

PESACH SHENI (2ND PASSOVER)

Pesach Sheni means "Second Passover [Sacrifice]." It marks the day when someone who was unable to participate in the Pesach (Passover) offering they would observe the Mitzvah (Precept/Commandment) exactly one (1) month later.

A year after the Exodus, hwhy (Yahuah)

or be in a journey afar off, yet he shall keep the Pesach (Passover) unto hwhy (Yahuah) in the second (2nd) month on the fourteenth (14th) day at dusk they shall keep it; they shall eat it with unleavened bread and bitter herbs.' **Numbers 9:10-11**. The bringing of the Pesach (Passover) offering was considered so important that this is the only instance of a Torah Commandment in which an official "make-up day" is established to ensure performance.

Today, Pesach Sheni is celebrated only symbolically, as the practice of bringing sacrifices has been discontinued since the destruction of the Second (2nd) Temple. Instead, it is now customary to eat a piece of matzah on the feast day while a prayer service commemorates the joyous occasion from ancient times.

On the first (1st) anniversary of the Exodus from Mitsrym (Egypt), the Children of Yasharal (Israel) prepared to celebrate their first Pesach (Passover) as free people. hwhy (Yahuah) decreed that they should eat matzah and maror (bitter herbs) in commemoration of the great event, and, most importantly, that the Yasharalites (Israelites) should all partake of the Pesach (Passover) sacrifice (lamb).

On the eve of the second (2nd) Pesach (Passover), Mushah (Moses) was approached by a group

back so that we cannot bring the offering to hwhy (Yahuah) in its appointed time among the Children of Yasharal (Israel) **Numbers 9:7**

According to Hebrew law, death is the greatest defiler and contact with the dead renders a person tamei, spiritually impure. Thus, any person who was tamei was forbidden to partake of the Pesach lamb.

In response to their plea, Mushah (Moses) sought instruction from hwhy (Yahuah). hwhy (Yahuah) responded, that any person who was tamei due to contact with death or who was on a far-away journey at the time of the Pesach (Passover) offering (14th of Abib), would be required to offer the Pascal lamb one (1) month later, on the 14th of Iyar. Although chametz was allowed on this make-up date, those celebrating (Second Passover) had to eat the meat of the sacrifice together with matzah and maror, exactly as on a regular Pesach (Passover).

Today, without a Temple, no one is able to bring a Pesach (Passover) sacrifice. Thus, the laws of Pesach Sheni have little practical effect in day-to-day practice. However, there is a custom to eat some matzah on the 14th of the second (2nd) month to mark the date of Pesach Sheni for ourselves and for future generations.

Customs and Rituals

According to **Numbers 9:9-13**, a Hebrew may participate in Pesach Sheni if (s)he is ritually impure due to contact with a dead body or were on a distant journey. Over the years, the interpreted very liberally by the rabbinic tradition.

Anyone who had any type of ritual impurity would also be included in the ceremony.

The particulars of the sacrifice and meal would be the same as Pesach (Passover). The differences would include the shifting from a seven (7) day festival to a one (1) day event.

Another difference would be the acceptance of leaven in the household, though it still would be absent from the bread that day. The overriding theme of the day is that hwhy (Yahuah) allows second (2nd) chances for His people.

Hebrew teaching provides specific guidelines for how the deceased should be properly mourned by the family through defined Periods of Mourning.

The Hebrew burial has unique and specific requirements; most notably, the burial usually takes place within a couple of days after the death. It is usually a time of stress and busyness for the family, as many decisions and details surrounding the funeral must be considered. After the burial, the first (1st) a period of mourning begins. Shiva (7) days of mourning during which family members remain in their home.

Since Pesach Sheni is a one (1) day event, those holding a burial and funeral or participating in the practices, rituals and traditions of Hebrew mourning would treat the day as a Sabbath.

Pesach (Passover) commemorates Mushah (Moses) leading the Yasharalites (Israelites) from slavery in Mitsrym (Egypt) to freedom.

After the tenth (10th) plague, before which the Hebrew People put the blood of the lamb on their doorposts so that the Malak (Angel) of Death would pass over their homes, they departed from Mitsrym (Egypt) and were able to worship hwhy (Yahuah) in freedom!

Second (2nd) Pesach (Passover) is proof positive that hwhy (Yahuah) hears the cry of our hearts when we are separated from Him and call out to Him for help.

What makes this set apart time unique from all the other feast days in Scripture is that hwhy (Yahuah) gave it in response to unclean people asking to be included! On this day of second chances (The Second Passover), the Yasharalites (Israelites) who celebrated it did not have to clean their houses and keep the feast for seven (7) days as they were required to the month before.

Instead, hwhy (Yahuah) gave them a one-day pass to bring their Pesach (Passover) offering to the Temple and eat unleavened bread. We are to remember hwhy (Yahuah) who gave his body (the Bread of life), the unleavened (sin free) Bread.

journey, they are still to celebrate hwhy (Yahuah) Pesach (Passover), but they are to do it on the fourteenth (14th) day of the second (2nd)

Numbers 9:10–11

FINDING MERCY

Yasharalites (Israelites) celebrate the Pesach (Passover) at the appointed time. Celebrate it at the appointed time, at twilight on the fourteenth (14th) day of this month, in

Numbers 9:2–3

Second (2nd) Pesach (Passover) is a wonderful picture of missed opportunity and the merciful nature of hwhy (Yahuah). Although hwhy (Yahuah) had set the time for Pesach (Passover) on the 14th of Abib, He revealed through this Second (2nd) Pesach (Passover) to repent and return unto him, worshiping and thanking hwhy (Yahuah) for His Love and Mercy towards those who love him.

hwhy (Yahuah)

Psalm 37:4

BEING RETORED

Like these determined Yasharalites (Israelites), we should never think that we must remain on the outside looking in because of something we did that made us unclean.

How do we know when we are far away from our homestead, when we are wandering and cut off? A sense of disconnection is a place where we have lost touch with our essential self. On this road there is a chasm between what we really are and what we are becoming.

When we are not the person, partner, or parent we should be, often, somewhere deep inside, we explicit feeling, weighty and robust. In all cases it often leads to confusion and a robotic way of life.

Disconnection is often a byproduct of unconscious living. When we let our conditioning be our ourselves or to others we will feel disconnected from the inroads that lead to our essential self.

But hwhy (Yahuah) gives us many second (2nd) chances. And each time we choose to live consciously and move from judgment to compassion, apathy to care, idleness to activity, we begin to reconnect and travel towards home.

Pesach Sheni, the Second (2nd) Pesach (Passover), thus represents the power of rerouting to our core, to our Divine connection. This is the essence of teshuvah the power of return. Teshuvah is defined as repentance but it encompasses something far greater. It is the power to embrace comprehensive change, the power to shift from one state to another. It is the power to change our dance.

Changing our waltz, samba, or freestyle is not easy. But it can be done. No matter how distant, no matter how disconnected, hwhy (Yahuah) gives us the power to repair and rebound. Our ourselves and to hwhy (Yahuah).

Pesach Sheni, the time of second (2nd) chances, reminds us that we can always change our steps and return to the one (1) that Loves us more than any other. Return to your true Love, the Lover of your Soul. He is waiting to lead you in this dance of life. Let him take the lead?

THE ALHYM OF SECOND (2nd) CHANCES

1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Romans 5:8 hwhy (Yahuah) shows his love for us in that while we were still sinners, Mashiach died for us.

Matthew 18:21-22 Then Kepha (Peter) Adon (Lord), how often will my brother sin against me, and I forgive him? As many as seven (7) [cwhy (Yahusha) (7) times, but seventy (70) times seven (7).

Lamentations 3:21-23 But this I call to mind, and therefore I have hope: The steadfast love of hwhy (Yahuah) never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness.

John 3:17 For hwhy (Yahuah) did not send his Son into the world to condemn the world, but in order that the world might be saved through him.

2 Corinthians 6:2

listened to you, and in a day of salvation I

2 Samuel 12:13 Daud (David)

hwhy (Yahuah)

Nathan said to Daud (David) hwhy (Yahuah) also has put away your Sin; you shall not die.

Philippians 1:6 And I am sure of this, that he who began a good work in you will bring it to completion at the day of [cwhy (Yahusha) Ha Mashiach.

Colossians 3:13 Bearing with one another and, if one has a complaint against another, forgiving each other; as hwhy (Yahuah) has forgiven you, so you also must forgive.

Genesis 45:3-15 And Y

Y

his brothers could not answer him, for they were dismayed at his presence. So, Yoseph said to

Yoseph, whom you sold into Mitsrym (Egypt). And now do not be distressed or angry with yourselves because y

John 21:15-19 When they had finished breakfast, [cwhy (Yahusha) said to Simon Kepha (Peter) Yahukannon (John)

Adon (Lord)

a second (2nd)

Yahukannon (John)

Adon (Lord)

third (3rd)

Yahukannon (John)

Kepha (Peter) was

came again into the Temple, and all the people came unto him; and he sat down, and taught them. 3 And the scribes and Parashiyim (Pharisees) brought unto him a woman taken in adultery; and when they had set her in the midst, 4 They say unto him, Rabbi (Teacher), this woman was taken in adultery, in the very act. 5 Now Mushah in the Turah commanded us, that such should be stoned: but what say you? 6 This they said, tempting him, that they might have to accuse him. But [cwhy (Yahusha) stooped down, and with his finger wrote on the ground, as though he heard them not. 7 So when they continued asking him, he lifted up himself, and said unto them, He that is without Sin among you, let him first (1st) cast a stone at her. 8 And again he stooped down, and wrote on the ground. 9 And they which heard it, being convicted by their own conscience, went out one (1) by one (1), beginning at the eldest, even unto the last: and [cwhy (Yahusha) was left alone, and the woman standing in the midst. 10 When [cwhy (Yahusha) had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those your accusers? has no man condemned you? 11 She said, No man, Adon (Lord). And [cwhy (Yahusha) said unto her, neither do I condemn you: go, and Sin no more.

Matthew 18:9 And if your eye causes you to sin, tear it out and throw it away. It is better for you to enter life with one eye than with two (2) eyes to be thrown into the Gehenna of fire.

Matthew 6:31-33

hall we

Father knows that you need them all. But seek first the kingdom of hwhy (Yahuah) and his Righteousness, and all these things will be added to you.

Luke 5:30-32

[cwhy (Yahusha) answered them,
ve not come to call

the Righteous but Sinners to R

Matthew 13:37-43

is the world, and the good seed is the sons of the kingdom. The weeds are the sons of the evil one, and the enemy who sowed them is the devil. The harvest is the close of the age, and the reapers are angels. Just as the weeds are gathered and burned with fire, so will it be at the close of the age. The Son of Man will send his angels, and they will gather out of his kingdom all causes of Sin and all law-breakers (Breaker of the Turah) ...

1 Timothy 2:4 Who desires all people to be Saved and to come to the knowledge of the Truth.

2 Peter 3:9 hwhy (Yahuah) is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach Repentance.