

YAHSHUA IS OUR PASSOVER

03/24/12



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THE PASSOVER CELEBRATION

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Shemot chapter 12 tells us of Yahweh's commands regarding the Pesach. Shemot 12 is directed to that one time in History and to those Israelites that were to leave Mitzraim and go into the wilderness.

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Vayikra 23:5 – 8 commands the Passover as a set-apart time of Yahweh.

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Bemidbar 9 tells us of the Passover in the wilderness.

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Yehoshua 5:10 tells us that Israel performed the Pesach after leaving the wilderness.

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Throughout Israel's history up to Yahshua the Pesach was performed although not continuously.

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Yahshua performed the Passover.

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Throughout history Jews and Hebrew believers performed the Pesach.

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THE PASSOVER IS A REMEMBRANCE

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Shemot 12:14 *And this day shall become to you a remembrance. And you shall observe it as a festival to Yahweh throughout your generations – observe it as a festival, an everlasting law.*

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Yahshua celebrated the Pesach and commanded that we also celebrate the Pesach as a remembrance to Him

Luka 22:19 *And taking bread, giving thanks, He broke it and gave it to them, saying, "This is My body which is given for you, do this in remembrance of Me.*

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Rav Sha'ul reiterated this command to remember the Pesach

Korintyah Alef (1 Corinthians) 11:24 – 25 *"...and having given thanks, He broke it and said, "Take, eat, this is My body which is broken for you; do this in remembrance of Me." In the same way also the cup, after supper, saying, "This cup is the renewed covenant in My blood. As often as you drink it, do this in remembrance of Me."*

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THE PESACH SEDER



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In the traditional Pesach Seder there are 15 steps. Each step is a part of the remembrance of the exodus from Mitzraim.

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KADAYSH – THE FIRST OF THE FOUR CUPS



This first cup of wine is called the cup of sanctification.

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U-R'CHATZ - THE WASHING OF HANDS.

In the traditional service this first washing of hands is performed without a blessing.

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KARPAS

The word “karpas” means parsley, green herbs.

This refers to the place in the Seder when the celebrants dip a green vegetable in salt water and eat it.

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YACHATZ - THE BREAKING OF THE BREAD.



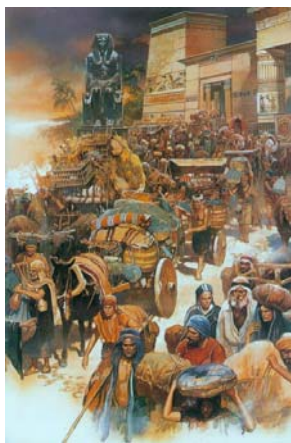
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The middle piece of three pieces of matzah, is ceremonially broken in two. The larger piece is wrapped in a napkin and set aside as the afikomen, the matzah that is eaten at the end of the meal. This can be seen in Luka 22:19.



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THE MAGGID – THE TELLING OF THE STORY OF THE EXODUS.



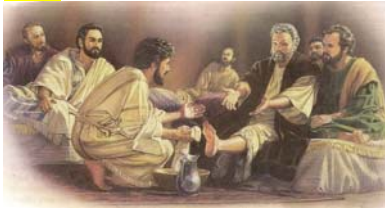
The Maggid concludes with the second cup of wine, which is called the cup of wrath. Yahshua partook of this second cup at the Garden of Gethsemane (Luka 22:42-44). Some Messianic communities do not drink the second cup.

In telling the story of the Exodus, each person is to see the Exodus as if Yahweh personally redeemed them! This is based upon Shemot 13:8.

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RACHTZAH – THE SECOND WASHING OF HANDS WITH A BLESSING.

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Yahshua washed the feet of His talmidim Yochanan 13:4-5.

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MOTZI – THE BLESSING OVER BREAD.

This blessing is a prophecy of the resurrection of the Messiah from the earth because He is the believer's bread (Yochanan 6:47-51). Yahweh brought forth the bread (Yahshua) from the earth following His death (Acts 2:31-33).

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MATZAH – THE MATZAH IS BLESSED AND EATEN.



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In Yochanan 13:23, we can see that Yahshua's talmidim were leaning or reclining.



Passover (Pesach) is called the season of our freedom. On this day, you are freed from the slavery of Mitzraim, symbolizing the bondage of sin, and you are seen as a king. Kings traditionally recline at their meals, and so celebrants reclined during portions of the Passover Seder. The believers in Yahshua are kings and priests before Yahweh (Revelation 1:6; 5:10).

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MAROR



Maror is bitter herbs. These bitter herbs are symbolized by romaine lettuce and horseradish.

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KORECH

The matzah and maror are eaten together.

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SHULCHAN ORECH

The Pesach meal is eaten.



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TZAFUN

The afikomen that was hidden is found, ransomed, and then eaten.

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BARECH

The grace after the meal. At the conclusion of Barech, the blessing for wine is recited over the third cup. Then the cup is drunk.

This is the cup of redemption (Luka 22:20; Korintyah Alef (1 Corinthians) 10:16).

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HALLEL

Tehillim 115-118 are chanted in special praise to Yahweh. The fourth cup is now filled, and a door is opened for Eliyahu to enter and proclaim the coming of Messiah.

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NIRTZAH

All is finished. A final song is sung and ends with the phrase, Next Year in Jerusalem! This can be seen in Mattithyahu 26:30 and Markos 14:26.

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THE PESACH IN YAHSHUA'S DAY

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Devarim 16:2 Yahweh required that the Pesach sacrifice be from both the flock and the herd.



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“And you shall slaughter the Passover to Yahweh your Elohim, from the flock and the herd, in the place where Yahweh chooses to put His Name.”

This passage was interpreted to mean that two sacrifices were needed. The Haggigah (the additional sacrifice) was offered in addition to the Pesach (the Passover lamb). The Pesach was required, but the Haggigah was not because it was a freewill offering.

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During the days of Yahshua, in order to have a Seder, you needed to register at a rabbinical court in the temple (Beit HaMikdash), and you must have at least 10 and no more than 20 people.

Each group of people entered the temple (Beit HaMikdash) with their lamb. They were instructed, "You must slay the lamb, not the priests." The priests caught the blood and ministered the blood according to the Scriptures.

The only place where a Passover (Pesach) lamb could be killed was in Jerusalem (Yerushalayim). Therefore, those who couldn't come to Jerusalem (Yerushalayim) to keep the Passover (Pesach), but still wanted to keep the meal, would have to have a substitute for the Passover (Pesach) lamb. That substitute was the shankbone of a lamb. It has a special name in Hebrew: zeroah, or arm.

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Yahshua was referred to as the zeroah or arm of Yahweh in Yeshayahu 53:1. ***"...And to whom was the arm of Yahweh revealed?"***

The shankbone or zeroah will be a remembrance of the lamb that was slain.

Once again, Yahshua ate the Passover (Luka 22:15). Since Yahshua was the Passover Lamb of Yahweh (Yochanan 1:29), He had to come to Yerushalayim from Bethany not only to be the Passover (Pesach) lamb, but also for the Seder (Markos 14:3,12-16).

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IN THE DAYS TO COME

Yirmeyahu (Jeremiah) 16:14 – 15

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"Therefore see, the days are coming," declares Yahweh, "when it is no longer said, 'Yahweh lives who brought up the children of Yisrael from the land of Mitsrayim,' but, 'Yahweh lives who brought up the children of Yisrael from the land of the north and from all the lands where He had driven them.' For I shall bring them back into their land I gave to their fathers."

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There is a GREATER EXODUS coming.

Baruch Hashem Yahweh

More to come next week.

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CONCLUSIONS

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The Pesach is a remembrance of the Exodus from Mitzraim.

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The Pesach Seder steps are a reminder of our exodus.

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Yahshua ate a Pesach meal.

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The Pesach commands are still for us today.

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There is a greater exodus coming!