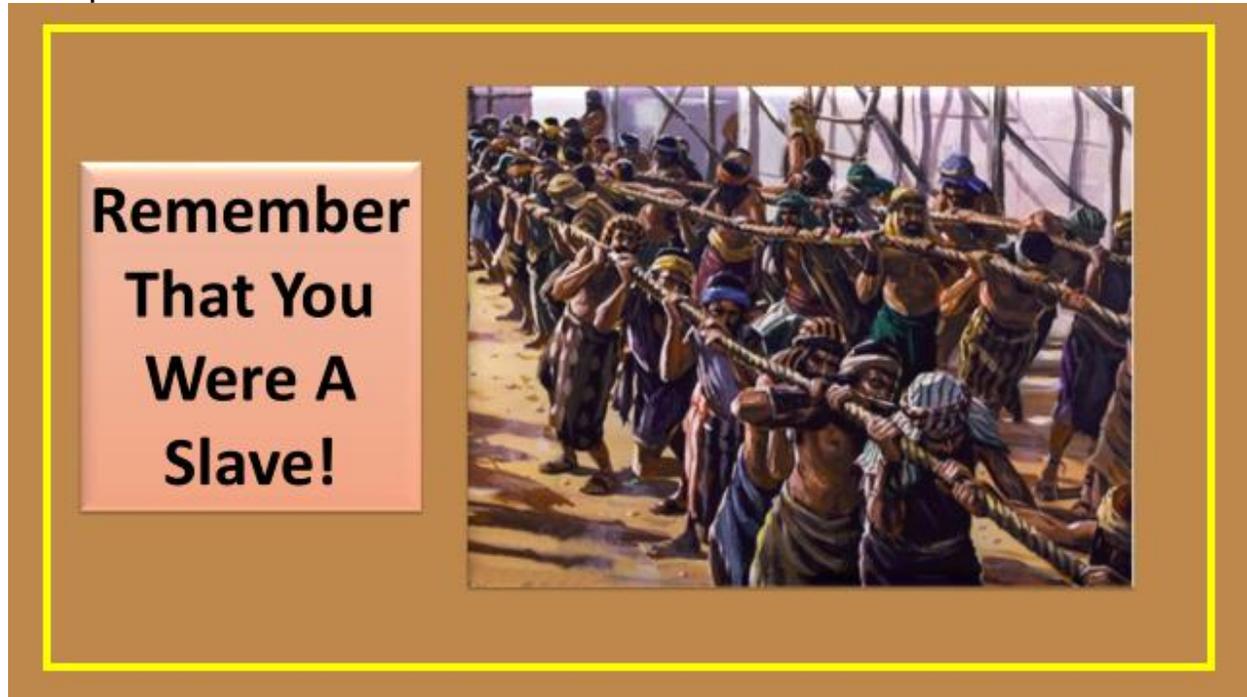


Just for clarification: In my presentations I am using YHVH (Yahuwah) instead of LORD, which is a title and not a name and I am using Yahusha instead of Jesus, which is not a translation but a transliteration and really has no meaning, neither in Hebrew nor in English! YHVH (Yahuwah) and Yahusha are the actual original names and the true nature and character of them.

This presentation is entitled:



The observance of the season of Passover, known in Hebrew as "**Pesach**", is of great significance and meaning to all believers in Messiah. Whether we are Jewish and call upon his Hebrew name, "**Yahusha**", or are Gentile and know him as "**Jesus**", the story of Pesach (Passover) is a deeply intimate story of our personal salvation and redemption, a story that has been told and retold, from generation to generation, without fail for thousands of years. It is an amazing story detailing the transitions of Elohim's people. ...And, all who know the Elohim of Israel and His Messiah have a story of our own to tell. **It is a story of going from slavery to freedom, from despair to hope, and from darkness to light.**

One of Messiah's last acts on Earth before He died and rose to life was the celebration of a Pesach Seder. He and all His talmidim (disciples) gathered

in a room as Yahusha led them in a Pesach Seder, maybe much like what is being observed to our day.

In Luke 22:15 *Yahusha states (KJV):*

“I have eagerly desired to eat this Passover with you before I suffer.”

It was within the context of this special feast that Messiah revealed the mystery of Yahuwah's plan of redemption. It was here that He spoke of His body and blood. And, it was here that He said, **“Do this in remembrance of me”** (Luke 22:19). His intent was that all of his followers would observe **this special time each year** in remembrance of him, in remembrance of what he did for us, to remember the great miracles that were done for us and for our forefathers, and to teach us what his purpose was for redeeming us with an outstretched arm from our own personal Mitzrayim (Egypt), **our own personal experience of bondage to the cruel taskmaster of sin, with the result that we could live new lives unto him.**

In Judaism one of the names for the time of Pesach and Chag HaMatzot (*The Feast of Unleavened Bread*) in Hebrew it means **"The Season Of Our freedom"**. Because of what Adonai did for our people Yisra'el and for believers in Messiah, it is truly the season of our liberty.



As we can see in Shemot (*Exodus*) 12:2, because of Adonai's amazing acts and works during this season, the month of Nisan, otherwise known as Aviv, was established by Him as **the beginning of His Holy Calendar**. Here is what He states: **“This month shall be unto you the beginning of months: it shall be the first month of the year to you.”** (KJV)

As a part of our Pesach and redemption experience, Adonai wants us to remember our past so that we will fully appreciate what Adonai has done for us, and so that we will have a proper motivation for following Him and so that

we have a proper context for why we should always submit ourselves to Him and His instructions as we move on from our redemption experience.



Deuteronomy (Devarim) 16:12 Adonai says to His people, (*Jubilee Bible*) **"And thou shalt remember that thou wast a slave in Egypt; therefore thou shalt keep and do these statutes."** The phrase, **"Remember that you were a slave in Egypt"** is a exhortation that is given all

..... throughout the Torah as a rationale for why we are to keep Adonai's commandments (mitzvot) and instructions. In Exodus (Shemot) 13:14 we are exhorted to have an answer for our motivation to observe the season of Passover (Pesach). Adonai says, **"When, at some future time, your son asks you, 'What is this?' then say to him, 'With a strong hand YHVH brought us out of Egypt, out of the abode of slavery'".**

In Exodus (Shemot) 13:16 9 (MKJV) he goes on to say: " And it shall be for a token upon your hand, and for frontlets between your eyes. For Jehovah brought us out from Egypt by strength of His hand."

In other words it is to be the guiding factor and the primary motivation for our obedience to Adonai and His Torah, a Hebrew word that means **"instruction"**, referring to Elohim's instructions for His people.

Therefore, the Torah teaches us that we don't keep Elohim's commandments to be saved, but because we already are. We are to keep His commandments not out of a misguided attempt to gain our salvation, but out of our appreciation and out of great love that we have for what Elohim has done for us. As we reflect on these truths it should have a humbling effect on us.

The Jewish people are exhorted to remember the departure from Mitzrayim Egypt (Mitzrayim) and the Passover (Pesach) as our own personal experience. If we are believers in Messiah and have been redeemed by the Elohim of Yisra'el, than whether we are Jewish or are from the Nations, it really is our story to remember and to recount. **We are to remember the personal**

Redemption and deliverance from the enemy of our souls, and the great judgments that Adonai had performed against the Elohim of Mitzrayim for us, and the low place from which the Father redeemed us!

To what can this be compared? *One Rabbi drew the following parable:* "There was a king who set out on a hunting trip. As he was exploring the fields in the hope of finding game, he happened upon a shepherd who was sitting next to his flock of sheep and playing a flute. The king was enchanted by the pleasant tunes that were emanating from the flute, and he found himself unable to move from his place. After a certain amount of time, the shepherd concluded his melody. The king approached the shepherd and engaged him in conversation, only to discover that he boasted a razor-sharp intellect and possessed great wisdom as well. The king was amazed by the shepherd's profundity of thought, and he invited him to reside in his palace. The shepherd agreed and went with the king.

From then on, the shepherd lived in the royal palace, and the king sought his counsel regarding all matters. In time, the shepherd rose to become one of the king's highest-ranking ministers. The other ministers were filled with envy toward this newly appointed minister who was so beloved by the king. They decided to slander him, informing the king that his trusted minister had stolen from the royal treasury. The king summoned the shepherd for an interrogation, but he managed to convince all those who were present that he was an honest and upright individual. However, the jealous ministers still managed to persuade the king to conduct a search of the shepherd's quarters, in hopes of finding some evidence of theft.

They all went together to search the shepherd's quarters, but found nothing more than a modestly furnished home, lacking any luxuriousness whatsoever. They went from room to room finding nothing suspicious, until they came to a room that was sealed by both lock and bolt. "What is inside this room?" asked the king. The shepherd fell to his knees and began to plead with the king. "Your Highness, I beg of you, do not ask me to show you what lies beyond this door! I am embarrassed by what you will find there." The shepherd's pleas only served to strengthen the king's suspicions, and he demanded that the door be opened.

When the door was opened, they glanced around the room but saw nothing more than the old clothing of a shepherd and a flute. The king

and his officers were bewildered. "Your Highness," explained the former shepherd, "from the day that I came to your palace, I have not grown the least bit haughty or conceited over the prominence that I have achieved. This is due to my daily visits to this room, when I sit here and play my flute, recalling my days as a simple shepherd."

The same applies also to us. **When we remember** "that we were once slaves in Egypt, in the world, in sin, in the traditions of man" that will prevent us from becoming arrogant. For whenever we feel ourselves swelling with pride, we will recall the days as a lowly slave in Egypt and the haughtiness will thus be banished from our hearts".



Is that serious?

1Corinthians 10:1-6 tells us that the Passover story that we read about in Exodus **"were our examples"**.

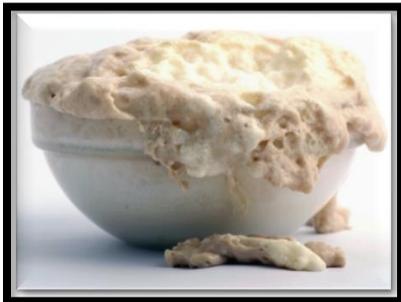
In Exodus (*Shemot*) 12:15 we read, "For seven days you are to eat matzah (*unleavened bread*) - on the first day remove the leaven from your houses. For whoever eats leavened bread (*chameitz*) from the first to the seventh day is to be cut off from Yisra'el".



In the days preceding Pesach we remove leavened items, such as bread products, or any product that contains yeast, from our homes and places that are our own. We carefully go through our entire home and clean it removing bread.....

..... cracker, cookie, and other various crumbs that have accumulated over time.

This is a time that each observant home receives a thorough cleaning. **In fact, many believe this is where the concept of “Spring Cleaning” came from.** This practice of removing the leaven from the house is called in Hebrew, “bedikat chameitz”, which means “searching for leaven”.



Scripturally, leaven can symbolize sin. A Hebrew word for leaven is "**chameitz**". It comes from the Hebrew verb "**l'chimitz**", meaning "**to sour**" or "**to ferment**". And, this is exactly what sin does to our life. Sin sours our life and causes us to be

..... puffed up. As we prepare ourselves for this personal experience of redemption **one of our tasks is to search the home of our soul and spirit and remove the leaven of sin hidden in the nooks and crannies of our hearts**, otherwise if we return to a state of bondage we would be eating the Pesach feast in a unworthy manner. For this is to be the season of our freedom, and not of bondage.

In John 8:34 “Yahusha answered them, "Yes, indeed! I tell you that everyone who practices sin is a slave of sin.”



But, as we go searching for spiritual leaven (sin) in our house, how do we know what looks like? Instead of guessing and making up our own ideas about what sin is, the scriptures clearly identifies it for us.

Romans 3:20 tell us, “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin”. Here we see that we do not gain our salvation by keeping the Father's Law (Torah), but the verse says that we know what sin is by knowing Elohim's Torah.

The equivalent Hebrew word that we use here is "Torah", meaning Yahuwah's instructions, translated as His laws. Romans 7:7 states, **"What shall we say then? Is the Torah sin? Elohim forbid. Let it not be! I had not known sin, but by the Torah: for I had not known lust, except the Torah had said, you shall not covet"**. And 1 John Verses 3 and 4 , is a key verse in the Apostolic writings that clearly define sin for us. It says, **"Whosoever commits sin transgress also the Torah: for sin is the transgression of the Torah"**.

The scriptures tell us that the Torah is a light. Proverbs 6:23 states that, **"For the mitzvah (commandment) is a lamp, Torah is light, and reproofs that discipline are the way to life"**. It is in this light that we can determine what sin is so that we can identify it and remove it.

*In 1Corinthians 5:7 the Emissary Sha'ul (Paul) exhorts us all with the following words: **"Purge out the old yeast that you may be a new lump, even as you are unleavened. For indeed Messiah, our Passover, has been sacrificed in our place."***

On the evening before

Pesach (Passover), from days of old there is a special ceremony that I want to share with you that has been observed amongst the Jewish people that can symbolize the exhortation given in 1Corinthians 5:7. On this evening,

although the house was previously cleaned of leaven, a few pieces were left to be removed. **A final and comprehensive search is performed for leaven.**

During this time, except for **a candle** that is used to find the leaven, the house is dark. Once the father finds the leaven, the candle is set down by the leaven. **A wooden spoon** is laid beside the leaven. Without touching the leaven, the father takes **a feather** and uses it to sweep the leaven onto the spoon and then wraps it all **in a linen cloth** and takes it out of the house **to be burned the next morning.**



In this ceremony the leaven represents our sin. The candle represents Adonai's light and Torah, which helps us to identify and see our sin. The wooden spoon can be symbolic of the tree or the cross that Yahusha died upon. The feather represents the Ruach

..... HaKodesh (Holy Spirit), which can be symbolized by a dove, thus the feather.

Therefore, when we find the leaven with the candle, and it is swept onto the wooden spoon by the feather, we can see this as a symbolic ceremony that recalls...it is through Adonai's Torah that we saw our need to remove sin in our life, and through the Ruach HaKodesh (Holy Spirit) **our sin was placed upon Messiah as He died on the tree.** The leaven was then wrapped in linen and burned up!



So, instead of bread and food that contains leaven, we are to partake of **matzah** (unleavened bread) during the time of Pesach. **Messiah is represented by unleavened bread.** The traditional matzah that is eaten is pierced.

Likewise, Isaiah (*Yeshayahu*) 53:5 says that Messiah was **“pierced for our transgressions”**. The matzah is striped. And, in the second part of Isaiah (*Yeshayahu*) 53:5 we are told, **“...the chastisement of our peace was upon him; and with his stripes we are healed”**.



During the Pesach Seder there are **four cups** to remind us of the **four steps** Elohim takes His people through to dwell with Him in His Kingdom.

The wine (or grape juice) of each cup represents **the blood of our Messiah that was shed for us**, and reveals what his shed blood accomplished for us so that we may finally dwell with Yahuwah in His kingdom.

The text in Shemot (Exodus) 6:6-7 tells us what the four cups represent. It states, (American Standard Version) “Wherefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: 7. and I will take you to me for a people, and I will be to you a Elohim; and ye shall know that I am Jehovah your Elohim, who bringeth you out from under the burdens of the Egyptians.”



(1) The Cup of Sanctification,
 (2) The Cup of Deliverance or Thanksgiving,
 (3) The Cup of Redemption, and
 (4) The Cup of Completion or Hallel (Praise).

The First Cup – The Cup Of Sanctification:

"I will bring you out from under the burdens of the Egyptians".

Often when we begin the Sabbath, study scripture, or celebrate other special occasions unto Adonai, we will partake in what is called **"Kiddush"**. The meaning of this is to set apart something or make something holy.

A cup of wine is taken and the following blessing (*which hasn't changed much in two-thousand years*) is recited as follows, **"Baruch attah Adonai Elohaynu Melech HaOlam boray p'ree hagafen"**. In English this means, **"Blessed are you O YAH our Elohim, King of the Universe, who creates the fruit of the vine."** In the Passover Seder the Kiddush cup, The Cup Of Sanctification, represents Adonai's statement when He says, **"I will bring you out from under the burdens of the Egyptians"**. But, how does Adonai sanctify His people? And, for what reason does He bring His people out of bondage?

Exodus (Shemot) 8:1 states, "Yahuwah spoke to Moses (Moshe), Go in to Pharaoh, and tell him, "This is what Yahuwah says, 'Let my people go, that they may serve me.'" Can it be that simple? Is one of the reasons for salvation to simply set-apart an obedient people that could co-exist with a holy Elohim? I believe the answer is, "yes".

The Father desired to set his people apart in order that they would enter into the process of sanctification with Him and learn to worship Him **in the way He wanted**. In order for them to do this they needed to be brought out of Egypt (*the first step of salvation*), **and to be separated from their old paganistic ways of life, so they could be sanctified and so they could learn to serve their new Master.**

But, as we continue to read in the book of Exodus (Shemot), we see in many cases it easier to take Yahuwah's people out of Egypt than it is to take Egypt out of His people. At any rate, it is through the blood of our Messiah Yahusha that we are separated from a life that is in bondage to sin and from a life of serving another mighty one or Elohim. In the book of Luke we read about Yahusha partaking of this **first cup** with His disciples at the beginning of the Passover (Pesach) Seder that Yahusha observed with them, a meal that many call **"The Last Supper"**.

In Luke 22:14-18 we read (Complete Jewish Bible), "When the time came, Yahusha and the Emissaries reclined at the table, and he said to them, "I have really wanted so much to celebrate this Seder with you before I

die! For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of Elohim. "Then, taking a cup of wine, he made the blessing and said, "Take this and share it among yourselves. For I tell you I will not drink again of the fruit of the vine until the kingdom of Elohim comes."

His statement that the Passover Seder would not be given its full meaning until the coming Kingdom of Elohim is realized in these words. Even though Passover is the first of the holy days and of the Biblical feasts, it has not been completely fulfilled. Pesach and everything it has to teach us holds great significance, even until the end of time. And, the four cups of the Seder table help us to understand and expound further upon our Master's statement.

The Second Cup – The Cup Of Deliverance/Thanks:

"I will rid you out of their bondage".

Each one of us is exhorted to consider himself as having personally come forth out of Egypt (*Mitzrayim*). In Exodus (*Shemot*) 13:8 the Scriptures declare, **"and you shall tell your son: 'I do this because of that which Yahweh did for Me, when I came forth from Egypt'."**



For those whom have been delivered by Messiah from their bondage, each of us can remember our previous lives before Elohim brought us out of our old world and drew us unto Him. He who provided redemption from bondage in Egypt, has also provided redemption and atonement for our sins, and it is through the sacrifice of Yahusha The Messiah that we have been delivered. All Israel and the mixed multitude that took hold of Israel and their Elohim was passed over and set-apart when they accepted the blood of the lamb. That was cup one. The next step in the process was deliverance, a type of

baptism in the Red Sea to be cleansed from their old lives in Egypt (*Mitzrayim*). But, as we see in Exodus (*Shemot*) 14:9-10, this people would shortly realize that the world they came out of...didn't want to let them go.



Satan doesn't want anyone to be set free. He will try everything in his power to keep people in bondage of the world, of sin, the traditions and doctrines of man. Even after coming out of the world, and out of its bondage, he doesn't want to let us go and our enemies will pursue us. But, as long as we travel with Adonai on our journey, and cry out to Him when we come under attack... **He will continue to deliver us.**

Also, in the second cup we also have a remembrance of the plagues of Egypt (*Mitzrayim*) against the enemies of Adonai. We must remember that He set us apart and delivered us to serve Him, not to live life the way we see fit, and certainly not to return to our former life. And, from another perspective, it is not so much what we were delivered from...as much as what we were delivered to. Our beginning is deliverance from our own personal Egypt, but from there Adonai is delivering us to Mt. Sinai...and there we will receive His Torah, His instructions that will describe the lifestyle of the redeemed.

The Third Cup - The Cup Of Redemption:

In Exodus 6:6 we read: "I will redeem you with a stretched out arm, and with great judgments:". It was at this point in Y'shuas last Passover Seder that we read the following in Luke 22:20, "He did the same with the cup after the meal, saying, "This cup is the New Covenant, ratified by my blood, which is being poured out for you." (Complete Jewish Bible)



And, in Matthew (Mattityahu) 26:27-29 we read, “He took the cup, gave thanks, and gave to them, saying, ‘All of you drink it, for this is my blood of the new covenant, which is poured out for many for the remission of sins. But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's Kingdom.”

Paul of Tarsus tells us in 1 Corinthians 11:25, "For as often as you eat this bread and drink this cup, you proclaim the master's death until he comes." It was within the context of the Passover (Pesach) Seder that Yahusha and His disciples were observing what Messiah says in Luke 22:19, **“do this in memory of me”**.

The “this” that Messiah was speaking of was the observing of Passover. “Communion”, as some call it, was never intended to be observed once every Sunday, Sabbath, Four times a year or however often a church observes it. Our Master Yahusha intended for His disciples and followers to observe Pesach in remembrance of Him. The Passover Seder is a memorial of the atoning death of Messiah who gave himself for the Jewish people, and for every person that would be grafted into the olive tree. **And, this is just one part of the rich Biblical heritage that Yahuwah is restoring to many in Christianity today.**

This cup is the final goal of the whole process. To dwell with the Father in His Kingdom, to dwell with the Father and serve Him forever, to dwell with the Father and be one with our Messiah as He is one with God.



In the book of Revelation 21:1-4 we read, **“And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from Elohim out of heaven, - prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of Elohim is with men, and he will dwell with them, and they shall be his people, and Elohim himself shall be with them, and be their Elohim. And Elohim will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying; and there shall be no more pain, for the former things have passed away.”** CJB



This is a great moment and one we all look forward to. We celebrate Passover to remember Elohim's Plan for all of us, and to remember the four steps He brings us all through. May all of us celebrate Pesach when it is celebrated once again by Messiah on Earth in Jerusalem at the marriage supper of the Lamb.

It will be at this time that the cup of Hallel will be fully understood and appreciated. Revelation 19:4-7 states, **“The twenty-four elders and the four living beings fell down and worshipped Elohim, sitting on the throne, and said, "Amen! Halleluyah!" A voice went out from the throne, saying, "Praise our Elohim, all you his servants, you who fear him, small and great!"**

“Then I heard what sounded like the roar of a huge crowd, like the sound of rushing waters, like loud peals of thunder, saying, ‘Halleluyah! YHVH, Elohim of heaven's armies, has begun his reign! "Let us rejoice and be glad! Let us give him the glory! For the time has come for the wedding of the Lamb...”

**May His bride prepare herself, for He is coming soon,
and His reward is with Him.**

As we reflect on what has been taught here, let us keep in mind these spiritual truths as we move forward in obedience to our Master Y'shua and understand what he means when he commands us, "Do this in remembrance of me".



Also, as we move forward to remember what Messiah did for us, let us do a thorough search for sin in our life, and take steps to remove it from our house and remember how Paul exhorted us. In 1Corinthians 5:8 he said, "Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth".

And finally, let us remember that we were all once slaves, and that the motivation that we have to keep Adonai's feast is from a knowledge that without His intervention in our life through His son, and without the outstretched arm of Yahusha that reached out to save us, we would be nothing and could do nothing.

All praise, honor and worship goes to the Elohim of Abraham, Isaac and Jacob in the Name of His Son Yahusha Ha Mashiach!

THE END



Ultimate Provider
Y'shua Ha Mashiach

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<http://www.synagoguechm.com/> and other sources!