Second Passover May 9th  
Break 1)   
“Don’t stumble over something behind you.” – Seneca, Roman Philosopher

She sat by herself with earbuds in, her body shaking as she cried. It seemed like no one else noticed. She needed comfort, but she clearly wanted to be alone. Before long she was gone. A few weeks passed, and she was back. Several people asked her where she’d been; she said nothing at first, then, “I had an abortion. I didn’t want to say anything because I know you guys would have opinions about that.” She explained, “My boyfriend paid for it. I didn’t have any choice. I have so many debts and I’m not making any money. I thought about it for three weeks and made up my mind.” She went to the clinic and they gave her pills to take and then she waited. They said she wouldn’t even see “it”. When it happened, it would literally be gone in a flush. But that’s not what happened.

That’s when her tears began. “I held it in my hands. Its heart was beating.” The tears turned to sobs. “I sat there watching its heart beat, and then it stopped. I didn’t know what to do. And now I can’t forgive myself.” She also couldn’t stop weeping or shaking. One of the ones she thought would condemn her asked, “You know God loves you?” She nodded slowly as her tears fell to the floor, as if she wanted to believe that if God was real He could find a way to still love her; and that could mean there was a way back from this place, but she couldn’t quite accept that it was possible. There are few words that can penetrate an overwhelmed heart, and there are never enough tears to wash away the stains that matter.

Second Passover is about dealing with death. When you touch it, it changes you. And you can’t fix it. You lose someone, you take a life, or maybe someone kills something in you. Not just hurts you or even devastates you. A part of you dies.

I met him when his scars had healed and God was real to him. He had a joy that didn’t seem at home with his past. He told stories of tragedy, one right after the other. He had no fond memories of his childhood, not even one. His father sold him to groups of men, in dark foul places. They could do anything to him that they wanted. His father told them so. The memories reached back decades, but they were fresh with details as if they happened last week. Sometimes his father would promise him they were going somewhere special. His hopes would soar, but eventually the road would lead to a shadowy place where cruel men were waiting. He knew his father didn’t love him. His father told him so. By the time he escaped from his father’s abuse, he was selling himself to men, and his journey grew darker by the day. There was never any hope in sight, but still love was following him. Healing was pursuing.

Chances are you have never heard of Second Passover. Most calendars note when Passover arrives, so we can remember when the lamb was slain and the Israelites went free. It’s also when Jesus was crucified as the Lamb of God, so that mankind could be set free from sin. But calendars never mention Second Passover. Yet, it occurs each year, exactly one month after Passover. In Hebrew it’s called Pesach Sheni (pay-sack shay-knee)\\\\\. This year it begins in the evening of Tuesday, May 9 and ends in the evening of Wednesday, May 10. It’s an obscure grace-filled festival established by God for those who have traveled down a road of death or pain and loss. They are all alone in a crowd. Life has left them ineligible to take part in the things that matter most.

God has placed a road sign on a dark road to nowhere that whispers, “It’s never too late.” The Second Passover opens the door to Teshuvah - the power of return. Teshuvah is often translated as repentance, but it is much more than changing behaviors or receiving forgiveness. It’s the power to go back in time and redefine the past. It’s when God climbs down into the deepest pit to show us the way out. He alone can make a failure powerless to control our future. It’s a prodigal experience, an encounter with death that can arouse a striving for life, or a reckless journey down a distant road that can awaken an unquenchable yearning for home. God restores us, not to brand new, but so that we are scarred and stronger because of our failure and His redemption.

Break 2)   
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You are not the only one. Bring it into the light, a safe light, a pastor or counselor, so that the light at the end of the tunnel isn't a train.

“Now the Lord spoke to Moses in the Wilderness of Sinai, in **the first month** of the second year after they had come out of the land of Egypt, saying: “Let the children of Israel keep the Passover at its appointed time”. Now there were certain men who were defiled by a human corpse, so that they could not keep the Passover on that day…Then the Lord spoke to Moses, saying, “Speak to the children of Israel, saying: ‘If anyone of you or your posterity is unclean because of a corpse, or is far away on a journey, he may still keep the Lord’s Passover. On the fourteenth day of **the second month**, at twilight, they may keep it.”

The normal Passover is followed by a seven-day festival, Unleavened Bread, while the Second Passover is just a single day. Seven days represents life as a holy walk - living in what Jesus has done for us. As we walk in Christ, the Bread of Life, we demonstrate a continuous keeping of this feast. The Second Passover, one month later, is only one day, and **leaven is not forbidden**. It’s a very different Passover. It’s ready-made for those who have become too impure for a holy walk. They can’t keep the normal feast, because life has turned them into leaven.

Second Passover is an encounter with the God who washes the feet of His betrayer. The God who doesn’t shrink back from our leprosy, because His touch can make anyone and anything whole. Being raised to life with Jesus means our old leavened life is over. The pain and impurity have been replaced - Christ now lives His life in us. Teshuvah is the promise from God that the past does not determine the future. The cross can be difficult to understand, right up to the moment it meets your every need.

“Surely He took up our pain and bore our suffering, yet we considered Him punished by God, stricken by Him, and afflicted. But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was on Him, and by His wounds we are healed.” Isaiah 53:4-5

“As long as you live, keep learning how to live.” - Seneca, Roman Philosopher  
  
The shofar is a means of awakening the slumbering soul. "Awake, sleepers from your sleep, and slumbering ones arise from your slumber! Examine your deeds. Remember your creator and do teshuvah.” Mishneh Torah, Laws of Repentance  
  
The root of the word shofar means to beautify…when we turn to God we are made beautiful  
  
2 Chronicles 15:8-15   
And when Asa heard these words and the prophecy of Oded the prophet, he took courage, and removed the abominable idols from all the land of Judah and Benjamin and from the cities which he had taken in the mountains of Ephraim; and he restored the altar of the Lord that *was* before the vestibule of the Lord…Then they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; **13**and whoever would not seek the Lord God of

Israel was to be put to death, whether small or great, whether man or woman. **14**Then they took an oath before the Lord with a loud voice, with shouting and trumpets and rams’ horns. **15**And all Judah rejoiced at the oath, for they had sworn with all their heart and sought Him with all their soul; and He was found by them, and the Lord gave them rest all around.

Break 3)   
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Blessing or Cursing vs Faith  
Romans 10:1-13 Brethren, my heart’s desire and prayer to God for Israel is that they may be saved.   
2 For I bear them witness that they have a zeal for God, but not according to knowledge. 3 For they being ignorant of God’s righteousness, and seeking to establish their own righteousness, have not submitted to the righteousness of God. 4 For Christ is the end of the law for righteousness to everyone who believes. 5 For Moses writes about the righteousness which is of the law, “The man who does those things shall live by them.”

6 But the righteousness of faith speaks in this way, “Do not say in your heart, ‘Who will ascend into heaven?’” (that is, to bring Christ down from above) 7 or, “‘Who will descend into the abyss?’” (that is, to bring Christ up from the dead).

Deuteronomy 30:11-20 “For this commandment which I command you today is not too mysterious for you, nor is it far off. 12 It is not in heaven, that you should say, ‘Who will ascend into heaven for us and bring it to us, that we may hear it and do it?’ 13 Nor is it beyond the sea, that you should say, ‘Who will go over the sea for us and bring it to us, that we may hear it and do it?’ 14 But the word is very near you, in your mouth and in your heart, that you may do it.

15 “See, I have set before you today life and good, death and evil, 16 in that I command you today to love the Lord your God, to walk in His ways, and to keep His commandments, His statutes, and His judgments, that you may live and multiply; and the Lord your God will bless you in the land which you go to possess. 17 But if your heart turns away so that you do not hear, and are drawn away, and worship other gods and serve them, 18 I announce to you today that you shall surely perish; you shall not prolong your days in the land which you cross over the Jordan to go in and possess. 19 I call heaven and earth as witnesses today against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both you and your descendants may live; 20 that you may love the Lord your God, that you may obey His voice, and that you may cling to Him, for He is your life and the length of your days; and that you may dwell in the land which the Lord swore to your fathers, to Abraham, Isaac, and Jacob, to give them.”

8 But what does it say? “The word is near you, in your mouth and in your heart” (that is, the word of faith which we preach): 9 that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved. 10 For with the heart one believes unto righteousness, and with the mouth confession is made unto salvation.

11 For the Scripture says, “Whoever believes on Him will not be put to shame.” 12 For there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. 13 For “whoever calls on the name of the Lord shall be saved.”

When we fall away, we don't need to get re-saved. We are sons. We need to return to our sonship in repentance.

The Parable of the Lost Son

11 Then He said: “A certain man had two sons. 12 And the younger of them said to his father, ‘Father, give me the portion of goods that falls to me.’ So he divided to them his livelihood. 13 And not many days after, the younger son gathered all together, journeyed to a far country, and there wasted his possessions with prodigal living. 14 But when he had spent all, there arose a severe famine in that land, and he began to be in want. 15 Then he went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. 16 And he would gladly have filled his stomach with the pods that the swine ate, and no one gave him anything.

17 “But when he came to himself, he said, ‘How many of my father’s hired servants have bread enough and to spare, and I perish with hunger! 18 I will arise and go to my father, and will say to him, “Father, I have sinned against heaven and before you, 19 and I am no longer worthy to be called your son. Make me like one of your hired servants.”’

20 “And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. 21 And the son said to him, ‘Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.’

22 “But the father said to his servants, ‘Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. 23 And bring the fatted calf here and kill it, and let us eat and be merry; 24 for this my son was dead and is alive again; he was lost and is found.’ And they began to be merry.

God has placed a road sign on a dark road to nowhere that whispers, “It’s never too late.” The Second Passover opens the door to Teshuvah - the power of return. Teshuvah is often translated as repentance, but it is much more than changing behaviors or receiving forgiveness. It’s the power to go back in time and redefine the past. It’s when God climbs down into the deepest pit to show us the way out. He alone can make a failure powerless to control our future. It’s a prodigal experience, an encounter with death that can arouse a striving for life, or a reckless journey down a distant road that can awaken an unquenchable yearning for home. God restores us, not to brand new, but so that we are scarred and stronger because of our failure and His redemption.