

A Passover Guidebook



Yeshua took up the cross at Pesach, the Jewish day of national redemption and deliverance from Egypt. In doing so He opened up the New Covenant to His chosen people both Jew and Gentile, paid the price of all sin ever through His perfect blood, and at His Passover meal, provided the food that would sustain His people in their journey into freedom, the manna from heaven, His Body and Blood.

The manna Yeshua gave us for our journey to the holy land was received by Christian believers from the earliest of eras from His Passover onward. The early Kahol (Church) taught that just as Yeshua told us, we must eat His divine Body and drink His divine Blood. It provided weekly and sometimes daily the sustenance of His perfect Being; the bread and wine of Communion that become His Body and Blood. So Yeshua's Passover came with the blood of the Lamb, it came with deliverance, and it came with a miraculous food to sustain us through each day into eternal life.

Today, most of the Protestant and Evangelical world reject that food, and the grace which comes with it. That is a worldwide calamity, and a rejection of a part of who we are in the New Covenant. It is a rejection of grace. It is a rejection of a miracle. A rejection of the mission of the Kahol itself.

Yeshua's words in the Bible clearly teach us to provide and receive this new manna. The most explicit expression of this is in the latter portion of John chapter 6. We should go over a few points to know this truth confidently:

- **Yeshua tells us (John 6:51) that He is the bread of life, and that anyone who eats of this bread will live forever. The bread, He says, is His flesh.**
- **When the crowd protests, as nearly anyone would, Yeshua repeats Himself even more boldly, saying, "Most assuredly I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in you. Whoever eats my flesh and drinks my blood has eternal life, and I will raise Him up on the last day. For my flesh is food indeed and my blood is drink indeed." (John 6:53-55)**
- **So Yeshua did not deny the startling truth, but actually affirmed it more powerfully. He did not make any claim that He spoke only in symbol, nor does He anywhere else in scripture. He only affirms His own words in the face of objection.**
- **Because of His words, many disciples left Yeshua. (John 6:66) Did that lead Him to explain away His instructions to us? No, in fact He merely asked His closest if they too would leave. (John 6:67)**
- **Kefa (Peter) accepts in faith the incredible instructions of Yeshua, saying only "Lord, to whom shall we go? You have the words of eternal life. Also, we have come to believe and know that you are the Christ, the Son of the living God." (John 6:68-89)**

Apart from His teaching in John 6, we can know that Yeshua provided us His very Being as the new manna through several other methods:

- **Yeshua's words at His Passover tell us "this is my body" and "this is my blood." He simply gives us His Body and Blood, not telling us that they are mere representations or symbols. He says "this is" not "this is like." (Matthew 26:26-27, Mark 14:22-24....)**

- **Typology in scripture also affirms the truth of the Savior's Body and Blood. For all realities in the New Covenant are of a heavier weight of glory than the types in the Old Covenant. We see this over and over. However, a symbol of Yeshua's Body and Blood is in no way greater than the incredible miraculous manna which came to Israel in the desert for 40 years. In fact, to compare an edible symbol with incredible miraculous food is kind of ludicrous. Yet if we trust Yeshua's words, that the bread and wine are His Body and Blood, then it follows the pattern of the New Covenant realities; it is greater than the manna from heaven. It is divine Being itself!**
- **The Levitical sacrifices and the Passover lamb all affirm the reality of the Body and Blood. For in many sacrifices, including the Passover, the sacrifice of the animal itself was followed by the priests eating the sacrifice. (Lev 6:26, Lev 7:6) In Passover, it was followed by the family eating the sacrifice. (Exodus 12:8-11) If Yeshua is really our Passover Lamb, then the family, or the priests, should eat of Him. Otherwise, the Passover is not complete.**

Many will object to our Savior's words (just as the Israelite crowds and faithless disciples objected) but the objections should not convince us:

- **Some say that Yeshua merely spoke in symbol as He sometimes did, calling Himself the vine, or the water or the light. However, this argument falls to pieces when we realize His words in John 6 are not remotely comparable to elsewhere. For example, where else in scripture does a crowd object to His symbolic speech, only to have Him affirm it multiple times? You will find that exactly nowhere else in scripture. It does not happen. Therefore, John 6 is supported powerfully by the context of His discourse with the crowds and disciples. That's why the early Christian Fathers broadly accepted the reality of His words, but never thought to wonder if He actually was a vine, or if He actually was H2O. It's simple logic really. The different passages are not comparable.**
- **Many also object saying that in John 6:61-64 Yeshua explains away His own words as having merely spiritual meaning. Yet this also is an unconvincing argument. Number one, that's not what the words themselves say. Just go look them up. The words are rather ambiguous, and can also be taken as His hinting at the deeper reality of His being, and the divine nature which He has. Not only that, but even after those words, we are also told that disciples abandoned Him and that Kefa believed His words only on faith. That doesn't sound like He was explaining away His own words. It sounds like they were still shockingly real!**

Brothers, a central role of the Kahol (Church) is fellowship and a central part of that fellowship is the reality I've written on above – the Body and Blood of Mashiach. Our shepherds are to provide it, our sheep receive it. Please consider every point above, and ask your pastor to restore the divine fellowship that our Savior provided us.

You know at Pesach it is traditional to leave one empty chair in the room for Eliyahu (Elijah) the prophet. This is a Jewish tradition for a very Jewish day, brought to its fullness in the Lamb Yeshua. Yet if we are not receiving Him in our New Covenant Passover, perhaps we ought to be leaving out two chairs instead for two absent guests; one for Eliyahu, and one for the Lamb.

