

Opening Scripture Reading/Prayer:

Exodus 31:12-17

The Sabbath

¹² And the Lord said to Moses, ¹³ “You are to speak to the people of Israel and say, ‘Above all you shall keep my Sabbaths, for this is a sign between me and you throughout your generations, that you may know that I, the Lord, sanctify you. . . .’ ¹⁶ Therefore the people of Israel shall keep the Sabbath, observing the Sabbath throughout their generations, as a covenant forever. ¹⁷ It is a sign forever between me and the people of Israel that in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed.”

Isaiah 58:13-14

¹³ “If you turn back your foot from the Sabbath,
from doing your pleasure on my holy day,
and call the Sabbath a delight
and the holy day of the Lord honorable;
if you honor it, not going your own ways,
or seeking your own pleasure, or talking idly;
¹⁴ then you shall take delight in the Lord,
and I will make you ride on the heights of the earth;
I will feed you with the heritage of Jacob your father,
for the mouth of the Lord has spoken.”

Isaiah 66:22-23

²² “For as the new heavens and the new earth
that I make
shall remain before me, says the LORD,
so shall your offspring and your name remain.
²³ From new moon to new moon,
and from Sabbath to Sabbath,
all flesh shall come to worship before me,
declares the LORD.

Jesus Lord of the Sabbath

“For the **Son of Man** is **Lord of the Sabbath**.” Matthew 12:8

Last Week we Celebrated Shabbat Hagadol, “The Great Sabbath”, and Blew the Shofar

Saturday Daytime (Abib/Nisan 10th) – 7th day of the week

• **Shabbat Hagadol**

Shabbat Hagadol means “the great Sabbath” or “Sabbath of greatness”. It is the Sabbath, which immediately precedes Passover and is so named because it was historically the day when the King of Israel entered Jerusalem for the Feast. The last king of Israel, Zedekiah had died more than 600 years before.

• Jesus leaves Bethany, which is about 2 miles from Jerusalem.

A Sabbath’s days journey was considered to be about one mile however the Rabbinic ruling states that Bethany is within the environs of Jerusalem, therefore it was permissible for someone to travel from Bethany to Jerusalem for the purpose of going to Temple and not break the prohibition against traveling on the Sabbath.

• At Bethphage (House of Figs) Jesus mounts a donkey and rides the rest of the way into Jerusalem.

Zechariah 9:9 says, “Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; he is just and endowed with salvation, humble and mounted on a donkey, even a colt, the foal of a donkey.”

Even though by rabbinic ruling Jesus was permitted to walk to Jerusalem, as if to fulfill the Law of Moses completely, He walked only one mile to Bethphage where He mounted a donkey and rode the rest of the way.

• The triumphal entry into Jerusalem.

If Jesus’ triumphal entry into Jerusalem were on Palm Sunday according to “Christian” tradition, it would mean that He made His journey from Jericho to Bethany (20 miles) on the Sabbath (Rest), definitely a violation of Mosaic Law. Jesus did not break the Law but fulfilled it completely.

• Each family chooses a Passover lamb

According to Exodus 12:3, each family was to select its Passover lamb on the 10th of Abib, then it was subjected to inspection for blemishes by the priests for four days. If the lamb were without defect it would be killed on the 14th of Abib, the Lord’s Passover. Jesus, the true Lamb of God was continuously examined by different groups of people from the time of His entry into Jerusalem on the 10th of Abib until His crucifixion four days later on the 14th of Abib, the Lord’s Passover. These groups included priests, scribes, Pharisees, Sadducees, Sanhedrim, the current and previous High Priests, the Jewish governor, the Roman governor and the multitudes themselves.

• Palm branches.

Palm branches were a symbol of triumph and victory in pre-Christian days. For Jewish people they are connected to the concept of salvation and represent peace and plenty. Compare this to Revelation 7:9-10. “After these things I looked, and behold, a great multitude which no one could count, from every nation and all tribes and peoples and tongues, standing before the throne and before the Lamb,

clothed in white robes, and palm branches were in their hands; and they cry out with a loud voice, saying, salvation to our God who sits on the throne, and to the Lamb.”

- Hosannas.
The word Hosanna means, “Save, please” or “Please, deliver us”.
- Stones crying out.
As Jesus began His descent of the Mount of Olives some Pharisees approached Him demanding that He silence the multitudes that were praising Him. Jesus replied, “I tell you, if these become silent, the stones will cry out.” Jesus was not talking about the rocks lying on the ground being able to speak but something entirely different. The more than a mile-long Mount of Olives is covered with the tombstones of Israelites who believed that when the Messiah came He would descend on the Mount of Olives and they would be the first to be resurrected from the dead. In essence Jesus was telling the Pharisees that if His disciples didn’t praise Him that those who were buried on the Mount of Olives would rise up out of their graves and give Him praise.

Are We Willing to Do Extremes to Save Lives?

Here is the Story, God is Demonstrating to the World, through this Global Pandemic, that they are on notice. He desires that None Shall Perish, but requires their hearts and their obedience and not their many acts of sacrifice. His desire is that they Fear Him, by putting His Teaching and Instruction above their own, and that it will be through their Obedience to His Teaching and Instruction that the Laws of Nature will be defied

As for the Church, they are on notice. Not only does God Require their Repentance and Obedience, but that without it the World will not See God (Hebrews 12:14, “pursue holiness . . . because without it the world will not see God.”). The Lord is calling the Church to Separate themselves from the teaching and fear of this world, and begin to be the Royal Priesthood, the Holy and Set Apart Nation He has called, that it will be through them that man can once again Reconcile and Commune with God.

Two weeks ago we learned that We are the Temple of God in the Earth, where God dwells, as God designed it, since the Temple of God has not physically been in the Earth since the destruction of it in 70 AD.

Last week we learned that when we bring our Worship and Dedication to God that we are not to come Empty handed, and that what we bring to God is Our Very Best in All Areas of our Life, and that it was ones Obedience to offering these Gifts, more so than the Offerings themselves; as God desires our Obedience and not our Sacrifices (1 Samuel 15:22). We also learned that out of the Seven Offerings that were to be brought to the Temple, Five were about Devotion, Worship, Praise, and Intercession, and that only Two of the Offerings were given, for Unintentional Sin, towards God and Man, not to cover the sin, but rather to be a Substitution for any ignorant sin. In addition, the Offering System that God gave us was never intended to Redeem mankind from their Sin, but rather to Reunite them to the God who already provided the way through His Covenant with them (Genesis 15), if they would only Believe and Follow Him.

In addition, two weeks ago was the beginning of the Spiritual New Year, which God required His people to know before they would be delivered SO THAT THEY WOULD NOT BE MISLEAD:

The Lunar Calendar

In adopting a lunar-based calendar, Israel made a clean break from Egypt’s solar calendar, which honored the pagan worship of the "sun god."

One of the first issues that God had the people of Israel deal with just before leaving Egypt was the marking of time.

Why did God choose that moment to set the Biblical New Year?

The reason is that only a free person has need of a calendar by which to order his life. A slave rises, works, sleeps, and orders his entire existence according to his or her master’s whims. Thus, God was saying to His people, “Now you are a free nation and have your own calendar!”

In traditional Judaism, it is believed that just as the month of Nissan ushered in our redemption from bondage in Egypt, so too will the Messiah return this month to bring our eternal redemption

“In Nisan they were redeemed, and in Nisan they are destined to be redeemed in the future.”

(Rosh ha-Shanah 11a; Mechilta de-Rabbi Shimon bar Yochay 12:42; Tanchuma, Bo 9)

(which Jesus did in his first coming in fulfilling God’ Appointed Time of the “Redemption of Mankind”, set in the beginning of His creation, in the sings and the seasons, day 4 of His creation, before Man was even created and Man had even fallen).

How true that is. Jesus the Messiah suffered for us in the month of Nissan. So, too, may we reckon all time beginning at the point of our redemption from sin and death. Nissan is truly a new beginning for Jew and Gentile.

The wilderness (simply defined “where God speaks”) is significant in Judaism because the Torah was given in the wilderness and not in the Land of Israel.

God sent the Torah in the wilderness (not in the Promise Land) to bring light “to all who are in darkness” and “strength to all who reach out to the God of Israel”, the Creator of the Universe.

Next week we will pick up in the Reading of Scripture where God Commands us to **“always keep the fire on the altar burning and never to extinguish it,”** Leviticus 6:13:

What was God instructing Moses to command Aaron and his sons? He was commanding the Jewish priesthood (lineage of Aaron) to observe their rights and duties as the *priests*, to **always keep the fire on the altar burning and never to extinguish it.** (Leviticus 6:13)

The take away for us is that God desires our hearts to always burn brightly with the fire that God Himself lit there, never to be extinguished by the cares of this world.

Also, Next Week, we will discuss the Events surrounding the Impact of Passover:

It was a Sunday, the first day of the week following Passover, also known as the Feast of First Fruits, the same day the Feast falls on every year, **known also as the Eight Day**, following the day of Sabbath Rest, a day symbolizing, “*New Beginning(s)*”. Interesting enough, had the Torah Reading continued to be sequentially read, not to have been paused for the annual Feast of Passover, the next reading would be read out of Leviticus chapter 9, which will instead be read in two weeks from now, includes a revealing insight of what “*New Beginning(s)*” intel, which reads as follows:

“For seven days, Aaron and his sons stayed at the Tent of Meeting as part of their ordination process. On the eighth day, Moses called for them to begin presenting the offerings to the Lord.” Leviticus 9:1-2

These offerings were given as a kind of “welcoming ceremony” to greet the arrival of God’s Shekhinah (God’s Glory or Divine Presence):

“Then Moses said, ‘This is what the LORD has commanded you to do, so that the glory of the LORD may appear to you.’”
Leviticus 9:6

It took a full seven days of preparation before they could begin this new and holy function as priests who serve Adonai in the Tabernacle, where the Glory of the Lord came to reside.

Following that Introduction, I want to set the stage for our message today on the Three Distinct Events of Passover that Represent the Three Unique Spiritual Conditions of the Soul:

It is during this season of Passover that one of the most important commands given by God in the preparation of the receiving of the Passover Lamb, is the command to “Remove the Leaven” from our homes, which spoke even deeper the Removal of “Leaven” from our Spiritual Homes, False Teaching and Anger. It is here, in the Reading of Mark 7:31-8:38, that we will see Jesus gives us **two pictures to demonstrate the purpose of his Comings, as the Bread from Heaven**, which was in the wilderness to sustain God’s people not only towards the receiving of His Law but also its consequential purpose of his teaching to receive the Promised Land.

Mark 7:31-8:38

1. Jesus Opens the Ears of the Deaf that they might “Hear” him and follow him, and the Tongue of the Mute that they might “Testify” of the Truth; faith comes by hearing the Word of God; and with the Confession of Faith man is Saved.

Mark 7:31-37

Jesus Heals a Deaf Man

³¹ Then he returned from the region of Tyre and went through Sidon to the Sea of Galilee, in the region of the Decapolis. ³² And they brought to him a man who was deaf and had a speech impediment, and they begged him to lay his hand on him. ³³ And taking him aside from the crowd privately, he put his fingers into his ears, and after spitting touched his tongue. ³⁴ And looking up to heaven, he sighed and said to him, “Ephphatha,” that is, “Be opened.” ³⁵ And his ears were opened, his tongue was released, and he spoke plainly. ³⁶ And Jesus charged them to tell no one. But the more he charged them, the more zealously they proclaimed it. ³⁷ And they were astonished beyond measure, saying, “He has done all things well. He even makes the deaf hear and the mute speak.”

2. Jesus Gives mankind our daily bread, to restore us back into right relationship with him; the Gift of Repentance. Jesus here is spiritually preparing his people for the Greatest Distribution of Bread for Eternal Life that there is, Jesus, our Passover Lamb, in fulfillment of the Feast of Unleavened Bread and Our First Fruits.

Mark 8:1-8:38

Jesus Feeds the Four Thousand

8 In those days, when again a great crowd had gathered, and they had nothing to eat, he called his disciples to him and said to them, ² “I have compassion on the crowd, because they have been with me now three days and have nothing to eat. ³ And if I send them away hungry to their homes, they will faint on the way. And some of them have come from far away.” ⁴ And his disciples answered him, “How can one feed these people with bread here in this desolate place?” ⁵ And he asked them, “How many loaves do you have?” They said, “Seven.” ⁶ And he directed the crowd to sit down on the ground. And he took the seven loaves, and having given thanks, he broke them and gave them to his disciples to set before the people; and they set them before the crowd. ⁷ And they had a few small fish. And having blessed them, he said that these also should be set before them. ⁸ And they ate and were satisfied. And they took up the broken pieces left over, seven baskets full. ⁹ And there were about four thousand people. And he sent them away. ¹⁰ And immediately he got into the boat with his disciples and went to the district of Dalmanutha.^[b]

Jesus gives us two pictures to demonstrate the purpose of his Comings, as the Bread from Heaven, which was in the wilderness to sustain God’s people not only towards the receiving of His Law but also its consequential purpose of his teaching to receive the Promised Land. Jesus First Coming was to provide the right teaching, bread without leaven, and fulfillment of his complete work of the Redemption of Mankind in being our Passover Lamb, as he demonstrated the first Miracle of the feeding of the 5,000 men, which we later read in the Book of Acts that “those who had heard the word believed, and the number of the men came to about five thousand”

(Acts 4:4); which the 5 loaves represented bearing fruit ONE THOUSAND FOLD! Understanding one of Jesus' earlier Kingdom parables that some diligent human beings might bear fruit thirty-fold or sixty-fold or even hundredfold (see Matthew 13:23), but that Jesus bore fruit 1,000-fold, ten times more than anyone else, also demonstrated in the 12 baskets of bread left over, representing enough bread, or again teaching, to give to the 12 apostles, sent ones, to feed mankind through his teachings/commandments, sufficient enough up and through his Second Coming.

Not but 50 days later, not accidental to fall around the Feast of Weeks or what is known by the Church as Pentecost, (when God was going to pour out His Spirit on All Flesh that we might no longer be Blind or Deaf to the Truth of his Teaching and Instruction, the Bread of Life, that none should perish.) from Jesus first miracle of the feeding of the 5,000, Jesus gives us a picture to demonstrate the purpose of his Second Coming, again, as bread from Heaven, which was in the wilderness, he gives us the miracle of the feeding of the 4,000 men, symbolic of All mankind from those from Adam to Christ, and then then the 7 baskets of bread left over, representing enough bread, or again teaching, to give for All of mankind through the Millennium, which totals 7,000 years from creation to the final Judgment of mankind, concluding at the end of the 1,000 Reign of Jesus Christ on the Earth.

Then, packaged in these two prophetic pictures is the fact that the first group went without food for less than one day and the second group went without food for three days, symbolic of the time period between the period of times when these two prophecies would be fulfilled. The picture of the first prophecy of the feeding of the 5,000, being fulfilled in a period two thousand years earlier than the second feeding of 4,000 men who had not eaten for nearly three days, demonstrating that those who will receive the fulfillment of Jesus Second Coming will be 2,000 years later than those who had been waiting up to Jesus' first Coming and Fulfillment the Messiah as our Suffering Servant, our Passover Lamb; but when he returns he will be our King of kings, our Bridegroom.

It is then in the teaching of Jesus in Matthew 16:5-12 and Mark 8:13-21 that we find these two Miracles combined together to understand that Jesus First and Second Comings will be threatened and covered up by false teachings, meant to mislead people, but that Jesus does not want them to be Blind or Deaf to his Coming and fulfillment of All Prophecy regarding his Redemption of Mankind, and its full implication, as read in the following Passage:

(Some of the above teaching comes out of the following web LINK: https://franknelte.net/article.php?article_id=16)

- A Little Leaven -
(Matthew 16:5-12 and Mark 8:13-21)

And leaving them, He again embarked and went away to the other side. And they had forgotten to take bread; and did not have more than one loaf in the boat with them. And Jesus said to them, "**Watch out and beware of the leaven of the Pharisees and Sadducees,**" And they began to discuss among themselves, saying, "It is because we took no bread." But Jesus, aware of this, said, "You men of little faith, why do you discuss among yourselves that you have no bread? Do you not yet see or understand? Do you have a hardened heart? HAVING EYES, DO YOU NOT SEE? AND HAVING EARS, DO YOU NOT HEAR? (Jeremiah 5:21) And do you not remember, when I broke the five loaves for the five thousand, how many baskets full of broken pieces you picked up?" They said to Him, "Twelve." "And when I broke the seven for the four thousand, how many large baskets full of broken pieces did you pick up?" And they said to Him, "Seven." "How is it that you do not understand that I did not speak to you concerning bread? But beware of the leaven of the Pharisees and Sadducees." Then they understood that He did not say to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

3. Man longs for Sings and Wonders from God more than God Himself resulting in a false teaching that ends in self-satisfaction, instead of finding Truth, and setting their lives toward that end; Faith without Works is Dead (they will know you by your fruit).

Mark 8:11-13

The Pharisees Demand a Sign

¹¹The Pharisees came and began to argue with him, seeking from him a sign from heaven to test him. ¹²And he sighed deeply in his spirit and said, "Why does this generation seek a sign? Truly, I say to you, no sign will be given to this generation." ¹³And he left them, got into the boat again, and went to the other side.

Matthew 7:15-20

A Tree and Its Fruit

¹⁵"Beware of false prophets, who come to you in sheep's clothing but inwardly are ravenous wolves. ¹⁶**You will recognize them by their fruits.** Are grapes gathered from thornbushes, or figs from thistles? ¹⁷So, every healthy tree bears good fruit, but the diseased tree bears bad fruit. ¹⁸A healthy tree cannot bear bad fruit, nor can a diseased tree bear good fruit. ¹⁹Every tree that does not bear good fruit is cut down and thrown into the fire. ²⁰Thus you will recognize them by their fruits.

3. Teaching will Change People for the Good or Evil; Choose this day who you will serve. Jesus here is warning his people that their will be False Messiahs, False Prophets, False Teachers, who will come and imitators of the Real Thing, with the intent to Mislead people away from God, that Many will Fall Away, as he would later re-enforce in his Olivet Discourse.

Mark 8:14-21

The Leaven of the Pharisees and Herod

¹⁴Now they had forgotten to bring bread, and they had only one loaf with them in the boat. ¹⁵And he cautioned them, saying, "Watch out; beware of the leaven of the Pharisees and the leaven of Herod."¹⁶ And they began discussing with one another the fact that they had no bread. ¹⁷And Jesus, aware of this, said to them, "Why are you discussing the fact that you have no bread? Do you not yet perceive or understand? Are your hearts hardened? ¹⁸Having eyes do you not see, and having ears do you not hear? And do you not remember? ¹⁹When I broke the five loaves for the five thousand, how many baskets full of broken pieces did you take up?" They said to him, "Twelve." ²⁰"And the seven for the four thousand, how many baskets full of broken pieces did you take up?" And they said to him, "Seven." ²¹And he said to them, "Do you not yet understand?"

Joshua 24:14-27

Choose Whom You Will Serve

¹⁴"Now therefore fear the Lord and serve him in sincerity and in faithfulness. Put away the gods that your fathers served beyond the River and in Egypt, and serve the Lord. ¹⁵And if it is evil in your eyes to serve the Lord, choose this day whom you will serve, whether the gods your fathers served in the region beyond the River, or the gods of the Amorites in whose land you dwell. But as for me and my house, we will serve the Lord."

¹⁶ Then the people answered, "Far be it from us that we should forsake the Lord to serve other gods, ¹⁷ for it is the Lord our God who brought us and our fathers up from the land of Egypt, out of the house of slavery, and who did those great signs in our sight and preserved us in all the way that we went, and among all the peoples through whom we passed. ¹⁸ And the Lord drove out before us all the peoples, the Amorites who lived in the land. Therefore we also will serve the Lord, for he is our God."

¹⁹ But Joshua said to the people, "You are not able to serve the Lord, for he is a holy God. He is a jealous God; he will not forgive your transgressions or your sins. ²⁰ If you forsake the Lord and serve foreign gods, then he will turn and do you harm and consume you, after having done you good." ²¹ And the people said to Joshua, "No, but we will serve the Lord." ²² Then Joshua said to the people, "You are witnesses against yourselves that you have chosen the Lord, to serve him." And they said, "We are witnesses." ²³ He said, "Then put away the foreign gods that are among you, and incline your heart to the Lord, the God of Israel." ²⁴ And the people said to Joshua, "The Lord our God we will serve, and his voice we will obey." ²⁵ So Joshua made a covenant with the people that day, and put in place statutes and rules for them at Shechem. ²⁶ And Joshua wrote these words in the Book of the Law of God. And he took a large stone and set it up there under the terebinth that was by the sanctuary of the Lord. ²⁷ And Joshua said to all the people, "Behold, this stone shall be a witness against us, for it has heard all the words of the Lord that he spoke to us. Therefore it shall be a witness against you, lest you deal falsely with your God."

Transition: Jesus does not deal with Seeing First, but Hearing and Speaking, as He is speaking that you can not See what you do Not Understand, so Understanding is more important than seeing.

4. Jesus takes the next step in his Revelation/Illumination of himself, by Opening the Eyes of the Blind; the Spiritually Blind, that they might See the Truth; and the Truth will Set them Free.

Mark 8:22-26

Jesus Heals a Blind Man at Bethsaida

²² And they came to Bethsaida. And some people brought to him a blind man and begged him to touch him. ²³ And he took the blind man by the hand and led him out of the village, and when he had spit on his eyes and laid his hands on him, he asked him, "Do you see anything?" ²⁴ And he looked up and said, "I see people, but they look like trees, walking." ²⁵ Then Jesus^{ld} laid his hands on his eyes again; and he opened his eyes, his sight was restored, and he saw everything clearly. ²⁶ And he sent him to his home, saying, "Do not even enter the village."

John 8:31-32

The Truth Will Set You Free

³¹ So Jesus said to the Jews who had believed him, "If you abide in my word, you are truly my disciples, ³² **and you will know the truth, and the truth will set you free.**"

5. Those who call on the name of the Lord will be Saved; they must first acknowledge who their Lord is and whom they choose to obey and follow; Sin, the alternative teaching of God, or Righteousness, otherwise known as right living according to God.

Mark 8:27-30

Peter Confesses Jesus as the Christ

²⁷ And Jesus went on with his disciples to the villages of Caesarea Philippi. And on the way he asked his disciples, "Who do people say that I am?" ²⁸ And they told him, "John the Baptist; and others say, Elijah; and others, one of the prophets." ²⁹ And he asked them, "But who do you say that I am?" Peter answered him, "**You are the Christ.**" ³⁰ And he strictly charged them to tell no one about him.

Romans 10:13

For "everyone who calls on the name of the Lord will be saved."

Romans 6:15-17

Slaves to Righteousness

¹⁵ What then? Are we to sin because we are not under law but under grace? By no means! ¹⁶ Do you not know that if you present yourselves to anyone as obedient slaves, **you are slaves of the one whom you obey, either of sin, which leads to death, or of obedience, which leads to righteousness?** ¹⁷ But thanks be to God, that you who were once slaves of sin **have become obedient from the heart to the standard of teaching to which you were committed.**

6. Those who choose to follow Jesus, must submit to His rule in their life and obey and observe everything that he has commanded them; that teaching starts with the Redemption of Mankind through the revelation of the Appointed Time of the Feast of Unleavened.

Mark 8:31-33

Jesus Foretells His Death and Resurrection

³¹ **And he began to teach them that the Son of Man must suffer many things and be rejected by the elders and the chief priests and the scribes and be killed, and after three days rise again.** ³² And he said this plainly. And Peter took him aside and began to rebuke him. ³³ But turning and seeing his disciples, he rebuked Peter and said, "Get behind me, Satan! For you are not setting your mind on the things of God, but on the things of man."

7. Jesus concludes his teaching in raising the bar for those who say they call themselves followers of him, by defining what following him looks like; living a life not ashamed of Jesus and his Teaching and Instruction, and life dedicated for that one cause, and no other.

Mark 8:34-38

³⁴ And calling the crowd to him with his disciples, he said to them, "**If anyone would come after me, let him deny himself and take up his cross and follow me.**" ³⁵ **For whoever would save his life will lose it, but whoever loses his life for my sake and the gospel's will save it.** ³⁶ **For what does it profit a man to gain the whole world and forfeit his soul?** ³⁷ **For what can a man give in return for his soul?** ³⁸ **For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes in the glory of his Father with the holy angels.**"

The 4 Messianic Miracle of the Messiah

The historian Flavius Josephus records a Jew named Elazar who performed exorcisms numerous times in the presence of Vespasian and Roman military commanders (Jewish Antiquities 8, 2, 5, 45-48). What is the difference between these Rabbi's miracles and Yeshua's miracles? What is the difference between Yeshua's miracles and the Anti-Messiah's miracles? The miracles Yeshua performed had previously never occurred in Israel or the world. The miracles Yeshua performed proved that He was the Son of God. The rabbinically trained Pharisees and Scribes in Israel 2,000 years ago knew what 4 miracles to look for as signs regarding the arrival of the Messiah.

The first was the healing of the leper. There was no recorded event of an Israelite having been healed of leprosy since the giving of the Torah. (Moshe healed his sister which happened before the giving of the Torah). The Rabbis 2,000 years ago knew that only the true Messiah could heal actual leprosy. One of the rabbinical titles of Messiah in the Babylonian Talmud is "the Leprous one": "The Rabbis say, the leprous one; those of the house of Rabbi say, the sick one, as it is said, "Surely he hath borne our sicknesses." (Sanhedrin 98b)". This Talmudic quote reveals the Rabbinical teaching that Yeshua, Jesus would fulfill **Isaiah 53:4**. Then to confirm His divine source of healing Yeshua heals ten lepers at the same time in **Luke 17:12-14**.

Yeshua's next Messianic miracle was to cast out a demon that caused a man to become both blind and mute "Then a demon-possessed man, who was both blind and unable to talk, was brought to Jesus. He healed the man so that he could both speak and see" **Matthew 12:22**. This man's muteness nullified Jewish exorcism. Traditional Talmudic exorcism required the Rabbi to ask the demon its name then command it out of the person. Yeshua employed this traditional method" "What is your name?" Jesus asked. 'Legion,' he replied for the man was filled with many demons." **Luke 8:30**. Since the possessed man in Matthew 12:22 was mute no one could ask the demon's name so the man remained afflicted. When Yeshua removed the demon He revealed His true heavenly authority and that He was the Messiah. The witnesses to this event were shocked and realized they may be looking upon the Messiah; "The crowd was amazed. 'Could it be that Jesus is the Son of David, the Messiah?' they wondered out loud." Matthew 12:23.

The third Messianic miracle was the restoration of sight to a man born blind. The scriptures record the historical impact of this miracle upon the citizens of Israel and a very surprised and shocked Sanhedrin; "Never since the world began has anyone been able to open the eyes of someone born blind." **John 9:32**. In **verse 34** the Sanhedrin threw the man out of the Synagogue. Religion is always offended by the miraculous wonders of God. The Sanhedrin was not willing to relinquish their earthly power and control to follow a heavenly Messiah.

The last Messianic miracle was performed when Yeshua raised Lazarus from the dead in John chapter 11. Scriptures record that both Elijah and Elisha raised the dead before Yeshua was born. Yeshua raising Lazarus from the dead after the fourth day in the grave was truly a miracle to people used to witnessing miracles.

Jewish mysticism teaches that a deceased person's spirit remains around the body for up to three days after death before departing. It was well known in Israel 2,000 years ago that someone deceased could come back to life during this 3 day period but not afterwards. By the fourth day in Israel's hot climate advanced decay would have completely destroyed the body and the stench would have been overwhelming and unbearable. When Yeshua called Lazarus to life from the dead and healed his rotted corpse the people and the Sanhedrin knew that Yeshua was the true Messiah, performing true miracles as the prophets had foretold!

"Many of the people who were with Mary believed in Jesus when they saw this happen. But some went to the Pharisees and told them what Jesus had done. Then the leading priests and Pharisees called the high council together to discuss the situation. 'What are we going to do?' they asked each other. 'This man certainly performs many miraculous signs'" **John 11:45-47**.

These miracles had profound effects upon Israel's leadership, the Jewish people, and the world. These supernatural events not only proved that Yeshua was indeed the Messiah but they teach us what true miracles are so believers cannot be tricked by counterfeit miracles from the Anti-Messiah. We have access to the same power and authority over all sickness, curses, and disease. Yeshua gave it to us when He died as our substitute sacrifice 2,000 years ago.
<http://sidroth.org/articles/miracles-yeshua>

Let's Remember what God told the People to do before they got delivered out of Egypt, which we are reminded to do prior to Christ's 2nd Coming:

1. I Will Provide the Way Out and All the Way Into the Promise Land

Exodus 11:2 - Speak now in the hearing of the people, that they ask, every man of his neighbor and every woman of her neighbor, for silver and gold jewelry."

2. Know the Times

Exodus 12:1-17 - The Lord said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you." ³Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household.

. . . ⁷"Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat . . .

. . . ¹³The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt.

¹⁴"This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast . . .

... ¹⁷ And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever.”

Genesis 1:14

¹⁴ And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for **signs** and for **seasons**, and for days and years, ¹⁵ and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. ¹⁶ And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. ¹⁷ And God set them in the expanse of the heavens to give light on the earth, ¹⁸ to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. ¹⁹ And there was evening and there was morning, the fourth day.

Signs: 226. **oth:** a sign, a witness, a pledge (*signs, tokens* of changes of **weather** & **times** Genesis 1:14 . . .).

Seasons: 4150. **moed:** appointed time, place, or meeting (translations used: **appointed feasts, appointed times, fixed festivals, set time, times appointed.**)

Note: It is most probable that in Genesis 1:14 (P), where אֹתוֹת וּמוֹעֵד, the reference is to the sacred seasons as fixed by moon's appearance; and so also לָמַד יְרַח לַמָּוֹד עָשָׂה יְרַח לַמָּוֹד *he made the moon for sacred seasons* Psalm 104:19.

*“He made the moon to mark the **seasons** (the appointed times – Genesis 1:14);
the sun knows its time for setting.”*

Psalm 104:19

Strong's Exhaustive Concordance

Or moled {mo-ade'}; or (feminine) mowedah (2 Chronicles 8:13) {mo-aw-daw'}; from ya'ad; properly, an appointment, i.e. A fixed time or season; conventionally (regularly) a year; an assembly (as **convened for a definite purpose**); also a signal (as appointed beforehand).

Note: It is here in Genesis 1:14, that we learn that God put the “Redemption of Mankind” in the signs and seasons (sun, moon, stars, and seasons), “The Appointed Times”, of his creation, Day 4, a number symbolizing “Rest & Refreshment”, before He had even created man, and even before man had even fallen, and needed God's Redemption. God had a perfect plan and purpose He created from the beginning of time for the Redemption and Salvation of all things (Matthew 5:8, Ephesians 1:10). This also speaks of God being the Author and Finisher (Hebrews 12:2, John 1:1-4), the Beginning and the End (Revelation 22:13), and the focus and goal of our faith (Hebrews 12:2).

*“You hypocrites! You know how to interpret the appearance of earth and sky,
but why do you not know how to interpret the present time?”*

Luke 12:56

Word Study by Ryan Roberts of Key 2 Changes

The Three Messages of Passover

During the Passover time frame, there are **three distinct events that represent three unique spiritual states or conditions of the soul:**

1. Passover represents salvation: we are saved from the wrath of God by faith in the blood of the Passover Lamb. “Behold the Lamb of God who takes away the sins of the world.” (John 1:29)

Yeshua (Jesus) was slain on Passover as the perfect fulfillment of the lamb that saved the Israelites on the very first Passover:

“And when I see the blood I will pass over you.” (Exodus 12:13)

2. Unleavened bread, also called matzah or the bread of affliction, represents sanctification.

Matzah is flat because it is devoid of yeast (**chametz**), which represents wickedness, pride, and that which causes us to be puffed up or to think more highly of ourselves than we ought.

“Your boasting is not good. Don't you know that a little yeast leavens the whole batch of dough? Get rid of the old yeast (the old teaching), so that you may be a new unleavened batch—as you really are. For Messiah, our Passover lamb, has been sacrificed.” (1 Corinthians 5:6–7)

*“Then they understood that he did not tell them to beware of the leaven of bread,
but of the teaching of the Pharisees and Sadducees.” Mark 16:12*

The week of unleavened bread, therefore, represents sanctification accomplished through affliction, trials and testing, and the purging of pride in order to teach us humility and obedience by the things we suffer in our wilderness experiences.

“And you shall remember that the Lord your God led you all the way these forty years in the wilderness, to humble you and test you, to know what was in your heart, whether you would keep His commandments or not.” (*Deuteronomy 8:2*)

Hebrews 5:7-14

⁷In the days of his flesh, Jesus^[a] offered up prayers and supplications, with loud cries and tears, to him who was able to save him from death, and he was heard because of his reverence. ⁸Although he was a son, **he learned obedience through what he suffered.** ⁹And being made perfect, he became the source of eternal salvation to all who obey him, ¹⁰being designated by God a high priest after the order of Melchizedek.

Warning Against Apostasy

¹¹About this we have much to say, and it is hard to explain, since you have become dull of hearing. ¹²For though by this time you ought to be teachers, you need someone to teach you again the basic principles of the oracles of God. You need milk, not solid food, ¹³for everyone who lives on milk is unskilled in the word of righteousness, since he is a child. ¹⁴But solid food is for the mature, for those who have their powers of discernment trained by constant practice to distinguish good from evil.

3. First Fruits, also called Bikkurim in Hebrew, which occurs the first day of the week after the first day of Unleavened Bread, represents resurrection.

Just as the barley is offered up to the Lord as the first crop after winter, so Jesus was also raised from the dead on the Feast of Firstfruits.

“But now the Messiah is risen from the dead, and has become **the first fruits of those who have fallen asleep.**” (*1 Corinthians 15:20*)

From these distinct elements within Passover, we can understand that **between the events of salvation and resurrection is a process of sanctification.**

Passover → Unleavened Bread → First Fruits

Salvation → Sanctification → Resurrection

Even Jesus spent time in the wilderness—perhaps the Judean or Negev Desert. The Holy Spirit led Him there to be tempted by the devil. (*Matthew 4:1–11*)

The Negev is not an easy place to live—even with air conditioning!

It is a land of snakes and scorpions; a place of great danger. And yet, the wilderness is not a punishment, but a necessary stage in our spiritual journey.

It is often God who leads us into our wilderness experiences to humble us, to test us, to refine our faith, and to teach us perseverance and endurance.

If we come out of it alive, we do so “leaning on our beloved” instead of relying on our own strength or limited sufficiency. (*Song of Solomon 8:5*)

The wilderness can be our spiritual university where we learn to trust in and depend upon the Lord, and only God knows how long that lesson will take.

For Believers, in the vast space between salvation and the resurrection lies the wilderness, a dry and thirsty land where water is scarce. That is where we are sanctified.

Because it is so easy to lose heart in the wilderness—our sanctification process—**our response to the trials and challenges will determine how well we make it through to the resurrection.**

Discouragement during our wilderness is an especially powerful weapon of the enemy because of its enfeebling, demoralizing effect.

This is not so with hatred, jealousy, fear, and other negative states that may cause us to act foolishly, to fight, or to run. With these emotional attacks, at least we act.

Discouragement on the other hand, hurts us the most because it ultimately saps the energy right out of us, causing us to sit down, pity ourselves, and do nothing.

Discouragement causes us to give in to the temptation of the enemy who whispers, “Just give up.”

Hopelessness is a very dangerous state of being. In fact, Scripture tells us that “hope deferred makes the heart sick.” (*Proverbs 13:12*)

Isaiah 30

Do Not Go Down to Egypt

“Ah, stubborn children,” declares the Lord,
“who carry out a plan, but not mine,
and who make an alliance,^[a] but not of my Spirit,
that they may add sin to sin;

² who set out to go down to Egypt,
without asking for my direction,
to take refuge in the protection of Pharaoh
and to seek shelter in the shadow of Egypt!

³ Therefore shall the protection of Pharaoh turn to your shame,
and the shelter in the shadow of Egypt to your humiliation.

⁴ For though his officials are at Zoan

Zoan

(Old Egypt. Sant= "stronghold," the modern San). A city on the Tanitic branch of the Nile, called by the Greeks Tanis. It was built seven years after Hebron in Palestine (*Numbers 13:22*). This great and important city was the capital of the Hyksos, or Shepherd kings, who ruled Egypt for more than 500 years. It was the frontier town of Goshen. Here Pharaoh was holding his court at the time of his various interviews with Moses and Aaron. "No trace of Zoan exists; Tanis was built over it, and city after city has been built over the ruins of that" (Harper, Bible and Modern Discovery). Extensive mounds of ruins, the wreck of the ancient city, now mark its site (*Isaiah 19:11* *Isaiah 19:13* ; *30:4* ; Ezek. *30:14*). "The whole constitutes one of the grandest and oldest ruins in the world."

This city was also called "the Field of Zoan" (*Psalms 78:12* *Psalms 78:43*) and "the Town of Rameses" (q.v.), because the oppressor rebuilt and embellished it, probably by the forced labour of the Hebrews, and made it his northern capital.

and his envoys reach Hanes,

Hanes

a place in Egypt mentioned only in *Isaiah 30:4* in connection with a reproof given to the Jews for trusting in Egypt. Points more positively to a city somewhere in the delta nearer to Jerusalem

⁵ everyone comes to shame

through a people that cannot profit them,
that brings neither help nor profit,
but shame and disgrace.”

⁶ An oracle on the beasts of the Negeb.
Through a land of trouble and anguish,
from where come the lioness and the lion,
the adder and the flying fiery serpent,
they carry their riches on the backs of donkeys,
and their treasures on the humps of camels,
to a people that cannot profit them.

⁷ Egypt's help is worthless and empty;
therefore I have called her
“**Rahab (A Storm)** who sits still.”

A Rebellious People

⁸ And now, go, write it before them on a tablet
and inscribe it in a book,

that it may be for the time to come
as a witness forever.^[b]

⁹ For they are a rebellious people,
lying children,

children unwilling to hear
the instruction of the Lord;

¹⁰ who say to the seers, “Do not see,”
and to the prophets, “Do not prophesy to us what is right;
speak to us smooth things,
prophesy illusions,

¹¹ leave the way, turn aside from the path,
let us hear no more about the Holy One of Israel.”

¹² Therefore thus says the Holy One of Israel,

“Because you despise this word
and trust in oppression and perverseness
and rely on them,

¹³ therefore this iniquity shall be to you
like a breach in a high wall, bulging out and about to collapse,

whose breaking comes suddenly, in an instant:

¹⁴and its breaking is like that of a potter's vessel that is smashed so ruthlessly that among its fragments not a shard is found with which to take fire from the hearth, or to dip up water out of the cistern."

¹⁵For thus said the Lord God, the Holy One of Israel:

"In returning^{6c1} and rest you shall be saved; in quietness and in trust shall be your strength."

But you were unwilling, ¹⁶and you said,

"No! We will flee upon horses";

therefore you shall flee away;

and, "We will ride upon swift steeds";

therefore your pursuers shall be swift.

¹⁷A thousand shall flee at the threat of one;

at the threat of five you shall flee,

till you are left

like a flagstaff on the top of a mountain,

like a signal on a hill.

The Lord Will Be Gracious

¹⁸Therefore the Lord waits to be gracious to you,

and therefore he exalts himself to show mercy to you.

For the Lord is a God of justice;

blessed are all those who wait for him.

¹⁹For a people shall dwell in Zion, in Jerusalem; you shall weep no more. He will surely be gracious to you at the sound of your cry (Repentance). As soon as he hears it, he answers you. ²⁰And though the Lord give

give Hence speaking metaphorically we find that the Lord has given, is giving and will continue to give you the bread of adversity you the bread of adversity

bread of adversity The Jewish sages teach that the adversity brought on by your sinful acts against another or God are pounded, rolled and baked to bring you to repentance and the forgiveness of God. Many people have had to go through the pounding, rolling and baking trials by God to bring them to repentance and forgiveness in Jesus Christ so that Jesus can make them into something new, something of value to others, to bring nourishment to others.

and the **water of affliction**

water of affliction the word for *hot springs or boiling water*. From the context we could assume *hot water* as it is a reference to affliction. It could be just water as waters can smooth or drill through rocks. This would also indicate *waters of affliction*. The Jewish sages teach that God will give you an affliction that will drill through the rocky coverings of your heart to penetrate your heart with the love of God.

Hebrews 12:1-14

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and ¹sin which clings so closely, and ²let us run ³with endurance the race that is ⁴set before us, ⁵looking to Jesus, the founder and perfecter of our faith, ⁶who for the joy that was set before him endured the cross, despising ⁷the shame, and ⁸is seated at the right hand of the throne of God.

Do Not Grow Weary

⁹Consider him who endured from sinners such hostility against himself, so that you may not grow weary or ¹⁰fainthearted. ¹¹In your struggle against sin you have not yet resisted to the point of shedding your blood. ¹²And have you forgotten the exhortation that addresses you as sons?

¹³My son, ¹⁴do not regard lightly the discipline of the Lord, nor be weary when reproved by him.

¹⁵For ¹⁶the Lord disciplines the one he loves, and chastises every son whom he receives."

¹⁷It is for discipline that you have to endure. ¹⁸God is treating you as sons. For what son is it here whom his father does not discipline? ¹⁹If you are left without discipline, ²⁰in which all have participated, then you are illegitimate children and not sons. ²¹Besides this, we have had earthly fathers who disciplined us and were respected by them. Shall we not much more be subject to ²²the Father of spirits and live? ²³For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, ²⁴so that we may share his holiness. ²⁵For the moment all discipline seems painful rather than pleasant, but later it yields ²⁶the peaceful fruit of righteousness to those who have been trained by it.

²⁷Therefore ²⁸lift your drooping hands and strengthen your weak knees, ²⁹and ³⁰make straight paths for your feet, so that what is lame may not be put out of joint ³¹but rather be healed. ³²Strive for peace with everyone, and for the ³³holiness ³⁴without which no one will see the Lord.

, yet your Teacher will not hide himself anymore, but your eyes shall see your Teacher.

Another thing to note about Hebrew is that it is continually drawing pictures. For example the word here for *hidden*. Our Master Teacher, Jesus will not be *hidden*, or *kanaph* in the Hebrew. The word *kanaph* comes from an Akkadian root for a *winged creature*. A winged creature is very elusive to an archer and hence it gets its Hebrew form of *hidden*.

What the prophet seems to be saying here is that God is always speaking to you, to give you direction, to set you on the right path or way but sometimes it just does not get through that thick head of ours, and God may have to bring the bread of adversity, (adversity that will bring us to repentance and the forgiveness of God)

²¹ And your ears shall hear a word behind you, saying, "This is the way, walk in it," when you turn to the right or when you turn to the left. ²² Then you will defile your carved idols overlaid with silver and your gold-plated metal images. You will scatter them as unclean things. You will say to them, "Be gone!"

²³ And he will give rain for the seed with which you sow the ground, and bread, the produce of the ground, which will be rich and plenteous. In that day your livestock will graze in large pastures, ²⁴ and the oxen and the donkeys that work the ground will eat seasoned fodder, which has been winnowed with shovel and fork. ²⁵ And on every lofty mountain and every high hill there will be brooks running with water, in the day of the great slaughter, when the towers fall. ²⁶ Moreover, the light of the moon will be as the light of the sun, and the light of the sun will be sevenfold, as the light of seven days, in the day when the Lord binds up the brokenness of his people, and heals the wounds inflicted by his blow.

²⁷ Behold, the name of the Lord comes from afar, burning with his anger, and in thick rising smoke;^[d] his lips are full of fury,

and his tongue is like a devouring fire;

²⁸ his breath is like an overflowing stream

that reaches up to the neck;

to sift the nations with the sieve of destruction,

and to place on the jaws of the peoples a bridle that leads astray.

²⁹ You shall have a song as in the night when a holy feast is kept, and gladness of heart, as when one sets out to the sound of the flute to go to the mountain of the Lord, to the Rock of Israel. ³⁰ And the Lord will cause his majestic voice to be heard and the descending blow of his arm to be seen, in furious anger and a flame of devouring fire, with a cloudburst and storm and hailstones. ³¹ The Assyrians will be terror-stricken at the voice of the Lord, when he strikes with his rod. ³² And every stroke of the appointed staff that the Lord lays on them will be to the sound of tambourines and lyres. Battling with brandished arm, he will fight with them. ³³ For a burning place^[e] has long been prepared; indeed, for the king it is made ready, its pyre made deep and wide, with fire and wood in abundance; the breath of the Lord, like a stream of sulfur, kindles it.

When Hope Is Lost—The Day With No Name

The Scripture reading between Passover and Firstfruits is simply called “Intermediate Sabbath”. It doesn’t even have a name like the other Readings.

It describes a time of hopelessness for Israel, wandering the nations without God’s blessing to protect them, as if they were living in a valley of dried up bones.

In our own valleys of dried up dreams and desires, when all hope seems lost, we wonder if everything has been in vain, if the sun will ever shine again in our grieving hearts.

Israel asked the same question in the Haftarah reading for this intermediate Sabbath.

The dry bones, which represent the whole house of Israel, say, “Our bones are dried up, and our hope is lost; we are clean cut off.” (Ezekiel 37:11)

Sometimes we feel that we have been cut off from hope itself. But so often when we feel the darkness is closing in on us, at that moment God is doing His greatest work.

Likewise, it is when Israel’s hope in itself is completely destroyed that **God’s promise of restoration comes forth as a breath of life:**

“Behold, I will open your graves, and cause you to come up out of your graves, O My people; and I will bring you into the land of Israel. And ye shall know that I am the Lord... And I will put My Spirit [**Ruach**] in you, and you shall live.” (Ezekiel 37:13–14)

Ruach, the Hebrew word for spirit, is the same word used in verses 5 and 6 that is translated breath: “I will cause breath [**Ruach**] to enter into you and you shall live.”

breath [Ruach]

In the New Testament, Jesus miraculously foreshadows the fulfillment of this Word.

Jesus arrived four days after His friend Lazarus had died and been placed in the tomb. Everyone's hope in Lazarus being raised from the dead was completely lost.

Why did Jesus wait for four days?

Jewish tradition holds that a person's **soul hovers around its physical body for three days, but after this time period, the soul leaves.**

Therefore, the Jewish people who witnessed Lazarus' death were convinced on the fourth day that the situation was completely and totally without any hope whatsoever! Even the soul of the deceased had departed.

But Jesus called out to Lazarus, **COME OUT!**

And Lazarus came up out of his grave and he lived!

One thing, however, needed to be done before Lazarus could come out of the tomb—the stone had to be rolled away. Somebody had to do it, and it wasn't Jesus.

While He could have easily rolled it away Himself or even commanded the heavy stone to move and it would have obeyed Him, **He called upon the people to participate in the miracle.**

Jesus said to them, "Take away the stone." (*John 11:39*)

Why? Perhaps He wanted to teach us that **we are not to be completely passive and expect God to do everything for us.**

Maybe there is a stone standing between us and our miracle.

Perhaps, all that is needed is to draw upon the faith and strength within us to "take away the stone" under God's direction. Then we will witness God perform a resurrection in our own life!

Like the people around Lazarus who thought Jesus came too late, sometimes we find ourselves in an utterly hopeless situation where it is so tempting to give in to despair and depression.

This is exactly when we should be reaching out for a miracle to the One who said, "I am the resurrection and the life." (*John 11:25*)

Before our situation became hopeless, we may have been counting on God to show up to perform a miracle. But it seems that He did a "no-show," and the relationship or the business or the whatever we were hoping for died.

That is when deep disappointment sets in. **"Where was God?" we ask. "Where was His power when I needed Him?"**

We could sit there, looking at that stone, crying, and thinking it's just too heavy or too hard to move—or we can just move away the obstacle, let God in, and see miracles come forth.

May we hear the voice of our Good Shepherd and obey what He tells us to do to see that miracle happen—even if it doesn't make sense or seems impossible in the natural.

But We Were Hoping

Jesus' disciples also knew hopelessness and utter despair.

At Passover, after Jesus' death on the cross, it looked like all hope was lost and that the forces of evil had triumphed. His disciples wandered about in confusion and sorrow.

They had hoped that this finally was the "real deal." After so many false Messiahs, they believed that He was truly the Mashiach who would redeem Israel from Roman oppression and restore the Kingdom of Israel.

After Jesus' execution, two disciples were traveling to a village seven miles from Jerusalem. They walked together, chatting and reasoning about the event with quite sad demeanors.

But then Jesus came near and walked with them along the road. **Still, their eyes were restrained and they did not recognize Him.** (Luke 24:16)

Jesus' disciples had a certain expectation of how God was going to work things out. But even though things didn't happen the way they thought it should, **this was God's greatest triumph over darkness.**

In their darkest hour, in their utter hopelessness, they couldn't see that Hope was walking right alongside them! For Yeshua is a Living Hope. (1 Peter 1:3-4)

Isn't this just like us when we've experienced a disappointment? We've just got to find somebody to talk to about it. We try to reason the thing out, to somehow make sense out of something that just doesn't make sense. This often only causes more sorrow.

When things don't work out the way we had hoped they would, it could be that redemption is right there with us, walking alongside us. Sometimes that Living Hope is right under our noses but we don't perceive it because it comes in a form we didn't quite expect.

In our darkest hours, we must remember that God never leaves us, for He safeguards our soul as we travel through the wilderness where we are sanctified.

Hosea 2:14-23

The LORD's Mercy on Israel

¹⁴“Therefore, behold, I will allure her,
and bring her into the wilderness,
and speak tenderly to her.

¹⁵And there I will give her her vineyards
and **make the Valley of Achor (trouble) a door of hope.**

And there she shall answer as in the days of her youth,
as at the time when she came out of the land of Egypt.

¹⁶“And in that day, declares the LORD, you will call me ‘My Husband,’ and no longer will you call me ‘My Baal.’ ¹⁷For I will remove the names of the Baals from her mouth, and they shall be remembered by name no more. ¹⁸And I will make for them a covenant on that day with the beasts of the field, the birds of the heavens, and the creeping things of the ground. And I will abolish the bow, the sword, and war from the land, and I will make you lie down in safety. ¹⁹And I will betroth you to me forever. I will betroth you to me in righteousness and in justice, in steadfast love and in mercy. ²⁰I will betroth you to me in faithfulness. And you shall know the LORD.

²¹“And in that day I will answer, declares the LORD,

I will answer the heavens,

and they shall answer the earth,

²²and the earth shall answer the grain, the wine, and the oil,
and they shall answer Jezreel,

²³and I will sow her for myself in the land.

And I will have mercy on No Mercy,

and I will say to Not My People, ‘You are my people’;
and he shall say, ‘You are my God.’”

There in our wilderness, our ultimate hope is in Jesus and His resurrection.

“You who are the Hope of Israel, its Savior in times of distress.” Jeremiah 14:8

MessianicBible.com

Next Week's Reading:

Week 26 - TZAV (Command!)

Leviticus 6:8 (1)–8:36; Malachi 3:4-24; Mark 7:31–8:38

2nd Passover

Pesach Sheni 2021 is observed on April 26 (14 Iyar).

Pesach Sheni means "Second Passover [Sacrifice]." It marks the day when someone who was unable to participate in the Passover offering in the proper time would observe the mitzvah exactly one month later.

Numbers 9:9-14

2nd Passover

⁹The LORD spoke to Moses, saying, ¹⁰“Speak to the people of Israel, saying, If any one of you or of your descendants is unclean through touching a dead body, or is on a long journey, **he shall still keep the Passover to the LORD.** ¹¹**In the second month on the fourteenth day at twilight they shall keep it.** They shall eat it with unleavened bread and bitter herbs. ¹²They shall leave none of it until the morning, nor break any of its bones; according to all the statute for the Passover they shall keep it. ¹³But if anyone who is clean and is not on a journey fails to keep the Passover, that person shall be cut off from his people because he did not bring the LORD's offering at its appointed time; that man shall bear his sin. ¹⁴And if a stranger sojourns among you and would keep the Passover to the LORD, according to the statute of the Passover and according to its rule, so shall he do. You shall have one statute, both for the sojourner and for the native.”