



# PASSOVER

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# Introduction

Happy Passover and Chag Pesach Sameach! I pray that you have a great Passover season celebrating the ancient redemption, our present redemption in Messiah Yeshua and the future redemption when we will be delivered from this greater Egypt. In this short e-book are a collection of some of my studies on Passover that I pray will bless you!

In Yeshua,  
Rabbi Eduardo

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# 1- Messiah Yeshua and the Passover Connection

*A Messianic Synthesis of Scripture and Redemption*

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The commemoration of **Passover (Pesach)** carries with it profound theological implications in both Jewish tradition and Messianic understanding. This article explores how the **Passover lamb**, the **binding of Isaac (Akedah)**, and **Messiah Yeshua (Jesus of Nazareth)** are deeply connected across the entirety of Scripture. Drawing from Genesis through the New Covenant writings, we trace the redemptive thread pointing to Yeshua as the **Lamb of God who takes away the sin of the world**.

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## Genesis 3:15 – The First Promise of Redemption

“And I will make enemies of you and the woman, and of your offspring and her Descendant; He shall bruise you on the head, and you shall bruise Him on the heel.”  
(*Genesis 3:15, NASB 2020*)

Known as the *Protoevangelium*, this is the first biblical hint of the coming Redeemer who would crush the head of the serpent. This prophetic declaration sets the stage for the unfolding story of redemption, where the seed of the woman—Messiah—would triumph over evil.

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## Genesis 22 – The Akedah (Binding of Isaac)

“Then He said, ‘Take now your son, your only son, whom you love, Isaac, and go to the land of Moriah, and offer him there as a burnt offering...’”  
(*Genesis 22:2, NASB 2020*)

Abraham's willingness to offer Isaac is not just a test of faith—it is a **foreshadowing of the Father offering His only Son**, Yeshua. On **Mount Moriah**, the same region where the Temple would later stand, God provides a **ram** as a substitute:

“Then Abraham named that place *The Lord Will Provide*, as it is said to this day, ‘On the mountain of the Lord it will be provided.’”  
(*Genesis 22:14, NASB 2020*)

This passage echoes the Gospel message: *God will provide the lamb*.

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## Exodus 12 – The Passover Lamb

“Your lamb shall be an unblemished male a year old... they shall take some of the blood and put it on the doorposts and on the lintel... And when I see the blood, I will pass over you.”

*(Exodus 12:5, 7, 13, NASB 2020)*

The Passover lamb was not only a symbol of physical deliverance from Egypt, but a **type** pointing forward to Yeshua. Traditional rabbinic commentaries (e.g., Rashi and Ibn Ezra) acknowledge that the **blood of the Passover lamb served an atoning function**:

- *Rashi*: “For the sake of the blood of the Passover... I will atone for you.”
- *Ibn Ezra*: “[The blood] was designed as an atonement for those within the house.”

Yeshua, as the **fulfillment of the Passover lamb**, offers spiritual deliverance from sin and death. *Please take notice of the rabbinic language of “atonement” for the blood of the Passover lamb.*

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## John 1:29 – Behold the Lamb of God

“The next day he [*John the Baptizer*] saw Jesus coming to him, and said, ‘Behold, the Lamb of God who takes away the sin of the world!’”

*(John 1:29, NASB 2020)*

John, a Levitical priest and relative of Yeshua, immediately identifies Him as **the Lamb of God**. This is no casual title—it is packed with theological meaning. John understood the connection between the Passover lamb, the sacrificial system, and the coming of Messiah.

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## Luke 22:19–20 – The New Covenant in His Blood

“And when He had taken some bread and given thanks, He broke it and gave it to them, saying, ‘This is My body, given for you; do this in remembrance of Me.’”

*(Luke 22:19, NASB 2020)*

“And in the same way He took the cup... saying, ‘This cup, which is poured out for you, is the new covenant in My blood.’”

*(Luke 22:20, NASB 2020)*

At the Passover seder, Yeshua uses **matzah (unleavened bread)** and **wine** to reveal Himself as the fulfillment of the **New Covenant** (Jeremiah 31:31–34). The matzah—pierced, striped, and without leaven—symbolizes His sinless body. The wine represents His blood, shed for the remission of sins.

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## 1 Corinthians 5:7 – Messiah, Our Passover

“For Christ our Passover also has been sacrificed.”

*(1 Corinthians 5:7b, NASB 2020)*

Paul, a Pharisee and rabbinically trained teacher, reinforces the Passover imagery. The timing of Yeshua’s crucifixion—during the feast of Pesach—is no coincidence. He is the Passover lamb whose blood shields believers from eternal death.

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## John 8:56 – Abraham Rejoiced

“Your father Abraham was overjoyed that he would see My day, and he saw it and rejoiced.”

*(John 8:56, NASB 2020)*

Yeshua Himself testifies that Abraham foresaw the coming of the Messiah. Whether in the Akedah (binding of Isaac Genesis 22) or his covenantal encounter with God (Genesis 15), Abraham understood the trajectory of redemption.

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## Judges 2:1 – The Angel of the Lord

“Now the angel of the Lord came up from Gilgal to Bochim. And he said, ‘I brought you up out of Egypt...’”

*(Judges 2:1, NASB 2020)*

The **Angel of the Lord** speaks in the first person as God, identifying Himself as the one who led Israel out of Egypt. This **visible manifestation of God** (a theophany) is understood by many Messianic scholars to be a pre-incarnate appearance of Yeshua.

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## Afikoman – “I Came”

In traditional Jewish Passover seders, the **afikoman** (from Greek *epikomenos* – “I came”) is a broken piece of matzah, wrapped in linen and hidden until the end of the meal. Messianic Jewish tradition sees this as a **symbol of the Messiah**—His broken body, burial, and return.

“This is My body, given for you... do this in remembrance of Me.”  
(*Luke 22:19, NASB 2020*)

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## Conclusion

The Torah and the Prophets do not contradict the revelation of Messiah Yeshua; they **foreshadow Him**. From the Garden of Eden to Mount Moriah, from Egypt to Calvary, the storyline is unified: **God Himself provides the Lamb**.

The message is clear:

“God will provide for Himself the lamb for the burnt offering, my son.”  
(*Genesis 22:8, NASB 2020*)

And He did.

# 2-The Heart of Passover: Redemption, Messiah, and the Movement of God

**Grace and peace to you in the name of Messiah Yeshua!**

Whether this is your first time celebrating Passover or you're just learning about its significance, this message is for you. We're diving into the meaning of Passover, the roots of the Messianic movement, and how God continues to call His people—Jew and Gentile alike—into deeper truth and identity through Yeshua.

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## A Time of Redemption: Why Passover Matters

Passover (Pesach) isn't just a ritual or religious ceremony. It's a divine appointment, a commanded *retelling* of the exodus from Egypt—a moment when the God of Israel rescued His people with a mighty hand and an outstretched arm. This isn't just Jewish history. It's spiritual DNA. It is redemption woven into time.

*“You shall tell your children... it is because of what the LORD did for me when I came out of Egypt.”*

— Exodus 13:8

God calls us to remember, not merely to recall. Passover is about recognizing the fingerprints of the Divine in our past, present, and future.

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## The Messianic Movement: Torah, Grace & Identity

What is the Messianic movement? It's a return—a movement of Jewish and non-Jewish believers embracing the Hebrew roots of faith in Yeshua (Jesus), the Jewish Messiah. It's about honoring Torah while walking in the Spirit. It's not about legalism. It's about **living faith out loud**, with balance, clarity, and love.

In this season, many are asking:

- Should Christians celebrate Passover?
- Is it just for Jewish people?
- What does Yeshua have to do with the Seder?

Here's the answer: **Yeshua is the heart of Passover.**

He is the Lamb without blemish. His blood, like the lamb's blood on the doorposts in Egypt, causes judgment to pass over us. Passover isn't just about Egypt; it's about **every form of bondage** that God breaks in our lives. Therefore no matter who you are Jew or Gentile; you can celebrate Passover to commemorate your own deliverance from Egypt by the blood of the lamb Yeshua!

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## Unleavened Bread and Clean Hearts

Exodus 12 commands the people to remove leaven (yeast) from their homes. Spiritually, leaven represents sin, pride, and corruption. Paul echoes this when he says:

*“A little leaven leavens the whole lump.”*  
— 1 Corinthians 5:6

Just as Israel was told to remove leaven from their houses, believers are called to remove sin from their lives. Not through rituals, but through relationship—with the Messiah who cleanses us from the inside out.

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## The Passover in the Gospels: A New Covenant

Yeshua chose Passover to inaugurate the New Covenant. When He sat with His disciples and broke the matzah, drank the wine, and washed their feet—including Judas'—He fulfilled centuries of prophecy.

*“This is my body... This is my blood... Do this in remembrance of Me.”*  
— Luke 22:19–20

He *was* the Passover Lamb. He is **our deliverance**. Not from Pharaoh, but from sin, death and the true Pharaoh of this world- Satan.

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## Passover for All: A Family Invitation

Passover is not only for Jews. It's for anyone who is part of the family of God. Gentile believers are grafted into the promises of Israel (Romans 11). The God who brought Israel out of Egypt now brings **all His children** out of spiritual Egypt.

This means your home can host a Seder. Your children can ask the questions. You can declare: *“It was the Lord who brought **me** out of bondage.”*



Don't worry if your Seder isn't perfect. It's not about perfection. It's about participation. About remembering. About worship.

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## **Final Reflections: The Blood Still Speaks**

In Exodus, God didn't just deliver Israel *from* something. He delivered them *to* Himself.

Likewise, Yeshua doesn't just save us from sin—He brings us into covenant, into family, into purpose.

If you've never celebrated Passover before, let this be your first. Whether you're Messianic, Christian, or just curious—God is drawing you in.

**Yeshua is worthy. He is our Passover.**

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*“Christ, our Passover Lamb, has been sacrificed. Therefore, let us keep the feast...”*  
— 1 Corinthians 5:7–8

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## **✪ Shalom and Chag Sameach!**

May your Passover be rich in meaning and full of joy. May you see the Lamb who was slain, who reigns forever.

# 3- The *Five* Cups of Redemption – A Messianic Journey Through the Passover Seder

*“I will bring you out... I will deliver you... I will redeem you... I will take you... and I will bring you into the land.”*

—Exodus 6:6–8

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## The Four Promises of Exodus and the Four Cups of the Seder

The Passover Seder is not merely a retelling of history—it is a sacred, living tradition rooted in the promises of God. The Seder revolves around **four cups of wine**, each one tied directly to a promise God made to His people in Exodus 6:6–7.

These promises are:

1. **“I will bring you out”** — *Cup of Sanctification*
2. **“I will deliver you”** — *Cup of Deliverance (Plagues)*
3. **“I will redeem you”** — *Cup of Redemption*
4. **“I will take you as My people”** — *Cup of Praise*

### 1. The Cup of Sanctification

*“I will bring you out from under the burdens of the Egyptians.”*

This first cup marks God's initial act of setting His people apart. Sanctification means to be made holy—to be separated for God's purposes. As participants in the Seder, we lift this cup and declare: “Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.” It marks the beginning of the journey out of slavery and into covenantal relationship.

### 2. The Cup of Deliverance

*“I will deliver you from their bondage.”*

This second cup is associated with the recounting of the Ten Plagues. But here's the heart-wrenching reality: **we do not drink a full cup**. The fullness of joy is diminished, symbolically, by dipping our finger into the wine and dropping it onto our plate for each plague. Why? Because even in our deliverance, others suffered and died.

We remember the value of life—even that of our enemies. This act testifies to the deeply embedded Jewish awareness that redemption often comes with a cost.

### 3. The Cup of Redemption

*“I will redeem you with an outstretched arm.”*

This cup—oh, this is the one that Yeshua raised at His final Seder, declaring:

“This is my blood of the covenant, poured out for many...” (Luke 22:20)

It is the cup of the **New Covenant**. It acknowledges that redemption has come—but not in full. We live in the “already, but not yet” of God’s kingdom. Through Messiah, we are redeemed, yet we still await the fullness of that redemption when He returns in glory. This cup is a bridge—between Exodus and the Cross, between Egypt and eternity.

### 4. The Cup of Praise

*“I will take you to Myself as a people.”*

The final cup is both culmination and celebration. It represents intimacy—God taking us into His family. It echoes Revelation’s promise of a new heaven and earth, where God will dwell with His people, and every tear will be wiped away. This cup reminds us that relationship, not rules, is the heartbeat of redemption.

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## 5. The Secret Fifth Cup: The Cup of Elijah

And yet... there is another.

There’s a **fifth cup** on every traditional Seder table. A cup from which **no one drinks**. A cup set aside, filled, and placed for someone not yet present: **Elijah the Prophet**.

Why? Because Scripture offers a **fifth promise** in Exodus 6:8:

*“I will bring you into the land I swore to give to Abraham, Isaac, and Jacob...”*

This promise speaks to **future fulfillment**. The land. The home. The eternal rest. In Orthodox Jewish tradition, the rabbis debated whether this final expression warranted a fifth cup. They couldn’t agree—so the decision was postponed... until Elijah returns to answer it.

Messianic believers see Elijah’s cup not as uncertainty, but as **expectation**.

### Elijah’s Role in Redemption

Malachi 4:5 declares:

*“Behold, I will send you Elijah the prophet before the great and terrible day of the Lord.”*

At every Seder, the door is opened. The invitation is spoken. The people sing:

*“Eliyahu HaNavi (Elijah the prophet) ... speedily in our days with Messiah, Son of David.”*

The **cup of Elijah** represents the coming of the Messiah and the completion of God’s promises. For Messianic believers, this is **Yeshua**, who came once as the suffering servant and will return as conquering King.

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## Two Cups, Two Comings: A Mystery Revealed

The rabbis argued: would redemption happen in **Nisan** (Passover) or in **Tishrei** (Feast of Trumpets)? The answer is **both**. Redemption is a process—**two comings of one Messiah**.

- In **Nisan**, He came as the **Lamb** (first coming).
- In **Tishrei**, He will come with the **shofar** (second coming).

Paul echoes this mystery:

*“The Lord Himself will descend with the blast of the trumpet (shofar)...”* (1 Thess. 4:16)

Redemption spans time. It began with the lamb’s blood in Egypt. It was fulfilled in part at Calvary. And it will culminate when Messiah returns—when the fifth cup is finally lifted.

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## Conclusion: The Redemption Story Is Ours

Passover is not just for the Jews. It is not just a meal or a memorial. It is a **prophetic drama** that finds its ultimate meaning in **Messiah Yeshua**.

We are the redeemed. We walk the road between the cups—remembering the past, living the present, and yearning for the future. We drink in faith, leaning to the left, and looking up in hope.

As we celebrate the Seder—whether with matzah and grape juice or just with Scripture and Spirit—we proclaim: *“Blessed is He who comes in the name of the Lord.”*

Amen and Amen.

## 4- Behold the Lamb: Yeshua in the Passover

*“Behold, the Lamb of God who takes away the sin of the world!”  
— John 1:29 (NASB 2020)*

The story of redemption begins not on a hill outside Jerusalem, but in the shadows of ancient Egypt. In the flickering torchlight of oppression, God unveiled a pattern that would echo for millennia—a lamb, without blemish, whose blood would mean the difference between death and deliverance.

### The Passover: Deliverance Through Substitution

The foundation of this story is found in **Exodus 12**, where God instructs the Israelites to take a lamb—unblemished, male, and year-old—and prepare it for sacrifice. The blood of this lamb was to be painted on the doorposts of their homes. When the destroyer passed through Egypt, it would “pass over” any home marked by this sign.

This was no empty ritual. It was a declaration: salvation required substitution. The life of the innocent would stand in place of the guilty. Each household bore the weight of response—**it wasn’t enough to merely know about the lamb; the blood had to be applied.**

But the Passover wasn’t just about escaping Egypt. God declares in **Exodus 12:14** that this moment would be a *memorial* for all generations—an everlasting ordinance. More than an act of national liberation, it was a prophetic signpost pointing toward a greater redemption.

### A Pattern Etched in Prophecy

The concept of a substitutionary lamb doesn’t begin or end with Moses. Long before, on a mountain in **Genesis 22**, Abraham tells Isaac, “God will provide for Himself the lamb.” And there, a ram caught in a thicket becomes the substitute for Isaac—again, the innocent for the guilty.

In **Isaiah 53:7**, the prophet foresees a Servant who is “like a lamb that is led to slaughter.” This Servant is silent, sinless, and sacrificed pierced for our transgressions. The thread continues in **Leviticus 17:11**, where it is declared: “The life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your souls.”



These are not scattered images. They are deliberate foreshadowings. God was painting the same picture again and again—a divine rehearsal pointing toward a final Lamb.

## The Lamb Revealed: Yeshua the Messiah

When John the Baptist saw Yeshua approaching, he didn't merely call Him a teacher or a prophet. He proclaimed, “**Behold, the Lamb of God who takes away the sin of the world!**” (John 1:29). This statement, radical in its day, resounds with prophetic fulfillment. John recognized what the blood of Egypt's lambs only hinted at.

The apostle Peter would later affirm this identity, writing that believers were redeemed not with perishable things, “but with precious blood, as of a lamb unblemished and spotless, the blood of Messiah” (1 Peter 1:19).

And in the apocalyptic vision of **Revelation**, we see Yeshua standing as a **Lamb who had been slain**, worshiped by the multitudes and recognized as worthy to open the scrolls of divine judgment (Revelation 5). He is called “the Lamb who has been slaughtered from the foundation of the world” (Revelation 13:8)—an eternal reality revealed in time.

## The Blood and the New Covenant

On the night of His betrayal, Yeshua broke the matzah and lifted the cup, saying, “This is My blood of the covenant, which is being poured out for many for forgiveness of sins” (Matthew 26:28). In this act, He connected the ancient Passover meal with the New Covenant, sealing it with His own blood.

The book of Hebrews amplifies this reality: “**By His own blood, He entered the Holy Place once for all time, having obtained eternal redemption**” (Hebrews 9:12). Unlike the blood of bulls and goats, which could only cleanse externally, the blood of Yeshua purifies the conscience, grants bold access to God, and ushers believers into the presence of the Holy One (Hebrews 10:19–22).

In **1 Corinthians 5:7**, Paul boldly declares, “Messiah, our Passover, also has been sacrificed.” The Lamb has come. The blood has been shed. The doorposts of our hearts are now the place where deliverance is sealed—not with hyssop and animal blood, but by faith in the Risen One.

## The Invitation: Apply the Blood

But the message remains the same: **the blood must be applied**. In Egypt, knowledge of the lamb meant nothing without obedience. In the same way, knowledge of Yeshua is not enough. The blood of the Messiah must be received personally—by faith.

Paul writes in **Romans 3:25**, “God displayed [Messiah] publicly as a propitiation in His blood through faith.” It is through trusting in this Lamb that one is redeemed. The vision in **Revelation 7:14** shows the redeemed as those “who have washed their robes and made them white in the blood of the Lamb.”

It is a call to believe and to confess: “If you confess with your mouth Yeshua as Lord, and believe in your heart that God raised Him from the dead, you will be saved” (Romans 10:9).

## **Conclusion: The Eternal Passover**

Passover is not merely an ancient story. It is the architecture of redemption. Every lamb slain in Egypt, every drop of blood on ancient doorposts, every prophetic cry of substitution was a prelude to Yeshua.

He is the Lamb.

He is without blemish.

His blood has been shed.

The question remains—**have you applied it?**