

Abar

English Transliteration

עבר

Modern Hebrew

𐤀𐤁𐤃

Ancient Hebrew

Strongs 6446

👁 **Ayin:** (an eye): implies to reveal, or truly understand--usually by experience.

🏠 **Bet:** (a floor-plan of house): implies a group, a house, household, or family

👤 **Resh:** (a human head): implies head, or person, or beginning

One profound way to understand *abar* would be to translate it as “to experience and reveal what it means to be *bar*”. Of course, that begs the questions...what is *bar*? ...what does that have to do with Pesach? ...why would *abar* get translated as “pass over” and subtly replace the scriptural name of the Feast? This gets deep, and then deeper and deeper.

Using the Ancient *Bet* and the *Resh* word-picture meanings above, you can see that *bar* (Strongs 1250) tells the story of “a family of heads” and describes a head of a grain crop such as barley stalk or ear of corn--a “family” (of individual grains) on the “head” (of the stalk). An individual kernel is important, but the term *bar*, does not describe a solo act. *Bar* is first used in Exodus 41:33 when Joseph is advising Pharaoh, “Now therefore let Pharaoh pick out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years. And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.”

Bar is innocently and invisibly translated as “corn” in the KJV. Check some other translations and you’ll see various types of grains based on the type of cereal the translators were eating at the time. We see *bar* again used as “corn” in the climax of verse 49, “Thus Joseph stored up corn in great abundance like the sand of the sea, until he stopped measuring it, for it was beyond measure.”

Where did all this *bar* come from? Joseph collected it personally. Genesis 41:45-46, “Now Joseph was thirty years old when he stood before Pharaoh, king of Egypt. And Joseph went out from the presence of Pharaoh and went through all the land of Egypt.” The underlined phrase “went through” is the Hebrew word *abar*. If King James had consistently used the words



“passed over” every time *abar* was translated we may have made the connection to Pesach, but it’s subtly hidden in the English. On the night of Pesach, YHWH passed through all of Egypt marking and protecting each Hebrew house. Here in Genesis, Joseph is going door to door collecting *bar* and multiplying it. True to his name, *Joseph* in Hebrew means “Yah will increase”, and his offspring Ephraim means “fruitful”.

Here, again in the story of Joseph, is another parable. To understand the above verses better, and how important Joseph’s *bar* is to Pesach, we need to jump back in time to Father Abraham, and look at a prophesy imbedded into the Abrahamic Covenant. Understanding the Abrahamic Covenant is crucial to understanding Pesach. We often connect Moses exclusively to the story of Pesach, but the foundation of Pesach is the Covenant with Abraham, and as we have seen the subtle patterns in the story of Joseph.

Genesis 15:13-18, “God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. As for you, you shall go to your fathers in peace; you will be buried at a good old age. Then in the fourth generation they will return here, for the iniquity of the Amorite is not yet complete.” It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which *passed between* these pieces. On that day the LORD made a covenant with Abram, saying, “To your descendants I have given this land, from the river of Egypt as far as the great river, the river Euphrates”

Abraham was promised that his seed (which was eventually revealed to be Joseph) would be brought to a land that was not his (Egypt), and that he would be multiplied into a people as numerous as the sand of the sea, and too numerous to count. Note what Joseph says about the collected *bar* in Genesis 31:49, “Thus Joseph stored up corn [*bar*] in great abundance like the sand of the sea, until he stopped measuring it, for it was beyond measure.” Joseph, at 30 years old (possibly the same age of Yeshua when He became our Pesach) is put in charge of collecting *bar*. How does he do this...by *abar* (passing through) Egypt. In this parable, *abar* is part of the process that YHWH uses to identify and collect *bar*. Even during the process of making the promise to Abraham, the flaming torch “passed between” (*abar*) the pieces.

There is still more depth:

Notice *bar* in the name “Abram”, , whose name paints the picture of “the strongest or primary grain” or “first grain of multitudes”, or even possibly “the first-fruit out of multitudes”. Again, think “The Seed of Abraham”. The *Mem*  stands for water, and in this case illustrates the idea of a sea, or “vast” (think of the English phrase “a sea of people”).

Remember that this important notion of *bar* is a profoundly Hebrew idea and needs to be understood from that perspective. Our “greek” mindset often limits our understanding by forcing us to think in man-made boxes. Our Strong’s concordances and Lexicons would tell us the *bar* does not mean seed...it means corn. And corn is corn. The word *zera* (Strong’s 2232) is the literal word for “seed”, and comes from the action of “casting or sowing”, which any man, animal, or even plant can do. *Zera* (physical seed) is important. The lineage of Messiah for example needs to follow a particular bloodline, in order to fulfill various prophesies and covenants. *Bar*, instead, tells the more subtle, hidden story of a spiritual seed, not passed through bloodlines, but *only* inherited by faith. John The Baptist warned those who hung on their physical lineage in Matt 3:9 “do not suppose that you can say to yourselves, 'We have Abraham for our father ' ; for I say to you that from these stones God is able to raise up children to Abraham.” Father Abraham is the patriarch that best models that for us—and that mystery is hidden right in the heart of his name.

After the covenant is made with Abram, YHWH adds a letter to Abram—changing his name to Abraham. That letter is Hey א, a picture of a man worshipping. It appears twice in the name of YHWH אֱלֹהֵינוּ, and is placed right next to the BR, in Abraham. The letter Hey means, “Behold!” It looks like YHWH is not only adding his name to Abram’s, but is extenuating the depth and deepening the mystery of *bar* at the same time.

The English word for “Hebrew” אִבְרִי (Strong’s 5680) is in the Hebrew language, *ibri* (pronounced eebree). It is written the same as *abar*, but with a yod (י - a picture of the hand of YHWH) added to the end. (“Eebree” and “abar” sound so unlike because the written ancient language skips many vowels.) That creates the possessive form of *abar*, and becomes understood as **“those who realize they are YHWH’s *bar*”**. Consistent with the focus of themes of *abar*, the only specific individuals in all of the Torah called “Hebrew’s” are Abraham and Joseph! Starting in Exodus, a new term collective is used repeatedly, “YHWH, Elohim of the Hebrews”.

The ayin ע (the eye) that proceeds *bar* in *abar* and in *Hebrew*, implies realizing or experiencing or entering into a depth of understanding that changes your life. Think “OH! I See!” When we, as Hebrews, are passionately explaining the Holiness, beauty, and Joy of Sabbath for example, and we are using every relevant verse in The Book to perfection, and our friends just don’t “see it” ...that’s the opposite of ayin. Most of clearly remember the moment when we went from being “religious” or “Christian” to “seeing” the Truth. Being a Hebrew means that your life is centered around that journey of discovery—the supernatural unquenchable desire to know The Father’s heart, and to seek his face. Your roots are going deeper and your fruits are getting riper. Spiritually, and often literally, His people are *always on the move*, so *abar*, as a verb, refers to the movement, momentum, and direction of the God of

Abraham and his promised seed. We, as Hebrews, recognize we are the spiritual seeds of Abraham, and are therefore on a similar journey of discovery. Abraham is given the title “Hebrew”, based on this verse, the second use of *abar* in all of scripture as a verb, underlined and in context:

Gen 12:1-7, “Now YHWH said to Abram, "Go forth from your country, and from your relatives and from your father's house, to the land which I will show you, and I will make you a great nation, and I will bless you, and make your name great, and so you shall be a blessing; And I will bless those who bless you, and the one who curses you I will curse. And in you all the families of the earth will be blessed." So Abram went forth as YHWH had spoken to him; and Lot went with him. Now Abram was seventy-five years old when he departed from Haran. Abram took Sarai his wife and Lot his nephew, and all their possessions which they had accumulated, and the persons which they had acquired in Haran, and they set out for the land of Canaan, thus they came to the land of Canaan. Abram passed through the land as far as the site of Shechem, to the oak of Moreh. Now the Canaanite was then in the land. YHWH appeared to Abram and said, "To your descendants I will give this land." So he built an altar there to YHWH who had appeared to him.’

Better yet, here is the first use of *abar* in all of Scripture, underlined:

Gen 8:1, “And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged;”

If you also notice that the word for “wind” used here is *ruach* (Strong's 7307), the same word for “spirit”, you have the idea of the Spirit of YHWH, “*passing over*” over the earth, a pattern he repeated that Pesach night in Egypt. Abram, following the example of YHWH, is not standing still. He is on the move, flowing in the same direction as the Holy Spirit. As Messiah put it in John 3:8, "The wind blows where it wishes and you hear the sound of it, but do not know where it comes from and where it is going ; so is everyone who is born of the Spirit."

In that same promise to Abraham, “bless” and “blessed” are based on the root *barak* **בָּרַךְ** (Strong's 1288) Barak is built with *bar* plus **כַּף** *kaf* – a letter that implies “a full palm of the hand” as in: to offer or give away. The promise contains the first uses of that word—The word for “blessing” does not occur in all of scripture until Abraham (the first Hebrew) is obedient and *abar* (passed through). The word for “cursed” (“I will curse those that curse you) is also translated as “asswaged” in the above verse regarding Noah. Hebrews will be more full (or be made more fruitful...more full of *bar*) along with those who “bless” us. While those who attempt to curse, assuage, or “diminish” us will be themselves diminished. Don’t get in the way of a Hebrew who is passing through! Join us or be left behind.

The letters *Bet* and *Resh* (*bar*) are the first two letters in the entire bible—the first two letters in *Bereshit* – **בְּרֵאשִׁית** “in the beginning”. As a second witness, the second word in scripture is *bara*, **בָּרָא** (strongs 1254) also a *bar* rooted word—it means to “fill up, fatten, or create”. So the spiritual *bar* was planted in the first word, then began to “fill up” in the second word. It continued to grow into the entire “Word” of YHWH. Maybe this is what John meant in John 1:1 when he said, “In the beginning was The Word”. The Hebrew word for “Word” is *debar*, **דְּבַר** (Strong's 1696) *Debar* is simply *bar* with a *dalet* **ד**, a door. The Word is the doorway by which spiritual *bar* enters into a person. *Bar* is the seed, the beginning, by which the entire Word grows.

So far we have built upon the hidden allegory that we as YHWH's people are spiritual *bar*. Our father is Abraham (the first, or strongest *bar*). Abraham is called a Hebrew, which describes a people who are on a journey, realizing that we are YHWH's *bar*, and allowing that reality to drive all of our decisions and inform our reality. The first entity that ever *abar*(ed) (“passed over” as an action) was the Ruach of YHWH, after the flood that destroyed most of creation. YHWH elected and protected Noah and his family. We, as Hebrews--by the very definition of that term--are to follow that same Holy Spirit wherever it takes us. The only other single person referred to in the Scriptures as a “Hebrew” after Abraham, is Joseph. He was the spiritual seed promised to Abraham in the covenant. He was the first *bar* to *abar* into Egypt, in order to *abar* throughout Egypt to gather all of the *bar* together, so they could all *abar* out together...when? On Pesach!

It's easy to see how easily the term “Pesach” (the Protective Sacrifice) and the time appointed to remember it, was confused with “pass over”—a defining movement of YHWH; a word that literally defines the nation that was redeemed on Pesach.

Abar is the verb used (usually translated as “pass by”) when Joseph is rescued in Genesis 37:28, “And Midianite merchantmen pass by and they *draw out and bring up* Joseph out of the pit, and sell Joseph to the Ishmaelites for twenty silverlings, and they bring Joseph into Egypt.” What did they do to Joseph when they “passed by”? They “drew him up and brought him out”. That Hebrew word is *Mashach* (Strong's 4900). This is the same root word as “Moshe, (Moses) the first Hebrew “drawn up” from the Nile in Egypt. It also shares the same root as Mashiach, as in “Messiah”. Once we can see past the English, we realize YHWH included the basics of Pesach in just that one verse: Moshe, Messiah, Passover, and Egypt.

We know that, in Jewish tradition, Jewish sages write about two separate Messiah's hinted at in the Tenach. “Mashiach son of Joseph”, and “Mashiach son of David”. Although these are two separate tribes and bloodlines (based on physical seed (*zera*)), Messiah Yeshua miraculously fulfills both concepts. In the flesh, he fulfilled the *zera* mandate by coming through David's line of Judah. He also fulfilled his Davidic role by being declared “King of the Jews”, and by

victoriously conquering death itself. At the same time, He came as the “son of Joseph”,--a covert suffering servant, a secret agent on earth doing crucial Kingdom work. He, like Joseph, is tied to the allegory of the spiritual *bar*. Messiah quietly enters into our hearts, and begins to grow and mature in us until His fruits are obvious. This dual nature of Messiah also hints at the two Kingdoms of Judah and of Ephraim (aka Joseph, aka Israel) and may even lend greater importance to the spiritual heritage of those from Northern Kingdom than previously realized.

The notion of *bar* is so crucial, so foundational, that even as Hebrews began to adopt a new language in Babylon (Aramaic), the term *bar* continued to be accentuated and exalted. Its plain meaning as “grain” or “kernel” was left behind and the deeper spiritual allegory entered into the common language. Here in Daniel (the first book to be written in both Hebrew and Aramaic) the Aramaic term *Bar* (Strong's 1247) is first used like this, Daniel 3:25, “He said, “Look! I see four men loosed and walking about in the midst of the fire without harm, and the appearance of the fourth is like a son [Aramaic *bar*] of the gods [Aramaic version of *Elohim*]!”

Bar is first used in Daniel describing the supernatural deliverer of the boys in the furnace! Then it gets better:

Daniel 7:13, “I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him.” “Son of Man”, the title of a then still mysterious divine-yet-somehow-human entity, is *Bar Enosh*... “*bar* of mankind”. Messiah claims this title repeatedly in the gospels. He is the *Bar enosh*!

Once we enter in the New Testament, translated into the English from Greek, we’ve moved very far from the original ancient Hebrew. However, it’s no less apparent that the allegory of the *bar* has not been lost or diminished. Let’s reflect on the explanation of the parable of the seed sower (Luke 8:4-15), and how that relates to the core understanding of *bar*. Messiah explains, “Now the parable is this--the seed is the word [*debar*] of God.” In his parable, the *debar* is planted in our hearts. Messiah continues the parable of spiritual growth as we continue to *abar*. Mark 4:28, “The soil produces crops by itself; first the blade, then the head, then the mature grain in the head [*bar*].” He expounds upon the power of in Matt 17:20, “And He said to them, ‘Because of the littleness of your faith; for truly I say to you, if you have faith the size of a mustard seed [the tiniest *bar*], you will say to this mountain, ‘Move [*abar*?] from here to there,’ and it will move, and nothing will be impossible to you”.

Let the depth of the concept of *bar* (as a grain), sink in when Yeshua is quoted in John 12:24, “Truly, truly, I say to you, unless a “grain of wheat” falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.” Yeshua is connecting himself as the *bar enosh*, who will enter into the grave, on Pesach! Incidentally, the Hebrew word for “grave”, and the word

for “bury”, *kabar* קָבַר, means to “gather bar” — or gathered unto our ancestors, or euphemistically “gathered into Abraham’s bosom”. The spiritual growth of a Hebrew really begins in earnest, once it realizes (*ayin*) that we are dead to sin, and therefore alive in Messiah.

Let’s look even closer at how *bar* is related to the day of Pesach.

Genesis 17:10-14, "This is My covenant, which you shall keep, between Me and you and your descendants after you: every male among you shall be circumcised. And you shall be circumcised in the flesh of your foreskin, and it shall be the sign of the covenant between Me and you. And every male among you who is eight days old shall be circumcised throughout your generations, a servant who is born in the house or who is bought with money from any foreigner, who is not of your descendants. A servant who is born in your house or who is bought with your money shall surely be circumcised; thus shall My covenant be in your flesh for an everlasting covenant. But an uncircumcised male who is not circumcised in the flesh of his foreskin, that person shall be cut off from his people; he has broken My covenant."

“Covenant” in Hebrew is *brit* בְּרִית (strong’s 1285). It contains the same root as *bar* but adds a yod י (the hand of YHWH) with a tav ט (a mark or a sign). It implies “the sign of those who are YHWH’s *bar*”. It’s hard to miss the cross image in the ancient letter Tav. Say what you want about how it was perverted by pagans, we can’t deny that the symbol is embedded into the very alphabet our earliest Scripture was written in. The rainbow is a sign of the *brit* made with Noah, while circumcision is the sign of the *brit* Abraham, and Shabbat is the sign of the *brit* of Moses.

There is much controversy over the “sign of the new covenant”. Some say it’s baptism, some say it’s the bread and wine of the last supper, while some denominations believe it’s the cross itself, or even the indwelling of the Holy Spirit. It seems to me that perhaps the New Covenant was simply a strengthening or refreshing of all of the original covenants, offered both as a more pure understanding to YHWH’s people already in covenant, and as a fresh offer of a covenant relationship to the nations. An image of a cross is both present in the Hebrew word for “covenant”, as well as in the “aleph tav” אָבֶט (an expression that implies “A-Z”, “beginning and the end”, “alpha and omega”, “all things”.) Combine this early image with this verse from Revelation 13:8, “And all that dwell upon the earth shall worship Him [Messiah], whose names are not written in the book of life of the Lamb slain from the foundation of the world.” This verse (and others) imply that the death of Yeshua on the cross was an earthly and fleshly representation of what had already been done in Heaven. If Messiah was truly slain before the foundation of the world—then this is how the blood of a mere animal in the garden could redeem Adam and Eve, and how the blood of the Pesach Lamb could accomplish a similar thing for a nation in bondage. All animal blood shed on earth was simply a shadow of the Blood already shed in the heavenly temple before Creation even began. The symbol of the cross in

the ancient Hebrew, points us backwards to the only sacrifice that has ever had the power to redeem mankind, and prophetically forward to the cross where Messiah proved that that sacrifice could even conquer death itself!

Less controversially, we can summarize by saying this: Hebrew's are people defined by a Spirit-led journey of faith, living an obedient and righteous life defined by of the terms of these covenants; Simple as that.

Because Pesach is a day centered around *bar* and the Abrahamic Covenant, bearing the physical mark of that *brit* is a requirement to partake of the Pesach. Exodus 12:48, "But if a stranger sojourns with you, and offers the Pesach of YHWH, let all his males be circumcised, and then let him come near to offer it; and he shall be like a native of the land. But no uncircumcised person may eat of it."

No pain, no gain. The mark of the Abrahamic Covenant, is a permanent mark made on the 'seed planter' (my term) of the men and boys. The Covenant of Abraham is a promise of a people and a Land. The figurative seed of all future generations of this foundational and generational promise will pass through this mark—this sign of the covenant. In turn, the father will hopefully remember that the child that grows from that seed (whether male or female) is holy, and needs to be raised accordingly. Furthermore, as the father makes the mark on his infant son, he is insuring that his *grandchildren* will also pass through the mark of the covenant, thus preparing even the second generation to be raised in a holy way. In this fashion, the covenant is remembered with every subsequent generation back to the original Covenant with Abraham. In Abraham's case, his first son, Ishmael, did NOT pass through the mark on Abraham. Ishmael was not conceived through faith, but through desperate fleshly measures. Ishmael did receive the mark himself, but was *disqualified* as a spiritual descendant because he (while still just a seed) never passed through (*abar*) his own father's circumcision himself. (Gen 17:26) Isaac, on the other hand, was the first seed to pass through the *brit*. As a further sign of this miracle, this promised seed was planted in Sarah, at 90 years old, took on life, and fulfilled the promise not just to Sarah, but to all future generations.

There is another level to understanding circumcision initiated in the Covenant with Noah. In fact, the first promise specifically described as a *brit* was made with Noah in Gen 9:9,11. "And I, behold, I establish my covenant with you, and with your seed after you" ... "And I will establish my covenant with you; neither shall *all flesh be cut off* any more by the waters of a flood; neither shall there anymore be a flood to destroy the earth."

The covenant with Noah is that YHWH will not "cut off all flesh" any more. We typically focus on the flood aspect of this promise, but the phrase we can't overlook is "cut off" -- in Hebrew, *karath* (*Strong's 3772*). Watch how the covenants (*brits*—the signs of the *bar*) of Noah and

Abraham are connected. The next time *karath* is used is in relation to “cutting off all flesh” is during the Abrahamic Covenant, in a verse we’ve already discussed. Gen 15:18, “The same day YHWH cut [*karath*] a covenant with Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates...” Gen 17: 14, “And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.” In other words, YHWH *cut* a covenant that says if a Hebrew doesn’t *cut off* his flesh, he will be *cut off* from His people.

To summarize: to become an official Hebrew male, you need to get “cut”, with the physical sign of the covenant “cut” with Abraham, that harkens back to the covenant made to Noah not to “cut off” all flesh from the earth. If you fail to get that “cut”, you will then be “cut off” from your people. In order to participate in Pesach, the feast that commemorates the Abrahamic Covenant, and demonstrates YHWH’s Protection, you must first bear the mark of sign of the *bar* that shows you are a qualified Hebrew.

There is much discussion about the circumcision of the heart, an expression born in Deut 10:16, which is obviously not solely a “new testament” idea. The physical reality of circumcision is that the protective flesh that men rely on to protect their most sensitive area is cut off. This is painful and leaves nerve endings vulnerable. This is the spiritual notion behind “circumcision of the heart”. Whatever fleshly inventions we have crafted to hide or cover our hearts must be removed, leaving us sensitive and vulnerable. Paul talks about it not mattering whether one is circumcised in the flesh...unless one is also circumcised in the heart. Neither Noah nor Abraham received grace nor received their promises with a mark upon their flesh, so it should not be considered a pre-requisite to begin the journey of a Hebrew... however, when one has a circumcised heart they should obviously desire to align their spiritual understanding with their flesh. Every Hebrew should be heading in the same direction, leading closer and closer to becoming like Messiah. No one in all of scripture was redeemed, delivered, or saved through circumcision, but as Hebrews, as people living under covenant, it’s inconsistent to not bear the mark in heart as well as in flesh.

As mentioned earlier, the first physical seed to pass through Abraham’s circumcision became Isaac. Judaism has turned the story of the “binding of Isaac” into the primary teaching for the feast of Rosh Hoshanna (which is scripturally called Yom Teruah). We can clearly see, however, through the study of the Word, that this event is clearly giving us more crucial information about Pesach!

Gen 22, “Now it came about after these things, that God tested Abraham, and said to him, “Abraham!” and he said, “Here I am.” He said, “Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering on one of the mountains of which I will tell you.” So Abraham rose early in the morning and saddled his

donkey, and took two of his young men with him and Isaac his son; and he split wood for the burnt offering, and arose and went to the place of which God had told him. On the third day Abraham raised his eyes and saw the place from a distance. Abraham said to his young men, "Stay here with the donkey, and I and the lad will go over there; and we will worship and return to you." Abraham took the wood of the burnt offering and laid it on Isaac his son, and he took in his hand the fire and the knife. So the two of them walked on together. Isaac spoke to Abraham his father and said, "My father!" And he said, "Here I am, my son." And he said, "Behold, the fire and the wood, but where is the lamb for the burnt offering?" Abraham said, "God will provide for Himself the lamb for the burnt offering, my son." So the two of them walked on together. Then they came to the place of which God had told him; and Abraham built the altar there and arranged the wood, and bound his son Isaac and laid him on the altar, on top of the wood. Abraham stretched out his hand and took the knife to slay his son. But the angel of YHWH called to him from heaven and said, "Abraham, Abraham!" And he said, "Here I am." He said, "Do not stretch out your hand against the lad, and do nothing to him; for now I know that you fear God, since you have not withheld your son, your only son, from Me." Then Abraham raised his eyes and looked, and behold, behind him a ram caught in the thicket by his horns; and Abraham went and took the ram and offered him up for a burnt offering in the place of his son. Abraham called the name of that place YHWH Will Provide, as it is said to this day, "In the mount of the LORD it will be provided." Then the angel of the LORD called to Abraham a second time from heaven, and said, "By Myself I have sworn, declares the LORD, because you have done this thing and have not withheld your son, your only son, indeed I will greatly bless you, and I will greatly multiply your seed as the stars of the heavens and as the sand which is on the sea shore; and your seed shall possess the gate of their enemies. "In your seed all the nations of the earth shall be blessed, because you have obeyed My voice."

Here, we are given the crucial missing prophetic component missing so far in the Pesach story. Here in Gen 22, YHWH renews the covenant, after confirming that Abraham would be as faithful as YHWH—even to the point of sacrificing his only son. (You could say this was the first "New Covenant"). Just as we see in the story of Joseph that death, blood, and the *ketonet pas*, are the ingredients for redemption, here we see YHWH clarifying who the True Pesach would be. The redeemer would be like Isaac, the only Son of the Father...the promised seed, a miracle child born to a woman unable to bear children.

The Abrahamic Covenant is a promise to create a people, and then to give them a Land. Pesach is the celebration of the first part of that Covenant. Pesach marks the beginning of a journey that all started when we were redeemed out of the nations. We are no longer gentiles. We are Hebrews. On Pesach, we remember that promise made to Abraham, the physical historical fulfillment of that promise with Moses, and the profound steps YHWH took with Messiah, YHWH's Pesach, to allow US into the Abrahamic Covenant. While remembering the

original Pesach, we are forced to remember that the *second* part of the promise was still outstanding. Our Hebrew ancestors were released from bondage (Egypt) and the ownership of Pharaoh on Pesach, but they were not instantly brought to the land. Pesach was the beginning of a *process*, the end goal of which was a permanent planting of YHWH's *bar* in YHWH's soil. Likewise, Messiah's death redeemed us out of the world. Our Pesach redemption illustrates the concept of Hebrews being paid for...we are now under new ownership! One verse from Exodus 15:16 says it best,

"Terror and dread fall upon them [our enemies];
By the greatness of Your arm they are motionless as stone;
Until Your people pass over [*abar*], O YHWH!
Until the people pass over [*abar*] whom You have purchased.

Pesach however is NOT about salvation. Salvation is about being rescued from the power of death...which is actually the theme of The Feast of First Fruits (more to come on that). Pesach is also not focused on the Law of Moshe. Although he was obedient to every command given to him personally, Abraham never entered into the Mosaic Covenant, and neither did our ancestors on that night in Egypt. The "Law" was a crucial upgrade to guide and instruct Hebrews, but Pesach is about the redemption and thus the long-awaited creation of His promised people. The giving of the law is what the 49 days towards Shavout remembers and celebrates (more to come there, too).

To summarize, somewhere in Jewish tradition, the term "passover" replaced the scriptural word "Pesach". Somewhere in history, the very Sacrifice that protected Israel and separated it from Egypt, took on the name of the primary attribute of a Hebrew, and the action of YHWH the Elohim of the Hebrews. YHWH's spirit "passed over" the waters with Noah, "passed through" the pieces with Abraham, and "passed over" Egypt on Pesach. A *Hebrew* is someone who remembers their spiritual beginning on Pesach. A Hebrew takes part in the daily process of spiritually "passing over/through" (*abar*), by the renewing of our minds to *the Dabar* (Word). Like our forefathers left Egypt, we leave the deceptions of our flesh behind, the bad habits and impurities that we used to own, and instead embrace the truth of who YHWH says we are. A Hebrew is someone who is *experiencing* YHWH daily through their choices and their deeds. They know that they are *bar*—*spiritual* seeds of Abraham, and *bar* (sons) of the Living Elohim. They have circumcised hearts, and therefore are heirs to the Covenant (*brit*) of Abraham (the father of all *bar*). Their flesh will not be cut off from the earth along with the wicked—our flesh is already in the kabar (grave). On the feast of Pesach, we remember the beginning of our journey (of passing over, or passing through) built in to the very word HEBREW. Forward movement, soujourning, overcoming, being led by the spirit, are non-negotiable aspects of our new redeemed nature. We celebrate these truths on Pesach...the feast of YHWH's Separation, Election, and Protection.

Movement (*abar*- the action) is so intrinsic to Hebrew identity and thus to *Pesach* that even the very *Pesach* meal is eaten in this way, Exodus 12:11, “And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is YHWH’s Protective Sacrifice. For I will *abar* the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am YHWH.” When the traditional question is asked during the meal, “why do we recline on Passover”, as for me and my house, the answer will be “We Don’t! We *Abar* on Pesach!”

On his death bed, Joseph reminds his brothers of the Abrahamic Covenant:

Genesis 50:24-25, “And Joseph said unto his brethren, I die and God will surely visit you, and bring you out of this land unto the land which he swore to Abraham, to Isaac and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and you will carry up my bones from hence.”

Even in death, Joseph is a true Hebrew. He wants no part of bondage, or being immobilized, especially in the grave. Speaking of which...what will be left behind in Egypt when Israel fulfills Joseph’s oath? An empty tomb. Just saying...

<http://www.youtube.com/watch?v=G2y8Sx4B2Sk>