

# THE PASSOVER CEREMONY

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Before the ceremony begins there are some things you'll want to have done. Because God commands that there be no leaven in the home it's necessary to go through your cupboards and refrigerator and take them out and either trash them or burn them, but keep back a very small piece of leavened bread (a half inch by a half inch is fine) for each participant, placing the pieces in a plastic bag. At the appropriate time, after the Passover Meal, after you've had His body and blood, they can be taken out and each person can burn their piece in a fire, or if you don't have a fire, flush it down the toilet bowl, symbolizing his sins begin taken away by the sacrifice of Yeshua.

You'll also want to have enough lamb, *matza* and bitter herbs for everyone present, as well as other foods of your liking, along with enough red wine and grape juice for everyone.<sup>1</sup> Four wine glasses and a water glass for each person is nice, but not necessary, although it does enhance the symbolism of the meal. It would also be good to have a silver coin to give away to the one finding the hidden *matza*, and you'll want to print up a sheet with the four questions on it so that the boy who asks the questions can practice asking them before the night of the ceremony.

Begin the ceremony before dark by blowing the *shofar* (ram's horn), announcing the Feast, and then light the lamps.<sup>2</sup> You may sing some songs unto the Lord after the *shofar* and the lighting, or you may go directly into the ceremony. The meal should be eaten after dark,<sup>3</sup> darkness beginning the biblical day. This is the 15th day of *Aviv* in the first biblical month (called *Nissan* today by the traditional Jewish community). The Passover meal is eaten on the first day (night) of the seven day Feast of Unleavened Bread (15 *Aviv*) and that night and the ensuing daylight is the first annual Sabbath of the biblical year (Lev. 23:5-7).

This paper is a guideline for the Passover ceremony. Feel free to ask me and/or embellish your ceremony as Yeshua leads you. Page 14 is a simplified outline of the ceremony that you can use at your own Passover table, if you're comfortable having just the points to speak on, or you can print this paper out and read off of it for your own ceremony.

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<sup>1</sup> See *Passover—How to Prepare*, for Ruti's *matza*, *hazeret* and *haroset* recipes, as well as the Passover foods you'll want to have. It's at <http://seedofabraham.net/Passover-How-to-Prepare.pdf>.

<sup>2</sup> This Passover ceremony assumes that you're acquainted with the basics of Passover. If you're not, you'll want to read these articles:

1. *Passover and Jesus* at <http://seedofabraham.net/Passover-and-Jesus.pdf>
2. *Passover* at <http://seedofabraham.net/Passover.pdf>
3. *Passover—How to Prepare* at <http://seedofabraham.net/Passover-How-to-Prepare.pdf>
4. *Passover, Vinegar and Yeshua* at <http://seedofabraham.net/Passover-Vinegar-and-Yeshua.pdf>
5. *The Feast of Unleavened Bread* at <http://seedofabraham.net/The-Feast-of-Unleavened-Bread.pdf>
6. *First Sheaf* at <http://seedofabraham.net/First-Sheaf.pdf>

<sup>3</sup> In ancient times, when the Temple or Tabernacle was functioning, the lamb would have been slain in the late afternoon of 14 *Aviv*. It would then have been roasted in or near one's home and eaten that night, 15 *Aviv*. 15 *Aviv* is the beginning of the seven day Feast of *Matza* (Unleavened Bread). If Passover is on a Friday night you'll want to light the lights before dark, before 15 *Aviv* begins, which would also coincide with the weekly 7th day Sabbath because lighting a fire is forbidden on the weekly Shabat (Ex. 35:1-3), but not on the annual Sabbaths, but only for the roasting of the lamb and the preparation of the other foods (Ex. 12:16). See *When Does the Sabbath Begin?* at <http://seedofabraham.net/When-Does-The-Sabbath-Begin.pdf> for why the Sabbath, and all the other days of the week, begins at dark, and not at sunset.

# *The Passover Ceremony*

**The blowing of the *shofar*** announces the beginning of the Feast (Num. 10:10).<sup>4</sup> Do it with all your might as onto the Lord. It's a feast that honors and glorifies God for delivering us from slavery to Pharaoh and Satan by the sacrifice of the lamb/Lamb and brings us into His *glorious* Kingdom.

**Light the oil lamps**<sup>5</sup> and bless Papa God for Yeshua, the Light of the World (John 8:12). Let the wife/mother of the home do this because it was through a Jewish woman by the name of Miryam that Yeshua, the Light of the world, came into this world.

## **The First Cup—The Cup of Sanctification**

**The First Cup** is called the Cup of Sanctification. It's used to sanctify or set apart the Passover ceremony because Yahveh commanded Passover to be kept (Ex. 12:14). Fill the First Cup/glass with wine or grape juice or a mixture of both. A full glass signifies fullness of joy. Bless God for the fruit of the vine, etc:

'Blessed are You, Papa God, Eternal King, for creating the fruit of the vine. Blessed are You for having chosen us from among all the people of the Earth and sanctifying us by Your living Word, Yeshua. You have made our hearts to overflow with your goodness and mercy. Thank you for this first day of Unleavened Bread, a holy Sabbath, which pictures the time of our freedom from slavery to Pharaoh and Satan. We ask You, Yeshua, our Passover Lamb, that Your Presence, by Your Spirit, would be at this Passover Table with us. (And everyone says) *Ah-main!*'<sup>6</sup>

Drink as much as you like from the First Cup.

## **Foot Washing**

Yeshua springboards off the traditional hand washing ceremony<sup>7</sup> (which we don't do: Mt. 15:1-20; Lk. 11:38), to start His own tradition—read John 13:1-17.<sup>8</sup> Become a servant like our Master and wash or

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<sup>4</sup> In ancient times when the Tabernacle or Temple stood, the Passover was announced by the priests blowing the silver trumpets (Num. 10:1-2, 10). Today, with no Temple, priesthood or sacrifice in Jerusalem, we as a family or community announce the Passover with the blowing of the *shofar*.

<sup>5</sup> Because 15 *Aviv* is an annual Sabbath we should light the lights *before* dark (Ex. 35:1-3). God allows food preparation on annual Sabbaths (Ex. 12:16) and lighting a fire is certainly part of food preparation, but lighting the ceremonial lights (or any other fires) is not, and so, should be done before dark.

<sup>6</sup> *Ah-main* is the Hebrew way of saying, Amen ('I agree!' or 'It's true!').

<sup>7</sup> Guests to a banquet would have their feet washed by slaves in the days of Yeshua. In 2010 we instituted a 21st century complement to foot washing—foot massage. 2,000 years ago Yeshua performed a practical and symbolically spiritual service in washing the Apostle's feet, but today, foot washing isn't necessary because most of us don't walk in sandals along dusty roads. A foot massage, though, parallels both the practical and spiritual aspect of the ancient foot washing ceremony, especially for feet that have been in the kitchen all day preparing all the Passover food. Of course, if you still want to do foot washing, that's alright, too.

<sup>8</sup> The rendering 'supper being ended' (KJV; NKJV) for Jn. 13:2 is not correct. It should be, 'supper having arrived' (Marcus Dods, *The Gospel of St. John*, p. 815) because John 13:26f., obviously speaks of the Passover ceremonial meal being in progress. Dods' translation is supported by both the rendering of the Textus Receptus; George Ricker Berry, editor and translator, *Interlinear Greek-English New Testament* (Grand Rapids, MI: Baker Book House, 2000), p. 286) and the Nestle-Aland text translation in Robert K. Brown and Philip W. Comfort, translators; J. D. Douglas, editor, *The New Greek-English Interlinear New Testament* (Wheaton, IL: Tyndale House Publishers, 1990), p. 376. Therefore, 'supper having arrived' speaks of the time for the Passover ceremo-

message the feet of your spouse or someone else. (Unless a spouse, males with males, and females with females.) This sets the spiritual tone of service and humility for Passover (Mt. 20:28).

‘Background’ praising of Yeshua can go on while people pair-up and take their turns washing or messaging their partner’s feet. After everyone is done then The Four Questions are asked.

## The Four Questions

The traditional Jewish community has four questions, but only two are biblical. In our ceremony there are three biblical questions and one traditional question. These questions are usually asked by the *youngest* son old enough to read and understand. Over the years it allows every son to be a significant part of the Passover.<sup>9</sup> (The father answers his son, addressing the son and everyone present, after all the questions are asked.)

**The son asks:** Why is this night different than all other nights?

1. Why on this night must we eat *matza*?
2. Why on this night must we eat something bitter?
3. Why on this night must we eat lamb?
4. Why on this night do we recline?

**The father answers:**

1. **On this night God commanded us that we weren’t to eat leavened bread**, but we have to eat *matza* (Ex. 12:8, 15). We were slaves in Egypt, but God sent Moses to deliver us from Pharaoh’s cruel slavery, which had humbled and humiliated us. When we left Egypt we didn’t have time for the dough to rise because we left Egypt quickly (Ex. 12:39). The *matza* reminds us of how quickly God caused us to leave, and also, how we felt as slaves—afflicted.

*Matza* is known as the Bread of Affliction (Dt. 16:3) and the Bread of Freedom because we also eat it in remembrance of our freedom from Egypt.

*Matza* also pictures Yeshua, who referred to Himself as the Bread of Life in John 6:35, 48. He spoke of Himself being the true Bread/Manna/*Matza* from Heaven. *This* Bread would not have been leavened because leaven symbolizes sin and pride (1st Cor. 5:6-8), and there was no sin nor pride in Yeshua. He is humble and pure and He was severely afflicted for us—for our Freedom.

God commanded that no leavened bread be eaten at the Egyptian Passover so that when Yeshua came He would be able to use it to speak of Himself because the *matza* pictures Him as sinless and crucified.

We were slaves in this world to Satan before we gave our lives to our Father through Yeshua, who was afflicted, suffered and humbled in our place. *Matza* is not a raised or *proud* bread, but a *humble and afflicted* bread. It’s a perfect picture of Yeshua in His humility, purity and holiness, which God has called us to. When we eat the Passover *matza* we have been set free by the sacrifice Lamb, which is the essence of Passover. We become like Yeshua. That’s the promise of Papa God to us (2nd Pet. 1:2-4).<sup>10</sup> Bless Papa God for Yeshua—the *Matza* of Life!

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nial meal having come or arrived.

For an article on why John 13 is speaking about the Passover meal, and not a so-called ‘ceremonial meal’ the night before the Passover, see *Passover and the Apostle John* at <http://seedofabraham.net/Passover-and-the-Apostle-John.pdf>.

<sup>9</sup> If this is your first Passover and you have more than one son, the oldest son should ask the questions the first year. Next year let your next oldest son ask the questions, and the following year, your third oldest son, etc., so that all your sons will have asked the questions at least one time.

‘Blessed are You, Papa God, Eternal King, who causes the *matza* that we eat to come forth from the ground and who caused the *Matza* of Freedom and Life to come forth from the grave, that we might eat of Messiah Yeshua and become like Him.’ *Ah-main*. (Everyone eats a piece of *matza*.)

- 2. On this night God commanded us to eat something bitter**, in remembrance of our life of bitterness as slaves under Pharaoh (Ex. 12:8). Three times in Scripture Egypt is called an ‘iron furnace,’<sup>11</sup> which Yahveh delivered us from. An iron furnace is a furnace that is so hot it literally melts iron. It symbolizes the intense suffering, continual agony and very bitter life that we had as slaves of Pharaoh (1st Cor. 10:1).

We also realize that our life, before we fully surrendered ourselves to Yeshua, was one of bitterness, anger, deception and confusion. We trusted in ourselves, which is a very bitter slavery. Yeshua died a very bitter death, having taken our place so that we wouldn’t have a bitter eternity.

Now, we bless Papa God for taking us out of that life of anger and bitterness. We take and eat some bitter herbs<sup>12</sup> tonight, on a piece of *matza*, to remember the life of grief, hostility and heart-break we led before coming to Messiah Yeshua. If tears come to our eyes, that’s alright. They will help us to *remember* the slavery and affliction of Egypt and Satan, and what our sins put us, and Yeshua, through. We eat it with *matza* to show us that even if there is bitterness and suffering in Messiah, it’s a different kind of bitterness and suffering because He is with us.

Thank/Bless Papa God for taking Israel and us out of bitter lives and bringing us into the Joy of His salvation.

Put some bitter thing on a piece of *matza* and eat it.

- 3. On this night we must eat lamb** because God commanded ancient Israel in Egypt to sacrifice and eat the Passover lamb (Ex. 12:1-8). When God saw the blood of the lamb on the doorposts and lentil He spared the lives of Israel’s firstborn sons, but He killed all the firstborn sons of Egypt because Pharaoh was very stubborn and wouldn’t let us go. God warned him many times, but Pharaoh, a type of Satan, was stubborn and proud to the core and it cost him his kingdom, his firstborn son, and his life. The only difference between life and death for the firstborn sons of Egypt and the firstborn Sons of Israel was the blood of the lamb. It saved them.

The First Passover lamb in Egypt was the prototype of the Second Passover Lamb in Jerusalem who took our sins upon Himself (Is. 53:3-7; Jn. 1:29). God took His own Lamb, His Son Yeshua, and sacrificed Him for both Jew and Gentile that we might come to know Papa God, who is eternal life (John 17:1-3), and not be condemned to Hell on Judgment Day, but spend eternity with Them. The only difference between those sent to Hell and those brought into the New Jerusalem will be those who have been transformed by the Blood of the Lamb. We eat lamb tonight because it pictures Yeshua as the Lamb of God, but we don’t eat lamb now, but during the meal.

- 4. On this night we recline** because we are free. (Have a pillow on the chair and recline on it.)

When we were slaves of Pharaoh we worked every day, all day long, and had no time for rest. When we ate we had to eat quickly, standing up, and were harshly driven back to work by their cruel whips, immediately after we ate. Now that we are free we can recline

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<sup>10</sup> See *Salvation—The Promise!* at <http://seedofabraham.net/Salvation-The-Promise.pdf> to understand the great gift that the Father has given to us in His Son. It’s nothing less than to become exactly like Yeshua is now: The God-Man glorified. As Eve was to Adam, so we will be to Yeshua, our Bridegroom.

<sup>11</sup> Dt. 4:20; 1st Kgs. 8:51; Jer. 11:4.

<sup>12</sup> The bitter ‘thing’ *maror* מַרֹּר can be radish, horseradish or different kinds of bitter lettuce, etc. The word ‘herb’ is not in the Hebrew for Ex. 12:8, nor Num. 9:11. What will bring tears to your eyes is fresh grated horseradish root. This most likely appeared at Passover among Jews living in cold climates, such as Russia and Poland, that didn’t have access to bitter vegetables in the spring of the year. If you grate fresh horseradish you might want to mix it with *tehina* sauce/paste and let it sit overnight in the refrigerator to meld.

and eat at our leisure, and as servants of the God of Israel He gives us the Sabbath every week, where He commands us not to work, but to rest and trust in Him for our needs. This first day of the Feast of Unleavened Bread is an annual Sabbath, and we're not to work on this day, either, as a sign that God set us free from Egyptian slavery, and hence, we recline.

Walking with Messiah Yeshua we have been freed from the driving whips of Satan, who always wants us to rush and be anxious and worried over anything and everything, but 'in Yeshua' we are free from the whips of the King of Darkness and are able to find rest and peace for our souls, every day, especially on the Sabbath, which is another perfect picture of Yeshua, and shows us how to trust Yeshua for all our needs.<sup>13</sup>

## The Hagada

*Hagada* means 'story.' Traditionally it speaks of the telling of the Passover story, but many embellish it, beginning with Creation, or Noah, or Father Abraham.

You might begin with;

1. God creating the Heavens and the Earth, Adam and Eve, and what happened with the Snake...
2. and then of Noah and the Flood, and then,
3. Fathers Abraham, Isaac, and Jacob and his 12 sons, and Joseph,
  - a. who went down into Egypt and became a savior for his father and brothers, but whose descendants became slaves to Pharaoh's cruel taskmasters.
4. Then on to Moses and the plagues and the great deliverance of Israel from Egypt, and
  - a. the Red Sea splitting wide open for the Sons of Israel to walk across *on dry ground*, and
  - b. the giving of the Ten Commandments from Mt. Sinai, when *all Israel heard the voice of God* and saw the Living Fire upon the Mountain, and
  - c. and then their 40 year Wilderness wandering because of their unbelief.
5. Under Joshua they entered the Land and conquered most of the cities and all of the giants.
6. Then King David, whose Son would sit on his Throne forever (2nd Sam. 7:14-29; Luke 1:30-33),
  - a. and then a reference to the many wicked Hebrew kings in both the northern and southern kingdoms, who chose the gods of this world over the one true God of Father Abraham,
  - b. and the Babylonian captivity because we had worshipped other gods and broken our covenant with Yahveh for so many centuries, and then,
7. Messiah Yeshua, the Son of David the King, who came as the Lamb of God, was crucified for our sins, and rose from the dead that we might have our sins forgiven and live with Him in the New Jerusalem forever.

Tell the Story, using whatever characters and points you like, and then come to the three pieces of matza

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<sup>13</sup> See *The Sabbath and Yeshua* at <http://seedofabraham.net/The-Sabbath-and-Yeshua.pdf>.

# The Three Pieces of Matza

Hold up the plate with the three pieces of *matza* on it and say that they represent Papa God, Yeshua and the Holy Spirit. The middle piece is broken to picture the breaking of Yeshua (torture and death by crucifixion). Yeshua is the Second Person of the God Family, or the one in the middle.

Break the middle *matza* in half, wrap it in a linen napkin (Mt. 27:59; or a paper napkin if you don't have linen) and hide it during the meal, not letting anyone know where you've hidden it.

The *matza* in the linen, and the hiding of it, pictures Yeshua being wrapped in a linen cloth after He died (Mt. 27:59; cf. Jn. 19:40) and His burial.

## The Second Cup—The Cup of Remembrance

Fill the Second Cup, but don't drink from it yet.

Rabbinic tradition teaches the Jewish people to dip their finger into the wine, that their joy at being freed by God from Egypt 'is diminished ever so slightly because the Egyptians suffered,' in Israel being freed. Taking this concept and paralleling it with Yeshua, the Rabbis would have us acknowledge that Satan has suffered at the hand of God, and so we're to feel sorry for Satan. Israel, though, *did not hold back their joy at the Red Sea*, at the death of Pharaoh's army, who had come to murder them (Ex. 14:1–15:21). Neither did the Apostles hold back their joy at seeing Yeshua resurrected, even though Satan and his demons were stripped of their authority and will be tormented in Hell for eternity. The Egyptians drank deeply of the wrath of God because of their stubbornness, and so will Satan and all who follow him.

We recount with *joy* the plagues that God performed against Egypt *for us*, culminating in the crossing of the Red Sea. God made a way for us to go *where there was no way*—first out of Egypt and then across the bottom of the Red Sea, where we should have sank in mud up to our necks, but we crossed on *dry ground* because He loves us and He is God! The plagues upon Egypt were:

1. Nile to blood! (A picture of the tenth plague.)
2. Frogs!
3. Lice!
4. Flies!
5. Livestock diseased!
6. Boils on all the Egyptians!
7. Hail, like Egypt had never seen!
8. Locusts that covered the entire sky!
9. *Thick* darkness!
10. Death of the firstborn of Egypt!
  - a. This parallels the death of Yeshua, the uniquely begotten Firstborn Son of God.
11. The Red Sea splits wide open for us to walk across on dry ground! The enemies of Yahveh and Israel are destroyed forever! *HalleluYah!*
  - a. This parallels the resurrection of Yeshua, confirming His victory over sin, death and Satan, that we might walk into the New Jerusalem, which is pictured in the crossing of the Red Sea, another impossible crossing!

In the book of Revelation there are similar plagues that God will perform upon the whole Earth. This is God giving Mankind opportunity to repent and come to Him, as God did with Pharaoh and Egypt. At any

time during the first nine plagues Pharaoh could have given way to God's will, but Pharaoh chose to walk with Satan, and so he lost *everything*. Satan's end is written in Revelation:

‘And the Devil, who deceived them, was thrown into the Lake of Fire and brimstone, where the Beast and also the false Prophet are, and *they will be tormented day and night forever and ever.*’ (Rev. 20:10)

**Look what God has done for us!** He has sent Yeshua—the Passover Lamb, to die for us that we might have forgiveness of sin and *life forevermore!* Yeshua is transforming us into His Image and has destroyed our worst enemies—sin, disease, death and Satan! Bless Papa God for His *two* great Passovers and drink with joy from the 2nd Cup—the Cup of Remembrance!

Now, let us rejoice! Sing (or read) the first two Psalms of the *Hallel*<sup>14</sup> (Psalms 113 and 114).

## The Holy Passover Meal

Bless Papa God for the Passover Lamb and eat the holy Passover meal.

1. Hide the broken *matza* during the meal.
2. When the children are done eating, release them to search for the hidden *matza*, and continue to eat and fellowship!
3. Give the child who finds the hidden *matza* a silver coin. Silver pictures redemption (Exodus 30:11-16; 38:25-28), which speaks of us being redeemed by the death of the Redeemer—the Lamb of God.
4. This ‘found’ piece of *matza* becomes half of the next ceremony—the body and the blood of Yeshua.

## The Third Cup—the Cup of Redemption

- Once the meal is over, have everyone pour wine into the Third Cup, but don't drink from it yet.
- Hold up the hidden/found *matza* and say:

‘This is the Bread of Affliction which our Fathers ate in the land of Egypt at the First Passover. It pictures our affliction in Egypt and in this world, and what Yeshua went through for us to become the broken, crushed and crucified *Matza* of Life.’

‘It also pictures Yeshua as the sinless Bread from Heaven; humble, holy and pure, and able to give freedom and eternal life to all who hunger for Him because He is freedom and eternal life.’<sup>15</sup>

‘All who are hungry for freedom from sin and desire life eternal come to *this* Table, the Passover Table of Messiah Yeshua and eat of His flesh and drink of His blood! *Yeshua* is freedom from sin, sickness, death, Satan and Hell!’

“I hear the cries of many Jewish people asking, ‘Where is our Messiah?!’ May they all come to this holy Passover Table and find Him!”

Don't eat the *matza*, yet.

**The blood of the lamb is pictured in the wine.** That's why it should be red, and just as grapes were

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<sup>14</sup> *Hallel* is Hebrew for *praise*. Passover uses Psalms 113–118. Alfred Edersheim states that Psalms 113–118 were known as the Egyptian or common *Hallel* (Praise). They were sung during the Feasts, and also, while ascending (coming) to Jerusalem. These Psalms have five divine themes: 1. The deliverance from Egypt; 2. the splitting of the Red Sea; 3. the giving of the Torah; 4. the resurrection of the dead; and 5. the Messiah.

<sup>15</sup> John 10:21; 17:2; Romans 5:21; 1st John 1:2; 5:11, 20.

crushed in order to make this wine, so too Yeshua was crushed by being tortured and crucified, that we might drink of His blood. In Exodus 12:14 Papa God calls us *to celebrate and remember* Passover. This speaks of four divine themes—remember; friend; healing and rejoice:

- 1. REMEMBER**—The word ‘remember’ (or memorial) in Hebrew means ‘to re-experience,’ and at Passover it means to enter into the First and the Second Passover (by the Holy Spirit). What did it feel like to be a slave in Egypt, and come out under Moses after all the plagues? What was it like to see the Red Sea *split open* and walk across on *dry* ground to the other side (Ex. 12:21-27; 13:8; Heb. 7:9-10), while God destroyed your enemies when they tried to cross over?

What was it like to enter into the Passover that Yeshua celebrated with His Apostles? We can ask Papa God to give us an understanding of how Yeshua felt at the Table...at the Tree...and at His resurrection, and/or how the Apostles felt. This is what it means ‘to remember.’

*Matza* is a perfect picture of Yeshua humble and obedient to *everything* His Father commanded Him, even unto death, and not just any death that was instant and without pain, but a death that was torturous and prolonged—He was spit upon by members of the Sanhedrin and struck by one of their guards. After that He was brutalized by the Romans who ripped out his back and tore out His beard, as Isaiah prophesied of Yeshua saying:

‘I gave My back to those who struck Me and My cheeks to those who plucked out the beard. I did not hide My face from shame and spitting.’ (Is. 50:6)

The Romans forced a crown of long, piercing thorns upon His head, slashed His back open with their lashes of razor-sharp bones attached to the lashes to literally rip the back open, and the lashes also had heavy lead balls on them to pummel the breath of life out of Him, *and then half dead from the beating* He was taken through the streets, brought to the place of crucifixion and His feet and hands were pierced-through with long, sharp nails to a wooden pole to be displayed as an object of contempt and ridicule, totally naked and fully humiliated—for you and me. He suffered all that to show His love for you and me.

He knows what it is to suffer and so He is able to help us comfort and strengthen us in our times of trial and suffering because He is God the Son.

With belief in Yeshua comes the Holy Spirit to dwell within us so that we can truly know the love of Papa God and Yeshua for us. As we experience that love we can pass it unto others. We can only give to others what we ourselves know or possess. That’s why we need to experience this great love of Papa God and Yeshua for us, for then we can love Them back with *Their* love, and share that love with others—a love that passes all understanding. It is Life itself, because as John says, God is love. It’s not the love of the world, which is sensual, selfish and lustful, but the love that lays down its life for another.

We can also remember, all too well, how our life was *before* we came to Yeshua.

- 2. FRIEND**—Because we are eating with Yeshua (and of Yeshua!) at the Passover Table, He calls us His friends. This is an ancient Middle Eastern concept. Anyone who breaks bread with another is considered their closest friend, even if they were enemies. Now we, like Father Abraham (Is. 41:8) are God’s friends. Ask the Lord to reveal His friendship to you (Ps. 139:17).
- 3. HEALING**—In the sacrificial death of our Messiah there is healing for our soul and for our body. The *matza* pictures Yeshua being *pierced-through* and *crushed* for our healing. Isaiah 53:5 states:

‘But He was pierced-through for our open rebellion; He was crushed because of our perversions and guilt. He took our (just) punishment upon Himself, which brings us *shalom* (peace with Papa God) and by His stripes we are healed.’ (Is. 53:5, my translation)

*Matza* is a perfect picture of Yeshua crucified, the true Bread from Heaven, the *Matza* of Heaven. *Matza* is always *pierced-through* in the baking process to keep the heat from



making air bubbles in the bread. Yeshua was *pierced-through* for our transgressions, our open rebellion to God. He took our well deserved punishment so we could be forgiven and transformed into His very Image.<sup>16</sup>

As grain is crushed into flour, so Yeshua was crushed by His death that we might be able to eat of Him. He was crushed for *our* guilt, perversions and crookedness.

Notice the burn marks on the *matza*. These are called bruises or stripes. Isaiah says that by His stripes we are healed! Oh, what an incredible Messiah we serve! I don't understand it, but this is the Word of God!

At His last Passover Yeshua washed the feet of all His Apostles (Jn. 13:3-17), which pictures Him also washing our feet because we were also there, in the 'loins of the Apostles,' so to speak.

If we have any bitterness, resentment or unforgiveness, whether toward another or ourselves, Yeshua asks you to give it to Him. This is what Paul meant when he said that we must discern Messiah's Body (1st Cor. 11:29). Unforgiveness is poison. Let us put, far away from us, all the poison of our carnal nature and all the leaven of sin (1st Cor. 5:6-8) by the blood, flesh and Spirit of Yeshua our Messiah.

Ask the Father to take it from you. This is why Yeshua died and we believe that Papa God hears us and that *He will do it. This is our faith or trust in Yeshua and Papa God.*

Now we are properly discerning His Body, even if we don't 'feel' it, yet. It will come.

We are almost ready to eat of His body and to drink of His blood.

- 4. REJOICE!**—Bless Papa God, from our hearts, for His Son who sets us free and gives us eternal *life!* In Exodus 12:14 God *commands* us to rejoice! He has destroyed our greatest enemies: our carnality, death and Satan by the sacrificial death of His own Son. ***This*** is ***the*** great and mighty deed of Papa God! Let us enter into what Yeshua has done for us and rejoice as our Fathers did at the other end of the Red Sea, and as the Apostles did when they saw Yeshua alive from the dead! *Look what the Lord has done for us!* The Scriptures record on that Passover night:

“As they were eating Yeshua took some *matza*, blessed (His Father), broke it (realizing that He was about to be broken for them), and gave it to His disciples and said, ‘Take and eat it for this is My body’...Then He took the cup and gave thanks to His Father and gave it to them, saying, ‘Drink from it, all of you, for this is My blood of the New Covenant, which is (about to be) shed for many for the removal of sins.’”

Yeshua describes Himself, who is Freedom, as being pictured in the *matza* and the wine, which *already* meant freedom from Egypt. This is why God set up the First Passover like He did: *matza* always pictured His Son, our crucified King, so that when Messiah came He walked into, identified with, and personified the ancient meaning and symbolism of the First Passover—*Freedom*.

Yeshua gives us His flesh to eat and His blood to drink that we might be free and delivered from sin, sickness, death and Satan. Just as we need natural food and drink to live, which the *matza* and the wine are, so too, we need the flesh and blood of Yeshua for life eternal, which the *matza* and wine picture, the Holy Spirit applying His body and His blood to our souls.

**Let's bless Papa God for the *matza* and the wine, the flesh and blood of His Son, and the New Covenant that God promised to Israel:**<sup>17</sup>

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<sup>16</sup> Psalm 17:15; Isaiah 43:7; John 1:12-13; Romans 8:15-17, 18-21, 28-30; 1st Cor. 6:15; 15:48-49, 53; Eph. 1:3-5; 5:30-32; Phil. 3:20-21; Col. 1:15, 18; 2nd Thess. 2:13-14; Heb. 12:10; 2nd Peter 1:2-4; 1st John 2:25, 29; 3:2; Rev. 19:7; 21:9; 22:17.

“Eat the *matza* and drink the wine. Receive the *new life* that is Yeshua! Let us experience Abba El’s (Papa God’s) great Redemption *now—today—this moment!* Take a theme or two and lift it up to the Lord: *Remember...Friend...Healing...Rejoice!*”

- *Wait upon the Holy Spirit* to move among the people. Wait. Then after awhile, ask if anyone would like to share what they have just experienced. After that say...

“Let any who need healing come forth for prayer. Let any who desire to be filled with the Holy Spirit come. Let any who need forgiveness of sin, come for forgiveness. Let any who need to be delivered from sin, come for deliverance. Let any who need to be Born Again, come!”

- Invite others to come and pray with the people for their needs.

## The Removal of Sin

We symbolically remove sin from ourselves by removing all the yeast or leaven from our homes. This is what Passover and the Feast of Unleavened Bread picture—asking the Holy Spirit to help us to find and see our sins and asking Papa God, in the name of Yeshua, to remove them from us so that we can be holy, pure, humble, and modest in dressing, which is also a facet of holiness. Leaven is a picture of pride, which we all have. Passover is a living reminder that God delivered us from Egyptian slavery and the Kingdom of Satan, *not to do his own thing*, but to be holy unto Him by being transformed into the Image of His Son.<sup>18</sup>

Now it’s time for our ‘remaining sin’ to be consumed by fire.<sup>19</sup> After having eaten His flesh and blood it’s time to symbolically cast off the last remnant of our sin, pictured in a small piece of leavened bread.

- Place it in the fire of either an open fire, or a barbecue grill so that it goes up in flames, or flush it down the toilet if you can’t burn it. Do not put it in the garbage as leaven is not to be found in our homes/souls, unless your trash bin isn’t yours and is not on your property.<sup>20</sup>

Let’s thank Yeshua that He has taken all your sins upon Himself and transformed us into His Image!

## Yeshua’s Place at our Table

In recognition of what Yeshua has done for us, and His living Presence within us, we make a place setting for Yeshua at the Passover Table. Traditional Jews have a place setting for Elijah because they believe, and rightly so, that the prophet Elijah would come before the Messiah came (Mal. 4:5), to announce Messiah’s coming. We know that Elijah, in John the Immerser, and the Messiah, have *already* come.

Scripture says that John was born six months before Yeshua (Lk. 1:26). With Yeshua being born on the Feast of Trumpets<sup>21</sup> it seems that John was born around, during or on Passover. Thirty years later, at

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<sup>17</sup> Yeshua is the New Covenant, torn asunder for us (Genesis 15:1-21; Isaiah 42:6; Jeremiah 31:31-34).

<sup>18</sup> Romans 12:2; 2nd Corinthians 3:18.

<sup>19</sup> Exodus 12:15; Matthew 26:26-28; Hebrews 12:1-2.

<sup>20</sup> All the leaven should be burned or gotten rid of before the Passover ceremony, but we need to save a small portion of bread for every person until *after* we eat of His body and blood because it’s only now, having eaten of Him, that we are set free from slavery to Satan and sin (Ex. 12:15). Also, it was only after the Passover meal that Israel left Egypt, hence, the burning of the last of our sins and sin nature in testimony to the purging Fire of the Holy Spirit now within.

<sup>21</sup> See *The Feast of Trumpets* at <http://seedofabraham.net/The-Feast-of-Trumpets.pdf> for why Yeshua was born on this holy day and not *Sukote* (the Feast of Tabernacles) as some teach.

Passover, John began proclaiming to all Israel: ‘Repent! For the Kingdom of Heaven is at hand!’ (Mt. 3:1-13; 11:14; Lk. 1:17).

What better time for the Immerser to have come, announcing the coming Messiah, who is freedom, then at the Feast of Freedom—Passover?!

About six months later Yeshua immersed Himself in the Jordan, with John (and others) acting as a witness. Now, we honor Yeshua as our Messiah by having a place setting for Him at our Passover Table.

*Take time to thank Yeshua for all He has done for you!*

*Tell Him* how much you love Him and how grateful you are for what He has done for you, as though He were sitting at the Passover Table with you.

## The Fourth Cup—the Cup of Praise

The Fourth Cup praises Papa God for His *completed* work of redemption—Passover and the Red Sea, and most everyone, traditional Jews, Messianics and Hebrew Roots/One Law people, drink it, but Matthew writes that *Yeshua did not drink from this Cup*. After the Third Cup Yeshua says,

‘...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)

It’s as though *redemptive time* has stood still for 2,000 years and allowed us, who weren’t literally at that Passover Table with Yeshua, to eat of the *matza* and drink of the wine from that *Third Cup* that He handed out, which pictures His flesh and His blood. **This** is the Passover Table that we invite all to eat from. It’s the Table of God’s Freedom and Eternal Life.

This open-ended time period will come to an end on the Day of Judgment, when all those who have really eaten of His flesh and drunk of His blood will be glorified and become just like He is now. *Then* we will drink of the Fourth Cup with Him because *our* Redemption will be complete, to the glory of Papa-God, at the eternal Passover—the Marriage Supper of the Lamb! (Rev. 19:6-9) *HalleluYah!*

Let’s overturn the empty Fourth Cup.

## HalleluYah!

Matthew 26:30 states, ‘After singing the *Hallel* (certain hymns/songs of the Psalms) they went out to the Mount of Olives.’ *Hallel* means *praise*. It’s a specific reference to Psalms 113–118. These Psalms are sung at Passover because they exalt God, His creation and His salvation. Matthew Levi wrote that on that night Yeshua and the Apostles sang these praise psalms (*Hallel*, to Papa God).

As we’ve already sung (or read) Psalms 113–114, let’s sing (or read) Psalms 115–118 now. *Hallelu-Yah* means *Praise Yahveh!*

- Ask the Holy Spirit to lead you in making up tunes for the Psalms.

## The Ceremony Concludes

Because God commands that we thank Him after we eat, for the good Land (of Israel) that He has given to us (Dt. 8:10), we use Psalm 145:16 as the beginning point for it and add some other points of thanksgiving:

‘You open Your hand and You satisfy the desire of every living creature, and we thank

You for

1. the good Land; Messiah Yeshua (turn to Him and thank Him!);
2. the Holy Spirit (turn to the Holy Spirit and thank the Holy Spirit);
3. Your holy Torah,
4. the people of Israel (both Jew and Gentile who love Yeshua),
5. and our family.’

The Passover ceremony concludes with,

‘Next year may we celebrate Passover with Yeshua in Jerusalem!’

The Passover *ceremony* is officially over now, but there is more. Until dawn we will read Scripture, sing praise, pray for one another (and others not at the Passover); eat more food and try to encourage each other to stay awake.

Papa God commands us to *stay alert!*,<sup>22</sup> and to *stay awake* the whole night (Ex. 12:42). Why? On this night, 15 *Aviv*, Yahveh moved in Egypt in such a way that He never did before nor will ever do again. At the First Passover He caused all the firstborn of Egypt to die, and protected Israel’s firstborn sons. With the death of Pharaoh’s son Israel was set free from Egyptian slavery and Egypt.

At the Second Passover in Jerusalem, Papa God moved in such a way that He had never done before nor will ever do again—He sacrificed His Firstborn Son to free us from slavery to sin, sickness, Satan, death and Hell, and He gives us life eternal with Him and Yeshua in the New Jerusalem.

Papa God commanded future generations of Israel to remain awake all night (Ex. 12:40-42; Dt. 16:9-12) in honor of what He did that First Passover and in recognition that the Hebrews didn’t get any sleep because they knew they were literally going to leave Egypt, hastily—they most likely left as dawn was breaking, having stayed up all night. They were coming out of the Kingdom of Darkness and into the Kingdom of Light—an appropriate time to leave Egypt and slavery to the Pharaoh.

Staying awake all night is a way for us to identify with our Fathers in ancient Israel in their suffering, agony and pain, and also in their anticipation of freedom and new life.

This time period, of being awake all night, also figures prominently in the Second Passover with Yeshua. He remained awake all night and wanted His friends to do the same, to be with Him and to pray for Him (Mt. 26:36-46), but they were very tired and probably had too much wine to drink, and most likely thought that this was going to be ‘just another Passover.’ They didn’t realize that what was about to happen was the ultimate event of the Universe and that it would never happen again.<sup>23</sup> The Creator Son was about to be crucified and sacrificed for His Creation (John 1:1-3), to bring everlasting redemption to Israel as her Redeemer.<sup>24</sup>

Remaining awake for us symbolizes both our night in Egypt and our night with Yeshua, and also, that *we won’t be asleep* in the darkness of this coming year when Yeshua, by His Spirit, would want to move upon us in a way that the Spirit has never done before nor might ever do again.

One day, a unit of time, symbolizes another unit of time—the coming year. The darkness of this Passover night symbolizes the darkness of the world that we live in, even when the sun is shining brightly. The darkness of this night pictures our life in this world of darkness—in it, but not of it. These are the reasons we remain awake all night; singing praise, reading Scripture, praying, eating, fellowshiping and rejoicing in, with and for Messiah Yeshua!

Staying awake all night also speaks of us being attentive to our walk with Messiah in this world, that we

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<sup>22</sup> Mt. 24:36-44; 25:13; 26:38, 40-41; Mk. 13:33-37; Lk. 12:38.

<sup>23</sup> Rom. 6:10; Heb. 7:27; 9:12; 1st Pet. 3:18.

<sup>24</sup> Luke 2:38; 24:21; Rom. 3:24; Gal. 4:5; Eph. 1:7; Col. 1:14; Titus 2:14; Heb. 9:12, 15; 1st Pet. 1:18-19; Rev. 5:9.

would not fall into complacency. Yeshua is returning and we must have a lifestyle of being complacent; of being ‘asleep.’ We too, like the faithful virgins, must always have oil in our lamps (Mt. 25:1-13)—a living relationship with Papa God and Yeshua.

At the Passover meal we eat the Bread of Affliction, which is a perfect picture of Yeshua crucified. Isaiah 53:5 says that Messiah was pierced-through.<sup>25</sup> He was crushed<sup>26</sup> and bruised, and by His stripes<sup>27</sup> from the Roman lashes we are healed. We are commanded to stay awake all night ‘as Papa God did’ when He brought Israel out of Egypt (Ex. 12:40-42), and as Israel did that night, and also, as Yeshua did that last night in Jerusalem. This *begins* our ‘affliction.’ Affliction or humbling *makes us* like Yeshua, and in the natural, as we do our part by obeying Papa God, He does His part by making us like Yeshua.

*Matza* is the bread that pictures our crucified Messiah. This is what the Feast of *Matza* is all about—Papa God making us holy, like Yeshua, as we humble ourselves before Him, pictured in the eating of the *Matza* of Affliction and heavenly Life; the drinking of the wine of His sacrifice, and in our staying up all night. Yeshua, always obedient to His Father, stayed up all night (Matt. 26:26-30, 36-50f.). He was very much discomfited that night *and* the next day—for you and me.

The ‘affliction’ continues for the seven day Feast of *Matza* (Unleavened Bread) where we are commanded to eat *this* bread every day.<sup>28</sup> These *seven days* are Papa God’s perfect holy number of completion (think Creation Week) and symbolize that He will cause you to become glorified, like His Son.<sup>29</sup> You can trust Papa God to do that because He gave His very own Son, crucified, as a guarantee of His promise to you.<sup>30</sup>

*May this be a Wonder-filled Passover for you!*  
*Avram Yehoshua*

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<sup>25</sup> NASB, *pierced through*; KJV, *wounded*.

<sup>26</sup> NASB, *crushed*; KJV, *bruised*.

<sup>27</sup> NASB, *scourging*; KJV, *stripes*.

<sup>28</sup> Ex. 12:15, 17, 20; 13:6-7; 23:15; Num. 28:17; Dt. 16:3.

<sup>29</sup> You might want to place some songs within the outline, etc. If you have any questions, please feel free to contact me. This outline is geared for people who already have some understanding of the Passover, and hence this basic outline form. If you don’t, you can read the articles about Passover on page 1, note 2, and then you can use this article for your own Passover.

<sup>30</sup> Hebrews 6:13, 15, 17; 8:6; 9:15, etc.

# Outline for the Passover Ceremony

1. Blow the Shofar! Proclaim the Feast!
2. Light the lights!
3. Read Exodus 12:12-20
4. The First Cup—Sanctification
5. Foot washing (and/or massage)
6. The Four Questions: Why is this night different than all other nights?
  1. Why on this night must we eat *matza*?
  2. Why on this night must we eat something bitter?
  3. Why on this night must we eat lamb?
  4. Why on this night do we recline?
    1. Explain 1. Bless Papa God and eat some *matza*.
    2. Explain 2. Bless Papa God and eat something bitter on a piece of *matza*.
    3. Explain 3. Wait until the meal to eat the lamb.
    4. Explain 4. Leaning on a pillow symbolizes freedom.
7. The *Hagada* (tell the story of Passover)
8. The Three *Matzot* Ceremony
9. The Second Cup—Remembrance
  1. Nile to blood! (Pictures the 10th plague)
  2. Frogs!
  3. Lice! (Egyptian magicians couldn't duplicate this plague)
  4. Flies!
  5. Livestock diseased!
  6. Boils on all the Egyptians!
  7. Hail—like Egypt had never known!
  8. Locusts that covered the entire sky!
  9. Thick darkness, but not over Goshen!
  10. Death of the firstborn of Egypt!
    1. This parallels the death of Yeshua, the Firstborn Son of Papa God
  11. Red Sea splits wide open for us to walk across on dry ground! Israel's enemies are destroyed forever!
    1. Parallels Yeshua's resurrection and His victory over sin, death and Satan, and us crossing over to live in the New Jerusalem; the dwelling place of Papa God.
  12. Bless Papa God for the 2nd Cup and drink
  13. Read/sing Psalms 113 and 114
  10. Time to eat the Passover Meal!
    1. Hide the *matza* (Then release the children to find it after they've eaten)
    2. Give a silver coin to the *matza* finder.
    3. Finish the meal
  11. The Third Cup—Redemption! (fill it up, but don't drink yet). The four themes:
    1. *Remember*—see yourself at the First and the Second Passovers
    2. We are now *Friends* with Papa God
    3. *Healing*; which includes bitterness from pain, to be able to forgive everyone
    4. *Rejoice!* at what Papa God and Yeshua have done for us!
    5. *Bless* Papa God and eat of the body and blood of His Son—Yeshua (Wait upon the Lord)
  12. The Removal of Sin—cast out the last leaven!
  13. Note Yeshua's place at the Passover Table
  14. The Fourth Cup—Praise (don't drink it!)
  15. Psalms to sing or read: 115–118; HalleluYah!
  16. Bless Papa God—'You open Your hand and you satisfy the desire of every living creature, and we thank You for the good Land, Messiah Yeshua, Your holy Torah, the Holy Spirit, the people of Israel and our family.'
    1. Next year may we celebrate Passover in Jerusalem with Messiah Yeshua!<sup>31</sup>

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<sup>31</sup> Revised on 13 April 2017