

Transcript – Yahshua’s Last Passover

Alrighty, Shabbat Shalom again. Shabbat Shalom to all that will hear this shortly. I was joking and I said they almost feel like I went to sleep and had a dream and my congregation was gone and I woke up in South Africa. Great to see all the South Africans here. And I have to say, I mean I met a lot of people in my life from all over the world but I think the South Africans have the best sense of humor. It is so nice, especially that its feast time to always hear the laughing and the joy and the nice. And at the same rate, serious when you have to be, in really knowing the scriptures. So I appreciate the congregation there and all that that you do. So Praise Yahweh.

I want to go over a message. I did many, many years ago. We don't have it online anymore. So it's good and it's good to go over it today as we're heading into Pesach in a few days. And it's called, *Yahshua's Last Passover ... Yahshua's Last Passover*.

Because one of the things is, when I was first coming out of organized religion many, many moons ago and there's many smorgasbord of churches and religions and different things, and I think if you're coming toward the truth, if that's what you're trying to do, the only thing you want to know is, well how is it done in the Bible? Well, how did Yahshua do it? Well how ... you're not really worried about a church or this guy in the ninth century or anything else. You're trying to go back to the beginning, back to the origins of things.

So when you're looking at Pesach, because when we see today the way that the Jewish brothers do the Pesach ceremony, it's not exactly, the way it was done in biblical times. And even in biblical times, it wasn't exactly the way it was done in *earlier* biblical times, that things were combined, things were merged, things were done.

So I did this extensive study many years ago showing exactly from Scripture and also a little bit from, you could say tradition. But tradition that is in Scripture of how Yahshua kept the last Passover and probably for the last at least ten years, maybe even longer than that, we've been doing it the same way. I've had such a blessing being here in Israel over the years that one year we actually kept the Passover in the very room of the last supper; which was, I'll always remember that, it was really, really neat. That we knew somebody that was able to close the place up and we got to use it. We had to bring furniture, of course, but it was great. There was one year where there was a biblical garden in Jerusalem that they actually made a simulated last room supper that they would show people exactly how it was. There was one year we kept it there.

So boy, did that seem authentic, keeping it the way it was and, like I said, it's not like Leonardo da Vinci where everybody's sitting on one side of the table, taking a picture. They had a three style table, and everybody sat around the table that way. And on the day of Passover, though, everybody sat on pillows. Because usually, only somebody who was very well to do, or the leader of the house, would be sitting on the pillows and the servants would be serving. But on Pesach, there's equality, that everybody's equal. So everybody would be leaning on pillows. And that's why when you see scriptures like the Apostle John, Yochanan, was leaning on Yahshua's bosom, what was he doing? That sounds kind of odd. Well, if we're sitting in chairs maybe, but if you're leaning on a pillow and you're eating this way, it's not that odd.

And then even the seating arrangements, because the person who would be seating right at the end was, you could say, the Maître D of the night. He's the one who's going to pay the bill. He's the one that's got to take care of things. And that's where John is sitting.

And then, of course, the Guest of Honor is sitting next to him, who was Yahshua, sitting right next to John. And then the best friend of the guest of honor usually sits next to Him. And who actually sits right next to Yahshua? Judas, and that's why ... remember when He comes in the Garden of Gethsemane, what does He say?" "Friend, do you betray Me with a kiss?" You could wonder is it Yahshua's last-ditch effort to convict him of what he's going to do or whatnot. And then, of course, He dips the bread and says, "Whoever I give it to", and He gives it Judas next to Him. But who's on the outs that night? Who's all the way on the other side of the table? Peter, Kepha!

So that's why you could see that, that very night, he wasn't in the best favor with Yahshua. And we know why, because here it is in his pride, he's standing up, "I would never deny you" and this and that. And He says, "Kepha, before the night is out, you're going to deny *knowing Me* three times." So he's on the other side. That's why he's got a yell to John, "Ask Him who it is." So even the seating arrangement, all of these little things we see in Scripture, they all mean something.

So today I want to share with you, I want to share with you that last Pesach, because it's extremely important from Scripture, and it's extremely important to our understanding of understanding from a Hebraic standpoint, why Yahshua kept the Passover the way He did.

I will say before I start, I'll mention this a little later, I will read some things that I will book called, *The Temple* by Alfred Edersheim. He's supposed to be one of the top authorities. He was from the late 1800s on things there, because I want to show you that some of the things I'm saying to give some historical proof to it, because they may be a little different than some people believe, or they do, because the problem ... one of the problems is today, before we even get into how was the Passover kept, it's the timing of the Passover ... the timing of the Passover.

We know that the Jewish people today keep the Passover on the 15th of the first month of the Aviv. When very clearly, Scripture says the 14th of the first month is Passover, and the 15th is Unleavened Bread. During the feast, we'll talk about that, we'll go into the timing. I'm not going to get in too much of it today, because there's other things in the message, but how did this come about? How did it come about? Because clearly, in the New Testament, Yahshua was not keeping the Passover late on the 14th, because if he was keeping it late on the 14th into the 15th, it would be the Holy Day. And that means He was crucified on the Holy Day. And yet, when He's being crucified, what's happening? That they said we want to take them down off the tree, because it's getting dark and the Holy Day was coming. So He definitely was not crucified on then. They wouldn't crucify someone on a Holy Day anyway, it would be against their laws, it would be against everything. It just wouldn't be done. So what happens?

Instead of people just accepting what the Scripture says, the next thing they want to say is Yahshua didn't keep the Passover. He kept something else. He made something different up. And yet, we're going to see here, there's 14 New Testament references. The Bible says, *in the mouth of two or three witnesses, let everything be confirmed*. Here we're going to show 14th references calling the meal He kept with his disciples, Passover.

So what happened to our Jewish brothers, how did they go wrong? What happened was if you look in Scripture, in Exodus, the beginning, and we'll go there in a few minutes, we'll see that the 14th of the first month, between the evening's Ben-Arabim in Hebrew, which is between the evenings of the 13th and the 14th. The beginning of the 14th, they were to sacrifice the Passover. And then they would have the Passover meal after sunset. We're going to see also that the death angel comes when he comes at midnight. So if the 14th is the *Pesach* ... and what does Pesach mean? *Passing over*. So that's what it's named for.

And that's why I say maybe there's two evenings to a day, a beginning evening and an ending evening, but there's only one midnight. And if the 14th is the passing over and the death angel passed at midnight, he had to pass at midnight on the 14th. They were told not to leave their houses till morning, 'boker'. They get out of their houses in morning, they pilfer the Egyptians. They get all the things. It takes those times, and then you've got to get many, many thousands of people from Goshen where they lived up to Ramses, which were several miles. Maybe seven to ten miles away, something like that.

And then the Bible's going to tell us as we read all these scriptures they're leaving from Ramses at that time, in **the night of the 15th**. Not the day of the Passover, because remember, if they kept the sacrifice of the lamb, the beginning of the 14th, when they go to bed and wake up like now, like last night before, right at sunset, what did we all say? Shabbat Shalom and a new day began. Now today it's still Shabbat, and **the Bible doesn't say they left on the day of the Passover, it says they left the next day after the Passover,**

So that had to be the 15th, and that's what it says. They left the 15th of the first month by night. So it all fits together. So how did our Jewish brothers get it wrong? Because there were sacrifices all eight days. You have Pesach, and then you have seven days of Unleavened Bread. It's an eight day festival, just like in the Fall.

And it's kind of interesting how when you look at the equinox, for starting the year, you have a Spring equinox and a Fall equinox. And the **scripture tells us we can't start the year before the vernal equinox**. And it also says you can't have Sukkot before the Autumn equinox. Because in **Psalms 19**, the equinox is a line that goes throughout the earth and imbalances each other.

And now when you look at the holy days, what do you have? You have an eight day festival in the Spring where it's really seven day festival. And an extra day, that's also a festival, connected to it, but that's *at the beginning of it*. Pesach is first, and then seven days of Unleavened Bread. Then in the Fall you have an eight day festival, although, it's really two festivals. Its seven days of Sukkot, and then the Last Great Day at the end of it. So it all fits together. And like it says, Yahweh watches the Land from the beginning of the year, till the end of the year, from equinox to equinox, it's a circle.

When we go to Gilgal, tomorrow we'll talk a little bit more about that, because in Gilgal, the shoe, what do they find in the soul of the shoe? A circle, where the priest used to go around for worship. So the circle was part of worship because of Yahweh's unending pattern of going around like that. So now what happens? During Temple times, it's a little bit different though. Now you're doing **thousands of sacrifices**. I mean sometimes you could sacrifice I think up to 20 or 30,000 animals just at Sukkot, so the workload is heavier. Of course you have a lot more priests, but what they do is: they took this sacrifice which was Pesach, the killing of the lamb ... so like I said you have every sacrifice you do that week is a Passover sacrifice. But there's **one particular one** on the 14th that is the most important one. The one where you kill the lamb and you set it apart

on the 10th day, because we know that *that sacrifice* can only come from the sheep or the goats, where the other sacrifices of Pesach can also be cows.

You see that in **Deuteronomy 16**, you see that with the sacrifice. The other thing with the Pesach, it cannot be boiled, it has to be roasted. The other sacrifices can be boiled. So if you're doing ... if there's a sacrifice that's a Passover sacrifice that's a cow and it's boiled, you know it's not the one on the 14th of the first month. It's another sacrifice.

So there was, it was called a *Chagigah* that was the word that's used. The word Chagigah means: peace offering. So you had a Chagigah on the beginning of the 14th, the real Passover, but then you had a **second** Chagigah at the end of the 14th beginning of the 15th, which was a peace offering.

And if we go to Exodus 12, I'll read that here in verse 41. Now again, Exodus 12 is all in chronological order. So **all you have to do is read Exodus 12, you will very easily come out with the chronology of the Passover**. That the lamb is set apart on the 10th day. They take the lamb between the evenings of the 13th and the 14th and the kill it. They keep the Passover after sunset when the 14th begins. The death angel passes at midnight on the 14th. They don't leave their house until morning. On the morning of the 14th they get up, they pilfer the Egyptians. They get all the things together they go up to Ramses, and then at the beginning of the 15th they're actually leaving Egypt by night. That's exactly what Exodus 12 says, exactly what the rest of the Torah says. And then he says **not the Passover night**, not the night when everyone is dying, not the night when you're hearing screaming and yelling. That's not the memorial, the festive memorial, but the *next night* when they're actually leaving Egypt. Look what it says in verse 41:

Exodus 12:41-42 *And it happened, from the end of four hundred and thirty years, it happened on this day, all the armies of YAHWEH went out from the land of Egypt. It is a night of celebration to YAHWEH, for bringing them out from the land of Egypt. This night is a celebration for all the sons of Israel to their generations.*

So **this is the night of celebration**, the night of the 15th, not the night of the 14th. And that's why on the night of the 14th, we will do Yahshua's Passover. It's a very solemn ceremony, because we're going to a funeral, and it's our funeral. And He went in our place. So it's very solemn. We'll do the symbols, and keep it, read the scriptures, whatever we're going to do.

And then **the following night**, the following night at the beginning of the 15th, we'll celebrate like it says here, a night to be remembered. We'll have a great celebration. We'll have a big meal. We'll have festivities, we'll laugh, and that's exactly what it says from Scripture. So the way that the Jews got it wrong is, is that there were so many sacrifices they were doing in that day, they decided to combine the two into one. They took the two Chagigah's and made them one Chagigah. What's a Chagigah between friends, right? But that's really the way it happened.

So during ... by the time 2nd Temple Times came, that's what they were doing. They were keeping the second Chagigah as the Passover, some of them anyway. The other problem that comes ... and this is the same with the calendar, you had some that weren't. You had Essenes, you had Pharisees, you had Sadducees, and all of them were doing it a different way. But we'll see from John, I'll *prove* to you the scripture that says that the priest would not go into the praetorium because they did not want to be defiled to eat the Passover, was not

the Passover lamb, because they would not have been defiled. That defilement would have only lasted till sunset. We'll read it from Alfred Edersheim. But if it was the second Chagigah, they would have had to wait a whole week. So it clearly was the second Chagigah, not the Passover that they were trying to eat.

So I wanted to start out by saying that, that we understand this as we go into it now, getting into the last Pesach. So let's start Leviticus 23, because I want to get through the technical points early, because there really is a great spiritual significance how Yahshua kept His last Pesach. Leviticus 23:4-5 [to verse 6]:

Leviticus 23:4-6 *These are appointed times of YAHWEH, holy gatherings which you shall proclaim in their appointed seasons: In the first month, on the fourteenth of the month, between the evenings is the Passover to YAHWEH. And on the fifteenth day of this month is the Feast of Unleavened to YAHWEH; you shall eat unleavened things seven days.*

Now if it was the same day, why would it be separated this way? It clearly wouldn't. Why would it separate that the 14th day is Passover and the 15th day is Unleavened Bread, if it's the same day? If the 14th was meaning when the 15th was beginning, then why wouldn't it say the same thing for Unleavened Bread? It makes no sense. And there are at least three, four, five references that say exactly the same thing here, **the 14th day is Passover, the 15th day is Unleavened Bread**. If you drop down the verse 14:

Leviticus 23:4 *And you shall not eat bread, nor roasted grain, nor fresh ears, until this same day, until you have brought the offering of your Elohim; it is a never ending statute throughout your generations in all your dwellings.*

So again that's talking about the Feast of First-fruits. But we see that the 14th day is the Passover, the 15th day is Unleavened Bread. Let's go back to Exodus 12 in verse 29. This is the night now about the Passover.

Exodus 12:29 *And it happened at **midnight**. YAHWEH struck every first-born in the land of Egypt, from the first-born of Pharaoh, the one sitting on the throne, to the first-born of the captive who was in the prison house, and every first-born of animals.*

So this is literally when the death angel is passing, when the firstborn is dying and it's passing over at midnight. The root of this word **Pesach** is: to skip over, to exempt, even *limp* due to the skipping. So that's the root of the word. So there's no doubt that YAHWEH names everything, it's one of the reasons why we say how important His name is.

In Hebrew everything is named. There's nothing that has a name, there's not a person. If you go out through all this Land you will not meet one Hebrew person that doesn't know what their name means because every name has a meaning, because again, it comes from hieroglyphics and it has meaning. So when we see the word *this very ceremony* Pesach being called for the death angel passing over, it's inconceivable that the 14th day would be Pesach if he passed over on the 15th. It would be totally illogical. It just would make no sense whatsoever, then if we go back to verse 22:

Exodus 12:22-24 *And take a bunch of hyssop and dip in the blood in the basin. And touch some of the blood in the basin to the lintel and on the two doorposts. And you shall not go out, anyone from the door of his house until morning. And YAHWEH will **pass through** to strike Egypt. And He will see the blood on the lintel and on the*

two doorposts, and YAHWEH will pass over the door. And He will not allow the destroyer to come into your houses to strike you. And you shall observe this Word for an ordinance to you, and for your sons forever.

So again, **they could not leave their houses till morning.** So if they cannot leave their houses till morning, and Scripture tells us that they left at night, it had to be the next night. Very, very clearly. Verse 31,

Exodus 12:31 *And he (Pharaoh) sent a proclamation to Moses and Aaron by night, and it read, Arise, go out from the midst of my people, both you and the sons of Israel. And go serve YAHWEH according to your word.*

Some translations incorrectly make it sound as if Moses went to see Pharaoh. t's not true, because Moses clearly said, "You will not see, he said, the next time you see my face you'll die," He said, "You are right, you will not see my face again." And Moses after being told by Yahweh not to leave his house till morning, there's no way he's going to leave the house. But if you look up the word, it literally means: to read a proclamation. So Pharaoh would have sent a word to Moses by letter very quickly, *get out*-your people can get out, but we know they couldn't leave till morning. And like we said, Goshen was anywhere from 7 to 10 miles from Ramses.

Numbers 33:3 ... Numbers 33:3:

Numbers 33:3 *And they pulled up stakes from Rameses in the first month on the fifteenth day of the first month. On the next day after the Passover the sons of Israel went out with a high hand, before the eyes of all the Egyptians.*

14th day is Passover, 15 is Unleavened Bread; when did they leave? On the 15th, not on the 14th, the next day after the Passover. Yet, if they kept the Passover early 14th, the next morning is not the 15th; the next morning is the day of the Passover. It's not the next day, it's the same day. It's still the Passover, because days go from sunset to sunset. Deuteronomy 16:1, the last scripture that clearly shows it had to be the next night.

Deuteronomy 16:1 *Observe the month of Aviv, and perform the Passover to YAHWEH your Elohim. For in the month of Aviv, YAHWEH your Elohim brought you out of Egypt by night.*

So we know that's what happened. The daylight portion of the Passover, they gathered together, they went from Goshen to Ramses. And then they left from Ramses at night at the beginning of the 15th. And that's why it says, it is night to always remember.

If we go to Luke 22, we'll see that also, Yahshua kept His Passover, the last Passover, the same way. Luke 22, there's a fallacy that has come up, I don't know who started it, but unfortunately, many people believe it that they tried to say, Yashua had to die at the *same time* the lambs were being killed in the Temple. Bible never says it, never tells us that, and the opposite. You can prove from Scripture that that's impossible to happen. Today we'll prove it, because here it is, the Bible tells us exactly when the lambs were being killed. Luke 22 in verse 7:

Luke 22:7 *And the day of the Unleavened came,*

Comment: And again, like I was saying, **all eight days of the sacrifices of Pesach are called Pesach. All eight days are called Unleavened Bread.** It's interchangeable. So another thing that might bring confusion to someone who doesn't speak Hebrew, but in the Hebrew they can call all eight days Unleavened Bread. They can call all eight days, Pesach. It's just the title. Same way here you have a body of water to my right, and some

people call it the Sea of Galilee. Some people call it the Sea of Tiberius. Some people call it the Kinneret. It has different names. So it has nothing to do with anything in particular, it's just simply - became all eight days was known as Unleavened Bread, all eight days was known as Pesach, simply the name on it. So the day of Unleavened came on which the Passover must be slaughtered.

Luke 22:8 *And He sent Peter and John, saying, Having gone, prepare for us the Passover, that we may eat.*

So when this is? Clearly it's the beginning of the 14th, because Yahshua again is taken at midnight, just as when the death angel was passing. He gets beaten all night. He's in the house of Caiaphas the next morning. He's taken and He's crucified during the daylight portion of the 14th. And He's taken down off the tree before the holy day starts. So clearly He's keeping the beginning of the 14th, the same way Scripture says.

But because people don't want to believe Scripture, they want to say that this is something else, it wasn't the Passover. And yet, because they say, He had to die at the same time the lambs were being killed, but we just read the lambs were being killed right now. So that's the problem that instead of believing Scripture, people want to go to the internet, back to the internet, and get some story that somebody wrote on there.

Half the time I'll ask them, I had someone come to me one time trying to tell me about the lunar Sabbath, and I say you have to be a lunatic to believe in the lunar Sabbath. But I asked them, "Well, where did you get this from? Who wrote the article?" "I don't know." "You don't know? You just gave ... you were a Sabbath keeper for 25 years, and now you're keeping the Sabbath on Tuesday and on Wednesday and on Friday, and you don't even know who wrote the article?" Shame on you ... shame on you. **You have to go by Scripture and Scripture will interpret itself.**

And that's what we're doing today. We're looking here. We just saw from Scripture that clearly from the Exodus, the Pesach is the 14th, Unleavened Bread is the 15th. And we clearly see here that as Yahshua is keeping the Pesach early 14th, **He's saying that is the time between the 13th and the 14th, between the evenings, when the lambs should be killed.**

So now, I want to get into Scripture showing, how did they keep a Pesach Seder in those days? It's not laid out in Scripture, but Yahshua did keep it this way, as I'm going to prove to you, and I believe it's extremely important. What they did was, they commemorated coming out of Egypt, and we know the New Testament does this a lot. It compares coming out of Egypt to coming out of sin in our life, and they make a really good comparison.

The apostle Paul does, in the book of Hebrews it does. So I don't see anything wrong with on the Pesach doing the same thing because Yahshua did it; of reading some scriptures. It says in Exodus, when your children ask you why are we doing these things? You should tell them. So we continue to do that. We connect the two together. And of course Yahshua is the bridge that connects them.

Also, almost every believer in the world, even Christians, they don't really keep Pesach, but they keep their communion, which we'll also see from Scripture, that that's not the timing of it, doing it every week or every month or every three months. It is to be done only once a year, because it's a memorial. But when Yahshua did His last Pesach, they were doing **four cups of wine** at that time. They were not just doing one cup of wine.

Now again, the one cup that most people do, is the most important cup, because it's the cup of grace, it's the cup that shows Him. But the four cups are very symbolic, and they're very biblical. Now there may not be a Scripture that actually says do four cups of Passover, but the fact that Yahshua was doing them, and the fact that these cups are arbitrarily named in Scripture, I think it's important. And that's what I want to get into. I want to show you the meaning of these four cups. I want you to show you how powerful they are and how important they are, in part of the ceremony.

So usually the ceremony will start, we know with Yahshua, what happened when they started the ceremony? They took hyssop and He dipped it and He said the one I give it to. And where does that come from? It comes from the part of the bitter herbs, so we do still do the bitter herbs like that, because the same way as the bitter bondage that the Israelites suffered when they were in Egypt, is the same bondage of sin that we suffered in the world. So when you take **the bitter herbs and you dip them in the sweet honey, it's that parallel that comes of the bitterness of sin compared to the sweetness of His grace.**

So again, how great is His grace? But like Paul said, we don't continue to sin the let grace abound. And it really, it really has that. I mean, His grace is so unbelievable, but there couldn't be any grace if we never had sin in our life. Yet, we don't want to have sin. So it's this, it's like **Romans 7** all over again, where Paul is saying about this wretched man to the am. So that's why we take those bitter herbs, we put it in the honey and you really see it. You see the dichotomy that comes with it.

But the first cup will look in Luke 22:17. We'll see **the first cup that was taken; it was called the cup of Thanksgiving.** They would take this cup at the very beginning of the ceremony and they would give praise to Yahweh Adonai. They would start with *Baruch ata Yahweh, Eloheinu melech ha-olam, borei p'ri hagafen.* Blessed are you Yahweh, King of the universe who blesses us with the fruit of the vine. So in Luke 22:17, it says:

Luke 22:17-18 *And taking a cup, giving thanks, He said, Take this and divide it among yourselves. For I say to you that I will not drink from the produce of the vine again until the kingdom of YAHWEH comes!*

So an interesting enough, we'll read it a little later when we get to the third cup. When you look in verse 20 in the like manner, He took the cup again. So many people wondered why are there two cups here. Because in that day they were actually four cups as I'm going to show you. One is not mentioned for a very good reason that we'll talk about, but there are three cups that definitely are mentioned in the New Covenant here.

So taking a cup and giving thanks, and like I said, this cup, the very first cup is called the cup of Thanksgiving. Giving thanks to Yahweh for everything that He's doing, for everything that He gives to us and also interesting to keep in mind, because this is going to play into it, of what He said though, when He said, "I will not drink of the fruit of the vine **again** until the kingdom comes." And yet, He didn't drink from this, He gave it to them; in the third cup we're going to see the same thing. So why would He say He's going to drink it there and not drink again till the kingdom comes if he didn't drink any of the cups? That's, I think, the biggest mystery that we're going to see here has an amazing answer to it.

So the first cup is the cup of thanks, the cup of thanks. I'll read here in Edersheim's book, page 187, if anybody has the book, and they want to reference it later. The Paschal Supper itself commenced by the head of the company taking the first cup of wine in His hand and 'giving thank's over it in these words: Blessed are you

Yahweh, our Elohim, who has created the fruit of the vine. Blessed art Thou, Yahweh, our Elohim, King of the universe, who has chosen us from among all people and exalted us from all languages and sanctified us with Your Commandments.

And Thou has given us O Yahweh, our Elohim, in love, solemn days for joy in the festivals and appointed seasons for gladness. And this the day of the Feast of Unleavened Bread, the season of our freedom, a holy convocation, the memorial of our departure from Egypt. For You have chosen us, and has sanctified us among the nations with Your holy festivals with joy and gladness You have caused us to inherit. Blessed art Thou, O Yahweh, who sanctifies Israel and the appointed seasons. Blessed art O Yahweh, King of the universe, who has preserved us alive and sustained us and brought us to this season.

The first cup of wine was then drunk in each washed his hands. It was evidently at *this point* that the Savior in His self-humiliation proceeded also to wash the disciples' feet. The Authorized Version wrongly translates verse 2 true, 'and supper ending'. Instead, the word literally means: had commenced or begun, like we have in our translation. I'm going to read that here in a minute.

So we see the first cup is the cup of thanksgiving, which is always what we do, even in the prayer outline that Yahshua gave His disciples. What's the very first thing we're supposed to do? *Our Father who art in heaven, hallowed be Thy name.* The first thing we always do before we start telling Yahweh what we want is: **we honor Him. We give glory to His name, we praise Him**, and then we get into the other things we want to discuss with Him. So the same thing here.

Also, they sang something called the Great Hallel. The Great Hallel were the **Psalms 113 to Psalm 118**, as we're going to see is very important. Even up to today, Jews at Passover time, they always sing the Great Hallel. So we'll see where this is being sung. Then let's go to the book of John because this is now when the ceremony is beginning, John 13 in verse 2:

John 13:2 *And supper having occurred, the Devil having put already into the heart of Simon's son Judas Iscariot that he should betray Him,*

So we see the supper is just occurring at this point. Then if you drop down the verse 4.

John 13:4 *He rose up from the supper and laid aside His garments. And taking a towel, He girded Himself.*

So now before the supper, it's customarily, the Jews do it today. They pour water over their hands. They're washing their hands. It's a ceremonial cleanness. As we get into the mikfa's and the different things, we'll talk about mikfa. That mikfa was not a place of hygiene, as we'll see, but it was a ceremonial cleanness. And now as they're going to do this, what happens? **Yahshua, the Master, the Savior, the Messiah, He gets on His hands and knees and He washes their feet.** Verse 5:

John 13:5-10 *Then He put water into the basin and began to wash the feet of the disciples, and to wipe off with the towel with which He was girded. He then came to Simon Peter. And that one said to Him, Master, do You wash my feet? Yahshua answered and said to him, The thing that I do you do not understand now, but afterwards you will know. Peter said to Him, You may never wash my feet for me. Yahshua answered him, If I do not wash you, you have no part with Me. Simon Peter said to Him, Master, not my feet only, but also the hands*

and the head. Yahshua said to him, The one having been immersed has no need other than to wash the feet, for all of him is clean. And you are clean, but not all.

And as you know, **the Pesach is our memorial**. Each one of us that will partake of the Passover, that's why it's only for covenant believers. **We are renewing our covenant for another year**. It's a renewal of it. And again, when we first came to faith, we wanted all our sins to be washed away. That's why we went completely under the water and were becoming a new person, and were becoming clean. But we said, we're still going to sin. We're not going to be perfect. So **we don't have to be re-immersed every Pesach**. We don't have to be re-baptized every Pesach. But the foot washing is a *ceremonial way* that there's still little spots in our life to get out.

And that's why when He said to Peter, *if I don't wash your feet, I have no part of you*. And then he said, "Well, if that's the case, wash my whole body." And He said, "If someone's been immersed then they're clean, you don't need to wash your body, simply the feet."

And of course, the feet are very interesting. They're one of the strongest parts of your body and **the feet direct everywhere you go**. It's the first part of your body that goes is your feet. So your feet are giving you your direction, so that's the part you want to clean. And in ancient days, it was the dirtiest part of the body. There, most of the roads were sand, they were dirt, and they didn't have all these manicures and all these other things. The feet are not the most comely part of the body, right?

But yet at the same rate, they're the most important part of the body. And the Scripture doesn't say - bless the handsome face of the one bringing the good news. Bless this flourishing head of hair. It says - *blessed are the feet of the one bringing the good news of peace*. So this is the example, our Savior set us. Drop down to verse 12.

John 13:12-13 *Then when He had washed their feet and had taken His garments, reclining again, He said to them, Do you know what I have done to you? You call Me the Teacher, and, the Master. And you say well, **for I AM**.*

Comment: That's another one of the, I believe it's, might be 11 references that Yahshua calls Himself the **I am - the I am that I am**. Interesting in the Aramaic, it comes out because of the Hebrew, the Ehyah, but in the Greek, there is no term like this. So again, it's a transliteration of the Ehyah, which makes you show what came first, the Aramaic and the Greek.

John 13:14-17 *If then I washed your feet, the Master and the Teacher, you also ought to wash one another's feet. For I gave you an example, that as I did to you, you also should do. Truly, truly, I say to you, A slave is not greater than his Master, nor a messenger greater than the one sending him. If you know these things, blessed are you if you do them.*

John 13:18-20 *I do not speak concerning all of you; but I know whom I chose out; but that the Scripture might be fulfilled, "The one eating the bread with Me lifted up his heel against Me." From now on I will say to you a thing before it happens, so that when it happens you will believe that I Am. Truly, truly, I say to you, The one who receives whomever I may send receives Me; and the one who receives Me receives the One who sent Me.*

So really showing at Passover ... that's why after we give the cup of Thanksgiving to Yahweh and we say the opening prayer, this is what we do. We do the foot washing, women will wash women's feet, men will wash men's feet, and **we will show in humility that we're brothers and sisters, and there's nobody in the Congregation that we would not humble ourselves before to wash their feet.** Then in verse 21, we see what happens next.

John 13:21-24 *Saying these things, Yahshua was troubled in spirit and testified and said, Indeed I tell you truly that one of you will betray Me. Then the disciples looked upon one another, doubting of whom He spoke. But there was one of His disciples reclining at the bosom of Yahshua, whom Yahshua loved. Then Simon Peter nods to him to ask whom it might be of whom He spoke. And leaning on the breast of Yahshua, he said to Him, Master, who is it?*

Comment: So we see what I was explaining where they're sitting.

Joh 13:26-31 *Yahshua answered, It is he to whom I, having dipped and give the bread to. And dipping the bread, He gave it to Judas Iscariot, son of Simon. And after the bread, then Satan entered into that one. Then Yahshua said to him, What you do, do quickly. But no one of those reclining knew this, for what He spoke to him; for some thought, since Judas held the moneybag, that Yahshua was saying to him, Buy what things we have need of for the feast; or that he should give something to the poor. Then, receiving the bread, he immediately went out. And it was night. Then when he had gone out, Yahshua said, Now the Son of Man was glorified, and YAHWEH was glorified in Him.*

So again, we see this cannot be the holy day, because they're thinking he's going out to buy, there wouldn't be any buying or selling on the holy day, and clearly it's the beginning of the 14th. But He set the example of the foot washing, then we see the dipping of hyssop, which would come next. And then normally at this time, the second cup would be drunk, and it would be drunken with the meal. You would be having a lamb. We don't do it, because we're not doing a meal.

So the second cup, we mention it that this is the point that during the ancient Seder you would be drinking the second cup, but since we're not doing the actual eating of a physical lamb, we just do it. And at that point, then the Great Hallel, they start singing, Hallel: Psalm number 113 and 14. We will sing **Psalm 113 and 114** at that point.

I'll read again in Edersheim's book, page 191. It says the Paschal Supper itself consisted of unleavened bread with bitter herbs, and the so-called Chagigah, for festive offering when brought. Lastly of the Paschal lamb itself and that noting nothing more was to be eaten so that the flesh of the Paschal sacrifice might be the last meal partaken of. But since the sensation of the Paschal sacrifice, the Jews conclude the supper with a piece of unleavened cake, which they call an *Aphikomen*, or an after dish.

Then having again washed the hands, the third cup is filled in the cup, which is called the Cup of Grace. Now it is very remarkable that our Master seems to, so far, to have anticipated the present Jewish practice that He broke the bread when He gave thanks, instead of adhering to the old induction of not eating anything after the Paschal lamb. And yet, doing so He carried out the spirit of the Paschal feast, for we have already explained it

was commemorative and typical. It commemorated an event which pointed and merged to another event, even the offering of the better lamb, and the better freedom connected to it of the sacrifice.

So this is really, really interesting because after the lamb, there would be nothing else that they would eat. And yet they had this *Aphikomen*, which was a piece of unleavened bread hidden in a napkin that was like a dessert. And they don't even know why they have it.

So now we don't do the lamb, but we do the *Aphikomen*. So it's a typical that like he's saying, Yahshua, it's like He pre-saw this, in doing His last Pesach. So even today, the Jews still have this hidden piece of unleavened bread in the napkin that they don't know is for. And literally, because after you ate the lamb, that was the last thing you would eat. But for us, since we're not eating a lamb, we get to eat the *Aphikomen*, which they don't eat. So it's really neat to see that even in His last Pesach. Then of course He broke the bread. Matthew 26:26:

Matthew 26:26 *And as they ate, taking the bread and blessing it, Yahshua broke and gave to the disciples, and said, **Take, eat; this is My body.***

So again, the bread we know symbolizes His broken body. If we ... at this point then the third cup, the Cup of Grace, like He said would be taken after this. I'll read Matthew 27 continuing:

Matthew 26:27-29 *And taking the cup, and giving thanks, He gave to them, saying, Drink all of it. For this represents My blood of the New Covenant which concerning many is being poured out for remission of sins. But I say to you, I will not at all drink of this fruit of the vine **after this** until that day when I drink it new with you in the kingdom of YAHWEH.*

So again, **He doesn't drink of it and yet, He says that He will drink of it now, but He won't drink of it after this** until He drinks of it in the kingdom of the Father. So again, it's called the Cup of Grace, the third cup. If we go to 1st Corinthians 10, we see that the Apostle Paul actually writes about this. 1st Corinthians 10 in verse 14. He says:

1st Corinthians 10:14-17 *On account of this, keep away from idolatry, my beloved. I speak as to prudent ones; you judge what I say. The cup of blessing which we bless, is it not a partaking of the blood of Messiah? The bread which we break, is it not a partaking of the body of Messiah? For just as the loaf of bread is one, for we are all one body, for we all partake of the one bread.*

So again, the third cup, the Cup of Blessing; or Cup of Grace, is the same, and he's mentioning it. So he's clearly advocating that there are still the four cups that are mentioned there. If you drop down to verse 20, he says:

1st Corinthians 10:20-22 *But the things the pagans sacrifice, "They sacrifice to demons, and not to YAHWEH." But I do not want you to have fellowship with demons; you cannot drink the cup of our Master and a cup of demons; you cannot partake of the table of our Master, and a table of demons. Or do we provoke our Master to jealousy? Are we stronger than Him?*

It's one of the reasons why I don't really publicize pilgrimages and things at Pesach time. Because, Sukkot is the time ... I tell our elders, I try to get as many people there as possible at Sukkot, because I say many people ask me about coming with me on pilgrimages that I do throughout the year, mission tours. And I tell them, Sukkot

is a mission tour. Every year we have about 60%, maybe 65% of brethren coming to Sukkot that are part of our Congregation and 35% that are new. That can be from anywhere. And it's a mission time.

It's a time to share with these people what Yahweh's Congregation is about, what we do, about Jerusalem, all these different things. But Pesach is not that time. Pesach is a very solemn time. It is very, very clear in Exodus that **only covenant believers are to participate in the Pesach**. And most people don't know what that means. I've had people tell me they're a covenant believer and then you find out, "Oh, well, when were you baptized?" "Well, I wasn't baptized." "Well, how were you a covenant believer?" "Well, no, I accepted the Lord when I was eight years old." That doesn't make you a covenant believer. What makes you a covenant believer is that you've been immersed in His name and you've had the laying on the hands, by an elder to give you the Holy Spirit. That's what Scripture says. You read **Romans 8**, if you don't have the Spirit of Yahweh you're not a first fruit. And very clearly from **Acts the 8th chapter**, that baptism and the laying on hands is what gives you that.

So that's why I say, Passover is a very different time. And it's a blessing to be here at every feast in Israel because you see it's very different. For some of the ones that are here the first time at Pesach, you'll see it. It's a very different atmosphere. You get something different for your soul at each feast. And Sukkot is unbelievable. It's just blessing and people and sometimes maybe a little too chaotic. But Passover is very different. It's a quiet time. It's a solemn time. It's a time of reflection and we have to. We're told if you do not reflect and you take the Passover unworthily, that brethren can even die from it.

So we see the Apostle Paul is saying the same exact thing. There are people that come to faith and they're still going to their Sunday churches. And you have to make a decision when you come in covenant relationship. It's not a game. This is the real thing. And when people ask me sometimes, because I have the blessing of meeting people from all over the world, they'll say, "Well, how do you know that your way is right? ... How do you know that your way is right?" I just laugh. And I say, "Well, I guess they ask Abraham the same thing. I guess they asked Moses the same thing." You only laugh because when you've seen Yahweh, when you know Yahweh, when He's in your life and somebody else is asking how do you know your way is right? All you can do is pray for them. What more can you do? I'm not Yahweh. I can't open his mind, or his heart, or his mind. But I just thank Yahweh, I'm where I am.

I just thank of Him that He opened my mind and I have no problem with it. He tells me His name Yahweh and His name is Yahweh, tell me stand on my head. I'll stand in my head. Tell me to meet on this day of the week. Tell me whenever it was, I never had a problem. I read it in the Bible and I'm going to follow it. And like I say, a man convinced against his will, will be of the same thing still. Not here to convince people. What we're here to do is set an environment for like-minded believers, that people that are feeling the same inspiration for the Holy Spirit, that we can be that way.

I've had people come up to me and they say, "Oh, well, come on, give me your best shot. Try to convince me." And I just walk away, "It's not my purpose. If Yahweh can't convince you, then I don't think I can do better than Him." But that's why we see that it's you cannot drink of the cup of the master and the cup of demons. You cannot partake in the table of the master and the table of demons. If you have one foot in the world and one

foot out, or one foot in Christianity and one foot out, you're not ready to participate in Yahshua's Passover. So we see it. It's an extremely important part of it.

Now, the mystery becomes unraveled. And it's like we said. They have the three cups, right? And now all of a sudden they're going out and they're singing a hymn, which what is the hymn they're going to sing? The rest of the Great Hallel. You're going to now sing **Psalm 115 to Psalm 118**. But why Yahshua said He was going to drink in the fruit of the vine? Why didn't He? And **the mystery is in the fourth cup**. Because **the fourth cup, which we leave empty because we can't drink of that cup, it is called the Cup of Salvation**. The fourth cup is called the cup of salvation. And **only Yahshua can drink of that cup**. And only Yahshua *did drink* of that cup. I'll read a little more of Edersheim's book, page 192:

The service concluded with the fourth cup, over which the second portion of the Hallel was sung, consisting of **Psalms 115, 16, 17, and 18**. The whole ending with the so-called blessing of the song, which comprised these two brief prayers. All thy works shall praise Thee Yahweh, our Elohim. All thy saints, the righteous, who do the good pleasure in all Thy people, the house of Israel. With joyous song, let them praise and bless and magnify glorify and exalt, and reverence and sanctify and ascribe the kingdom to Thy name, O our King. For it is good to praise You in pleasure, to sing praises unto Your name, for from everlasting to everlasting, You are Elohim. The breath of all life shall praise Thee Yahweh, our Elohim.

I will stop there and let's examine now this fourth cup from Scripture. Matthew 26 ... Matthew 26, because it's interesting that it's called the Cup of Salvation. Jews today they still call it the fourth cup, the Cup of Salvation. Matthew 26 inverse 39:

Matthew 26:39 *And going forward a little, ... This is when Yahshua, now afterward, after He's in Garden of Gethsemane ... He fell on His face, praying, and saying, My Father, if it is possible, **let this cup pass from Me; yet not as I will, but as You will ... let this cup pass from Me.***

Cup of salvation is a tough cup because you've got to go through the baptism of fire. It's a tough cup, and **only He was able to**. If you remember in **Isaiah 63**, where he's talking about the man comes from Bozra and He has blood on His garments. He's saying, what's going on here? And He says, *there was nobody to help Me, and My own right arm saved for Me*. There's **only one who ever qualified to take the Cup of Salvation**. And that's why we're *commemorating* the Cup of Blessing that we do. We're commemorating because we believe that. We believe that Yahshua was the only one who qualified to take this cup. Verse 42, Matthew 26, the same.

Matthew 26:42 *Again, going away a second time, He prayed, saying, My Father, if it is not possible for this cup to pass away except I drink it, then let Your will be done.*

And Yahshua was **not worried** about being beaten, He was not worried about being crucified on a tree, He was not worried about suffering. What He was worried about was, for the first time in His existence ... here's two eternal Beings that have no beginning and no end. And for the first time in His existence, His father was going to have to turn away and be separated from Him. And He couldn't bear the thought of it. He couldn't bear the thought for those few hours as He's being crucified to not have communication with Yahweh.

And I say sometimes I see even with believers that have never had communication with Yahweh. It should hurt us when we sin, because every time we sin, we're being separated from Yahweh. And we should feel that

separation, because **you should feel His presence every minute of your life**. You should *feel Him* in your life. You should feel His peace of Yahweh that surpasses His own understanding. You should feel the Holy Spirit leading and guiding you every day as you go along. You should feel as you open up His word, it should be jumping off the pages at you. And it should be coming alive as you're reading it every single day.

And when we sin and we separate, it doesn't happen. All of a sudden you can't read it anymore. All of a sudden you're not hearing His voice. And **it should hurt us to be separated**. Like I said, sometimes I've talked to people that have never felt that in your life. They've never felt Yahweh's presence. And that's why you have to think about it at this time of the year.

Matthew 20 in verse 22, this is now when the mother of Jacob and John come to Yahshua and they say the mother wants to ask something, good Jewish mother, wants to ask something for her boys. And look what they say.

Matthew 20:22-23 *But answering, ... she asked, can my sons, one sit at Your right and one sit at your left in the Kingdom? ... But answering, Yahshua said, You do not know what you ask. Are you able to drink the cup which I am about to drink, or to be baptized with the baptism with which I am to be baptized? ... Baptism of fire ... They said to Him, **We are able** ... Bad; "from your words, you'll be justified; from your words, you'll be condemned" very bad move to say that ... And He said to them, *Indeed you shall drink My cup, ... They were also martyred ... and you shall be baptized with the baptism with which I am baptized; but to sit off My right and off My left hand is not Mine to give, but it's been prepared by My Father.**

So again, **none of us are able to drink that cup**. And that's why we live in empty. It was interesting that I was talking to a Jewish person. They were saying that this cup, the Jewish people, they actually use it for Eliyahu. And they don't drink it though. They pour it out. They fill it up with wine and they pour it out. And it's almost like His blood being poured out. I was wondering, maybe we should fill it and pour it, like His blood being poured out. We'll see. Then John 19 ... John 19 in verse 28, and this is as He's being crucified:

John 19:28-30 *And after this, knowing that all things have now been finished that the scripture be completed, Yahshua said, **I thirst**. Then a vessel full of vinegar was set, and having filled a sponge with vinegar, ... It was actually sour wine, fruit of the vine ... and putting hyssop around, they brought it to His mouth. Then when Yahshua took the sour wine, He said, Behold, it is finished. And bowing His head, He delivered up the spirit.*

He drank the Cup of Salvation, the fourth cup. Because remember, He said at the table, **after this Passover, I will not drink it again till I drink it with you with my Father**. So that Passover continued as they went to the Mount of Olives. The Passover continued as He was taken and beaten. And the Passover continued until He took of that wine and He drank the Cup of Salvation. So this is why we do it this way, because there's really great meaning to it.

Now I want to read to you a little bit of the great Hallel that they sang at this time. Interesting, whenever they sing the great Hallel, it's always sung. Only a Passover is it read, compared to other times being sung. Let's start with Psalm 116. And this is what they would have been saying is Yahshua is being crucified. As He's having His last Pesach in this, as He's becoming the literal Passover Lamb. Psalm 116 and verse 9. And also this is what the Jews say every year at Passover. This is what they read on the Passover.

Psalm 116:9-14 *I will walk before the face of YAHWEH in the land of the living. I believed; so I speak; I was greatly afflicted; I said in my alarm, Every man is a liar. What shall I return to YAHWEH for His benefits to me? I will lift up the cup of Yahshua, the cup salvation, and I will call on the name of YAHWEH. I will pay my vows to YAHWEH now in the presence of His people ... What was He paying the vows for? For the sins of the first covenant, right in front of all the people.*

Psalm 116:15-19 *Precious in the eyes of YAHWEH is the death of His saints. O YAHWEH, truly I am Your servant now; I am Your servant, the son of Your handmaid; You have loosed my bonds. I will sacrifice to You the sacrifice of thanks and will call on the name of YAHWEH ... Like the first cup ... I will pay my vows to YAHWEH now in the presence of His people, in the courts of the house of YAHWEH; in your midst, O Jerusalem. HalleluYah!*

HalleluYah! Then Psalm 118, the last of the great Hallel that they would be singing. I'll start from verse 10.

Psalm 118:10-13 *All the nations surround me; but surely I will destroy them in the name of YAHWEH. They surround me; yea, they surround me; I surely will cut them off them in the name of YAHWEH. They surround me like bees; they are quenched like the fire of thorns; for surely I will cut them off in the name of YAHWEH. Pushing, you pushed me to fall; but YAHWEH helped me.*

Psalm 118:14-17 *YAHWEH is my strength and my song; and He is to me Y'shua. The voice of rejoicing and shouting and Y'shua in the tents of the righteous; YAHWEH's right hand working mightily. The right hand of YAHWEH is exalted; the right hand of YAHWEH acts mightily. I shall not die, but I shall live and declare the works of Yahweh ... Like Psalm 110, I will not leave My holy one in the grave to see corruption.*

Psalm 118:17-25a *Surely, Yahweh has chastised me, but He has not given me to death. Open the gates of righteousness to me, I will enter into them; I will thank YAHWEH. This is the gate of YAHWEH, the righteous shall enter into it. I will thank You, for You answered me, and You are to me Y'shua. The Stone which the builders rejected has become the Head of the Corner. This is from YAHWEH, it is marvelous in our eyes. This is the day YAHWEH has made; we will rejoice and be glad in it. O YAHWEH, I beg You, save now.*

Comment: And you know what that word is? Hoshana ... Hoshana. Like when He was coming into the city and they were putting down the palm branches and saying Hoshana, it's a command form. Save now ... save now.

Psalm 118:25-29 *O YAHWEH, (Hoshana) I beg You O YAHWEH, save now; I beg You, O YAHWEH, cause us to prosper now. Blessed is he who comes in the name of YAHWEH; we blessed you from the house of YAHWEH. El YAHWEH, and He gives light to us. Tie the sacrifice with cords, to the horns of the altar. You are my El. I will thank You my Elohim. I will exalt You. O give thanks to YAHWEH. For He is good. For His mercy endures forever ... Tie the cords the cords to the sacrifice.*

Wow. I mean, can you imagine ... Can you imagine that this is sung in every Jewish home, every Pesach? And here it is. Part of the Great Hallel. He talks about tie the cords to the altar. Sometimes Jewish people have asked me where does Yahweh ever condone human sacrifice. Where does it say this? Well, if you go back to Psalm 40. A Messianic Psalm, probably the most powerful, beside **Isaiah 53**, starting verse 6:

Psalm 40:6-9 *Sacrifice and offering You did not desire; But **a body You have prepared for Me** ... Wow that's powerful ... You have not asked burnt offering and sin offering. Then I said, Lo, I come, in the roll of the Book it*

is written of Me; I delight to do Your will, O My Elohim; and Your Torah is within My inmost soul. I have announced righteousness in the great assembly; behold, I will not restrain My lips; O YAHWEH You know.

So clearly, we see that Yahweh prepared the Lamb of Yah slain from the foundation of the world. And here it was in that last Pesach, as they're doing these cups, and as they have no idea that all of this stuff was written in Scripture. That the Cup of Salvation was being fulfilled through the very blood of the sacrifice of Yahshua Messiah.

I'll read another comment from here, page 313. Just to show you that as Yahshua was dying, the lambs were not being slain at that time. Says: though I do not regard such considerations as decisive. There are to my mind difficulties in the way of adopting the view that Yahshua died while the Paschal lamb was being slain. Far greater than those which attached to the other theory. Now it seems to me, most inconceivable, that under such circumstances, talking about Pesach and all the thousands of lambs, that being killed and on so busy in afternoon, there should have been at the time when they must have been most engaged in killing of the animals, around the crucifixion that Yahshua multiplied reviling the Jews. Likewise also the chief priest mocking Him with the scribes, with all four evangelists recorded. So again, how can the chief priest, the head priest and the scribes and the Pharisees, and all these Jews be around Him being crucified, if the lambs are being killed? It's inconceivable.

There are 24 courses of priests. They serve for two weeks, or 12 courses of priests, they serve for two weeks. And then they do it a second time of the year. And during the three holy days every course of priests serves. They all serve together because there's such an overlay of work at that time. So it's inconceivable that if the lambs are being killed at this time that they would even be there. He says even more difficult does it seem to believe that after the Paschal lamb had been slain, and while the preparations for the Paschal supper were going on, that John reports an honorable counselor like Joseph of Arimathea, and a Sanhedrim like Nicodemus, should have gone to beg the body of Yahshua; or been able to busy themselves with His burial if they were just about ready to partake of the Passover that night. And again, he goes into scriptures that I went into earlier, all showing clearly 14 references that Yahshua's supper the night before, was called the Pesach.

Matthew 26:2, now the first day of unleavened bread the disciples came to Yahshua saying, "Where will you thou that we prepare to eat the Passover? I will keep the Passover in thy house, **Matthew 26:18**. They made ready the Passover, **Matthew 26:19**, and also in Mark and Luke the same. Mark 14 inverse 12:

Mark 14:12 *And on the first day of the Unleavened Bread, when they killed the Passover, the disciples said to Him, Where will You go that we may prepare that You may eat the Passover? ... And the Master said where there is a guest chamber that I might eat the Passover with My disciples and they made ready the Passover.*

So clearly what He was eating was the Passover. So where does the confusion come? The confusion comes in the scripture that comes in John 18:28:

John 18:28 *Then they led Yahshua from Caiaphas into the praetorium, and it was morning. And they did not enter into the praetorium that they might not be defiled, but that they might eat the Passover.*

So if they already kept the Passover the night before, why are they worried not to eat the Passover? Like I said this is not the actual Passover lamb but this is the second Chagigah. The second Chagigah and Edersheim

mention it here. He says, when John mentions that the accused of the Yahshua went not into Pilate's judgment hall, lest they be defiled, but that they might not eat the Passover. He **could not have referred** to their eating the Paschal supper. For the defilement thus incurred would only have lasted to the evening of that day where the Paschal supper was eaten **after sunset**. So that the defilement of Pilate's judgment hall in the morning would in no way have interfered with eating the Paschal lamb but **it would have interfered** with eating the offering of the second Chagigah. So very clearly, it was the second Chagigah that they would not have been able to eat. And it was not the Passover.

Let's go to numbers 9, because I think we see how solemn the Passover is. It really is, it's a very, very important ceremony and that's why we try to do it exactly like the Yahshua did it with His disciples in His last Pesach. And of course we know that if you are a covenant member with Yahweh and you miss the Passover, you are cut off. Numbers 9 and verse 13:

Numbers 9:13-14 *But the man that is clean, and is not on a journey, and has failed to prepare the Passover, even that person shall be cut off from his people, because he did not bring the offering of YAHWEH in its appointed season, that man shall bear his sin. And if an alien shall reside with you, and desires to keep the Passover to YAHWEH; he shall do according to the statute of the Passover, and according to its ordinance. You shall have one statute, both for the alien and for the native of the land.*

We know from **Exodus 12**, in the first covenant, someone had to be circumcised because that was the sign of the covenant. It wasn't circumcision but it was **being in covenant relationship**. And that's why we know in the New Covenant someone would have to be baptized to be in the covenant. Exodus 13: 9 and 10:

Exodus 13:9-10 *And it shall be for a sign to you on your hand, and a memorial between your eyes, so that the Torah of YAHWEH may be in your mouth. For with a strong hand YAHWEH brought you out from Egypt. And you shall keep this ordinance (the Passover) at its appointed time (or in its season), from year to year.*

So the Passover is not something that we would do every day. It's not something we would do every month. It's something that is a memorial of the death of Yahshua and our entering His death - talks about in Colossians too; **we're buried with Him in baptism**. That **we're accepting His death in place of our death for the sins that we committed** but it's something that has to be kept in its season. Leviticus 23 in verse 4:

Leviticus 23:4-6 *These are the appointed times of YAHWEH, holy gatherings which you shall proclaim in their appointed seasons: In the first month, on the fourteenth of the month, between the evenings is the Passover to YAHWEH. And on the fifteenth day of this month is the Feast of Unleavened Bread to YAHWEH; you shall eat unleavened things seven days.*

Very, very clearly **the 14th day is Passover**. And that's why in Exodus, He mentions **you must eat the Passover with unleavened bread** why because unleavened bread doesn't start for the next day. If it was already unleavened bread it would be redundant to mention that, but clearly the 14th day is the Passover. Now some people have said it makes no sense, why would you take the Passover with no leaven and then the next day you eat all this leaven and then the next day you don't eat leaven? But they're missing the whole point of the Passover. They're missing the point of what leaven represents.

We know from 1st Corinthians 5 that Yahshua is our Passover. **1st Corinthians 5:8** and we also know that Paul uses leaven as a type of sin that he's saying we need to take the leaven out of our life, why? Because leaven rises. You put leaven in bread, or leaven in cake, it's going to rise. It puffs up the same way. The same way that where does all sin come from? Most of it from pride and pride puffs up. So what's happening is you're taking the Passover with unleavened bread because **Yahweh clearly says His sacrifice cannot be taken with leaven bread.**

There's a false rumor that has gone around that's somehow the New Testament says you can take the Passover with leaven bread. We're going to talk about that at the feast and clearly prove that incorrect because Yahweh's sacrifice can never be with leavened bread. But the point isn't the next day to be eating all this leaven. The point is the next day is when you're taking the leaven out of your house. And the analogy is without those symbols, you can't take the leaven out of your house. If you're going to de-leaven your whole house, and I've had people say that to me at times, that they didn't want to get baptized because they feel they weren't perfect. And my whole reason is **you better get baptized because you're not perfect. The only way to get perfect is by being baptized.**

Baptism it's not that it's a reward for being perfect. It's the opposite. It's the fact that we're coming to Yahweh and we're seeing our fallen nature and we're seeing *every way I've tried on my own failed. And now Yahweh, I am surrendering my will to your will.* The same way that Yahshua said. So by taking those symbols when we're taking the bread and the wine and we're internalizing what that means in our life and that we put Yahshua to death. And **by our sins He had to go through that suffering** and how horrible it is. Now **the next day, with humility, we are able to take that leaven out of our life, not by our will, but by His Holy Spirit.**

And that's why the Passover is the beginning of the 14th. The day of the 14th you're taking all the leaven from your home and then the celebration comes because now you've accepted the Messiah, your sins have been cleansed, you're cleaning your life. And we're able to celebrate with Yahweh the second Chagigah. And interesting enough that remember the Passover is a sacrifice. You're sacrificing a lamb but the second Chagigah; **the night to be remembered is a peace offering.** It's a peace offering.

And it's an offering where everybody is able to partake of, including Yahweh, that this is something that is pleasing to Him. And it's something that He enjoys that we've done everything right. We've examined ourselves. We've properly taken the Passover. We've taken in the right attitude and now He is communing with us in a fellowship meal. And the fellowship meal was the only meal that the sacrificer was able to partake. That was the only one, like the Chagigah.

So let's end up in 1st Corinthians 11, we'll also see why we don't have a full Seder on the night of the Yahshua's Passover. We'll skip the beginning of the chapter on head coverings for another time, and I will start in verse 17:

1st Corinthians 11:17-22 *Now I give you these commands, not to praise you, because you have not made progress, but have gotten worse. First, I hear divisions to be among you when you come together in the Congregation. And I believe it in some part. For also heresies need to be among you, so that the approved ones may become revealed among you. Then you coming together, you do not eat and drink as is appropriate on the day of Our Master. For each one takes his own supper first in the eating; and one is hungry, and another*

drunken. For do you not have houses in which to eat and to drink? Or do you not respect the Congregation of YAHWEH, and shame those who have nothing? What do I say to you? Shall I praise you for this? I do not praise you.

Comment: So we see that people were coming, and again, even though there were four cups of wine, the wine was always mixed with water. Sometimes you've probably seen people trying to claim, like the Baptist, that there's only grape juice in Scripture. One of the most absurd things. They found, I think, it's more than three thousand winepresses in this little country. And believe me, they were not having ... it wasn't Welch's grape juice that they were getting into.

The wine was drunk on a daily basis because of bacteria. There were bacteria in the water but they would mix it. You would take maybe a third of wine in two thirds water. So it wasn't that people were getting drunk but I guess if you drink enough of it, if you drink gallons and gallons and gallons of it, it can affect you. And this is what was happening sometimes at Pesach. The people were over drinking. They were over indulging. And Paul is saying this is not ... the Pesach, that's not what it's about. It's about the symbols. **It's about the symbols of the bread and the wine. It's about the symbols of the foot washing and humility.** The celebration comes after that. He says in verse 22:

1st Corinthians 11:22-25 *For do you not have houses to eat and to drink? Or do you not respect the Congregation of YAHWEH, and shame those who have nothing? For I received from the Master ... Verse 23 ... what I also delivered to you, that the Master Yahshua **in the night** in which He was betrayed took bread; ... What night was that? The 14th of the first month ... and giving thanks, He broke and said, take this is My body which is broken on behalf of you, this do in remembrance of Me ... Again, a memorial. A memorial, it's done once a year ... In the same way the cup also, after supping, saying, this cup is the New Covenant in My blood, each time you drink it, do this in remembrance of Me.*

Comment: Some in the English ... sometimes like we were talking yesterday they can mistranslate it. And some translations, it sounds like in the English when it says, each time you do it, like yeah the more you do it, the better it is. And people are doing it every day. Like Catholic's, or every month, or every three months but literally he's saying **not the more you do it but each time** you do it. Each time you do it you're commemorating His death of course. Because Pesach, that's what it is. But we already read in **Exodus 13**, the Pesach is once a year in its season ... in its season.

1st Corinthians 11:27-29 *So that whoever should eat this bread, or drink the cup of the Master, unworthily, that one will be guilty of the body and of the blood of the Master. But let a man examine himself, and so let him eat of the bread, and let him drink of the cup; for he eating and drinking unworthily eats and drinks to his condemnation, not discerning the body of the Master.*

Comment: I've actually had people that didn't want to take the Passover because they were so afraid. It's like, "No take it, just examine yourself. Just prepare. Get yourself ready for it." He says:

1st Corinthians 11:30 *For this reason ... because people were not preparing ... many among you are sick and weak, and many sleep.*

And that's the reason why, like I said, it's the only Holy day that there's a second one because you can't miss it. That for some reason if you were sick, or like it says on a journey, or anything, that you couldn't do it you would do the next month.

1st Corinthians 11:30-34 *For this reason many among you are sick and weak, and many sleep. For if we discerned ourselves, we would not be judged. But being judged, we are corrected by the Master, that we not be condemned with the world. So that, my brothers, coming together to eat, wait for one another. But if anyone is hungry, let him eat at home, that you may not come together for condemnation. And the other things I will set in order whenever I come.*

That's why we'll have our dinner beforehand, so that nobody is coming there hungry. That's when you should be focusing on the beaten body of Yahshua when you're taking that little piece of unleavened bread. And you're not thinking, "Oh, I hope I get a big piece because I'm hungry." All that is taken, like he says, we should be eating beforehand. And the only thing that should be our focus is renewing our covenant for another year and just thanking Yahweh, just thanking Him that He called out of the world; thanking Him for His great blessing.

And like I said, 32 years I am in this walk and every Passover it touches me more because as we're getting closer and closer to the end and I'm seeing more and more people fall away, I know I'm no smarter than they are. And I know no better than they are. And I know when I sit down there and I know I'm putting that bread in my mouth and I'm drinking that little tiny sip of wine that's representing His blood, I know it's only because of His grace that I'm in that room another year. That's it.

And it could easily be any of us that could fall away. So it really, it's a humbling time of the year but it's a great time of the year. That's why there's no way that we could do this examine ourselves properly if we had to do it every week, or every month. But once a year, yes, **once a year we need to be looking at seeing we need to see where am I growing? Where am I coming short?**

We need to be setting objectives for ourselves for the coming year. And it really, it's a great springboard that we have that we can renew that covenant. If there was something that caught us during the year was holding on to us by the heel, let's get rid of it. It's Pesach time. Let's move on. If there's anybody that you had a problem with that you need to either ask for forgiveness; or be forgiven. This is the time of the year.

So it's great. We had something we did last week in our local congregation called, the Passover Challenge. They won't worry what is this Passover Challenge. So we all came together we locked the door. We said everything that happens doesn't leave this room. And it was a great. It was a great night. Everybody bonded together by it and we shared things with each other. And anything that had to come out, but it really does.

Forgiveness is a great cleansing to the soul. And there's no weakness in it. There's no weakness in asking for it. There's no weakness in giving it, but I say it is the greatest blessing in our life to be able to give forgiveness to someone who doesn't deserve it because then exactly how Yahweh feels. Because when He's forgiving us, we certainly don't deserve it. And to be able to give it, we're not just giving forgiveness when somebody is pleading with us or pulling on our leg and begging us. That we always give forgiveness because we know if we don't forgive others, our sins will not be forgiven.

And literally, we're leaving it to Yahweh. And He will not acquit the guilty. So by giving forgiveness to somebody that even is evil and not asking for it, it doesn't mean that person is going to get away with something. What it means is that in the judgment day, if he doesn't repent, then he's going to deal with Yahweh. But sometimes I've seen people that are so bitter to people for years and you have no idea they may have repented 10 years ago and you're holding this bitterness. And they've already been forgiven by Yahweh. So by leaving it to Him, it cleanses our soul. It stops a root of bitterness.

And I'm going to give a sermon on that during Sukkot ... not Sukkot, during Pesach on forgiveness. But it's really, it's a special time of the year and it's a blessing for our family to be here with all of you and really looking forward to it. And I think going down to the wilderness is a great place to prepare. That's where Israel went to. Yahshua went to the wilderness. John the Baptist went to the wilderness. Moses went to the wilderness. So I think it'll be a great place for us to really cleanse our souls and prepare for the Passover. And then we'll meet the other brethren up there on Tuesday and really have a great Pesach. So Yahweh bless and Shabbat Shalom.