



## **Parasha Seventh Day of Chag HaMatzot**

April 3, 2021

*Torah:* Exodus 13:17-15:26; Numbers 28:19-25

*Haftarah:* 2Samuel 22:1-51

Romans 11:35-33

*Shabbat shalom mishpacha!* Today is the Seventh Day of *Chag HaMatzot*, the seventh day of the Festival of Unleavened Bread. Two Sabbaths occur today, the weekly Sabbath and the second special Sabbath of the Festival of Unleavened Bread. Today also concludes the festival and tomorrow we will again be eating leavened bread.

There are several different portions of Scripture traditionally used for this *Shabbat*. For a small portion of my message today, I will be using Exodus 13:17-15:26, the Scripture for that which traditional Judaism calls “The Seventh Day of *Pesach*.” In their terminology, tomorrow is The Eighth Day of *Pesach* because it’s celebrated one day longer outside of Jerusalem. I don’t use this terminology and prefer to follow *Torah* which identifies *Pesach*, Passover, as a single event which takes place late in the afternoon of 14 *Nisan*. In *Torah*, the next seven days are *Chag HaMatzot*, the Festival of Unleavened Bread. There is Passover and then there is the Festival of Unleavened Bread. There are no eight days of Passover unless you consider the *Talmud* to be authoritatively equal to the written *Torah*, which we don’t.

It is not clear how long it took Israel to reach the Red Sea, just hours or days. Sometime after they crossed, we read this: *22 Then Moses led Israel onward from the Sea of Reeds. They went out into the wilderness of Shur. But they travelled three days in the wilderness and found no water* (Exodus 15:22 TLV). The rabbis have postulated that this is where Israel was on the seventh day. You may recall that Moses in two of his encounters with Pharaoh, requested that the Israelites be allowed to travel three days into the wilderness to sacrifice to ADONAI. This happened in chapters 3 and 5. Here is the first time: *18 ....“So you will go, you along with the elders of Israel, to the king of Egypt, and say to him: ‘Adonai, the God of the Hebrews, has met with us. Now please let us take a three-day journey into the wilderness, so that we may sacrifice to Adonai our God’* (Exodus 3:18b TLV). Then, this portion ends with ADONAI restoring the bitter waters of *Marah* in Exodus 15. And that is as far as we are going with this.

Since we did not have a regular service last *Shabbat*, I would like to cover some things that would have occurred in that ancient time frame. Going back to chapter 12, we find that Israel did two things in the evening of the 14<sup>th</sup> day Of *Nisan*, or as it says in the TLV, twilight. Speaking of the lamb, Moses said: *6 “You must watch over it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel is to slaughter it at twilight”*. (Exodus 12:6 TLV). In the TLV, “twilight” is translated from the words *bein ha’arbayim*, בֵּין הָעֶרְבָיִם, meaning “between the evenings,” and is a period of time described by the rabbis of from about 3 PM until sundown. The first thing that Israel did that evening of the 14<sup>th</sup> of *Nisan* was to deal with the *Pesach* lamb. They slaughtered it, put its blood on the doorposts of their homes and roasted it, all before sundown. The second thing they did that

afternoon, the time “between the evenings,” was to begin eating *matzah*. Maybe they were hungry and had a snack in the afternoon. And they continued eating only *matzah* until the evening of the 21<sup>st</sup> of the month, a total of seven days. That’s where we are on the calendar today, the 21<sup>st</sup> day of *Nisan*, our last day for *matzah*. At *oneg* today, we will enjoy our *matzah* with several different kinds of toppings. But, after today we don’t have to eat any *matzah* that is left over. We get to eat it! We love our *matzah*!!

Continuing with the events in chapter 12, the next thing that happened was the festival meal, the eating of the lamb, after sundown, which had then become the 15<sup>th</sup> of the month. At midnight, the “destroyer,” the destroying angel, passed through the land of Egypt and struck down all of the first-born in homes that did not have the lamb’s blood on the doorposts. It’s a little confusing regarding who it was that struck them down, because in some places it says that ADONAI did it and in others, it was the destroyer. I believe that it was actually done by ADONAI’s messenger, the destroyer, acting for Him.

Patti shared an interesting thing from “One For Israel” with me this week. It is about the meaning of the word *Pesach*. Does it mean “pass over” or something else. It does mean something else, but also pass over. Reading the 23<sup>rd</sup> verse of chapter 12, we get a hint of what this other meaning might be: 23 “Adonai will pass through to strike down the Egyptians, but when He sees the blood on the crossbeam and the two doorposts, Adonai will pass over that door, and will not allow the destroyer to come into your houses to strike you down” (Exodus 12:23 TLV). The correct translation of *pesach* is definitely “pass over.” That ADONAI “will not allow” the destroyer to come into your houses hints at a second meaning to the Hebrew root of *Pesach*. This same root is used to refer to Jonathan’s son Mephibosheth who was lame in his feet. He couldn’t “stand.” This word was also used by Elijah at Mount Carmel when he challenged the prophets of *Ba’al*: 21 Then Elijah approached all the people and said, “How long will you waver between two opinions? If Adonai is God, follow Him; but if Baal is, follow him” (1Kings 18:21a TLV). The word translated here as “waver” is *posechim*, פִּסְחִים, also translated as halt, hesitate or stand. It looks a little bit like *pesach*, doesn’t it? Elijah said “how long will you waver, how long will you stand here between two opinions?” How long will you *posechim*? In Exodus 12:23, using the alternate meaning of *pesach*, *posechim*, we can understand this verse as “Adonai will stand guard over that door, and will not allow the destroyer to come into your houses.” In other words, the blood on their doorposts was ADONAI’s presence which would not allow the destroyer to kill the firstborn inside. The expanded meaning of this, the meaning for us today, is that because of the blood of the lamb, Yeshua, ADONAI guards us after we have trusted Yeshua. We are guarded from spiritual death by Him. Spiritual death passes over us when we trust Yeshua. Because Yeshua, the firstborn of ADONAI died, the destroyer passes over all of us whether we are firstborn or the tenth born. 29 “For those whom He foreknew He also predestined to be conformed to the image of His Son, so that He might be the firstborn among many brothers and sisters” (Romans 8:29 TLV). Yeshua is the firstborn from the dead for our sake and we are His brothers and sisters. But, ADONAI did not predestine some to be saved and some not to be saved. This just means that He knew before the beginning of time which of us would trust Yeshua and would conform ourselves to the image of Yeshua, how He shows us in His Word to live.

The ancient Israelites ate the Passover lamb after sundown as a new day, the 15<sup>th</sup> of *Nisan*, was beginning. During that time, this month was called *Aviv*, the month of greening, springtime, and this name would continue until after the Babylonian captivity when it was changed to *Nisan*. Their meal was eaten on the first day of the Festival of *Matzah*, a special Sabbath day. After the Egyptian firstborn died at midnight, Pharaoh immediately issued an

order, an order during the night, for Moses and Aaron to gather the people of Israel and to leave. Scripture is not totally clear on the details of everything that transpired during the night, but it seems that it was not until daylight that Israel began their travel out of Egypt urged on by the Egyptians. 33 *“Now the Egyptians urged the people, sending them out of the land quickly, for they thought, “We will all be dead”* (Exodus 12:33 TLV). The book of Numbers has more information about what happened at that time: 3 *Bnei-Yisrael set out from Rameses on the fifteenth day of the first month, the first day after Passover. They went out with a high hand in the sight of all Egypt* (Numbers 33:3 TLV). This would indicate to me that it was morning because the Egyptians could see them. And they went out proudly, maybe even arrogantly, carrying the gold, silver, gem stones and fine cloth which the Egyptians had given them. “Here, take it and go. And, please don’t come back!”

To put these things into our present perspective, we’ll go back to last *Shabbat*, the 14<sup>th</sup> of *Nisan*. If there was still a Levitical priesthood and a Temple, we would all have been in Jerusalem. And, we would have been at the Temple having our lamb ritually slain by the *kohenim* so that we could take it to where we were staying and roast it. That’s what everyone in Jerusalem was doing at that time of the day on the 14<sup>th</sup> of *Nisan* in the year 30 CE. The Temple was crowded with people with their lambs. Meanwhile. At Golgotha, the Lamb of G-d, Yeshua, had been slain and had died for our sins. 45 *Now from the sixth hour, darkness fell upon all the land until the ninth hour. 46 About the ninth hour Yeshua cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?”* that is, “My God, My God, why have You abandoned Me” (Matthew 27:45-46 TLV)? Those words, “My God, my God, why have You abandoned me” are *remez*, hinting back at a Scripture. They show us that Yeshua died quoting Psalm 22. He was not saying that G-d had forsaken Him, but that He wanted us to look at Psalm 22, a psalm which then goes on to describe the circumstances surrounding His death: 15 *“I am poured out like water, and all my bones are disjointed. My heart is like wax— melting within my innards. 16 My strength is dried up like a clay pot, my tongue clings to my jaws. You lay me in the dust of death. 17 For dogs have surrounded me. A band of evildoers has closed in on me. They pierced my hands and my feet. 18 I can count all my bones. They stare, they gape at me. 19 They divide my clothes among them, and cast lots for my garment”* Psalm 22:15-19 TLV). The sixth hour was 12 PM and the ninth hour was 3 PM. Yeshua died at 3 PM, *bein ha’arbayim*, “between the evenings” as Exodus 12 specified for the killing of the Passover lambs.

What happened next? Yeshua was taken down from the stake and placed in Joseph of Arimathea’s new tomb, still between the evenings, and before sundown on 14 *Nisan*. He had previously told the Pharisees that He would give them no sign but the sign of Jonah. He said: 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 27:40 TLV). If Yeshua died at 3 PM on 14 *Nisan*, which He did, He would have risen on 17 *Nisan*, 72 hours later, three days later. If 14 *Nisan* that year was on a Wednesday, as I believe it was, then Yeshua would have risen *bein ha’abayim*, between the evenings, sometime between 3 PM and sundown on 17 *Nisan*, which that year was the weekly *Shabbat*. Symbolically in our present day, Yeshua rose between the evenings, between 3 PM and sundown this past Tuesday. The Church believes that Yeshua died on a Friday and rose on a Sunday and Messianic Judaism is divided between His dying on either Wednesday or Thursday and rising on Saturday or Sunday. Listen in to the coming editions of our Matthew study on Tuesday nights. In the next few sessions, there will be information presented about each of these three different scenarios and the other details of Yeshua’s last week on earth.

In our *Sh'lichim* reading today, we read this: 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; 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 11:25-27 TLV). Living in the “last days” with a restored nation of Israel and a restored Jerusalem as we are today, we fully expect this prophecy by *Sha’ul* to be fulfilled soon. He is quoting Isaiah when he says: “when I take away their sins.” This doesn’t mean that they will not have to repent of their sins, that they will not have to make *teshuvah*. It is clear that they will make *teshuvah* because ADONAI says so through Isaiah and this is the Scripture that *Sha’ul* is quoting: 20 *“But a Redeemer will come to Zion, and to those in Jacob who turn from transgression.” It is a declaration of Adonai”* (Isaiah 59:20 TLV). They will repent, but it seems that it will be a corporate event, an event initiated by ADONAI, rather than one by one. Zechariah prophesied: 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 Me and the Him that I have underlined is Yeshua. He will appear to all Israel in some way during the next few years, possibly even in a corporate vision. Their mourning is their repentance, their *teshuvah*. *Sha’ul* refers to “all Israel,” but there may be some there who have progressed too far into apostasy to be able to repent. Not every individual will be saved. But “all Israel” as a group, the ethnic Jews of the earth, will be saved

Their salvation, sooner, rather than later, will allow time for the great revival before Yeshua returns on the clouds to take us up. Again, it’s Zechariah who prophesied: 22 *Indeed, many peoples and powerful nations will come to seek Adonai-Tzva’ot in Jerusalem, and to entreat the favor of Adonai.” 23 Thus says Adonai-Tzva’ot, “In those days it will come to pass that ten men from every language of the nations will grasp the corner of the garment of a Jew saying, ‘Let us go with you, for we have heard that God is with you’”* (Zechariah 8:22-23 TLV). Many in the body of Messiah are currently speaking of a coming great revival. Through the salvation of all Israel is the way that I believe that it will occur. And, it may not occur in happy times. It may well be in times of tribulation such as we are now beginning to see. Whichever the case, it will be a time of great harvest before the coming of the great and terrible day of ADONAI. These revival days will be the days prophesied by Joel. Through him, ADONAI said that He would pour out His Spirit on all flesh and that Israel’s sons and daughters would prophesy, their old men would dream dreams and their young men would see visions. In these coming days, Israel’s spirit-filled redeemed along with spirit-filled Gentiles, will be prophesying and dreaming. This prophecy will be fulfilled before the coming of the “great and awesome day of ADONAI.” Joel continued and ADONAI’s said: 3 *“I will show wonders in the heavens and on the earth— blood, fire and pillars of smoke. 4 The sun will be turned into darkness and the moon into blood, before the great and awesome day of Adonai comes”* (Joel 3:3-4 TLV). And then Yeshua will return!

The title of today’s message is “Israel’s Last Passover.” This is intentionally a cryptic title, but I’ll tell you, my *mishpacha*, what it means. What it is saying is that when ADONAI saves all Israel, that is, when they mourn and trust in Yeshua, that will be the time of their last Passover. Because they will have trusted in the Lamb of G-d, ADONAI will *posechim* them. He will stand guard over them because they have the blood of the Lamb on the doorposts of their hearts and He will not let the destroyer kill them spiritually. It may or may not happen at an actual Passover, but for all Israel, it will be the last Passover that they will

need because they will have the Passover Lamb in their hearts! Please continue to pray for the salvation of all Israel and that it would be soon! *Shabbat shalom!*