

# THE PASSOVER CEREMONY

by Avram Yehoshua

[The Seed of Abraham](#)

Before the ceremony begins there are some things you'll want to have done. God commands that there be no leaven/yeast in the home and so it's necessary to go through your cupboards and refrigerator, etc., and take food with yeast in it out and either trash them or burn them or eat them before Passover, but keep back a tiny piece of leavened bread (a half inch by a half inch is fine) for each Passover 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 will 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 our sins being taken away from us by the sacrifice of Yeshua, which we've just eaten of.

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 (and soda?) 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 Four Cups of Passover. You'll need a silver coin to give away to the one finding the hidden *matza*, and you'll want to print up a sheet of paper 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 or candles.<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> as darkness begins every biblical day. This is 15 *Aviv* in the first biblical month (called *Nissan* today by the traditional Jewish community). The Passover meal is eaten on the first 'day' (actually 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 questions 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 entire paper out and read from 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.

<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](#)
2. [Passover](#)
3. [Passover—How to Prepare](#)
4. [Passover, Vinegar and Yeshua](#)
5. [The Feast of Unleavened Bread](#)
6. [First Sheaf](#)

<sup>3</sup> In ancient times, when the Temple or Tabernacle was functioning, the lamb would have been slain in the middle of the afternoon of 14 *Aviv* because of the vast amount of lambs sacrificed; upwards of 200,000. They would then be flayed at the Temple, some blood taken and sprinkled on the Altar, and then taken and roasted in or near one's home and eaten that night, 15 *Aviv*, which is the beginning of the seven day Feast of *Matza* (Unleavened Bread). Also, on the annual Sabbaths one can prepare food (Ex. 12:16). See [When Does The Sabbath Begin?](#) for why the Sabbath, and all the other days of the week, begin 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. You can blow it close to dark and shout, "Pesach Samayach!" (Passover Joy!)

**Light the oil lamps** 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** (or wine glass) is called the Cup of Sanctification. It's used to sanctify or set apart the Passover ceremony because God commanded Passover to be kept and so it's holy (Ex. 12:14). Fill the First Cup 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 saying,

'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 peoples of the world and have sanctified us by Your living Word, Yeshua, and His blood. You have made our hearts to overflow with your incredible goodness, love and mercy toward us. Thank You for Passover on this first day of Unleavened Bread, the first annual 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 with us at this Passover Table. (And everyone says) *Ah-main!*'<sup>5</sup>

(Now drink as much as you like from the First Cup of Sanctification.)

## **The Foot Washing**

Yeshua springboards off of the traditional hand washing ceremony<sup>6</sup> (which we don't do: Mt. 15:1-20; Lk. 11:38), to start His own tradition—read John 13:1-17.<sup>7</sup> Become a servant like our Master and wash or mes-

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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 either the blowing of the *shofar* or a silver trumpet.

<sup>5</sup> *Ah-main* is the Hebrew way of saying, Amen ('I agree!' or 'It's true!').

<sup>6</sup> See [Law 102](#), p. 7f., for why we don't follow the Pharisees and their hand washing ceremony, for Passover or any other time. 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 both a practical and symbolically spiritual *service* in washing the Apostle's dirty feet (even though they had bathed before the Passover; Jn. 13:10), their feet were dirty in coming to the Passover, but today, foot washing isn't necessary because most of us don't walk in sandals or barefoot along dusty roads. A foot massage though, parallels both the practical and spiritual aspect of Yeshua's foot washing ceremony, especially for feet that have been in the kitchen all day preparing the food for Passover. Of course, if you want to do foot washing, that's alright too.

<sup>7</sup> The rendering 'supper being ended' (KJV; NKJV) for Jn. 13:2 is not correct. It should be, 'supper having arrived' (Marcus Dods, D.D., Author; W. Robertson Nicoll, Editor, M.A., LL.D., *The Expositor's Greek Testament*, Volume One: *St. John* (Peabody, MA: Hendrickson Publishers, 2002), p. 815) because John 13:26f., obviously speaks of the Passover ceremonial meal still 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 Greek-English text translation in Robert K. Brown and Philip W. Comfort, translators; J. D. Douglas, editor, *The New Greek-English Interlinear New Testament* (Wheaton,

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

“Background” praising/singing unto Yeshua, or music, can go on while people pair-up and take their turns messaging their partner’s feet. After everyone is done, then The Four Questions are asked.

## The Four Questions

The traditional Jewish community springs off of Ex. 12:24-27, and has created four questions for the ceremony. Only two are biblical and two are tradition. Our ceremony has three biblical questions and one traditional question. These questions are usually asked by the *youngest* son old enough to read and understand what he’s saying. Over the life of any family with sons it allows every son to be a significant part of the Passover.<sup>8</sup> (The father answers his son, after all the questions are asked, addressing the son and everyone present)

### (The son asks)

1. Why is this night different than all other nights? For 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 at table?

### (The father answers)

1. **On this night God commanded us that we weren’t to eat leavened bread**, but we are 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 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 abused we were as slaves—afflicted and whipped.

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

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

God commanded that no leavened bread be eaten at the First Passover so that when Yeshua came He would be able to use it to speak of Himself because *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, punished and humiliated in our place. *Matza* is not a raised, leavened or *proud* bread, but a *humble and afflicted* bread. It’s a perfect picture of Yeshua in His humility, purity, sinlessness and holiness, which God has called us to, and His crucifixion. When we eat the Passover *matza* we become more like Yeshua. It’s spiritually symbolic of our being transformed. That’s the promise of Papa God to us (2nd Pet. 1:2-4).<sup>9</sup> (Bless Papa God for Yeshua—the *Matza* of Life)...

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IL: Tyndale House Publishers, 1990), p. 376. Therefore, ‘supper having arrived’ speaks of the time for the Passover ceremonial meal having come or arrived. John 13 is a Passover meal, despite what some say to the contrary. For why John 13 is speaking of the Passover meal, and not a so-called ‘memorial meal’ *the night before* the Passover, see [Passover and the Apostle John](#).

<sup>8</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 commands us to eat something bitter**, in remembrance of our life of bitterness as slaves under Pharaoh (Exodus 12:8). Three times in Scripture Egypt is called an ‘iron furnace,’<sup>10</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, agony and bitter life we had as slaves of Pharaoh.

We also realize that our life, before we fully surrendered ourselves to Yeshua, was one of bitterness, anger, self-deception and confusion. We trusted in ourselves, which is a bitter slavery. Yeshua died a bitter death, having taken our place so that we wouldn’t have a bitter life now or in 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>11</sup> on a piece of *matza* to remember the bitter life 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 we suffer as followers of Messiah Yeshua, it’s a palatable because He is with us.

(Thank/Bless Papa God for taking Israel and us out of our bitter lives and bringing us into the Joy of our Savior. Put some bitter herb (e.g. horseradish) 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 our doorposts and lintel He spared the lives of our firstborn sons, but He killed all the firstborn sons of Egypt because Pharaoh was stubborn and rebellious and he wouldn’t let us go. God warned him 9 times, but Pharaoh, a type of Satan, was full of pride 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.

The First Passover lamb in Egypt pictures 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 Him. The only difference between those sent to Hell and those brought into the New Jerusalem will be those who have the Blood of the Lamb in their lives. We eat lamb tonight, during the meal, because it pictures Yeshua as the Lamb of God. (Don’t eat lamb right now, but during the meal.)<sup>12</sup>

- 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. Now that we are free we can recline and eat at our leisure, and as servants of the God of Israel He gives us the Sabbath every week, a day to rest and not work,

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<sup>9</sup> See [Salvation—The Promise!](#) to understand the great gift that the Father has given to us in His Son. It’s nothing less than becoming exactly like Yeshua is now—the God-Man glorified. As Eve was to Adam, so we will be to Yeshua, our Bridegroom.

<sup>10</sup> Dt. 4:20; 1st Kgs. 8:51; Jer. 11:4.

<sup>11</sup> The bitter ‘thing’ *maror* מָרֹר can be radish, horseradish or 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 or even good store-bought horseradish in a jar. This most likely appeared at Passover among Jews living in cold climates, such as Russia and Poland, who 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* or *humous* and let it sit overnight in the refrigerator to meld.

<sup>12</sup> “Communion” does not have lamb. The *matza* “takes its place.” Only at Passover do we have the Passover lamb.

and learn to 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 so we recline. In the days of Yeshua everyone had large pillows that they reclined on, the Table being just a foot off the ground. Their torsos would face the table, and leaning on their left arm they would eat with their right hand.

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

## The Hagada

*Hagada* means 'story.' Traditionally it speaks of the telling of the Passover story, and 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 the Egyptians and also his father and brothers, but in time, all the descendants of Jacob became slaves to Pharaoh and his cruel taskmasters.
4. Then onto Moses and the Ten 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 the annihilation of the Egyptian Army, and most likely Pharaoh too by God, 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 wandering in the Wilderness because of their unwillingness to trust in God to enter into the Promised Land, even though it was filled with Giants.
5. Under Joshua they entered the Land and conquered most of the cities and all the giants.
6. Then King David, whose distant 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 Judah had worshipped other gods and broken their covenant with Yahveh for so many centuries, and then,
7. Messiah Yeshua, the Son of David the King,<sup>14</sup> 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 forever in the New Jerusalem.

(Tell the Story, using whatever characters and points you like, and then present the three pieces of matza.)

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<sup>13</sup> See [The Sabbath and Yeshua](#).

<sup>14</sup> For how Yeshua was descended from King David to Joseph and Mary see [The Davidic Lineage of Messiah Yeshua](#).

# The Three Pieces of Matza

Hold up the plate with the three pieces of *matza* on it and say that they represent Papa God, the Holy Spirit and Yeshua. The third *matza* pictures Yeshua and the breaking of it in half pictures His crucifixion. Yeshua is the Third Person of the God Family, pictured in the last or bottom *matza*.

(Break the third *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 its hidden.)

The *matza* in the linen napkin and the hiding of it picture 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 a finger into the wine for every plague that God put upon Egypt, that their joy at being freed by God from Egypt, 'is ever so slightly diminished because the Egyptians suffered' in Israel's freedom (i.e. the Ten Plagues and the Red Sea drowning). 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 forever. Pharaoh drank deeply of the God's wrath because of his 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 our God! Recite the plagues upon Egypt with joy and say, "Thank You, God, for what you did to save me!"

1. Nile to blood! A picture of the tenth plague with the blood/death of Egypt's firstborn sons.
2. Frogs!
3. Lice! The Egyptian magicians couldn't duplicate this plague, calling it the Finger of God; Ex. 8:18.
4. Flies! Not in Goshen! God begins to make a distinction between Egypt and Israel; Ex. 8:22-23!
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! But light in Goshen! Ex. 10:21-23.
10. Death of the firstborn of Egypt!
  - a. Israel's firstborn were saved from the plague of death.
  - b. This parallels the death of Yeshua, the uniquely begotten *Firstborn* Son of God, given for all of us to become a new creature; one like Yeshua; 2nd Corinthians 5:17; Hebrews 12:23.
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, sickness, death and Satan, that we might walk into the New Jerusalem, which is pictured in the crossing of the Red

Sea on dry ground, another truly impossible crossing!

In the Book of Revelation there are similar plagues that God will perform upon the whole Earth. This is God giving Mankind an opportunity to repent and come to Him, as God did with Pharaoh and the Egyptians. 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, sickness, 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>15</sup> Psalms 113 and 114).

## The Holy Passover Meal

(Now 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! If there are no children, then release the adults : )
3. (Give the child or adult who finds the hidden *matza* a silver coin. Silver pictures redemption; Ex. 30:11-16; 38:25-28, which speaks of 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.)

(Once the meal is over, have everyone pour wine into the Third Cup, but don't drink from it yet.)

The essence of Passover is the Matza and the Wine, which picture Yeshua's Body and Blood. Before we eat the matza and drink the wine there are four Passover themes that need to be brought out for when we have the matza and the wine of the Third Cup of Redemption.

### *Wait Upon the Lord*

In Exodus 12:14 Papa God calls us *to celebrate and remember* Passover. The four divine themes for Passover and The Lord's Supper are—remember; friendship; 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 with 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 and murder you?

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 and the Apostles felt at the Passover Table...at the Tree...and at His resurrection. This is what it means 'to remember,' with the Holy Spirit.

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<sup>15</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 (going) 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.



*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 horrible, torturous and prolonged death. He was also spit upon by members of the Sanhedrin and struck by one of their guards, and after that He was brutalized by the Romans who ripped out his back and tore out His beard, essentially leaving Him faceless and unrecognizable, as Isaiah prophesied of the Messiah, 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)

“Just as many were astonished at You, so His face was marred more than any man, and His form more than the Sons of Men.” (Isaiah 52:14)

The Roman soldiers forced a crown of long, piercing thorns upon His head, slashed His back open with razor-sharp bones attached to the lashes that literally ripped His back open, and the lashes also had heavy lead balls on them to pummel the breath out of Him, *and then half dead from that 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 post. He was displayed for all to see as an object of contempt and ridicule, totally naked and fully humiliated. He suffered all that to graphically reveal His love for you and me.

He knows what it is to suffer and so He is able to comfort and strengthen us in our times of trial and suffering because He is God the Son, our High Priest, who intercedes for us with the Father. There isn’t anything Yeshua won’t do for you to help you on the Highway of Holiness to the eternal New Jerusalem.

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 Their 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 sacrificial 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, and their “blood brother,” even if they were enemies. Now we, like Father Abraham (Is. 41:8) are God’s friends also, for God was “in Yeshua” reconciling us to Himself and becoming our Friend too. Ask the Lord to reveal His friendship for you (Ps. 139:17).
3. **HEALING**—In the sacrificial death of our Messiah there is healing for our soul and 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* for the guilt of our sins. 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, free of guilt 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, the *Matza* of Life. 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

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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.



are healed! Oh, what an incredible, loving and caring Messiah-King, High Priest we have!

At His last Passover Yeshua washed the feet of all His Apostles (Jn. 13:3-17), including Judas, which pictures Him washing our feet too, because we were also there in the ‘spiritual loins of the Apostles.’

If we have any bitterness, resentment or unforgiveness, whether toward another or ourselves, Yeshua asks us 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 and bitterness are poison. Let us free ourselves from the poisons of our carnal nature and all the leaven of sin (1st Cor. 5:6-8) by the blood and body of Yeshua our Messiah.

Ask the Father to take unforgiveness and bitterness away 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 and trust in Yeshua and Papa God.*

Now we are properly discerning *His* Body, even if we don’t ‘feel’ it yet. Healing will come.

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

4. **REJOICE!**—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 when they saw their enemies, the Egyptians, killed by God, and as the Apostles did when they saw Yeshua alive from the dead. *Look what the Lord has done for us!* The New Covenant records of Yeshua’s last Passover that,

“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 forgiveness of sins.’”

Yeshua describes Himself, who is Freedom, as being pictured in the *matza* and the wine, which *already* meant freedom from Egyptian slavery. 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 could walk into, identify with and magnify the ancient meaning and symbolism of the First Passover—*Freedom for Israel.*

Yeshua gives us His flesh to eat and His blood to drink that we might be free from sin, sickness, death, Hell 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 eternal life, which the *matza* and wine picture—the Holy Spirit applying His body and His blood to us as we eat of our Lord.

## The Third Cup—the Cup of Redemption

(Hold up the hidden, but now 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 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 righteousness and Freedom from sin because He is righteousness, freedom and eternal life.’<sup>17</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.

“I hear the cries of my Jewish people asking, ‘Where is our Messiah?!’ According to Daniel

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

(9:24-26) He should have come a long time ago! May they all see Him when they eat of this Matza at this holy Passover Table.”

Bless Papa God for the Body of His Son and eat a piece of that ‘Third Matza.’

**The blood of the Lamb is pictured in the wine.** That’s why it should be red, and just as grapes were crushed in order to make this wine, so too was Yeshua crushed by being crucified that we might drink of His Life giving blood.

(Bless Papa God for the Third Cup of Redemption.) God has given us this great Redemption in the body and blood of His Son, and the New Covenant that He promised to Israel.<sup>18</sup> Drink from the Third Cup of Redemption in His blood.

Choose one or more themes: Remembrance, Friendship, healing and rejoicing, and wait upon the Holy Spirit to bring it to life for you:

“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 and Rejoice!*” Let’s wait upon the Holy Spirit to move among us.

(After awhile, ask if anyone would like to share what they have just experienced. After that say)

“Let any who need healing come 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.”

(Invite mature believers to help you pray with the people for their needs if there are more than one or two.)

## *The Removal of Our Sins*

We symbolically remove our sins by removing all the yeast or leaven from our homes. This is what Passover and the Feast of Unleavened Bread picture, and we ask the Holy Spirit to help us find, see and desire to rid ourselves of our sins, asking Papa God in the name of Yeshua, to remove them from us so that we can be holy, pure, and humble like our Messiah. Leaven is a picture of our pride, which we all have. Passover is a yearly living reminder that God delivered us from Egyptian slavery and the Kingdom of Satan, *not to do our own thing*, but to be holy (consecrated) unto Him who called us, by being transformed into the Image of His Son.<sup>19</sup>

Now it’s time for our ‘remaining sin’ to be consumed by fire.<sup>20</sup> After having eaten His flesh and blood it’s time to symbolically cast off the last remnant of our sins and our sin nature, pictured in a small piece of leavened bread.

(Place it in the fire on 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 our home garbage as leaven is not to be found in our homes/souls. You may put it in your outside trash bin or dumpster if it isn’t yours (perhaps is the apartment complex’s).<sup>21</sup>

This is a graphic symbol that Yeshua has taken all our sins and sin nature upon Himself.

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<sup>18</sup> Yeshua is the New Covenant, torn asunder for us (Genesis 15:1-21; Isaiah 42:6; Jeremiah 31:31-34).

<sup>19</sup> Romans 12:2; 2nd Corinthians 3:18.

<sup>20</sup> Exodus 12:15; Matthew 26:26-28; Hebrews 12:1-2.

<sup>21</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 sin and Satan (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 us.

## 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 our Passover Table. Traditional Jews have a place setting for Elijah because they believe, and rightfully so, that the Prophet Elijah will come before the Messiah comes (Mal. 4:5), to announce Messiah's coming. We know that Elijah has come, in John the Baptist, and the Messiah has *already* come.

Scripture reveals that John was born six months before Yeshua (Lk. 1:26). With Yeshua being born on the Feast of Trumpets,<sup>22</sup> John would be born on or around Passover. Thirty years later, at 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 Baptist 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 River, with John (and others) acting as witnesses. Now we honor Yeshua as our Messiah by having a place setting for Him at our Passover Table.

*Take time and look toward Yeshua's place setting and chair and thank Him from your heart for all He has done for you. He is there with you at the Passover Table.*

*Tell Him* how much you love Him and how grateful you are for what He has done for 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 the Second Passover in Jerusalem, and most everyone, traditional Jews, Messianics and Hebrew Roots/One Law people who keep Passover, drink from the Fourth Cup, but Matthew writes that *Yeshua did not drink from this Cup*. After the Third Cup Yeshua said,

'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*, which pictures His flesh and His blood. *This* is His Passover Table that we invite all who love Him to eat from. It's the Table of God's Freedom and Eternal Life.

This open-ended Redemptive Time period will come to an end on the Day of Judgment, when all those who have 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 at the Heavenly Passover because then *our* Redemption will be complete, to the Glory of Papa-God. It's called 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* 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 or Redemption of Israel. Matthew Levi wrote that on that

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<sup>22</sup> See [The Feast of Trumpets](#) for why Yeshua was born on this holy day and not *Sukote* (the Feast of Tabernacles), as some teach, and why the Church will go through the Tribulation and also, how many of the plagues in Egypt are seen in the Tribulation.

night Yeshua and His remaining 11 Apostles sang these Hallel Psalms (*praise 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 and for being satisfied (Dt. 8:10), I use Psalm 145:16 as the beginning point for that thanksgiving and add some other points of thanksgiving to it:

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

1. the good Land of Israel and for Messiah Yeshua (and turning to Yeshua), “You are Incredible Yeshua!” and,
2. the Holy Sprit (and turning to the Holy Spirit), “You are wonderful Mom” and Your holy Torah, the people of Israel (both Jew and Gentile who love Yeshua), and our family and,
3. for (name your wife).

Our Passover ceremony concludes with, ‘Next year may we celebrate Passover in Jerusalem with Messiah Yeshua!’

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

God commands us to *stay alert!*,<sup>23</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, the land of Darkness.

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, the Holy Spirit and Yeshua in the New Jerusalem.

Papa God commanded future generations of Israel to remain awake all night (Ex. 12:40-42) in honor of what He did that First Passover for Israel in that He ‘stayed awake’ all night and also, in recognition that the Hebrews didn't get any sleep because they left Egypt hastily—most likely just before dawn broke, having stayed up all night themselves. When dawn came they were leaving the Kingdom of Darkness.

Staying awake all night is a way for us to obey God's Word and also to identify with our Fathers in ancient Egypt 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 in His hour of need (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 would be the ultimate event of the Universe and that it would never happen again.<sup>24</sup> The Creator Son was about to be crucified and sacrificed for Israel, to bring everlasting redemption to Israel as Her long

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<sup>23</sup> Mt. 24:36-44; 25:13; 26:38, 40-41; Mk. 13:33-37; Lk. 12:38.

<sup>24</sup> Rom. 6:10; 11:25f.; Heb. 7:27; 9:12; 1st Pet. 3:18.

awaited promised Redeemer.<sup>25</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 that the night represents, which is the coming year even in daylight, when the Holy 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—a year. The darkness of this Passover night symbolizes the Darkness of the world that we live in, even when the sun is shining bright. 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 to our Messiah!

Staying awake all night also speaks of us being attentive to our walk with Messiah in this world, that we would not fall into complacency. Yeshua is returning and we must not have a lifestyle of being complacent; of being 'asleep.' We, like the faithful virgins, must always have oil in our lamps (Mt. 25:1-13)—a living relationship with Papa God and Yeshua through the Holy Spirit—Mama God.<sup>26</sup>

At the Passover meal we eat the Bread of Affliction, which is a divine physical picture of Yeshua crucified. Isaiah 53:5 says that Messiah was pierced-through.<sup>27</sup> He was crushed<sup>28</sup> and bruised, and by His stripes<sup>29</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 our Messiah did that Passover night in Jerusalem. This 'staying awake' *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 transforming us to like His Son.

*Matza* is the bread that pictures our crucified Messiah. This is what the Feast of *Matza* is all about—Papa God making us holy and sinless like Yeshua, as we humble ourselves before Him, pictured in the eating of the *Matza* of Affliction and Freedom, and the drinking of the wine of His blood 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 least we can do to show Him our love is to stay up all night and praise Him, etc.

The 'affliction' continues for the seven day Feast of *Matza* (Unleavened Bread) where we are commanded to eat *this* bread every day.<sup>30</sup> These *seven days* are Papa God's perfect holy number of completion (e.g. Creation *Week*) and symbolize that He will cause you to become glorified, like His Son.<sup>31</sup> You can trust Papa God to do that because He gave His very own Son to be crucified for you as His guarantee and promise to you.<sup>32</sup>

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

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<sup>25</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.

<sup>26</sup> For why the Holy Spirit is the feminine aspect of the God Family, see [Yeshua—God the Son](#) and [Three Persons—One God?](#)

<sup>27</sup> NASB, *pierced through*; KJV, *wounded*.

<sup>28</sup> NASB, *crushed*; KJV, *bruised*.

<sup>29</sup> NASB, *scourging*; KJV, *stripes*.

<sup>30</sup> Ex. 12:15, 17, 20; 13:6-7; 23:15; Num. 28:17; Dt. 16:3.

<sup>31</sup> You might want to place some praise and worship songs within the outline. 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 guideline or the outline on p. 14 for your own Passover.

<sup>32</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 12:1-21
4. The First Cup—Sanctification. Bless God.
5. Foot washing (and/or foot massage)
6. The Four Questions:
  1. Why is this night different than all other nights? 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. Then bless Papa God and eat some *matza*.
    2. Explain #2. Then bless Papa God and eat something bitter on some *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 Passover story)
8. The Three *Matzot* Ceremony; break the bottom piece and wrap half in linen or paper towel.
9. The Second Cup—Remembrance
  1. Nile to blood! (Pictures the 10th plague)
  2. Frogs!
  3. Lice! (Egyptian magicians couldn't duplicate this plague; Ex. 8:18)
  4. Flies! (Not in Goshen; Ex. 8:22-23)
  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, but light in Goshen!
  10. Death of the firstborn of Egypt!
    1. This parallels the death of Yeshua, the Firstborn Son of Papa God.
  11. The Red Sea splits wide open for Israel 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, His Son and our Mother in Heaven.
12. Bless Papa God for the 2nd Cup and drink.
13. Read/sing Psalms 113 and 114.
10. Bless God and eat the Passover Meal!
  1. Secretly 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 and Yeshua's Body, Matza—Redemption! Fill the Cup up, but don't eat/drink.
12. The four themes—pick one or more and wait upon the Holy Spirit after taking the Body and Blood:
  1. *Remember*—see yourself at the First and or the Second Passovers.
  2. We are *Friends* with Papa God!
  3. *Healing*, from bitterness and to be able to forgive everyone, and also physical healing.
  4. *Rejoice!* at what Papa God and Yeshua have done for us!
13. *Bless* Papa God and eat of the body (*matza*) of His Son Yeshua.
  1. *Bless* Papa God and drink of the blood (wine) of His Son.
  2. Wait upon the Lord for His Spirit to move.
14. The Removal of Sin—cast out the last piece of leaven (bread) and realize that all your sins and sin nature have been removed—you are free!
15. Note Yeshua's place at the Table. Thank Him!
16. The Fourth Cup—Praise. Don't drink it!
17. Sing or read Psalms 115–118. HalleluYah!
18. Bless Papa God and say, “You open Your hand and satisfy the desire of every living creature, and we thank You for the good Land, Messiah Yeshua, Mama God, Your holy Torah, the people of Israel and our family.”
19. “Next year may we celebrate Passover in Jerusalem with Messiah Yeshua!”<sup>33</sup>

<sup>33</sup> Revised on Saturday, April 1, 2023.