trappings) and return to the Torah, its path, and its God. He encouraged others to follow his example and God blessed them. While my hope would be that we would do the same, I’ve read the end of the story and know that we don’t.

Once again...“**And there was** (*hayah*) **great** (*gadawl*) **joy** (*simhah* – merriment and happiness) **in Yaruwshalaim** (*yaruwshalaim* – the place from which redemption flows).” (2 Chronicles 30:26) Things had not been this good since the time of Solomon, David’s son.

If you want your voice to be heard in heaven, here is a clue: observe His Called-Out Assemblies. If God heard every prayer, no matter the nature or condition of the petitioner, this verse would be superfluous. “**The Lewy** (*lewy* – those who unite) **priests** (*kohen* – who officiate), **stood up** (*quwm*) **and evoked favor** (*barak* – commending) **on behalf of** (*’eth*) **the family** (*’am* – people), **and their voice** (*qowl*) **was heard** (*sama’*), **coming** (*bow’* – arriving) **as a petition** (*tepilah* – plea, prayer, and request) **to** (*la*) **the set-apart** (*qodesh*) **dwelling place** (*ma’own* – abode) **of the realm of God** (*samayim* – heaven).” (2 Chronicles 30:27)

And speaking of doing what God wants, consider this...“**When they finished** (*kalah*) **all** (*kol*) **of this** (*zo’th*), **they went out** (*yasa’*) **to all** (*kol*) **of Yisra’el and the cities** (*’iyr* – towns and villages) **of Yahuwdah, and they found** (*masa’* – obtained) **and destroyed** (*sabar* – shattered) **the cultic stone pillars** (*masebah* – religious monuments venerating gods), **cut down** (*gada’* – sheared off, felled, and disassociated themselves from) **the ‘Asherah vestiges** (*’Asherah*) **and demolished** (*nathas* – tore down) **the hilltop shrines** (*bamah* – high places of pagan worship), **and altars** (*mizeah* – the places where gifts and sacrifices were offered in religious rituals to pagan deities) **from all of Yahuwdah, Binyamym** (*binyamym* – son at the right hand [the only tribe other than Yahuwdah not associated with the Northern Kingdom]), **‘Epraym, and Manaseh. And when they finished** (*kalah*), **all** (*kol*) **the Children** (*ben*) **of Yisra’el returned restored** (*suwb*), **each individual** (*’iysh*) **to his community** (*’iyr* – town, village, or city) **with his own inheritance** (*’achuzah* – property, possessions, purchases, and gifts).” (2 Chronicles 31:1) Disassociating one’s self from religious shrines and objects is almost as pleasing to Yahuweh as is answering His summons to attend Passover.

There was a special significance to destroying everything associated with the worship of Asherah. She represents Easter—the pagan counterfeit for Passover, Unleavened Bread, and FirstFruits. While Asherah was conceived by the Babylonians, she was worshiped by the Assyrians—the very same people who were preparing to destroy Jerusalem. She was later called “Ishtar” by the Persians. The mother-goddess was the consort of Lord/Ba’al, the sun god, also known as Satan. She was worshiped as Venus (the planet and Roman goddess (Aphrodite to the Greeks)), which we call the Morning Star—another allusion to Satan. Asherah was the supposed “source of happiness,” something the Yahuwdym had just experienced for real.

There are some forty condemnations of Asherah veneration in Scripture—mostly in Deuteronomy and Jeremiah. And the reasons are obvious. She was the first Madonna, and served as the model for the statues of Mary in Catholic Churches. Her likeness is found on countless graven images throughout the Fertile Crescent. She was called Mother Earth, Queen of Heaven, and Mother of God. In her honor, the Roman Catholic Church officially named Mary the “Queen of Heaven and Mother of God in 431 CE—the same year the pope told Catholics to worship her.

It was said that this goddess was impregnated by rays of the sun (Ba'al) on the Sunday nearest the vernal equinox (at which time the sun *crosses* the constellation of Taurus the Bull). Nine months later, she gave birth to the son of the sun on the winter solstice (known as the nativity of the sun as days start growing longer). These dates are celebrated today as Easter and Christmas. Small cakes, called “hot cross buns” were eaten in her honor (angering Yah in Jeremiah 7:17-18) and incense was burned in religious ceremonies honoring the “Queen of Heaven” (drawing Yah’s wrath in Jeremiah 44:17).

Asherah was worshiped in sacred groves of trees (from which we get our Christmas tree (condemned by Yah in Jeremiah 10:1-9)) and by way of upright poles, crosses, and obelisks, which first caught and last held the rays of the rising and setting sun (from which church steeples were derived). This is why “cut down and felled” were used in reference to her in this passage.

Asherah was known to the Phoenicians and Canaanites as Astarte—the fertility goddess of sexual love. Her name means “gracious” in Akkadian, the language of the Assyrians and Babylonians. Asherah was known as Hathor (the Golden Calf) to the Egyptians, where she was considered to be the consort of the sun, Mother of God, and Queen of Heaven. Even today, she is unwittingly venerated by Shi’ite Muslims on Ashurah day, the holiest religious festival on their calendar.

Easter, the Christian substitute for Passover, Unleavened Bread, and FirstFruits derived its English transliterated name from Eastre, the Great Mother Goddess of the Saxons in Northern Europe. She in turn was named after Ishtar, the Persian moniker afforded Asherah. Eastre was also the Teutonic Dawn (read: Venus/Aphrodite/Hathor) Goddess of Fertility.

Most pagan sun-god religions celebrated Asherah, Ashurah, Ishtar, or Eastre Sunday on the Sunday closest to the vernal equinox. It was their holiest day of the year. The goddess is said to have conceived Tammuz (of whom Lent was derived), Osiris, Dionysus, or Bacchus on this day depending upon whether the religious practitioner was in Babylon, Egypt, Greece, or Rome. In its Babylonian origins, a bunny and brightly colored eggs (both fertility symbols), became part of

the celebration, as did eating ham (Tammuz was allegedly killed by a wild boar), which is one of the reasons eating swine is prohibited in the Torah. In commemoration, these pagans made the sign of the cross over their hearts—a reference to the first letter in Tammuz’s name. It is why Scriptures allusion to the “upright pole or pillar” was replaced by a “cross” in the Latin Vulgate, and then in the King James translation which was unofficially derived from it.

Every choice has a consequence. **“Yachizqiyah** (*yahizqiyah* – Yah Strengthens, Gathers, and Unifies, transliterated, Hezekiah) **did** (*‘asah*) **these kind of good** (*towb* – pleasing, beautiful, and advantageous) **things** (*zowt ka*) **throughout** (*kol*) **Yahuwdah, being upright and straightforward** (*yasar* – on the right path), **faithful and honest** (*‘emeth* – trustworthy, reliable, dependable, and loyal) **in the presence** (*paneh*) **of Yahuweh, his God. All the work** (*ma’aseh* – deeds, practices, and customs, business pursuits and undertakings) **which** (*‘asher*) **he initiated** (*halal*) **were in** (*ba*) **service** (*‘abodah*) **to the household and family** (*beiyth* – home) **of God** (*‘elohym*) **and with** (*wa ba*) **the Towrah** (*towrah* – prescriptions, instructions, teachings, code of conduct, and laws) **and with the commandments** (*miswah* – authoritative written directives) **to consistently inquire about the way to** (*daras* – repeatedly reading regarding the path, repetitively seeking information, habitually looking for and pondering a relationship through the process of diligently studying a written account over and over again regarding) **his** (*huw’*) **God** (*‘elohym*) **with** (*ba*) **all** (*kol*) **his heart** (*lebab* – inner being and consciousness). **He did so** (*‘asah*) **and prospered** (*salah* – successfully accomplished the goal, thriving victoriously).” (2 Chronicles 31:20-21) We all learn from examples, which is why so much of Scripture is filled with them—both good and bad. Hezekiah’s focus, decisions, words, and deeds are worth emulating.

This story ends with the invasion of Judah by Sennacherib, the Assyrian king, and with his failed attempt to capture Jerusalem. **“But Yahuweh saved** (*yasa’* – rescued and delivered) **Hezekiah** (*yahizqiyah*) **and the inhabitants** (*yasab*) **of Jerusalem** (*yaruwshalaim*) **from the hand and power** (*yad*) **of Sennacherib** (*Cancheryb* – meaning, the moon goddess Sin has lost my brothers), **king** (*melek*) **of Assyria** (*‘asuwr* – transliterated, Assur, the sun god equivalent of the Babylonian Bel, Ba’al, and Marduk, represented by a winged solar disk and bull’s head with halo), **and from the hand and power of all others, guiding and sustaining** (*nahal* – leading and protecting) **them on all sides** (*sabyb* – encasing, encircling, and surrounding them).” (2 Chronicles 32:22) And that is the moral of the story. It is the reason Yahuweh calls us to His Word and to His Passover.

* * *

Since the Christian community remains clueless with regard to Yahuweh's instructions, let's verify that Yahushua's actions actually coincided with them. One such correlation comes from the pen of Paul in his letter to the Called-Out Assembly in Corinth. It is unequivocal, explaining the symbolism of yeast, documenting the connection between Pesach and Matsah, and confirming that the Messiyah was the Passover Lamb. **“Do you not know that a little yeast leavens and corrupts the whole loaf** (*phyrama* – mixture of dough)? **Clean out and get rid of** (*ekkathairo* – remove the impurity of) **the old** (*palaios*) **yeast** (*zyme* – leaven, pretense and hypocritical teaching and corruption) **in order to** (*hina* – so as a result to) **exist as** (*eimi*) **a new, recently born** (*neos* – renewed) **loaf** (*phyrama* – mixture of dough, from *phuo*, reborn and growing anew) **according to** (*kathos* – in the same way as) **Unleavened Bread** (*azymos* – that which is without yeast) **which exists** (*eimi* – was, is, and will be, representing and standing) **because** (*gar*) **the** (*he*) **Pascha/Passover** (*pascha*) **was the Messiyah** (XPΣ – as placeholder for Implement of Yah) **sacrificed** (*thuo*) **for us** (*ego*).” (1 Corinthians 5:6-7) We are reborn, made a new creation, when we accept and rely upon Yahuweh's remedy of Passover and Unleavened Bread. It is the first step towards our salvation.

Now that we have read this affirmation that the Messiyah fulfilled Passover and Unleavened Bread to save us, let's see if He did so in harmony with the specific timeline God established. By reading Daniel, brushing up on our history, and doing some fairly simple math, we can pinpoint the Messiyah's arrival in Jerusalem to the 10th of 'Abyb, now called "Nisan"—which is Monday, March 28th, 33 CE on our pagan-Catholic calendars. The reason we know this is as follows. Gabriel told Daniel: **“Know and understand that from the going forth of the command to restore and rebuild Jerusalem until Messiah the Prince, there shall be seven weeks and sixty-two weeks of years. The way shall be built again, and the means of separation, even in troublesome times. And after the sixty-two weeks the Messiyah shall be cut off, but not for Himself.”** (Daniel 9:25-26)

The date of the “command to restore and rebuild Jerusalem,” is presented in Nehemiah. **“And it came to pass in the month of Nisan, in the twentieth year of King Artaxerxes, when...I [Nehemiah]...said to the king, ‘If it pleases the king, and if your servant has found favor in your sight, I ask that you send me to Yahuwdah, to the city of my fathers’ tombs, that I may rebuild it.’ ...So it pleased the king to send me.”** (Nehemiah 2:1-6)

Bereft of the detailed information we have today, Sir Robert Anderson, a 19th century Scotland Yard director, published a book called *The Coming Prince* which dated the “twentieth year of Artaxerxes” to 445 BCE since his father,

Xerxes, died in 465. But now that we have discovered and translated thousands of cuneiform tablets from the Babylonian sands, we have come to learn that Artaxerxes wasn't able to assume the throne until 464. That would make his twentieth year and the starting date of Daniel's prophecy the 1st of 'Abyb/Nisan, 444 BCE. (The whole sorted affair of what transpired in the ascendancy is presented in the "*Ma'sehyah* – Implement of Yah" chapter, as is a full amplification of Daniel's revelation.)

Gabriel's prediction to Daniel said: **"seven weeks of years and sixty two weeks of years"** because it was codifying two separate, yet related events. So from the 'Abyb 1, 444 BCE date, we must add **"seven weeks of years (49 prophetic years)"** until Jerusalem could be rebuilt. Then there would be another **"sixty-two weeks of years (434 prophetic years),"** for a total of 483 years, **"until the Messiyah"** would arrive in **"troublesome times...to be cut off but not for Himself."** To calculate his arrival then, we must multiply 483 (49 + 434) years by the 360 days in Scripture's prophetic calendar. This equals 173,880 days, or 476 solar years plus an additional 25 days, which we must add to our starting date in 444 BCE. Since there is no year zero in the Gregorian calendar, the addition of 173,880 days to 'Abyb 1, 444 BCE sets the arrival of the Messiyah at Monday, March 28, 33 CE, the 10th of 'Abyb on the Hebrew calendar—the very day the Passover Lamb was to arrive that year.

The Renewed Covenant details the events which transpired on this day for a reason. Each word fulfilled a prophetic promise. The testimony begins with: **"When they approached Yaruwshalaim (*Hierosoluma* – Jerusalem) and came to Bethphage and then to the Mount of Olives, at that time, Yahushua sent two disciples, saying to them, 'Go into the village opposite you, and you will immediately come upon a donkey tied there with a colt under her. Untie them and bring them to Me.... Now this came to pass because so that that which was spoken through the prophet might be fulfilled."** (Matthew 21:1-4)

Yahushua was into the details. The reason for the donkey was: **"Rejoice and be exceedingly glad, daughter of Zion (*Tsiyown* – the signpost). Shout for joy daughter of Yaruwshalaim. Behold, look and see, your King comes to you Upright (*tsaddiyq* –innocent and guiltless) to save you, humble and riding upon a donkey and colt."** (Zechariah 9:9) The "humble" reference also ties this prophecy to the "Suffering Servant" predicted by Isaiah 52 and 53.

Matthew's eyewitness testimony continues with: **"And a great multitude (*polus ochlos* – a large crowd of common people) spread their garments along the way while others cut down branches (*klados* – tender shoots, a translation of *netser* in Hebrew; symbolizing the Messiyah as the branch) from the trees, spreading them along the way. And the large crowds of common people who were leading the procession and those who were following, cried out, 'Please**

Save us Savior (*osanna* – ωσαννά a transliteration of the Hebrew *yasha' na'*, meaning “save us Savior please we pray”), **Son of David. Praise and celebrate** (*eulogeo* – think kindly toward) **the one who comes** (*erchomai* – arrives and appears before the public to reveal himself) **in the personal and proper name of Yahuweh. Please save us Savior** (*osanna*) **with the Most High** (*upsistos*).” (Matthew 21:8-9) While Greek doesn't possess the alphabetical characters to write Yahuweh, I wrote it in because the crowd spoke Hebrew in this procession, and I've read Isaiah (and so had they).

What the Roman Catholic Church, and her Protestant step-children, would errantly call “Palm Sunday,” is really the “Day of the Branch,” symbolic of the Messiyah, and this year it occurred on a Monday. It was corrupted by Catholicism because Sunday was the day sun gods were worshiped, and palm fronds were routinely held above the heads of men who pretended to be gods all the way back to Mystery Babylon. You'll see such images in the drawings on Egyptian temples as well in papal processions. The “branch,” however, was one of the most common Messianic metaphors in the Old Covenant. By using them, and by quoting Isaiah 62, the people were acknowledging that Yahushua was the Messiyah—the “Implement of Yah.”

In case you're wondering, this portion of Isaiah 62 reads: **“O Yaruwshalaim... remember Yahuweh...do not be silent or rest because you give Yahuweh no rest until He prepares and establishes you, making Yaruwshalaim a shining light on the Earth. Yahuweh has sworn an oath by His right hand, by His Mighty Sacrificial Lamb.... Radiate Yahuweh's light. Passover the gates. Prepare the Way for the family. Lift up the raised highway. Clear it of stumbling stones. Speak among the people and say, ‘Behold, look and see Yahuweh.... Behold, look and see: Salvation arrives. Behold, look and see, His payment** (*sakar* – the fare or fee that must be paid for passage) **and His work** (*pa'ullah* – compensation which is given to pay for damage incurred) **are before Him.’ And they will call them: ‘the cleansed and set-apart family, the redeemed of Yahuweh.’”** (Isaiah 62:6-12)

Matthew reports: **“When He entered Yaruwshalaim, the whole city was shaken.... The crowds of common people said, ‘He is the prophet Yahushua of Nazareth** (*Nazareth* – a transliteration of the Hebrew name based upon *naziyr*, the set-apart one, *netser*, the tender shoot or branch, and *natsar*, the one who protects and preserves relationships) **in Galilee** (*Galilaia* – a transliteration of *Galiyl*, the one who rolls open the door).” (Matthew 21:10-11)

While Yahushua arrived in Jerusalem on the 10th of 'Abyb/Nisan in Yahuweh's year 4,000, the exact day Daniel predicted nearly 600 years earlier, He didn't stay. According to Mark 14, the Messiyah sought to thwart the desire of the **“Chief Priests and Scribes to seize Him by stealth and kill Him”** prior to

“the Feast of Passover, so as to diminish the likelihood of a riot by the people.” He did this by spending **“two days,”** those being Tuesday and Wednesday of that year, **“in Bethany at the home of Simon the leper.”** (Mark 14:1-3) While the Messiyah was willing to sacrifice Himself on our behalf, He was not willing to have any aspect of His fulfillment of the three days depicted in the Miqra’ey of Passover, Unleavened Bread, and FirstFruits occur on days other than those previously specified.

According to Mark, Luke, and John, the Messiyah returned to town for Passover. He was about to be the sacrificial Lamb. **“Now while He was in Jerusalem at the Passover Feast, many people saw the miraculous signs He was doing and trusted in His name, believing in Him.”** Matthew tells us that Yahushua returned to Jerusalem to eat Passover dinner (which would have been Thursday evening, the 14th day of ‘Abyb/Nisan, or March 31st in 33 CE).

As evidence that this was Passover, consider what Matthew recorded Yahushua saying: **“Moreover, before Unfermented Bread (*azumos* – Unleavened Bread, the inclusive name of the eight day festival which includes the Called-Out Assemblies of Pesach, Matsah, and Bikurym), the disciples approached Yahushua and asked, ‘Where do you want us to prepare for you to eat Passover (*Pascha* – a transliteration of the Hebrew *Pesach* (pronounced *peh sakh*), meaning to pass over)?’ And He said, ‘Go into the city (*polis* [i.e., Jerusalem]) and say to someone, ‘The Teacher affirms that the fixed and definite day for (*kairos* – the due measure of time, the opportunistic occasion, the awaited epoch for) Me is imminent. I will produce (*poieo* – author and render, constitute, create and construct) Passover (*Pascha*) advantageously with My disciples.’” ...They made the necessary preparations for Pesach/Passover and yea, when evening (*opsios* – the beginning of night at sunset) had come, He reclined at the table to eat with the twelve disciples.”** (Matthew 26:17-20)

Yahushua and His disciples not only thought about, discussed, and observed Passover, they recorded these things so that we would follow their example. It is only within the context of Passover that the “remembrance of Him” makes sense with regard to “broken bread” and “wine.” If you partake in the Catholic Eucharist under the misguided notion that this is a religious ritual which should be performed, regardless of the day, you have been deceived. Likewise, you have been deceived if you believe that a priest changes an ordinary wafer of round bread into “the body of the Lord” or changes wine into His blood. The Church does not transform or save, only Yahushua does.

The Messiyah was recorded using the definite *kairos* rather than the generic word for time, *chronos*, in the Matthew 26:17-20 passage, because He was aware that Passover in 33 was the appointed epoch predicted in the fourth day of creation. It was exactly forty Yowbel from Abraham’s foreshadowing of Passover

on Mount Mowriyah with his son. And He knew that it would be exactly forty Yowbel from this sacrifice to His return. Further, it was in precise accord with Daniel's famous prophecy detailing the specific time "the Messiyah would be cut off but not for Himself." The "opportune occasion," the "awaited epoch," the "due measure of time (40 Yowbel)," and "the definite and fixed day" was "imminent."

It is also important to understand that while Yahushua and His disciples "kept and observed" the Passover, that is not what these words say. The Word said that He *was* the Passover. He "constituted" it, "establishing it, giving it form and substance." Yahushua "authored" the Passover, dictating the words to Moses. He "rendered" the Passover, which means He "delivered it by furnishing the necessary consideration (payment) for approval by way of a judicial verdict." Yahuweh, in the form of a man, "prepared and produced Passover"—the means to redeem mankind, just as surely as He created mankind.

Later that evening, a Thursday night by our way of thinking, Yahushua walked across the Kidron Valley to Gethsemane where He was arrested. He was tried by Chiaphas and the Sanhedrin Council, spending the wee hours in the High Priest's dungeon. By reading Matthew 26, and by studying rabbinical law, it becomes readily obvious that He was accused of blasphemy—that is of actually speaking the full and proper name of God. He said "Yahuweh," quoting from Psalm 110:1 ("Yahuweh says to my Sovereign [Me as in Yahushua], 'Sit at My right hand while I make Your enemies a footstool for Your feet.'") and from Daniel 7:13 ("Behold, in the clouds, the Son of Man is coming.")

Then on Friday morning, which was still Passover, the 14th of 'Abyb by Scriptural reckoning, April 1st on our pagan calendars, Yahushua was taken to Pilate, the Roman Prefect over Judea. Declared innocent, the perfect Passover Lamb was slaughtered that same afternoon at Golgotha—the place of the skull—beneath the summit of Mount Mowriyah which lies just outside the Damascus Gate. Matthew 27 tells us that around the ninth hour, or three o'clock in the afternoon in today's parlance, Yahushua gave up His Spirit after reciting the opening line of the Psalm that predicted and depicted His crucifixion. The Lamb of God had fulfilled the Passover promise right on schedule.

Mark 15 and Luke 23 say that this occurred the end of the "Preparation Day, that is the day before the Sabbath was to begin." In 33 CE, the Sabbath, or seventh day of the week, and the Special Sabbath commemorating the first day of the Feast of Unleavened Bread were coterminous. It wasn't a coincidence.

Before the sun set and these aligned Sabbaths began, Joseph of Arimathea, a member of the Council, received Pilot's permission to remove the Messiyah's lifeless body from the upright pole from which it hung. Then after completing the

burial preparations, Yahushua's corpse was placed in Joseph's family's tomb. And we were told: **“And on the Sabbath they rested according to the Commandment.”** (Luke 23:56) They rested because on this Miqra' of Matsah, it was Yahushua's time to work on our behalf—paying the price to redeem us. Passover and Unleavened Bread were thus fulfilled precisely as they had been predicted, performed on the specified days, in the specific ways, and for the reasons prescribed. We know this because we have the benefit of looking forward from the Scripture's perspective and back historically from our own.

But the Yisra'elites were not without an important perspective of their own—one that should have taught them the same lessons we derive from Yahuweh's Word. During the days immediately before the first Passover, the Yahuwdym were told to trust and rely upon Yahuweh to save them from specter of death. It is the message of Passover still. Self-reliance or the reliance upon the teachings of men (a.k.a. politics and religion) is a disease, a plague from which we must be freed. It ultimately destroys us, snaring and corrupting us, leading to separation from Yahuweh—which is why the Yahuwdym of Hezekiah's day destroyed every religious relic they could find.

Our Creator conceived and authored a graceful provision for us—one which begins with Passover. Just as the blood of the Exodus Passover lambs were smeared on the doorposts and lintels in Egypt as a token of what was to come, God sacrificed Himself, becoming the Passover Lamb, looking down from the horizontal beam from which He hung, becoming the doorway to salvation.

Then, as now, when God saw the blood on the upright pillars and lintels of their doorways, He knew the people trusted His promise to keep death at bay. God said to them: **“The blood shall be a sign for you....”** He was screaming that the Passover's salvation was prophetic of things to come.

What was lost on so many, at least until after the fact, was how exquisitely the detail of the prophecy matched its fulfillment. Yahushua's triumphal entry into Jerusalem coincided with the day the paschal lamb would have been brought into the household, on the tenth day of Nisan, when, just as they had in Hezekiah's time, large crowds had gathered in Jerusalem. He lived and walked among the people. They got to know Him. And as the sun set, and the fourteenth day of 'Abyb began, He observed the Passover feast with His disciples, even telling them that they should remember the role He would play in it. Then, at the end of the “examination period,” Pontius Pilate pronounced, “I find no fault in Him,” declaring in effect, that the Passover Lamb was indeed without spot or blemish. Yahushua's sacrifice corresponded perfectly to the designated time of the slaughter. It was just before sunset on the fourteenth day of Nisan that He surrendered His mortal body and Spirit.

The prophecy of the first *Miqra*, of *Pesach*/Passover—the Feast of our Freedom—was fulfilled, literally, right down to the last detail. There was no mistaking what He had done—at least for those who “*daras*/consistently inquired about the way to God, who repeatedly read the Torah so as to ascertain the right path, who repetitively sought information, habitually looking for and pondering the relationship through the process of diligently studying the written Word over and over again.”

Today, since the blood of the Perfect Sacrificial Lamb—Yahushua—has been shed so that we might live, we do not need slaughter another lamb. But we do need to observe the *Miqra*’ and keep the appointment with Yahuweh. The date is not difficult to establish. Passover is marked on most every secular calendar as the 14th day following the new moon closest to the spring equinox.

On that day each year we should observe the *Pesach* symbolically. I recommend doing as much of what Scripture says as possible. Celebrate the Feast with your family, eating a meal of roasted lamb and unleavened bread, just as the first celebrants did. And while you and your family are reminiscing over our freedom from the bondage of sin, read about the first Passover in Exodus 12 and 13. Then *qara*’/read the prophecies in Isaiah 53 and Psalm 22 that speak so vividly of what actually happened, and why it occurred that way. Follow this by a review of the eyewitness accounts which demonstrate of His love and provision, starting with Matthew 20-28, Mark 11-16, Luke 18-24, and then John 11-21.

Strike Easter from your vocabulary and your calendar and follow Yahuweh’s instructions and Yahushua’s example. Keep the Set-Apart appointment with God and celebrate the *Miqra* of *Pesach* each and every year.

* * *

Before we turn the page, there is one last thought I’d like to leave you with. As an essential element of His Sermon on the Mount, Mattityahu records Yahushua saying: “**Therefore** (*houto*) **let your light** (*phos*) **shine** (*lampo* – brightly) **before** (*emphosthen*) **men** (*anthropos* – humankind) **so that they can see** (*horao* – become acquainted with, experience, and pay attention to) **your good** (*kalos* – moral, fitting, advantageous, profitable, generous, beautiful, sound, and important) **works** (*ergon* – deeds, actions, that which you attend to, your undertakings and activities which are profitable) **and thereby appreciate and honor** (*doxazo* – come to conclude something positive and praiseworthy as a result of thinking judiciously about) **your Father in Heaven** (*ouranos*).” (Matthew 5:16)

Throughout His presentation of the celebration of the Passover, Yahuweh, who has referred to Himself as “our Father in Heaven,” has used the Hebrew term for “work,” *’atah*, to implore us to “attend, observe, and perform, gain and profit from” Pesach. He has used the Hebrew word for “good,” *towb*, to convey that its observance is “good, moral, generous, joyous, beautiful, and pleasing.” And we have heard Him speak of how the Passover celebration led to “*halal*, radiant cheering and beaming praise,” with the participants “shining brightly with a clear and visible light.” Mattityahu’s recording of Yahushua’s sermon affirms all of these things.

In this context, please consider: **“Do not (me) assume (nomizo – suppose or acknowledge, following as a custom or tradition) that (hoti) I have come (erchomai – have arrived and appeared) to weaken, dismantle, invalidate, or abolish (kataluso – loosen, tear down, or dissolve, put an end to, do away with, or annul) the Torah/Law (nomos – prescriptions for living, statutes, ordinances, and duties as written and established in Scripture) or the Prophets (prophetes – those who spoke for God). I have not come to do away with (kataluso – invalidate or abolish) it, but instead (alla – on the other hand) to completely fulfill it (pleroo).”** (Mattityahu/Matthew 5:17)

Yahushua came to fulfill the Torah and Prophets, but then religious men came along and annulled them—replacing Scripture’s instructions with religious “traditions and customs” which far too many have “assumed” to be valid. Passover was abolished by Catholic clerics, and then it was replaced with the Last Supper, the Eucharist, and Good Friday. Unleavened Bread was annulled by religious clerics as if nothing happened on this day. And then FruistFruits was invalidated to make way for Easter—all in direct contradiction to Yahuweh’s and Yahushua’s testimony. Therefore, if God was telling the truth, the religion of Christianity isn’t.

“Truly (amein – this is reliable and trustworthy), I say (lego – affirm and convey meaning with these words) to you, till (hoes) heaven (ouranos) and the earth (ges) pass away (parerchomai) not (ou) one (heis) jot (iota – the smallest letter, or yodh in Hebrew) nor tittle (keraia – the top stroke or horn of Hebrew letters) shall be passed by (parerchomai – be ignored or disobeyed, be disregarded) from (apo) that which was established in the Torah/Law (nomos – prescriptions for living, statues, ordinances, and duties as written in Scripture) until the time and place (hoes) it all (pas) happens (ginomai – comes to exist and takes place, is manifest in public in the context of history).” (Matthew 5:18)

The reference to “jot and tittle” is to Hebrew, as opposed to Greek, Latin, or English. These strokes and details are exclusive to the alphabet of the Torah, Prophets, and Psalms—affirming an essential truth: Scripture was written in Hebrew. In Babylonian Hebrew, Yodh, the first letter in Yahuweh’s name,

became a “jot,” a letter which is only one-third of normal height. “Tittles” are the upper extensions on the Hebrew letters: Beth, Daleth, Resh, Veth, He, Phe, Thaw and Qoph.

The Messiyah came for a singular reason, and it wasn't to start a new religion. He came to completely fulfill that which was written about Him in the Hebrew Scriptures, in the Torah and by the Prophets. He did so by becoming the Passover Lamb, by removing sin from our mortal nature on Unleavened Bread, and by gathering us together and lifting us up to heaven on FirstFruits. It is the message which lies at the heart of the Torah. It is the message foretold by the Prophets.

These past two verses, and the one which follows, completely destroy the foundation of the Christian religion, as well as Judaism, Islam, and Mormonism. **“Therefore (*oun*) whoever (*ean*) dismisses (*luo* – does away with, dissolves, invalidates, or abolishes) the least (*elachistos* – smallest and least significant) of these commandments (*entole* – precepts, prescriptions, ordinances, and authoritative directions, from *entellomai*, things which must be accomplished) or teaches (*didasko* – indoctrinates or instructs) people (*anthropos*) to do the same (*houto* – in like manner), they will be called (*kaleo* – referred to, designated, labeled, and named) the least important (*elachistos* – so small as to be insignificant, undignified) in (*en*) the kingdom (*basileia* – dominion) of heaven (*ouranos*). And whoever performs (*poieomai* – accomplishes and celebrates, practices and profits from) them, and teaches (*didasko* – instructs) them (*houtos*), they will be called (*kaleo* – referred to, designated, labeled and named) the greatest and most important (*megas* – extraordinary and dignified) in (*en*) the kingdom (*basileia* – dominion) of heaven (*ouranos*).”** (Mattityahu/Matthew 5:19) It isn't that the religious deceivers are among the least honored guests in heaven, it's that those who are in heaven, see them as insignificant and undignified. And this means that they will be excluded from heaven.

“Because (*gar*) I say (*lego* – profess and promise) to you, that (*hopi*) unless (*ean*) righteousness (*dikaiosyne* – integrity, legal standing, uprightness, and adherence to the relationship) is abundantly superior to (*perissseuo* – substantially greater than and in excess of) and more appropriate than (*pleion*) the religious teachers, judges, and high-ranking political officials (*grammateus* – experts, scribes, and scholars) and Pharisees (*Pharisaios* – members of a fundamentalist political and religious party comprised of hypocritical Jews who coveted authority, pretended to be religious, set rules which others had to abide by, established religious rituals and traditions, and interpreted Scripture to their liking), you will never (*ou me*) move into or experience (*eiserchomai*) the realm (*basileia* – or kingdom) of heaven.” (Matthew 5:20) Today, you may rightly consider this list to include: popes, cardinals, bishops, priests, pastors, rabbis, imams, religious scholars and

professors, publishers, media professionals, judges, presidents, senators, congressmen, and governors.

And that means that there is a way to heaven which bypasses both religion and superlative behavior. I think God spoke of this path in the conclusion to His Sermon on the Mount. Yahushua told us of a passageway which would be opened. **“Ask** (*aiteo* – make an earnest request) **and it shall be given** (*didomi* – granted as a gift) **to you. Seek** (*zeteo* – search for the information and location) **and you will discover and experience it** (*heuriskomai* – know the truth and find the place). **Knock** (*krouo* – request acceptance at the door) **and it will be opened for you** (*anoigo* – you will be granted entrance to the place and given access to understanding). **For then** (*gar*) **all** (*pas*) **who make an earnest request** (*aiteo* – ask) **receive** (*lambano* – will be acquired and accepted, will be taken by the hand and carried away). **And those who search for the information and location** (*zeteo* – seek and desire to obtain) **will know the truth and find the place** (*heuriskomai* – discover and experience it). **Those who request acceptance at the door** (*krouo* – knock) **will be granted entrance and given access to understanding** (*anoigo* – and it will be opened).” (Mattityahu/Matthew 7:7-8)

At this point, Yahushua tried to put this wonderful gift of eternal life in the company of our Heavenly Father into a human context we could all understand. He said: **“What man is there among you, when his son shall ask him for a loaf, will give him as stone? Or if he should ask for a fish, would give him a snake? If then you being morally corrupt** (*poneros* – bad, evil, diseased, and guilty, annoying, and prone to laborious harassment) **know and understand how to** (*eimi*) **give good** (*agathos* – valuable, upright, and generous) **gifts to your children, how much more** (*mallon* – by way of contrast) **will your Father who is in heaven produce and give** (*didomi* – pay to allow you to experience) **valuable, upright, and generous** (*agathos* – good) **gifts to those who ask** (*aiteo*) **Him? Everything** (*pas*) **therefore** (*oun*) **to the degree** (*hosos*) **or case** (*ean* – possible set of conditions by which) **you choose and desire** (*thelo* – propose, decide, want, and wish for) **as a result of** (*hina*) **the actions and acts** (*poieomai* – practices, performances, work, results, and accomplishments) **of men** (*anthropos* – human beings), **in like manner** (*houto*) **you do** (*poieomai* – bring about for) **them.”** (Matthew 7:9-12)

Within the context of gifts given by our Heavenly Father, there is none greater than what He did for us when He became the Passover Lamb and ransomed us from the penalty of sin on Unleavened Bread. Through His sacrifice He provided a way home—a path which begins with us attending, accepting and benefiting from Pesach, Matsah, and Bikuryim and ends with us answering the summons to participate in Taruw’ah, Kippuryim, and Sukah. Here then, is that path...

“For then (*gar*) this (*houtos*) is (*eimi* – was and will be, exists as) the Torah/Law (*nomos* – prescriptions for living, statutes, ordinances, and duties as written and established) and the Prophets (*prophetes* – those who spoke for God): enter (*eiserchomai* – start with and experience the first step in the journey) through (*dia* – by the way and means of) the (*ho*) narrow (*stenos* – exacting and specific requirement) gate (*pyle* – doorway, portal, and entrance)...” (Mattityahu/Matthew 7:12-13)

Throughout *Yada Yahweh*, you will discover that there are a number of consistent themes which permeate Scripture. And very few of them are as essential as the truth imbedded within the Hebrew and Greek words *quwm* and *histemi*: “to stand upright so as to enable others to stand.” God stood up for us so that we could stand with Him. In Matthew 7:13, the root of the Greek word *stenos*, translated “narrow,” is *histemi*—something it shares with *stauros*, meaning “upright pillar,” but errantly rendered “cross.” So the message is: just as the lamb’s blood during the first Passover was smeared on the upright pillars and crossbeam of the doorway which lead to life, so it was on Mount Mowriyah that the blood of the Lamb of God on the upright pole has become the narrow gate, the place where God stood up for us, meeting the exacting and specific requirements for us to stand with Him.

The narrow gate is Passover. Our path home begins here: **“For then this is the Torah and the Prophets: begin by entering through the narrow, exacting, and specific doorway...”**

“...because (*hoti*) the gate (*pyle* – doorway, portal, and entrance) is wide (*platys* – crafted and molded to be broad, expansive, open, and unreliable) and the path (*hodos* – road, way of life, journey, and route) is broad (*eurychoros* – wide open, ample, spacious, existing as a roomy realm) which leads away (*apago* – which deceives and influences someone to go astray) to the point of (*eis* – toward) destruction and perishing (*apoleia* – wastefully and needlessly destroying, squandering, eliminating from existence, and annihilating something valuable), and most (*pleistos* – a very great number, the vast preponderance, serving as the superlative of *polus*, many) are those (*eimi* – who exist) entering and experiencing (*eiserchomai* – starting the first step in their journey) through (*dia* – by way of and on account of) it (*autos*).” (Matthew 7:13)

Platys, translated “wide” in Matthew 7:13 is based upon the Greek word *plasso*, from which we derive the English word “plastic.” It means “feigned,” as in “fictitious, not genuine or real.” It conveys the notion that the expansive gate was “formed and molded,” having been “crafted by men from clay and wax,” making it “artificial and unreliable.” The wide gate is symbolic of manmade religious schemes.

Apago, which tells us that the “unreliable gate and broad path” “leads away and astray by way of deceptive influences” is a compound word based upon *apo* and *ago*. *Apo* conveys “separation” which is the penalty paid by those who fail to capitalize on the “narrow, specific, and exacting portal” which leads to life with our Heavenly Father. *Ago* describes the process of “leading someone by taking hold of them, even accompanying them, guiding them” to “*apo*/separation” from God. And while that is descriptive of clerics and their religious schemes, and ties them to the “fictitious and expansive” gate “they have crafted and molded,” it also facilitates the conveyance of another aspect of *apago*: “to cause someone to be punished.” While the consequence of trusting man’s expansive religious schemes is the “wasteful destruction and annihilation” of your soul, the “punishment” for doing so is “separation” from God.

Simplified, the second portion of this essential pronouncement reads: **“...because the doorway is crafted to be wide, artificial, and unreliable, and the way of life is wide open which deceives and influences someone to go astray to the point of destruction and perishing, needlessly squandering their existence, and the vast preponderance of people start the first step in their journey through it.”**

More than any in Scripture, this next verse confirms that popular religions like Catholicism, Orthodox, Protestant, and Evangelical Christianity, Mormonism, and Islam do not lead to life: **“The (ho) gate (pyle – doorway, portal, and entrance) is narrow (stenos – exacting and specific) and the path (hodos – road, traveled way of life, journey, and route) goes against the crowd (thlibo – is compressed, restricted, and narrow) which leads to life (zoe), and few (oligos) discover, learn about, attain, and experience (heuriskomai) it.”** (Matthew 7:14)

Thlibo’s primary meaning isn’t “narrow” as it is most often translated, but instead “goes against the crowd,” so as to be unpopular. As such, those who take this path through life are often “oppressed,” a secondary connotation of the term. They “suffer hardship” and “are persecuted” because they “cause trouble” for the political, religious, and academic establishment.

There is an implication inherent in *heuriskomai*, which suggests a “careful examination, scrutiny, and observation which leads to understanding and recognition.” It is not an act of blind faith or the product of belief. Life is awarded to those who come to recognize who Yahuweh is, and what He has done for us, based upon what He has revealed in the Torah and Prophets. As a result of what they come to understand, they pass through the gate which is called Passover.

The final portion of God’s declaration on salvation reveals: **“The doorway is exacting and specific, and the way of life is unpopular, which leads to life, and few experience it.”**

Bringing it all together, we find the Messiyah Yahushua affirming that Yahuweh's path as specified in the Torah and Prophets leads to life, while man's more popular religious route leads to the annihilation of its victim's souls.

“For then this is the Torah and the Prophets: begin by entering through the narrow, exacting, and specific doorway,...

...because the doorway is artificial and unreliable, and the way of life is wide open which deceives and influences someone to go astray to the point of destruction and perishing, needlessly squandering their existence, and the vast preponderance of people start the first step in their journey through it.

The doorway is exacting and specific, and the way of life is unpopular, which leads to life, and few experience it.”

The “narrow, exacting, and specific doorway” through which we must pass to fellowship with our Heavenly Father leads away from religion. The path to life is smeared with the blood of the Exodus lambs; it is stained by the blood of the Lamb of God on Mount Mowriyah. Our first step home must pass through the gate labeled “*Pesach* – Passover,” demonstrating our reliance upon the path God Himself has provided.