

Chag HaPasach!

The observance of פֶּסַח, *Pesach* (Passover) has changed dramatically since its first institution several millennia ago. When the practice was revived during the reign of King Josiah (2 Chron. 35), it began to be observed as a mass sacrifice, based in the Temple. By the First Century, the beginnings of what we now see in the modern Passover ceremony were already taking form. Today the סֵדֶר, *Seder*, with its many traditions and symbols, memorializes an amazingly simple, national service that was originally designed for significant, *personal* impact.

In Exodus 34:25, Passover is called חַג הַפֶּסַח, *Chag HaPasach*—Feast of the Passover. Biblically speaking, the celebration of a חַג, *Chag* (feast) centers around one obvious element: *food!* Today, we generally “celebrate Passover” by participating in a Passover service—a סֵדֶר, *Seder*—of which food is an integral part. But according to the Scriptures, חַג הַפֶּסַח, *Chag HaPasach* refers to a very *specific* meal. Upon what are the people of Israel to *feast*? זֶבַח־פֶּסַח, *Zevach-Pesach*—the Passover Sacrifice!

Four days before Passover, according to Exodus 12:3, each household in Israel is to select a lamb from the sheep or the goats. At evening on the fourteenth day of the first month, this lamb is to be slaughtered and its blood applied to the מְזוּזוֹת, *m'zuzot* (doorposts) of the home. The lamb's meat is roasted, and then eaten along with מַצָּה, *matzah* and מָרֹר, *maror*. This lamb is זֶבַח־פֶּסַח, *Zevach-Pesach*, and each household in Israel is to have one all its own.

חַג הַפֶּסַח

Chag HaPasach

Feast [of] the Passover

זֶבַח־פֶּסַח

zevach-pesach

Passover Sacrifice

מַצָּה

matzah

unleavened bread

מָרֹר

maror

bitter [herbs]

מְזוּזָה

m'zuzah

doorpost

Pronunciation Key: a = “ah”; e = “eh”; i = “ee”; o = “oh”; u = “oo”; ch = guttural sound in back of throat as in “bach” or “loch”, not “ch” as in “much” or “charity”

The פֶּסַח, *Pesach* is a very personal sacrifice on many different levels, but perhaps the most significant is the way in which this sacrifice is to be consumed.

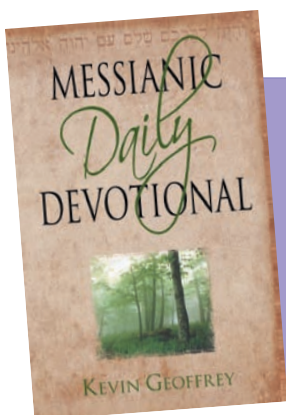
Many of Israel's sacrifices require consumption—either by fire as an offering to ADONAI, or by being cooked and eaten by the priests. But this sacrifice is quite unique. Instead of a bloody mass-sacrifice performed at a distance by the priests in the Temple, imagine the simultaneous slaughtering of each individual פֶּסַח, *Pesach* lamb taking place in every household of Israel.

Then, after the animal is killed, it is not eaten by the priests, but by every single man, woman, and child—native-born and sojourner—who dwells in the Land of Israel. Unlike the memorial service that has developed over the centuries, the Passover of Scripture is nothing more than a sacrificed lamb. Eaten along with מַצָּה, *matzah* and מָרֹר, *maror*, the *Pesach* is consumed by all who receive the sacrifice and apply the blood to their מְזוּזוֹת, *m'zuzot*—remembering the protection of and provision for their very lives.

It is therefore no coincidence that Paul would say of our Master Yeshua, “*Messiah our Passover also has been sacrificed.*” (1 Co. 5:7)

As Believers in the Messiah Yeshua, the Passover Sacrifice reminds us not only of how ADONAI delivered Israel from slavery in Egypt, but also of how ADONAI delivered Israel *and all the nations* from slavery to sin through the sacrifice of His Son.

So let us partake of our Passover Sacrifice, the Messiah Yeshua, by whose blood we receive the protection and provision for our very lives!



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Kevin Geoffrey is a Jewish Believer in the Messiah Yeshua. He is the founder and president of Perfect Word Ministries, a Messianic Jewish teaching ministry. Kevin resides in Phoenix, AZ with his wife, Esther, and their sons, Isaac and Josiah. Visit Perfect Word online at www.PerfectWordMinistries.com

