

Pesach – Passover: 4/9/22

Lev. 23:4, 5.

- I. While we treat this subject that is familiar to most Believers, we'll hopefully extract some heretofore hidden revelation that is being unveiled for the specific season that we are now living in. Pesach is central to all we believe and as such, without this Holy Convocation, there would be no need for any other. But, do we really know its' original purpose? Well now, buckle your seatbelts and prepare to enter the Torah!

Lev. 23 is the usual stopping point in looking at Pesach and we'll begin at verse 4: *These are the feasts of YHVH, even holy convocations, which you shall proclaim in their seasons.* I've highlighted some important words in bold text.

- Feasts, H#4150, מועד, mo'ed - meaning an appointed place, time or meeting. It is from the root of H#3259, יעד, Ya'ad; to fix, set, to betroth, espouse, designate, to appoint or assign, in particular of acquiring or designating a wife. The Mem prefix tells us that the root Ya'ad is now manifest or made visible. In other words, a mo'ed is an expressed set time where THE BRIDE IS BETROTHED and DESIGNATED AN ASSIGNMENT!

To avoid any supposed 'adding too or taking away' accusations as many often do when confronted with hidden truths for the first time, I'll bring up the law of first reference that reveals the fundamental concept of the word Mo'ed as seen early on in Gen. 1:14 where the lights in the firmament of the heaven are established to divide the day from the night; and for signs, seasons – mo'ed - days and years:

Could these original Mo'ed have been specifically designed around the act of taking a Bride and becoming One-Echad with her and assigning her specific duties concerning the House in the absence of the King as each subsequent Mo'ed progresses? Interestingly, each festival is directly connected to the gestational cycle of the Woman! As each convocation ensues the maturation of the Bride as well as, the Promised Seed in the womb – a.k.a. The Firstborn – their role becomes more apparent while at the same time the counterfeit Seed is exposed as one who fails to properly Shamar – Keep the Festivals!

Before we proceed further, we must understand the prophetic significance of occupying dual roles as both the collective Bride and the collective Firstborn. Pesach is about redemption, however, the individual who is redeemed must not lose the concept of his/her fitting into the broader scope of a corporate redemption! In fact, most congregations are filled with individuals who think everything is about them rather than how they can fit into a collective body. Hence, the reason so many are easily offended. These ‘spots in your love feasts’ as James called them want the attention that other body members are getting, and though they beat their chests in righteous affirmation of their spiritual maturity, they fail to remember **1 Cor. 12** which teaches that YHVH set the members in the body and each is needed, though some like the ‘Head’ get more public attention, it is actually the modest or unseen parts that we cover and honor and that are involved in the greatest choices of life! Sadly, many plainly do not want to fit in, or embrace true Unity, which puts emphasis on the sum of the Whole instead of the parts; on the contrary, they want all the other body parts to fit them!

Let’s return to the other highlighted words of **Lev. 23:4**...

- **Convocations**, **H#4744**, **מִקְרָא**, miqra. A convoking, reading, assembly, a recitation. This is a legal/lawful courtroom term! Note the Mem prefix indicating the origin or first time that the root **קרא**, qara is exhibited or embodied. What, may I ask, is being recited during these festivals, if not the Ketubah – Torah? Again, the first time this root qara is seen is in **Gen. 1:5** where the light is shown having been divided from the darkness and both are ‘qara’ called.
- **Seasons**, **H#4150**, **מוֹעֵד**, the 2nd usage of Mo’ed in this verse (**Lev. 23:4**) emphasizing this specific word.

Can you see the weightiness of these Mo’ed – these Miqra? The Esteemed One, called the Bride is selected and summoned at each Festival - that not only may she receive instructions recited from her Ketubah, but that she may also be received, feted, honored, wine and dined in a public venue before all Creation who is noticed in these lawful court appearances – that the Co-Regent of the King has the Full Faith and Credit of the Kings’ Government backing her!

I suppose you’ve noticed by now that these words in **Bold-type** are first seen in **Gen. 1**. In fact, all 9 words in our Hebrew text of **Lev. 23:4** **תִּקְרְאוּ אֹתָם בְּמוֹעֵדֵם** **אֱלֹהֵי מוֹעֲדֵי יְהוָה מִקְרָאֵי קֹדֶשׁ אֲשֶׁר** (*Eleh mo’edi YHVH miqari qodesh asher*

tiqru otem b'mo'edim) are first seen in the Creation Account, which ends in **Gen. 2**! Thus, an apparent connection between these Holy Convocations, the Creation Account and the Marriage Union cannot be overlooked!

As we pursue this 'theory', some may posit that Passover is initially established where we find the first usage of the word for Passover – Pesach, **H#6452, פסח**. It is first found in **Ex. 12: 13** where, in response to the death angel being released to kill the firstborn, YHVH declares that when He sees the Blood upon the doorpost He will 'Passover' – Pesach the house and its' inhabitants. From the KJV translators we get the idea of YHVH 'skipping over' or passing over the doorway where blood was applied. However, the same word found in **Is. 31:5 H#6452, פסח**, is translated as protect, to stand guard. In fact, the Targum also indicates the same mindset regarding the rendering of Pesach as '*to stand guard*'.

This may seem insignificant, but as we progress in this teaching the idea of standing and guarding rather than passing over becomes a weighty matter! So, mark this spot!

What we've learned thus far seems to indicate Pesach as we know it, is a rehearsal of a previous ancient event necessitated because of the destruction of the original Marriage Covenant and one, which set in motion the plans of Elohiym to rectify it! Indeed, several other prior passages predating this event in **Ex. 12** by hundreds if not thousands of years, indicate that Passover as a Moedim was known and celebrated much earlier!

Let's examine several of those comparable episodes.

- II. #1. For our first instance, I believe the circumstances of **Gen. 15** are also possible Pesach occurrences, namely, where Abram is put to sleep while a smoking furnace and a burning lamp passed between the pieces at the time the sun was going down (This relates to '*Between the Evenings*' which could infer from 12pm until 3pm or at dusk). In this **incident**, YHVH appears which is significant as in every case where the NAME is shown it is connected with a sacrifice regarding man's redemption. Here, YHVH appears with a Promise to Abram regarding SONS - Heirs, yet Abram has no son at this time! The loins of Abram and womb of Sarai both have Egypt – Death working in them. With the Promise later comes the addition of the BREATH – the Letter HEY into the prophetic power of their name change that will rectify the Seed and the Womb setting a precedent for the coming of the Promised Son! Be that as it may, Abram is not capable of walking through

the pieces himself, so he is put to sleep, while Yahshua walks through the Blood of the Pieces effectively sanctifying – by applying blood – to the House of Abram until the Promise Seed arrives!

This particular illustration would have made a distinction between the Seed promised to Abram rather than that of Eliezer of Damascus whom Abram speaks of: This latter name is intriguing. The KJV has Damascus as *'Silent is the sackcloth weaver'*. This description seems an obvious intentional diversion or at least, an ignorant oversight. Why you ask? Because if we break the word apart, the Dalet-Mem gives us dam – blood. While the root, Mem-Shin-Qoph gives us 'steward, heir', one legally qualified to inherit. So, what would disqualify Eliezer? Ironically, it is cognate with: Mem-Samech-Kaf, masak translated as 'mixed, to mingle'. Is it possible that Eliezer was not of a pure bloodstock and would thus have compromised Abram's seedline?

#2. We also have **Gen. 18** and the encounter after his circumcision (Which occurred on Nissan 10) with the 3 Angelic hosts for whom Abraham prepares what seems a traditional Pesach meal that is followed by #3. **Gen. 19:3** where Lot also makes a meal for the same 3 Visitors with Matzos I might add. This final encounter at Sodom was more than the judgment of a homosexual incident, rather, it seems these debased men were bent on compromising their seedline with what they presumed were Nephylim! Once again, the true seedline is separated as Lot and his family is removed from the city!

Let me pause here a second and qualify the some of the above regarding the war between the seed as it relates to our traditional Passover setting: In **Ex. 12** Israel has been espoused to Pharaoh, King of Egypt, consequently, there have been 'SONS' of Pharaoh born – spiritual and physical – Egypt represents the Flesh, that which is carnal, and has death working in it, hence the reason for the 10th plague - an effort not intended to destroy Egypt simply out of dislike - instead the plague is prompted by the intentional need to eradicate what must have been a Nephylim tainted system that came about as a consequence of their adultery with the gods of Egypt!

Israel plays two distinct roles: One as the bride of Elohiym taken by force into the House of Pharaoh where, In lawful response, YHVH has declared that Israel is His Firstborn (2nd) and only a paternity suit, wherein the DNA of the BLOOD is established can produce the true lineage of Elohiym! Thus, blood must be applied – *by faith* – upon every door of the faithful bride! **Remember the Lamb was slain before the foundation of the world – **Rev. 13:8**.*

One Final event...

#4. Lastly, the events of **Gen. 22** where Isaac is bound upon the Altar at Mt. Moriah and a Ram is caught in the thicket would also serve as a shadow picture of the Exodus Account of Pesach! Isaac becomes the symbolic Firstborn – The Promised Son who must die by being offered for the Sins of the World-Egypt, while a RAM waits in Isaac's stead. Like his father in **Gen. 15** Isaac's blood cannot atone for the House of Israel! Therefore, it is the blood of this Ram that is temporarily applied to Abraham and Isaac's House and later through the Levitical animal sacrifices until such time as the Blood of Messiah can be properly applied!

Let's take a short excursion here:

- III. Why apply blood to the doorposts of the House? The doorway is the ALTAR OF EACH HOUSE! [Beware who you allow to enter] The application of the blood upon the Hebrew doorposts would have formed the Hebrew letter Chet ח which would have represented the loins of the Adam – the 1st ALTAR - in need of repair. This would include both the Man and the Woman, whose womb-ALTAR must be rectified from the curse upon it! The blood of Fallen Man nor that of Bulls and Goats can never rectify or sanctify the Woman's – Brides' womb. Now – here's a nuclear blast! – The Levitical System that supports the 3rd-Temple and the reinstatement of animal sacrifice can never fulfill the Passover Rehearsal – a sanctification of the Brides' Womb! That ALTAR would pervert the Blood of Yahshua if applied to it! Therefore, under that system the Bride remains a harlot and any offspring (Firstborn) illegitimate in their claim to Sonship! The Paternity Suit lacks standing until such time as Pesach rectifies the status of the Bride's womb! She must have evidence of blood shed, just as a new virgin wife – proving her status and securing the Covenant Promised by her Husband!

If you recall our earlier definition of Pesach – *To Stand Guard or Protect* – then surely the idea that Adam and Ishah failed to protect the womb in our **Genesis 3** account is an indicator that it is His blood alone which can protect, guard, and remedy the curse upon the Womb! (Perhaps then, the entire Creation Account foreshadows the coming of Messiah the LAST ADAM that would be in keeping with the rehearsal of the BOUNDARY OF BLOOD UPON THE LINTELS OR LOINS) To support this, in fact, we have several shadow pictures of the same rehearsal where King David (Melech Ben David) fought against the Philistine's at a Barley field [Barley is a Pesach crop] at a location called Pasmammim – **H#6450**, פס דמים, translated as 'Boundary of Blood'. [**1Chron. 11:13**] As in a Blood

Protector who stands guard and protects. Did you note the root of Pesach – Pas – Pey - Samech? Moreover, David also fought Goliath at a place called Ephes-Dammim - אפס דמים – the added Alef prefix indicates a future tense ‘I will’ stand guard or protect with blood. What is being guarded here if not King David who represents the Root of Jesse – the Promised Seed of the House of Israel?

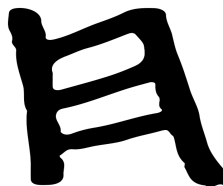
What exactly does Rectify really mean?

Rectification is a remedy whereby: A court orders a change in a written document to reflect what it ought to have said in the first place. Equity will not allow a wrong to be without a remedy!

Thus, the union of the two – Fallen Adam and Ishah - can never produce the Promised Seed until such time as the Blood of Pre-Fall Creation – The LIGHT OF THE WORLD is applied to the seat of procreation their loins and their words - changing the DNA. Therefore, no remedy in Equity can be found! Because the one coming does not have clean hands and thus, cannot offer himself or for himself. Only the Blood-LIGHT of Elohiym could pierce the darkness of the Tohu V’bohu condition of the woman’s womb and remedy the curse! Hence, the practical application of the Blood upon both doorposts and lintels forming the Hebrew letter Chet:



*Now, note the Paleo letter Chet:



The Chet is the number of new beginnings – life. The above design pictures the 2-tent walls with a dividing curtain between separating Man from Woman! It resembles the DNA helix or ladder of Jacob with 3-rungs: #1Alef-Husband, #2Bet-Wife, #3Gimmel-The Lifted Up One – the Son! If we take the value of blood-dam, Dalet/Mem = 44 and add the value of Chet-8 we have 52: Bet-Nun or Son!

In summation of our position of a pre-Exodus Pesach existence, there's at least one more Pesach incident found in **Gen. 4:3-5** where the phrase '*Vayehi Miketz*' – *and in the process of time* – (Acknowledged by the Sages as a phrase peculiar to the Festival Season) is shown. Here we find Abel bringing a Lamb for sacrifice (Pesach) while Cain brings a bloodless offering, a further distinction between the Seed of Promise and that of the Enemy. Is there more? I believe so, but first let's back up a bit to continue our view of the definition of Mo'ed.

Pesach the Mo'ed:

- IV. Earlier we gave you the definition of this powerful word: It is from the root of **H#3259, יעד**, Ya'ad; to fix, set, betroth, espouse, designate, to appoint or assign, in particular of acquiring or designating a wife. The Mem prefix tells us that the root Ya'ad is now manifest or made visible.

It would seem from the above that Pesach as a Set Time is connected to espousing a wife, specifically to identify her so as to acquire her. This would alter our traditional perspective of Pesach/Passover and why the requirement to - '*Do this in Remembrance of Me*'. Most observers take this Pesach theme as meaning we should simply recollect the story of Yahshua's death, burial and resurrection. However, throughout Torah this term of '*Memorial or a Remembrance*' was shown in context with Temple service where the one performing the act – was typically not who is 'remembering' – rather, theirs was an act required of the one petitioning the Court, by which, he would bring the requisite sacrifice – proving jurisdiction – and as such, this most powerful act would provoke the Court, specifically YHVH – Who would see the blood and remember, thus invoking the Standing – not of the one offering – but of the Lamb Slain Before The Foundation of The World! **Rev. 13:8!**

Thus, as we '*do this in remembrance of Me*' we are reminding YHVH and invoking the application of the Blood upon the Doorposts as a NOW sign that we are no longer harlots, but a virtuous Bride whose womb is no longer Tohu V'bohu – waste and desolate – but One found shedding the bridal blood of Virtue indicating a fleshly veil! In consequence - a wall of separation has been torn between the court and us, uniting us with our Eternal Husband King! You should now understand **Eph. 2: 14, 15** *For He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace;*

What **ordinance** was against us? The Bitter Waters of Jealousy – the test of the Adulterous Bride set in motion from **Gen. 3** forward! Perhaps Isaiah's words become more powerful in light of the above? **Is. 43: 26** *Put me in remembrance; Let us plead/contend/litigate together; State your case, that you may be acquitted!* [NKJV] How can one litigate when we are completely ignorant of the Courtroom etiquette, the language of the Court, How to establish jurisdiction or proper Standing in Creations' court, The Ketubah or Trust Document, The Brides' Price or Trust Property? Because of this, the Grantor, Trustee, and Beneficiary have each been alienated from us to a large degree through the Rabbinic traditions as well as, those of the Roman church?

Why Shed Blood to Rectify the Womb?

- V. As we've been shown, *there does also seem a mystical relation to death-life and the shedding of blood in the process.* From the accounts of Abraham, Isaac, and Jacob, it would seem the pattern for this process not only included marrying into a specific bloodline, but also securing a virgin bride, and ultimately, producing children! Once the parentage is established then the '*shedding of blood*' at the marriage consummation becomes the priority. We, like Israel have played the harlot and that, by its very nature disqualified us as bridal candidates, further, any offspring born is illegitimate! However, Yahshua took the penalty for the adulterous bride, in effect, shedding His blood before the foundation of the world (**Rev. 13: 8**) which is typified in the application of the Lamb's blood upon the doorpost or Loins of His Bride as her parentage is established and distinguished from that of Egypt ensuring that she is now chaste before Elohiym!

Another interesting parallel can be seen in the book of Joshua with the story of Rahab the 'harlot'. Though living in Canaan, specifically Jericho - a country whose inhabitants are known Nephylim - we're told that only she and her family are spared during the conquest of Jericho, implying that hers was not a tainted bloodline, further, she is spared by displaying a 'Scarlet Rope' a sign to all that Joshua was the **guarantor of her life in actual fact**, giving his life in exchange for the guarantee of hers! As a side note, some Sages believe that she is to have later become the bride of Joshua-Yahshua! Proving once more, that we have another Pesach-like rehearsal wherein a tainted bride becomes part of the House of Israel!

The evidence of a Creation Account Pesach are interwoven throughout Torah as we're reminded of the **Gen. 2** description of the Creation of the Woman out of the Adam. In each case cited, we've shown that there's a BRIDES' PRICE that must be paid by each prospective husband, who in essence, gives his life/blood that she

may live. Like, Yahshua, Abraham, and Jacob, Adam is first put in a deep sleep – a deathlike condition, whilst the Woman is taken out of his DNA!

In Ancient Near Eastern tradition, the prospective husband would go with his father to the House of the Bride to meet both she and her father. An agreement upon a costly ‘bride price’ would ensue. This ‘Brides’ Price literally and lawfully represents the LIFE OF THE PROSPECTIVE HUSBAND! Upon agreement his father gives him a cup of wine to drink, he would in turn offer the cup to his bride, offering his life in return for her hand. Just prior to His execution, in Gethsemane, Yahshua is given the cup by His Father – the Cup of Jealousy – (Numbs. 5) that the accused bride is made to drink from – taking upon Himself the penalty for her harlot ways. Earlier, during the Seder with His disciples Yahshua offers the cup of His blood – The Brides’ Price - to them saying: “*This is the New Covenant in My blood which is shed for you*” (Lk. 22: 20).

Likewise, the above Genesis 2 account would set the precedent for releasing seed and producing offspring! If we read Gen. 2: 19-20 it would seem that Adam alone had the ability to speak or release Seed into the Adamah and produce offspring. However, we’re told: *...but for Adam there was not an helpmeet found for him.*

*Note the word Hebrew word for ‘found’, H#4672, מצא, matza, to come forth, to appear for him. Though Adam could speak into creation and create offspring, there was no helpmeet –Ezer k’negdo – for him, not anyone. There was no womb able to help him produce HIMSELF, one like himself, to cause Himself to come forth! No One who had his same DNA! Now, please pay attention to the word מצא, it is from the same etymological root Mem-Tzade as מצה, the bread of affliction – the Pierced One! אצמ read backwards gives us Alef-Tzade-Mem, etymologically the same as: עצם, etsem – BONE. She is now bone of my bones...

Adam alone could not produce the lineage of Messiah without an Ezer k’negdo Bride! Matza is related to the Matzah of Pesach or Unleavened Bread. Matzah is bread without the leavening agent of yeast, that which causes it to rise! To be born again! In order to produce the lineage through which Messiah would come, Adam would have to die – become Matzah – the pierced bread of affliction, he would have to be born again! There must be a womb without a curse upon it, in order for the DNA of ADAM to live again!

Gen. 2: 21 *And YHVH Elohiym caused a deep sleep to fall upon Adam, and he slept: And He took one of his ribs, and closed up the flesh instead thereof;*

As a result, YHVH Elohiym (Note the combined Names – especially YHVH which is always present when Man is in need of a sacrifice) puts the Adam to sleep and takes His DNA to create the Ishah and the KJV says: **Gen. 2:21b** *He closed up the flesh in its (The Ribs') place.* In closing there are 2 words I want to look at: Closed and 'in its place'.

- Closed, H#5462, סָגַר, sagar, to shut, to close, repair, to deliver up.
- In its' place, H#8478, תַּהַת, tahat, the under part, instead of, for the sake of, the place in which one stands, in exchange or return for (Of things mutually interchanged).

If we look at the pictograph of sagar's Hebrew letters we have: Samech: To support or to twist slowly, to assist. Gimmel: To lift up, as in the lifted up Son, the firstborn. Resh: The one who is Master, King, the leader. This gives us the idea that the closing of Adam's flesh in the place of the RIB was a selfless act emblematic of his death and necessary in order to continue to REPAIR OR RECTIFY CREATION! The shedding of his blood-light in the taking of the rib/DNA would provide a Bride whose womb would know no Chaos – Tohu V'bohu – As the blood/light is applied to the Rib/DNA they are twisted together, a new place of STANDING IS EXCHANGED BETWEEN THEM as they are comingled in order to bring forth Sons in the Image of the King!

Pesach – Passover is the Holy Set-Apart Season where Bride and Groom are comingled – entwined together each becoming Bone of His Bone and Flesh of His Flesh, the Blood serving as the Seal of His Standing applied to us! Standing is a legal term, which determines whether the party bringing forth a lawsuit has the right to do so. It is not about the issues of the suit, it's about who's bringing the suit and whether they have a right to do so or not! **Luke 22:19** *Do this in remembrance of me – Is. 43:26* *Put me in remembrance: Let us plead/litigate together: Declare thou, that you may be justified!*

