

## 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, אַיָּהוָה (Yahuah) instructed the people of Yasharal (Israel) to bring the Pesach (Passover) offering on the afternoon of the fourteenth (14<sup>th</sup>) of Abib, and to eat it that evening, roasted over the fire, together with matzah and bitter herbs, as they had done the previous year just before they left Mitsrym (Egypt).

“There were, however, certain persons who had become ritually impure through contact with a dead body, and could not, therefore, prepare the Pesach (Passover) offering on that day. They approached Mushah (Moses) and Aaron . . . and they said: . . . Why should we be deprived, and not be able to present אַיָּהוָה (Yahuah)’s offering in its time, amongst the children of Yasharal (Israel)?” **Numbers 9:6–7.**

In response to their plea, אַיָּהוָה (Yahuah) established the 14th of Second month as a day for Pesach Sheni, the “Second (2<sup>nd</sup>) Passover” for anyone who was unable to bring the offering on its appointed time in the previous month. Pesach Sheni represents the “Second chance” achieved by Teshubah, the Power of Repentance and “Return.”

Pesach Sheni occurs every year on the fourteenth (14<sup>th</sup>) day of 2<sup>nd</sup> Month. This date is exactly one (1) month after the fourteenth (14<sup>th</sup>) of Abib, the day when the Pesach lamb was selected for the feast.

Pesach Sheni literally means “Second Passover” and was instituted in the Turah to provide an opportunity for those who were unable to participate in the Pesach (Passover) earlier. Some of the events are the same: Roasted meat, Matzo and bitter herbs, and leftovers are to be burned.

During Pesach Sheni, it is not necessary to remove all leaven from the home. The festival is only one (1) day this time, rather than seven (7).

Pesach Sheni is found in the Book of Numbers Chapter 9 in Mushah (Moses') announcement that the Pesach (Passover) sacrifice (Korban Pesach) can only be eaten on a specific date and only by those who are ritually pure. These caveats to performing the mitzvah sparked anger amongst people in the nation who had come in contact with the dead and were now considered impure and unable to bring the offering - 'We are unclean by the dead body of a man; wherefore are we to be kept back, so as not to bring the offering of אַיָּהוָה (Yahuah) in its appointed season among the children of Yasharal (Israel)?' **Numbers 9:7.**

אַיָּהוָה (Yahuah) responds to Yasharal (Israel) by declaring that anyone who is unable to bring the sacrifice – either due to ritual impurity or an inability to reach Yarusalym (Jerusalem) during Pesach (Passover) – can instead make the sacrifice on the 14th of second (2<sup>nd</sup>) month, 30 days after Pesach (Passover), and eat the pesach lamb with matzah and maror (bitter herbs). As it is written, 'If any man of you or of your generations shall be unclean by reason of a dead body,

or be in a journey afar off, yet he shall keep the Pesach (Passover) unto אַחֲרָיִם (Yahuah) in the second (2<sup>nd</sup>) month on the fourteenth (14<sup>th</sup>) 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 (2<sup>nd</sup>) 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 (1<sup>st</sup>) anniversary of the Exodus from Mitsrym (Egypt), the Children of Yasharal (Israel) prepared to celebrate their first Pesach (Passover) as free people. אַחֲרָיִם (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 (2<sup>nd</sup>) Pesach (Passover), Mushah (Moses) was approached by a group of distraught men. "We are unclean because of the dead body of a man; why are we being held back so that we cannot bring the offering to אַחֲרָיִם (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 אַחֲרָיִם (Yahuah). אַחֲרָיִם (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 (14<sup>th</sup> of Abib), would be required to offer the Pascal lamb one (1) month later, on the 14<sup>th</sup> of Iyar. Although chametz was allowed on this make-up date, those celebrating "Pesach Sheni" (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 14<sup>th</sup> of the second (2<sup>nd</sup>) 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 definition of "distant journey" has been 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 **אֱלֹהֵינוּ** (Yahuah) allows second (2<sup>nd</sup>) 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 (1<sup>st</sup>) a period of mourning begins. Shiva (meaning “seven”) consists of seven (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. Therefore, if the burial took place on the Friday morning, the family would mourn until two (2) and a half (1/2) hours before sunset and then prepare to go to the synagogue for service. He/she is allowed to bathe and change clothing.

The mourner may go to the public service, but is not to lead in any of the events. He/she is allowed to sing praises on the Sabbath. At the conclusion of the service, he/she is to remove his shoes. Once he/she is back home, one should immediately change back into the clothing worn for the shiva mourning period.

### **Remembering Loved Ones During Pesach Sheni**

At the close of the day of Pesach Sheni, there is a prescribed time to commemorate, honor and reflect on deceased loved ones. The Yizkor (also Yiskor) is a special memorial service held four (4) times a year. Pesach (Passover) Yizkor was one (1) of the four (4) services. Yizkor is the Hebrew word for “remembrance.” This dedicated part of the service is considered one of the most recognized times to remember the deceased.

Because Hebrew festivals contain moments of remembrance and family, the minor holiday of Pesach Sheni is an appropriate time to honor deceased family members as well. Lasting tributes such as contributions to charities, hospitals or hospices, synagogues or other organizations provide meaningful memorials for departed loved ones.

The tradition of inscribing one’s name in the book of life is a common occurrence in the Hebrew faith. Families may visit the cemetery and place a stone at the graveside, plant a tree in Yasharal (Israel) or dedicate a name plaque.

### **GLASS HALF FULL**

Some say their glass is half full. Others say it’s half empty. But Barakah (Blessings) to those who pick up their glass, walk over to the sink, and refill it. Pesach Sheni is the day to refill your glass of life. Pesach Sheni (The Second Passover) is the day of second (2<sup>nd</sup>) chances. It is a time to reflect on yourself and repent where needed and return to living righteously.

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

After the tenth (10<sup>th</sup>) 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 **YAHUAH** (Yahuah) in freedom!

Second (2<sup>nd</sup>) Pesach (Passover) is proof positive that **YAHUAH** (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 **YAHUAH** (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, **YAHUAH** (Yahuah) gave them a one-day pass to bring their Pesach (Passover) offering to the Temple and eat unleavened bread. We are to remember **YAHUAH** (Yahuah)'s Pesach Lamb who gave his body (the Bread of life), the unleavened (sin free) Bread.

“When any of you or your descendants are unclean because of a dead body or are away on a journey, they are still to celebrate **YAHUAH** (Yahuah)'s Pesach (Passover), but they are to do it on the fourteenth (14<sup>th</sup>) day of the second (2<sup>nd</sup>) month at twilight.” **Numbers 9:10–11**

### **FINDING MERCY**

“Have the Yasharalites (Israelites) celebrate the Pesach (Passover) at the appointed time. Celebrate it at the appointed time, at twilight on the fourteenth (14<sup>th</sup>) day of this month, in accordance with all its rules and regulations.” **Numbers 9:2–3**

Second (2<sup>nd</sup>) Pesach (Passover) is a wonderful picture of missed opportunity and the merciful nature of **YAHUAH** (Yahuah). Although **YAHUAH** (Yahuah) had set the time for Pesach (Passover) on the 14<sup>th</sup> of Abib, He revealed through this Second (2<sup>nd</sup>) Pesach (Passover) that it's never too late to repent and return unto him, worshiping and thanking **YAHUAH** (Yahuah) for His Love and Mercy towards those who love him.

“Take delight in **YAHUAH** (Yahuah), and He will give you the desires of your heart.” **Psalms 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. Yes, we may have missed an important opportunity, but don't despair.

Perhaps we have also traveled a distant path that has led us far from intimacy with **YAHUAH** (Yahuah) and fellowship with other Believers. But, We must always remember that **YAHUAH** (Yahuah) can and will bring us back when we call to Him. “Surely the arm of **YAHUAH** (Yahuah) is not too short to save, nor his ear too dull to hear.” **Isaiah 59:1**

Therefore, let us remember the lessons of Pesach Sheni and refuse to be excluded from the fullness of life simply because of circumstances or the mistakes of our past. **יְהוָה** (Yahuah) hears us when we call, and **יְהוָה** (Yahusha) promised results if we would ask:

“Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. For everyone who asks receives; he who seeks finds; and to him who knocks, the door will be opened.” **Matthew 7:7–8**

### **PROPHETIC FULFILLMENT OF THE SECOND PESACH (PASSOVER)**

Second (2<sup>nd</sup>) Pesach has a prophetic aspect, as well. Perhaps the ultimate second (2<sup>nd</sup>) chance to refill a glass nearly empty is **יְהוָה** (Yahuah)’s end-time gathering of Yasharal (Israel).

“In that day **יְהוָה** (Yahuah) will reach out His hand a second (2<sup>nd</sup>) time to reclaim the remnant that is left of His people from Assyria, from Lower Mitsrym (Egypt), from Upper Mitsrym (Egypt), from Cush, from Elam, from Babylonia, from Hamath and from the islands of the sea.” **Isaiah 11:11**

For almost 2,000 years the Hebrew People were disbursed throughout the world, but in the last century, **יְהוָה** (Yahuah) has drew many Abry (Hebrew) believers back unto himself, the lost sheep of Yasharal (Israel). And **יְהוָה** (Yahuah) is not finished!

In these end times, as we witness prophecy being fulfilled before our very eyes, we can be assured that **יְהוָה** (Yahuah) will fulfill everything He has promised, and we can rejoice in the Mercy and Faithfulness of the Alhym of Yasharal (Israel).

Sometimes we have to experience missteps before we can travel in the right direction. We make a left when we should take the road on the right; we say yes when we should say no; we stay when we should leave, and we withdraw when we should engage. A step forward, a step back, a side step, and an inching forward slightly once again. This is the dance of life and embedded within this dance are second (2<sup>nd</sup>) chance steps and moves.

On the 14th day of the second (2<sup>nd</sup>) month, one (1) month after Pesach (Passover), Pesach Sheni, a second (2<sup>nd</sup>) Passover makes its appearance. It’s time for a second (2<sup>nd</sup>) chance.

**יְהוָה** (Yahuah) said I will give you a second (2<sup>nd</sup>) chance despite your status, despite your present state. When you do what you need to do to change, I will change the rules. I will wait for you until you are ready.

These terms point to deeper concepts. A state of disconnection from **יְהוָה** (Yahuah) is a type of death. A distant road is place where we are far away from who we really are supposed to be. This is something most of us can identify with.

When we are influenced by “death”, when we are traversing along a distant road, cut off from our truth and our source, we have the power to change directions and come home. How? By accessing this unbelievable gift of second (2<sup>nd</sup>) chances. Life gives us many second (2<sup>nd</sup>) chances.

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 know we are far from home. Maybe it's a vague feeling, detached and blurred. Perhaps it's an 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 compass so that our paths never change, neither will our landscape. Whether it's in relation to ourselves or to others we will feel disconnected from the inroads that lead to our essential self.

But **אֵלֹהִים** (Yahuah) gives us many second (2<sup>nd</sup>) 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 (2<sup>nd</sup>) 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, **אֵלֹהִים** (Yahuah) gives us the power to repair and rebound. Our brush with “death” can give us life. Our “distance” can lead to greater closeness to both ourselves and to **אֵלֹהִים** (Yahuah).

Pesach Sheni, the time of second (2<sup>nd</sup>) 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 (2<sup>nd</sup>) 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** **אֵלֹהִים** (Yahuah) shows his love for us in that while we were still sinners, Mashiach died for us.

**Matthew 18:21-22** Then Kepha (Peter) came up and said to him, “Adon (Lord), how often will my brother sin against me, and I forgive him? As many as seven (7) times?” **אֵלֹהִים** (Yahusha) said to him, “I do not say to you seven (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 **אֵלֹהִים** (Yahuah) never ceases; his mercies never come to an end; they are new every morning; great is your faithfulness.

**John 3:17** For אַיָּהּ (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** For he says, “In a favorable time I listened to you, and in a day of salvation I have helped you.” Behold, now is the favorable time; behold, now is the day of salvation.

**2 Samuel 12:13** Daud (David) said to Nathan, “I have sinned against אַיָּהּ (Yahuah).” And Nathan said to Daud (David), “אַיָּהּ (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 **וַיָּשׁוּא** (Yahusha) Ha Mashiach.

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

**Genesis 45:3-15** And Yoseph said to his brothers, “I am Yoseph! Is my father still alive?” But his brothers could not answer him, for they were dismayed at his presence. So, Yoseph said to his brothers, “Come near to me, please.” And they came near. And he said, “I am your brother, Yoseph, whom you sold into Mitsrym (Egypt). And now do not be distressed or angry with yourselves because you sold me here, for אַיָּהּ (Yahuah) sent me before you to preserve life. For the famine has been in the land these two years, and there are yet five (5) years in which there will be neither plowing nor harvest. And אַיָּהּ (Yahuah) sent me before you to preserve for you a remnant on earth, and to keep alive for you many survivors. ...

**Micah 7:18** Who is a Alhym like you, pardoning iniquity and passing over transgression for the remnant of his inheritance? He does not retain his anger forever, because he delights in steadfast love.

**Psalms 86:15** But you, O אַיָּהּ (Yahuah), are a Alhym merciful and gracious, slow to anger and abounding in steadfast love and faithfulness.

**Proverbs 24:16** For the Righteous falls seven (7) times and rises again, but the wicked stumble in times of calamity.

**John 3:3** **וַיָּשׁוּא** (Yahusha) answered him, “Truly, truly, I say to you, unless one is reborn from above, he cannot see the kingdom of אַיָּהּ (Yahuah).”

**Jeremiah 29:11** For I know the plans I have for you, declares אַיָּהּ (Yahuah), plans for welfare and not for evil, to give you a future and a hope.

**Matthew 19:26** But **וַיָּשׁוּא** (Yahusha) looked at them and said, “With man this is impossible, but with אַיָּהּ (Yahuah) all things are possible.”

**Job 33:29** “Behold, אַיָּהּ (Yahuah) does all these things, twice (2), three (3) times, with a man,

**John 21:15-19** When they had finished breakfast, **OWYAZL** (Yahusha) said to Simon Kepha (Peter), “Simon, son of Yahukannon (John), do you love me more than these?” He said to him, “Yes, Adon (Lord); you know that I love you.” He said to him, “Feed my lambs.” He said to him a second (2<sup>nd</sup>) time, “Simon, son of Yahukannon (John), do you love me?” He said to him, “Yes, Adon (Lord); you know that I love you.” He said to him, “Tend my sheep.” He said to him the third (3<sup>rd</sup>) time, “Simon, son of Yahukannon (John), do you love me?” Kepha (Peter) was grieved because he said to him the third (3<sup>rd</sup>) time, “Do you love me?” and he said to him, “Adon (Lord), you know everything; you know that I love you.” **OWYAZL** (Yahusha) said to him, “Feed my sheep. Truly, truly, I say to you, when you were young, you used to dress yourself and walk wherever you wanted, but when you are old, you will stretch out your hands, and another will dress you and carry you where you do not want to go.” (This he said to show by what kind of death he was to glorify **AYAZL** (Yahuah)) And after saying this he said to him, “Follow me.”

**James 4:14** Yet you do not know what tomorrow will bring. What is your life? For you are a mist that appears for a little time and then vanishes.

**Romans 5:18-19** Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one (1) man's disobedience the many were made Sinners, so by the one (1) man's Obedience the many will be made Righteous.

**Luke 17:4** And if he Sins against you seven (7) times in the day, and turns to you seven (7) times, saying, ‘I repent,’ you must forgive him.”

**Psalms 91:1-16** He who dwells in the shelter of the Most High will abide in the shadow of the Almighty. I will say to **AYAZL** (Yahuah), “My refuge and my fortress, my Alhym, in whom I trust.” For he will deliver you from the snare of the fowler and from the deadly pestilence. He will cover you with his pinions, and under his wings you will find refuge; his faithfulness is a shield and buckler. You will not fear the terror of the night, nor the arrow that flies by day, ...

**Psalms 50:3-5** Our Alhym comes; he does not keep silence; before him is a devouring fire, around him a mighty tempest. He calls to the heavens above and to the earth, that he may judge his people: “Gather to me my faithful ones, who made a Covenant with me by sacrifice!”

**Revelation 1:1-20** The revelation of **OWYAZL** (Yahusha) HaMashiach, which **AYAZL** (Yahuah) gave him to show to his servants the things that must soon take place. He made it known by sending his Malak (Angel) to his servant Yahukannon (John), who bore witness to the word of **AYAZL** (Yahuah) and to the testimony of **OWYAZL** (Yahusha) HaMashiach, even to all that he saw. Baruk (Blessed) is the one who reads aloud the words of this prophecy, and Baruk (Blessed) are those who hear, and who keep what is written in it, for the time is near. Yahukannon (John) to the seven (7) Assemblies that are in Asia: Grace to you and Shalum (Peace) from him who is and who was and who is to come, and from the seven (7) ruch (spirits) who are before his throne, and from **OWYAZL** (Yahusha) HaMashiach the faithful witness, the firstborn of the dead, and the ruler of kings on earth. To him who loves us and has freed us from our sins by his blood ...

**John 8:1-11** **OWYAZL** (Yahusha) went unto the Mount of Olives. 2 And early in the morning he

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 OWYAZL (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 (1<sup>st</sup>) 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 OWYAZL (Yahusha) was left alone, and the woman standing in the midst. 10 When OWYAZL (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 OWYAZL (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** Therefore do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of AYAZL (Yahuah) and his Righteousness, and all these things will be added to you.

**Luke 5:30-32** And the Pharisees and their scribes grumbled at his disciples, saying, “Why do you eat and drink with tax collectors and sinners?” And OWYAZL (Yahusha) answered them, “Those who are well have no need of a physician, but those who are sick. I have not come to call the Righteous but Sinners to Repentance.”

**Matthew 13:37-43** He answered, “The one who sows the good seed is the Son of Man. The field 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** AYAZL (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.