

Pesach versus Passover – Part 1  
Understanding Pesach  
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It doesn't take too long exploring our Hebrew roots before we realize how true YHWH/Yeshua words are:

**(Isaiah 29:13) Mark 7:6-8**, "And He said to them, "Rightly did Isaiah prophesy of you hypocrites, as it is written: 'This people honors me with their lips, but their heart is far away from me. But in vain do they worship me, teaching as doctrines the precepts of men'. Neglecting the commandment of God, you hold to the tradition of men."

Also, Jerimiah's words:

**Jerimiah 16:19**, "O LORD, my strength and my stronghold, and my refuge in the day of distress, to You the nations will come from the ends of the earth and say, "Our fathers have inherited nothing but falsehood, Futility and things of no profit."

The challenge therefore is to rightly divide the Word of Truth, knowing that both Christian and Jewish traditions are both mixtures of truth and error. This is made even more difficult by the fact that any English translation comes by definition with the cultural and doctrinal biases of the translator. Furthermore, we have to recognize that even the Hebrew script used in Bible study tools and lexicons is not identical to the written language used by Moses and the Patriarchs.




The ancient written Hebrew language, made up of word-pictures similar to Egyptian hieroglyphics, allows us to blow much dust off of the traditions of our elders, and gives us another way to test our understanding of scripture. It allows us to glimpse at the Torah in a way consistent with the worldview and imagination of the authors. It lets word pictures illustrate simple but profound truths, in simple 2 and 3 letter parables. It forces us to take our modern language and translations and bend them back into a shape consistent with the intentions of the original. Taking that extra step backwards often shows us profound Messianic mysteries, and proves that our ancient forefathers knew more about being "saved by grace through faith" than many modern Christian denominations and Jewish sects.

In this particular study, I want to deepen our understanding of key biblical terms related to Pesach. It will be somewhat slow going, but not tedious, as we need to take each individual letter of each word to explore how Hebrew words get their meaning. We will quickly learn how difficult it is to assign one clear English word to a set of Hebrew letters. However, by seeing the Word through the eyes of Moses, rather than King James, our walk should never be the same.

The very word *Pesach* itself reveals how much depth and truth can come out of a single word, and we'll find that the translation of *Pesach* to "Passover" is very incorrect. We'll also soon see that the English word, "Passover" is actually an entirely different Hebrew word that doesn't even share a single letter with *Pesach*. That being said, the true Hebrew word, *abar*, that actually means "passover" is one of the most important words in all of Scripture!

Note that many Hebrew words do not contain vowel sounds, so several separate words may be pronounced differently, but be inseparably linked by the pictures contained in their consonants.

The 2-letter root word of *Pesach*, is the word פס (pas). Let's begin our journey there.

<b>Pas</b> English Pronunciation	<b>פס</b> Modern Hebrew	 Ancient Hebrew
<b>Strongs: 6446</b>		
	<b>Pey</b> (a picture of lips): implies <i>edge</i> the edge of your mouth, or of a river bank also can imply extremities such as hands and feet.	
	<b>Samach</b> (a picture of a thorn): implies a protective shield a hedge made of piercing thorns	
<i>Pas</i> implies: To protect or cover a person fully. To cover everything but the hands and feet.		

In the King James Version, *pas* is mistranslated as “many colors”.

Gen 37:3, “Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a *coat* of **many colors**.” (KJV)

Yes, the word translated as “many colors” is the Hebrew word *pas*, which is the root of the word *Pesach*. Contrary to the traditional image of Joseph’s coat in our heads, there is nothing that infers “many colors” in the word *pas*. The clear meaning is a *long* coat that covered Joseph right up to the wrists and the ankles. The Hebrew word for “coat” is *ketonet* (Strongs 3801)—so Joseph was given a unique covering, hand-crafted by his father, that covered him fully, a *ketonet pas* (Strongs 06446).

The Young’s Literal Translation (YLT) has it better than most, “And Israel hath loved Joseph more than any of his sons, for he is a son of his old age, and hath made for him a long coat,” *Pas* is simply the adjective that describes the coat, the *ketonet*.

The importance of the spiritual understanding of clothing cannot be over-emphasized. For example, we consistently see the tearing (rending) of clothing as an act of despair; We see putting on sackcloth to represent sorrow and grief. On the other hand, here are some key verses that describe salvation and righteousness as a garment.

2 Chronicles 6:41, “let thy priests, O YHWH Elohim, be clothed with salvation, and let thy saints rejoice in goodness.”

Job 29:14, “I put on righteousness, and it clothed me: my judgment was as a robe and a diadem.”

Isaiah 61:10, “I will greatly rejoice in YHWH, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decks himself with ornaments, and as a bride adorns herself with her jewels.”

Romans 13:14, "But put on the Messiah Yeshua, and make no provision for the flesh in regard to its lusts."

Ephesians 4:22-24, "you lay aside the old self, which is being corrupted in accordance with the lusts of deceit, and that you be renewed in the spirit of your mind, and put on the new self, which in the likeness of God has been created in righteousness and holiness of the truth."

This importance on the symbolism of clothing in scripture is the foundation on which Joseph's story is built. His *pas katonet* is so unique that the phrase only appears 5 times in all of scripture, 3 of them right here in this story. However, even *Ketonet*, the word translated for Joseph's "coat", is no ordinary covering—it's only used one other time in scripture prior to Joseph's—in The Garden:

Gen 3:21, "Unto Adam also and to his wife did YHWH Elohim make **coats** [ketonet] of skins, and clothed them."

The writer of Genesis is showing us that Adam and Eve's home-made fig leaves were not sufficient to restore their condition. Only a covering provided by Yah Himself was sufficient to take them out of hiding and bring them back into relationship with Him. He didn't restore them to their "naked and unashamed" condition, but instead he shed the blood of an animal and covered them. The death of a sinless animal, the first death recorded in scripture, was the price of their covering. Of course, this was the basis of the sacrificial system eventually instituted in the Tabernacle. Sin is never forgiven by the Father without a price being paid. The consequences of their sin still stood; they had to be separated from the Tree of Life, and expelled from the garden, but their relationship to YHWH was repaired. Wearing a *ketonet* changes a person's status in the eyes of YHWH. However, the *ketonet* for Adam and Eve was not a full-covering—it was not a *Ketonet Pas*, like Joseph's. It was not a permanent, nor a sufficient covering to fully restore them.

To further connect the solution provided in the garden with a similar remedy provided by YHWH in the Tabernacle, the High-Priest was also given a *ketonet* to wear.

Exodus 28:4, "And these are the garments which they shall make; a breastplate, and an ephod, and a robe, and a brodered **coat** [ketonet], a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priest's office."

So, a *ketonet* is specifically a holy or royal garment. In the Torah, it's ONLY worn by Adam and Eve, and the Priesthood. A *ketonet pas* is a very rare and specific garment that elevates a person's status to a royal priesthood, and covers them fully—it is also related with death, blood, and comes at a price. When Israel gave Joseph a *ketonet pas*, it wasn't just a pretty jacket.

Remember the point here, *pas* is the root of the word, Pesach. So through the language we can see that the story of Joseph's coat is intrinsically woven into the basic themes and meaning of Pesach.

Genesis 37:28-33, "Then some Midianite traders passed by, so they pulled him up and lifted Joseph out of the pit, and sold him to the Ishmaelites for twenty shekels of silver. Thus they brought Joseph into Egypt. Now Reuben returned to the pit, and behold, Joseph was not in the pit ; so he tore his garments. He returned to his brothers and said, "The boy is not there; as for me, where am I to go?" So they took Joseph's tunic [ketonet], and slaughtered a male goat and dipped the tunic [ketonet] in the blood and they sent the varicolored tunic [ketonet pas] and brought it to their father and said, "We found this; please examine it to see whether it is your son's tunic [ketonet] or not." Then he examined it and said, "It is my son's tunic [ketonet]. A wild beast

has devoured him; Joseph has surely been torn to pieces!" The literal translation of that last phrase is "torn -- torn is Joseph!"

Joseph's brothers had left him for dead in a pit. On the day he entered the pit, an animal was slaughtered, and the *Ketonet Pas* (the royal covering) was dipped in blood. Notice that Israel equates the coat with Joseph himself. "Torn—torn is Joseph!" In just a few sentences, YHWH is giving us very specific allegorical clues to the nature of his plan for redemption. The *Ketonet* that mankind needs would not be like Adam and Eve's, or even like the High Priest's. It had to be a *Ketonet Pas*...a FULL covering, given by the Father to his beloved Son. The Son would have to die (enter into the pit) and blood would have to be shed. The one to die would not just be wearing a *Ketonet Pas*, but must BECOME the *Ketonet Pas*. This is another allusion to our Messiah, the true Pesach, the one and only true *Ketonet Pas*, the one who entered the grave, and whose shed blood is enough to free us from the pit, and elevate us into a royal priesthood! We don't just believe in Messiah, or just obey Messiah, we PUT ON Messiah. (Romans 13:14)

There is still more to the story of Joseph's garments.

Now that Joseph had lost his coat, was declared dead by Jacob, and had entered into Egypt, his more humble garments (now described by the Hebrew word, *beged* (Strong's 8071) become the focus of his story. In another wardrobe malfunction, Potiphar's wife takes off Joseph's "garment". Although *beged* is a more common word than *ketonet*, it is used 7 times related to Joseph specifically. Whenever a Hebrew word appears 7 in close succession in one biblical event, it is designed to draw our attention to it as spiritually important.

Gen 39:12-15, "And she caught him by his *garment*, saying, Lie with me: and he left his *garment* in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his *garment* in her hand, and was fled forth, that she called unto the men of her house, and spake unto them, saying, See, he hath brought in an Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his *garment* with me, and fled, and got him out."

A brief but intentional link to Pesach is made in the gospels when, on the morning of the 14<sup>th</sup> of Aviv (on Pesach), Yeshua, like Joseph, is falsely accused and arrested. This seen follows:

Mark 14:50-52, "...and they all forsook him, and fled. And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold on him. And he left the linen cloth, and fled from them naked."

In a powerfully subtle Hebraic way, Luke is linking Yeshua's experience with Joseph's and reminds us in the Gospel that Joseph is a 'type' of Messiah. Just like Joseph was falsely accused, arrested, and stripped of his status in the eyes of man, so was Messiah. But the story of Joseph's *beged* isn't over.

Gen 41:42, "And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck."

*Beged* is now translated as "vestures" in the KJV. This is the 7<sup>th</sup> and final use of *beged* in Joseph's life. We see in Joseph and in Yeshua how He works all things together for good, how who is last shall be first, and who is the most humbled will be the most exalted. The scriptures tell us these truths all through the metaphor of clothing.

There is another hidden word-play during Pesach that connects the garments of Adam and Eve, Joseph, and even Jacob. During the 9<sup>th</sup> plague, the one that just proceeds the night of Pesach itself, the supernatural darkness is described using a rare word: *mashash* (Strong's 4959), translated as "darkness that can be felt." *Mashash* is actually a verb that describes the darkness of the blind, and is only used before this to describe the 'feeling around' in his blindness that Isaac did to determine which son would get his blessing in Genesis. This is a very relevant connection as both the darkness of Isaac's blindness and the darkness in Egypt are both further *distinguishing* between the chosen seed and the common seed, and between the firstborn son who will inherit the promise and the one who had a chance to embrace YHWH but did not. The same word that is used to "disguise" Jacob in Esau's "skins", *labash* (Strong's 3847), is also the verb used to "clothe" Adam and Eve, and "array" Joseph in royal vestures. In the rest of the Tenach, *labash* is only used in the context of a priest being "covered" by a *ketonet*.

Let's shift the focus back to the *Ketonet Pas*, the very specific garment that is related to Pesach. As we've discovered, A *Ketonet Pas*, is a garment that sets the wearer apart and covers a priesthood or royalty. There is a price to be paid to wear it (shed blood and death). Just as YHWH's Kingdom opposes the kingdom of the world, wearing a *Ketonet Pas* will draw the attention of the enemy. In fact, King David's daughter Tamar was the only other person in Scripture to wear a *Ketonet Pas* (a unique coat like Joseph's). The English translation of *Ketonet Pas* is underlined below.

2 Sam 13:14-19 "However, he [Amnon] would not listen to her; since he was stronger than she, he violated her and lay with her. Then Amnon hated her with a very great hatred; for the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, "Get up, go away!" But she said to him, "No, because this wrong in sending me away is greater than the other that you have done to me!" Yet he would not listen to her. Then he called his young man who attended him and said, "Now throw this woman out of my presence, and lock the door behind her." Now she had on a long-sleeved garment; for in this manner the virgin daughters of the king dressed themselves in robes. Then his attendant took her out and locked the door behind her. Tamar put ashes on her head and tore her long-sleeved garment which was on her; and she put her hand on her head and went away, crying aloud as she went."

Listen to the similar hateful tone of Joseph's brothers in Gen 37:18, "When they saw him from a distance and before he came close to them, they plotted against him to put him to death. They said to one another, "Here comes this dreamer! 'Now then, come and let us kill him and throw him into one of the pits; and we will say, 'A wild beast devoured him.' Then let us see what will become of his dreams!"

Apparently, being adorned with a *Ketonet Pas* automatically comes with mocking abuse from the world. When you read these next verses from Matthew, remember that the ס (samach), the second Hebrew letter in the word *pas*, --the root of Pesach, means *both* a hedge of protection and a circle of thorns.





Matt 27:28-31, "They stripped Him and put a scarlet robe on Him. And after twisting together a crown of thorns, they put it on His head, and a reed in His right hand; and they knelt down before Him and mocked Him, saying, "Hail, King of the Jews!" They spat on Him, and took the reed and began to beat Him on the head. After they had mocked Him, they took the scarlet robe off Him and put His own garments back on Him, and led Him away to crucify Him."

Messiah tells us that we, those redeemed by His blood on *Pesach*, those who accept the blood of his sacrifice and "put Him on" as our *Katonet Pas*, will face similar scorn. (Romans 13:14)

John 15:18-25, "If the world hates you, you know that it has hated Me before it hated you. If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the

world, because of this the world hates you. Remember the word that I said to you, 'A slave is no greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. But all these things they will do to you for My name's sake, because they do not know the One who sent Me. If I had not come and spoken to them, they would not have sin, but now they have no excuse for their sin. He who hates Me hates My Father also. If I had not done among them the works which no one else did, they would not have sin; but now they have both seen and hated Me and My Father as well. But they have done this to fulfill the word that is written in their Law, 'They hated me without a cause.'"

Let's finally see how all of this talk of garments, robes, coats, and *pas* directly connect to the Feast of Pesach.

<p><b>Pesach</b></p> <p>English Translation</p>	<p>פסח</p> <p>Modern Hebrew</p>	<p></p> <p>Ancient Hebrew</p>
<p>Strongs 6453</p>		
<p> <b>Pey:</b> (a picture of lips): implies <i>edge</i></p> <p style="padding-left: 150px;">the edge of your mouth, or of a river bank</p> <p style="padding-left: 150px;">also can imply extremities such as hands and feet.</p>		
<p> <b>Samach:</b> (a picture of a thorn): implies a protective shield</p> <p style="padding-left: 150px;">a hedge made of piercing thorns</p>		
<p> <b>Chet:</b> (A Protecting Dividing Wall): implies to separate, and protect</p>		
<p><b><i>Pesach</i> implies: To separate and protect those who have been elected and covered.</b></p>		

*Pesach* is first used in Exodus 12:23, "For YHWH will *pass through* to smite the Egyptians; and when he sees the blood upon the lintel, and on the two side posts, YHWH will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you."

The source of the mistranslation of *Pesach* as "Pass over" occurs in the misunderstanding of this verse. The underlined phrase "pass over" is the word *Pesach*, but the phrase "pass through" in the beginning of the verse, is the crucial Hebrew word *abar* (Strongs 6446). *Abar* (*pass over*) will be covered at great length later in this word study, but first we need to really understand *Pesach*.

If Moses was our English translator, perhaps he would have said it this way:

Exodus 12:23, "For YHWH will pass over to smite the Egyptians; and when he sees the blood upon the lintel, and on the two side posts, YHWH will *separate and protect* the door, and will not suffer the destroyer to come in unto your houses to smite you."

A few verses later, the same thing happens again in Exodus 12:27, where Pesach is first mentioned as the name of a Feast instead of as an action. “That ye shall say, it [is] the sacrifice of YHWH’s passover, who *passed over* the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped.”

The first underlined word “Passover” is *Pesach* in Hebrew. The second phrase “passed over” is the Hebrew word *abar*.

The *Pesach* lamb would be better described as the “Protective Sacrifice”. This word “Pesach” actually refers to both the Lamb (the price paid for protection) and the day itself. *Pesach* is used exactly 49 times (7 times 7) in the Tenach! Let that sink in.

Exodus 12:27, “You shall say it is YHWH’s Protective Sacrifice, as he *passed over* the houses of the children of Israel, when he smote the Egyptians but delivered our houses.”

There is ZERO connection linguistically between the words *Pesach* and *abar*. They don’t even share a single letter! The term *pas*, as already discussed at length, would imply the covering and the elevation of status, while the extra letter, the Chet, modifies that idea to include the protection and separation of the elect. The word *Pesach* therefore would have been translated into English by Moses, as “**YHWH’S Separation, Election, and Protection.**” This is describing the Sacrifice, the required payment, the **act of REDEMPTION** that is required by YHWH. The Pesach isn’t just killed, it is fully consumed—it goes INTO the one’s being redeemed. However, the blood is not consumed—it is put on the doorpost to be seen by YHWH, just as the animal blood was shown to Jacob as proof of death.

Meditate on the deeper and more accurate definition of Pesach in connection to Yeshua. Is he better understood as our “Passover”, or as “YHWH’s Protective Sacrifice”? Isn’t it easier to link and remember the night called *Pesach* with the purpose of Messiah’s death, with this more accurate translation? Can you better relate to the point in your own life when you accepted the payment of YHWH’s Protective Sacrifice? Does Pesach become more real for us today, when we see how timeless the principle is, versus the specific history tied to the events in Egypt. When Israel found themselves in bondage to Pharaoh—it was YHWH who redeemed them by the Blood of The Lamb, and separated, protected, and elected them on Pesach. When each of us met Messiah, it was his role as YHWH’s Redeemer—our protector, our deliverer, who separated us from our bondage to Satan and to The World. He is not our “Passover”, he is our Pesach! Like the Pesach, we fully consume Yeshua. Using his own very difficult words, we eat his flesh, and instead of the sign being outwardly on the door, we drink his blood to put it on the doorposts of our hearts. Before we accepted his Pesach (his Protective Sacrifice) we were naked, guilty and rebellious—like Adam and Eve after the fall. Before we accepted his Pesach we were like Joseph—in a pit with no hope. Before we accepted his Pesach, we were like Aaron, just another slave. Once our Father sees our circumcised hearts, sees the blood of His Son’s Pesach on our doorposts, sees his Son’s *Pas Ketonet* fully covering our sins...we are no longer walking in shame, but we are covered in His righteousness. We are no longer in a pit, but elevated to royalty. We are no longer slaves, but are a nation of priests. We are no longer simply individuals, but the daughters and sons of YHWH. We are heirs to the promise made to Abraham...that we would be His people and we would inherit The Promised Land. Pesach is a day centered on the beginning (and each year the re-newing) of our new identity as Hebrews.

YHWH's scriptural pattern is electing, dividing, and separating. He showed this during the creation process, for example, as he separated light and darkness, oceans and sky, water and land, man and woman, and of course the seventh day from the rest of the week. Likewise, the word *Pesach* is also a word about separation and division. The Pey and the Samech are the "pas" that harkens back to Joseph's coat, but the final letter, Chet **ח**, is an image of a dividing wall. When we partake in the *Pesach*, when we put on Messiah, we are also required to separate ourselves from our former identity, and embrace who YHWH says we are. Our new lives should be as distinct from our past as the seventh day is from the ordinary six.

All of Messiah's teachings serve to further enhance each concept found in Torah, and the concept of division is no exception. Matthew 10:34-39, "Do not think that I came to bring peace on the earth; I did not come to bring peace, but a sword. For I came to set a man against his father, and a daughter against her mother, and a daughter-in-law against her mother-in-law, and a man's enemies will be the members of his household. He who loves father or mother more than Me is not worthy of Me; and he who loves son or daughter more than Me is not worthy of Me. And he who does not take his cross and follow after Me is not worthy of Me. He who has found his life will lose it, and he who has lost his life for My sake will find it." This is the heart of *Pesach*. Messiah commands us to even leave family behind, normally considered the most permanent and sacred relationships, if that part of your past is not consistent with the new creation that comes with *the Ketonet Pas*. Of course, Yeshua practiced what he preached. Luke 8:19-21, "And His mother and brothers came to Him, and they were unable to get to Him because of the crowd. And it was reported to Him, "Your mother and your brothers are standing outside, wishing to see you." But He answered and said to them, "My mother and My brothers are these who hear the word of God and do it."

The plagues in Egypt before *Pesach* also played a role in the division and separation of his people. In the ancient Hebrew, there are two words that first appear during the description the plagues that are only ever used in the context of Pesach:

The first one is *palah*, פָּלַח (Strong's 6395) which means to "sever". Exodus 8:22, "I will sever [*palah*] in that day the land of Goshen in which my people dwell that no swarms of flies shall be there." The first three plagues affected everybody, but now distinctions are being made between His people and Egypt. The next plague proves that this is part of a new pattern. The term used there is again is *palah*, Exodus 9:4, "And the LORD shall sever [*palah*] between the cattle of Israel and the cattle of Egypt: and there shall nothing die of all that is the children's of Israel."

The next word is *pehdot* פֶּחְדוֹת (Strong's 6304) translated as "division" in Exodus 8:23, "And I will put a division [*pehdot*] between my people and thy people—tomorrow shall this sign be." *Pehdot* is an extremely rare word, and one of several words translated elsewhere in the Tenach as "redeem". In ancient Hebrew, the word *Pehdot* is built with a Peh פ, the letter for "edge", plus Dalet ד, the picture of a "door", and ends with tav ת, the letter for "a sign". **It implies "the sign on the edges of the door."** The ransom and protection that will occur on *Pesach*, via the blood of the lamb on the doorpost, is foreshadowed here. The flies will not enter the houses of Israel as a yet another 'division' *pehdot*, is made between Egypt and Israel.

The separation and division that occurs on *Pesach*, a division that is implied by its very name, revolves around a choice of whom you serve. Remember that the letter *peh* פ in *pas* is related to not just the lips but also to the palms of the hands and the soles of the feet. Also recall that the letter *samech* ס is an image of a thorn. So, very rarely, *Pesach* is used as the verb "limp" (like a thorn in our foot). This illustration is surprisingly found in during the events of Elijah and the priests of Baal, 1 Kings 18:21, "And Elijah came unto all the people, and said, 'How long halt ye between two opinions? If YHWH be Elohim, follow Him--but if Baal, then follow him.' And the people answered him not a word." The people of Israel are "limping" between two gods and are indecisive about who to serve. Their spiritual walk has been impaired. The two meanings of *Pesach* are then



contrasted in relation to baal's priests. 1 Kings 18:26, "And they [Baal's priests] took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal, hear us. But there was no voice, nor any that answered. And they leaped upon the altar which was made." The word pesach is translated as 'leaped upon', in many bibles, but would be better translated as "surrounded, protected, and defended". The priests of Baal, instead of receiving protection from their false god, were forced to protect and defend Baal and his altar themselves. Elijah in the next several verses harshly attacks Baal verbally and Baal makes no defense of himself. Of course Elijah is also taunting the Israelites who are 'limping' between this false and impotent god and YHWH, the true Elohim of Pesach.

Most of our English bible therefore contain another massive irony in the way that story is translated. The word Baal simply means "lord" in Hebrew. Of course, we know the capitalized term "THE LORD" is just a traditional Christian way of referring to the True name of God. The choice we face on Pesach is similar to the choice of the Israelite's we just discussed. We have to choose between "the lord" or "THE LORD". We can keep a false god created through our own understanding and convenience, or embrace the transformational power of YHWH.

This story drives the point home that Pesach is about choosing sides and being thereby separated. YHWH has extended an offer to all humanity, through the redeeming blood of the Lamb, to join his people, and come under his *Ketonet Pas*. The payment has been made, and the garment has been custom tailored. There are no deeds we can possibly do to earn it, but one action is required by us. We have to make a choice. We have to decide to put it on, to put on Messiah, and from then on live as a redeemed people. **Please read the entire chapter of 2 Chronicles 30 now.** Our current circumstances are no excuse to ignore the offer of Pesach. If your heart is ready to choose to allow Him to set you apart, your Father wants you in His family, and the Pesach Protection applies to you. Exodus 6:6, "Say, therefore, to the sons of Israel, 'I am YHWH, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.'" Peter 1-18:19 "Knowing that it was not with corruptible things, with silver or gold, that you were redeemed from your vain manner of life handed down from your fathers, but with the precious blood, as of a Lamb without blemish and without spot—the blood of Messiah."

In conclusion, we can see through the ancient language and the context of its use that Pesach implies "electing, protecting, and separating". We remember that we have been elected personally by our Father, YHWH, and an offer is being extended to leave the bondage of our ordinary sinful lives and enter into His holy nation. We put on Messiah, or in other words we allow Him to adorn us with his *Ketonet Pas*, who fully covers our former selves and allows our Father to accept us as His sons and daughters. As His children, as members of His household, we are protected from destruction. The redemptive blood of Messiah, the Lamb of God serves as a sign that keeps 'the destroyer' out. Because we are now redeemed, purchased at a high price, we are no longer our own and we do not have the right to live as we once did. We have accepted the offer of *Pesach* and now must choose to live set-apart lives as our Father requires.