

# THE FOUR CUPS<sup>1</sup>

Bnai Avraham Messianic Congregation  
Rabbi Edward 'Levi' Nydle – 4-06-01

Shabbat Shalom., may Yahweh truly bless your understanding of this teaching.

This is *Shabbat haGadol*, the Sabbath before Passover (*Pesach*), and it is traditional that on the Shabbat, before Passover, that the rabbi does a discourse upon the *halachah* of Passover. I have chosen as the rabbi's discourse for this *Shabbat haGadol* "The Four Cups of Passover".

According to the Passover *Haggadah* we partake of four cups throughout the Seder meal, with each cup representing a different stage of Yahweh's redemption for Yisra'el. In the **Mishnah Pesach 10.1** we are told that no matter how destitute a man is, that he must partake, and is required to drink of the four cups of the Passover. Therefore, if it even be necessary for the synagogue itself to purchase the wine for the man to partake of these four cups, they are to do so. Because we are told whenever we partake of Passover that we are to observe the Passover as if we ourselves personally are being redeemed from *Mitsrayim*. There is a reason Yahweh did that, and commanded the rabbis to teach us that, and it is because, the Feasts have not yet been fulfilled as some teach. Rav Shaul said in **Colossians 2**, that these are "shadows of things which are to come". Therefore, we can conclude that there is a redemption yet to come in the future for all Yisra'el. Every time we partake of the Passover, Yahweh is preparing us for that coming redemption. Just our forefathers experienced the redemption from Mitsrayim, we as Messianic Yisra'el have experienced a redemption in Moshiach Yahshua. But, there is yet another greater redemption coming for us, and that GREAT REDEMPTION is what these four cups signify to us.

These four cups are found in the Torah in the *Parashah* of *Va'era* or "**And I Appeared**". We are going to open the Torah to **Shemot [Exodus] 6.1, page 62 of the Scriptures** as it sets the context in which the four cups are found.

- **SHEMOTH [Exodus] 6:** [1] And Yahweh said to Mosheh, "Now see what I do to Pharaoh, for with a strong hand he is going to let them go, and with a strong hand he is going to drive them out of his land." [2] And Elohim spoke to Mosheh and said to him, "I am Yahweh." [3] "**And I appeared** to Avraham, to Yitshaq, and to Ya'aqob, as El Shaddai. And by My Name, Yahweh, was I not known to them? [4] "And I also established My covenant with them, to give them the land of Kena'an, the land of their sojournings, in which they have sojourned."

If this statement is the basis of everything Yahweh is getting ready to do for Yisra'el in the Exodus, and it is the basis of what Yahweh is doing for us, then it is the total basis of why Moshiach came. It is His covenant, His *brit* that He established with our father Avraham that every other covenant pivots upon. Within the Scriptures we have seven covenants, it's a picture of the *menorah*, and the center stem, the *Shamash* – servant – being the Avrahamic covenant. In a true *menorah* we have three covenants pointing towards the *Shamash* this way; we have three covenants pointing towards the *Shamash* the other way. Everything pointing to the center stem, the center covenant, the covenant of Avraham. Everything that Yahweh has done since He established that covenant with our father Abraham was to see it fulfilled, and for Him to perform the promise to His people –Yisra'el.

- [5] "And I also heard the groaning of the children of Yisra'el whom the Mitsrites are enslaving, and I have remembered My covenant."

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<sup>1</sup> Edited 2-17-03 by Rav Nydle

Yahweh heard the groaning and through their groaning of His people in bondage, He remembered His covenant with Avraham. What did Rav Shaul write in Romans 8? In this body we groan, and all Creation is groaning for the revelation of the sons of Elohim. Why? He is yet to bring about the fulfillment of that covenant He made with father Abraham.

- [6] “Say, therefore, to the children of Yisra’el, ‘I am Yahweh, and I shall bring you out from under the burdens of the Mitsrites, and shall deliver you from their enslaving, and shall redeem you with an outstretched arm, and with great judgments, [7] and shall take you as My people, and I shall be your Elohim. And you shall know that I am Yahweh your Elohim who is bringing you out from under the burdens of the Mitsrites.

But let’s not end there. Let’s keep reading.

- [8] ‘And I shall bring you into the land which I swore to give to Abraham, to Yitshaq, and to Ya’aqob, to give it to you as in inheritance. I am Yahweh.’”

We are to personally receive these four cups. Verse 8: Yahweh is speaking to **you** – “And I shall bring you into the land which I swore to give to Avraham, Yitshaq, and to Ya’aqob, **to give it to you** as an inheritance. I am Yahweh.”

Let’s look at the first cup.

We always recite *Kaddush*, we do it here on *Shabbat*. *Kaddush* means sanctification, the setting apart.

### **1. The first cup is Kaddush – setting apart - sanctification.**

In verse 6 He says “I am Yahweh, and I shall bring you out from under the burdens of the Mitsrites.” Bring you out – *veh hotzi* (sp). That word is #3318 the root of that word, *yatsa’*. Yahweh says, “I am Yahweh, I am going to bring you out,” I am going to *veh hotzi*; I am going to have you “go out -to go forth”. “I am going to take you out, I am going to lead you out, I am going to carry you out. It means to go free . BUT, in the Syric Chaldean it means to germinate.

Yahweh says to Yisra’el, “I am going to bring you out from under the burdens of the Mitsrites” – in this first cup – *kaddush* – of setting apart – becoming *kodesh* – Yahweh says here, “The first thing I am going to do is remove the burden that the Mitsrites have put upon you.” Now this is very important, because this runs against the grain of what we have been taught. We have always been taught that Yahweh delivers you first and then He makes you *kodesh* – holy. According to the cups in the Passover, the first step of redemption is for Yahweh to make you *kaddush*, holy. He is going to bring you out, He is going to lift the burdens off of you first. Now why is that? **We have to be fit and prepared and redeemed spiritually before we can be redeemed physically.** This is the reason why we are experiencing so many problems with people coming to the knowledge of the Two-Houses, into the Torah, and into the knowledge of the Name.

They have been taught that they have been delivered, and then they are to made holy. The problem is they are trying to get delivered while they are still under the burdens of the *Mitsrites*. They are still held in bondage to the burdens that has been placed upon them by the world. And you cannot experience deliverance until those burdens are lifted off of you. This is why Yahweh set it up this way, this is why He said to them, “First I am going to bring you out!” **We must understand that the initial step to redemption is an inner Exodus.** We must experience an inner Exodus in our minds, and in our hearts first, to experience the deliverance.

The word Mitsrayim [Egypt] has the connotations of limitations and boundaries put upon a person, or bondage. It also has the connotations of the word conformity.

We try to share these truths with people who are still under a burden of Egypt, and therefore they cannot receive the deliverance that Yahweh has for them. In the first step of redemption, Yahweh was trying to reach the Yisra’elites and pull Egypt out of them first, before He could physically deliver them from the land of Egypt. Because what happened after they left? They looked back. After the first step they looked back. They didn’t cross the Red Sea before they were looking back and complaining to Mosheh, and saying, “Have you brought us here to be killed by Pharaoh? Is there not enough graves in Egypt ?”

They never experienced that inner Exodus that Yahweh wanted them to experience by partaking of the Passover. They hadn't received that.

The first cup – “I will bring you out from under the burdens,” is that we personally – to prepare our hearts for Passover- must experience a freedom from the constraints of the bondage of conformity. What is the number one reason people will not embrace the truths of Torah? It doesn't conform with what everybody else is doing. The majority is always right after all. But there is a bondage within society of conformity that is a burden from *Mitsrayim* that has been put upon you, and upon others.

We have to understand that Yahweh, in His initial step of redemption, on the PASHAT level, is that the Yisra'elites are to experience and inner redemption first. ALL of us are in bondage to an Egypt. Why? Because it is in our minds. This is why Rav Shaul wrote in **Romans 12.1-2**, “Be ye not conformed to this world, but rather be ye transformed by the renewing of your mind.” A renewal of the mind is renewing the mind to the Hebraic mind-set, the renewing of our mind to the Word of Yahweh, His Torah.

But why must our minds be renewed? Why must our minds experience true freedom? Because it is in your mind through which your eyes see. And if your mind is still held in bondage by Egypt, you will see with clouded eyes, you will only see what your mind allows you to see, from your past experiences and your past teachings. You will be seeing through the glasses of the world! You will never be set free on the inside to experience the deliverance Yahweh has for you through His Torah. We have to renew our minds, and we all have areas of our minds that are not renewed. We all have areas of our minds in which we are still in the old mind-set that the world and religion programmed into us, and it is clouding our vision and the understanding of the Word. Many within Messianic Yisra'el still are interpreting the Word with the Greek-Roman mindset. They are not renewed to the Hebraic mindset. They will never understand the Torah until they are willing to go back to the very foundation and the blueprint that Yahweh has given us, which is His Torah. Everything is rooted in the Torah, then you go forward.

We know that in Moshiach Yahshua we have experienced a “bringing out”.

- **ROMANS 8:** [1] There is, then, now no condemnation to those who are in Messiah Yahshua, who do not walk according to the flesh, but according to the *Ruach* [Spirit]. [2] For the Torah of the *Ruach* [Spirit] of the life [*chai, chayim*] in Messiah Yahshua has set me free from the law of sin and death.

This verse is not saying it is the Torah that you have been set free from, but it is saying you have been set free from the law of sin and death.

- [3] For the Torah being powerless, in that it was weak through the flesh, Elohim, having His own Son in the likeness of flesh of sin, and concerning sin, condemned sin in the flesh, [4] so that their righteousness of the Torah should be completed in us who do not walk according to the flesh but according to the *Ruach* [Spirit]. [5] For those who live according to the flesh set their minds on the *matters* of the flesh, but those *who live* according to the *Ruach* [Spirit], the *matters* of the *Ruach* [Spirit]. [6] For the mind of the flesh is death, but the mind of the *Ruach* [Spirit] is life and peace.

There has already, when we received Yahshua Messiah, taken place within us a setting free from this law of sin and death, and our mind has been set free to think on spiritual matters, things of the *Ruach*.

- **SHEMOTH [Exodus] 19:** [4] ‘You have seen what I did to the *Mitsrites*, and how I bore you on eagles' wings and brought you to Myself.

Do you remember the definition of the word *yatsa*? To carry out. Yahweh said, “I actually bore you on wings of an eagle, out of Egypt. I did it, I bore you out. I brought you out.” It was on the wings of an eagle that we experience this inner release of the burdens that have been placed upon us. We experience that in Messiah Yahshua. He has already lifted us up, lifted those burdens off of us, He bore us out, if we allow Him to do so. But what I saw here – let's go to **Revelation 12.14, page 1202 of the Scriptures**. There is yet a future bringing out of Yisra'el on eagles' wings.

- **REVELATION 12:**[14] And the woman [*Yisra'el*] was given two wings of a great eagle, to fly into the wilderness to her place, where she is nourished for a time and times and half a time, from the presence of the serpent [*haSatan/Helel.*]

For three and a half years Yahweh says that *Yisra'el* is going to be given two great wings of an eagle, and He is going to take them into the wilderness. There is yet a future bringing out into the wilderness by Yahweh on the wings of eagles. He is going to actually lift us up and bring us out. Its going to be ALL Him! We are not going to have to get on ships or planes to go there. He is going to do it! Somehow He is going to lift us up and bring us out! He will provide the way.

The first cup we are going to partake of in the Passover is *kaddush*, or “I will bring you out from under your burdens.”

Yahweh is teaching us a spiritual truth here, because when we go to drink that cup there should be a release of inner burdens that have been placed upon you. See, **we have learned that by doing physical, tangible things in the world of action, something happens in the Spirit or upper worlds.** There is a connection to Yahweh by doing a *mitzvah*. It is an action that brings His life into our life, and makes the connection. It is by the guarding of the *mitzvah*, and doing of the *mitzvah*, that we make that connection to Yahweh. We are going to take that first cup, we are going to drink it, and we are going to experience the bringing out. “I am going to bring you out from under your burdens.”

I believe this Passover is going to be a time of eye-opening for many people. A lot of people are going to have their eyes opened to their *Yisra'elite* heritage and inheritance. Not just here at B'nai Avraham, but everywhere where people are celebrating the Passover correctly. Why? Because Yahweh is preparing His people for a future redemption. Our redemption is not here yet. Redemption is not salvation.

#### **Shemoth [Exodus] 6 – the second cup.**

- **SHEMOTH [Exodus] 6:**[6] ....and shall deliver you from their enslaving,

Some translations you have may read, “I will rid you.” The King James says: “I will rid you of their enslaving.”

This word is - *veh hitzar athy – natsal* - #H5337 in your Strong's. “I will deliver you from their enslaving.” I will draw you out, I will pull you out, I will take you away, I will strip off their enslaving. I will snatch you, I will pluck you out, I will preserve you, and save you from danger.

Yahweh cannot deliver you from the enslaving of *Mitsrayim* until you, through His power of His *Ruach*, take the burdens off. When the burdens roll are taken off, then He can snatch you, then He can take you out from under that burden. But when we willingly allow that yoke to be placed back upon us, He is powerless to deliver you. You must choose your redemption.

There is something that you have to do. You have to choose or make the choice to allow Yahweh to perform the redemption. How do I know that? Because if you were an *Yisra'elite*, and you were in Egypt, if you didn't obey what He had told you about putting the blood on your doorpost you would die with the Egyptians. You made the choice. There is something you must do, and that is choose [we have all been given the gift of free will].

He is going to snatch them out, to pluck them out, to preserve them and bring them out from under these burdens. When we see that in *Moshiach* Yahshua in the *Brit Chadashah* in the book of **Colossians 1.12-13, page 1142.**

- **COLOSSIANS 1:**[12] giving thanks to the Father who has made us fit to share in the inheritance of the set-apart ones in the light,

What is our inheritance? We were just told in **Shemoth 6.6-8.** “I shall bring you into the land, which I swore to Abraham, Yitshaq, and Ya'aqob for your inheritance.” He has made us fit for an inheritance of the set-apart ones in the light,

- [13] who has delivered us from the authority of darkness and transferred us into the reign [kingdom] of the Son of His love,

The Greek conveys the concept of Yahweh actually snatching you up from one kingdom and placing you into another kingdom. There are only two kingdoms in this world. There are not three, there is not one in-between kingdom. There are two kingdoms:

1. The kingdom of this world.
2. The Kingdom of Yahweh.

There is not a third kingdom. There are two kingdoms. And by receiving Yahshua the Messiah, and choosing to accept our deliverance in Him, Yahweh says that the Son has actually plucked you up, Elohim has plucked you up out of the kingdom of darkness, the kingdom of this world[ the satan], and He placed you into the Kingdom of His Son. He has snatched you up, He has placed you there. You have experienced that, but yet there will be a further and a future redemption for us in this.

## 2. The Second Cup: second part of the redemption.

This is the second part of the redemption: a deliverance, a snatching up, or rooting up, or a pulling out from under the burdens that we are under. That is the second cup that we are going to partake of in the Pesach.

### The third cup in Shemoth 6.6 says this:

- **SHEMOTH [Exodus] 6:[6]** ...and shall redeem you with an outstretched arm, and with great judgments,

“I shall redeem you,” – *veh ga’alti* - #1350 – *ga’al* – now this word you have to understand, because we have to understand the Passover Lamb is not a sin offering. The partaking of the Passover has nothing to do with your salvation, but it has everything to do with your redemption. There is a difference between salvation and redemption. The Lamb of the Pesach offering was a redemptive offering. Redemption – *ga’al* – to redeem to buy back, to require bloodshed, to require bloodshed by a near kinsman. LISTEN to this and it will help you to understand what the word redemption means.

Yahweh did not redeem you for your sake! And the redemption that He has for Yisra’el is not for your sake! By the time you finish this teaching you will have a greater understanding of why He redeemed you.

- **The word *ga’al* in the Hebrew denotes the assumption of an obligation incumbent upon someone, originally to another person, or in favour of another person.**

Yahweh raised up a deliverer Mosheh, to deliver Yisra’el out of *Mitsrayim* because of His covenant that He swore with an outstretched arm to our Father Avraham. He had *Moshiach* Yahshua come and redeem you, because of the Avrahamic covenant. He had made an oath and swore in blood between the pieces to our Father Avraham a blood covenant that He would give him THE land; and that land would belong to his seed forever, and no matter what it would take for Yahweh to fulfill that covenant that He swore with an outstretched arm to give to Avraham, He would perform it. He raised, and has always raised up, a deliverer, a *Moshiach*. Mosheh is a type of *Moshiach*, he was an anointed deliverer to bring Yisra’el out of *Mitzrayim*. He prophesied that Yahweh would raise up another deliverer like unto Mosheh to speak to Yisra’el. And if you hear His voice, and do what He says, you will obtain redemption. That prophetic word is speaking of *Moshiach* Yahshua.

Everything centers around the center *Shamash* (Servant) covenant. Everything before it was leading up to that, and everything after that is pointing back to that [look at the *Menorah*-7 branches]. He says right in **Shemoth 6.8**, “I shall bring you into the land which I swore to give to Avraham, Yitshaq, and to Ya’aqob, to give it to you for an inheritance.” It will come to pass. Yahweh swore it, and no matter what

it takes for that covenant to be fulfilled, He will perform it. That is why I know there must be a future redemption for Yisra'el, because we are still in the *Galuth* [Diaspora].

There is yet a future redemption for us, our redemption is not complete. Right now Yahweh, through *Moshiach* Yahshua, is gathering Yisra'elites into Himself as one renewed man – both *Yehudah* and *Ephrayim* into *Moshiach* Yahshua to make us one renewed man, but He has yet to get us into the land. Those that He has redeemed and is redeeming and will redeem, they are saved for and in the Messianic Kingdom.

- **1 Kepha [Peter] 1.13-21, page 1178.**[13] Therefore, having girded up the loins of your mind, being sober, set your expectation perfectly upon the favour that is to be brought to you at the revelation of Yahshua Messiah,

There is yet a future revelation of Yahshua the Messiah. We are supposed to gird up the loins of our mind, being sober, and we set our hope on the grace [favour] that is to be brought to you *at the coming of Yahshua*.

- [14] as obedient children, not conforming yourselves to the former lusts in your ignorance, [15] instead, as the One who called you is set-apart, so you should become set-apart in all behaviour, [16] because it has been written, “Be set-apart, for I am set-apart.” [17] And if you call on the Father [Yahweh], who without partiality judges according to each one’s work, pass the time of your sojourning in fear, [18] knowing that you were redeemed from your futile way of life inherited from your fathers, not with what is corruptible, silver or gold, [19] but with the precious blood of *Moshiach*, as of a lamb unblemished and spotless,

This redemption that *Kepha* is speaking of here is the Passover Lamb, not the sin offering lamb. He is speaking of the redemption of the Passover Lamb that was unblemished and spotless.

- [20] foreknown, indeed, before the foundation of the world, but manifested in these last times for your sakes, [21] who through Him believe in Elohim who raised Him from the dead and gave Him esteem, so that your belief and expectation are in Elohim.

There is yet a future expectation or hope at the coming of *Moshiach* Yahshua, and THAT is what we have been redeemed for! So our redemption is not complete.

We were redeemed, delivered, for the Messianic Kingdom! This is what we have missed! It’s not to float around heaven all day on a cloud and play harps! We have been redeemed for a Kingdom! Yahshua said to His talmidim, “Go forth, and teach this Good News of the Kingdom!” He didn’t say, “Teach the Good News of heaven.” He said, “Preach the Good News of the Kingdom!”

Not, “Raise your hand, say a prayer, fly off to heaven.” How many have made a choice for heaven today? You have been saved and redeemed for a Kingdom, and He said He will not return until this Good News of the Kingdom has been preached to every nation. It’s a coming Kingdom we have been redeemed for.

### **3. The Third Cup: I shall redeem you (future).**

There is an enormous difference between salvation and redemption. A redemption is a buying back that requires blood. Remember the ‘blood avenger’ in the Torah, who would hunt down someone and actually slay them? This is what Yahweh was doing to redeem Yisra'el. This is why He used this word – *ga'al*. We say *go'el*. He was the blood avenger for everything that had been done wrong to Yisra'el, and He was going to shed blood to get them out. Why does he do this? To perform what He had sworn to father Avraham. This is how seriously He takes His covenants. It’s all about THE covenant, and it’s all about His obligation. He obligated Himself to Father Avraham. Not only that, it’s the obligation of father Avraham made to YHWH by the covenant of circumcision. Avraham was willing to bring every one of his seed into that covenant so they could experience YHWH’s redemption. This is why I teach the covenant of *brit milah*!

We are getting ready to study the fourth cup. It is the last cup that we partake in the Passover. And He says here to the people of Yisra'el:

- **SHEMOTH [Exodus] 6:** [7] and shall take you as My people, and I shall be your Elohim. And you shall know that I am Yahweh your Elohim who is bringing you out from under the burdens of the Mitsrites.

#### **4. The Fourth Cup: I shall take you.**

The word in Hebrew is the idea of an exile, of leaving, take you, *veh laqachati* - #3947 – **laqach** - *Laqach* – to take. I will take you, I will send after you, I will fetch you, I will take possession of you, but here is what it really means, and if you get this you will understand Passover, you will understand why you were redeemed, you will understand what Torah is all about, you will understand the *tzitzit*, you will understand *tefilin*, you will understand every remembrance that Yahweh has given us. He says, “I will take you.” But He cannot take you until He brings you out, He delivers you, and redeems you, once He has paid the bride price, He has received you, He says, “Then I can take you.” He says, I can take you – *laqach* – “I will take you for Myself as a wife. I will take you for Myself, you will become My possession.”

Women, when you are married to a man you become his prized possession! And you might not like that, but when He takes you, in the Hebrew sense of the term, you are his possession. He has taken you, he has *laqach* you! This is a matter of renewing your mind to the Hebraic sense of the term. Young ladies, when you marry a man, when he takes you under the **chuppah** you become his possession. He has taken you to himself. Why? So that you may become one-*ECHAD*.<sup>2</sup>

Now<sup>2nd</sup>. Corinthians 11.2, page 1124. Rav Shaul is speaking to the assembly in Corinth.

- **2<sup>ND</sup>. CORINTHIANS 11:** [2] For I am jealous for you with jealousy according to Elohim. For I gave you in marriage to one husband, to present you as an innocent maiden [virgin] to Messiah. [3] But I am afraid, lest, as the serpent deceived Hawwah by his trickery, **so your minds should be corrupted from the simplicity that is in Moshiach [Messiah].**

Rav Shaul spoke to the assembly at Corinth, he said, “I have given you as a virgin to one husband, *Moshiach*. And I presented you as a virgin, as a pure maiden”.

- **Hoshea 2, page 600**[13] “And I shall punish her for the days of the Ba’als to which she burned incense and adorned herself with her rings and jewelry, and went after her lovers, and forgot Me,” declares Yahweh.

Yisra'el had played the harlot, *Ephrayim* had gone after strange gods, even though they were betrothed to Yahweh at Mount Sinai at the giving of Torah at *Shavuot*. They played the harlot. Fornicated with other mighty ones of the *goyim*! NOTICE here in this verse that their lovers gave them all kinds of jewelry, all kinds of things that sparkle and look good. Gold dust from heaven. Looks good, harlotry. Because of her lovers she forgot Me, Yahweh said. And I shall punish her, He says.

- [14] “Therefore I am alluring her, and shall lead her into the wilderness, and shall speak to her heart, [15] and give to her vineyards from there, and the Valley of Akor as a door of expectation [hope]. And there she shall respond as in the days of her youth, as in the day when she came up from the land of Mitsrayim.

<sup>2</sup> In case anyone out there misinterprets Rabbi Ed's point here, there is a clarification: Rabbi Ed was coming from the standpoint that when Yisra'el was betrothed to Yahweh at Mt. Sinai (since the bride price was paid) that they were Yahweh's purchased possession. There is a bride price paid to BUY her as a possession. He did not mean possession as in owner of a property. (a word search on 'possession' and it has much to do with inheritance [of property, land, or house – family]. We are Yahweh's inheritance, His children, His family, His possession[s], a big part of His Kingdom. His mind, Spirit and heart are solely for us, and our minds, hearts, and spirits are solely for Him. We belong to Him alone, and therefore a possession).

It was in the wilderness that Yisra'el had a chance to respond to Yahweh.

- [16] “And it shall be, **in that day**,” declares Yahweh, “that you call Me ‘My Husband,’ and no longer call Me ‘My Ba'al.’ [17] “And I shall remove the names of the Ba'als from her mouth, and they shall no more be remembered by their name. [18] “And **in that day** I shall make a covenant for them with the beasts of the field, and with the birds of the heavens, and with the creeping creatures of the ground, when bow, and sword, and battle I break from the earth. And I shall make them lie down in safety.

This is probably one of the most beautiful verses within Hoshea. When we wrap tefillin around our middle finger, when you wrap that strap around there, this is what you recite:

- [19] “And I shall take you as a bride unto Me forever, and take you as a bride unto Me in righteousness, and in right-ruling, and kindness and compassion. [20] “And I shall take you as a bride unto Me in trustworthiness, and you shall know Yahweh.

“And you shall know – *yada*’ – Yahweh”. Yahweh says that in the last days He is going to take Yisra'el into the wilderness, He is going to speak to her heart, He is going to marry her, and He is going to marry her forever. And no more will Yisra'el – *Ephrayim* – remember her harlotry and her lovers, and the Name of Yahweh will be in their mouth, and they will no longer call Him *LORD [Ba'al]*, but they will call Him, ‘My Husband’ – *Ishah*. And He says here, “And when I marry you,” – it’s all typology – “And when I marry you and take you unto Myself, then you will know Me.” I got to be very explicit with what that word means. That means to know in the biblical sense of the term – that means you *know* them *intimately* through sexual intercourse.

Back to **Shemoth 6**, Yahweh is wanting to teach Yisra'el some deep truths in the Passover, and if you just show up, and you think you are going to eat a little *matzah*, drink a little wine, have a little lamb, and go home, you are going to miss what Yahweh desires to teach you.

This is why they have rehearsed it for thousands of years, and why we are to teach our children, why we are to teach every one of these young men and young ladies here, the meaning of Passover. Its not for our benefit, it’s for their benefit that they learn this. It is for our children. Why do you think in the Sh’MAH we always say, “Teach these to your children diligently”?

- **SHEMOTH [Exodus] 6:** [7] and shall take you as My people, and I shall be your Elohim. And you shall know that I am Yahweh --

This is the same thing that He says in **Hoshea 2**. “You shall know that I am Yahweh.” “You shall know Me,” “You shall *yada*’ Me.” You can only know, in the most intimate sense of the word, Yahweh through His redemption, by personally experiencing His redemption. He said to Yisra'el, that by experiencing this Exodus, this Passover our ancestors have been doing for thousands of years, He says, “By doing this remembrance of your redemption you will know Me as Yahweh.” What did He say in the beginning of this reading? “I revealed Myself to them as *El Shaddai*. Did they not know Me as Yahweh?” The Fathers knew Him as Yahweh, because He revealed His Name to Avraham, Yitshaq, and Ya'aqob. That is in the Torah. Do you know how they didn't know Him? They did not know Him in the sense of the term of redemption, they had never experienced the redemption that He promised them, that the Yisra'elites would experience. They would know Him, Yahweh, in a way that Avraham, Yitshaq, and Ya'aqob did not know Him, and YOU know Yahweh in a way by knowing *Moshiach* Yahshua, that they do not know. And we will know Yahweh in even a deeper aspect in our total redemption when He takes us out of *Mitsrayim*.

Some of the rabbis have said, “The Seder is not complete until we have a fifth cup.” You know at the Seder we will have a fifth cup, we won't drink of it, but it will be there on the *Seder* table. It is the cup of *Eliyahu*, the fifth cup. It will be filled with wine, it will be setting at the table, his place will be set for him, but Elijah is not sitting there at his place. This is the cup of verse 8:

- [8] “**And I shall bring [bo’ – I shall bring – bo’ in Hebrew] you** into the land which I swore to give to Avraham, to Yitshaq, and to Ya’aqob, to give it to you as an inheritance. I am Yahweh.”

Yahweh says, “In the Eliyahu cup (which we will not be drinking) – I will bring you into the land.” *Bo* – to come, to enter the house of a husband, to be brought in, to return. He says, “And I will bring you into the land.” BUT, there is another inheritance besides the land.

- **Debarim [Deuteronomy] 33.4, page 222.** [4] Moshe commanded us a Torah, an inheritance of the assembly of Ya’aqob.

### 5. The fifth cup: the cup of Eliyahu.

The cup of Eliyahu is not only to bring us into the land, which He swore by covenant to give us, but it is the cup of Eliyahu in which He has promised to give us our inheritance of Torah.

Why in the last days must an Eliyahu be raised up? Is it one person or a company of people? It is to bring us into our inheritance. Remember, Yahshua said of Yohanan *haMatvil* [Yohanan the Immerser], he is Eliyahu. He is coming before *Moshiach*. Eliyahu came in the spirit of Yochanan to call Yisra’el back to Torah and to Yahweh, before the coming of Moshiach. But Messiah also said, “He is Eliyahu, but Eliyahu will yet come.” And we are told by the Prophet **Mal’aki 4.4, page 646**, there is yet an Eliyahu to come.

- **MAL’AKI [Malachi] 4:**[4] “Remember the Torah of Mosheh, My servant, which I commanded him in Horeb for all Yisra’el –

He is speaking not just to the Jews! We hear, “Oh the Torah, well that is just for Jews. You keep Shabbath, you keep kosher, all that Jewish stuff is for the Jews.” Torah is for ALL Yisra’el. He says here:

- [4] ...laws and right-rulings. [5] “See, I am sending you Elijah haNavi [the prophet] before the coming of the great and awesome day of Yahweh.

We know that is not talking about the first coming of *Moshiach*, it is talking about the second coming of Moshiach!

- [6] “And he [Eliyahu] shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with utter destruction.”

This fifth cup of Eliyahu is symbolic of a cup we have not yet partaken of – this cup of our inheritance of the land. “I will ‘bo’, I will bring you into your inheritance of the land,” but also it is symbolic of a cup that is now being drunk and emptied by Yisra’el, and that is the return of ALL Yisra’el to Torah. The call of Eliyahu is going out now to Yisra’el. What was the original message of Eliyahu? “Choose ye this day whom you will serve”. And the last days Eliyahu message is to “call” Yisra’el back to Yahweh and back to Torah. Why? Because *that* redemption, *that* obtaining of the inheritance must take place before we go into the land. It was because, as Rav Shaul wrote, by giving up the Torah that they [ALL Yisra’el] went into the *Diaspora*, but it will be the embracing of the Torah that will bring them back to the land! How can He bring us back into our inheritance to receive the first inheritance which is Torah?

There is always a time in the *Seder*, where we send a young person out to check the door to see if Eliyahu is there. And they look, and they look puzzled and “No, there is no one there.” And I say, “Good! He’s not there. He is not supposed to be there. Because if he is there we are in trouble.” But why is that there in the *Seder*? It was to remind Yisra’el about the coming Eliyahu that was to turn the hearts of the fathers to the children, and the hearts of the children to the fathers. That is what Yahweh is doing with the restoration of Torah, He is turning our hearts back to the hearts of the fathers, our fathers, our inheritance of Torah.

The fifth cup, which we will see there at the *Seder*, is the cup of Eliyahu. “And you will know that I am Yahweh.”

Can we just do a little “*sod*” here real fast?

In the Passover the number four is very prevalent.

- We have the four questions.
- We have the four sons.
- We have the four cups.

But they also tell us that the number four of the four cups is symbolic the four mitzvahs concerning Passover.

1. The mitzvah of sacrifice.
2. The mitzvah of Matzah.
3. The mitzvah of the bitter herbs.
4. The mitzvah of the telling of the story.

We are also told that these four cups symbolic there are four sins, four deadly sins for Yisra’el.

1. Idolatry.
2. Adultery.
3. Murder.
4. Lashon harah (evil speaking).

We are told that the sacrificial lamb atones for the sin of idolatry. Otherwise, it redeems them from that, and it is taken up in the “I will take you.”

**The Matzah is for the sin of adultery. “I will redeem you.”**

**The bitter herbs are for the sin of murder, the bitterness, the most bitter sin there is – of murder. “I will save [deliver] you.”**

**Lashon harah, the telling of the good story of the Exodus. “I will unite you.”**

**It is also of the four kingdoms.**

**It is also of the four lashon, four tongues, of the river that came out of Eden.**

It is also symbolic of the four faculties:

1. Sight.
2. Hearing.
3. Remembering.
4. Knowing.

- **Shemoth [Exodus] 3.7, page 59.** [7] And Yahweh said [to Mosheh], “**I have indeed seen** [faculty] the oppression of My people who are in Mitsrayim, **and have heard** [faculty] their cry because of their slave-drivers, **for I know** [faculty] their sorrows. [8] “And I have come down to deliver them from the hand of the Mitsrites, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Kena’anites and the Hittites and the Amorites and the Perizzites and the Hiwwites and the Yebusites.

**He remembered** His covenant that He had made with Avraham. Yahweh, He saw, He heard, He knew, He remembered.

It’s symbolic of the four senses.

1. Hearing.
2. Seeing.

3. Tasting.
4. Smelling.

Now I want you to **NOTICE** where those all are – they are all in your head. All four of those senses are in your head. The rabbis teach us that is why the tefilin are placed upon your head, because those four senses are all in your head, and by putting Yahweh’s Name on your forehead it helps you to sanctify, or make kodesh, those senses.

The four cups, we know, are symbolic of the four directions: Yahweh promised that He would gather all of Yisra’el from

1. North.
2. South.
3. East.
4. West.

- . **Debarim [Deuteronomy] 30.1-5, page 217-218.**[1] “And it shall be, when all these words come upon you, the blessing and the curse which I have set before you, and you shall bring them back to your heart among all the gentiles [nations] where Yahweh your Elohim drives you,

**NOTICE** this is not speaking to Yisra’el, that it would happen to them at that time, it is speaking of the last days. It says that, “When you bring all these words back to your heart when you are in the *Diaspora*, when you have been scattered into all the nations, in to which Yahweh will drive you, because of your Torah breaking,” it says here:

- [2] and shall turn back [ do *teshuvah*] to Yahweh your Elohim and obey His voice, according to all that I command you today, with all your heart and with all your being,

With all your heart and with all your being, not only us – children, .Listen, young people, I am telling you things that may make a difference in your lives between life and death. It says that when we are in these nations, and we bring these words that Yahweh gave to Mosheh back to *our* hearts [the hearts of the fathers], but also:

- [2] ...you and your children [the hearts of the children turning to the fathers], [3] then Yahweh your Elohim shall turn back your captivity, and shall have compassion on you, and He shall turn back and gather you from all the peoples where Yahweh your Elohim has scattered you. [4] “If any of you are driven out to the farthest parts under the heavens, from there Yahweh your Elohim does gather you, **and from there He does take you.** [5] “And Yahweh your Elohim **shall bring you to the land** which your fathers possessed, and you shall possess it.

The Palestinians and the UN can do what they want, we *shall* possess the land!

- [5] ..And He shall do well to you, and increase you more than your fathers. [6] “And Yahweh your Elohim shall circumcise your heart and the heart of your seed [children], to love Yahweh your Elohim with all your heart and with all your being, so that you might live, [7] and Yahweh your Elohim shall put these curses on your enemies and on those who hate you, who persecuted you. [8] “And you shall turn back and obey the voice of Yahweh and do all His commands which I command you today.

This Passover theme of redemption weaves all throughout this Book. It’s throughout the Prophets, It’s throughout your Torah, and throughout your *Brit Chadashah*. Yahweh wants a redeemed people for the Kingdom.

For two weeks we have been talking about preparing our selves for the Passover, and a lot of us have been working very hard getting our houses ready looking for *hametz*, cleaning, doing all the physical things necessary to prepare our dwelling places for Pesach. But through these messages the last few weeks, I have been trying to prepare your hearts to partake of this Passover, and to give you truths from the Word of Yahweh, to help you prepare yourself to partake of the Passover in *this* dwelling place[your body], to start getting the leaven out!

Every year Yahweh is revealing more to me about the secret truth of Passover and what it is really all about. Its not about it's not about getting a bunch of Xtians into a building and someone teaching about their "Jewish roots" by having them observe a Passover. That is profaning the Passover. It's different, like I am going to go into a community and teach them about *Pesach* in a teaching Seder. But, I am not going to reveal to them these deep truths, and I am not going to do a Seder on the correct day for them. It's about Yisra'el gathering together as a people, as Yahweh commanded, where He had placed His Name, and to gather together, and to observe the Passover as a community, as a nation. That's what it is about. We as the physical seed [physical sperma] of Avraham can experience some of that redemption, and prepare our minds and our hearts for the future redemption that is coming. We have received our redemption in *Moshiach* Yahshua, but the event we need to prepare for is the coming redemption that is coming. Because if our hearts are not prepared when it is time to make that Exodus out, you are not going to be ready. Why? Just what Shemoth 6 says in the very first cup, you will still be under your burdens from Egypt. Your mind will still be in bondage to the tentacles of Babylon, and you won't come out when Yahweh says, "Come out." You would rather hold on to the conformity than to make that Exodus out. And I have a feeling that when we do go into the wilderness we are going to hear the same griping and complaining that Mosheh heard. And if that happens we may not be the generation that enters into the land. It may be our children, or it may be those that are born in the wilderness. I don't know.

This is why Yahshua did a rabbi's *seduah* (meal) the night before *Pesach*, to prepare His talmidim to *take* the Passover. My prayer is that when we gather to do the Passover Yahweh's presence is going to saturate that place. You know why? Because His children gather together to do what He has commanded us to do.

May Yahweh bless you understanding of this teaching! Rabbi Edward L. Nydle B'nai Avraham