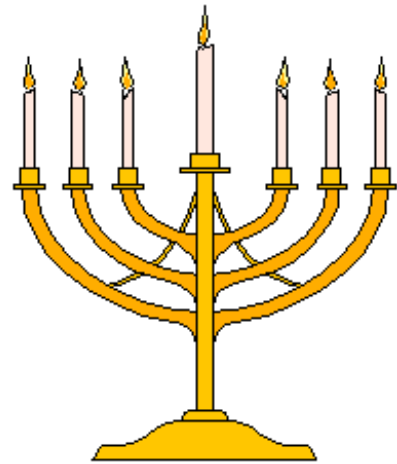


# A Christian View of Passover Week

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By Helena Lehman  
Of Pillar of Enoch Ministry  
At <http://pillar-of-enoch.com>

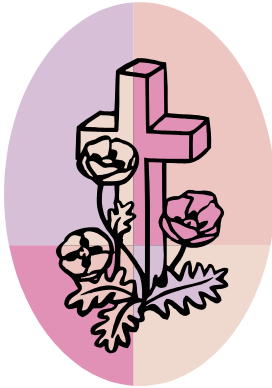


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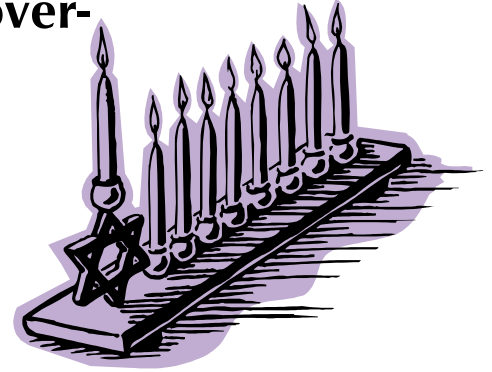


## A Christian View of Passover-

### A Symbol of Christ's Death And Resurrection

Copyright © 2004 -2007  
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### The Connection Between Easter and Passover – An Overview

Easter traditionally has been the date Christians celebrate Yahshua's (i.e. Jesus') death and resurrection. Despite its Christian underpinnings, however, it is also a secularized holiday commemorated with ancient, so called Pagan birth and fertility symbols such as chocolate Easter eggs, chicks, and bunnies. Even the name is supposedly Pagan, said by various religious scholars to represent "Eostre" a Celtic fertility goddess, or, alternatively, Astarte, the ancient Mesopotamian goddess of love and fertility. Both of these Pagan goddesses were worshipped at the time of the Vernal, or Spring Equinox each year. However, it pays to keep in mind that one of the great Hebrew women of the Bible was known as Esther, and she was no Pagan! In fact, when Hadassah became Queen Esther, she became a prefiguration of the True Church, which is tied to the constellation Cassiopeia, the enthroned Queen! Is it any wonder, then, that Esther's name became associated with the highest Holy Day of the Christian calendar?

Though it is the highest Holy Day of the Christian year, Easter has traditionally been given a much smaller emphasis than the celebration of Christmas. However, this is an incorrect practice that should be changed. Instead, Easter, with its clear connection to the Jewish celebration of Passover Week, which includes the Feast of Unleavened Bread and Firstfruits Offering, should be the central holiday among Christians. This means placing more emphasis on spiritual things like being the light and salt of the Earth, and re-interpreting ancient fertility symbols to de-emphasize their connection with Earth worship among Pagans.

Despite the ranting of a few radical scholars, the supposedly Pagan symbols of Easter do not have to be discarded! On the contrary, as symbols within the framework of the Language of God, they should be reinterpreted in a Christian manner that can serve to help us remember the truth of the Gospel. Unlike some scholars who have gone overboard in their rejection, or evil interpretation of all symbols, I am *not* advocating that every painted Easter egg, or stuffed Easter bunny should be burned in the fire! Let's use the discernment given us from the Holy Spirit when approaching this reinterpretation, *not* the musings of the misinformed.

As explored in my essay entitled "Where is Christ in Christmas?" we are not so much reinterpreting these symbols as we are re-appropriating them for the use that they were originally intended. In other words, since these symbolic things were created as good, and originally had a godly purpose, we need to see them in the original light God intended, and not be clouded in our judgment of them by their Pagan misappropriation.

Contrary to popular belief, many so-called Pagan religious symbols were once godly symbols used to define the one true Creator God by people who knew the symbolic, metaphorical Language of God. Yahweh God reveals Himself to us through this amazing symbolic language that is built into the fabric of the Universe. To learn more about it, you can read an online excerpt from "The Language of God in the Universe," the first of four books in "The Language of God" series. To read its synopses, excerpts, and its table of contents, go to <http://pillar-of-enoch.com> and click on "The Language of God Book Series" button link.

Just as for Christmas, the symbols attached to Easter can be reclaimed as Christian symbols because they speak to us with the divine allegorical Language of God that is locked into all created things. When reinterpreted with the discernment of the Holy Spirit, these symbols can shed light into our understanding of Christianity. For example, since an egg serves as a womb for a bird's fetus, it is an excellent symbol for the womb, birth, and new life. This symbolism is especially powerful in Christian circles, where the only true disciples are those who have been spiritually born-again, and are being recreated in Christ's perfect image.

Only those who believe in, and truly desire to be led by Yahshua receive the baptism of the Holy Spirit. At the moment this spiritual rebirth occurs, true disciples pass through a symbolic womb and are gradually re-born in Christ's image. This mystical experience, however, will remain unfinished until all Christ's disciples are resurrected into eternal life on the Last Day. Maybe that is partly why a hard-boiled egg always appears on the Jewish Passover Seder plate. Though a Seder plate is not featured in this Christian Haggadah, it can readily be incorporated into Christian Passover celebrations as well and has much symbolic meaning.

Like the egg, rabbits or bunnies are great symbols for fertility because they proliferate new offspring very rapidly. For the same reason, however, they can also represent the rapidity of the spread of God's truth. In addition to these reclaimed Pagan symbols, many biblically inspired symbols can enrich our celebration of Easter when it is combined with Passover traditions found in the traditional Jewish Pesach (i.e. Passover) Seder meal. The impetus to meld Easter and Passover is heightened by the fact that Yahshua's (Jesus') Last Supper was really a Jewish Passover meal.

Though Easter was celebrated during Passover Week in the early Church, there were variations to this practice. Therefore, at the Council of Nicaea in 325, it was unanimously ruled that Easter should be celebrated throughout the Christian world on the first Sunday after the Full Moon following the Vernal Equinox. Though this is the correct way to determine the time for the Firstfruits Offering during Passover Week, ***it was also decided that any coincidence of the dates for Easter and Passover was to be strictly avoided.*** This means that the correct date for Easter was not always observed when it coincided too closely with Passover.

Learning the facts, I was inevitably led to ask: "Why did the early Church leaders decide to do this?" My guess is that the antagonism between proponents of the Judaic Law and Christian Grace may have been so great that the Christian leaders wished to completely divorce the Church from any association with Jewish traditions. In this manner, Easter's rightful association with Passover Week was obscured, and eventually forgotten.

Through His words and actions during His last earthly celebration of Passover, Yahshua made it clear that He wants us to commemorate the Passover to remember His loving sacrifice for sin. The ritual act of Communion with Christ through the bread and wine was part of an annual event, not a weekly one, and is the climactic finale to any Christian or Messianic Jewish Passover celebration. As we shall see in this Christian "Haggadah," or "storyline," it is recalled at Passover celebrations when the Matzo or unleavened bread, and the third cup of new wine or juice are shared with the other participants.

The commemoration of Christ's Death and Resurrection through the symbolism of Passover, the Feast of Unleavened Bread, and Firstfruits should hold center stage as the most important among Christian holidays. Besides symbolizing the Exodus story, Passover contains vivid symbols that point to Yahshua's sacrificial death. Yahshua's (Jesus') death on the Cross is the one act that guarantees our salvation and the promise of eternal life. Without Yahshua's death on Passover, we would not be able to partake in the Resurrection - which is commemorated in the day of the Firstfruits Offering during the Feast of Unleavened Bread. This day always falls on the Sunday following Passover.

Though we should emphasize Christ's Death and Resurrection, this does not mean that Yahshua's birth was insignificant. Yahshua's birth was highly important to our salvation, for without the birth of the Messiah our salvation from sin and death through Yahshua's sacrificial death would not have been possible. We should, however, keep it at the correct time of year. This was in the fall, not in winter. Nonetheless, Chanukah, which almost always falls in December, is another Jewish holiday that has great significance in Christ's birth and infancy narratives. For more information on how Christ's birthday came to be celebrated on December 25th instead of during the Jewish Harvest Feast of Sukkot and how we can determine the true date for Christ's birth, read my essay entitled "Where is Christ in Christmas?" at the <http://pillar-of-enoch.com> website under "Free Articles and Downloads."

Our commemoration of our Savior's death and resurrection should be on the correct date, and that date is not on one day called Easter, but takes place during a weeklong festival that includes Passover, and the Feast of Unleavened Bread. Unlike Easter and the day of the Firstfruits Offering, which is always on a Sunday, Passover shifts each year, and can fall anytime over a period of several weeks. It also arrives on different days in the spring. This is because Passover is found using a lunar calendar, not a solar one like our modern Gregorian or Julian calendars. There are many Jewish customs surrounding Passover today that can add much to our understanding of the rich heritage we have in our faith in Yahshua (Jesus). The material presented here in this Christian version of the Passover Haggadah is just a small sampling of the rich Passover symbolism that we can glean about our spiritual path to salvation and eternal life through Christ. It is my hope that this study of Passover will aid all who read it to a much deeper understanding and love for Yahweh God, the Holy Spirit, and their wonderful Son Yahshua.

This Christian version of the Passover Seder was made in an effort to educate people of the importance of Easter, Passover, and Firstfruits as the central rituals identifying and defining our Christian faith. Since this essay is meant to serve as a "Haggadah" or "storyline" for a Christian Passover "Seder" or "order of service," it is not identical to a Jewish Haggadah. Instead, it is a Christian reinterpretation of a traditional Passover Seder meal. Recipes have been included in this Christianized Haggadah to aid those who wish to prepare a special dinner, and follow this guide for their own Passover "Seder." For this reason, I encourage people who wish to use this Christian Passover Haggadah at their own Passover celebrations to add their own favorite recipes and religious hymns or songs.

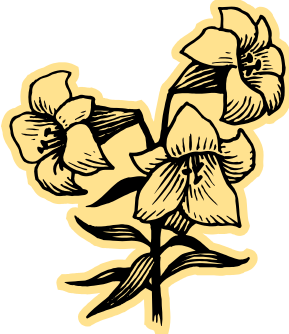
By incorporating ideas from the Jewish Passover service, we can correct the errors that have crept into the Christian understanding of Easter. We can also more clearly see what Yahshua wanted us to understand spiritually and physically commit to when He performed a Blood Covenant ritual during the last Passover He celebrated on Earth. We can also discover what Yahshua desires for Spiritual Israel, His New Covenant people. However, I am not advocating that Christians become Jews, or follow all Jewish customs and all the Old Testament Laws! As Spiritual Israel, we are required to keep only two commandments. When Yahshua gave

these two commandments to His disciples, they would have known that they spiritually summarized the whole point of the Ten Commandments and the Old Testament Law:

“Jesus said to him, ‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’ This is the first and great commandment. And the second is like it: ‘You shall love your neighbor as yourself.’ *On these two commandments hang all the Law and the Prophets.*” -- Matthew 22:37-40 (NKJ)

The first of these two New Covenant commandments encompassed the first four of the Ten Commandments, and the second commandment of Yahshua (Jesus) encompassed the last five of the Ten Commandments. The fifth Commandment, the one that tells us to “Honor your father and mother,” is applicable both to loving Yahweh fully and to loving others fully. As Yahshua Himself taught, these two New Covenant Laws also encompass the whole Old Testament Law in general! This does not mean, however, that we must keep all 613 Old Testament Laws just as Hassidic Jews still endeavor to do. Instead, it means that we must allow the Holy Spirit given to us by Yahshua to show us the proper way to love Yahweh and ourselves. Of course, this means that we cannot keep Yahshua’s commandments unless we are born-again with the Holy Spirit. It is impossible to know God’s Will without the Spirit of Christ living inside our hearts.

The first step in keeping these two Laws of Yahshua (Jesus) is to love God our Father and God’s Son by honoring their true Names, drawing near to both in prayer, and desiring to be like Yahshua. We also need to ask for and receive the gifts of the Holy Spirit. Only then can we spiritually discern how to love others as ourselves. We also keep Yah’s Law by keeping the Sabbath in Spirit and by remembering, applying, and commemorating the Jewish High Holy Days in an atmosphere of Christian freedom. To see how Christians can approach keeping the Ten Commandments without becoming burdened by the heavy yoke of legalistic Jewish religious doctrine, see my “Sevens Signs” and “Saved By Grace” essays at the <http://pillar-of-enoch.com> website under “Free Articles and Downloads.”



## Introduction to the Haggadah For a Christian Passover Seder



To be read aloud or explained by the Host or Hostess:

The Passion and Death of Christ are graphically symbolized by events in the first Jewish Passover (Hebrew: "Pesach") celebration found in Exodus. While the Jewish Passover symbolized the deliverance of the Israelites out of Egypt and slavery, the Judeo-Christian holiday symbolizes the deliverance of all Creation from the clutches of sin and death. As mentioned before, the event Christians revere as the Last Supper of Yahshua (Jesus) with the Apostles was a traditional Jewish Passover celebration. Yahshua and His apostles were Jews, and they had gathered to celebrate the Passover just before Yahshua (Jesus) died on the Cross.

Passover is connected to a weeklong festival called the Feast of Unleavened Bread. In the past, the week also included a day when the first sheaf of the barley harvest was waved before Yahweh God inside the temple by the high priest and a yearling male lamb was sacrificed. Yahshua's (Jesus') death and resurrection are clearly symbolized by the offering of the male lamb and the wave sheaf offering on this day. This offering of the Firstfruits of the Spring harvest always occurred on the day after the weekly Sabbath that occurred during the Feast of Unleavened Bread. This Sabbath was also used to count forward to Pentecost forty-nine days later. ***Since the day of the Firstfruits Offering always occurs on the day after the Sabbath that falls during Passover Week, it always occurs on a Sunday!*** Sadly, however, Jews, and even some Messianic Jews, now blatantly reject and ignore this teaching in their Scriptures, and insist that the day after Passover is the correct day for the Firstfruits offering - thereby denying the validity of the Christian use of Sunday as the day of Christ's Resurrection.

Since Yahshua actually rose from the dead on the day after that weekly Sabbath, it was on a Sunday on the day of the Firstfruits offering in the Temple in 31 AD. Forty-nine days (or 7 weeks) later, the Feast of Weeks (also called Shavuot or Pentecost) arrived. Therefore, Pentecost also always falls on a Sunday, just like Christ's Resurrection did! For the Jews, the Feast of Weeks was a joyful harvest celebration. It marked the giving of the law to Moses on Mount Sinai, and it also marked the time for the reaping of the spring harvest. This is when the Firstfruits of the entire harvest were symbolically offered to Yahweh. The fruits of the harvest were offered as leavened loaves of bread at this time.

Since leaven symbolizes sin, the offering of these loaves pointed forward to the spiritual harvest that would be reaped by the Holy Spirit - despite the sinfulness of all people. It marked the time when Christ's Spirit would make it possible for people to get rid of the leaven of sin in their lives forever through His all-encompassing gift of Grace. It is therefore fitting that Yahshua first gave the Holy Spirit to those sinners who believed He was the Messiah on Pentecost. This baptism with the Holy Spirit that first occurred on the Pentecost Sunday after Yahshua's resurrection marked the beginning of Yahweh's great spiritual harvest that will end on the Last Day, just before the Great White Throne Judgment spoken of in the Book of Revelation.

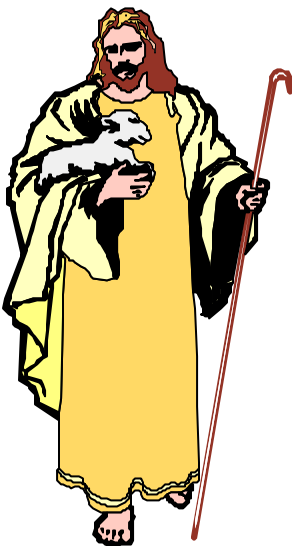
Before proceeding, Leviticus 23:9-12,15-16, Acts 2:1-4, 1 Corinthians 15:20-23, and Revelation 20:11-12 should be read aloud.

(Here, you can make your Passover celebration more fun by pre-printing cards with specific sections of Scripture and passing one or more out to each guest to read aloud to everyone present.)

### To be read aloud or explained by the Host or Hostess:

Before Passover and the Feast of Unleavened Bread, there were seven days set aside for ritual purification. Leaven was totally removed from homes as the homes were meticulously cleaned. This springtime house cleaning is an important symbolic act that signifies our eradication of sin from our lives so that we can be holy before God and serve him with purity and truth. Also during this time, tombs were whitewashed on roads to protect travelers from becoming ritually unclean from coming into contact with human remains. Many other events often take place just before Passover among Jews to this day: business deals are made, apprentices are taken, marriages are arranged, and, in the past, slaves could choose to be indentured (pierced) on the doorpost of their Master's house. This was done with a sharp metal object that was pierced through the ear, leaving some of the slave's flesh and blood embedded into the wood of the doorway.

This piercing ceremony served as a sign of the slave's desire to stay a slave to a particular master or family for the remainder of their life. Likewise, Yahshua (Jesus) chose to be indentured as a servant to God the Father forever when He was pierced with thorns, nails, and a spear on the Cross at Calvary. Though He was pierced through the head, heart, hands and feet instead of His ear, Christ became our servant and God's on the symbolic doorpost of God's heavenly house. ***The doorway into heaven is therefore the Cross of Christ!*** By choosing Yahshua (Jesus) as our Savior, we symbolically do as He did, becoming indentured as servants to God forever. Once we have done so, we can enter through the door of Christ's Cross into the presence of Yahweh God once more.



### The First Passover In Egypt

The first Passover was filled with many symbols that pointed to the role Christ would play in our salvation from sin when He died on the Cross. By examining the Passover story, our understanding of Yahshua (Jesus) and His mission here on Earth can be greatly enriched. The Passover marked the beginning of the Israelite wandering in the wilderness of Sinai as shepherds without an earthly place to call home. This recalls the fact that Yahshua is the Good Shepherd whose sheep won't have a place on Earth to call home until Yahshua comes again and sets up His Kingdom on Earth.

Now, ask someone to read Exodus 12:1-11, 21-31

To be read aloud or explained by the Host or Hostess:

The following Passover symbols have much spiritual meaning:

- **The year-old male lamb** without defect was slaughtered and its blood was used to mark the doors of the homes to protect its occupants from death. The lamb represented Yahshua (Jesus), who shed His blood and gave up His life on the cross for our sins. The doorways were marked with the blood of the lamb using a sign of the cross! This was done by pooling the blood in a hollowed pit at the foot of the doorway. Then the hyssop branch was dipped in the blood and the blood was smeared first on the top lintel and then on the two side posts. The lamb's blood represented the blood of Christ, the Lamb of God. The wooden doorways represented the cross on which He died, and the hyssop branch represents Yahshua as the righteous "branch" of Judah.
- **The four cups of wine** drunk during a Passover celebration have much symbolic meaning as well. These cups of wine are consumed as blessings are recited over those gathered together to share in the Passover feast. The blood of the lamb on the doorposts of the homes of those who kept the first Passover and Yahshua's (Jesus') own blood are symbolized by these cups of wine. Just as the four blood-marked posts of the doorways protected the Israelites from the death angel who passed over Egypt, the four branches of Yahshua's bloodstained Cross sanctifies us and protects us from the fate of eternal death and separation from God. With His shed blood, Yahshua washes us clean and allows us to be refreshed and renewed by His Holy Spirit. This guarantees our place in heaven, and in the presence of Yahweh God for eternity.

The cup of wine we Christians drink at Communion symbolizes the shared wine of the Jewish Passover meal. Since it signifies Christ's shed blood, sharing the wine is a sign of our equal placement in the New Blood Covenant we enter with Yahweh through Christ. The New Blood Covenant we enter into with Yahweh through Yahshua is a solemn oath of fealty and allegiance between God and man. It promises that we will be resurrected with perfect, imperishable bodies when Yahshua comes again in glory and that we will live forever with Yahshua in the New Jerusalem.

- **The unleavened bread** eaten at Passover signified freedom from sin. It represents Yahshua's (Jesus') sinlessness as well as our own purity when we mark the door of our hearts with Yahshua's blood and accept him as our Savior. Leaven or yeast signified sinfulness because sin is associated with excessive pride, or being "puffed-up." During the Passover Seder, three pieces of Matzo are hidden inside a single bag with three pockets and the central piece is broken and hidden, then found later in the meal. This single bag with three Matzos inside serves as an unmistakable symbol for the triune God Yahweh, and the broken center piece serves as a perfect metaphor for the broken body of Christ, who died for our sins. The first Passover secured the deliverance of the Israelites out of sinful Egypt just as Yahshua (Jesus), the Lamb of God and our Passover Lamb, delivers us out of the sinful world and sets us apart for God's service.

Now, ask someone to read 1 Corinthians 5:6-8

## The Traditional Passover Service ('Seder') From A Christian Perspective



**To be read aloud or explained by the Host or Hostess:**

We have gathered together on this special day (or night) to explore the events of The Last Supper. We will do so by examining the rituals of the traditional Passover service, which is what the Last Supper actually was. The customs of Yahshua's era were very different from our own. For example, instead of sitting on high-backed chairs as we do today, the people of Yahshua's day reclined on cushions on the floor around low tables when they ate meals. The roast lamb that was served at Passover feasts could not have any bones broken and therefore was roasted whole. The Passover service of Yahshua's day was a family affair and twenty to forty people often gathered to celebrate the Passover together. This was because the meat of the yearling lamb slaughtered for the occasion could comfortably feed that many people and **none of the meat could be left until morning**. This is significant in that Yahshua (Jesus) had no broken bones when He was crucified, unlike the other two men who were crucified with Him. In addition, Yahshua was removed from the Cross just before nightfall.

**Now, ask someone to read John 19:32-37**

**To be read aloud or explained by the Host or Hostess:**

A leader is always chosen from among the guests to officiate at the Passover meal. The leader is usually the oldest and most respected male member of the group. Yahshua (Jesus) served as the leader, or host, at the Last Supper. It was the leader's responsibility to make sure all the lamb was consumed and to offer the Passover blessings over the wine. More than fourteen men were likely gathered in the Upper Room with Yahshua since the Passover is always considered a group family event. It is therefore likely that the wives and children of Yahshua's apostles and the beloved disciple, as well as some of the women who followed Yahshua (Jesus) were also present during the Passover meal - though the women and children very likely ate at their own table. On the tables where they gathered, there were likely one or more seven-branched oil lamps that are called Menorahs in Hebrew. Today, these oil lamps have seven or nine branches and are filled with more than oil or candles. They have much symbolic spiritual meaning that can only be seen through the divine language of allegory. Yahshua discerned their allegorical meaning when He said:

"You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven." - Matthew 5:14-16 (NKJ)

And,

"I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life." - John 8:12 (NKJ)

The spiritual light we possess is therefore the light of Christ shining through our actions, words, and deeds. In fact, oil is symbolic of the action of the Holy Spirit, who gives us the fuel we need to act in a godly manner and shun sin. A Menorah, especially one fueled by oil, is therefore a powerful spiritual symbol that can be incorporated into the Christian celebration of Passover as well as other holy days.

Now, ask someone to read Mark 14:12-17.

To be read aloud or explained by the Host or Hostess:

As already mentioned, the Jewish Passover Seder is the re-telling of the Exodus story. The written text that describes the events of the "Seder" or "order" and its content is called a "Haggadah," or "storyline." For Christians and Messianic Jews, the Passover Haggadah should also recall the death and Resurrection of Yahshua (Jesus). The traditional opening for the Seder story is the "Kiddush," or "blessing," given by the host of the feast. Interestingly, the mother or oldest woman in each Jewish household says this same blessing at their Friday evening Sabbath gatherings (Note: Jews reckon days from sunset to sunset, so evening comes **before** daytime).

## The Passover Meal Begins - The First "Kiddush" The blessing over the first cup of wine

The first cup is called "The Cup of Sanctification."

(Over his cup, the Host Recites:)

*"Blessed art thou, 'Oh Lord our God' (or: 'Yahweh our Elohim'), who has created the fruit of the vine,"... "Blessed art thou, 'Oh Lord Our God,' who has sustained us and enabled us to reach this season."*

### The Four Questions:

To be read aloud or explained by the Host or Hostess:

Four questions, beginning with "Why is this night different from all other nights?", are traditionally asked at the opening of the Jewish Seder. These are asked by the youngest male child and directed to the oldest male adult present. For purposes of brevity, we will omit these.

Now, the guests are asked to drink "The First Cup."

This cup or glass can be filled with wine or the juice of your choice, preferably of a red coloration to recall the blood that Yahshua shed for us on the Cross.

To be read aloud or explained by the Host or Hostess:

After drinking from his first cup of wine, the Host at a Jewish Seder washes his hands. By this ritual act of hand washing, the Host is set apart as the most important Passover guest. After washing His hands, the Host removes and breaks one Matzo of the three hidden away in a single folded napkin, towel or special triple-sectioned bag. As mentioned earlier, this single bag containing three Matzos is a symbol of the Trinity. **Instead of washing His hands and breaking this piece of Matzo and hiding it away again in the bag, Yahshua (Jesus) washed the**



**apostle's feet at this time instead.** His action showed that we are called to serve in humbleness, not to boast in self-righteousness.

(NOTE: To commemorate Yahshua's act of humility, provide a wetted cloth beside each guest's place setting and ask him or her to wash the hands of the nearest person at the table.)

**Now, ask someone to read John 13:1-17**

**After this, the first course SALAD should be served and eaten.**

**To be read aloud or explained by the Host or Hostess:**

Traditionally, the Host gave bitter herbs dipped in salty water to participants at this time in the Seder. The salads just served are a more pleasant substitute for this symbol of the bitterness of slavery and the tears shed as the Israelites pleaded with God to deliver them. Eating bitter herbs has a joyful aspect too though, for tears of joy were surely shed as the Israelites marched triumphantly out of Egypt with the herds, flocks, and possessions acquired from the Egyptians. Some question why the Egyptians stood by and let the freed Hebrew slaves take these possessions with them. Some scholars have suggested that, since the Egyptians had just suffered ten devastating plagues that affected all of Egypt and had literally brought the kingdom and its pharaoh to their knees, they probably allowed the Hebrews to take these possessions as an appeasement offering to the God of the Israelites, whom they were now desperately afraid of.

**Now, ask someone to read Psalm 113 and 114** (NOTE: These are the first two of five Hallel Psalms of Praise read at the Seder meal).

(NOTE: **The Second Cup of Wine**, which is called "**The Cup of Praise**," is poured, then blessed by the host as before. At this point, the hostess can pass a pitcher full of wine or juice around the table so that the guests can refill their own glasses. Traditionally, the lamb that is roasted whole is laid on a platter in Jewish homes so that it can be brought out and presented to the guests at this time, though it is not served and eaten until after the second cup of wine is blessed and shared.)

**Now, ask someone to read John 6:48-58 and Hebrews 9:11-15.**

**After the readings, drink the Second Cup.**

**To be read aloud or explained by the Host or Hostess:**

**After this second cup, it is traditional for the Ritual Hand Washing** of the guests in preparation to eat the Unleavened Bread. However, this was already done when the guests washed each other's hands! The clean hands and unleavened bread both symbolize freedom from sin, just as Yahshua (Jesus) washes us clean and feeds us with His life giving Spirit and the spiritual truths that help us to live less sinfully.

Ultimately, Yahshua's spiritual food will allow us to become totally sinless, just as Yahshua (Jesus) is and always was. This will occur when our perfected spirits are resurrected in beautiful and incorruptible bodies that will last for eternity. We will then be permanent residents of a sinless creation with no more suffering, sin, or death. This is something for us all to be joyfully thankful for and to look forward to with gladness!

Each person should now be given a piece of Matzo dipped in horseradish and charoseth (or substitute chutney for charoseth).

To be read aloud or explained by the Host or Hostess:

At this point in the “Last Supper” Passover service, Yahshua (Jesus) gave the sop of unleavened bread dipped in horseradish and charoseth to Judas, who then left. **Judas therefore never ate the Passover lamb**, signifying his condemnation for his rejection of Yahshua.

In the Jewish Seder meal, the Matzo combined with the hot Horseradish and sweet Charoseth reminds Jews of the mud and straw they used to make bricks for the pharaoh’s building projects. It can also signify the bitter-sweetness of the Passover. The Passover spelled death to the unbelieving Egyptians as the Angel of Death passed over Egypt and their firstborn perished. But to the Jews everywhere who marked their doorposts with the blood of the lamb and ate its meat in the safety of their homes, it was a moment of somberness and joy all at once. Likewise, Christ’s last Passover before He died was a time of bitterness because He already knew how He would have to suffer and die for our sins. Yet it was also a time of sweetness for Yahshua because He knew that, through His death, the apostles and disciples gathered around Him and whom He loved would find deliverance from sin and eternal life.

On the very first Passover, the Jews obtained the freedom they had so desired through the suffering of their oppressors. They had longed to worship their God Yahweh Elohim without restriction and be freed of the bitter yoke of slavery. That first Passover gave them the ability to experience both freedom from slavery and a closer relationship with and understanding of their God. Likewise, the Christian Passover that we call the Last Supper or Communion is a symbol of our freedom in Christ and the depth and promise of our intimate relationship with Him.

The Israelites’ upcoming forty years in the deserts of Sinai would strengthen them and rid them of the mentality of slaves, forging them into a formidable race of people with a powerful faith in the God who provided for them in the harshest circumstances. When the Israelites were hungry or thirsty, Yahweh heard their cries and satisfied their needs in miraculous ways. Examples of this include the manna from heaven and the springs of sweet water that flowed from the rocks. Interestingly, every miracle presented to the Jews had great symbolic meaning. In the case of the manna from heaven and the water that sprang forth from inside the rock, these were symbols of their Messiah who was to come, though they did not know it. Jesus, called Yahshua in Hebrew, is the “Bread of Life” (manna), “The Rock of our Salvation” and “The Living Water.” Just as minerals, bread, and water feed our fleshly bodies, Yahshua spiritually sustains His disciples under the New Covenant that He sealed with His own holy blood. He does so through the spiritual nutrients given to believers by His Holy Spirit. The Passover meal is therefore meant to be a physical symbol of the spiritual food that all of Christ’s disciples receive from the Holy Spirit. This is something that we all should focus on as we eat the Passover meal.

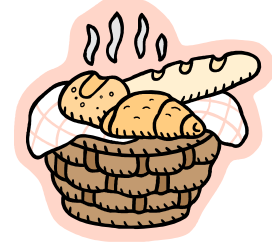
Now, ask someone to read John 13:21-30

Serve and Eat the Passover Meal

The remainder of the Pesach Service can be finished after the meal is eaten.



### The First Communion



To be read aloud or explained by the Host or Hostess:

Now that we have eaten the spiritually symbolic Passover meal, it is time to explore the ritual we call "Communion." This begins when we drink the Third Cup of the Passover meal, which is called "The Cup of Redemption." This is the most important cup of the Passover Celebration, the one that Yahshua (Jesus) won't drink again until He drinks it with us during His Millennial rule on Earth.

**Pour, bless and drink the Third Cup, or "The Cup of Redemption."**

Now, ask someone to read Mark 14:25

**IMPORTANT POINT to be read aloud or explained by the Host or Hostess:**

The Matzo that was broken and hidden inside a cloth bag or folded towel or napkin at the beginning of the Passover Seder is now removed by the Host and blessed before being further broken and offered to the guests. As mentioned earlier, this broken Matzo is a potent symbol for Christ, the Person in the Trinity who manifested Himself in human form so that He could redeem us from sin forever.

The Last Supper differed from the traditional Passover Seder Here. Yahshua (Jesus) instituted two new memorials using the symbolic actions from this part of the Passover meal. When He gave thanks and broke the unleavened bread or Matzo, Yahshua let His disciples know that this act now signified His death on the Cross. We symbolically become part of Christ's body when we eat the bread.

As the apostles were eating the unleavened bread, Yahshua gave thanks for the traditional Third Cup of wine. He made it much more meaningful, however, by indicating that this third cup would henceforth serve as a symbol of the New Blood Covenant that Yahshua sealed with us and marked in His own blood. (To learn more about the importance of the Blood Covenant Ritual in our Christian faith, please see the essay entitled "The Sevens Signs of Authentic Christianity," available free online at <http://pillar-of-enoch.com>.)

Now, ask someone to read 1 Corinthians 10:16,17 and 11:23-26

To be read aloud or explained by the Host or Hostess:

Psalm 118:25,26 relates to Yahshua (Jesus) and His Triumphal Entry into Jerusalem a week before He died. Psalm 118 also looks ahead to the time when Yahshua will come again as a conquering King who will reign in glory. During His first joyful arrival in Jerusalem, Yahshua was a wandering preacher who rode upon a humble donkey, but when He returns, Yahshua will be a crowned King riding upon a majestic white horse or unicorn.

**Now, ask someone to read Revelation 19:11.**

**To be read aloud or explained by the Host or Hostess:**

**“The Cup of Acceptance” or “The Cup of Elijah”** is the forth and final cup of wine or juice that is shared at the Passover meal. It reminds Jews of the importance of Yahweh God’s words in Exodus 6:7, where Yah says: “I will take you to me for a people.” For Jews, this statement signifies the beginning of their pilgrimage as God’s Chosen People. For all who accept Christ, it also signifies their acceptance into His Kingdom.

**Pour, bless, and drink the Forth Cup, called “The Cup of Acceptance” or “The Cup of Elijah.”**

**Now have everyone say:**

**“Next Year in Jerusalem!”**

**To be read aloud or explained by the Host or Hostess:**

This is the traditional closing statement at the end of the Passover meal. For Christians, this speaks of the Heavenly Jerusalem that will come out of heaven when the New Heaven and New Earth are created.

**Now, ask someone to read Revelation 21:1-4.**

**To be read aloud or explained by the Host or Hostess:**

We have now come to the end of our Passover celebration. As Yahshua and did on the last Passover that He shared with His disciples, let’s read the traditional hymns that were sung at the end of the Passover feast. These are the second half of the Hallel Psalms.

**Now, ask several people to read Psalms 115 to 118, the Second Part of the Hallel Psalms.**

(NOTE: After the Passover service, hymns may be sung by all present. Use one or more of your church’s favorite hymns or look for hymns that most of your guests will be familiar with.)

### **OPTIONAL CLOSING NOTES:**

**To be read aloud or explained by the Host or Hostess:**

Baptism is a symbol of our death, burial and resurrection with Christ. That is why baptisms are often performed on Easter Sunday in many Christian Churches. All true believers in Christ should be baptized as a symbol of their repentance from sin and acceptance of Yahshua as their Lord and Savior. Just as Passover symbolizes liberation from sin and death, so too does baptism symbolize the freedom we obtain when we die to the world but become alive through Christ.

**Now, ask someone to read Colossians 2:8-17 and Acts 2:38.**

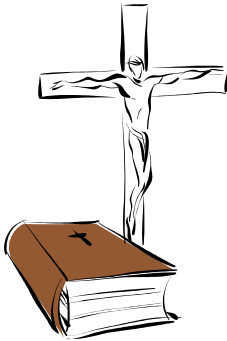
**To be read aloud or explained by the Host or Hostess:**

Baptism is given to consenting adults and is not meant for infants. It was administered by full immersion by the early Church, symbolizing our passage through the death-like stillness and peace of the allegorical “womb” of the Holy Spirit and into Christ’s light and life. Baptism also symbolizes the ritual washing that sacrifices received before being burned on the altar in Temple times. Baptism therefore depicts the washing away and annihilation of our sins by Yahshua's own blood, shed for us on the Cross.

**Now, ask someone to read Acts 8:36-39 and Acts 22:14-16.**

**To be read aloud or explained by the Host or Hostess:**

Our Baptism into the Body of Christ signifies our true understanding and acceptance of the Gospel message. Contained therein are many wonderful symbols given to deepen our experience of our faith in Yahshua the Messiah and His role as our Lord and Savior. The Passover, like baptism, is a vivid symbol of the meaning of Yahshua's death and resurrection. This enactment of Passover was meant to give you a better understanding of this wonderful Jewish celebration, in hopes that partaking in the Lord's Supper with other true believers will be much more meaningful to you in the future.



**Thank you for participating, and  
MAY OUR MESSIAH YAHSHUA  
BLESS YOU ALL ABUNDANTLY!**

## The Symbolic Meaning of the Passover Menu

(See Detailed Recipes at End!)

### PASSOVER MEAL MENU

4 Cups of "New Wine" Spritzers  
 Green Salad with Oil and Vinegar Dressing  
 Matzos with Horseradish and Mango Chutney  
 Roast Lamb with Spices  
 "Pulao" Baked Rice with Almonds and Raisins



**NOTE:** Since it shows the symbolic meanings for the foods eaten at Passover meals, this menu description can be shared with guests and included in their own copies of this Haggadah.

**GRAPE JUICE SPRITZER** (Grape Juice mixed with Ginger ale): The grape juice signifies the 'new wine' of the Passover as well as Yahshua's blood covenant bond with us. New wine was not fermented. This is fitting, as fermentation is caused by yeast and the effects of yeast are symbolic of sin. That is why new wine that has not yet been fermented better symbolizes Yahshua's untainted, sinless blood.

**GREEN SALAD** (Romaine lettuce, sliced radishes, shredded red cabbage and carrot) with Oriental style sesame oil and rice vinegar dressing: The green salad represents the bitter herbs eaten at the Passover meal, and the dressing represents the salty water that the bitter herbs are dipped in. These signify the sorrow, bitterness and tears of the Israelites when they were held in captivity in Egypt. This also symbolizes our captivity by death and our slavery to sin.

**ROAST LAMB** (Seasoned with dried rosemary, oregano, thyme, olive oil, lemon juice, salt and pepper): The lamb signifies Yahshua (Jesus), the sinless sacrifice to God who died for all of our sins. His death on the cross also became our atonement sacrifice and fulfilled the meaning and purpose of the Jewish Day of Atonement.

**EAST INDIAN RICE DISH AND MANGO CHUTNEY:** The Pulao rice and chutney represent the Jewish 'Charoseth,' and like charoseth these foods contain fruit, nuts and spices. This signifies the mud and straw that the Israelites used to make bricks when they were slaves in Egypt.

**MATZO AND WHOLE WHEAT CHAPATIS:** Unleavened bread represents the 'bread of affliction' of the Passover as well as Yahshua (Jesus), 'the Bread of Life.' The traditional bread used at Jewish Passover celebrations is "Matzo," which is a plain, unleavened cracker. Horseradish is given with the Matzo to hopefully produce "the tears of affliction" The Israelites suffered as slaves in Egypt.

## Recipes For A Christian Passover Celebration

Serves 10 to 12

Please feel free to add or substitute your own favorite recipes for the Passover celebration. The foods you choose should be symbolic in some way of how they are to be used, however. For the Passover feast I have mentioned in this version of the Passover Haggadah, you will need to purchase some **prepared horseradish**, a box of **Matzo crackers**, **one dozen whole wheat chapattis**, (unlike tortillas, there is no leaven in most chapattis (or rotis) and a jar of **mango chutney**. These condiments are readily available at most supermarkets. They should be served in separate dishes along with the following foods:

### Abbreviation key:

lb = pound  
 med. = medium  
 tspn = 1 teaspoon  
 tblspn = tablespoon

### ROAST LEG OF LAMB

Preheat oven to 325 degrees Fahrenheit.

6 to 8 lb. Leg of Lamb	1/2 tspn dried thyme
1 med. onion cut into rings	1 tspn salt
1 clove garlic – halved	1 tspn ground black pepper
2 tspns dried rosemary	1/3 cup lemon juice
1 tspn dried oregano leaves	1 tblspn olive oil
2 tblspns dried parsley	

**Directions:** Peel thin membrane off lamb and remove any excess fat. Wash leg of lamb and pat dry with paper towels. Score shallow slits over entire surface of roast with sharp knife. Cut two deep slits and insert a half clove of garlic into each. Sprinkle lemon juice all over roast and rub into meat. Now coat meat with olive oil. Premix herbs and spices together in a small bowl. Sprinkle spice mixture liberally onto meat, then rub it into roast surface thoroughly. Place lamb in roasting pan. Arrange onion rings on top of roast. Cover and roast in preheated oven for 2-1/2 to 3 hours (i.e. 15 minutes per pound), or until meat thermometer inserted into roast reads desired doneness.

**“PULAO” RICE WITH ALMONDS AND RAISINS**

Preheat oven to 375 degrees Fahrenheit

Hint: Cook the rice before the roast and reheat it prior to serving.

- 2-1/2 cups uncooked long grain white rice
- 1 1/4 cups sultana raisins
- 2/3 cup slivered almonds
- 1-1/2 tspns salt
- 1/2 tspn ground ginger
- 3 tspns curry powder
- 4 cups hot water
- 2 cloves garlic - minced
- 1/4 cup olive oil
- 1/4 cup butter
- 1 tspn turmeric
- 1/4 tspn cayenne pepper
- 1 medium onion – chopped

**Directions:** Wash rice in cool tap water and drain well. Wash raisins separately and drain. Place butter and oil in bottom of large casserole dish with cover. Melt butter with oil then add and sauté onions and garlic until tender. Meanwhile, mix salt and spices together in small bowl. Sprinkle into onion mixture slowly while stirring. Add rice and coat with butter spice mixture and sauté two more minutes. Add water and raisins. Stir well, cover and bake in preheated oven until liquid is absorbed, 30 to 40 minutes. Before serving rice, lightly toast almonds in non stick skillet. Sprinkle almonds over top and mix in. Enjoy!

**GREEN GARDEN SALAD**

- 2 heads Romaine lettuce
- 1 small head red cabbage
- 1 cup fresh parsley sprigs
- 6 radishes
- 1 med. carrot

**Directions:** Wash greens, carrots and radishes and allow to dry before preparing salad. Tear Romaine lettuce leaves into bite size pieces. Cut radishes into thin slices. Using paring knife, make long slices of carrot to add to salad. Use only 1/4 of the head of cabbage in salad, cutting it into long shreds. Break parsley into small pieces and toss into salad. Serve tossed with Oriental Dressing, below.

**ORIENTAL STYLE OIL AND VINEGAR DRESSING**

- 2 tblspns rice or white wine vinegar
- 2 tblspns light soy sauce
- 2 tspns Dijon or Spicy Brown mustard
- 1/4 cup sesame oil
- 1/2 tspn salt
- 2 tblspns fresh lemon juice
- 1 tblspn fresh, finely grated ginger  
(OR substitute 1 tspn powdered ginger)
- 1/2 cup olive oil
- 1/4 tspn pepper

**Directions:** Add all ingredients to a glass jar with a tight fitting lid. Cover and shake until well mixed. Adjust amount of salt and pepper to taste if necessary. Toss with salad before serving. (Note: this dressing is great brushed over cooked meats like chicken or fish!)

**GRAPE JUICE SPRITZERS**

4 one liter containers of purple grape juice  
2 two liter bottles of ginger ale

**Directions:** In two 2 liter plastic jugs, pour 1 container of grape juice and half a bottle of soda. Stir and serve immediately. Mix more as needed. Note: 1 liter = 1 quart.

### **WHOLE WHEAT CHAPATIS**

1 dozen or more prepackaged chapattis (East Indian flat breads).  
1 - 2 tblspns butter, melted or vegetable oil

Note: Make sure the chapattis (or rotis) are unleavened. Tortillas are leavened and should not be used.

**Directions:** place purchased chapattis or tortillas in a very damp tea towel and warm in microwave for 1 minute or until warmed through. Melt butter in microwavable dish or use oil. Brush butter or oil lightly onto one side of chapattis with basting brush or saturated paper towel. Roll chapattis (buttered side in) and place in linen lined, covered basket to keep warm.

Note: You can make your own chapatti style breads for the occasion by using a tortilla recipe and omitting the leavening agents. Or look for a chapatti recipe in an East Indian style cookbook.

#### **Note from author Helena Lehman:**

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