

MOTZA EI' SHABBAT AND THE TABLE OF GOD

Editors Note: The first portion of this article was written several years ago and has been posted on this web site as “Motza Ei’ Shabbat and the Gospels”. Since more recent revelations have brought a deeper understanding of the subject, it was decided to utilize the earlier portion as an introduction to the new material.

I was recently reading in chapters 20 and 21 in the book of John and noticed that in verse 19 of chapter 20, the description of the time at which Messiah first manifested himself to the *talmidim* (*Disciples*) in the upper room appeared to be in the evening following the Sabbath, or at Motza ei’ Shabbat. This term “Motza Ei Shabbat” is from the Hebrew and literally means the end of Sabbath. Most of the scripture translations render this time as Sunday or the first day of the week, which is only partially true. The term specifically refers to the end of Sabbath or Saturday evening after sundown. The Lord has brought much revelation regarding the importance of this time in relation to our walk with HIM and our coming to the table of HIS presence at this time. For this reason, my interest in these scriptures was quickened. A review of the Greek words used in this scripture further convinced me that this was indeed the case. If this is true, then Messiah was resurrected on the seventh day Sabbath because the account we are examining in John 20 says that Messiah appeared to the *talmidim* on the evening of that day. Looking further, it was determined that all four gospel accounts include a description of the day that Miryam (Mary) from Magdala went to the tomb. Without exception every translation that I looked at says that Miryam went to the tomb on the first day of the week. Looking at Matthew 28:1, Luke 28:1 and John 20:1 in the original Greek, I was somewhat dismayed to discover that as I had suspected all of these state very clearly that this was the morning of the Sabbath (“Sabbaton” in the Greek). Mark 16:1 contains a little different language in that it appears to relate the day to the morning following the Sabbath. This is very likely referring to the high Sabbath associated with Passover and not with the seventh day Sabbath spoken of by the other gospels. It is clear to me that Messiah was resurrected at some time after sundown on Friday. This also provides a reference point for us to assume that if after crucifixion Messiah was in the earth for three days and three nights, HE was crucified before sundown on Tuesday. This also means that very likely, Messiah entered Jerusalem on the Sabbath before Passover.

Looking back to our verses in John 20 and 21, it now appears that Messiah came to HIS *talmidim* at Motza ei’ Shabbat (verse 19) and once again one week later at Motza ei’ Shabbat (verse 26). He also appeared to them the third time on the shores of lake Tiberias. After meditating on the verses in these two chapters, I believe that the LORD has shown me the following “rest of the story”.

After Messiah came to HIS *talmidim* for two successive weeks in the same place at the same time in the evening following the seventh day Sabbath, I would strongly suspect that on the third Motza ei’ Shabbat the *talmidim* were gathered in the upper room awaiting the appearance of Messiah among them. HE didn’t come! What took place during the evening we can only speculate about, but we know from John 21:3 that at

some point Shim'on Kefa said; "I am going fishing". The others said; "we're coming with you". We know that after fishing all night they had caught nothing, and Messiah on the shore at daybreak called out to them to cast their net on the other side of the boat. After catching 153 fish with a single net and recognizing Messiah, they came to the shore and found a fire of coals, fish on the fire and bread (Messiah had obviously had better luck fishing than they had).

After HE had served them breakfast, Messiah turns to Kefa (Peter) and asks; "Do you love (*agapao*) me? Kefa replies; "LORD you know that I love (*phileo*) you" and Messiah responds "Feed my Lambs". Messiah asks the identical question again and the response from Kefa is the same. The LORD responds this time "shepherd my sheep". There is obviously something very interesting happening in this exchange between Kefa and Messiah. Kefa has chosen not to respond directly to Messiah's question. We know that agape or agapao is normally translated "love", but has to do with Yahweh's love for us and I suspect involves a depth of love that we are incapable of understanding. Phileo is also normally translated "love" and we know that this word describes a brotherly love or the love that one friend would have for another. I believe that Kefa intentionally ignored the real question poised to him because he understood that he did not agape Messiah and the question was like a dagger thrust into his heart. He wanted to agapao Messiah as Messiah loved him, but it just wasn't in him. When Messiah did not appear the evening before at Motza ei' Shabbat, Kefa went fishing. I believe that the LORD is telling Kefa "If you want me to bring agape to the goal in your life, feed my lambs, tend my sheep".

But, the LORD is full of mercy and compassion. In verse 17, Messiah asks Kefa a third question, "do you (*phileo*) me? In great relief I believe, Kefa responds "LORD you know everything, you know that I (*phileo*) you". I also believe that the LORD in HIS great mercy is letting Kefa know that HE understands that agapao is not within Kefa's reach unless HE brings it to the goal in him. If the LORD were to come to us now and ask; "do you agapao me", how would we respond? Hopefully we would realize that we do not "love" HIM as HE "loves" us. This "love" or agape is not within our reach or understanding until Messiah Yahshua manifests it in our lives. 1 Corinthians 13 says that this gift from Yahweh is the ultimate and permanent gift. It endures forever and allows us to behold Messiah as HE really is. With this gift we no longer understand as children, but as mature followers of Messiah Yahshua. My prayer to Messiah right now is that HE would bring this great gift to reality in our lives.

Is there more to this story? Is it incidental that Messiah appeared to HIS *talmidim* at two successive Motza ei' Shabbats and used a third to encourage Kefa to be faithful to his calling by Messiah? HE has shown us previously that this time is a special time in our worship, because it brings us to the second table of Shabbat. It brings us to the fellowship of the chosen, the fellowship of angels, the table of shewbread, a ministry of priests and the renewal of HIS table. Moreover, it brings us to the table of HIS presence that exists in the heavenly dimension that we now have access to on a continual basis. Shall it be by our presence at this table, beholding HIM, that we shall be changed and be brought to the goal of agape?

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Beginning at Passover, 2006 the LORD has brought considerable revelation and understanding regarding the LORD's table and the Holy Place. Recently, (November, 2006) the LORD has brought revelations and understandings that when combined with previous understandings, begs to be shared with the Israel of GOD. First, it seems that the table and the Holy Place in the heavenlies has always held a special place in the economy of GOD and HIS dealings with HIS people. The LORD's table as represented in the tabernacle and temple worship is referred to numerous times in scripture as an altar, "an altar of fire". Indeed it is. When Messiah, on that last evening, took the bread and broke it, proclaiming that this is my body; and took the wine and proclaimed that this is my blood, HE forever fulfilled the prophecies embodied in all of scripture regarding the table of shewbread, and transformed the table into the execution stake and an altar of fire. The table, as we know, is the centerpiece of the Holy Place. I believe that from the beginning, GOD has communicated with and dealt with HIS people from the Holy Place in the heavenly dimension. Jacob's ladder was anchored there and Messiah met John the revelator there as HE walked among the lampstands that represented HIS people. Throughout scripture, GOD's command to build an altar resulted in a connection from the earthly realm to the heavenly in the Holy Place.

I believe that Messiah, on that last evening, forged a perpetual "altar of fire" at HIS table for HIS people and a place that we can be assured of meeting HIM. The apostles and the early believers quickly made the connection between the priestly duties related to the table of shewbread and the table of the LORD. We see in the book of Acts, that believers gathered in homes at Motza Ei' Shabbat "to break bread". Their doing so mirrored the Levites coming to the Holy Place to consume the existing bread and wine of the table and to provide new bread and wine. They did so at Motza Ei' Shabbat. The early believers were also fulfilling a priestly duty, except now the priesthood had changed to a new order. We also, as we come to the table at Motza Ei' Shabbat are fulfilling our duties as priests.

In the earlier article, it was demonstrated through scripture that Messiah was resurrected on the seventh day Sabbath (after sundown on Friday). In the 24th chapter of the gospel of Luke, we see the account of the travelers to Emmaus. These verses state that the journey was on the third day, or the same day as Messiah was resurrected. Although most translations miss this point, the travelers were obviously led or compelled to make the journey. Messiah joined the travelers, masking HIS identity, and taught them through the Torah and the Prophets of all things pertaining to Himself, and the events that had just transpired in Jerusalem. As evening came, at Motza Ei Shabbat, Messiah brought the travelers to the altar of fire at HIS table, blessed and broke bread and brought about supernatural events as their eyes were opened to HIS identity and HIS disappearance from their sight. Very shortly later, He appeared to the Apostles in the upper room.

Also in the earlier article, the gathering of the Apostles in the upper room and the several meetings with Messiah at Motza Ei' Shabbat was demonstrated through scripture. Scripture also says that the Apostles were "locked in" the upper room at this time. I believe there was a good reason for this. Throughout Israel, the Jews would meet in the

synagogues and at the temple during Shabbat. This would be the time that the Jews would be incited to come against the Apostles and other believers. They would be safe during Shabbat, but at Motza Ei' Shabbat they would have been at the highest risk of attack. The earlier article also established that Messiah was resurrected on a seventh day Sabbath, which was also the Feast of First Fruits.

Forty days following the feast of first fruits (the resurrection) Messiah was taken up. He admonished the Apostles to stay in Jerusalem until they were endowed with power. We read in Acts chapter 2 that when Pentecost came 10 days later, the Apostles were locked in the upper room and were of one mind and spirit. Leviticus 23 tells us that to determine when Pentecost comes we are to count for ourselves seven weeks of Sabbaths and on the morrow (the day following) of the last Sabbath (50 days) will be Pentecost. As stated previously, Acts chapter 2 says that "when Pentecost came" the Apostles were in the upper room and the Spirit fell upon them (an indeed on all of Jerusalem) and they were endowed with power from on high. When did Pentecost come? At Motza Ei' Shabbat, or on Saturday evening after sundown. I submit that at the coming of Pentecost, the Apostles were gathered in the upper room, which had become their custom, and were reclining at the same table that the LORD had used 53 days prior. Peter (or perhaps John) took the bread, offered it up to the heavenlies, and as he broke it, repeated the words that Messiah had spoke on that last evening. In the instant the bread was broken the heavenlies were opened and the Spirit of GOD flowed without measure into the midst of the gathering and overflowed that table and the upper room into Jerusalem itself. At the third hour of the day, or at 9:00 A.M. the next morning, Peter took his stand and proclaimed the good news to all of Jerusalem.

Throughout Christendom, the table of the LORD has become route, bland and has lost its power. There are few or no expectations found there. Sure, the remembrance brings a blessing, but we render this as a religious rite, and not with the respect deserving of an altar of fire. GOD takes little pleasure in HIS table today. Through the prophet Malachi in chapter 1 and verse 10, GOD asks, "why does not one of you shut the doors and stop the lighting of useless fires on my altar". In verse 6 GOD says that the priest "despise my name" by offering polluted foods on HIS altar. When asked how this could be happening, God replies that they were not showing respect for HIS table. The table of the LORD is an altar of fire forged with the blood of Messiah, our sure connection to the heavenly realm and a perpetual meeting place with Messiah. Why is the heart attitude of Christendom regarding the table so dull? Why do we not expect the KING of the Universe to meet us there? Why do we not expect miracles to happen there? Why do we not expect the heavens to open and the heavenly table and elements merge with our earthly elements and table and therefore find ourselves standing in the presence of the KING. After all, does not GOD call this the table of the presence?

Surely, these revelations will inspire HIS people Israel to clean up our hearts and come to HIS blessed table with ever expectation of HIS presence there, and offer only the very best that we have and the very best that we are on that altar of fire. Toward this end, the following additional information regarding the table of shewbread is provided. This

material is from “Launch Out Into The Deep” by Jeff Davis and is a publication of this ministry.

SHEWBREAD

From two Greek Words 4286 *a setting forth, proposal, intention; exposed before God:- purpose.*
740 *bread*

From Hebrew Words 3899 food, espec. bread or grain
6440 the face (as the part that turns)
4635 an arrangement; a pile of loaves

The shewbread was also called the bread of the “presence” or bread of the “face”.

When the priest approached the table, he looked down on what was displayed upon the table. The bread properly arranged, along with all the utensils, was to be a revelation of the “face of God”.

As the priest beheld the face of God he was changed into that same image from glory to glory. 2Cor.3:18, 2Cor.4:3-6 This is the beholding and becoming principle.

Psm.24:3-6 Who may ascend into the hill of the Lord? Who may stand in His holy place?.... This is Jacob, the generation of those who seek him, who seek Your face.

These passages reveal an important part of a wonderful mystery concerning the ultimate purposes of God. The God of Jacob, and other references to Jacob, prophetically speak of the generation alive on the earth who are seeking God, even his face. Like all prophetic scripture a Jacob generation will consummate (come to fullness). In other words there will be a generation through whom God will finish his purpose in this age before the return of the Messiah. This special or chosen generation will behold the face of God and be changed into the vessel he will use to consummate his purpose.

Just as Jacob wrestled with the angel and prevailed, so a people will prevail. Jacob was changed to Israel in this encounter. As the dawn broke and Jacob limped from the touch; he called the place Peniel which means The Face of God. When we find the place where the face is revealed and begin to behold we also are changed into Israel.

As Israel we are ready to continue the journey. To find our place in the Israel of God. To become a kingdom of priests entering the Holy Place. Displayed as shewbread on the table of the Lord. The house of Israel and the house of Judah restored in the land under one head, Yahshua the Messiah.

This is the consummation of Israel. Yahweh will display his face, arm, hand, purpose and glory before all the nations through this chosen vessel.

1Peter2:9 You are a chosen generation (Jacob), a kingdom of priests (holy place), holy nation (separated nationally), a special, peculiar, purchased, enclosed or bordered people. The shewbread table had a border a handbreadth wide around the top. The table is a revelation of God's face, kingdom, people, finished work, which is Israel. His remnant, especially chosen, possessed, and enclosed by Him.