



Bulletin

Nisan 23rd, 5782
April 24th, 2022

Passover & Festival of Unleavened Bread

Pesach & Chag HaMatsot

The day before yesterday the seventh day of the Festival of Unleavened Bread ended at sundown. The festival remembers the exodus of the Israelites from Egypt, on their way to the Promised Land. But this festival is also a prophecy.

Before this festival is a “meal”. A lamb of 1 year old, a male, needed to be slaughtered at “twilight/afternoon”. Before the Israelites went out of Egypt, they were told to eat the lamb – who had to be roasted over the fire – in the houses where they first marked the lintels and doorposts with the blood of the lamb. They had to eat it with unleavened bread and bitter herbs, during the night. In that same night, God went through Egypt, killing every first-born son from men and animals. Everyone lost their first-born son, except the ones being in those houses with the blood mark on it. Those ones were “Passed Over”.

When they were in the Promised Land, they were not allowed to slaughter their lambs in the backyard of their own houses. Nor did they had to mark the lintels and doorposts of their houses again. No, in remembrance what their ancestors had to do, in order for our God to pass over them; before He took them out of Egypt, they needed to take their lamb – whom they had in their houses for four days – and needed to go up to Jerusalem. The Hebrew word, which is in Exodus 12:6 is translated into “twilight”, or “afternoon” can now be translated into “between the evenings”. During the entire day of the 14th of the Hebrew First Month, every man went up to the Temple, where the priests ritually slaughtered their lamb. Then they took the slaughtered lamb back to the place near or in Jerusalem for further preparation for the “meal”, where their families were waiting for them.

The prophecy of this all, is that Yehoshua/Yeshua HaMashiach (Jesus the Messiah) is the Passover Lamb, Who’s blood we use to mark the lintel and doorposts of our heart. Our body is the Temple of our Lord. By consuming this Lamb with unleavened bread and bitter herbs, we become intimate with Him, a kind of engagement. An amazing moment, because we all fall short and due to our sins, we deserved the death penalty. But by Him taking our place, we can use His blood to mark our inner lintel and doorpost, so Eloheinu (our God) can pass over us. We can feel the bitterness of our brothers who were with Him day and night, when they saw our beloved being killed. But what a rejoice when they saw Him again after three days and nights of Him being in the tomb. And so, we can go up with Him, out of our spiritual Egypt and on our way to the spiritual Promised Land!

Hebrew words and their meaning

From above article

נִסַּח

/Pesakh/. A noun, masculine. It comes from the verb /liphsoakh/ נִסַּחֵל. That is, from its third person, present tense נִסַּח /paasakh/. The verb means: To skip; to pass by; to pass over.

מצות

/Matsot/. A noun, plural, feminine from מַצָּה /matzah/. It comes from the verb /limtsoh/ לִמְצֹה. That is, from its third person, present tense מַצָּה /maatsah/. The verb means: To exhaust.

ערב

/Erev/. A noun, masculine, which is translated: Evening. It comes from the verb /la'arov/ לְעָרַב. That is, from its third person, present tense עָרַב /aarav/. The verb means: To involve; to mix; to mingle.

An evening is a mix of light that is withdrawing, so darkness can come to surface.

The two Hebrew words that is translated into “twilight”, or “afternoon” in Exodus 12:6, is: /be'in ha'arbayim/ בֵּין הָעֲרֵבִים. The word /be'in/ means “between” and the word /ha'arbayim/ is plural of the noun /erev/.

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