

Passover 5786

פסח תשפ"ו

וּבָא לְצִיּוֹן גּוֹאֵל, וְלִשְׁבֵי פְשָׁע בְּיַעֲקֹב--נִאֶם, יְהוָה.

“And a Redeemer will come to Zion, and to turn away transgression from Jacob, declares the L-rd.”

The Redeemer Who is mentioned here is the Messiah. It is only by means of redemption can sin, iniquity and transgression be turned away. According to Judaism, the day of redemption is Passover, when the lambs were sacrificed in order to secure redemption for Israel (Jacob). It is certainly not a coincidence that Yeshua was crucified on Passover, at the time when the lambs were being sacrificed for the Passover offering. His blood was far more superior to that of the blood of other sacrifices as it is stated in Hebrews 9:12,

οὐδὲ δι' αἵματος τράγων καὶ μόσχων διὰ δὲ τοῦ ἰδίου αἵματος, εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος.

“But not through the blood of goats and calves, but through His own blood, He entered once and for all into the Holy Place, making found eternal redemption.”

This verse not only shows that Yeshua’s blood accomplished eternal redemption, but that His blood is far more precious than that of the blood of goats and calves. Redemption has several purposes according to the Scriptures. First, by means of redemption, one is **eternally** reconciled to G-d. Second, redemption has the power to take those who are sinful in the flesh, and cause them to be declared by G-d as **righteous**. This represents a change in one’s identity, and through redemption, there is also a change in location. Having been redeemed by the blood of the Messiah, we find that our eternity has been secured for us in the **Kingdom of G-d**. Finally, through redemption, we become aliens and sojourners in this world and are made citizens of the Kingdom of G-d.

When examining the first Passover in Egypt, it was due to the power of the lamb’s blood that the children of Israel and the mixed multitude (See Exodus 12:38) came out of Egypt, heading to enter into the Promised Land. This represents a typology, whereby through the blood of Yeshua, the Lamb of G-d, we come out of this world, and are called to express a Kingdom character. It is not by accident that the children

of Israel, along with the mixed multitude, were called כָּל-עֵדוּת יִשְׂרָאֵל, all the witness of Israel.

All the words which appear in the Holy Scripture are inspired by the Holy Spirit. Nothing is written by chance, but through the providence of G-d. The Hebrew phrase, אֶת-כָּל-עֵדוּת בְּנֵי יִשְׂרָאֵל, teaches that Israel is called to bear witness of the redemption which they received at Passover. This has a most practical application, as through the blood of the Lamb of G-d, believers are empowered to bear witness to the indwelling Holy Spirit which caused those who have received salvation to demonstrate the righteousness of the Law (See Romans 8:4). Over and over in the Scriptures, those who are filled with the Holy Spirit are enabled to demonstrate the power of G-d to submit to the commandments of G-d. Although the Law has no ability to make one righteous, the Holy Spirit can indeed bring about a change to those who walk in the Spirit and enable them to obey the will of G-d and have a righteous witness which documents one's salvation experience.

It is very important to realize that this obedience does not play a role in our salvation experience, i.e., not a means to salvation; rather it only manifests the fact that one has been saved by the grace of G-d. The final outcome of redemption which this article will discuss is resurrection. It is because of Yeshua's work of redemption, that every believer will experience a resurrection. This resurrection is necessary and provides the means to enter into the Kingdom of G-d. One cannot enter into the Kingdom in a natural state. Paul states,

Τοῦτο δὲ φημι, ἀδελφοί, ὅτι σὰρξ καὶ αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύναται, οὐδὲ ἡ φθορὰ τὴν ἀφθαρσίαν κληρονομεῖ.

"But this I say brothers (and sisters), that flesh and blood, the Kingdom of G-d is not able to inherit, nor the corruption inherits the incorruptible." 1 Corinthians 15:50

Only when one examines this verse in the original language can an extraordinary truth can be learned. The Greek word κληρονομήσαι is actually in the Aorist tense. This is the past tense. Although Bibles do not translate this fact, it is important for the student to understand the reason for this. The Aorist tense shows completion or something in its entirety. This means that by means of the resurrection, one should fully expect to become incorruptible. The Greek word ἀφθαρσίαν is found at the end of the verse and relates to one becoming immortal. This is another proof that when one accepts the Gospel, there are several changes which take place in the spiritual realm. According to this verse, through faith in the Gospel, one becomes immortal and should never doubt one's salvation experience or the fact that as a new creation in the Messiah, the believer will be welcomed into the Kingdom of G-d.

The word which is implied and should be embraced by all believers is **assurance**. It was precisely because G-d the Father raised His Only Begotten Son from the dead that every believer can be absolutely assured that he or she will be received into the Kingdom of G-d and viewed by G-d as both righteous and a saint. Such assurance should cause one not to boast in himself or herself, but rather be a source for praise, thanksgiving and worship, both for the Father's plan concerning His Son and to the Son Himself, Who submitted to it and gave His life so that His followers could experience all the numerous blessings that come from faith in Him and in His perfect work on the Cross on Passover. It is **only** through what Yeshua did on Passover, shedding His blood and purchasing us through His blood, that we can experience for all of eternity all these wonderful privileges, knowing both His promises and blessings forever and ever.

May you all have a blessed Passover and a meaningful Feast of Unleavened Bread!

חג שמח