

Passover in Christ – Passover Teaching

Matthew Vander Els • 2021-03-27 • foundedintruth.com

MAIN VERSES

[Matthew 1](#) • [John 3:16](#) • [Leviticus 16](#) • [Exodus 2](#) • [Ezekiel 36](#) • [Jeremiah 31](#) • [Isaiah 6](#) • [Nehemiah 7](#) • [Ezra 3](#) •
[Matthew 17](#) • [Exodus 24](#) • [Exodus 4](#) • [Luke 9](#) • [Deuteronomy 18:15](#) • [Luke 11:20](#) • [Exodus 8:18](#) • [Exodus 31:18](#) •
[John 2](#) • [Luke 7:20](#) • [Isaiah 35](#) • [Matthew 4](#) • [Mark 14](#) • [Luke 22:19](#) • [Isaiah 25](#) • [Isaiah 25:9](#) • [Exodus 12:14](#)

Do you ever find yourself searching for something bigger than you? For a community to be a part of? A place founded on truth and love? A place to worship the King of Kings, the Lord of Lords, and the Son of God? Welcome to Founded in Truth, where we're more than just a fellowship. We're a family, so welcome home.

Welcome and Greetings

Shabbat Shalom, everyone. Well, we made it, right? Passover, like 2021, is here. And this afternoon, the Passover meal will be eaten by millions across the world tonight. And if it's your first time doing this ritual, this sacred rite, what an incredible experience you're about to engage in.

Again, we have a free Passover Haggadah available on our website at foundedintruth.com under the resources section, along with a walkthrough video. All you have to do is hit play.

An Ancient Tradition

Guys, the Passover Seder is an ancient tradition formed on the bedrock of the stories of God's redemptive power and acting on behalf of his people, redeeming them, vindicating them, saving them, and freeing the captives from their chains.

And throughout time, Passover has been kept a little bit differently. From orbiting around the tabernacle to the temple to slight evolutions happening to it after the Babylonian exile, as well as conforming to the absence of the temple altogether after the temple was destroyed in 70 AD. It now stands as a time of remembrance of the ancient power of our God.

For believers in Yeshua, it has taken on an entirely whole new and more powerful meaning for the past 2,000 years. You see, when this no-named rabbi from Nazareth started a revolution to bring complete restoration, not simply to mankind, mind you, but a united divine restoration of the entire cosmos, he did it within the structure and the framework of the Passover narrative. Yeshua used the Passover as the conduit to bring about this world-changing reunification of heaven and earth.

The Love of God

And there's always been a bit of confusion with that because we know Jesus died for our sins, right? And this defeat of sin or atonement or purging of sin creates an atmosphere of communion with God. And this event was sparked not by bitterness, right? Nor hatred or even a sense of God being wrathful towards mankind. This is rooted very deeply in the love that permeates from its source that we call God.

That's what John writes anyway. God so loved the world. God so loved you. And let's take a minute now. Can you guys say that? God so loved the world, right? Can you say that? God so loved the world. God so loved me. God loves me.

See, sometimes we come to a place in seeing the world and meeting this world every single day and the chaos of this world and the darkness this world attempts to make us believe is ruling and reigning. Sometimes those words don't mean as much as they once did. Sometimes we forget. Sometimes we take for granted what it means for God to absolutely adore us, to absolutely yearn a type of intimacy in our lives, to absolutely love pouring out blessing and mercy and justice into our lives. This is the truth of who he is. God loves you.

God has such an extravagant measure of love, deep consuming love for you that he sent his only begotten son. That whosoever, and say amen if you're a whosoever, whosoever believes in him shall not perish, shall not be separated from but will enter into a life that can only be described as eternal in God. And that life, that life can start now. That life can start today.

Why Passover and Not Yom Kippur?

But there often comes confusion because what feast day, what festival, biblical festival, is typically associated with the purging of sin? Yom Kippur, the day of atonement. But Jesus didn't die on Yom Kippur.

If the purpose of God's love enacting this divine rescue mission for creation, not just you, mind you, but the world, if the bigger purpose was simply to remove sin from his sight, why didn't Yeshua die on Yom Kippur? I mean, wouldn't that have made more sense? Why Passover?

And the reasoning is because the bigger mission of reconciliation of all things, not simply for your sin to be covered up, and the author of Hebrews speaks about this, that Yom Kippur removed your sin, but for a time until you did it again, right? It was as if you were a slave to sin. The thing is, Passover is a story of freedom for captives. Passover is a festival of freedom from slavery. Passover is the festival where God would stop at nothing to intervene for his people that are too weak to overcome the oppressor that they find themselves under. Passover is the story where a people lacking the means to rise up were led out of a prison through the blood of another, the blood of a lamb.

Freedom from Our Oppressor

The purpose of Yeshua dying wasn't simply to purge our sin away from the side of God, as Yom Kippur was for us, [Leviticus 16](#). That's its purpose. Now, the point of Passover was to defeat the oppressor that enslaved us to begin with. Sin is our oppressor. But purging out of sin isn't necessarily the only solution. Again, Hebrews.

The ultimate problem is the human condition and the condition of the heart that was enslaved to sin. The ultimate problem is we like the taste of rebellion and we like to feed on our own fleshly desires. That's been the problem since the beginning. We love the sound of the serpent. We love to give in. We love the idea of what rewards we will get if we take of the fruit and determine good and evil for ourselves to rule the world we want.

The ultimate problem is a new creation needs to be enacted. And sin, as our slave master, must be defeated and conquered and removed. Not simply covered up or removed for a short time or at least until the next time that we give in.

How many of you know that living from sin to sin is... It's kind of like living from paycheck to paycheck. That's not indicative of a new life, a new creation.

This is why Yeshua chose Passover to show forth the incredible, all-healing love of God to humanity. This is what Passover is all about for believers. It is about knowing if we cry out, God hears our voice. It is about knowing we have an eternal rescuer that despite how locked up, despite how far behind these bars, how heavy the shackles may feel, it's about knowing that none of that matters the moment that we say, Yeshua, you are my rescuer, not me.

Israel's Story

See, Passover for a Christian, as we discussed in reading [Jeremiah 16](#) and [Jeremiah 23](#) last week, it's not about remembering a story that took place in Egypt a long, long, long time ago as much as it remembers the story of when our exile from God ended once and for all.

And as we discussed, the story of the Old Testament is a story that takes us from a time when man communed with God in the temple of the garden. But man chose autonomy from God and his wisdom to rule the world and found themselves exiled.

And in order to bring mankind back to destroy the head of the serpent once and for all, God chose a family, the family of Sarah and Abraham, to bring forth his blessing to creation. We saw their descendants were then enslaved in the land of Egypt, but God rescued them through the power of his right arm, redeeming them through this salvation. And through this salvation, they were reconciled with God as his covenant people. He once again offered humans a way to live out his kingdom, to subdue and rule creation and to be a light to the rest of the world.

We know how the story goes. Israel chose autonomy from God and his wisdom in their vocation. They chose to take the fruit once again. As a result, they were exiled from the land that God had given them to dwell with them. They were exiled to Babylon.

In Babylon, Israel cries out to God to save them. They remember the days when they were one with God, when they were actually obedient, loyal, had allegiance to his kingdom. Then prophets rose up and began to have visions and prophecies about a reoccurrence of the Exodus event that took place in Egypt. It's going to happen again, they said. Prophets like Ezekiel, prophets like Jeremiah, prophets like Isaiah. Guys, this event is going to happen again, except for this time, it will be on a much grander scale.

This will be an exodus from the true enemy that enslaves the heart of mankind that rebels against God's life-giving love. Ezekiel speaks of God, how he's going to do a heart transplant, and he's going to take away your heart of stone and give you a beating heart of flesh that his spirit will actually be able to live through. Jeremiah speaks of the Holy Spirit doing heart surgery, where he writes and inscribes the wisdom and law of God on your heart to actually beat with every breath that you take. It becomes a part of your life, not simply a daily checklist to exploit.

In the story, Israel leaves Babylon. They return to their land. But both Nehemiah and Ezra state that even after they returned to their land, they were still slaves. They were still in exile. It wasn't right yet. Because they still had the issues.

This is what sets the stage for the expectation of God's coming redemption, God's salvation, and God's messianic king to appear in the first century. This is the background that leads up to this stage that Yeshua walks onto. And this is where we enter into the New Testament narrative.

Matthew's Genealogy

Matthew chapter 1, verse 1. If you have your Bibles, you can go ahead and open them. And I want you to see something in Matthew chapter 1. And this is important, the way that Matthew chooses to start this out.

Starting in verse 1, in Matthew chapter 1, Matthew lists the genealogy of Yeshua all the way back to Abraham, right? In your Bible, is it broken up? Is the genealogy broken up? There should be three sections there, right? They're spaced out. The first section begins with Abraham, right? And it ends with who?

Who's it end with? The first section there. David. Ends with David. What have we learned about David in the story of the Bible? Chronicles David, not Samuel David. He was kind of the high point of Israel, right? He was the high point of Israel's story in the Old Testament. They finally had a king that, although he was kind of a faltering forward king in his faith, he had the heart for God. Finally, they had reached this point where they had a leader that had a heart for God.

The Genealogy's Three Sections

And then we go to the next section of Matthew's genealogy. And who does it begin with? Solomon, right? Verse 11. And that's what goes from Solomon way down to Josiah. Solomon, right? And who begins and ends the third section of Matthew's genealogy? You have verse 12, after the exile of Babylon. So now we have a starting point. After this low point in Israel's history, Jeconiah, the father of Shiltiel. And then at the very end of the genealogy, it ends with Yeshua. Matthew's trying to show us a pattern here. He starts verse one by calling Yeshua the son of David, the one likened unto David. Then goes to show a pattern of God's story and mission. And then in verse 17, it says something very interesting. It says, "Thus there were 14 generations in all, "from Abraham to David." 14 from David to the exile of Babylon, going up to David, down to Babylon, and 14 from exile to the Messiah.

Not only is Matthew showing us a pattern of the story and focus of the Bible, right here, he emphasizes the number 14. 14, 14, 14. Why? Lots of discussion about this little neat nugget. By the way, I forgot to warn you guys, I'm playing my nerd card, Jason. Lots of discussion about

why does Matthew emphasize 14, 14? Why does he break it up? Why does he break it up in 14s? 14, 14, 14.

The Mystery of the Number 14

One opinion, which I kind of like, but it's cringeworthy because the idea behind it, people take and run with it in areas that they shouldn't. Gematria, the idea that some Hebrew words have numerical values or letters can be converted into numerical values. It wasn't something that was widespread in the first century, but it was something that was used as we see in Revelation. The Hebrew word David, the numerical value of that is 14. And so the suggestion is, is that this is the story of how Israel went up, downward spiraled into failure, and now this Yeshua is going to lead them out of this vicious cycle. And then Matthew stamps David, David, David, David, David all over Yeshua because this is the one. This is the coming messianic Davidic king, the son of David that has come to arise, the new Davidic king.

Expectations of a Messiah

This was the expectation in the first century. They were expecting a Messiah, a king to come. Some were expecting a political Messiah to save them that would trump the Romans, but they were wrong. Others were expecting a violent revolutionary to sweep in and just kill everybody with a sawed-off shotgun. Nobody quite expected a Messiah that was a servant, a king. Mashiach, Messiah means king, the anointed king. No one expected someone to come in. I mean, after everything Israel's story had went through, no one expected a servant king to come in. And if they did expect it, they didn't want to. And this is exactly what Scripture tells us.

In the first century, there was a Jewish historian that was named Josephus. I'm sure you probably heard the name. And he records many, many, many things in the first century, but he records, he has records of multiple false messianic characters that claimed to be starting this new greater Passover, this new greater exodus at the time of Yeshua. Like a Messiah rising up wasn't unexpected, as I said, just like today. Every single time something happens in the world or with us, every single time something happens in the United States, false prophets stand up and they proclaim how God and the Holy Spirit spoke to them that XYZ is going to happen and all these prophecies are going to take place because something's happening and all these political events and things are tense and the news media is casting fear and it's just low-hanging fruit. And it ends up embarrassing the kingdom of God all the same. The same thing happened during the time of Yeshua. Many false messiahs stood up, false representatives of the kingdom of God.

False Messiahs and the True Messiah

But the thing that made Yeshua so unique was that no one actually promoted an ideal where all of creation, all human beings would be offered an invitation to God's table. And here's what Josephus records of one of the false messianic figures. And I'm not sure if I have a slide for that. Do I? Did I forget to put it in there? I did. That's okay. In Antiquities chapter 5, here's what Josephus writes. And afford them easy passage over it. He goes on to say that this man, this magician or this prophet led a whole bunch of people up to the Mount of Olives and he claimed that you see the city of Jerusalem? By my word, all of the walls are going to come tumbling down, splitting the Jordan River open and making walls of a great city fall down.

Why were these the alleged miracles of a false prophet that he thought he could engage people with? Why were these type of claims so responsive to the crowds? Well, because they were reminiscent of the original Exodus story. The splitting of the Jordan was the reversal of the splitting of the Red Sea. The Red Sea split, that was to signify the exit of slavery, but the splitting of the Jordan was to enter into God's eternal rest and promises. This is where Paul kind of gets the idea of baptism in [1 Corinthians 10](#). Walls falling down, that's the conquest of Canaan and Jericho. There was an expectation in the first century, all around the time of Yeshua, of a new greater exodus to occur then. A new Moses. And guys, the New Testament authors don't stop making that connection in relation to being the person of Yeshua.

The Greater Exodus: Yeshua as the New Moses

Matthew, the best gospel account, by the way, it's intentionally divided into five sections that represent the five books of the Torah. The Torah embodied the person of Moses so too, for Matthew, this account embodies the greater Moses of Yeshua. He also emphasizes elements in Yeshua's childhood that parallel Moses' childhood. Again, the gospel authors are framing everything Yeshua is doing as pertaining to the greater Moses that Torah prophesied about appearing and leading us out in this greater exodus. I think here's the first example. In the childhood of Moses, the evil king or Pharaoh attempted to kill him through the mass slaughter of children, right? Whereas in the childhood of Yeshua, the evil King Herod attempted to kill him through the mass slaughter of children.

And the next one, the midwives in Egypt tricked Pharaoh. You guys remember that? Well, in [Matthew 2.16](#), the wise men in Jerusalem tricked King Herod. [Exodus 2.2](#), Moses was hidden from the evil king when he was a child. The angel told Mary to hide Yeshua from the evil king. Moses was hidden within Egypt to save him. Yeshua was hidden within Egypt to save him.

The Finger of God

Luke also intentionally focuses on similar hyperlinks to the Exodus account when speaking about Yeshua. In [Luke 11](#), 19, this is kind of a neat one. Remember the accusations of Yeshua driving out demons? This is his response when the Pharisees were arguing with him: "Now, if I drive out demons by Beelzebul, by whom do your followers drive them out? So then they will be your judges. But if I drive out demons by the finger of God, then the kingdom of God has come upon you."

So we read this account and we're like, oh, nothing sticks out. She was just talking. He's like, hey, I'm going to do this by the power of God. Like, what does that say? What does that say about the kingdom that I represent? We never pay attention to this phrase here, at least I never did for quite a while, the finger of God. But in the first century, if you saw this used, that would trigger something in you. Wait a second, the finger, that's an odd phrase because it only appears twice in the Hebrew scriptures, the entire Old Testament. This phrase only appears twice. And both times it appears connected to the Exodus account. [Exodus 8](#), verse 18. But when the magicians tried to produce gnats by their secret arts, they could not. The second time this phrase is mentioned in the Torah is [Exodus 31](#), 18. Luke could have used any Greek equivalent phrase to talk about the power of God. He chose to use this phrase. He's intentionally trying to show us that just like the incident when Moses stymied the magicians in the Exodus count, Yeshua has stymied the demons. Just like the power and authority given in the Ten Commandments, that same power and authority is now upon Yeshua.

What was Yeshua's first miracle according to John? It was turning water into wine. What was the first sign or plague that was done in Egypt through Moses? Turning water into blood. One of the accounts that always had me confused growing up, and I always used to say where John was looking for a different type of Messiah or some Yeshua Ben Joseph stuff, or maybe John just had a lack of faith. I didn't understand in Luke chapter 7 when John the Baptist is in prison, and remember he talks to Yeshua and he's like, hey, I know we're like family, right? and we've hung out together like we were high-fiving each other in utero, like hanging out, like we've known each other. I know you, Yeshua, but I'm in prison. I don't know how much time I got left. Are you really the one who's gonna come, or is there another that we should expect? You know the scenario? And here's what it says in [Luke 7:20](#), and here's why it's significant. And when the men had come to him, they said, "John the Baptist has sent us to you, saying, "Are you the one who is to come, "or should we look to another?" See, John is asking if Yeshua is the one.

Is He Really the Messianic King?

Is he really the son of David? Is he really this messianic king that is coming to lead this greater Passover, greater Exodus that we read about in the prophets? Is he really the greater Moses? And how does Yeshua respond? Yeshua responds by quoting Isaiah chapter 35. And Isaiah chapter 35 is one of several Isaiah prophecies about the second greater exodus coming—the one in the future, the big one that God's going to lead the captives free. And we're going to read a little bit of [Isaiah 35](#). You're welcome to turn with me there. We're going to read and I want you to listen to the language used. It is about God leading a people who are now freed from captivity through the wilderness back home, just like the first Exodus.

[Isaiah 35](#), verse 1. If you have a subheading that your translators put in there, it should read at the top, Verse 1. Verse 10 says, Yeshua answers John showing that everything that he's doing right now is initiating the greater exodus spoken about by Isaiah. He's doing it now. And it may not be the way that the religious elite at the time expected it. No, no, no. This is going to happen after God's wrath poured out and all these Romans are going to burn alive, just die. It's going to be fantastic. And then we're going to sing with joy about how God is. It may not look like what we want, but it looks how God designed it to be.

The Response to John

You go tell John, this is what's happening now. Yes, I am the one. Yes, I am he. Yes, I will redeem. Yes, the ransomed will return home. Yes, I love you. Yes, I called you. Yes, I hear you. Yes, I am here now. This is the voice that invites us to the table tonight, guys. This is the voice.

We symbolically remove the leavening from our houses for one week to symbolize kind of a status change from removing Egypt from our lives, captivity from our lives. But are we actually willing to lay that leavening down? Do we actually believe what Yeshua has done? Do we actually see the mission of Jesus as freeing us from the shackles of what holds us most in captivity?

The Transfiguration: Greater Moses, Greater Exodus

You guys remember the transfiguration of Yeshua? In Matthew chapter 17. We'll go ahead and read it. Yeah, I do have a slide. Look at that. Peter said to Jesus, Hey Lord, is it good for us to be here. So pause, just hold on. He went up the hill and Moses and Elijah just happened to appear and they're casually dialoguing with Yeshua. And then you are there as one of the disciples, one of the three that were chosen to go up. Whoa, Lord, it's good that we're here. Hey, you want us to build a... It's just so casual. I don't know, I read it: Lord, it sure is good of us to be here.

Verse four, if you wish, I'll put up three shelters, one for you, one for Moses and one for Elijah. While he was speaking, a bright cloud covered them and a voice from the cloud said, this is my son whom I love. With him, I am well pleased. Listen to him.

In this account, Yeshua goes up to a high mountain with how many other people? Three, James, Peter, and John. In chapter four of Exodus, it starts out by commanding Moses, along with Aaron and his two sons, to ascend the mountain and bring the elders along behind him. Both Mount Sinai and this mountain have a cloud that covers them. [Exodus 24](#), 16 states that the cloud covered the mountain for six days before Moses was called up. Matthew and Mark both make sure to say that this was after the sixth day when Yeshua went up on this mountain on the seventh day, just like Moses.

In both stories, Moses descended the mountain with something shining. Yeshua's face and clothes were shining. But the most fascinating, fascinating little detail about this account is actually recorded in Luke's account. And I believe it holds the key to the main focus of everything that is going on here.

In [Luke 9](#), verse 30, here's what it records. It says, Peter and his companions were very sleepy, but when they became fully awake, they saw his glory and the two men standing with him. And some of you in your Bible, if you have a study Bible, you may have a footnote beside the word departure. And most of you probably already know this. I just think it's neat. I think it's awesome. Well, the Greek word there for departure is exodus. Exodus. Exodus. They spoke about the exodus he was going to bring to fulfillment in Jerusalem.

Yes, it is about the greater Moses because this greater Moses is bringing about a greater exodus. When God says, listen to him. It's the same phrase that's used in Deuteronomy. When Moses is hearing about the greater Moses, and you shall listen to him and do what he says. This is the greater Moses bringing a greater exodus, just as [Jeremiah 23](#) says. And guys, the list goes on and on and on about the connections back to the exodus account all along in the New Testament.

Connections to the First Exodus

Three times Yeshua was tested in the wilderness. These were the three temptations that Israel was tempted with and failed in the wilderness in the first Exodus. Yeshua responds, quoting the scriptures relating back to those incidents. He overcame. During the time of Passover, Yeshua comes to Jerusalem. He knows he's going to die. He knows the plan. And in the synoptic gospels, he yearns to have a Passover meal with his disciples—the Last Supper.

The Greater Passover

At this last Passover, according to Matthew, Mark, and Luke, Yeshua gathers his disciples in a room and he lays a meal out. And all of the elements are there. The bread and the wine, they're even reclining as per the tradition. And there are five basic commands of Passover listed in Torah. You must choose an unblemished lamb. You must sacrifice the lamb. You must spread its blood. You must eat the flesh of the lamb along with unleavened bread. And every year, you're to keep Passover as a day of remembrance.

This is the day to remember—[Exodus 2.14](#) says, or 12.14. This is the day to remember. Each year from generation to generation, you must celebrate it as a special festival unto the Lord. And Yeshua is leading this meal with his disciples, his final Passover before he dies. And instead of speaking of the past Exodus from Egypt, Yeshua talks about his future suffering and death.

On that night, instead of explaining the meaning of the flesh of the Passover lamb, he identifies the bread and the wine as his own flesh and his own blood. Then he tells the disciples to eat of it. Why? Because if a greater exodus is coming, just as the prophets foretold, there must also be a greater Passover, a greater lamb. Yeshua transformed the Passover that night. It evolved into a new type of Passover.

Instead of Yeshua telling his disciples to remember the day the lamb died in Egypt, what did he say instead in [Luke 22](#), 19? And he took the bread and he gave thanks and broke it and he gave it to them saying, this is my body given for you. Do this in remembrance of me. Eat my body? Yes, the Passover sacrifice in Egypt was not complete just because it died, just because its blood was spread over the doors. No, the command was also that it needed to be consumed in order for it to be complete.

From now on, Passover is about me, not a lamb in Egypt—me. Yeshua is taking Passover and transforming it into a day that reflects what God is doing through him and is going to do through his death, burial, and resurrection. Guys, the table is being set.

Before you, you will have a cup and you will have the bread—and you will enter into the environment that was launched with this story around this table with Yeshua and the 12. The 12 represented the 12 tribes of Israel fully regathered around their king.

Sitting Down to Eat

You ever notice that Jesus just loves to sit down and eat with people? That's just a pattern in the New Testament. And it always made all the religious leaders mad. Stop it. We have more

important things to do than to sit down and eat with all these people that we really don't want to be included with. Our table settings are exclusive. And Yeshua is sitting with anybody and inviting people over, inviting himself over to other people's houses and inviting people over. Just that guy. Always wanting to sit down and eat some food with people. He's always wanting to sit down and eat.

All of the gospel accounts attest to this. And everyone is always invited.

The Banquet That Awaits

In [Isaiah 25](#), this is an incredible chapter. It speaks about a day when God will swallow death up forever. And it says that every tear will be wiped away. And it says that he will host a banquet, a big old table that God has set. And it is not an exclusive event. Everyone all over the whole world, every tribe, every tongue, every tradition, everybody will be invited to sit and feast with joy of the awesome things God has done. That's incredible. Sometimes we make the mistake of thinking that the table we set for God is exclusive. And that was not the way it was ever designed to be. That's not the plan for God's banquet.

And worship team, you guys can come up as we conclude services. In Isaiah chapter 25, verse 9, it says this about the people who sit down at the table, the table that symbolizes God's redemptive victory over death once and for all. And it says, And he saved us.

Remember What He Has Done

Guys, I don't know where you're at today, but today is an important day. Today is an important day to know where you're at. Where are you? Because tonight we sit down at the table, at the banquet celebration of our God, and we remember the power of his redemption. Me, I like to believe that tonight we sit down at that table and we speak these words and joy overflows at what our king has done and who he is.

Rejoice and Be Glad

Tonight we sit down at the table and we say, "This is the Lord. We trusted in him. Let us rejoice and be glad in his salvation." And so please stand as we conclude services with worship.

Guys, before you go to the table tonight, before you embrace the cup and the bread—before we remember the greatest meaning that Passover could ever have—as we take the leavening out of our lives, what do we still keep in our lives that we're chained to? What shackles in our lives

have we become so casual to, so fond of, that we don't even recognize we're in slavery to them anymore? Don't walk to the table with a reason not to be filled with joy today.

Check Your Heart

I invite you guys: if you need prayer for anything and everything in your life, we have a prayer team on either side of the room. I invite you to engage with that. No matter what you're going through, we have prayer warriors that will lift you up before the Father. But most importantly, before you go to the table tonight: check your heart. Check your heart.

Prayer of Gratitude and Freedom

Alvina Molcano, our Father, our King, Father, we thank you for this time together that we can jump and dive into your words and remember, just as we're commanded to do the Passover, the day when the captives were freed because of the blood of another. We thank you, Father, and we ask that your Holy Spirit, which dwells in us, would continue to manifest throughout the day and that if there's anything in our lives that we would need to be freed from, that you would remind us of that so that we would have the opportunity to say: you know what? The lamb has already died. I am free from this slavery so that we can sit at your table and rejoice that we trusted you and you have freed us. We thank you, Father, in the name of Yeshua. We pray that we would continue to rejoice and praise you. Amen.

Continue the Message

If this message impacted you or if this ministry has been a blessing to you, we invite you to take part in making sure the message of Yeshua and the truth of God's word continues to reach others. To make sure this happens, you can donate through our online giving portal at foundinatruth.com/slash/give or by texting any amount to 704-275-0752.

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