

# 4Winds Fellowships Passover Celebration

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Welcome to all:

## I. Song: The Shema (Stand)

## II. Introduction to the Feasts:

A. The intended purpose of the Feasts is teaching tools to pass on God's Truths generationally, and to eventually lead Israel to Christ and the permanent Abrahamic inheritance in the Kingdom (Gal. 3:19-29).

B. The Feasts of the LORD are given in Lev. 23.

1. Weekly – the Sabbath of each week (Lev. 23:3).

2. Annually – 3 Seasons

a. Spring: Passover, Unleavened Bread, First-fruits (Lev. 23:5-14)

b. Summer: Pentecost, the 50<sup>th</sup> day from First-fruits (Lev. 23:15-21)

c. Fall: Trumpets, Day of Atonement, Tabernacles (Lev. 23:23-44)

3. Each Feast is an allegory of certain major aspects of God's divine plan which He has been implementing through His Son from the beginning.

a. All of the Feasts point to Christ's work. Col. 2:16-17 *"So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, which **are** [now] a shadow of **things to come**, [in the Kingdom] but **the substance is of Christ**."* (The early Christians kept the Feasts, but focused all on the symbolic and prophetic meanings related to Christ).

4. Each Feast occurs on the calendar date when the prophetic fulfillment would occur (using the Biblical calendar).

a. Spring: Jesus ate the Passover with His disciples; was arrested in Gethsemane, was tried & condemned, crucified, and died within the 24-hours of Nisan 14, the date of the original Passover.

b. He rested in death on the Sabbath, and was raised on Sunday – the Feast of First-fruits (*"The First-fruits of those who sleep"* - 1 Cor. 15:20,23).

c. Summer: The “Spirit/Breath of Truth” came on Pentecost, (the anniversary of the giving of the Law on Mt. Sinai).

d. The prophesied end-time events will occur during the fall Feasts (Sept.-Oct.).

C. All of the Feasts have 3 layers of meaning: For example: **Passover** has ...

1. The historical application to Israel: The exodus from Egypt

2. The New Covenant application: Christ’s death; our forsaking Egypt (the world) to cross our “Red Sea” (baptism) and to follow the pillar of cloud and fire (Christ) through the wilderness (this life) to the Promised Land (Christ’s Kingdom).

a. “*Christ our Passover was sacrificed for us*” (1 Cor. 5:7).

b. We are to proclaim His death “*till He comes*” (1 Cor. 11:23-26).

3. The future application:

a. Rev. 12: The “Woman” (Sarah – the assembly of faithful believers) escapes to the wilderness (for 3.5 years) on Passover, and is preserved by God for 3.5 years (Rev. 12:1-17; Luke 21:36; Gal. 4:22-31; Matt. 24:15-28).

b. The same plagues God sent on Pharoah’s Egypt will be fall upon Antichrist’s entire kingdom and all those who worship him and take his mark (Rev. 9:1-21; Rev. 15:5 – 16:21).

c. The Passover is actually applied to this escape of the faithful during the last tribulation in Isaiah 26:19-27 (*NETS-LXX*) “*19 The dead shall rise, and those who are in the tombs shall be raised, and those who are in the earth shall rejoice; for the dew from you is healing to them, but the land of the impious shall fall. 20 Go, my people, enter your chambers; shut your door; hide yourselves for a little while until the wrath of the Lord has passed. 21 For look, the Lord from his holy place brings his wrath upon those who dwell on the earth; the earth will disclose its blood and will not cover the slain. 27:1 On that day God will bring his holy and great and strong dagger against the dragon, a fleeing snake – against the dragon, a crooked snake – and he will [lay hold of] the dragon.” (cf. Rev. 20:2)*

d. Jesus will celebrate the Passover with us annually in His Kingdom (Matt. 26:26-29; Luke 22:28-30; cf. Ezek. 45:14).

e. According to Ezekiel 40-48 all of the Feasts will be celebrated in the Kingdom except the *“Day of Atonement”* which was the Day the High Priest took the blood into the Holy of Holies in the presence of God. Jesus did that once for all. The ark of the Covenant will be replaced by the Throne of David on which Christ will reign. (Jer. 3:14-18).

4. The Israelites under the Law of Moses were required to observe the Sabbath weekly and the other Feasts annually. We do not observe them by obligation (Law), but for their INSTRUCTIONAL value pointing to God’s entire divine Plan which has been implemented through His Son.

5. Colossians 2:15-17 shows that the Sabbath and the Feasts which were all calculated by the new moon were observed by Christians, but in a way that points everything to Christ. *“15 Having disarmed principalities and powers, He made a public spectacle of them, triumphing over them in it. 16 So let no one judge you in food or in drink, or regarding a festival or a new moon or sabbaths, 17 which are a shadow of things to come, but the substance is of Christ.”* (NKJ)

A. Paul said these are (present tense) a shadow of what is to come (future – Kingdom).

B. But the substance (or subject) of all of these is *“Christ.”*

C. He told the Colossians not to let anyone judge them, as the Jews did, because they did not keep the feasts exactly in the manner of the Jews, but in honor of Jesus Christ instead.

### **III. Let’s look deeper into the meaning of Sacrificial *“Lamb”* of Passover**

A. The symbolism begins when a lamb was slain and its skin used to make clothing for Adam and Eve. It appears again in Abel’s offering which was the only thing God accepted.

B. It is continued in Genesis 22:10-18: The ram (the prototype of Christ) was sacrificed in place of Isaac (the prototype of the redeemed). In Gal. 3:16, Jesus Christ is identified as the singular *“Seed”* of Abraham to whom the Abrahamic inheritance belongs. Yet in verses 17-29, those baptized into Him become one with Him, and thus we become *“Abraham’s seed and heirs according to the promise of the Land inheritance in the Kingdom of God.”*

1. The PLACE where this occurred was on a mountain of Moriah (Gen. 22:2). This is where Solomon was later instructed to build the first Temple (2 Chron. 3:1).

a. Gen. 22:8 (NKJV) when Isaac inquired about the missing lamb, *Abraham said, "My son, God will provide for Himself the lamb for a burnt offering."* ...

b. AFTER God provided the lamb in place of Isaac, verse 14 states: *And Abraham called the name of the place, The-LORD-Will-Provide; [then Moses added] as it is said to this day, "In the Mount of The LORD it shall be provided."* (future tense)

c. Jesus Christ was rejected by the Temple priesthood stationed on Mt. Moriah. Yet He carried His blood into the Temple in heaven, of which the earthly Temple was only a model according to (Heb. 8:1-6; Heb. 9:19-24).

C. **Isaiah 53** elaborates on the Passover Lamb slain for our salvation.

D. In **John 1:29,36** John the Baptist publicly pointed Jesus out as the "Lamb of God," the One Abraham said that God Himself would provide (Jehovah - Jireh).

E. In **Rev. 5:6**, John saw Jesus as a "Lamb, as though it had been slain."

F. **Rev. 13:8** refers to "the Book of Life of the Lamb – the one having been slain because of the casting down of the world."

G. In **1 Cor. 5:6-8** Paul commanded Christians to "*keep the Feast*" of Passover, but in a new way, pointing to Christ.

H. **Open and read the little Scrolls beside the plate in unison.**

I. According to Paul we are to keep the Feast of Passover, but as a memorial of Christ. Rather than removing all leaven from our homes for seven days following Passover, we are to use the Feast to remove the leaven of sin from our lives.

**J. SONG – "The Table" (Stand)**

**IV. The Passover Seder:** ("Seder" means "order" referring to the order of items on the plate and their symbolism).

A. Preparation for the Passover Seder:

1. Removal of leaven from the house. (For us this symbolizes an annual time of reflection and repentance from known sin, to approach the Passover with a humble and repentant heart).

2. Blood of the Lamb applied to the doorposts and lintel of the house. (For us this is the blood of Christ applied to us collectively, all gathered together within the “house” (which is the local “Church of God”).

3. They all were required to remain within that house until morning, after the “Death Angel” had completed his judgment upon Egypt. (For us this symbolizes our persevere to remain in Christ until the “morning” when the Kingdom arrives).

**B. Seder opening prayer** (repeat in unison): *“Blessed are You Eternal GOD, Ruler of all Creation, who provided the Lamb Yourself, and You were satisfied with His blood shed for the remission of our sins. May you motivate us through this Passover to “cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God,” so that we may “walk worthy” of our calling and His incomprehensible sacrifice, Amen.”* (Gen. 22:8,14; 2 Cor. 7:1; Col. 1:10).

**C. There are traditionally 4 separate drinks from a single cup shared among all present, and refilled each time.** We will use individual small cups that have been prepared from a single large vessel.

1. The 4 cups are called:

1. ELECTION
2. JUDGEMENT
3. REDEMPTION
4. PRAISE

**2. They are derived from the 4 distinct promises in Exodus 6:6-7** *“Therefore say to the children of Israel: ‘I am the LORD; [1. The Cup of Election:] **I will** bring you out from under the burdens of the Egyptians, [2. The Cup of Judgement:] **I will** rescue you from their bondage, and [3. The Cup of Redemption:] **I will** redeem you **with an outstretched arm** and with great judgments. [4. The Cup of Praise:] **I will** take you as My people and be your God.”*

**D. The 1<sup>st</sup> Cup of Election:** *“I will bring you out from under the burden of the Egyptians”* (For us it represents the invitation of the Gospel of the Kingdom).

**1. Let’s all hold up the 1<sup>st</sup> Cup and together repeat the Blessing Prayer:**

*“Blessed are You LORD GOD of Abraham, Isaac, and Jacob, King of all Creation. You have chosen us to be “a chosen generation, a royal priesthood, a holy nation,*

*[Your] own special people, that [we] may proclaim the praises of Him who called [us] out of darkness into His marvelous light."* (1 Pet. 2:9)

2. Drink the **first cup** of the BLESSING of God's ELECTION.

#### **E. Washing of the hands:**

1. The Law required that hands must be washed before eating, especially Passover.

2. As Christians, we were thoroughly bathed in water only once (our baptism). Thereafter we can approach our Master's Passover Table.

3. In Eph. 5:26 our one-time baptism is called *"the bath of water in the Message"* and again in Titus 3:5 *"the bath of rebirth and renewal of the holy Breath."* After our one-time "bath," we only need our hands and feet washed repeatedly, which is represented by Passover.

a. In John 13:10, after Jesus washed His disciples' feet, He told Peter that He did not need to completely bathe those who were already fully bathed (baptized).

b. 1 John 1:3 says that our *"communion"* is with God, His Son, and with the Apostles. Verse 7 adds that if we walk in the light we also have *"communion"* **with one another** and the blood of Jesus Christ God's Son continually cleanses us from all sin. This is why our baptism is once for all, and brings into the family of God. But the communion of Passover which we share with God, His Son, the Apostles, and one another is repeated annually.

c. 1 Corinthians 10:16 describes this Passover *"communion"* as follows: *"The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"* (NKJ).

d. Let us symbolically wash our hands using the large bowl of water. It symbolizes Israelites "baptism" in the Red Sea and our own "baptism" into Jesus Christ and His local Body.

e. Read together 1 Cor. 10:1-4 *"Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ."*

**F. Recite Titus 3:3-5 while raising our clean hands]:**

*“For we also used to be foolish, stubborn, being deceived, being slaves to various desires and lusts, living in malice and envy, hateful, and hating one another. But when the kindness and benevolence of God our savior appeared, not from deeds of justice which we did, but according to His mercy He rescued us through the bath of rebirth and renewal of the holy Breath, which He poured out upon us richly through Jesus Christ our savior, so that having been justified in His grace, we may become inheritors according to the hope of permanent life.”*

**G. SONG – OUR FATHER (Stand)**

**H. The Dipping of the Hyssop** 12 O'clock Position

1. Ex 12:22-23 *“And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning. For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you.”*

2. Parsley represented the “hyssop” used to apply the blood to the doorposts.

3. The salt water represented the “tears” of Israel’s slavery in Egypt. For us it represents our former slavery to sin and its natural consequences which we have suffered.

4. Dip parsley in salt water & eat.

**I. The Middle Matzah** (from stack of 3 matzahs) still practiced by the Jews without explanation

1. Unleavened Bread (Matzah) represents the faithful (unleavened) children of Abraham, but the middle Matzah represents the Messiah’s coming among them as fully human like them.

a. Jesus said that the unleavened bread represented His body of flesh (*“this is My body”* – Luke 22:19; 1 Cor. 11:24).

b. In Phil. 2:6-8 (LGV) Paul wrote of Jesus: *“who, being in the form of God, did not consider equality with God [to be] plunder, but emptied Himself, taking the form of a slave, becoming in the likeness of men. And having been found as human in design, He suppressed Himself, becoming obedient unto death, even death of a cross.”*

2. [Remove the middle Matzah from between the other two, break it down the middle, wrap half in the napkin and set aside].

- a. The hidden half symbolizes Jesus' bodily ascension to the right hand of God where He remains the unseen "Head" of the assembly. It also symbolizes the blindness of Israel until Christ returns.
- b. The remaining visible half symbolizes the "Body of Christ" – the visible local assembly, remaining on earth undefiled (unleavened).

**J. The 2<sup>nd</sup> Cup – JUDGMENT** *"I will rescue you from their bondage"* (Sin brings "bondage" and "wages of sin" is the judgment of death).

1. Being CALLED out of slavery requires that Christ first defeat our enemy in order to rescue us.

- a. For Israel, He judged Pharaoh, first with plagues, then total destruction of his army in the Red Sea.
- b. Satan was judged and sentenced at the time of Jesus' death and resurrection (John 16:11 *"the ruler of this world is judged"*).
- c. Heb 2:14-17 states: (LGV) *"Then since the children **have partaken of flesh and blood, He likewise partook of the same**, so that through death He may vanquish the one having the domain of death, who is the Devil, and to release those who were prone to always live in slavery to the fear of death, (for doubtless it does not take hold of the messengers, but it does take hold of the seed of Abraham). For this cause **He was obliged to become like His brothers in every way**, so that He could become a merciful and faithful High Priest in things toward God to atone for the sins of the people."*
- d. "Death" has been judged by Jesus, and will be eliminated for us in the resurrection at His coming.
- e. Satan has been judged, and his sentence will be carried out by his total annihilation at the end of Jesus' Millennial Kingdom.

**2. 10 Plagues:** Dip finger in cup 10 times, let drip while naming each plague together:

- Blood
- Frogs
- Vermin
- Flies



- Cattle disease
- Boils
- Hail
- Locusts
- Darkness
- Death

3. Drink the second cup.

### **K. Eating of the Bitter Herbs** 3 O'clock Position

1. **Ex. 1:13-14** *“And the Egyptians made the Children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigor.”*

2. The bitter herbs remind us of the bitter taste of slavery of the Israelites in Egypt, and the bitter taste of our former slavery to sin and Satan.

**3. Prayer:** *“Blessed are You, O LORD our GOD, King of all Creation, the One enabling us for the portion of the inheritance of the holy ones in the light. You rescued us out of the authority of the darkness and transferred us into the Kingdom of the Son of Your love, in whom we have the release through His blood – the pardon of sins. For we also used to be foolish, stubborn, being deceived, being slaves to various desires and lusts, living in malice and envy, hateful, and hating one another.”* (Col. 1:13-14 & Titus 1:3)

4. Eat the bitter herbs (glass of water to rinse)

### **L. Eating the Lamb** 6 O'clock Position

1. The “Lamb of God” had to die so we could live. **John 1:29** *“The next day John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world!’”* In 1 Cor. 5:7 Paul wrote: *“For indeed Christ, our Passover, was sacrificed for us.”*

### **M. Eating of the Sweet Hara'-set** 9 O'clock Position

1. Break in 2 and distribute **the remaining middle Matzah** to each person
2. Eat the matzah dipped in the sweet Hara'set.
3. For Israel, it symbolized the sweetness of freedom from slavery. For us, it symbolizes the Matzah (local Body of Christ) sharing our sweet fellowship in the Spirit until Jesus returns.

## VI. LOVE FEAST Slide

### VII. The “after supper” portion of the Passover Seder

#### A. Eating the Middle Matzah “after Supper” & Drinking the 3<sup>rd</sup> Cup

1. Take and hold up the hidden half of Middle Matzah
2. Luke 22:19 states that Jesus *“took the bread, gave thanks and broke it, and gave it to them, saying: ‘This is my body which is broken for you, do this in remembrance of Me.’”*
  - a. Thanksgiving prayer: *“Our Father, You alone are the one true God. Thank You for your own sacrifice in sending into the world your only-begotten Son to die for us. Please thank Your Son for us, who is seated at Your own right Hand, for His willingness to empty Himself, to become in the likeness of men, and to be obedient unto death on a cross to purchase our redemption. We give you thanks for this unleavened bread, a symbol of His flesh broken for us.”*
  - b. Break Matzah for distribution to each person.
  - c. Let’s eat this symbol of Christ’s broken body together.

#### 3. The 3<sup>rd</sup> Cup – REDEMPTION: *“I will redeem you with an outstretched arm and with great judgments”*

- a. The “outstretched arm” is the Son of God according to Isa. 53:1 & Isa. 40:10.
- b. Matt. 26:27-29 states: *“Then He took the cup, and gave thanks, and gave it to them, saying, “Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.”*
- c. Give thanks for the 3<sup>rd</sup> Cup of Redemption (New Covenant)
- d. All drink the 3<sup>rd</sup> cup.

#### B. SONG – Behold the Lamb

1. Luke 22:28-30 says that after they drank the 3<sup>rd</sup> cup, Jesus said: *“But you are those who have continued with Me in My trials. And I am covenanting the Kingdom with you, just as My Father has covenanted with Me, so that you may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel.”* (LGV)

### **C. The 4<sup>th</sup> Cup – PRAISE!**

1. *“I will take you as My people, and I will be your God.”* (Immortality, and God dwelling with us forever).
2. The cup of PRAISE celebrates the day when God will remember His covenant with Abraham and His Seed, and He will send His Son – the heir of creation – to raise the dead and restore the earth as the inheritance of His people.
3. Jesus and His disciples sang a hymn at the end of their Passover celebration.
4. Raise our 4<sup>th</sup> cup, and sing **SONG, All Hail the Power of Jesus’ Name!**

### **VIII. Desert & Fellowship.**