



Intermediate Shabbat of *Pesach*

April 11, 2020

Torah: Exodus 33:12-34:26 Numbers 28:19-25

Haftarah: Ezekiel 36:37-37:14

Ketuvim Sh'lichim: Matthew 28:1-8

Shabbat shalom mishpacha! An interesting alignment of the days with regard to Passover occurred this year, at least in my understanding. During the journey on which ADONAI started me in 1983, a journey which eventually led me to discover Messianic Judaism in 1993, I began to study how Yeshua's last week on earth actually happened. I doubt that anyone who has studied this has a complete and correct understanding of it, including me, but, I have attempted to understand it. My search has been to understand how each day in Yeshua's last week fit in with the various Scriptures about it in the Gospels. In 1995, I wrote a paper entitled "Key Events in the Nine Days of 9-18 Nisan, 30 CE." The nine days begin on a Friday, the 9th of Nisan when Yeshua arrived in Bethany and end on a Sunday, the 18th day of Nisan when *Miryam* of Magdala and the other women visited the empty tomb. I would like to bring in some of this material today with our primary focus being on Yeshua's resurrection.

The interesting alignment which I mentioned is that this year, the days of our week exactly match with what I supposed actually happened in the year 30 CE. I determined that the year was 30 CE by examining a 2000 year Jewish calendar and by searching for 14 Nisan from the years 28 CE to 32 CE. I no longer have access to that particular calendar, but a multi-thousand year calendar now available confirms my earlier finding- this is two witnesses to the date and the day. The year 30 was the only one which fit into my supposition that Yeshua died on a Wednesday, the 14th of Nisan, a day when lambs were being sacrificed in the Temple. This quest for information was brought about by my uncertainty about Yeshua dying on a Friday and rising on a Sunday, 2 ½ days later. As a person called by G-d into Messianic Judaism to serve as a rabbi, my purpose in writing the paper in 1995 was to understand the Hebraic framework in which I was now participating. For those in the church who have a different understanding, I pray that their Easter gathering tomorrow will be meaningful. I am not attempting to change their understanding. As fellow members of Yeshua's body, we must be defined by our love for each other, one in Messiah, rather than our differences in understanding.

This past Wednesday, the 8th of April, the 14th day of *Nisan*, if I am correct, would have coincided with Wednesday, the 14th of *Nisan* in 30 CE. At about 3 PM on that day, Yeshua died on the stake for our sins. He was placed in the tomb before sundown that same day because the High Priest wanted all of that taken care of before the Passover *seder* that evening, the 15th of Nisan. If He was placed in the tomb just before sundown on Wednesday, our count-down to His resurrection began then.

The question for us is this: "Can we take Yeshua's words about when He would rise from the dead literally? Or, are they figurative words? In Matthew 12, some of the *Torah* scholars and Pharisees had heard Yeshua speak about the coming judgment day when every man would have to give an account of every careless word he had spoken. They asked him

for a sign about that judgment day, but he refused to give it to them and said this: 39, *“An evil and adulterous generation clamors for a sign, yet no sign shall be given to it except the sign of Jonah the prophet. 40 For just as Jonah was in the belly of the great fish for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights”* (Matthew 12:38b-40 TLV). He seems to be telling them that He will die and be in the tomb for three days and three nights, just as Jonah was in the belly of the great fish for three days and three nights (Jonah 2:1 TLV). Was Yeshua just giving them information that He would die and be in the tomb, but not for a specific period of time? I believe that in saying this, He was being very specific about His resurrection (also in Luke 11). If He was placed in the tomb Wednesday afternoon, Thursday afternoon would be one day and one night, Friday afternoon would be two days and two nights and Saturday, *Shabbat*, would be three days and three nights. Sometime before sundown on *Shabbat*, exactly as He had prophesied, Yeshua rose from the dead and ascended to His Father. The verses which we read today in our *Torah* service, Matthew 28:1-8, speak of when the women went to the tomb and found it empty. Verse 1 says: *1 Now after Shabbat, as it began to dawn on the first day of the week, Miriam of Magdala and the other Miriam came to look at the tomb* (Matthew 28:1 TLV). There is no direct evidence in any of the Gospels to tell us when Yeshua rose from the dead. We are only told that when the women arrived on Sunday, the tomb was empty.

Regarding His rising on the Sabbath, consider this. On one Sabbath, Yeshua and His disciples were walking through a field of grain when they began to pick the grain and eat it. Some Pharisees saw them and accused them of doing what was not permitted on *Shabbat*. Yeshua entered the discussion about what is permitted on *Shabbat* with them, but He did not condemn His disciples. He allowed them to continue. What is permitted on *Shabbat* is not our discussion for today, but Yeshua’s last statement in this interchange of words is what we are seeking. He said: 8 *“For the Son of Man is Lord of Shabbat”* (Matthew 12:8 TLV). We find the same event in both Mark 2 and Luke 6 and Yeshua made the same statement in these verses as well. There is nothing in Scripture which tells us that Yeshua would rise on *Shabbat*, but I think it’s a nice touch: the Lord of *Shabbat* rising from the dead on *Shabbat*! What does Lord of the *Shabbat* mean? It obviously means that He has authority to interpret what can be done on the Sabbath, but doesn’t it also mean that He as Creator, created the Sabbath? John 1 says: 3 *All things were made through Him, and apart from Him nothing was made that has come into being* (John 1:3 TLV). Colossians 1 says: 16 *For by Him all things were created—in heaven and on earth, the seen and the unseen, whether thrones or angelic powers or rulers or authorities. All was created through Him and for Him* (Colossians 1:16 TLV). Yeshua, the Lord of *Shabbat* is the Creator of *Shabbat*!

But, the important thing is that Yeshua did rise from the dead, and because He did, we can have life through Him. If He had stayed in the tomb, He would have been just another dead person. But, the fact that Yeshua did ascend to the Father, we can have our sins forgiven. And, we can be His disciples during our life on earth and when our earthly body dies, we can be with Him. If He had not risen from the dead, He could not have placed His own blood on the Mercy Seat in the Heavenly Tabernacle. And, if He did not do that; if He did not place the *Yom Kippur* blood offering before the Father, then we are all still dead in our sins. But, the fact is that He did rise, and according to Hebrews: 12 *He entered into the Holies once for all—not by the blood of goats and calves but by His own blood, having obtained eternal redemption* (Hebrews 9:12 TLV).

The events of the last several months including the coronavirus, and now Passover, has heightened the interest of the religious in Israel in the coming of the Messiah. Several

prominent rabbis have said that “*Mashiach* is at the door.” I believe that too and that we are in “the time of the Messiah.” Our frequent prayer is for Yeshua’s return, but also for the salvation of “all Israel.” Rabbi Chaim Kanievsky, one of the top ultra-orthodox rabbis in Israel, has recently said that he is already in direct contact with the Messiah and He is just about to reveal Himself. And, apparently, there are other rabbis there who are also involved. As spokesman for that group, he has been asked to inform the public of the Messiah’s imminent arrival. This information was passed from him to Rabbi Ya’acov Zisholtz who has been disseminating it. Their belief about the Messiah is that he is a human being already alive on the planet. I don’t doubt that Rabbi Kanievsky is in touch with *Mashiach*, but he just doesn’t understand that it is Yeshua with whom he is speaking. But, their understanding of who Messiah is can change rapidly. There has been much prayer from all over the world for their eyes to be opened to their brother Yeshua and we can expect it. It will happen.

Zechariah prophesied: 2 “*Behold, I will make Jerusalem a cup of reeling to all the surrounding peoples when they besiege Jerusalem as well as Judah. 3 Moreover, in that day I will make Jerusalem a massive stone for all the people. All who try to lift it will be cut to pieces. Nevertheless, all the nations of the earth will be gathered together against her*” (Zechariah 2:3-4 TLV). Most are looking at this as an armed conflict. But, I think it may be just as likely that it refers to the political situation surrounding Israel today. The wicked of the world are besieging Israel today and almost all the nations are gathered against her. I don’t think that by saying “all the nations will be gathered against her” that the United States will be one of them; at least, I pray not. But, these verses are the setup for this prophecy of Zechariah: 10 “*Then I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication, when they will look toward Me whom they pierced. They will mourn for him as one mourns for an only son and grieve bitterly for him, as one grieves for a firstborn*” (Zechariah 12:10 TLV).

The rabbis are looking for signs that they believe show Messiah’s nearness. Ten years ago during Israel’s terrible drought, someone asked Rabbi Dov Kook when the Sea of Galilee will again be full. He said that when the Messiah arrives, the Sea of Galilee will be full. They also believe that the difficulty in forming a new government after three elections is a sign of the nearness of Messiah. And, they also point out that both Rabbi Yitzhak Kaduri, the rabbi who had the name of the Messiah revealed to him as Yeshua and the Lubavitcher Rebbe, Rabbi Menachem Schneerson, who proclaimed himself the Messiah, both predicted that Benjamin Netanyahu would be the State of Israel’s last prime minister prior to the Messianic Age and many of the ultra-Orthodox Jews in Israel continue to believe that.

As you well know, we here at *Beit Shalom* have also been very interested in the filling of the Sea of Galilee, watching it closely week by week. Here is what we have recorded since January.

***HaKinneret* full pool (-) 208.8 m.**

January 11th - (-) 211.55 m, 2.75 m. from full. (9 ft)

January 20th - (-) 210.6 m, 1.8 m. from full. (5 ft. 11 in.)

February 11th - (-) 210 m., 1.2 m. from full (4 ft.)

February 13th - (-) 209.9 m., 1.092 m. from full (3 ft, 7 in.)

February 23rd - (-) 209.8 m., 1.016 m. from full (3 ft. 4 in.)

February 27th - (-) 209.74 m., .94 m. from full (3 ft. 1 in.)
March 1st - (-) 209.68 m., .876 m. from full (2 ft. 10.5 in.)
March 5th- (-) 208.9 m., .813 m. from full (2 ft. 8 in.)
March 13th-(-) 209.5 m., .698 m. from full (2 ft. 3 ½ in.)
March 15th- (-) 209.38 m., .584 m. from full (1 ft. 11 in.)
March 24th- (-) 209.275 m., .475 m. from full (1 ft. 6.7 in.)
March 25th- (-) 209.26 m., .46 m. from full (1 ft. 6 in.)
March 28th- (-) 209.21 m., .41 m. from full (1 ft. 4.5 in.)
April 1st- (-) 209.16 m., .36 m. from full (1 ft. 2.2 in.)
April 5th- (-) 209.12 m., .32 m. from full (12.5 in.)
April 7th- (-) 208.82 m., .30 m. from full (11.8 in.)
April 10th- (-) 208.85 m., .27 m. from full (10.6 in.)

Our latest reading was yesterday, April 10th. It is now only about ten and one half inches from being full. Is Messiah Yeshua at the door? I certainly hope so. But, our recent interest in the filling of the lake as shown by tracking the level since January has had more to do with our perception of the outpouring of ADONAI's Spirit. *Shimon Kefa* in his message on the Day of *Shavuot* and referring to the disciples speaking in tongues, said: *16 But this is what was spoken about through the prophet Joel: (Acts 2:16 TLV). Joel spoke about the restoration of Israel in chapter 2 and then about ADONAI's Ruach being poured out on all flesh in chapter 3. The outpouring of the Spirit at the Temple Mount on Shavuot in the year 30 CE can be looked upon as an early rain pouring out of the Spirit. But, in Kefa's day, Israel was not restored, so we know that Israel's restoration is still future, as is the latter rain outpouring of G-d's Spirit. The early and latter rains were also actual rains as ADONAI's blessing upon Israel so that their crops would be bountiful. The early rains in the fall of the year softened the ground and prepared it to receive seed in the spring which would then be watered by the latter rains. We could understand the outpouring of the Spirit in the year 30 and in all the years following as an early rain which softened the spiritual ground in preparation for the outpouring of the latter spiritual rain which will water the spiritual seed at the end of days.*

Hosea also spoke about the spiritual application on the latter rain: *1 Come, let us return to Adonai. For He has torn, but He will heal us. He has smitten, but He will bind us up. 2 After two days He will revive us. On the third day He will raise us up, and we will live in His presence. 3 So let us know, let us strive to know Adonai. Like dawn His going forth is certain. He will come to us like the rain, like the latter rain watering the earth (Hosea 6:1-3 TLV). I have heard this interpreted as the two days being two thousand years, the two thousand years since Yeshua came. The third day would be the third thousand year period which we entered in the year 2000. Is the latter rain which is watering Israel right now and filling the Sea of Galilee a parallel with Yeshua's return or is it a parallel with the latter rain outpouring of ADONAI's Spirit? We don't know which, but we are excited because of the *teshuvah*, the repentance, which is going on all around the world. Yeshua does, indeed, seem to be at the door!*

Can we believe in Yeshua's resurrection? He said we could and we do. The leaders of Judea challenged Him about driving the money changers and sacrifice sellers out of the Temple. Responding to them, Yeshua said: 19 *"Destroy this Temple," ... , "and in three days I will raise it up"* (John 2:19a,c TLV). I was speaking about the Temple of His body. We absolutely believe that Yeshua has been raised from the dead, but many do not, including many Jews, who believe that G-d will raise up a Messiah from within their ranks. But, there are many Scriptures in the *Tanakh* which speak to resurrection. David said: 10 *For You will not abandon my soul to Sheol nor let Your faithful one see the Pit* (Psalm 16:10 TLV). This may have been a reference to the Messiah, but for certain it meant that he believed that he would be resurrected. We quoted Hosea a moment ago. He prophesied: 2 *On the third day He will raise us up, and we will live in His presence* (Hosea 6:2b TLV). He believed in the resurrection. Job had an even greater revelation. He said: 25 *"Yet I know that my Redeemer lives, and in the end, He will stand on earth"* (Job 19:25 TLV). Job knew that his Redeemer was living then, in his own day. The more religious sects of Judaism certainly believe in the resurrection of the dead and that they will be with the Messiah. They do not believe that Yeshua is G-d's Son and the Messiah. But, they will.

By presenting Yeshua's death on the stake on a Wednesday, I am not trying to be controversial; just seeking the truth. Yeshua said to His disciples: 31 *"If you abide in My word, then you are truly My disciples. 32 You will know the truth, and the truth will set you free"* (John 8:31b-32 TLV). The truth is sometimes elusive, especially if something else has been presented as the truth for many years. That Yeshua died on a Wednesday also fits well with another Scripture, Daniel 9:27, a verse which a large part of Yeshua's body interprets as something that is yet to happen in our future. Their belief portrays an Antichrist who will rule the world and do all sorts of terrible things to the people as well as stopping Temple worship in a Temple which at the present time we don't have. This verse says: 27 *"Then he will make a firm covenant with many for one week, but in the middle of the week he will put an end to sacrifice and offering. And on a wing of abominations will come one who destroys, until the decreed annihilation is poured out on the one who destroys"* (Daniel 9:27 TLV). Their belief is that the middle of the week is the middle of a seven year tribulation period. But, is that what this really means? We notice something familiar to us in these verses, the words "in the middle of the week." Where else have you heard in the middle of the week? It was what we discussed earlier; Yeshua's death on the stake on a Wednesday. The best explanation that I have ever seen of Daniel 9:27, one that fits perfectly with the previous Daniel 9 Scriptures which prophesy the coming of the Messiah, comes from Dan Bruce of the Prophecy Society of Atlanta. His book, *Daniel Unsealed*, is described by him as being chronospecific. That means that it fits exactly with the years in which the prophecy was to take place. They were consecutive years from the time that the count began until its ending. Consecutive years and not with the last verse occurring over two thousand years in the future from the other events. And, Bruce means to the year. He is very precise.

But, before we can understand verse 27, we have to understand verse 26. In this verse, our Bibles predict that Messiah, the TLV will be cut off, that is, will be killed. Every Bible version that I am familiar with, including the Hebrew *Tanakh* online through Chabad, interprets it in this way; the "anointed one" would be "cut off," killed. But, Bruce interprets *karat*, קָרַת, not as cut off, but cut. He quotes Genesis 15:18 which says: 18 *On that day Adonai cut a covenant with Abram...* (Genesis 15:18a TLV). The same word, *karat*, קָרַת, is used here. Quoting Dan Bruce: "So, the phrase 'shall Messiah be cut off' (KJV) is better understood both as 'the anointed one shall be consecrated (set apart) to confirm the covenant' and 'shall be killed'" (*Daniel Unsealed*, p 96). That makes a lot of sense to me. Messiah will

cut the covenant, the New Covenant, and will then be killed. Bruce arranges the events of verses 26 and 27 chronologically to further the understanding. <19> Quoting Bruce again: **(26a)** “And after threescore and two weeks shall Messiah be cut off, but not for himself.” **(27a)** “And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease,” **(26b)** “and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood,” **(27b)** and unto the end of the war desolations are determined. and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.” (KJV) (Daniel Unsealed, p 96).

Here is a way we can possibly understand these two verses; my interpretation: “After 62 weeks of years, Messiah, the Anointed One, shall choose to be nothing (give Himself up to death) and shall cut the New Covenant; and he shall confirm the covenant to many in Jerusalem through His teaching in the Temple during the week; and through His death in the middle of the week (on a Wednesday- my words), He shall cause the effectiveness of the Temple sacrifices to end. And the soldiers of the Roman general that shall come will destroy Jerusalem and the Temple and the end of the Temple shall come quickly and until the end of the war against it, it shall be desolate; and by the spreading of filth on the Temple mount it continues to be desolate. Bruce explains this last part about the filth with this: “During that final period of Byzantine rule, Christians intentionally covered the Temple Mount with their garbage, feces, and soiled menstrual cloths, some items even being sent to Jerusalem from Rome and Constantinople, in a misguided effort to ensure that the Temple area remained ritually impure for use by Jews, and thus desolate as had been prophesied” (*Daniel Unsealed*, p 97). What I am giving you today is a very brief synopsis of a very complicated subject. I recommend that you download Bruce’s free book, *Daniel Unsealed* and read it for yourselves.

As Dan Bruce explained, the public ministry of Yeshua reached its climax during Passover week in the year 30 CE. He and I agree with regard to the year. But, to be completely aboveboard in presenting Bruce’s material, I have to tell you that in his last week for Yeshua, he places His crucifixion on a Thursday which results in an early Sunday morning resurrection. I continue to hold to Wednesday because I feel that my timing regarding when Yeshua arrived in Bethany to begin His final week is more accurate plus the evidence of the calendar which I consulted. If it is correct, it placed the 14th day of Nisan, a day that lambs were being sacrificed in the Temple on a Wednesday. If you wish to check it for yourself, go to <https://stevemorse.org/jcal/jcal.html>. According to this calendar, in the Hebrew year 3790 which corresponds to 30 CE, Nisan 14 (April 3rd) was on a Wednesday. And, if Yeshua died on a Wednesday, three days and three nights in the tomb would end late Saturday afternoon before sundown.

Some may ask, “why bother with all this detail? Just go with the flow.” My answer is that truth does matter and whether or not Yeshua died on a Wednesday, Thursday or Friday and rose on a Saturday or Sunday does matter. None of us knows the complete truth, but we will learn it when Yeshua returns. But right now, many Jewish people are seeking truth regarding their Messiah. Even though they are looking for a human Messiah, ADONAI will point them in the right direction- to Yeshua. They know the Scriptures regarding the Passover lambs. And, they will know that in order to be the Messiah, Yeshua had to die on Nisan 14 and not Nisan 15 or Nisan 16.

I believe that we are very near a point in time which *Sha'ul* prophesied: *25 For I do not want you, brothers and sisters, to be ignorant of this mystery—lest you be wise in your own eyes—that a partial hardening has come upon Israel until the fullness of the Gentiles has come in;* (Romans 11:25 TLV). Only G-d knows when that will be, but when it happens something else will happen. *Sha'ul* continues: *26 and in this way all Israel will be saved, as it is written, “The Deliverer shall come out of Zion. He shall turn away ungodliness from Jacob. 27 And this is My covenant with them, when I take away their sins”* (Romans 11:26-27 TLV). In my opinion, “the Deliverer shall come out of Zion” does not mean that Yeshua will return and then they will be saved. I believe this refers to Yeshua’s death on the stake in Zion, Jerusalem. He has already come out of Zion as we have just proclaimed in our Passover *seder*. Many followers of Yeshua are also predicting a great revival on the near horizon. I agree. But, I believe that it will begin with Jews and swell through their numbers first. As *Sha'ul* prophesied: Yeshua has made a covenant with them, the New Covenant (Jeremiah 31), a covenant which ADONAI made with physical Israel, the Jews. And, Yeshua’s death on the stake cut the covenant on 14 Nisan, 30 CE. Their repentance will lead to His saving them. What might lead to their repentance, you ask? How about the latter rain outpouring of the Holy Spirit? That is something else that we should be praying for. That outpouring will get them going. It may even be an outpouring of the *Ruach* like the one that fell on many young Jews during the Jesus Revolution in the 1960s. That would indeed be prophetic; an out pouring of G-d’s Spirit on the first fruits of the Jews to begin the Messianic Jewish Movement and then an outpouring of His *Ruach* to bring in the whole loaf, all Israel. *Sha'ul* also said: *16 If the firstfruit is holy, so is the whole batch of dough; and if the root is holy, so are the branches* (Romans 11:16 TLV). And this great spiritual awakening among the Jews of the world will bring about an even greater revival of the people of the nations. And then, Yeshua will return, Israel’s long awaited *Mashiach*. I’ll close with another Scripture which leads me to believe that all Israel will be saved before Yeshua’s return. *27 And just as it is appointed for men to die once, and after this judgment, 28 so also Messiah, was offered once to bear the sins of many. He will appear a second time, apart from sin, to those eagerly awaiting Him for salvation* (Hebrews 9:27-28 TLV). If Yeshua’s physical brothers and sisters are not saved before He returns, they cannot be saved. He will appear a second time to those who have already been saved and are eagerly awaiting Him. He will not return to deal with sin. Then it will be too late.

I believe that the year 2020 and its Passover season, even with the coronavirus, is ADONAI’s gift to us. It fits exactly with Yeshua’s last week. After we conclude our service today, keep the significance of this day on your minds. At a little before sundown, read Luke 24:13-31, the account of Yeshua’s appearance to two disciples on the road to Emmaus and then thank Him for His death and resurrection which has made us ready for His second coming. *Shabbat shalom!*

Luke 24:13 Now behold, two of them on that very day were traveling to a village named Emmaus, a distance of about seven miles from Jerusalem. 14 They were speaking with one another about all the things that had been happening. 15 While they were talking and discussing, *Yeshua* Himself approached and began traveling with them. 16 But their eyes were kept from recognizing Him. 17 Then He said to them, “What are these things you are discussing with one another as you are walking along?” They stood still, looking gloomy. 18 Then the one named Cleopas answered and said to Him, “Are You the only one visiting Jerusalem who doesn’t know the things that happened there in these days?” 19 *Yeshua* said to them, “What kind of things?” And they said to Him, “The things about *Yeshua* from Natzeret, who was a Prophet, powerful in deed and word before God and all the people— 20

how the ruling *kohanim* and our leaders handed Him over to be sentenced to death, and they executed Him. 21 But we were hoping that He was the One about to redeem Israel. Besides all this, today is the third day since these things happened. 22 “But also some women among us amazed us. Early in the morning they were at the tomb. 23 When they didn’t find His body, they came saying that they had also seen a vision of angels, who said He is alive! 24 Some of those with us went to the tomb and found it just as the women said, but they did not see Him.” 25 *Yeshua* said to them, “Oh foolish ones, so slow of heart to put your trust in all that the prophets spoke! 26 Was it not necessary for Messiah to suffer these things and to enter into His glory?” 27 Then beginning with Moses and all the Prophets, He explained to them the things written about Himself in all the Scriptures. 28 They approached the village where they were going, and He acted as though He were going farther on. 29 But they urged Him, saying, “Stay with us, for it is nearly evening and the day is already gone.” So He went in to stay with them. 30 And it happened that when He was reclining at the table with them, He took the *matzah* , offered a *bracha* and, breaking it, gave it to them. 31 Then their eyes were opened and they recognized Him, and He disappeared from them (Luke 24:13-31 TLV).