

PASSOVER

AND THE HOLY FEASTS OF ISRAEL

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INTRODUCTION

The God of Israel, who is the Creator of the Universe, set the yearly Feasts of Israel in motion for the express purpose of exalting Himself, His Son and the Holy Spirit, so that Israel could understand and celebrate the truly great things her God had done for her. He also made the Feasts to be practical teaching tools for generations yet unborn, to learn who their God was, and so the celebration of the Feasts of Israel (Leviticus 23) is a divine teaching and a joy to our souls because they are faith building and reveal of who this God is and what He has done for Israel.

Many Christians today are entering into their ancient Hebraic biblical heritage and learning to walk in the Feasts of Israel. Colossians 2:16-17, a text that the anti-Mosaic Law Church uses to say that the Feasts have been fulfilled in Christ (i.e. done away with), and so Christians don't have to keep them, actually supports the keeping of the Feasts because it speaks of the Feasts pointing of things *to come in the future*:

‘Therefore, no one is to act *as your judge* in regard to food or drink or in respect to a *Festival* or a New Moon or a Sabbath Day, things which are a shadow of what is *to come*, but the substance belongs to Christ.’ (Col. 2:16-17)

By speaking of the Feasts (and the Sabbath, etc.) as a ‘shadow of what is to come,’ Paul is saying that they are a divine picture of what Yeshua (Jesus) is like, whom we don't see. Just as a picture of a person is not really that person, but you can glean many things about that person even if you haven't met him, so too with God's Feasts. They were set up by the Father to reveal His Son's identity, character and work of redemption. By not keeping the Feasts of Israel, one is deprived of the Father's perfect pictures of Yeshua and Himself, for Yeshua said that he who sees Him (Yeshua) sees the Father (John 14:6-10). The Two are truly One, and also separate Beings, just as a man is one with his wife (Gen. 2:24).¹

I once arrived at a church for a Sunday night service where I was the guest speaker, but I arrived too early. No one was there and the church was locked. It was the middle of the winter, but it wasn't too cold, and I decided to walk down the street a bit to gather my thoughts.

As I walked, my eye was drawn to a glaring light on my left that was coming from a bare light bulb on a front porch. There wasn't any fixture on the light bulb and I quickly looked away, not wanting to be blinded by the bright light.

On my way back, as I came near that porch, I intentionally looked across the street to avoid the light. To my delight, because of the light on the porch, there was a perfect silhouette of a barren tree on the wall of a school. The tree stood about twenty feet in front of the wall, yet the light from the porch across the street was so bright that I could make out the smallest details of the slim tree branches *by their shadows* on the wall.

There were no leaves on the tree, as it was winter, and so every branch could be seen, their shadows imprinted on the wall. I could tell immediately, by looking *at the shadow* on the wall, that it was a tree, even if I wouldn't have seen the actual tree that made the shadow. I could also tell that it was a tree and not a lion or a car or a human being.

The Feasts of Israel are exactly like that, divine Shadows, and this what Colossians 2:16-17 is speaking about. We don't literally see Yeshua (the tree) in all His brilliant glory today, but His Imprint is upon every Feast of Israel. This is the glory that our God has placed within His Feasts from the beginning because He knew what His Son would do and how He was going to deal with Israel's sinful nature and her future life with Yeshua in the New Jerusalem (Rev. 21:1f.).

The Hebrew word *shadow* can equally be translated as ‘picture.’ The Feasts of Israel are pictures of our

¹ To biblically understand how the Father and the Son are one, yet separate Beings, see [Yeshua—God the Son](#).

God, revealing not only what great event happened and who His Son is, but also *what is to come*. That's one reason why they should continue to be celebrated, especially by Christians who are part of Israel (Jn. 10:16; Rom. 11:11f.; Eph. 2:11f.). The Feasts of Israel can be broken down into three seasonal sections:

A. The Spring Feasts

1. *Passover*

a. *Matza*—The Feast of Unleavened Bread

b. *First Sheaf*—The Wave Offering

B. The Summer Feast

1. *Shavu'ot*—Pentecost (the Feast of Weeks)

C. The Fall Feasts

1. *Yom Tru'ah*—The Day of Unspeakable Joy (commonly known in Judaism as *Rosh HaShana*, the New Year, a misnomer). Also called, The Feast of Trumpets.

2. *Yom HaKipurim*—The Day of Atonement

3. *Sukote*—The Feast of Tabernacles

a. The Eighth Day, which falls after the 7th day Feast of Tabernacles.

Yahveh, the distinct personal name of the God of Israel, that appears 6,823 times in the Hebrew Old Testament, and unfortunately, is translated in many English Bibles as the LORD or GOD, ordained these Feasts for Israel for both Jew and Gentile who love Yeshua. They are divine vacations. Six months after the Spring Feasts are the Fall Feasts and subsequently, six months after the Fall Feasts are the Spring Feasts, both of which last at least seven days. Satan gives his people one day off for Easter and Xmas, but God gives His people Israel at least a full week off *every six months to praise and worship His Son*.

THE SPRING FEASTS

The Feasts of Passover and Unleavened Bread (and First Sheaf/Fruits) is actually one feast. The Passover Meal begins the seven day Feast of Unleavened Bread, and First Sheaf is generally on the Sunday within the seven day Feast of Unleavened Bread.

Everyone needs water for survival. Without it we perish. In Exodus 17:6 God says to Moses,

“Behold! I will stand before you there on the Rock at Horeb and you shall strike the Rock and water will come out of it, that the people may drink,’ and Moses did so in the sight of the Elders of Israel.”

God gave Israel her most basic need for life—water, from a rock of all places! The Rock is a picture of Yeshua, as Paul says in 1st Cor. 10:1-4, and pictures Him crucified for our greatest need—*Living Water*:

‘For I do not want you to be unaware, brethren, that *our Fathers* were all under the *Cloud* and all passed through the Sea and all were *baptized* into Moses in the *Cloud* and in the Sea and all ate the same spiritual food and all drank the same spiritual drink, for they were drinking from a spiritual Rock which followed them and the *Rock* was the Messiah.’

First Paul says, ‘our Fathers,’ including the Gentile believers of Corinth with the Sons of Israel in the Wilderness. This complements that the Gentile believers have been grafted into the House of Israel (Rom. 11:1-36; Eph. 2:1-22) in a most poignant way. They are fully brothers with the literal descendants of Israel in the Wilderness because of their belief in the Jewish Messiah, Yeshua.

Second, Paul says that all Israel was ‘baptized into Moses’ at the Red Sea. We know that baptism into Yeshua means that we die to self and are alive unto Him. That’s what it should have meant to the Sons of Israel in the Wilderness, in relation to Moses, but their stubborn nature led most of them another way.

Third, we come to the ‘Rock’ from which the Sons of Israel got water in the Wilderness. This was a picture of Messiah Yeshua giving the Water of life to both Jew and Gentile who believe in Him. Water from a rock is a pretty impossible thing, but it parallels the divine life we have in Messiah Yeshua.

Water not only sustains life as we drink it, but we also use it to clean ourselves with, hence the cleansing of our soul with the Living Waters from Above. The Rock is also a picture of stability in a very shaky world. These and other symbols are used by God to denote His qualities. In Jeremiah 2:13 God says,

‘For My people have committed two evils: they have forsaken Me, the Fountain of Living Waters, to hew for themselves cisterns, broken cisterns that can hold no water.’

In Revelation 7:17 it states,

‘for the Lamb in the center of the Throne will be their Shepherd and will guide them to Springs of the Waters of Life and God will wipe away every tear from their eyes.’

God uses natural water to point us to Himself as the Waters of Life. (In Hebrew, water is always plural: *waters*.) When we look at the Earth we see that we not only get our food from it, but we also live upon it. This is a picture of Yahveh as our Rock, our stable ground, and our Provider. Deuteronomy 32:4 declares,

‘The Rock! His work is perfect, for all His ways are righteous! A God of faithfulness and without injustice! Righteous and upright is He!’

This speaks of Yahveh as One who is stable, secure and can be trusted. The Lord’s Supper² is the eating of the body and blood of Yeshua, by His Spirit, which is the divine food of God for His people Israel, both Jew and Gentile who have been Born Again in Yeshua of Nazareth.

The Feasts of Israel picture Yahveh’s ability to save His people from slavery, sustain and provide for them, both physically and spiritually, which is really one and the same thing in Hebraic terms. Yeshua, as the Passover Lamb, as the Living Bread and the Living Waters, is at the center of all the Feasts, and that’s why God commands each new generation of Israel to celebrate them (Ex. 12:24; Lev. 23:21, 31, 41, etc.).

Why Celebrate Passover Today?

1. Passover is a picture of salvation.

- The Hebrew people went from slavery to freedom; from darkness to light. With the Second Passover, both Jew and Gentile were released from slavery to sin, Satan and eternal death, to walk in the Kingdom of Yeshua, the Light of the world and the King of the Jews (Mt. 2:2; 27:11, 37; Luke 1:30-33).

2. Passover remembers the death of the lamb in Egypt, which God used to free the Hebrews from slavery.

- Yeshua is called the (Passover) Lamb of God.³ Paul tells us that as often as we eat Messiah’s body and His blood we do it in remembrance of His death, which means that we too, must die to self (1st Cor. 11:25-26; Rom. 6:1f.).

3. The essence or core of the Passover is where the Lord’s Supper (1st Cor. 11:20f.) comes from.

² The term, the Lord’s Supper, is biblical (1st Cor. 11:20), but the term the *Last Supper* isn’t. It’s a Roman Catholic teaching that has no basis in Scripture and seeks to hide the Jewishness of Jesus.

³ John 1:29; 36; see also: Revelation 5:6, 8, 12-13; 6:1, 16; 7:9, etc.

- The Lord's Supper was *in* the ancient Passover all the time. When Yeshua says that the ancients said not to murder, but that He says that we are not to hate our brother, Yeshua isn't making up a new commandment and discarding the commandment not to murder. He's explaining that the *essence* of the commandment not to murder is not to hate. *It was there all the time*, at the core of the commandment. So too, with the Lord's Supper in the First Passover.
4. Yeshua and every Apostle celebrated Passover all their lives (1st Cor. 5:6-8).
 - If we really want to know who Yeshua was, and is now, we must realize that He not only celebrated Passover all His life on Earth in Israel, but that He commanded it to come into existence in the beginning, and as we'll see, we'll also be celebrating it with Him in Eternity.
 5. Passover is the ancient Hebraic heritage of every Christian who has been grafted into the House of Israel.
 - The Holy Spirit is leading Christians to start learning some of their God-given Family Ways.
 6. Passover also offers Christians a great lead in with *Jewish* people.
 - Tell a Jew that you celebrated or learned about Passover and their ears will perk up. They'll think, 'A Gentile knows about Passover?' It's a good way to start a conversation about the Passover Lamb, whose blood will deliver them from God's Wrath on Judgment Day, just as the blood of the lamb saved the Hebrew people from the wrath of God during that First Passover in Egypt.

The Dual Reality of the Three Spring Events

Passover proclaims the death of the lamb that freed Israel from Egyptian slavery. With the death of *the* Lamb, Israel was freed from slavery to Satan, sin and eternal death. The Feast of Unleavened Bread is a seven day picture of 'death to self/sin' for us. Yahveh demands that Israel walk in holiness. This is symbolized by the eating of bread without yeast; *matza* (unleavened bread). It was the first day of this Feast (15 *Aviv*),⁴ that begins at dark, after the sacrifice of the lamb on 14 *Aviv*, that Yeshua dies as both the Passover Lamb of God and the divine Grain from the Heavens that was *crushed* in order for His followers to eat of Him (for one doesn't eat bread unless the grain is crushed to make flour), as the Passover Lamb and also the *Matza* (Unleavened Bread) of Life. Before His death Yeshua said:

'Truly, truly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone, but if it dies, it bears much fruit. He who loves his life will lose it, but he who hates his life in this world will keep it to life eternal.' (Jn. 12:24-25)

In the seven days of Unleavened Bread we are called to ascertain our position in Yeshua: are we dying to self daily that His life might be seen in us? (Cf. Mt. 5:13-16) Are we seeking to be made into His Image? Are we fully surrendering to His will, as He did His Father's will? (John 4:34) This is seen in the Lord's Supper: death to self, which is eaten on the first day of the Feast of *Matza* and every day of the six thereafter.

The First Sheaf wave offering always comes on the Sunday within the seven day Feast of Unleavened Bread.⁵ It was the time that Israel recognized that God had provided grain (bread/food for life) to His peo-

⁴ 15 *Aviv* begins both the Passover (ceremonial holy meal) and the Feast of Unleavened Bread. In the late afternoon of 14 *Aviv* the Passover lamb is slain. *Aviv* is the first biblical month, coming in late March or early April. The biblical day ends at darkness and another biblical day begins at darkness (cf. Gen. 1:3-5f.).

⁵ There is an asterisk to First Sheaf always coming on the Sunday of Unleavened Bread week. When Passover begins on Saturday night, First Sheaf comes not on the next day (Sunday), but a week later on the following Sunday, a day after the Feast of Unleavened Bread ends. For more on this see [First Sheaf](#).

ple and that giving the first of it to Him, in gratitude for all He provides, sanctified the three harvests for Israel (spring, summer and fall). All the food and drink of the harvest is Yahveh's, for He causes it to come forth from the Earth and He is seen as giving it to Israel for her needs of life. This also pictures Yeshua as that Grain from Heaven, *risen* from the dead, caused to rise or to come forth by the Father, and that all who follow Yeshua will be raised and found acceptable to the Father. The First Sheaf (consisting of fine barley flour) is dedicated or given to God, thereby making the rest of the harvest acceptable for consumption by Israel, and also, making Israel acceptable to God for obeying Him. Yeshua, rising from the dead, is seen as the First Sheaf/Fruit (1st Cor. 15:20, 23). We, as priests of Messiah, can eat of Him because He has been given to us by the Father as Living Bread. As we walk with Yeshua and are made into His Image, others are able to eat of our Lord from us. (The Aaronic Priests were the only ones able to eat of the First Sheaf Offering.)⁶

The Meaning of Passover

The First Passover in Egypt was a time for Israel to enter into God's covenant by the sacrificial death of a lamb, of being protected by its blood, and of deliverance or freedom from cruel Egyptian slavery. The Hebrew word that God uses to speak of bringing Israel out of Egypt is the same word used for a woman giving birth. It was a time of new beginnings or new birth as Israel was birthed out of the womb of the Kingdom of Darkness into the Kingdom of Light. The new birth that Yeshua speaks of is the parallel and greater reality of what God had done for His people in freeing them from Egyptian slavery. Messiah's Second Passover doesn't do away with the First Passover—it exponentially amplifies it.

With Adam we have the Creation of the World. In Moses we have the Creation of the people of Yahveh—Israel.⁷ In Yeshua we have the new Creation of the people of Yahveh—still called Israel; both Jew and Gentile. Romans 8:18-25 says that all creation awaits this new Creation. In Gen. 1:3 God's first recorded words were, 'Let there be Light!' and there was Light. Now that Light is in us! For the Light that appeared on Day One of Creation was not the sun, moon nor the stars as they were made on Day Four. The Light that manifested on Day One was the Light of the World, Yeshua, *the literal* Word of God—the uniquely *begotten, not created* Son of God—fully deity, and with His conception in the womb of Miryam (Mary), also fully human. With His death and resurrection He is now the glorified God-Man, the first of many brethren.⁸ This is the Passover story.

Israel was conceived in one man, Abraham, and then re-created in another Man, Yeshua. Abraham left his father and country to come to Israel (the land of Canaan), and Yeshua left His Father and country (the Heavens) to come to Israel, both the land and the people.

Three thousand four hundred and sixty-three years ago, God moved in a way that He had never moved before. To Abraham, Isaac and Jacob He appeared in dreams and visions and as the Messenger of Yahveh (falsely called the Angel of the Lord), and to Joseph He worked behind the scenes, but through Moses God *exploded* onto the stage of world history! Egypt was the United States of its day, the superpower in the world and therefore, the gods of Egypt were considered invincible by everyone. The Hebrew slaves were not in any position to negotiate their freedom. There was nothing they possessed that they could offer Pharaoh in exchange for their freedom. Pharaoh owned them as slaves, and so everything they had

⁶ Lev. 2:1-3, 10; 5:11-14; 6:14-17; 7:10, 13-14.

⁷ In the Song of Moses at the Red Sea (Ex. 15:16), it speaks of God purchasing Israel. The Hebrew word, in relation to God, means to create. **בָּרָא** Francis Brown, S. R. Driver and Charles A. Briggs, based on the lexicon of Wilhelm Gesenius; Edward Robinson, translator and E. Rodiger, editor, *Hebrew and English Lexicon* Abridged (Accordance Bible Software), n.p.; 'of God as originating, creating.'

⁸ See [Salvation—The Promise!](#) for what the Gift of Salvation is that the Father holds out to all through His Son.

was Pharaoh's. There was no way out. It was an impossible situation for them. They were slaves for life, as their fathers had been and as their sons would be. Before Yeshua died we were slaves of Satan. There was no way out except through the blood sacrifice of the Passover lamb.

Passover begins in Exodus 3, when Yahveh and the Messenger of Yahveh, pathetically mistranslated as the Angel of the LORD, appears to Moses and *sends* him to save the Hebrew slaves from Pharaoh and Egyptian oppression. The Prophets speak of 'being sent' by Yahveh, as well as Yahveh speaking of sending the Messiah,⁹ and so the term 'the Sent One' (of God) becomes an actual term or title for the Messiah, harkening back to God sending Moses to free Israel from Egyptian slavery. In the Great News according to John, Yeshua refers to Himself as the Sent One 39 times.¹⁰ Here are two of those cites:

'I can do nothing on My own initiative. As I hear, I judge and My judgment is just because I do not seek My own will, but the will of Him who *sent* Me.' (Jn. 5:30)

'As the Living Father *sent* Me, and I live because of the Father, so he who eats Me, he also will live because of Me.' (Jn. 6:57)

A messenger is 'a sent one.' He's someone sent with a message. In Hebrew the word used for 'angel' is *mahl'ahch* מַלְאָךְ, *literally*, a messenger or sent one. Generally, messengers sent from God are angels, but in the case of 'the Angel' of the LORD, this Messenger is none other than Yeshua. Why English translations continue to use the word 'Angel' instead of 'Messenger' (or Sent One), when every theologian knows that it refers to Jesus (note the capital A for this "Angel" in English Bibles), is beyond comprehension because it's not only wrong, it also gives ammunition to those who teach that Jesus is a created being.¹¹ What else but a created being can an *angel* be? The text should be translated 'the Messenger of the LORD,' with a capital 'M' for Messenger (and of course, properly translated it should read, the Messenger or Sent One of Yahveh). In the cites where the Messenger of Yahveh is seen, the Messenger not only receives worship, something that no angel of God would ever accept (Rev. 19:10), but also speaks in the first person as God Himself,¹² again, something an angel of Yahveh never does.

The ten plagues in Egypt are judgments against Egypt and her gods. The first plague, the Nile being changed into blood, gets the attention of the Egyptians in two powerful ways. First, the Nile was the source of ancient Egypt's rich fertility and therefore, her food, water and life. Without the Nile there never would have been an Egypt as we know it.

Second, because it was seen as the *source* of life (water), religious hymns were sung to the Nile because it was considered a god. The Nile was deified by the Egyptians.¹³ These hymns are found in museums in Cairo and London today. The hymns are prolific, as rightly befits a god of life.

The waters of the Nile were changed into (red) blood. This not only meant it became a source of death (undrinkable) instead of life, but it also pictured the last or final judgment upon Egypt—the death (blood) of the firstborn sons of Egypt due to Pharaoh's stubbornness. The number ten is 'just' the number one

⁹ Ex. 3:10, 12-15; 4:28; Is. 6:8; 19:20; 48:16; 55:11; 61:1; Jer. 1:7; 7:25; 25:4; Ezk 2:3-4; Hag. 1:12; Zech. 2:11; 4:9; 6:15; Mal. 3:1, etc.

¹⁰ John 3:34; 4:34; 5:23, 24, 30, 36, 37, 38; 6:29, 38, 39, 44, 57; 7:16, 28, 29, 33; 8:16, 18, 26, 29, 42; 9:4; 10:36; 11:42; 12:44, 45, 49; 13:20; 14:24; 15:21; 16:5; 17:3, 8, 18, 21, 23, 25; 20:21; see also Hebrews 3:1, where the Greek word *apostolos* (Apostle) means, 'sent one.'

¹¹ The so-called Jehovah's Witnesses love to point this 'Angel' out when they witness to Christians, using the Bibles of the Christians! The *Jesus* of the Jehovah Witnesses is a *created being*, and not God the Son from eternity past and hence, why they use passages speaking of the *Angel* of the LORD 'to prove' that Jesus isn't God the Son, but an angel (Michael). For more on why Jesus is God the Son see [Yeshua—God the Son](#).

¹² See Gen. 16:13; 22:11; 31:11-13; 48:15-16; Ex. 3:2-6; Num. 22:21-35; cf. Joshua 5:13-6:2. For a fuller understanding of these cites, see the Jewish Newsletter, [The Angel of the Lord](#).

¹³ J. I. Packer and M. C. Tenney, Editors, *Illustrated Manners and Customs of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1980), p. 120.

with a zero after it. The symbolic significance is that the number one remains the same in *essence*, with ten or the zero magnifying its meaning and so, the first plague (of red blood) symbolized the tenth plague of red blood—death. God gave Pharaoh nine chances to repent and let Israel go, but he refused.

The second plague was frogs. The Egyptians worshipped them and they symbolized a god of fertility. It's as though Yahveh were saying, 'You like to worship frogs—I'll give you frogs!'

All ten plagues were directed at a particular god or goddess of Egypt. The ninth plague was darkness upon all the land of Egypt, except in Goshen where the Hebrew slaves dwelt. This plague was directed at the highest Egyptian god, Ra, the sun god. Pharaoh was worshipped as the incarnation of Ra (the son of the sun god in the flesh). The incarnation of the sun god as a 'human being' was a common pagan concept in many ancient nations.¹⁴ Satan is the master deceiver and he set up pagan religions to mimic the true religion of the God of Israel. Many get caught in his trap, thinking that if the ancient religions of the world had an incarnate sun/son god, with him dying and being resurrected for the sins of man, surely Christianity's Jesus is just another mythical version of that.

The tenth plague was the death of the firstborn of Egypt. Pharaoh and the sun/god-god Ra could do nothing to protect their people or stop it. Pharaoh's firstborn son, also an incarnation of the sun god, and next in line to the Throne of Egypt, was killed, as well as all the other firstborn sons and all the firstborn male of their animals. Yahveh struck at the very heart of Egypt. Not only 'in the natural,' but He shattered the Egyptian's internal religious belief system. In other words, God broke their spirit.¹⁵

The firstborn son signifies the strength and vitality of a man or a nation (cf. Gen. 49:3). Just as Adam is the head of all mankind, so the firstborn of Egypt were the head of their race and "the cream of the crop." In the Passover, Yahveh claims all the firstborn of Israel for Himself because of His protection of them from the judgment of death. They belong to Him and they would have been priests unto God, from every Tribe and family of Israel, had Israel not rebelled in the fiasco of the Gold Calf. This is why all the Levites took their place (Ex. 32:1-35; Lev. 3:12; Num. 3:41, 45).

Israel's firstborn sons were spared in Egypt, saved or delivered from death, by a ceremony that sacrificed a lamb, with its blood placed upon the doorposts and the lintel of their homes. Passover literally means, 'to leap over; to *pass over*.' The Lord passed over the homes of the Hebrews *because of the blood of the lamb* that protected those Jewish homes. Exodus 12:23 reads:

'For Yahveh will pass through to smite the Egyptians, but when He sees the blood on the lintel and on the two doorposts, Yahveh will *pass over* the door and not allow the Destroyer to come into your homes to smite you.' (Ex. 12:23)

The Destroyer is most likely Yeshua (cf. 2nd Sam. 24:15-17), for Yeshua is also Yahveh, God the Son.¹⁶ The passage is a picture of what will happen to all Christians 'in Yeshua' on the Day of Judgment. Having the blood of *the Passover Lamb* within them means that the wrath of God will 'pass over' them and they will be saved from eternal death. Exodus 12:27 reads:

"It is a Passover sacrifice to Yahveh, who passed over the homes of the Sons of Israel in Egypt when He smote the Egyptians, but spared our homes,' and the people bowed down and worshiped."

¹⁴ Alexander Hislop, *The Two Babylons*, 2nd American ed. (Neptune, NJ: Loizeaux Brothers, 1959), p. 91ff. In *The Two Babylons—The Full Hislop*, my PDF of the book, it's p. 70ff. Hislop overwhelmingly proves that the Roman Catholic Church is the Babylon of the New Testament (Rev. 14:8; 17:5; cf. 18:4). Read and/or download [The Two Babylons—The Full Hislop](#) for free. All further page cites come from *The Full Hislop*.

¹⁵ See [Ten Egyptian Plagues for Ten Egyptian Gods and Goddesses](#), [Reading the Plagues in their Ancient Egyptian Context](#) and [YHWH's War Against the Egyptian Sun-God Ra](#).

¹⁶ See [Yeshua—God the Son](#).

The 10th plague of death destroyed the very fabric of Egyptian reality. It was not only the death of their firstborn, but the total destruction of their religious belief system and how they perceived the world. They were utterly devastated. The Egyptian gods had failed them miserably and proven impotent against the God of their Hebrew slaves—the God of Abraham, Isaac and Jacob. Passover is a mini-Judgment Day. Yahveh could have destroyed all the Egyptians, but He chose to keep the rest around to proclaim His Name and what He had done for His people Israel to mighty Egypt.¹⁷

The Time and Food of Passover

Exodus 12:1-14 records the commandment to keep Passover, when the Passover was to be kept and the three foods that are required for a biblical Passover—lamb, *matza* and bitter herbs. Ex. 12:1-2 states:

“Now Yahveh said to Moses and Aaron in the land of Egypt, ‘This month shall be the beginning of months for you. It is to be the first month of the year for you.’”

The month in which Passover falls is the beginning of the months of the biblical year, and so the first day of the month is the biblical New Year for the Hebrews.¹⁸ Passover, the sacrificing of the lamb, always occurs in the spring, when new life has come back to the Earth from the dead of winter, on the 14th day of the first month at sunset is the sacrifice of the lamb.

Exodus 12:3-5 speaks of Israel separating the lamb on the 10th day of the first month, four days before the Passover lamb is sacrificed. Interestingly enough, the sacrifice of the Passover lamb on 14 *Aviv* (the name of the first month in the Bible)¹⁹ is not a holy day, but that night, as darkness begins a new day, the Passover lamb is eaten, a few hours after the sacrifice, on 15 *Aviv*, is the first holy day (annual Sabbath) of the Feast of Unleavened Bread:²⁰

“Speak to all the Congregation of Israel, saying, ‘On the 10th day of this month the men of the house are to take a lamb for themselves, according to their Fathers’ households, a lamb for each household. If the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man can eat you are to divide the lamb. Your lamb shall be an unblemished male a year old. You may take it from the sheep or from the goats.’” (Exodus 12:3-5)

The age of the lamb speaks of it being ‘in its prime.’ Setting the lamb apart for four days means that it would become like a pet. At the end of the four days it would be hard to sacrifice it. These feelings carry over to the Apostles as they watched God’s Passover Lamb being crucified. Yeshua, in the prime of His life, came into Jerusalem four days before His death ‘to be inspected by the Elders of Israel’ for ‘flaws or blemishes’ (i.e. sins, and if He really was the Messiah), but they rejected Him because they were evil. The Apostle John states:

¹⁷ Ex. 9:16; Joshua 2:10; 9:9; Ps. 78:12, 43, 51; 105:38; 135:8, etc.

¹⁸ This is also in distinction to the Jewish calendar today, which starts the New Year in September and of course, the Gregorian calendar, which is not a lunar calendar. The biblical calendar is lunar based, meaning that the New Moons determine when a month begins and how long it lasts (29 or 30 days). The first New Moon on or after the Vernal (Spring) Equinox becomes the first biblical month. See the [Holy Days Calendar](#) and the [Holy Days Block Calendar](#) for when the New Moons and the Feasts of Israel are.

¹⁹ See [Hebrew Months](#) for the biblical names of the months we have from Scripture. There are only four.

²⁰ The ‘day,’ in biblical reckoning, begins not at sunset, which is a Jewish tradition, but at darkness (after dusk) and continues through the dark and into the daylight and dusk, and ends at darkness. This is according to Creation Week (Gen. 1:3-5f.), where the ‘evening’ is actually darkness or night time. See [When Does The Sabbath Begin?](#)

‘Yeshua, therefore, six days before the Passover, came to Bethany where Lazarus was, whom He had raised from the dead...On the next day the large Jewish crowd, which had come to the Feast, heard that Yeshua was coming to Jerusalem, and took branches of palm trees and went out to meet Him and cried out, ‘Hosanna! Blessed is He who comes in the name of Yahveh! The King of Israel!’” (Jn. 12:1, 12-13)

In Hebraic counting the day of the Passover would have been included in John’s description. In other words, what we might think of as five days before Passover was actually four days before the Passover lambs would have been sacrificed. ‘Without blemish’ means that the lamb would be healthy. It doesn’t mean that it had to be pure white. It would be a male of the flock, one year old and this pictures Yeshua in the prime of His life. John the Baptist declared, ‘Behold! The (Passover) Lamb of God who takes away the sin of the world!’ (Jn. 1:29) John’s disciples didn’t understand the full ramifications of his words as we do today, but they would have associated it with the Passover lamb who was used by God to bring them forth from Egyptian slavery and cleanse them from the pagan perversions of Egypt. It was a powerful phrase. Some of what clouded their thinking was that they were looking for the Messiah to be like King David, and to rise up against Rome and her oppression of the Jewish people and defeat Rome. They weren’t expecting the Son of David to die for their sins.²¹ Yeshua came this time as the Son of Joseph, another title for the Jewish Messiah that speaks of Israel rejecting Her Messiah (cf. Is. 52:–13–53:12), the same way that Joseph’s brothers rejected him, although God would raise up Joseph to save his brothers.

At the First Passover every man, woman and child ‘participated’ in the sacrifice, watching the lamb being slain because God had said,

‘You must keep it until the 14th day of the same month. Then *the whole assembly* of the Congregation of Israel is to kill it at twilight.’ (Ex. 12:6).

The ‘*whole assembly* killing it at twilight’ meant that everyone, not just the ones slaying the lamb, and not just the firstborn whose lives were on the line, but everyone *had to see the sacrifice* of the Passover lamb in order to leave Egypt—to the Glory of Yahveh. This is also the way it is with deliverance from Satan’s Kingdom. Anyone who desires to enter into the Kingdom of Heaven *must look upon* Messiah crucified—to the Glory of the Father (to be forgiven of his sins and to be Born Again). No one can enter ‘on the coat-tails’ of his mother or his father’s faith. The heavenly work of Yeshua’s sacrificial blood must be upon each and every individual.

Exodus 12:7 speaks of where the blood was to be placed—upon the doorposts and the lintel:

‘Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.’

Houses are often used in cartoons as a picture for a face: the door is the mouth and the windows are the eyes. The blood of the lamb was symbolically being placed upon the mouth of Israel. This is one part of the Lord’s Supper because wine is symbolic of a blood sacrifice, and blood is represented in Scripture as wine. In Gen. 49:11 it states of the future Messiah:

‘He ties his foal to the vine and His donkey’s colt to the choice vine. He washes His garments in wine and His robes in the *blood of grapes*.’ (Gen. 49:11)

The juice of the grape is called the *blood* of the grapes. In an allusion to Yeshua defeating His enemies and their blood flowing like wine, the Book of Revelation states:

‘And the *wine press* was trodden outside the city and *blood came out from the wine press* up to the horses’ bridles for a distance of two hundred miles.’ (Rev. 14:20)

²¹ See [The Davidic Lineage of Messiah Yeshua](#) for how Messiah descended from King David through Joseph and Mary.

In Deuteronomy it states:

‘Curds of cows and milk of the flock with fat of lambs and rams, the breed of Bashan and goats. With the finest of the wheat and of *the blood of grapes* you drank *wine*.’ (Deut. 32:14)

The reference to wine picturing blood, and blood picturing wine, is how Yeshua could use the wine at the Passover Table to picture His blood (sacrifice). Even though wine is not commanded in Exodus 12 as part of the ‘food’ to have, wine was there on the Passover Table of Yeshua (and all Israel) to symbolize the blood (sacrifice) of the lamb that God used to save Israel from Egyptian slavery. Exodus 12:8 presents the three biblical foods for Passover:

1. *Roasted* lamb, which symbolizes Yeshua’s *brutal* death as God’s Passover Lamb.
2. *Bitter* herbs, which stand for the *life of bitterness* that the Hebrews had in Egyptian slavery, and
3. *Matza* (unleavened bread), which speaks of Israel’s affliction as slaves, and of Yeshua being the crucified (afflicted) Bread of Life. In Jeremiah 11:4 Yahveh calls Egypt an iron furnace: “which I commanded your Fathers in the Day that I brought them out of the land of Egypt, from the *iron furnace*, saying, ‘Listen to My Voice and do according to all which I command you so you shall be My people and I will be your God.’” (Jer. 11:4, cf. Dt. 4:20)

An iron furnace is a furnace that is so hot it literally melts iron. It’s symbolic of the intense suffering and affliction that Israel experienced under the oppression of Pharaoh. For us it pictures the bitterness of trusting ourselves before we came to Jesus, and the *fruitlessness* of walking in carnality after we come to Him.

Matza (unleavened bread) is symbolic of holiness, purity and sinlessness because it has no yeast (corruption) in it (cf. 1st Cor. 5:6-8). Yeast (or leaven) pictures sin at the Passover/Feast of Unleavened Bread.²² Yeshua is the Bread (*Matza*) of Heaven (John 6:1-71) pictured in the *unleavened* bread of Passover, and as we’ll see, *matza* is a perfect picture of the crucified Messiah. Unleavened bread (*matza*) is a symbol of sinless or holy bread because it doesn’t have yeast, which ‘puffs up’ the dough, and pride, like yeast, puffs up a man. When we see a man who is full of pride (sin) we say that he’s all puffed up.

Yahveh told Israel to eat the Passover lamb roasted over the fire:

‘Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails.’ (Ex. 12:9)

The roasting of the lamb pictures the brutal death of Yeshua. He would also be ‘whole,’ with not a bone broken (Ps. 34:20). God also states that nothing of the lamb was to be left to eat for the next day:

‘And you must not leave any of it over until morning, but whatever is left of it until morning you must burn with fire.’ (Ex. 12:10)

Any leftover lamb wasn’t eaten the next day (the daylight of 15 *Aviv*), but burned in a morning fire. This pictures the *one-time* sacrifice of Yeshua on 15 *Aviv*. Yeshua doesn’t need to return in each generation and sacrifice Himself again and again (Heb. 9:23-28). God speaks of how Israel was to eat the First Passover:

‘Now you shall eat it in this manner: with your loins girded, your sandals on your feet and your staff in your hand, and you must eat it in haste! It is Yahveh’s Passover.’ (Ex. 12:11)

In preparation for leaving Egypt the Hebrews were to have a belt or rather a sash on their waist, which meant that the bottom of their garments could be lifted up and secured to make walking a long distance

²² Even before the time of Yeshua the terms Passover and the Feast of Unleavened Bread had already become interchangeable (2nd Chronicles 30:2-3, 13-15, 17-18; Mt. 26:17-19; Mark 14:1, 12, 14, 16; Luke 22:1, 7-8, 11, 13, 15; Acts 12:3-4).

easier. Sandals on their feet spoke of the distance they had to travel to leave Egypt and beyond, and of the necessity for protecting their feet. A staff in their hand would help them to walk on their long journey out of Darkness and into His marvelous Light.

Every time we take the Lord's Supper (1st Cor. 11:20) we need to be ready to leave our life of sin and indifference in order to walk-on with Yeshua. We must continue going deeper into Him and His Kingdom.

Exodus 12:12-14 speaks of the destruction and judgment that Yahveh would cause to happen upon Pharaoh, who was stubborn and rebellious to his core. He would not accept the blood of the lamb for his firstborn son, even though he had seen the Wonders the God of the Hebrew slaves had done in the first nine plagues. He had been forewarned nine times. Pharaoh pictures Satan, and all the people of the world who refuse to believe what God has done in offering the precious Gift of His Son for them.

When we take the *matza* and the wine, the body and blood of Yeshua, we are entering into, because of the Holy Spirit, and re-enacting the Second Passover drama and taking upon ourself the Father's provision for our salvation and current life. Without the blood of the Passover Lamb it would have been just as impossible for us to leave Satan's Kingdom as it was for Israel to leave Pharaoh's Kingdom. God said to Israel in Exodus 12 concerning His judgment upon Egypt:

'For I will go through the land of Egypt on that night and strike down all the firstborn in the land of Egypt, both man and beast, *and against all the gods of Egypt I will execute judgments!* I am Yahveh! The *blood* shall be a sign for you on the houses where you live and *when I see the blood I will pass over you* and no plague will befall you to destroy you when I strike the land of Egypt. Now this day will be a memorial to you *and you must celebrate it as a Feast to Yahveh throughout your generations.* You are to celebrate it as a permanent ordinance.' (Exodus 12:12-14)

Passover was a 'show-down' between the Prince of Darkness, Satan, and the God of Light—Yahveh. God wants us to celebrate the Feast of Passover forever because it honors Him and His Son and what They have done for Their people Israel, in giving us the Passover Lamb—to free Israel first from slavery to Pharaoh, and then from slavery to Satan. That's why it's still valid and so very important for us today. God wasn't shortsighted in commanding Israel to keep Passover for all Her generations.

The Passover Ceremony

In celebrating the Passover a ceremony arose, with the eating of the lamb, the *matza* and the bitter herbs. The Passover ceremony is divided into three parts:

1. The ceremony before the meal,
2. The meal, and
3. The ceremony after the meal.

At Yeshua's last Passover, as the meal was ending, He took the already present *matza* and wine and spoke of them being His body and blood. The *matza* is called the Bread of Affliction, representing the affliction of the Hebrews in Egypt and it also pictures Messiah's crucifixion—as well as His sinlessness, humility and holiness. The wine pictures both the blood of the lamb/Lamb that God used to set Israel free from slavery to Pharaoh, and slavery to Satan, sin, sickness and death. Both sets of meanings for Passover remain valid, with Yeshua's body and blood setting us free and transforming our nature into His. The two sets of meaning are one and complement each another because God set it up that way. This allowed Yeshua to walk into an already established feast and let the *matza* and the wine picture Him.

I'm going to interweave an ancient Passover ceremony, one that Yeshua would have participated in all His life, and one that you might see today if you were to be invited to a traditional, *non-believing* Jewish

Passover ceremony this year.

Before the Ceremony

Before the Passover ceremony, all yeast and leavened bread is removed from the house and from the Land of Israel. It would have been burned in fire. Bread with yeast must not be eaten for seven days or even seen in the home or in the Land (Ex. 14:15-20). It speaks of Israel being pure, sinless and holy and points to the resurrection of glory that awaits the faithful in the New Jerusalem, a city with no yeast.

Many times in the Gospels, Passover and the Feast of Unleavened Bread are used interchangeably. Luke 22:1 reads, ‘Now the Feast of Unleavened Bread drew near, which is called Passover.’²³ Biblically Passover refers to the sacrifice of the lamb, which happened in the late afternoon of 14 *Aviv*.²⁴ The Feast of Unleavened Bread begins at dark that night, with the new day, 15 *Aviv*. The Passover Meal is eaten on that night. Yeshua would have eaten the lamb that night, on 15 *Aviv*, as darkness begins each biblical day.²⁵ The symbolism to Israel for the Feast of Unleavened Bread is this:

- a. Leaven represents sin;
- b. The house represents the person;
- c. Seven days represents completion, perfection and holiness (from the seven days of Creation Week with it ending in the holiness of the 7th day Sabbath). The week is a complete unit or cycle of time, which in this case symbolically speaks of a year.

The ancient Israeli saw this seven day feast as removing sin from himself, his people and his country, to walk in holiness and dedication to Yahveh. It also spoke to him of walking in holiness for the greater cycle of time—the year; until the next Passover, even though after the seven days they could eat leavened bread. Passover was a powerful divine reminder every year that Yahveh had freed Israel from Egyptian slavery, not to do their own thing, but to be a holy, sinless people unto Yahveh. That was the goal. The parallel between ancient Israel and Yeshua’s sacrifice is direct.

THE CEREMONY BEGINS!

The Blowing of the Shofar

Numbers 10:10 speaks of the silver trumpets announcing the beginning of the holy feasts to Israel. They would announce the Passover in Yeshua’s time in Jerusalem. The Temple priests would blow the trumpets from atop the Temple. In many places of Scripture the *shofar* (ram’s horn) is also used as a trumpet,²⁶ and so blowing the shofar to announce our Passover is an acceptable biblical substitute.

²³ See p. 10, note 22 for more cites on their interchangeability.

²⁴ The month of *Aviv* (Abib in English) is mentioned seven times in Scripture: Exodus 12:6; 13:4; 23:15; 34:18 twice; Deuteronomy 16:1 twice.

²⁵ Traditional Judaism begins the day at sunset, but this is rabbinic. To understand that they realize that the biblical day begins at dark one only has to ask a rabbi *when* the Sabbath is over. It’s not sunset, but darkness, with either two or three major stars needing to be seen before the Sabbath is officially over. See p. 8 note 20.

²⁶ Ex. 20:18 speaks of the heavenly Shofar; Lev. 25:9 has the shofar announcing the Year of Jubilee; Jud. 3:27; 6:34; 7:16; 1st Sam. 13:3; 2nd Sam. 2:28; 6:15; 15:10; 18:16; 20:1, 22; Neh. 4:18, 20; Job 39:24; Ps. 47:5, etc.

The Lighting of the Oil Lamps (or Candles)

Light symbolizes God's Creation (Gen. 1:1-5). The lighting of oil lamps in Yeshua's day (or candles today) thanked God for the Light of Creation. The first Words of Yahveh in the Bible are, 'Let there be Light!' Before that there was only darkness. Israel is seen as coming out of the Darkness of Egyptian slavery into the Light of God's Freedom. We too, are called out of darkness into His marvelous Light. The Apostle Peter said:

'But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that you should show forth the praises of Him who has *called you out of Darkness into His marvelous Light.*' (1st Peter 2:9)

Light symbolizes both Creation and Freedom. The lighting of the oil lamps is always done by a woman. Isn't it interesting that Yeshua, the Light of the World, came through Miryam (Mary), a Jewish woman.

The First of the Four Wine Cups of Blessing

Four times during the traditional ceremony, cups (wine glasses) full of wine are raised and God is blessed and thanked each time for something different:

1. The *first* cup is called the Cup of Sanctification. This officially begins the ceremony and has as its theme the sanctification or setting apart of the Passover meal as holy. God has commanded it to be done (Ex. 12:14) and that makes it holy. This is not an ordinary meal, but one that God has called Israel to observe because of what He has done in freeing them from Egyptian slavery.
2. The *second* cup is called the Cup of Remembrance. It will be drunk just before the meal is eaten. It calls to mind the death of the Egyptian firstborn, and all the plagues that preceded it in, along with the parting of the Red Sea.
3. The *third* cup is called the Cup of Redemption. It takes place immediately after the Passover Meal. It will be this third cup of wine that Yeshua lifts up and tells His followers to drink, for it's not only a picture of the blood of the lamb in Egypt that God used to spare the Hebrew firstborn sons, but also a picture of the blood of the Passover Lamb of God whose death spares all of us whom God calls 'firstborn' sons, who believe in His Firstborn Son (Heb. 12:23).
4. The *fourth* cup is called the Cup of Praise. It concludes the Passover ceremony, giving praise to God for the great redemption He has accomplished for Israel.

Washing the Hands

In the Passover ceremony there are a number of Jewish traditions that have sprung up over the centuries. One of them is the ceremonial washing of hands. Older children will come around the Table with pitchers of water, a basin and a towel and the people will wash their hands, saying the appropriate traditional blessing to God.

In the Christian world, Jewish tradition has about as much value as legs on a snake. We must remember though, that the Lord didn't come against *all* Jewish tradition (Mt. 23:23), but only those which nullified the Word of God (Mt. 15:1-9). Tradition is like a picture frame. If we were looking for a good picture frame to enhance a picture that we have, we wouldn't buy one that distorted or hid the picture. The Word of God is the Picture. Traditions can either enhance the meaning of the Word of God (like the Jewish tradition of wine at Passover) or they can distort, pervert and deny it. The tradition of washing the hands and

blessing God has a scriptural foundation in Psalm 24:3-4 and is not sin. It doesn't nullify God's Word:

'Who has the right to climb the Mountain of Yahveh? Who has the right to stand in His Holy Place? He whose *hands are clean*, whose heart is pure, whose soul does not worship worthless things and who never swears to a lie.'

The symbolism for the traditional washing of the hands speaks of the Passover participants wanting their souls to be clean. Yeshua though, didn't do the traditional 'washing of the hands' ceremony for Passover (or every day; Lk. 11:37) because the Pharisees had turned it into a matter of sin or righteousness.²⁷ They had made it that anyone who didn't say their blessing while washing their hands was sinning against God with 'unclean hands' (Mt. 15:1-20).²⁸

Yeshua uses the concept of hand washing, though, to springboard off of it and establish a Christian *tradition* within the believing community. John writes,

'He rose from supper and laid aside his garments and took a towel and girded Himself. After that He poured water into a basin and began *to wash the disciples feet* and to wipe them with the towel in which He was girded.' (John 13:4-5)

The 'supper' was the Passover Meal,²⁹ and the towel, the basin and the water were there as part of the traditional hand washing ceremony. Yeshua, as He had done with declaring that hate and lust were equal to the commandments of murder and adultery (Mt. 5:21-32), made the hand washing ceremony into a ceremony of love, humility and serving one another (Jn. 13:1-15).

The Three Matzot—A Christian Tradition

Matzot is plural for *matza* (unleavened bread). If you were to be invited to the next Passover by a Jewish man by the name of say, Max Goldstein, you would see a ceremony involving three *matzot* at this time in the Passover ceremony. He would most likely be using store-bought *matza*, which is usually square, about 10 inches by 10 inches (25 x 25 cm) and tastes very dry and plain, like cardboard. It's a big cracker without yeast and salt.

On the table would be three *matzot* layered in three napkins so that they didn't touch one another, or more likely, a special Passover 'pouch' containing three sections within it so that each piece of *matza* would have its own separate compartment. Max would then take out the middle *matza*, break it in half, and put half back into the pouch and the other half he would wrap in a linen napkin.

Max will place the half that was wrapped in the linen napkin next to his place setting until the meal be-

²⁷ Rabbi Nosson Scherman and Rabbi Meir Zlotowitz, General Editors, *The Artscroll Siddur* (Brooklyn, N.Y: Mesorah Publications, Ltd., January, 1987), pp. 224-225. The blessing that the Pharisees said while washing their hands is known as נְטִילַת יָדַיִם (*netilat yadie'im*) literally, the 'taking of the hands,' not the 'washing of the hands.' 'Blessed are You, *Hashem*' (a rabbinic way of circumventing the name of Yahveh) 'our God, King of the universe, who has sanctified us with His commandments and *commanded us regarding the washing/taking of the hands.*' It's still practiced today in Orthodox Judaism. If a Jew doesn't wash their hands *and* say this blessing, then according to the Rabbis their hands are seen as 'unclean' or 'defiled.' Therefore, *any* food that a Jew might eat with those hands would be considered unclean and defiled. This is why Yeshua refused to have any part in it, and also why we shouldn't observe it either. This was the blessing spoken in Yeshua's day, as seen in the Hebrew translation of the New Testament for Mt. 15:2, 20 and Mark 7:2, 3 in *The Torah, Prophets, Writings and The New Covenant* (Jerusalem: The Bible Society of Israel, 1991), p. 20-21, 52.

²⁸ See [Law 102](#), p. 6, *Jesus and the Pig*, for why the Lord never meant that we could eat pig when He said that it wasn't what went into a man, but what came out of him and, "In saying this Jesus declared all foods clean."

²⁹ See [Passover and the Apostle John](#) for how John's account of the *supper* is the Passover meal, and how it aligns with the other three Gospel accounts for when Yeshua ate the Passover that year.

gins. Then, while everyone is eating, he will discreetly get up and hide it somewhere in the house. Once the children finish their meal they will be excused from the Table to try and find the hidden *matza*. Max then presents the child who finds it with a *silver* coin and leads everyone in thanking God *for His redemption of Israel*, by the eating of *that* piece of *matza*.

We Jewish people pride ourselves on being very smart. We normally have at least two good reasons for doing anything we do, but if you were to ask Max why he had three pieces of *matza*, broke the middle one, hid it, and then gave a silver coin to the child as a picture of God redeeming Israel, he would have absolutely *no satisfactory* answer for you. The best that the Rabbis can do for Max is to suggest two possible groups of three, but neither group ‘fits’ or explains the *matza* ceremony:

1. The Fathers of Israel: Abraham, Isaac and Jacob or,
2. The three parts of Israeli society: the Aaronic Priests, the Levitical Priests and the rest of Israel.

The grouping of three is in both, but what the Rabbis cannot answer is why would Isaac, or the Levitical Priests, the ones representing the middle *matza*, be broken in half and then eaten! There is no rabbinic explanation for this because what we see in this traditional Jewish ceremony is an ancient Jewish Christian tradition that found its way into the traditional Jewish community. The broken middle *matza* is a Jewish-Christian picture of the death (breaking), burial (wrapped in a napkin) and resurrection (*found* alive!) of Messiah Yeshua, who has redeemed Israel (silver being the metal of redemption; cf. Ex. 30:13-26).

1. The middle *Matza* is supposed to be a picture of Jesus as the middle Person of the Godhead—but Yeshua isn’t the Second Person in the God Family—He’s the Third Person, and so it’s the bottom *matza* of the three that represents Him.³⁰
 - a. The other two *matzot* are the Father and the Holy Spirit.
 - b. The placing of the three *matzot* in the linen pouch, so *they can’t be seen*, is a picture of the God Family who are with us, yet cannot be seen.
2. The *breaking* of the bottom *Matza* (for us) is a picture of Yeshua’s crucifixion. The wrapping of the *matza* in a linen napkin pictures Yeshua being wrapped in a linen burial cloth after His death: ‘And when Joseph had taken the body, he wrapped it in a clean linen cloth’ (Mt. 27:59).
 - a. The *hiding* of this *Matza* is a picture of His burial.
 - b. The finding of the *Matza* is a picture of His being found alive from the dead; His resurrection.
 - c. The giving of the silver coin recognizes that God has redeemed Israel through Yeshua.

It’s very interesting that Jewish people do this ceremony year after year, century after century, and yet don’t question it nor realize that it’s a *perfect* picture of Messiah Yeshua crucified, buried and resurrected. During the time of Passover, my prayer is that when they *break the matza*, that the Lord Yeshua would manifest Himself to them and they will give their lives to Him. I base this prayer on Luke 24:30-31, where the two disciples who walked with Yeshua on the road to Emmaus (Cleopas and Simon; Lk. 24:18, 34), *recognized Him only after* Yeshua blessed His Father for the *matza* and broke it at dinner with them that first Sunday afternoon:

‘When He had reclined at the table with them, Yeshua took the bread (*matza*) and blessed (His Father) and breaking it, He began giving it to them. *Then their eyes were opened and they recognized Him* and He vanished from their sight.’ (Lk. 24:30-31)

The bread had to be unleavened (*matza*) because it was still Passover Week (the Feast of Unleavened Bread) and on that Sunday afternoon it was First Sheaf/Fruits. In the breaking and giving of the *matza*

³⁰ In traditional Christianity Jesus is the Second Person of the Godhead, but in reality, Jesus is the Third Person. For more on this see [Yeshua—God the Son](#) and [Three Persons—One God?](#)

that pictured Him crucified, they *recognized* their Messiah, alive from the dead. May many Jewish people see Him this year!

THE FOUR QUESTIONS

Religious Education at its Best—Designed by God

Exodus 12:24-27 and 13:8 set up the Passover Ceremony to be expanded with future generations of Israel:

“And you must observe this event as an ordinance for you and your sons *forever*. When you enter the Land which Yahveh will give you, as He has promised, you must observe this ceremony, and when your sons say to you, ‘What does this ceremony mean to you?’ you shall say, ‘It is a Passover sacrifice to Yahveh, who passed over the houses of the Sons of Israel in Egypt when He smote the Egyptians, but spared our homes.’” (Exodus 12:24-27)

“You must tell your son on that day, saying, ‘It is because of what Yahveh did *for me* when *I came out of Egypt*.’” (Ex. 13:8)

Even this coming Passover, when Max retells the Passover story, he will say the Lord ‘did it for *me*, when *I came out of Egypt*.’ We Jews see ourselves as being in the loins of our Fathers, whom Yahveh delivered from Egyptian slavery. If God hadn’t saved us we would still be making bricks for Pharaoh!

Jewish Tradition assigns four questions to the youngest child who is able to read and understand. The logic behind this is divine. As the Passover was the highlight of the year, it was imbued with much value and honor. The only part of the ceremony that wasn’t done by the father, as the head of the house, would be the lighting of the oil lamps by his wife and the asking of the four questions by his youngest son. The honor of being the youngest son of the family *would fall upon every son*, no matter how many sons the father had, as Passover would come around once a year, and the son who was in that position would enter into the honor of asking the questions.

This would, of course, make a holy imprint upon the boy, that he had been able to be an active member of the Passover when there would be many people there who didn’t have a part, and here he was, with a key role. This would help to reinforce the reality of the value of the Passover among all the Sons of Israel. As we saw from Ex. 12:24-27 and 13:8, it was Yahveh, the God of Israel, who indirectly set the questions up; ‘when your son asks you...’

The first two questions the Jewish people assign to the son are scriptural. The last two questions are rabbinic tradition. The son asks:

1. Why is this night different from all other nights? On all other nights we can eat any bread we want, but on this night we eat only *matza*. Why?
2. On all other nights we can eat any herb we like, but on this night we must have bitter herbs. Why?
3. On all other nights we don’t dip, but on this night we dip twice. Why?
4. On this night we recline at (the Passover) Table. Why?

The head of the house, usually the father or a rabbi, answers:

1. *Matza* is eaten because when I left Egypt there was no time to wait for the dough to rise.

“The Egyptians urged the people, to send them out of the land in haste, for they said, ‘We will all be dead!’ So the (Hebrew) people took their dough before it was leavened, with

their kneading bowls bound up in the clothes on their shoulders.” (Ex. 12:33-34)

‘They baked the dough, which they had brought out of Egypt, into cakes of unleavened bread (*matza*). For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.’ (Ex. 12:39)

(Yeast in dough must have time to set. If the dough is moved about the yeast won’t properly affect it. Also, when Israel left Egypt it says that the dough was in their kneading bowls and wrapped up in cloth. The yeast from the air couldn’t get into the dough to leaven it.)

The picture for those who love Yeshua is to get out of the land of sin and darkness as fast as our spiritual feet can carry us, and take no leavened bread (sin) with us!

2. Bitter herbs are eaten tonight to reflect the bitterness of our slavery in Egypt. In Deuteronomy and Jeremiah, both Moses and Yahveh call Egypt an iron furnace:

‘But Yahveh has taken you and brought you out of *the iron furnace*, from Egypt, to be a people for His own possession, as you are today.’ (Dt. 4:20)

“which I commanded your Fathers in the day that I brought them out of the land of Egypt, from *the iron furnace*, saying, ‘Listen to My Voice and do according to all which I command you, so you shall be My people and I will be your God.’ (Jer. 11:4)

An iron furnace literally melted iron, and it pictures intense suffering, pain and humiliation Israel went through in Egypt. Isn’t that what Yeshua went through for us, and what many Christians go through before they come to Jesus?

The bitter ‘herb’ (*maror* מָרֹר) is usually horseradish. This brings tears to the eyes, an appropriate response to the time of suffering in Egypt. (Others eat watercress, celery, baby greens, radish or anything else bitter. The word ‘herbs’ is not found in the Hebrew, so it can be anything bitter, including horseradish.)

When I look back on my life before I came Yeshua I thought that I was a *somebody*, going *somewhere*, doing *something*. I was totally deceived by the Prince of Darkness. I was a *nobody*, going *nowhere*, doing *nothing!* Life was very bitter.

3. We dip twice tonight in salty water, Max would say, to convey that God brought Israel through the Red Sea on dry land, but when the Egyptians tried to follow us, God caused the Sea to swallow them up.

Parsley is dipped twice into a glass of very salty water and then eaten. It pictures both Israel *and* Egypt going into the Red Sea. The parsley being eaten after the second dipping pictures the Egyptian Army being ‘swallowed up’ by the Red Sea.

4. We recline at the Passover Table tonight to symbolize that we are no longer Pharaoh’s slaves. God saved us from Egyptian slavery so that we could be free.³¹

Max will recline at the Passover Table now, with a pillow on his chair, to picture the freedom and salvation that God has given to him and to all the Jewish people. In Egypt we had to stand and eat—there was no rest or freedom for us. We were slaves. Isn’t that how we were before we came to Yeshua—slaves to Satan?

³¹ Alfred Edersheim, *The Life and Times of Jesus The Messiah* (Peabody, MA: Hendrickson Publishers, 2000), p. 808, note 18: ‘The Talmud puts it that slaves were wont to take their meals standing, and that this reclining best indicated how Israel had passed from bondage into liberty.’

The Ancient Passover Table

In Yeshua's day the Passover Table was made up of three rectangular tables, which made a square U, low to the ground, only a foot or so off the ground (a third of a meter). They didn't use chairs, but long pillows to lay upon, expressing their freedom, which would surround the outer three sides of the tables. They would lie down on the large pillows with their bodies parallel to the table and their feet jutting out at an angle from the table so that another could use that space for their head and body. In other words, their head and trunk would be closest to the Table, with their legs away from the table. They would lean on their left side and arm, and with their right hand they would pick up the food and eat. The Apostles and Yeshua formed a sort of horseshoe around the table. The open or inside part of the U allowed for food and wine to be placed on the tables and taken away.³²

The seating, or rather laying down order, would be hierarchical. Picturing a U, the youngest would be at the upper right hand side with feet at the very top of the U. Going down the right side of the U the host would be next, and then the guest of honor, and after him the next in honor until one got all the way around the U to the upper left hand side where the 'least' honored guest would be.

The youngest member in Yeshua's day, situated in the upper right hand corner would have been John.³³ If any questions were asked that night, John would have asked them ('Why is this night different than all other nights,' etc.) As we'll see, he asked the most important question of the evening—one that wasn't on the traditional menu.

The host (the person in charge) of the Passover ceremony was Yeshua. He was the head of the group. He would have most likely assigned the seating arrangements, including the place for the guest of honor, the one whom the host desired to honor the most. Yeshua didn't place Peter there, but Judas as the guest of honor, as Scripture reveals, once we understand the seating arrangement.³⁴ John records,

“When Yeshua had said this, He became troubled in spirit and testified and said, ‘Truly, truly, I say to you, that one of you will betray Me.’ The disciples began looking at one another, at a loss to know of which one He was speaking. There was *reclining on Jesus' bosom* one of His disciples whom Jesus loved.” (Jn. 13:21-23)

That's John, the one 'whom Jesus loved.' He was able to be 'in the bosom' or chest area of Yeshua because John was laying with his side close to Yeshua's front torso. The *beloved one* writes of what happened next at the meal: “So, Simon Peter *gestured* to him (John), ‘Tell us who it is of whom He is speaking!’” (Jn. 13:24)

Where was Peter? He was directly opposite John. Peter was in the least important or at the most humiliating place at the Passover Table. He was symbolically being humbled by the Lord, something that would happen in reality to Peter before the night was over. That night Peter would deny he even knew Yeshua, three times. Peter's pride would be crushed. Peter would be humiliated and in that humiliation he would cry out to the Lord for help and forgiveness, and Yeshua would forgive him, and Peter take the place as the chief Apostle of Messiah Yeshua.³⁵ Then Yeshua would be able to use him. God cannot use those who walk in pride. Pride exalts itself above God and is at war with God. Getting rid of pride is an essential theme of Passover. John further records in 13:25-26:

³² Ibid., p. 815.

³³ See [Passover and the Apostle John](#) for why John was the youngest and “the one whom Jesus loved.”

³⁴ Edersheim, *The Life and Times of Jesus The Messiah*, pp. 814-815.

³⁵ “And the Lord said, ‘Simon, Simon! Indeed, Satan has asked for you, that he may sift you as wheat, but I have prayed for you, that your faith should not fail, and when you have returned to Me, *strengthen your brethren.*’” (Luke 22:31-32; see also John 21:15-17f.)

“He, leaning back thus on Yeshua’s bosom, said to Him, ‘Lord, who is it?’ Yeshua then answered, ‘It is he for whom I shall dip the *morsel* and give it to.’ So when He had dipped the *morsel*, He took and gave it to Judas, the son of Simon Iscariot.”

Alfred Edersheim writes that the *morsel* or *sop* was a piece of lamb with bitter herbs on *matza*.³⁶ This feeding or serving the guest of honor by the host pictures the honoring of the guest of honor by the host. Yeshua serving and feeding Judas, the one who was about to betray Him, is an incredible picture of Who Yeshua is. Earlier in this chapter we read that Yeshua, washing the feet of *all* His followers, would certainly have washed the feet of Judas. In Yeshua’s day, the only *slaves* who washed the feet of others were the lowest Gentile slave in the home.³⁷ That’s why Simon Peter recoiled and rebuked Yeshua when Yeshua wanted to wash his feet (Jn. 13:8).

Why did Yeshua wash the feet of Judas and assign His betrayer the place of honor at the Passover Table? Because Yeshua loved Judas too. This is the heart of our God and the heart He wants to give us—trusting in our Father and loving our enemies, and with His heart we are able to do that (Ezk. 36:25-27).

Yeshua knew that Judas would betray Him, but as a father loves all his sons, Yeshua as Creator loves all His sons and daughters. It’s a very tender, humbling and poignant reality that the King of the Universe had taken on the role of the lowest slave in the Land of Israel to show Judas, the other Apostles and all of us today that there is *nothing* that He will not do *to serve us*—to see us set free from sin and to help us to grow more and more into His Image in this lifetime, and to help us to overcome every physical, emotional, mental, financial and spiritual problem that would seek to keep us from walking in intimate fellowship with Him and being Light in this world in darkness, in order to live eternally with Him who is Light, Love and Life. *This* is our Messiah, our Savior and our King. John writes,

“After the *matza* (*sop/morsel*), Satan then entered into Judas. Therefore, Yeshua said to him, ‘What you do, do quickly.’ Now, no one of those *reclining at the table*³⁸ knew for what purpose He had said this to him. For some were supposing because Judas had the money box that Yeshua was saying to him, ‘Buy the things we have need for the Feast,’ or else, that he should give something to the poor.” (John 13:27-29)

Edersheim dismantles the argument that the ‘supper’ of John wasn’t a Passover meal by stating:

“Sufficient here to state that the provision and preparation of the needful food, and indeed of all that was needful for the Feast, was allowed (to be bought) on 15 Nisan³⁹...the men-

³⁶ Edersheim, *The Life and Times of Jesus The Messiah*, p. 824. “This, we believe, was ‘the sop,’ which Jesus, having dipped it for him in the dish, handed first to Judas, as occupying the first and chief place at Table.” This understanding of the ‘sop’ or ‘morsel’ is seen in the Jer. Chall. 57b, which was taught about the time of Hillel (who lived a generation before Yeshua).

The NRSV, HCSB and the NIV call it a piece of bread, which of course, for the Passover was *matza*. The Greek word for *sop* (*morsel*) is the same in both the Textus Receptus and the Majority Text.

³⁷ I. Howard Marshall, Author; I. Howard Marshall and W. Ward Gasque, Editors, *The New International Greek Testament Commentary: The Gospel of Luke* (Grand Rapids, MI: William B. Eerdmans Publishing Company, 1978), p. 146. Taken from *Midrash Exodus* 21:2 (82a); *Keth.* 96a. ‘Only non-Jewish slaves were required to perform this menial duty for their masters.’

³⁸ By this term we know that this was the Passover meal, and not any alleged meal a day before the Passover meal. Jews only reclined at the Passover Table. See also Mk. 14:18 (*reclining*; NASB, NIV, HCSB). This is only one point that confirms it was the Passover meal at the biblical time. For more understanding on this being the time of the biblical Passover, and also, that Lazarus, as some wrongly teach, was not ‘the beloved disciple’ who leaned on the bosom of Jesus or the one who wrote the Fourth Gospel, see [Passover and the Apostle John](#).

³⁹ Edersheim, *The Life and Times of Jesus The Messiah*, p. 825, note 30: ‘The Mishnah expressly allows the procuring, even on the Sabbath, of that which is required for the Passover, and the Law of the Sabbath-rest was much more strict than that of feast days. See this in Appendix 17.’ (Nisan is equal to the biblical Aviv.)

tion of these two suggestions by the disciples seems almost necessarily to involve, that the writer of the Fourth Gospel had placed this meal in the Paschal Night. Had it been on the evening before, no one could have imagined that Judas had gone out during the night to buy provisions, *when there was the whole next day for it*, nor would it have been likely that a man should on any ordinary day go at such an hour to seek out the poor. But in the Paschal Night, when the great Temple-gates were opened at midnight to begin early preparations for the offering of the *Chagigah*, or festive sacrifice, which was not voluntary, but of due, and the remainder of which was afterwards eaten at a festive meal, *such preparations would be quite natural*. And equally so, that *the poor, who gathered around the Temple*, might then seek to obtain the help of the charitable.”⁴⁰

Edersheim reveals that this was the correct biblical time for the Passover meal when all Israel would be celebrating it, and that it wasn't a night early, as some wrongly teach, so Yeshua could be crucified when the Passover lambs were being sacrificed in the Temple. Yeshua kept the Passover on 15 *Aviv*, the annual Sabbath of the first day of Unleavened Bread. He would be crucified on the following morning—the day when Israel was set free from Egyptian slavery, after they had eaten the Passover meal the evening before. It's 15 *Aviv* when the effect of the Passover lamb/Lamb took place, for we too, left the Kingdom of Darkness when Yeshua was crucified. Then John concludes, saying, 'So after receiving the *matza* he (Judas) immediately went out and it was night' (John13:30).

Why didn't the other Apostles realize that Jesus was pointing to Judas as the traitor? It most likely was because Yeshua spoke in a whisper to John.

Hagada—the Telling of the Passover Story

Hagada means 'to tell' and in this case refers to the telling of the Passover story. It explains why the Jewish people are celebrating what they're celebrating. 'The telling' may start at Creation and go on for hours!, as the host recounts how God chose Father Abram and changed his name to Abraham and promised him many descendants, and that God would give Father Abraham's Seed the Land of Israel, and on and on and on until he would come to Jacob going down into Egypt and his Sons being enslaved, and God sending Moses to set them free, and the 10 plagues and then the salvation of Israel from Egyptian slavery. In the days before movies and television this part of the Passover Hagada was what everyone waited for. It was a reinforcing of who we are as Jews and how we came to be God's Chosen People. There was much joy and excitement at the Passover Table. Only recently, in the course of human history, could every household have a Bible, but the Passover Hagada goes back 3,400 years during which time Jewish families didn't have a Bible or a scroll. The Hagada, or telling of the Passover story, was a very special time of remembrance, especially because God had commanded it to be so. This was religious education at its best. This was the way the faith was passed on from fathers to sons in all Israel.

The Passover Seder Plate

Pesach is Hebrew for, 'to pass over or to leap over,' and it comes into English as Passover. It speaks of God passing over the dwellings of Israel where the blood of the lamb was, and striking the houses of Egypt where the blood of the lamb wasn't.

Seder is a Hebrew word for 'order,' as in an arrangement or order of things, and hence, the order in which the Passover ceremony proceeds. The Passover Seder Plate is a plate that has a place for the biblical and

⁴⁰ Ibid., p. 825.

traditional Passover foods on it. Each food item tells a story.

In the days of Yeshua there would be the Passover lamb (meat) from the sacrifice in the Temple, at the Table for all to eat. The Passover lamb, eaten once a year, pictures both the lamb at the First Passover and the Lamb of God as the Second Passover.

Today, Max and millions of Jewish people who celebrate Passover will not have lamb meat. There are two reasons for this:

1. When the Temple in Jerusalem, the heart of the Jewish people, was destroyed by the Roman Army under Titus in 70 AD, all Temple sacrifice obviously ceased. Yet, in the centuries after that they would still have lamb at the Passover Table. Today, some Israelis slaughter it a day before 14 Aviv (*Nisan*) so that it won't be seen as a sacrifice. The Rabbis believe that sacrifice can only take place at the Temple.
2. It wasn't until ten centuries after the crucifixion, with the tidal wave of Roman Catholic anti-Semitism and the demonic 'blood libels' that Christians would accuse the Jews of, that the Jewish community in Europe stopped having lamb at Passover 'to show' the Church that they didn't sacrifice any more.

The blood libels leveled against the Jewish people in Europe continued though, throughout the last one thousand years. It says that at Passover time the Jews kidnap Christian boys and murder them in order to use their blood for making *matza*. Horrible? Yes, but even in this day, Israel's Arab enemies still teach that to their children, with a twist: it's now Arab boys the Jews murder to make their *matza*.

This accusation would be preached 'as Gospel' from pulpits by Catholic and Protestant clergy, and many Jews would lose their lives when Church mobs, *led by the clergy*, would riot and destroy whole Jewish communities, venting their rage at the 'Christ killers,' as they called them. These were names given to them by theologians such as Martin Luther, Augustine and Jerome. As you can imagine it wasn't a great way to win Jews to Jesus.

Six million Jewish men, women and children were murdered by the Nazis, just because they were Jewish and the Church singled them out as devils, not worthy of life. After WWII, the Nazis on trial at Nuremberg, would use as their defense that they 'were only doing to the Jews what the Church had been doing for centuries.' They weren't lying, which is a vile commentary on European Christianity and their demonic relationship to the Jewish people, the literal brothers and sisters of the Lord. Anti-Semitism wasn't known in India nor China *until the Roman Catholic Church came to those lands*.

I realize that not many Christians today know this dark side of Church history, but anyone can validate it. Any Jewish history, of which there are many paperback books, one of which is, 'God, Jews and History' by Max Dimont, gives specific dates, towns and accounts where whole Jewish communities were burned to the ground and their property and goods plundered, their children taken from them, their women raped and all the Jewish people murdered *in the Name of Jesus Christ*.⁴¹ As hard as that is to imagine, this was Church theology toward God's Chosen People, the Jews, and much of that theology is still in the hearts of many Catholics and Protestants today.

In order to avoid the appearance of sacrifice, all Jews who have come from Europe, for almost every country of Europe turned against the Jews in the last thousand years, have stopped eating lamb altogether at Passover. Instead, they have beef or chicken as the meat dish for the Passover.

⁴¹ Even a simple Google check on Catholic/Protestant persecution of the Jews will bring up much: [Christianity and its Persecution of the Jews](#).

[Seventeen hundred years of Christian persecution of the Jews](#). In 1272 AD, Pope Gregory X actually defended the Jews: 'It happens sometimes that Christians lose their children and that the enemies of the Jews accuse them of having kidnaped and killed these children in order to offer sacrifices with their heart and blood, and it also happens that the parents themselves, or other Christians who are enemies to the Jews, hide the children and attack the Jews, demanding of them, as ransom, a certain sum of money, on the entirely false pretext that these children had been kidnaped and killed by the Jews.'

1. At Max's Passover Table in the United States there will be the shank bone of a lamb (a small part of one of the leg's of a lamb). This *symbolizes* the lamb of the First Passover in Egypt for Max and the others at his Table.
2. *Maror* (bitter herbs) will also be on the Passover Seder Plate. This is generally made up of horseradish, which puts tears in their eyes to remember the life of bitterness in Egyptian slavery.
3. Parsley, lettuce or watercress is used for the tradition of dipping twice into salt water to picture the Red Sea and Israel going through it, but Pharaoh's Army being overcome by the Sea.
4. Next is the hard boiled egg, which is also a traditional food that is used to represent Pharaoh's hard heart. There are people who say that God isn't fair because God Himself says that He will harden Pharaoh's heart. The reasoning of these people goes like this: 'If God hardens someone's heart, what chance is there for that person to have anything but a hard heart?' This sounds logical, but if any of us have any sense of fairness or justice it comes from God, who is altogether righteous. He cannot be anything else. In the Scriptures Yahveh does say that He will harden Pharaoh's heart,⁴² but Scripture also says that Pharaoh will harden his own heart.⁴³ What is happening here?

If a brick of clay and a brick of wax are placed on the pavement in the heat of the summer sun on a hot day in July, the brick of clay will harden, but the brick of wax will soften and melt. No one can rightfully accuse the sun and say, 'It's the sun's *fault* that the clay hardened!' Rather, it's the *nature* (substance) of the two bricks that determines what will happen to them in the sun, and so it is with the human heart. We can either *choose* (free will) to harden ourselves before the living God or we can choose to melt (to be open toward God) and allow Him to use us for His Glory—a glory that makes us become like Him. We all have free will—the ability to choose God or Satan, and so did Pharaoh.

Every one of the nine plagues was like 'a ray of hot sunshine' to Pharaoh, revealing the one true God of the Hebrews to him. After every plague Pharaoh had an opportunity to free Israel of his own volition. Pharaoh obstinately refused, intentionally choosing to rebel, time and time again, against the Most High God, and so with each plague he hardened himself against the true God, which revealed his evil nature—his heart of stone. The price he paid is a picture for all who rebel against the God of the Jews and reject the blood of *the* Passover Lamb over the doorway of their souls. God is righteous, and Scripture speaks of Him warning Pharaoh of the dire consequences of his refusal to let Israel go *before any of the plagues ever began*. When Moses was at the Burning Bush, God said to him:

“Then you shall say to Pharaoh, ‘Thus says Yahveh! Israel is My Son, My First-born Son! So I say to you! Let My Son go that he may serve Me, but if you refuse to let him go, *I will kill your son, your firstborn son!*’” (Exodus 4:22-23)

5. Another traditional food on the Passover Seder Plate is the dessert of the meal—*Haroset*. It's a finely chopped mixture of apples, honey, nuts, cinnamon and wine. It's delicious! Once the mixture is made you can imagine that the apples will begin to oxidize. This is intentionally done because now the mixture will look like the mortar we Jews were forced to use to make the Pyramids and the other building projects of the Pharaohs.

The question arises, 'Why would anything that is supposed to represent our painful labor under Pharaoh taste good?' The Rabbis say that it is symbolic of the pleasure that Israel had, even in Egyptian slavery. It's a picture of the enjoyment of sin in the Land of Dark-

⁴² Ex. 4:21; 7:3; 9:12; 10:1, 20, 27; 11:10 (seven times).

⁴³ Ex. 8:15, 32; 9:34 (three times).

ness. This is a *great tradition* from the Rabbis and very appropriate for all of us who believe in Messiah Yeshua. We too, take our sins of pleasure with us when we leave the Kingdom of Darkness, to enter into Messiah's Kingdom and hence, the need to die to self and live for Messiah, which is what Passover is all about.⁴⁴ As John the Baptist said: "He must increase, but I must decrease." (John 3:30 NKJV)

The Second Cup of Blessing—the Cup of Remembrance

After Max explains each food item and everyone has eaten a little of all of them, the Seder Plate gives way to the Second Cup of Blessing (with another traditional ceremonial washing of hands). The First Cup announced the sanctification of the meal and the Passover Table because Yahveh commanded Israel to keep it. The Second Cup, which is used to begin the meal, is called the Cup of Remembrance because it *remembers* all the plagues, especially the death of the Egyptian firstborn sons who died in the last plague of judgment, and that Israel's freedom came about by the death of the firstborn sons of Egypt.

Max will fill up the, as yet unused, second wine glass and place it in the center of his plate. At each place setting there will be four wine glasses, not just one wine glass used four times (although in poorer homes allowance is made for just one glass used four times). Max will then recite every plague that God brought against Egypt, starting at the first—the Nile River being turned into blood, etc. *Every time* he mentions a plague, he, and all those present, will take a fingertip and dip it slightly into the wine glass to pick up some wine on their fingertip. They will drip it onto the plate in sympathetic remembrance of those awesome plagues and the havoc, destruction and death it caused upon Egypt.

With the 10th plague finished, Max will lift up his slightly less than full wine glass and say the blessing, thanking God for His deliverance of Israel from Egypt. A full glass of wine symbolizes fullness of Joy. What this glass pictures is that their Joy is slightly diminished in their knowledge that their freedom and the deliverance of their firstborn sons came at the expense of Egyptian suffering.

Max will then bless the Lord for the food and the eating will begin. We Jews love to eat and the meal can go on for an hour or two. As the children are always the first to get done with eating, the ceremony of the three *matzot* in the Passover Pouch seems to have been designed for them to be occupied in looking for the hidden *matza* while the adults continued to eat and enjoy the time that the Lord provides in the Passover. The children will be dismissed to find the hidden *matza* and the one who finds it will be given a silver coin. Silver is the metal of redemption in Scripture:

"Yahveh also spoke to Moses, saying, 'When you take a census of the Sons of Israel to number them, then each one of them shall give a *ransom* for himself to Yahveh when you number them so that there will be no plague among them when you number them. This is what everyone who is numbered shall give: half a shekel according to the shekel of the sanctuary (the shekel is twenty gerahs), half a shekel as an offering to Yahveh. Everyone who is numbered, from twenty years old and over, shall give the offering to Yahveh. The rich shall not pay more and the poor shall not pay less than the half shekel when you give the offering to Yahveh to make atonement for yourselves. You shall take the atonement money from the Sons of Israel and shall give it for the service of the Tent of Meeting (i.e.

⁴⁴ Matza will also be on the Table, but not on the Passover Plate. Rather, it'll have its own plate, and of course, it symbolizes to Max that we Jews left Egypt in such a hurry that there was no time for the dough to rise (if it had had leaven in it), and that because it looks like its undernourished, compared to the fullness of leavened breads, it's also called the Bread of Affliction, speaking of our pain as slaves of Pharaoh (see Dt. 16:3).

At Max's Passover there will be many other foods, like soup, potatoes, salads and fruit and of course, wine, but these won't be on the Passover Plate.

the Tabernacle of Moses), that it may be a memorial for the Sons of Israel before Yahveh to make atonement for yourselves.” (Ex. 30:11-16)

The shekel that is spoken of is a silver shekel. Scripture speaks of where all those silver half shekels went—to become part of the structure on the Tabernacle:

“And the silver of them that were numbered of the Congregation was one hundred talents and one thousand, seven hundred and seventy-five shekels, after the shekel of the Sanctuary (Tabernacle): a *bekah* for every man, that is, half a shekel after the shekel of the Sanctuary, for every one that went to be numbered, from twenty years old and upward, for 603,550 men.’ (Exodus 38:25-26)

“And from the hundred talents of silver were cast the sockets of the Sanctuary and the bases of the veil: *one hundred sockets from the hundred talents*, one talent for each socket.” (Exodus 38:27 NKJV)

The foundation for holding together the Tabernacle was 100 silver sockets, each weighing about 80 pounds (36 kilos). The rest of the silver (1,775 shekels) was made into silver bands to stabilize the wooden planks overlaid with gold in the inner Tent that made up both the Holy Place and the Holy of Holies (Ex. 26:25).⁴⁵ Because God spoke of each Hebrew over 20 redeeming himself with a silver half shekel, silver is seen as the biblical metal symbolizing redemption. It pictures Yeshua as the Savior-Redeemer of Israel. The silver sockets were the foundation for the Holy Place and the Holy of Holies, while the silver bands and hooks literally held the outer curtain ‘fence’ together (Ex. 27:10-11, 17). Here, in picture form, is Yeshua’s redemptive ministry, holding together the place where Israel meets her God.

The child who finds the hidden *matza* is acting the part of the women who first saw Yeshua alive from the dead and who proclaimed Him as risen from the dead. In essence, the child is being rewarded in the form of what he has symbolically found: the Redeemer Alive from the dead—redemption for Israel has come.

At this time, Max will take the half piece of *matza* that was found, what I call the picture of the resurrected Bread of Life, but what Max calls ‘dessert,’ and say, ‘All who are hungry and afflicted, come to *this* Table and eat!’ After eating for an hour or more, no one is hungry, but the significance of his declaration is that *this* Table, the Passover Table, is the Table of Freedom, and the food he is holding out is the Food or Bread of Freedom (which we know to be Messiah Yeshua). This is why Yeshua, when He sat down to His Passover meal before His death, could align Himself, who is Freedom, with the *matza* that was *already* on the Passover Table picturing sinlessness, redemption, purity, affliction and freedom. Yeshua wasn’t making up something new, but revealing the deeper meaning of the *matza*, in representing the Crucified One who gives freedom from sin and death.

How Max could not question this anomaly, of calling this piece of *matza* dessert, is beyond my comprehension. This *matza* is very symbolic, even to him. To say that it’s *dessert* defies both reason and common sense. The only association it has with dessert is that it is taken after the Passover meal, but to call this *Matza* of Freedom/Redemption dessert isn’t rational. It makes something that is divine into something that is base, but Max isn’t alone in his blindness. All of Judaism is with him, for the past two thousand years.

After blessing God for the redemption that He has given Israel, Max, and all present, will eat of the ‘dessert.’ He will then take the Third Cup, fill it full with wine and bless God *for redeeming Israel from Egypt. Matza* and wine. This is the heart and the moral high point of the Passover for Max and his guests.

Yeshua takes *this* cup, after the Passover Meal, and speaks of it being His blood sacrifice shed for the New Covenant. This Third Cup is known as the Cup of Redemption and this section of the Passover cer-

⁴⁵ For a seven CD series of teachings (with drawing and paperwork) on The Tabernacle of Moses and its significance in Light of Messiah Yeshua, see [BOOKS AND CDS](#).

emony is the origin of what Scripture calls the Lord's Supper.⁴⁶ It is the heart or essence of the Passover.⁴⁷

The Lord's Supper is actually a mini-Passover meal, having within it the essence of the Passover. Biblically, the Lord's Supper can be taken twice a day or more, but once a year the Lord *commands* His people to observe the full, yearly Passover/Feast of Unleavened Bread in honor to Him and the great deliverances that He has performed for Israel: the First Passover in Egypt—delivering the Hebrew slaves from Egyptian slavery, and the Second Passover in Jerusalem—delivering Israel, both Jew and Gentile who love Yeshua, from slavery to sin, sickness, Satan and death. *Matza* is known both as the Bread of Affliction and the Bread of Freedom. God is still calling His people to the Passover Table.

The middle *matza* that Max breaks is known as *afikomen*. This is a Greek word that can mean 'dessert.' From the very first time that I heard it though, the meaning didn't sit well with me. Why would Max have to use yet another piece of *matza*, bless God for it, say that it speaks of *redemption* from Egypt and then call it *dessert*?

Afikomen literally means, 'it came,' and it also means, 'He came!' What the child is proclaiming in the hidden *matza* that he found is, 'He came!' (i.e. He has risen!) This ceremony of breaking the middle of the three *matzot*, hiding it and finding it must have originated with Greek speaking Jewish and Gentile believers (as the word is Greek and not Hebrew). Obviously, it originally spoke of Yeshua, as the Rabbis *to this day* don't have a plausible biblical explanation for the *three matzot*, with the middle one being broken, hidden, found, and eaten 'after the meal,' as part of the *redemptive* story.

Some Rabbis say that it's only recently that *afikomen* found its way into the Passover Seder (ceremony), but that's not possible. The ceremony is old enough that Jews all over the world have been doing it for a long time. It's also alluded to in the Talmud, *Pesachim* 109a, so it's at least 1,800 years old...old enough to have come from the Passover of Christians in the days of the Apostles, or thereafter, and picked up by the traditional Jewish community for their Passover,⁴⁸ but without the theological understanding.

With tens of thousands of Jewish Christians in the first century (Jews like Peter who believed Yeshua was the Messiah), the ceremony of the three *matzot* came into being. It's very clear that it relates to the death, burial and resurrection of Yeshua: the breaking of the *matza* at the beginning of the ceremony is Yeshua being broken—His crucifixion/death. The wrapping of the *matza* in a linen napkin is His burial and the child finding the *matza* is the proclamation and celebration of His resurrection.

The Book of Acts speaks of many thousands of Jews who came to believe in Yeshua on *Shavu'ot*, known as the Feast of Weeks in the Old Testament⁴⁹ and Pentecost in the New: 'So, then those who had received his word were baptized and that day there were added about 3,000 (Jewish) souls.' (Acts 2:41)

These 3,000 were men because women and children were seldom counted in a biblical tally.⁵⁰ Luke notes that many thousands of Jewish men (not counting the women) came to the Lord a few days after that:

'But many of those who had heard the message believed and the number of the *men* came to be about 5,000.' (Acts 4:4)

⁴⁶ 1st Corinthians 11:20.

⁴⁷ An interesting side note is that wine is not mentioned as one of the three biblical foods of Passover (Ex. 12:8); just lamb, *matza* and bitter herbs. So, one half of the Lord's Supper, the wine, comes from a Jewish tradition. Yeshua had no problem with this Jewish tradition, using it to picture His blood. The other half of the Lord's Supper *comes from Mosaic Law*, where it speaks of *matza* having to be at the Passover meal (Ex. 12:8). So, one half of the Lord's Supper comes from Mosaic Law (*matza*) and the other half comes from a Jewish tradition (wine). Every time a Catholic or a Protestant takes the Lord's Supper he is walking in the Law of Moses and Jewish tradition, but please don't tell him that unless there's someone standing by ready to catch him :)

⁴⁸ '[Ta'amei Minhagim](#)' 529, quoting *Chok Yaakov* 477:2.

⁴⁹ Ex. 34:22; Num. 28:26; Dt. 16:10, etc.

⁵⁰ Numbers 1:1-4, 20, 22; 2:32; 26:1-4; Mark 14:21; Luke 9:14; John 6:10, etc.

The first Gentile doesn't come into the Kingdom until about nine years *after* the resurrection. That's Cornelius, as Acts 10:28, 44–11:18 clearly speak of. Later on in Acts (about 55 AD) it's written that there were many tens of thousands of Jews who believed:

“And when they heard it they began glorifying God and they said to him, ‘You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for Mosaic Law.’” (Acts 21:20)

It's reasonable to assume that the Jewish Christian Passover ceremony of the resurrected Savior would overflow into the traditional Jewish community. Of course, the traditional community that didn't believe in Jesus would not use the true meaning, but everything else stayed the same to today. When Max comes to this part after the Passover meal, he is in form, taking the Lord's Supper—the *matza* and the wine.

It's very interesting that, in the breaking of the *matza*, Yeshua was seen (Lk. 24:30-31). He was broken for us that we might see God the Father and that's why I will pray at Passover that the Lord Yeshua will reveal Himself to Max and all the Jewish people around the world, that He is the One who was broken for their redemption from sin and death. I believe that it will happen one day because the Word of God says:

‘I will pour out on the House of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will *look upon Me whom they have pierced* and they will mourn for Him as one mourns for an only son and they will weep bitterly over Him like the bitter weeping over a (young, dead) firstborn son.’ (Zech. 12:10)

‘In that Day a Fountain will be opened for the House of David and for the inhabitants of Jerusalem *for sin and for uncleanness.*’ (Zech. 13:1)

The two Jewish disciples on the road to Emmaus saw their Messiah in the breaking of the *matza* (Lk. 24:30-31), and so one day, millions of Jews may very well see Yeshua as they break the *matza* in the Passover ceremony. May it be this year! Passover is the time when the Jewish people believe that Messiah will come and Passover may be the time when Yeshua will reveal Himself to them. Why? Because Passover is a picture of going from slavery to freedom, and in that day all Israel will be saved, as it is written:

“and so all Israel will be saved, just as it is written, ‘The Deliverer will come from Zion. He will remove ungodliness from Jacob. This is My covenant with them when I take away their sins.’” (Rom. 11:26-27)

What better time and place to take sin away than at the Table of Freedom—the Passover Table. That these verses cannot apply to those who are already in the Body of Messiah is seen in that they are already saved, having had their sins washed away by the blood of the Lamb. Paul is writing about the Jewish people who have not yet come to know their Messiah. This will be Yahveh fulfilling His word to Father Abraham when He said that He would be the God of Abraham's Sons:

‘I will establish My Covenant between Me and you and your descendants after you throughout their generations for an *everlasting* Covenant, *to be God* to you *and to your descendants after you*. I will give to you and to your descendants after you, the land of your sojournings, all the land of Canaan, *for an everlasting possession* and I will be their God.’ (Gen. 17:7-8)

The Third Cup and the Mosaic Sacrifices

The Lord's Supper comes from the Third Cup at Passover—the Cup of Redemption. When Yeshua sat down at the Table the *matza* was waiting for Him because the First Passover had it, and God knew the wine would also be there. What the *matza* and the wine symbolized would now take on an even deeper meaning of freedom. The foundation for the Lord's Supper in the Old Testament is seen in three places:

1. Passover,
2. the daily sacrifices,
3. and the last or ultimate sacrifice of the Mosaic sacrificial system; the oblation (grain offering) and the libation (wine offering).

In the daily sacrifices it's revealed that the Lord's Supper, the essence of the Passover, can be taken at least twice a day. God says to Israel:

‘Now this is what you must offer on the Altar: two one year old lambs each day, *continuously*. The one *lamb* you shall offer in the morning and the other lamb you shall offer at twilight and there shall be one-tenth of an ephah of *fine flour* mixed with one-fourth of a hin of beaten *oil*, and one-fourth of a hin of *wine* for a drink offering with one lamb. The other lamb you must offer at twilight and shall offer with it the same grain offering and the same drink offering as in the morning, for a pleasing aroma—an offering by fire to Yahveh. It shall be a continual burnt sacrifice throughout your generations at the doorway of the Tent of Meeting before Yahveh, where I will meet with you, to speak to you there.’ (Ex. 29:38-42)

The daily sacrifices were done twice a day; at the beginning of light and at the end of light. It's almost as if they formed two pillars that stood between light and darkness. The daily sacrifices were a continuous picture and reminder of the First Passover and how Israel came to walk in freedom. Dt. 16:3 commands Israel to remember every day, the day of their salvation (Passover). It's also a great lesson for us:

‘You must not eat leavened bread with it. Seven days you *must* eat with it unleavened bread, the Bread of Affliction (for you came out of the land of Egypt in haste), so that you *may remember all the days of your life, the Day you came out of the land of Egypt!*’ (Dt. 16:3)

‘The Day’ they came out of Egypt was the first day of the Feast of *Matza*, 15 *Aviv* (Ex. 12:29-32; Num. 33:3), the first annual Sabbath. The night before was the beginning of 15 *Aviv*, when they ate the Passover lamb, the *matza* and the bitter herbs, having slain the lamb a few hours earlier in the afternoon (at twilight on 14 *Aviv*). God killed all the firstborn of Egypt that night (15 *Aviv*; Ex. 12:29), but spared Israel's firstborn because of the blood of the lamb, passing over the homes that had the lamb's blood on the doorposts and the lintel. They left in the early morning hours on 15 *Aviv*, the first day of the Feast of *Matza*.

The two lambs sacrificed were a whole burnt sacrifice which represented Israel, meaning that Israel was to see itself as totally dedicated to Yahveh—wholly consumed in the fires of the bronze Altar. The only thing left of the lambs was the smoke, ascending to God as a sweet smelling sacrifice because it spoke of Israel totally walking in God's will. That's why it was a pleasing aroma to God and why it also pictured the One who was totally dedicated to God—Yeshua, the Passover Lamb of God.

The fine flour without yeast (the oblation) pictured the *matza* of Passover. The libation or wine pictured the sacrificial blood of the Passover lamb. All three symbolized or looked forward to Yeshua as the Passover Lamb of God and the Bread of Life. The lamb and the flour speak of His body, and the wine, His blood. So the daily sacrifices pictured the past, current and future redemption/salvation.

Only the priests could eat of the flour (unleavened bread or *matza*) and the wine of the daily sacrifice. Be-

lievers, as priests of Yeshua, may eat from the eternal sacrifice of Messiah, and even though it happened 2,000 years ago, it can be eaten anytime ‘today.’ This eternal sacrifice is also pictured in the Heavens. This Writer of Hebrews says, ‘We have an Altar from which those who serve the (earthly) Temple have no right to eat’ from (Heb. 13:10; Rev. 5:6; 6:9; 11:1).

The reason the Temple priests had no right to eat from the heavenly Altar, where the eternal sacrifice of Yeshua continually goes up, is because those priests didn’t believe in Him, but we who believe in Him can take of His body and His blood daily. Yahveh set up the daily sacrifice of the lambs for Israel to realize that it was the sacrificial blood of the lamb that gave them their new life (freedom from slavery). Theologically, one can have the Lord’s Supper twice a day; in the morning and in the late afternoon just before dark, but I also see here that anytime during the day or night would be alright as the two speak of a continuous offering and therefore, one may have it as many times a day as he feels led to have it.

Also, the Altar mentioned in Hebrews is not the gold Altar of Incense, where only incense was burned (picturing the prayers of the High Priest for His people Israel and the prayers of Israel). No one ate of anything placed on the gold Altar of Incense in the Holy Place because only incense was placed upon it (along with burning coals). The only Altar that the priests could eat from was the bronze Altar of Sacrifice. It’s this Altar that the Author of Hebrews is pointing to and it’s the eternal or heavenly body and blood of Yeshua as the Passover Lamb of God that is on it for us to eat of today and to thank our Messiah for eternally. We can eat from His body and drink from His blood anytime, day or night.

Looking at it from another biblical perspective, the flour and the wine (the oblation and libation) are the highest sacrifice in the Mosaic sacrificial system.⁵¹ The flour and the wine speak of transformation—flour was once whole kernels and wine was once grapes. Both had to be *crushed* in order for them to be eaten or drunk. Yeshua was crushed (tortured and crucified) for us that we might eat of Him who is Life. Again, only the priests could eat from this daily sacrifice (Lev. 22:10-16) or this ultimate sacrifice.

Yeshua is the Passover Lamb. These three things; the Passover, the daily sacrifices, and the grain and wine sacrifices, pointed to Him as the Passover Lamb, and they still point to Him as such. That’s what the Apostle Paul is saying in Col. 2:16-17, for it speaks of Passover (the Feasts) as being a shadow of things *to come—in the future*, which is Messiah Yeshua. When we take the Lord’s Supper we are walking in the triple biblical reality of the daily sacrifice; the ultimate sacrifice in the Mosaic sacrificial system and the sacrifice of the Passover Lamb of God.

THE LORD’S SUPPER

After the Passover Meal—The Third Cup of Wine and Matza

In the last Passover that Yeshua celebrated with His disciples He took the *matza* and the cup of wine and amplified its meaning. Both the *matza* and the cup already meant freedom from slavery because of the lamb slain in Egypt. Now, Yeshua spoke of the *matza* and the wine picturing His body and blood, the highest symbols of freedom. Before I share on the full ramifications of the Lord’s Supper, I want to explain the Apostle Paul’s admonition to the Christians in Corinth and what the Lord’s Supper is not.

In 1st Cor. 11:23-32 Paul speaks of the Lord’s Supper. Unfortunately, it’s not his theological dissertation on it, but mostly a negative rebuke to Gentile Christians to stop practices that were contrary to the Spirit of Messiah (1st Cor. 11:17-22). To understand Paul’s attitude in dealing with the problem in the Corinthi-

⁵¹ See these articles on Mosaic sacrifice at [Mosaic Sacrifice and the Blood of Jesus](#) and [Mosaic Sacrifice in the New Testament](#) for a biblical understanding of the Mosaic sacrifices in relation to the sacrifice of Yeshua and sacrifice in the New Testament.

ans' taking of the 'Supper,' some passages from his letter reveal a very frustrated Apostle with the Corinthians. Corinth was one place where we might expect to see him wanting to pull out some of his Jewish beard (Lev. 19:27).

1. In the first chapter Paul speaks of factions in Corinth. One group is for Apollos, one is for Paul and another is for Peter!
2. In the third chapter Paul rebukes them for their carnality, calling them infants in Christ.
3. In the fifth chapter a man is sleeping with his father's wife over a period time, the elders know of it and yet he is still a member in good standing in the church!
4. In the sixth chapter church members are taking one another to court and that, in front of unbelievers. Others are practicing fornication, which biblically means that they were having sex with cult prostitutes and offering sacrifice to the Greek gods.⁵² This was quite a lively congregation! This means, among other things, that having the baptism in the Holy Spirit, as all of them obviously had (1st Cor. 1:4-7), doesn't mean that one knows how to walk out their faith in holiness and hence, why we see so many Spirit-filled Christians today walking in the sins of Rome (Sunday, Easter, Xmas, the eating of unclean animals and anti-Mosaic Law theology).
5. In the eighth chapter of First Corinthians Paul warns them not to eat food *sacrificed to idols* in the temple of their gods, for it will cause a weaker brother to stumble.
6. In the 10:21 he admonishes them, saying, 'You cannot drink the Cup of the Lord and the *cup of demons!* You cannot partake of the Lord's (Passover) Table and the Table of Demons!' There were Christians in Corinth who professed belief in Jesus *and* drank the cup of demons! What they drank would have been either real blood from an animal sacrifice (to the god or goddess), or a blood substitute (made of wine, honey and flour to make it look like blood).

In chapter eleven Paul is still putting out forest fires, with men looking like women and vice-versa. Then, 1st Cor. 11:17-22, he comes against them for *how they came* to the Lord's Supper:

'But in giving this instruction, I do not praise you because you come together not for the better, but for the worse! In the first place, when you come together as a church, I hear that divisions exist among you, and in part I believe it. For there must also be factions among you, so that those who are approved may become evident among you. Therefore, when you meet together, *it is not to eat the Lord's Supper* for in your eating each one takes his own supper first, and one is hungry and another is drunk. What?! Do you not have houses in which to eat and drink? Or do you despise the congregation of God and shame those who have nothing? What shall I say to you? Shall I praise you? In this I will not praise you!'

Then Paul goes on to speak about the body and blood of Yeshua:

"For I received from the Lord that which I also delivered to you, that the Lord Yeshua, in the night in which He was betrayed, took bread (*matza*) and when He had given thanks, He broke it and said, 'This is My body, which is for you. Do this in remembrance of Me.'"

"In the same way He took the Cup also *after* supper, saying, 'This Cup is the New Covenant in My blood. Do this as often as you drink it, in remembrance of Me.'"

"For as often as you eat this *matza* and drink the Cup you proclaim the Lord's *death* until

⁵² For the biblical understanding of *fornication* and how it opens up Acts 15:20 for its proper understanding; that God wants every Christian to walk out their faith in His Son through all the laws Moses that apply to them, see [The Lifting of the Veil—Acts 15:20-21](#).

He comes. Therefore, whoever eats the *matza* or drinks the Cup of the Lord *in an unworthy manner* shall be guilty of the body and the blood of the Lord, but a man *must examine himself* and *in so doing he is to eat* of the *matza* and drink of the Cup. For he who eats and drinks, eats and drinks judgment to himself *if he does not judge the body rightly*. For this reason many among you are weak and sick and a number sleep, but if we judged ourselves rightly, we would not be judged, but when we are judged we are disciplined by the Lord so that we will not be condemned along with the world.” (1st Cor. 11:23-32)

First Corinthians 11:23-32 says very little of what the Lord’s Supper is, but it does say that we should not come to it in an unworthy manner. If we do we are guilty of not taking His body and blood for the reason that it was given—to cleanse and deliver us from sin and to transform us to be like Yeshua. Paul says to examine ourselves and to judge ourselves. What Paul is saying is that *before* we take the Lord’s Supper, if there is sin in our life we must separate ourselves from it and confess it to Yeshua and ask Him to forgive us *and* to deliver us from it. If we have bitterness in our heart from pain caused by someone we are to tell Him about it and ask Him to heal us that we might be able to walk in His forgiveness and love. **Now**, we may take the Lord’s Supper, *relying* (trusting; having faith in) His blood and His body (Him!) to free us from sin and make us like Him. This is the ‘negative side’ of the Lord’s Supper. We are to examine and judge ourselves. His body and blood are made the real food of Passover to us, by His Spirit. Those who are hungry, hungry for His righteousness and freedom—in need of *the Matza and the wine of Heaven*, may confidently come in faith before Him and *know* that they will be strengthened.

What does it mean to ‘proclaim His death’ every time we take the Lord’s Supper (vv. 24-26)? It means that we are blessed by His death, and consequently, we are *die* to self so His Life can move unhindered within us. This is part of judging ourselves. We are to enter into His death, by faith and His Spirit, that we might die to ourselves and be as consecrated to our Father as Yeshua was. We ‘proclaim His death’ by dying to self and if we take the Lord’s Supper thinking that we don’t have to die to self, that we can walk in our own carnal sins, we take the Supper to our own condemnation and death. Yeshua did not die to sanctify our carnality, rebellion, stubbornness, sins of pleasure and pride.

On the other hand, if someone feels unworthy *and refuses to take the Lord’s Supper*, they are rejecting Jesus and His body and blood (death) for them. It’s the sin of false humility. *No one is ‘worthy enough’* to take the Lord’s Supper! It’s only for those who know their unrighteousness before the most holy and awesome God and realize that this is what the Father has given to them to make them acceptable. The attitude of ‘unworthiness’ that refuses to accept what God has done for them is really one of convoluted pride. *It refuses to believe God and trust* in the sacrifice of Yeshua. It says, ‘I will make myself acceptable to God, my way,’ but we can never get ‘good enough’ to take the body and blood of Yeshua.

The positive side of the body and blood of Yeshua has another major aspect to it, which all stems from the symbolism of the First Passover. Paul mentions it, but doesn’t explain it. It’s the word *remembrance*, and from this flows the Passover Table fellowship and also, the attitude with which God the Father wants us to eat of the body and blood of His Son.

Remembrance

As the Lord Yeshua passed the *matza* around the Table that night of Passover, Paul says that the meaning was to eat it, ‘in remembrance of Him.’ Yeshua also said this (Lk. 22:19). The very next verse (1st Cor. 11:25) declares that the wine pictures His blood and that we are to drink it, also ‘in remembrance of Him.’ We do this in remembrance of His death—this was the *price* for our freedom and transformation. In Hebrew the concept ‘to remember’ means, ‘to *re-experience* the event by going back to it in our minds.’ This is the reason for the Feasts of Israel, especially the Passover. Exodus 13:8 says, “And on that day you will explain to your son, ‘This is because of what Yahveh did *for me when I came out of Egypt.*’”

We Jews still say this today when we celebrate Passover even though we obviously weren't part of the group that left under Moses. When we sit at our Passover Table we see ourselves at that First Passover in Egypt. This is realized from the passage above where God commands us to say that *we* came out of Egypt. As Christians in Messiah, both Jews and Gentiles, we also see ourselves at the Second Passover Table with Yeshua and the Apostles, and every other believer. That's quite a gathering!

Corporate identity is a term theologians use to express all the members in the Body of Christ—past, present and future, and we who believe in Yeshua are part of that Body. Hebrews 7:4-10 states that Melchizedek was a greater (High) Priest than Aaron, and uses the concept of corporate identity. The Author says that Levy was '*in the loins*' of his Father Abram when Abram gave a tithe to Melchizedek, and Melchizedek blessed Abram (Gen. 14:18-20). Therefore, the Author tells us, without a doubt, the lesser is blessed by the greater. Levy (i.e. Aaron) is seen as tithing to a greater Priesthood even though he hadn't been born yet. Corporate identity allows us to consider Levy doing this even though the Levitical Priesthood wouldn't come into existence until after the First Passover, about 400 years later.

Passover is also God's yearly rehearsal for the Marriage Supper of the Lamb, which is the heavenly Passover (Rev. 19:6-9). The BrideGroom and His Bride are sitting down at His (Passover) wedding Table. It's a covenant of marriage for His Bride, the Body of Messiah, for the Passover sacrifice of the lamb is the basis of the covenant that God made with Israel. That's why it's so important that we are totally dedicated to Yeshua when we take His body and His blood, and every time thereafter. We know that as we eat the Passover *matza* and drink the wine that we are eating and drinking God the Son and becoming like Him. This is not magic nor Roman Catholic theology, but the work of the Holy Spirit applying Yeshua's body and blood to our souls. This is how Yeshua can marry us, for in our earthly state we are not able to marry God the Son. He is sinless and glorified, and we are still in our mortal bodies sinning, but as we become *like* Him in this lifetime, and are glorified like Him on Judgment Day, He will marry us because He will be marrying 'after His own kind' (Gen. 6:20; 7:14). This due to His Sacrifice.

All the animals, etc., that were created only mated after their own kind—an eagle with an eagle, a lion with a lioness, and Man with Woman, etc., and so in order for God the Son to marry, the Woman would have to be *like* Him. This is the incredible miracle of His Life transforming, divine blood and body.

The wife for Adam came from the side of Adam, and so the Wife for Messiah symbolically came from the blood of His pierced side with His blood and water coming out upon the Earth, from which Man was created, to form Messiah's Bride, Israel. Man was created from the dust of the Earth, and now any 'dust' that believes in Yeshua is effected by His life-giving and transforming blood and water. The blood and water are for cleansing, sanctification and transformation/glorification for eternal life. The reality is that our nature, Adamic, will one day be made like the nature of Yeshua—perfect, incorruptible, glorified *human deity*, for Yeshua is now the glorified God-Man.

As we truly eat of His flesh and drink of His blood, which is real food and drink, pictured in the *matza* and the wine, we call upon the Holy Spirit to bring into our presence the reality of His great sacrifice, which is pictured in the Second Passover with Yeshua and all that it implies for us. *His death* means that we enter into it by faith, dying to ourselves, which is what the Passover Lamb and baptism are all about:

'What shall we say then? Are we to continue in sin so that Grace may increase? May it never be! How shall we who died to sin still live in it?! Or do you not know that all of us who have been baptized into Messiah Yeshua have been baptized into His death? Therefore, we have been buried with Him through baptism into death, so that as Messiah was raised from the dead through the Glory of the Father, so we too might walk in newness of life! For if we have become united with Him in the likeness of His death, certainly we shall also be in the likeness of His resurrection, knowing this, that our old self was crucified with Him in order that our body of sin might be done away with, so that we would no longer be slaves to sin, for he who has died is freed from sin.' (Rom. 6:1-7)

‘Death to self’ is the basic concept behind Passover, the Lord’s Supper and water baptism. This is a death that brings freedom. Baptism is done once, at the beginning of our walk with Yeshua, and Passover is done once a year. The essence of Passover (the Lord’s Supper) can be done twice a day (Ex. 29:38-46), and in reality can be done anytime and as many times a day as one is led of the Lord to do it.

Table Fellowship

In the ancient Middle East when anyone would eat with anyone else, even an enemy, they were now bound like blood brothers. This is how powerful table fellowship or eating together was. It’s a sign of the strongest possible friendship. At the Passover Table we have God the Father in Yeshua (who is God the Son), and Israel sitting down and becoming friends. This is the New Covenant given to the House of Israel and the House of Judah, as the prophet Jeremiah spoke of (31:31-34). God did not make the New Covenant with a Gentile nation, but only with the Houses of Israel and Judah. The Gentiles though, have been invited into the New Covenant by the Father. Isaiah prophesied, but it was Yeshua speaking:

“And now says Yahveh, who formed Me from the womb to be His Servant, to bring Jacob back to Him, so that Israel might be gathered to Him, for I am honored in the sight of Yahveh, and My God is My strength! He says, ‘It is too small a thing that You should be My Servant to raise up the Tribes of Jacob and to restore the preserved ones of Israel...I will also make You a Light to the nations (Gentiles) so that My salvation may reach to the ends of the Earth!’” (Is. 49:5-6; see also 42:6)

We who were enemies of God, as the Apostle Paul says, are now His friends (Rom. 5:8) because of the sacrificial blood and body of the Passover Lamb. Yeshua makes it possible for God the Father and us to be friends because of His Passover sacrifice. The God of Israel is our Friend. If we have any need He will meet it. That’s His nature and His friendship.

Rejoice! The Biblical Attitude for the Lord’s Supper

I have seen many people ‘prepare’ for the Lord’s Supper as though they were going to have to chew on two pounds of sand. This is not the way we should come to His Table. In Ex. 12:14 God explains what the proper attitude for Passover, and therefore the mini-Passover (the Lord’s Supper), should be:

‘And this day will be for you a day to *remember* (and enter into) and *you must celebrate it*, a Feast (celebration) to Yahveh for all your generations—an eternal decree. *You must celebrate the Feast!*’

The Passover is to be celebrated in honor of the Father and the Son and what They have done, not how we might feel over our sins that drag us down. Because of what They have done our sins are forgiven and we are set free from them! *That* is cause for tremendous celebration! The Hebrew word *celebrate* means, ‘to dance, to reel about, to be giddy and to rejoice,’ to rejoice mightily! The picture that best captures the emotional reality that God desires for us to have at the Passover Table or the Lord’s Supper is seen on the face of the Hebrews when they watched their enemies, the Egyptian Army, who wanted to murder them, engulfed in the Red Sea. Initially, complete dumbfounded amazement. Can you imagine having seen that? Then slowly, grasping what had just happened, amazement gave way to exuberant rejoicing! Look what the Lord has done for us!!!

The Psalmist rejoices in Yahveh and says that Passover is one of the *great and mighty deeds* of God (Ps. 77:12-20; 114:1-8). *Salvation* (redemption) from Egypt is an unbelievable act that God did for His beloved Israel. *Creation* is the other mighty deed of the Yahvehs (Ps. 115), but the sacrifice of the Father’s Son, Yeshua, is *the* greatest and mightiest deed of the Three of Them. It combines both a new creation and

an eternal redemption. This is the center of the universe and Their Truth they have given us.

We have been set free from our enemies: sin, disease, Satan and eternal death, and we have has Yeshua's divine Nature! This is a creative miracle and a revelation of Their heart for us. Who would sacrifice their son for the likes of us? What kind of a God is the God of Israel?! How to respond to all this? Our Father commands us to rejoice, sing and dance unto Him (and Yeshua! *This* is the biblical attitude for observing Passover, and also for taking the *matza* and the wine (the Lord's Supper). With this understanding of 'remembrance,'

1. women can picture themselves next to Miryam as the Lord *reveals* Himself to her at the Tomb.
2. Men can be at the Passover Table and *feel* the Lord's friendship and love as He gives them *matza*.
3. We can ask to be at the tree where Yeshua is dying, our hearts breaking, standing shoulder to shoulder with the Apostles and the women, and feel His pain as His life slowly ebbs away for us.
4. We can also be at the Tomb and rejoice at His resurrection. The Holy Spirit desires to reveal all these things to us and more (e.g. we can also picture ourself at the First Passover and the Red Sea).

Matza—The Picture of the Crucified Lord

God has placed many word pictures within the the Old Testament that speak of Yeshua. There are few greater than Isaiah 53:5, which gives us an extraordinary picture of Messiah Yeshua as The Crucified One:

'He was pierced through for our open rebellion and He was crushed for the guilt of our sins. On Him (Yeshua) lies the punishment that brings us Shalom (Peace with Papa God), and through His bruises (stripes or scourging) we are healed.' (Is. 53:5, my translation)

The *matza* that we eat for Passover and the Lord's Supper perfectly reflects our crucified Lord. This is why God instituted *matza* for the First Passover.

For those of you who haven't seen or tasted store-bought *matza* yet, it's a thin cracker with small holes in it and black streaks on it from being in an oven rack, and it tastes like the cardboard box that it comes in. The holes or *piercings* are done so as not to have one big 'heat bubble' while it's being baked, and the black streaks are fire or burn marks from the rack.

In the days of Yeshua the *matza* was also *pierced through and streaked*, but the texture was a lot more like bread without yeast. *Matza* made with water, salt and olive oil is supple and has a wonderful taste and nutritional quality to it. (It can also be more cracker-like, but even then it tastes great.)

Yeshua was literally *pierced through*. Not only were His hands and His feet pierced through, but also His side (Jn. 19:34). Isaiah said that our open rebellion to God was the reason for this: 'He was pierced through for our open rebellion.'

The *matza* was once hard kernels of wheat or barley. Those kernels had to be *crushed* and made into flour in order for it to be baked and made bread to eat. Yeshua was *crushed* at His crucifixion to forgive the guilt that comes when we sin. The punishment we deserve is crucifixion, but He took our place that we might have *shalom* (divine Peace) with His Father.

The brown/black markings on the *matza* are known as stripes or bruises, which come from the fire. Yeshua's back was lashed open by the Roman whips until His flesh was bruised and torn in pieces: 'and by His stripes (bruises) we are healed.' Yeshua was brutally tortured and pierced to a tree that we might be made whole and glorified. Peter says of Yeshua,

"who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed." (1st Peter 2:24 NKJV)

The Third Cup

Wine comes from grapes being *crushed*, and Yeshua was crushed for us so that we could drink His blood, pictured in the Passover wine. The Rabbis say the wine for Passover must be red, for it reflects the sacrificial blood of the Passover lamb. They're right, and it's also the color of His blood.

Wine in the Bible is a symbol of both death (sacrifice) and life. Psalm 104:15 states, 'and wine which makes man's heart glad.' Wine is not a part of the biblical commandment in Exodus, but Yeshua uses this Jewish tradition to speak of His own blood. The wine forms one half of the Lord's Supper. This is one reason why it's so very important to understand The Hebraic Perspective of our faith and not throw out all Jewish traditions 'just because they're Jewish.'

When Yeshua came 2,000 years ago everything was already set up for Him by His Father 1,470 years earlier in the First Passover. In Yeshua's time, as the meal was ending, He spoke of Himself, who is freedom (redemption), with the *matza* and the wine, which already pictured freedom from slavery, thus overlapping and intensifying the symbolism for the Passover *matza* and wine.

Things to Know for the Lord's Supper

Judge yourself and die to self: If there is sin in your life ask Yeshua to forgive you and to take both it, and the desire to do it, away. Hebrews 12:1-3 speaks of the weight that so easily besets us: sins of pleasure, and sins that seduce and entice. The sin that so easily entangles or besets us ensnares us and trips us up so that we can't fully walk with Yeshua as He wants us to.

If you feel bitterness from relationships and injustices done to you, ask Yeshua to help you forgive and love that person, as He has forgiven and loves you. Unforgiveness is a bitter enslavement. Now you're ready to take the body and blood of our Lord Yeshua. The traditional Jewish blessing Yeshua said that night is evident from the words He used: 'the fruit of the vine:'

'But I say to you, I will not drink of this *fruit of the vine* from now on until that day when I drink it new with you in My Father's Kingdom.' (Mt. 26:29, cf. Mk. 14:25)

The phrase 'fruit of the vine' is taken from the Greek and is the exact phrase used in the traditional Jewish blessing to God for wine. Because of this phrase we know that Yeshua said the traditional Jewish blessing, thanking His Father for the *fruit of the vine* (wine). Understanding this we realize that He also blessed His Father with the traditional Jewish blessing for the bread (*matza*). Interestingly enough, these traditional Jewish blessings picture Yeshua as the Wine and the true Bread (*Matza*) from Heaven.⁵³ This is what Yeshua said that night in thanking His Father for the wine, and for His blood, which is heavenly wine:

'Blessed are You, Yahveh our God, eternal King, Creator of the *fruit of the vine*.'

ברוך אתה יהוה אלהינו מלך העולם בורא פרי הגפן.⁵⁴

The traditional Jewish blessing thanking God for the *matza* (unleavened bread) that Yeshua spoke that night was:

'Blessed are You, Yahveh our God, eternal King, the One who causes bread to come forth from the ground.'

⁵³ Yeshua, the true Bread from Heaven, has no sin in Him. The bread that Yeshua speaks of about Himself in John 6 is *matza*, sinless bread (John 6:32-33, 35, 41, 48-51, 53-58).

⁵⁴ *Baruch ah'ta Yahveh eh'lo'haynu melech ha'olam bo'ray pri ha'gafen.*

In turning to God we can realize these things:

1. Remember! We can ask the Holy Spirit to help us to go back to the First Passover and the slavery before it. We see what God did for us as He brought Pharaoh to his knees, killing the firstborn of Egypt and parting the Red Sea for us, and drowning all the Egyptians who wanted to murder us.
2. The Second Passover: We can ask the Holy Spirit to help us to be at the Passover Table with Yeshua: We can feel the warmth of His friendship and His love, and we can know that He is pleased with us because of what He has done for us and our love for Him.
 - a. We can ask the Holy Spirit to help us to be there at His death on the tree and to feel His pain as He took *our* sins upon Himself and died in our place, and *to know* that all our sins have been forgiven by Him through His great sacrifice.
 - b. We can also ask the Holy Spirit to help us to see Yeshua alive from the dead! We can rejoice with Miryam and the Apostles! The Lord Yeshua is risen! *All* our enemies are defeated! Not the least of which is our sinful self, and know that one day we'll be glorified just like He is now.

A PLACE SETTING FOR ELIJAH

At every traditional Passover Table there is a place setting for Elijah. Food is placed on his plate and wine is poured into his glass. Why? Because the Jewish people believe that Elijah will come as the forerunner (proclaimer) before the Messiah. This is not just a rabbinic understanding, but from the Lord Himself:

‘Behold! I am going to send you Elijah the prophet before the coming of the great and awesome day of Yahveh! He will restore the hearts of the fathers to their sons, and the hearts of the sons to their fathers so that I will not come and smite the Land with a curse.’
(Malachi 4:5-6)

The disciples of Yeshua asked Him about Elijah, obviously not aware of Malachi 4:5-6:

“‘Why is it that the Scribes say that Elijah must come first?’ And He said to them, ‘Elijah does first come and restore all things, and yet, how is it written of the Son of Man that He will suffer many things and be treated with contempt? But I say to you that Elijah has indeed come and they did to him whatever they wished, just as it is written of him.’” (Mark 9:11-13)

John the Baptist proclaimed to all Israel that the Messiah was coming, just as God spoke of in Malachi. At this point in the Passover ceremony Max will allow the children to leave the Table and go to the front door. They'll open it and shout as loud as they can, 'Elijah! Come quickly!' The Jewish people realize that the Prophet must come before Messiah, and so they want Elijah to come to herald the coming of the Messiah. Why at Passover? Because Passover speaks of freedom and what better time for the Savior of Israel to come and free Israel than at the time of our freedom from Egypt?

At our Passover Table we don't have a place setting for Elijah, but for Yeshua. The Messiah has already come (and of course, will come again), but we want to note that First Coming with a place setting for Him at our Passover Table, and honor Him thereby. (More on this in the [The Passover Ceremony](#).)

⁵⁵ *Baruch ah'ta Yahveh eh'lo'haynu melech ha'olam ha'motzi leh'chem min ha'ar'retz.*

THE FOURTH CUP OF WINE—THE CUP OF PRAISE

The Fourth Cup of wine praises God for His *completed* work of redemption, as seen in the First Passover and at the Red Sea. The Hebrews who came out of Egypt were *completely saved* from Egyptian slavery.

Just about every Christian who celebrates Passover drinks from this Fourth Cup, but there's a problem with this—Yeshua didn't! Matthew 26:29, which takes place immediately after Yeshua drank from the Third Cup, which He said was His blood, has Yeshua saying, 'I will not drink this fruit of the vine again until the Day I drink anew with you in the Kingdom of My Father.'

Traditional Jews drink from the Fourth Cup because God's work of redemption (salvation) from Egyptian slavery was complete at the First Passover and the Red Sea. We should *not* drink from this Cup because our redemption won't be complete until we stand before the Lord on Judgment Day and become like our Messiah—glorified. *That's why Yeshua didn't drink of the Fourth Cup* that night—we are not yet like Him. Before that Day we have the heavenly promise sealed by the death of Yeshua (and the Holy Spirit within). Our glorification is more certain than the rising of the sun in the east tomorrow.

For us the Fourth Cup symbolizes *the completed work of redemption for Israel in Messiah*. This is what is meant when He said on the tree, 'It is finished' (John 19:30). Yeshua will drink that Fourth Cup of thanksgiving with us in the New Jerusalem when we are glorified like Him, to the *praise* of Papa God who has wrought and completed this great redemption.

That's why Yeshua didn't drink from the Fourth Cup on the night of the Second Passover. He will, though, with us on the Third Passover, which is what Revelation calls the Marriage Supper of the Lamb (Rev. 19:6-9).

Another aspect of why Yeshua didn't drink the Fourth Cup is that God is still calling people to the Second Passover Table. *It's as though time has stood still* for 2,000 years and has allowed us, who weren't literally at that Second Passover Table with Yeshua, to sit down and eat of His body and blood that we might be part of the Kingdom of God. This time period will end on the Day of Judgment when all those who have truly eaten of Messiah Yeshua will have the wrath of God pass-over them, but those who haven't will spend eternity in Hell Fire.⁵⁶

Hallel—Psalms of Praise

At the Passover meal it's traditional to sing psalms of praise to Yahveh.⁵⁷ In Matthew 26:30 it states, 'After singing the *Hallel* (hymns), they went out to the Mount of Olives.' *Hallel* means *praise* in Hebrew. *Hallelu* means, 'you praise!' It's in the imperative form (a command). *HalleluYah* means (you) praise Yahveh! 'Yah' is the shortened form for Yahveh, like Mike is for Michael. In Exodus 15:2, in this ancient Hebrew poetry-song, the Song at the (Red) Sea, the Hebrew reads, 'Yah is my strength and my song and He has become my salvation!'⁵⁸

Psalms 113–118 are known as the (special Passover) *Hallel* and are traditionally sung or read at the Passover and that's what the reference in Mt. 26:20 and Mk. 14:26 to 'hymn'⁵⁹ is, in many English Bibles,

⁵⁶ See [Hell—Eternal Punishment or Annihilation?](#)

⁵⁷ Psalms 113–114 are sung after the Second Cup is drunk and Psalms 115–118 are sung after the Fourth Cup is drunk (along with Ps. 136 and other songs). This order may not have applied in Yeshua's day, but we know that He and His disciples sang the Hallel (Ps. 113–118; cf. Mt. 26:30; Mk. 14:26; see p. 37, note 59).

⁵⁸ The name Yah is used for Yahveh about 50 times in Scriptures, about half of which are part of Hallelu-Yah, with the rest standing alone, as in Exodus 15:2.

although one would never realize it refers to Psalm/s from the English word. The Lord Yeshua and the Apostles sang those Psalms that night, as did all the Jewish people, lifting up the God of Israel as the Creator of the universe and the Redeemer of Israel.

After singing the Hallel, Yeshua and His Apostles went out that night to Gethsemane and He desired that His friends stay awake or ‘watch’ and pray with Him. This was more than just a desire for strengthening and friendship. Exodus 12:42 states that the Sons of Israel were to stay up all night because Yahveh had ‘kept watch’ for them that night so long ago in Egypt:

‘Because Yahveh kept *vigil* that night, to bring them out of Egypt, *on this night all Israel is to keep vigil to honor Yahveh for the generations to come.*’ (Ex. 12:42; cf. Dt. 16:9-12)

The Hebrew word *shmu’rim* שְׁמֹרִים is translated as ‘vigil’ (NIV, NRSV and HCSB, while the NKJV has ‘solemn observance’) and comes from the verb that means, ‘to keep watch.’⁶⁰ The Scripture is saying that the night the Passover lamb is eaten is a night ‘of watching’ or staying awake all night. Yahveh commanded this because He ‘kept watch’ that night to bring Israel out of the Kingdom of Egypt. *Every one of the Hebrews stayed awake that night in anticipation of leaving Egypt.* God also commanded Israel to stay awake on this night in the future Passovers, as a *remembrance* because it symbolized that they too, were there in Egypt with their Fathers, anticipating leaven Egypt. At the First Passover, no Hebrew slept that night...they had to be ready to leave the Kingdom of Darkness quickly.

The Apostles should have stayed up all night too. Matthew specifically records that Peter, James and John fell asleep and broke the ancient commandment, a number of times. They also failed Yeshua who had asked them to stay awake with Him and pray:

“Then Yeshua came with them to a place called Gethsemane and said to the disciples, ‘Sit here while I go and pray over there.’ And He took with Him Peter and the two sons of Zavdi (English: Zebedee) and He began to be sorrowful and deeply distressed. Then He said to them, ‘My soul is exceedingly sorrowful, even to death. Stay here and watch with Me.’” (Mt. 26:36-38)

“He went a little farther and fell on His face and prayed, saying, ‘Oh My Father! If it is possible, let this Cup pass from Me. Nevertheless, not as I will, but as You will.’ Then He came to His disciples and found them sleeping and said to Peter, ‘What? *Could you not watch with Me one hour?* Watch and pray lest you enter into temptation. The spirit indeed is willing, but the flesh is weak.’” (Mt. 26:39-41)

“Again, a second time He went away and prayed...and He came and found them asleep again, for their eyes were heavy. So He left them, went away again and prayed the third time saying the same words. Then He came to His disciples and said to them, ‘Are you still sleeping and resting? Behold! The hour is at hand and the Son of Man is being betrayed into the hands of sinners! Rise! Let’s be going! See! My betrayer is at hand.’” (Mt. 26:42-46)

Even among His closest friends our Lord was alone in His final hours of agony, yet it didn’t deter Him

⁵⁹ תורה נביאים כתובים והברית החדשה (*Torah, Prophets, Writings and The New Covenant*) (Jerusalem: The Bible Society of Israel, 1991), pp. 37, 65 (for Mt. 26:30 and Mk. 14:26, אַחַר שִׁשְׁרוּ אֶת הַהַלֵּל יָצְאוּ אֶל הַר הַזֵּיתִים, (which reads in English, “After they had sung the Hallel, they went out to the Mount of Olives.” In other words, although most English translations of those two passages read only “hymn,” as in “one hymn,” according to the Hebrew translation they sang the whole Hallel for Passover, which meant Psalms 113–118. The Holman Christian Study Bible though, has *psalms*, for both Mt. 26:30 and Mk. 14:26: “After singing *psalms* they went out to the Mount of Olives.” Good for them!

⁶⁰ Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Grand Rapids, MI: Zondervan Publishing House, 1979), p. 727.

from setting His heart and mind to do the will of His Father. He not only *kept watch* all night, for He never went to sleep that night, but He put into practice what that night meant—death to the old way of life so that the new life could come forth. He was the God-Man then, with a possibility that He could sin, but now He is the glorified God-Man, never able to sin, and so He is able to nurture all of us who are walking alone because we are following Him with all our heart.

If the Apostles had known that Yeshua was to die a few hours later, they would have forced themselves to stay awake, as the Hebrew slaves had done that Passover night 1,470 earlier.⁶¹ The Apostles, though, thought that this Passover would be like all the other Passovers they had kept with Him. They were wrong, and that speaks to us that *this Passover may not be like all the others that we have kept before*.

Gethsemane means ‘oil press,’ which is where the olives are crushed by a massive cylindrical stone rolling over them, squeezing out their oil. It was here that Yeshua determined to do the will of His Father, saying, ‘Father, if You are willing, remove this Cup from Me...yet, not My will, but Yours be done’ (Lk. 22:42). Because Yeshua was willing to surrender His life and be crushed, the Oil of the Holy Spirit that was within Him as God the Son came out and is available to all those who call upon His Name.⁶²

There are ‘only’ three Passovers—all the others are reflections of these Three. The First in Egypt, the Second in Jerusalem, and the Third in the New Jerusalem. At each of these three Passovers, Yahveh moves in such a way that He never did before nor will ever do again:

1. At the First Passover we see the death of the firstborn sons of Egypt and the sparing of Israel’s firstborn sons because of the blood of a lamb, which freed Israel from slavery to Pharaoh.
2. At the Second Passover there is the death of *the Firstborn Son* of God, Yeshua, and again the sparing of Israel’s *firstborn* sons, which we all are “in Yeshua,” from Satan’s Kingdom.⁶³
3. At the Third Passover, because of the blood of *the Passover Lamb*, we have the wrath of God pass-over us and we are transformed into the Bride of Messiah, to the praise of Abba El (Papa God), who has brought this great creative-redemption to His people Israel—at the cost of His Son.

PASSOVER AND THE GENTILE

Passover is also for the Gentile believer, for he is a part of Israel (Jn. 10:16; Rom. 11:11f.; Eph. 2:11f.). Celebrating Passover glorifies the Lord even and especially *after* His death and resurrection and is still a picture of things to come (the Marriage Supper of the Lamb). Every year more and more Christians are blessed by observing Passover in their homes and congregations.

Church history records that *all Christians celebrated Passover* until about 120 AD. Then, what would later become the Roman Catholic Church (or the Church of Rome) substituted Easter for it. Easter is a pagan ‘holy’ day that commemorates the resurrection of the god *Tamuz* by his mother-wife *Ishtar*. The holiday of ‘Easter’ is just the Anglicized name for Ishtar, the Assyrian goddess and Queen of Heaven (Jer.

⁶¹ Many scholars see the First Passover as happening in 1440 BC. Adding 30 years to that makes it 1,470 years to the Second Passover and the crucifixion of the Passover Lamb of God in 30 AD.

⁶² John 16:7: “Nevertheless I tell you the truth. It is to your advantage that I go away, for if I do not go away, the Helper will not come to you, but if I depart I will send Her to you.” (See [Three Persons—One God?](#) for why the Holy Spirit is not a “Man,” but a “Woman” (as God the Father is a “Man” and Jesus is certainly a Man).

⁶³ Hebrews states we’re all firstborn sons: “But you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels, to the general Assembly and Church of the *Firstborn* who are registered in Heaven, to God the Judge of all, to the spirits of just men made perfect, to Yeshua the Mediator of the New Covenant, and to the blood of sprinkling that speaks better things than that of Abel.” (Hebrews 12:22-24)

7:18; 44:17-19, 25). Well past 400 AD many Christians were still celebrating Passover.

Why did the Roman Catholic Church change it? Because the Pope didn't want to be persecuted as 'Jewish' by the Roman Empire. Up until then all Christians kept Passover (and the 7th day Sabbath and didn't eat pig, etc.). What made the Pope 'Jewish' in the eyes of the Roman Empire was his observance of the Ways of God (i.e. Mosaic Law), specifically the weekly 7th day Sabbath.

In 1st Cor. 5:6-8 Paul admonishes the Corinthian Christians to keep Passover: 'Your glorying is not good. Do you not know that a little leaven leavens the whole lump?' (v. 6) This was nothing new to the ancient peoples. All Gentiles knew that a little leaven leavened the whole lump or loaf of dough, but then Paul goes on to say,

'Therefore, *purge out the old leaven* that you may be a new lump (loaf), since *you* truly are *unleavened*.' (1st Cor. 5:7)

This would have meant nothing to them if they hadn't been keeping Passover and the Feast of Unleavened Bread. No other ancient or modern people has a feast in which yeast and leavened bread is forbidden. Paul then says, 'For indeed, Christ our Passover *was* sacrificed for us' (1st Cor. 5:8). Indeed, by the time First Corinthians was written (51-52 AD) the Messiah had already been sacrificed more than 20 years earlier. Paul then writes, 'Therefore, *let us celebrate the Feast!*' This phrase, in the present tense, reminds one of God commanding Israel to celebrate the Passover forever (Ex. 12:14). Then Paul finishes by saying to celebrate the Passover, 'not with old leaven nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.' This is the very attitude the ancient Hebrew was to walk in for Passover—holiness.⁶⁴ Many pastors twist this to mean that Paul was only speaking metaphorically; he really didn't mean for Christians to keep Passover. God's Word, and Church History, destroy this anti-Mosaic Law position.⁶⁵

Roman Empire laws against the Jewish people wherever they lived, whether in Israel, Greece, Egypt or Rome, etc., grew because the Jewish people in Judah had rebelled against the Roman Empire in 66-70 AD. In order not to be mistaken for a Jew, the Pope changed Passover to Easter and the 7th day Sabbath to Sunday, and he threw out the Law of Moses.

When the Temple in Jerusalem was destroyed by the Roman Army in 70 AD many Jews around the Roman Empire rioted in their cities. The Temple was the heart of the Jewish people, as you might well realize. Many repressive Roman measures were enacted against the Jews after that.

Samuele Bacchiocchi, in his classic Christian book, *From Sabbath to Sunday*, notes that the celebration of Passover in Christian communities continued for hundreds of years *after* the resurrection of Jesus, even though the Roman Catholic Church snuffed it out wherever it could. Here are two excerpts from Epiphanius, a Roman Catholic bishop historian who lived from 315-403 AD:

'The controversy arose (literally, 'was stirred up') after the exodus of the bishops of the circumcision (i.e. Jewish bishops) in 135 AD (of which there were 15), *and it has continued until our time*'⁶⁶ (more than 200 years later, in Epiphanius's time).

What continued until Epiphanius's time? Christians keeping Passover, but not Easter. Yes, Rome kept

⁶⁴ Passover is celebrated on the first night ('day') of the seven day Feast of Unleavened Bread, and so when one speaks of Passover it's understood that the Feast of Unleavened Bread is a part of it, for the terms are also interchangeable (see Mk. 14:1; Lk. 22:1).

⁶⁵ See [The Feasts of Israel and the Church, A Snapshot of Church History and Mosaic Law](#), [Take the Quiz! Five Quick Questions about the New Testament](#), [Law 102, Grace, Holiness and the Pharisaic Church](#) and [The Lifting of the Veil—Acts 15:20-21](#).

⁶⁶ Samuele Bacchiocchi, *From Sabbath To Sunday* (Rome, Italy: The Pontifical Gregorian University Press, 1977), p. 161. Epiphanius, *Adversus haereses* 70, 10, PG 42, 355-356. Read the PDF for free at [From Sabbath to Sunday](#).

Easter, but many Christians didn't walk in Her herey. Bacchiocchi writes,

'The bishop (Epiphanius) makes specific reference to the 15 *Jewish* Christian bishops who administered the Church of Jerusalem up to 135 AD, and who up to that time had practiced the Quartodeciman Passover since they based themselves on a document known as the Apostolic Constitutions, where the following rule is given:'

'You shall not change the calculation of the time, but you must celebrate it at the same time as your brethren *who came out from the circumcision. With them observe the Passover.*'⁶⁷

The phrase, 'as your brethren who came out from the circumcision,' speaks of the Jews who believed in Yeshua, like Peter and Paul. All those Gentile Christians continued to honor the Lord through Passover, not Easter. The historian Eusebius, 260-340 AD, also writes of the Passover being celebrated by Christians in the second century and the conflict within the Roman Catholic Church over it. Bishop Victor of Rome, 189-199 AD, whose office, like Sixtus', would later be deemed that of the Pope,

'threatened to excommunicate the recalcitrant Christian communities of the province of Asia *which refused to follow his instruction*' (to stop celebrating Passover and celebrate Easter).⁶⁸

This 'excommunication' would pertain to all the Christian churches in Asia Minor (present day Turkey), which included the seven churches spoken of in Revelation 2-3, and many churches that Paul had begun in central Turkey, with many other churches having sprung up in the more than hundred years since Paul and John were there. Bacchiocchi states that *the Apostles taught those churches to keep Passover*:

"Polycrates, Bishop of Ephesus and representative of the Asian churches, strongly advocated the traditional (biblical) Passover date of the 14th of *Nisan*, commonly called 'Quartodeciman Passover.' Polycrates, *claiming to possess the genuine Apostolic tradition transmitted to him by the Apostles Philip and John*, refused to be frightened into submission by the threats of Victor of Rome."⁶⁹

Quartodeciman breaks down into 'quarter' (fourth or four) and decimal (ten). Four and ten equals fourteen, the day that God commanded Israel to sacrifice the Passover lamb on—the 14th day of the first Hebrew month. That's why the controversy was labeled '*Quartodeciman*.' The Roman Catholic Church celebrated Easter at the traditional pagan time of Easter Sunday, which has nothing to do with the dating for Passover, and many times, it's not the Sunday when Yeshua rose from the dead.⁷⁰ God commanded in Exodus 1:6, 'You must keep it (the Passover lamb) until the fourteenth day of the same month; then the whole assembly of the Congregation of Israel is to sacrifice it at twilight.' The time of the sacrifice, twilight on 14 Aviv (Nisan), from sunset to darkness, is the end of 14 Aviv. At darkness begins 15 Aviv, which is when the Passover lamb is eaten and when the Feast of Unleavened Bread begins, and when Israel left Egypt. Bacchiocchi also notes that many other Christians kept the 'Jewish' Passover, saying,

"Athanasius of Alexandria mentions the 'Syrians, Cilicians and the Mesopotamians' as observant of the 'Quartodeciman Passover.'"⁷¹

⁶⁷ Bacchiocchi, *From Sabbath To Sunday*, p. 161. PG 42, 357-358

⁶⁸ *Ibid.*, p. 198.

⁶⁹ *Ibid.*, pp. 198-199. Also, see my article, [The Lord's Day—Sunday?](#)

⁷⁰ Easter is celebrated on the first Sunday following the full moon on or after the spring equinox. For example, in 2021, the spring equinox fell on Saturday, March 20. The first full moon after that was on Sunday, March 28. In 2021 the Passover meal was eaten on April 27th, which began the Feast of Unleavened Bread. Yeshua's resurrection was celebrated on the Sunday during Passover Week, which was May 2nd; First Fruits/Sheaf (cf. 1st Cor. 15:20, 23 and see [First Sheaf](#)).

Gentile Christian observance of Passover was kept by all Christians until Pope Sixtus threw it out and brought in Easter in 120 AD. Yet hundreds of years later, many Gentile Christians were still keeping Passover: all of Turkey, Syria, Israel, the Middle East, Iran and Iraq, etc., kept it despite the threats of Rome. This is the Passover of the Apostles, and is confirmed by Jerome in the fourth century (347-420) and by Severian in the fifth century (400 AD). Bacchiocchi writes,

“Jerome paraphrases a statement from Irenaeus’ work on the *Paschal Controversy*, where the latter warns Pope Victor *not* to break the unity with ‘the many bishops of Asia and the East, who, *with the Jews*, celebrated the Passover on the 14th day of the (first) new moon.”⁷²

‘Severian, Bishop of Gabala, strongly attacks those Christians who still maintained the Jewish Passover ritual.’⁷³

This means that as late as the fifth century, Gentile Christians were celebrating Passover. That’s 400 years *after* the Resurrection. It hadn’t been theologically done away with, as the Roman Catholic Church teaches, due to Christ’s death on the Cross (an heretical Roman Catholic Church teaching). The Protestant churches unquestioningly accepted this heresy in the 1500s when the Reformation began.

Epiphanius adds to our understanding of just how many Gentile Christians were keeping Passover in his day, when Bacchiocchi notes,

“Epiphanius, Bishop of Salamis” (315-403 AD) “deals extensively with the Quartodeciman controversy in his *Adversus haereses* 50 and 70. The Bishop suggests in various instances that the Quartodeciman custom, which he calls ‘heresy,’ was *widespread*.”⁷⁴

It would take a long time for the Roman Catholic Church to stamp out the God-given, ordained observance of Passover among Gentile Christians, so that today, most Christians don’t realize what has been stolen from them by the Church of Rome, and the paganism that has been substituted in its place. Protestantism wouldn’t arrive on the scene until the Reformation began in Europe around 1500 AD. For all the good they would do, they would also ignorantly take Rome’s pagan ‘holy days’ and ‘holy ways’ with them and also, anti-Mosaic Law theology and Rome’s anti-Semitic attitude and persecution of the Jewish people. More Jews have been murdered and tortured, “in the Name of Jesus,” than Pharaoh could ever have imagined. Such is the shame that attached itself to Rome and Protestantism, and now any churches outside Protestantism. For instance, Pentecostal and charismatic churches like to say they’re not Protestant, but many of them are anti-Semitic.

Rome’s ‘holy’ days are pagan *through and through*. These include, but are not limited to, Sunday, Easter and Xmas, or as an acronym, ‘illicit SEX.’⁷⁵ Do you practice illicit SEX?

The biblical celebration of Passover is the ancient Hebraic heritage for all Christians today that the Lord, by His Spirit and His Word, is revealing to His people. In Daniel 7:25 it states that someone would change the *times* of God, as well as the Law of God:

‘And he (the Pope) shall speak blasphemous words against the Most High God and shall wear out the saints of the Most High God and think to change times (*Sabbath and Feasts of Israel*) and (*Mosaic*) law. And they (the saints/Christians) shall be given into his hand

⁷¹ Bacchiocchi, *From Sabbath To Sunday*, p. 199, note 97.

⁷² Ibid., p. 199, note 97. See *De viris Illustribus* 35, NPNF, 2nd, III, p. 370. Jerome lived from 347–420 A.D.

⁷³ Ibid., see Gabala’s *Homilia 5 de Pascha*, ed. J.B. Aucher (Venice: 1827), p. 180.

⁷⁴ Ibid.

⁷⁵ For more on this see [Law 102](#), [Grace, Holiness and the Pharisaic Church](#) and [Hebrews and the Change of the Law](#).

until a time and times and the dividing of time.’ (Daniel 7:25)

In Revelation God warns Christians to leave Rome’s ways lest they be punished for their sins of keeping pagan days ‘in honor of Christ,’ and not God’s Days and Ways:

“And I heard another Voice from Heaven saying, ‘Come out of her, My people! Lest you share in her sins, and you receive of her plagues!’” (Revelation 18:4)

The ‘her’ is Rome. All the Protestant Reforms (e.g. Luther) taught that. ‘My people’ are Christians. God is warning Christians to stop keeping Rome’s Days and Ways as the way to walk out their faith in His Son. God’s ways are found in Mosaic Law (cf. Mt. 5:17-19; 22:35-40, etc.). The reason why Protestant churches celebrate Easter (or the now fashionable, but equally heretical, ‘Resurrection Sunday’ for it’s kept on the Sunday of Easter, which has nothing to do with the date/day when Messiah rose from the dead)⁷⁶ is because Christians got the day from the Roman Catholic Church and never scrutinized it in the Light of God’s Word, taking Rome’s anti-Mosaic Law theology as their way to interpret the New Testament when it comes to Mosaic Law. There’s not a single verse in Scripture that even hints at, let alone authorizes, Easter.⁷⁷ Besides, what do chocolate Easter bunnies have to do with the Lamb of God?

Why Should We Celebrate Passover?

On the first Passover night, Yahveh moved in such a way that He had never done before and would never do again. In the First Passover He brought Pharaoh to his knees, spared Israel’s firstborn sons, freed Israel from Egyptian slavery by the blood of the lamb and the death of Egypt’s firstborn sons.

In the Second Passover God offers His own Lamb, His Firstborn Son Yeshua, to die for us, to spare us and free us from slavery to sin, sickness, death and the Kingdom of Satan.

On Passover we stay awake all night because God did in watching over us, and all the Hebrews in Egypt did, so that they were ready to quickly leave the Kingdom of Darkness and enter into the Kingdom of Light. He commands us to stay awake all night because He did (Ex. 12:42). On each Passover we celebrate we’re to stay away all night so that if the Holy Spirit seeks to move upon us in a way that we’ve never experienced before, we’ll not be asleep in the dark, but open to a new move of the Holy Spirit upon us.

Passover is our ancient Hebraic heritage given to us by our Father to honor what He has done in setting us free from sin and death by the blood of His Son Yeshua, the Passover Lamb. God commanded it for His people Israel forever—both Jew and Gentile (Ex. 12:14; 1st Cor. 5:6-8), to His eternal glory and praise.

If you are a Gentile believer in Jesus then you have been grafted into the House of Israel *and her family Ways for living out your faith in her Messiah*. You should learn of their, now your, Feasts. You have been adopted into the Family to become like the Family, not that the Family has to become pagan. It’s not for the House of Israel to celebrate pagan holy days, even if the Name of Jesus has been plastered upon them for 1,900 years. Christmas, Easter, Sunday, Thanksgiving, Halloween and Valentine’s Day are all pagan holy days commemorating various gods and goddesses,⁷⁸ and putting Christ’s name upon them doesn’t make them acceptable to the Father nor do they glorify His Son Yeshua.

⁷⁶ See p. 40, note 70.

⁷⁷ The term ‘Easter’ is seen in Acts 12:4 of the alleged inerrant KJV, but the Greek word is Paska, which means Passover. Also, in Hebrews 4:9, the writer speaks of a ‘Sabbath rest,’ which most all English Bibles have except for the KJV, which only has ‘rest.’ The Greek word is Sabbatismos, which means a literal observance of the 7th day Sabbath.

⁷⁸ See Alexander Hislop’s classic, [The Two Babylons—The Full Hislop](#) for more on how paganism has infiltrated the Church.

Passover—A Celebration Of Yahveh’s Salvation

Passover remembers and honors what Yahveh has done in saving Israel from slavery by the blood of the lamb. It also reaffirms the covenant that God made with Abraham, Isaac and Jacob and paved the way for Yeshua to come as the Passover Lamb of God. God commands us to celebrate His goodness and what He has done for us forever (Ex. 12:14; cf. Mt. 5:18-19).

The sacrifice of the Passover lamb always falls on 14 *Aviv* (*Nisan* in modern Judaism), the middle of the first biblical lunar month, which means that the moon is full. Biblically, the term Passover generally refers to the sacrifice of the lamb, but today it speaks of the meal, which is eaten at the beginning of 15 *Aviv*, in the evening. The time for the sacrifice of the lamb on 14 *Aviv* was between sunset and dark for the First Passover in Egypt. The eating of the sacrifice didn’t come until that evening, which at darkness began 15 *Aviv*.⁷⁹ The lamb was skinned and roasted, and then eaten in the evening of 15 *Aviv*. The 15th of *Aviv* also begins the first day of Unleavened Bread (an annual Sabbath, which can fall on any day of the week), the first day of the seven day Feast of *Matza*.⁸⁰

⁷⁹ For why darkness, but not dusk or sunset, begins the biblical day, see [When Does The Sabbath Begin?](#)

⁸⁰ Some insights into Exodus 12—the Passover chapter:

In Ex. 12:3 it speaks of taking the lamb and setting it apart for four days until it’s sacrificed. This would have made the lamb a beloved pet and so much harder to sacrifice it on the 14th, but this is why God commanded it. It’s a picture of our affection and love for Yeshua and how we would feel if we were there watching Him being sacrificed.

In Ex. 12:5 it speaks of the lamb being a one year old male without blemish. This speaks of Yeshua being without sin and sacrificed in the prime of His life.

Ex. 12:6 speaks of the lamb being slain by the whole community, not that everyone had a knife, but that *everyone had to watch* the lamb being sacrificed. All who would seek salvation must *look* upon Yeshua crucified. They cannot get into the New Jerusalem on the faith of their friends or their parents.

In Ex. 12:7 the blood was to be placed upon the lintel and the two doorposts as a sign to God so that He wouldn’t destroy the firstborn son within. A house can picture the face of a man and the blood being placed upon the doorposts can represent his mouth. Drinking the blood of Yeshua is the only way to survive the wrath of God on Judgement Day.

In Ex. 12:8 God commands the three foods for Passover: the lamb, *matza* and (something) bitter. The lamb speaks of Yeshua as the Passover Lamb of God (Jn. 1:29), the Savior of Israel. The *matza* speaks of Yeshua being sinless, humble and crucified. The bitter herb speaks of our life of bitter slavery to Satan without God.

In Ex. 12:9 the lamb was to be whole and roasted over the fire, which pictures Yeshua’s brutal torture and crucifixion, yet not a bone of His was broken (Ex. 12:46; Num. 9:12; Ps. 34:20; John 19:36).

In Ex. 12:10 it speaks of not leaving anything of the sacrificed lamb remain until morning (light). Anything left at dawn was to be burned. The lamb was not to be eaten after dawn, but burned up. This pictures the one-time sacrifice of Messiah Yeshua. It wasn’t necessary for Him to be sacrificed in every generation (Heb. 7:27; 9:12).

Ex. 12:11 speaks of wearing sandals and having a staff in one’s hand, etc., in order to leave Egypt quickly (see also v. 39). When we are set free from slavery to Satan and his kingdom we’re to leave as fast as our (spiritual) feet will carry us.

Ex. 12:12 tells of God going through Egypt and slaying the firstborn sons of Egypt, as well as passing judgment on the gods of Egypt. The gods of Egypt were considered the greatest gods in the world at that time because Egypt was the greatest nation, but the God of the Hebrew *slaves* revealed that He was greater. All the plagues of Egypt were aimed at the Egyptian pantheon of gods and goddesses. Pharaoh was supposed to be the incarnation of the sun god, and so the ninth plague of darkness, for three days, showed that his power was no match for the God of the Hebrew slaves. It also spoke of how long the Son of God would be dead.

The androgyne god/goddess Hapi (pronounced ‘happy’) was the god/goddess of the Nile River, where the first plague began. It was recognized as a giver of life and fertility. The god/goddess was depicted as a man with large breasts, and also, a baboon. How perverse are the peoples who do not know the God of Israel.

Ex. 12:13, 21-24 speak of the blood on the doorposts and the lintel being a sign to God that the firstborn inside was protected or covered by the blood of the lamb. The firstborn are the ‘cream of the crop’ and they represent all the others (the entire nation). The blood of the Passover Lamb of God is needed for a person so that on Judgment Day the Lord will *pass-over* him and not send him to Hell, but bring him into glory and everlasting life.

Ex. 12:14 speaks of the day (the first day of the Feast of Unleavened Bread when the Passover meal is eaten) as being a memorial forever, something that was to be reenacted every year at this time. It was on this day (at midnight) that God killed all of Egypt’s firstborn sons, and it was on this day, a few hours after that, still in darkness (cf. Ex. 12:31), or as the first light of dawn came, that Israel left Egypt.

Ex. 12:15 commands that we eat *matza* for the seven days of the Feast. Anyone eating leaven products during the Feast was ‘cut off’ from Israel, a form of punishment more severe than death (if actual death wasn’t the meaning of the punishment). To be *cut off* from one’s people was tantamount to losing one’s identity—their own soul. Also, the verse speaks of removing the leaven from our houses *on* the first day. The Rabbis say that all of it must be removed by the afternoon of 14 *Aviv* at the latest, but the first day is 15 *Aviv*, so a tiny portion of leavened bread for each person should be kept until *after* the taking of the Lord’s flesh and blood on the night of 15 *Aviv* because only after eating and drinking of our Lamb are we cleansed from our sins, pictured in the last piece of leavened bread being burned or flushed down the toilet, or put into an apartment trash dumpster.

Ex. 12:16 reveals that the first and seventh days of the Feast are annual Sabbaths. There is to be a holy assembly on those days and no work is to be done on those days except for the making of food for the Feast. The first day pictures us eating of Yeshua and leaving the Kingdom of Satan. The seventh day is holy perfection and pictures our walk on this Earth, or more exactly, our being with Yeshua in the New Jerusalem and being glorified.

Ex. 12:17 speaks of Israel leaving Egypt on the first day of the Feast, after the Passover the night before. This was 15 *Aviv* (Num. 33:3).

Ex. 12:18-19 speak of the Feast beginning on the evening of 14 *Aviv* and going to 21 *Aviv*. What this means is that the Feast begins at the *end* of 14 *Aviv* when 15 *Aviv* comes. This understanding is supported by a reference to the Day of Atonement *beginning* in the evening of the ninth day of the seventh month, when actually, God speaks of the Day of Atonement being only on the tenth day (Lev. 23:26-27, 32). The Feast of Unleavened bread is only seven days, not eight days, as it might seem to be from a 14 to a 21 *Aviv* inclusive counting, and yet, God could also be saying that the sacrifice of the Passover lamb, done on the 14th, ‘begins’ the Feast in a sense that it is the most important part of the procedure for the Passover–Feast of Unleavened Bread.

Ex. 12:26-27 speak of the Passover ceremony being a time of training for the Sons of Israel in asking their fathers what the Passover sacrifice and meal, etc., means. *Every year* as we celebrate and remember the Passover we are being trained by the Holy Spirit as to the meaning of the Sacrifice of our Messiah.

Ex. 12:40-42, 51 speak of the time that Israel was in Egypt and that God brought them out 430 years later on the same day that they had gone into Egypt. It was to be a night observed by everyone every year and it speaks of both the perfect timing of Yahveh in our lives, and also, that we, like Yeshua, are to stay up on this night to symbolize our remaining *alert in the Spirit* (unlike the five foolish virgins; Mt. 25:1f.). This night symbolized the entire coming year, and our being *alert* means that the Lord, on this night, can move upon us in a way that He might never have done before and might never do again. It also pictures that the Lord can move upon us in a way He’s never done, on any other day of the coming year.

Ex. 12:43-45, 47-48 explains *who* of non-Israel was eligible for keeping Passover and that those who were eligible and wanted to keep it, had to be circumcised. This has raised concern among some Gentiles who think that they should be physically (covenantally) circumcised, but with Acts 15:1-21; 1st Cor. 7:17-19 and Galatians 1:3; 5:1-12 declaring otherwise; it must not be. The circumcision made without hands (Phil. 3:3; Col. 2:11) allows the Gentile (and the Jew!) to partake of Messiah’s Passover. See [Gentile Circumcision?](#) for why the Gentile must not be physically covenantally circumcised, while the Jew continues to circumcise his sons.

Ex. 12:46 commands Israel not to break any of the bones of the lamb. This points to the body of Yeshua. Although He was beaten beyond recognition and then crucified, that not one of His bones was broken (Ex. 12:9; Num. 9:12; Ps. 34:20; John 19:36).

Ex. 12:49 speaks of there being one law for the native-born Israeli and the stranger. This is a powerful Scripture for the Gentile, leading him to walk in all of the laws of the Torah (Mosaic Law) *that apply to him*. See [The Lifting of the Veil—Acts 15:20-21](#) for why the Lord wants every Christian to walk out their faith in Messiah through all the laws and rules of Moses that apply to them.

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⁸¹ This article was last revised on Sunday, April 9, 2023.