

Pesach HaMashiach

This is My body, Eat of it

I've been keeping Pesach (Pasover) since I returned to my Jewish heritage over five years ago. This past year I made an addition to my personal hagaddah -- to follow the instructions from Exodus, but in an updated form. Exodus tells us to eat the meal "with a belt on your waist, your sandals on your feet, and your staff in your hand" [Exodus 12:11], and our modern change of clothing and accessories does not require we ignore this scripture. Thus to show that we make haste, we sat down on the floor with our bags and jackets beside us. Ready to go in haste. Up and out of bondage.

In Exodus, that's where the real battle begins -- not with the snakes, or the frogs or the river of blood, but with leaving the land of darkness itself. In my own life, God sometimes dragged me by the hair out of Egypt. It hurt. Taking the truth of the Gospel to other souls was also war in my experience. I remember going to share the Gospel as a teacher in China, coming home at the end of classes, and telling my wife, "I might very well be out of a job tomorrow, or out of the country." Or I'd come home after sharing with my class a pro-life presentation and remark to my wife the very same words. Following Mashiach out of bondage and into freedom has always been a battle.

Mashiach's Seder is one of the keys to that battle. Our great High Priest in His Seder did not leave us to wage warfare alone, but gave us the tools to accomplish it -- His very being within us. For in our Lord's Pesach He added not merely a few extra elements of symbolism, as countless rabbis have done throughout countless years, but added His own being -- His body and blood which we eat, and naturally present with it His eternal divine soul.

Now there's nothing very easy to accept about the Besorah [Gospel]. The average person really doesn't like being told they're guilty and deserving of eternal wrath. (Romans 3:23, John 3:36) The average person naturally doesn't like the sound of giving up all that he loves to follow Mashiach either. (Mark 10:21) The Besorah is furthermore difficult for our people to accept. God made flesh? (Colossians 2:9) Most Jews will say this is heretical. Saved by a "cursed" man? (Galatians 3:13) This has been a Jewish objection for 2,000 years.

Mashiach giving His body and blood for us to eat is equally hard to accept for Jews and many others, but that is what our Lord told us, "Whoever eats my flesh and drinks my blood has eternal life...for my flesh is food indeed and my blood is drink indeed." (John 6:54-55) Then at His Pesach He presented not a mere piece of unleavened bread, but His very body, and not a mere cup of wine, but His very blood saying, "Take, eat, this is my body" (Matthew 26:26) and "This is My blood of the new covenant, which is shed for many for remission of sins." (Matthew 26:28) Is this difficult to accept? Yes. But knowing the Besorah, like the Exodus, we ought to get used to things which are difficult to accept.

The Passover of our Mashiach is more than a remembrance of our deliverance as a nation, and even more than a remembrance of the Son of Man's death and resurrection. Our Messianic Pesach demands a simple and trusting faith, as shaliach Kefa [Apostle Peter], who with amazement accepted our Lord's teachings, saying "Lord to whom shall we go? You have the words of eternal life. Also we have become to believe and know that You are the Mashiach, the Son of the living God." (John 6:68-69) This is the deep knowledge of faith, resting upon another faith as faith very often does. Mashiach takes the Seder further still than the many tiers of faith, by giving Himself to us in the form of bread and

wine, pointing to the mystery of existence, and of all being itself. Mashiach gave us a Pesach of wonders, brothers and sisters, and we should expect nothing less from the great I AM.

When our Pesach meal ends, and we arise from the ground, staff, or bag in hand to go in haste we know that Mashiach goes in haste with us. That is not in a vague, spiritual sense, but in a very real one. He gave Himself to us entirely as our atoning sacrifice, and so too did He give Himself entirely as the Passover Lamb. He gave His body and soul, and didn't hold any of His eternal love back from His children. He gave it all. When we leave Egypt and go through the wilderness, when we battle the uncircumcised Philistines who come against the armies of the living God, we walk all the way with the Man.

May the LORD answer you in the day of trouble; May the God of Jacob defend you. (Psalm 20:1)