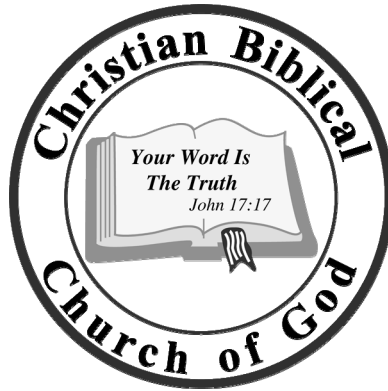


THE CHRISTIAN PASSOVER CEREMONY





Published by the Christian Biblical Church of God as a service of love for the brethren of Jesus Christ and God the Father for the observance of the Christian Passover Ceremony. The Christian Passover is a renewal of the New Covenant of eternal life through Jesus Christ Our Lord and Savior. The translation of the Scriptures for reading was done by Fred R. Coulter. Permission is hereby given to duplicate and/or copy this booklet, in part or in whole, for the purpose of observing the Christian Passover.

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About This Booklet

This booklet was written as a guide for those who desire to observe the New Covenant Passover—the *Christian Passover*. It provides basic instructions for conducting the Passover ceremony, as well as appropriate Scriptures to read for the service. The arrangement of the Scriptures conforms to the sequence of events at Jesus' last Passover, when He instituted the New Covenant Passover on the night before His crucifixion and death. The author has translated these Scriptures in a manner that is easy to read yet accurately conveys the literal meaning of the New Testament Greek text.

The author's translation of these Scriptures for the Christian Passover ceremony is based on the Greek text of Stephens of 1550. This was the Greek text used by the translators of the *King James Version*. The author has chosen an exacting and literal translation of the Greek text that is designed to express the power and love of our Savior Jesus Christ.

In this translation, the true Scriptural understanding of the Holy Spirit is presented. The true New Testament teaching, as preserved in the Greek text, is that the Holy Spirit is not a person. Rather, it is the power of God which He puts within human beings to accomplish spiritual works. Luke clearly describes this function: "And the angel answered *and* said to her, '**The Holy Spirit shall come upon you, and the power of the Highest shall overshadow you**'" (Luke 1:35). Just before He ascended into heaven, Jesus told the apostles " 'to await the promise of the Father, which,' *He said*, 'you have heard of Me. For John indeed baptized with water, but you shall be baptized with **the Holy Spirit** after not many days....But you yourselves shall receive **power** when **the Holy Spirit** has come upon you...' " (Acts 1:4-8).

Here is the author's explanation of his translation of those passages in John 14, 15 and 16 which concern "the Spirit of the Truth" and "the Comforter":

"The Spirit of the Truth," in John 14:17 comes from the Greek *to pneuma tees aleetheias*, and is another designation for "the Holy Spirit." In the New Testament Greek, "the Holy Spirit" is always a neuter noun, which truly reflects the Scriptural teaching that the Holy Spirit is the power of God and not a person. The Greek nouns for "Spirit," "the

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Spirit,” “Holy Spirit” and “The Holy Spirit” (KJV “Holy Ghost”) are as follows: *pneuma*, *to pneuma*, *pneuma hagian*, *to hagian pneuma*, *to pneuma to hagian*, and the above referenced to *pneuma tees aleetheias*. These nouns, in their various forms, are always and only neuter in gender. Likewise, the pronouns for *to pneuma to hagian* are always and only neuter in gender. Therefore, it is absolutely incorrect to translate “the Spirit,” “the Holy Spirit,” or “the Spirit of the Truth” and its pronouns in the masculine gender. Since the Greek text reveals that “the Spirit of the Truth” is in the neuter gender, the author has correctly translated its pronouns as “it,” “which” and “that one,” as a neuter entity should properly be translated. To translate these neuter nouns and their pronouns in the masculine gender clearly violates the basic rules of translation. *Pneuma* and its various derivations are nowhere revealed in Scripture as masculine gendered nouns!

However, in John 14:16, 26, and John 15:26, we do find a masculine gendered noun used in reference to the Holy Spirit, as a descriptive noun, *ho parakleetos*, which is translated in the KJV as “the Comforter.” *Ho parakleetos* defines a function of “the Holy Spirit,” or “the Spirit of the Truth,” as “a helper,” and “the helper,” or as “a comforter” and “the comforter.” While this masculine gendered descriptive noun is used to describe a vital function of the Holy Spirit, it does not designate “the Holy Spirit,” or “the Spirit of the Truth,” as a person. In I John 2:1 the masculine descriptive noun *Parakleetos* is used to describe a function of Jesus Christ as “an Advocate” for Christians.

The demonstrative pronoun of *ho parakleetos* is *ekein*, which means “that” or “that one.” The author has accordingly translated *ekein* in reference to *ho parakleetos* as “that one,” whereas most translations incorrectly translate *ekein* as “He.” The use of a descriptive masculine gendered noun and its pronouns does not make the Holy Spirit a “third co-equal member of a triune godhead,” a “divine being” equal with the Father and the Son. For those who know the New Testament Greek, it is evident that the theology of men, which is contrary to the inspired

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Greek text, has been inserted into the English translations in an attempt to give Scriptural support to the false doctrine of the Trinity.

It is the author's hope that the correct translation of the New Testament Greek text, as presented in this booklet, may give the reader a true understanding of those Scriptures which concern the Holy Spirit. These Scriptures contain the true teachings of Jesus Christ, given to His disciples when He instituted the New Covenant Passover. It is vital for every Christian to understand these verses as they are read during the Christian Passover ceremony, for these words of Jesus are the basis and foundation of the New Covenant.

May the love, grace and mercy of God the Father be with all those who observe the New Covenant Passover through Jesus Christ Our Lord and Savior—Our “Passover Lamb—the Lamb of God, Who takes away the sin of the world.”

*With love in Jesus' name,
Fred R. Coulter*

WHEN SHOULD THE CHRISTIAN PASSOVER BE OBSERVED?

The Christian Passover, which renews the New Covenant relationship, should be observed only once a year on the 14th day of the 1st month, the month of Nisan, according to the calculated Hebrew calendar. Since the Bible reckons each day from sunset to sunset, the Christian Passover observance is to be held after sunset of the 13th day of the 1st month, which is actually the night of the 14th day of the 1st month. Remember that today the Jews do not keep a 14th Passover at all. The Jewish “Passover” is observed a day late and is combined with the Feast of Unleavened Bread, which begins on the 15th day of the 1st month and continues for seven days. In violation to the clear Scriptural commands, the Jews have added an eighth day to their “Passover,” extending it to the 22nd of the 1st month. (For a full explanation read *The Christian Passover* by Fred R. Coulter.)

In order to know when the Passover day falls according to the calculated Hebrew calendar, as synchronized with the Roman calendar, see *The Comprehensive Hebrew Calendar* by Arthur Spier. This book shows the calculated dates to the year 2100. However, for your convenience, the dates for the annual festivals of God from the years **2010 to 2020 as they occur according to the Roman calendar, is provided on page 36.** The New Covenant Passover service is to be observed annually “until the Lord may come.”

WHO SHOULD OBSERVE THE CHRISTIAN PASSOVER?

Who should partake of the Christian Passover? Should anyone who thinks that he or she is a Christian observe this sacred service? Or are there specific Scriptural requirements for participating in the Christian Passover? This vital question needs to be answered.

In the Old Testament, one of the ordinances for the observance of the Passover required that all male participants be circumcised in the flesh. Those who were not circumcised were forbidden to participate in the Old Testament Passover (Ex. 12:48). However, the New Testament clearly teaches that circumcision in the flesh is not a requirement for the New Covenant relationship

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with God the Father and Jesus Christ (Gal. 5:6, Rom. 2:28-29).

Physical circumcision is not a requirement for the observance of the New Covenant Passover. However, there is a spiritual circumcision required for the New Covenant, as taught in the New Testament. As we will see, anyone, male or female, must be circumcised spiritually through Jesus Christ in order to participate in the New Covenant Passover—the Christian Passover. This spiritual circumcision is called “the circumcision of the heart, in the spirit.”

The apostle Paul defines spiritual circumcision in Romans 2:28-29: “For he is not a Jew who *is one* outwardly, neither *is* that circumcision which *is* external in *the* flesh; rather, he *is* a Jew who *is one* inwardly, and circumcision *is* of *the* heart, in *the* spirit and not in *the* letter; whose praise *is* not from men but from God.”

Spiritual circumcision is achieved only in this manner: The first step for each person who answers God’s calling is to repent of his or her sins against God the Father and to accept the sacrifice of Jesus Christ for the forgiveness of sins. As the apostle Peter proclaimed: “Repent and be baptized each one of you in the name of Jesus Christ for *the* remission of sins, and you yourselves shall receive the gift of the Holy Spirit” (Acts 2:38).

After answering God’s calling and repenting toward God, a person must be baptized by full immersion in water, which signifies the death and burial of the old, sinful self. The apostle Paul reveals the full meaning of baptism: “Or are you ignorant that we, as many as were baptized into Christ Jesus, were baptized into His death? Therefore, we were buried with Him through the baptism into the death; so that, just as Christ was raised from *the* dead by the glory of the Father, in the same way, we also should walk in newness of life. For if we have been conjoined together in the likeness of His death, so also shall we be *in the likeness* of *His* resurrection. Knowing this, that our old man [the old, sinful self] was co-crucified with *Him* in order that the body of sin might be destroyed, so that we might no longer be enslaved to sin; because the one who has died *to sin* has been justified from sin” (Romans 6:3-7).

The operation of baptism and receiving of the Holy Spirit from God the Father is called “the circumcision of Christ,” which is the spiritual circumcision of the heart. In Paul’s epistle to the Colossians we find this explanation: “And you are complete in Him, Who is the Head of all principality and power in Whom **you**

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have also been circumcised with *the* circumcision not made by hands, in putting off the body of the sins of the flesh by the circumcision of Christ; having been buried with Him in baptism, by which you have also been raised with *Him* through the inner working of God, Who raised Him from the dead. For you, who were *once* dead in *your* sins and in the uncircumcision of your flesh, He has *now* made alive with Him, having forgiven all your trespasses. He has blotted out the note of debt against us *with* the decrees *of our sins*, which was contrary to us; and He has taken it away, having nailed it to the cross” (Col. 2:10-14).

The New Testament clearly shows that no person should partake of the New Covenant Passover until he or she has been baptized and has been spiritually circumcised in heart by the receiving of the Holy Spirit of God. “But He Who establishes us with you in Christ, and Who has anointed us, *is* God, **Who has also sealed us and has given the earnest of the Spirit in our hearts**” (II Cor. 1:21-22).

To partake of the New Covenant Passover worthily, a person must have been baptized and must have received the Holy Spirit from God the Father. Only those who have received the gift of the Holy Spirit from God the Father should partake of the Christian Passover, because they are the only ones who have been spiritually circumcised in heart and have truly entered into the New Covenant with God the Father and Jesus Christ.

HOW SHOULD THE CHRISTIAN PASSOVER BE OBSERVED?

At His last Passover, Jesus Christ instituted the service of footwashing and instructed His disciples to partake of the unleavened bread and wine as the symbols of His sacrifice. True Christians are commanded by Jesus Christ to observe the New Covenant Passover—the Christian Passover. However, it must be observed properly. The apostle Paul warned the Christians at Corinth of the dire consequences of eating and drinking the new symbols unworthily: “For this reason, *if* anyone shall eat this bread or shall drink the cup of the Lord unworthily, he shall be guilty of the body and *the* blood of the Lord. But let a man examine himself, and let him eat of the bread and drink of the cup accordingly” (I Cor. 11:27-28).

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Partaking of the Passover unworthily includes the following:

- 1) An improper manner, improper symbols, and an incorrect day and time
- 2) An improper attitude of rebellion or habitual, calloused sinfulness
- 3) Not discerning the body of Jesus Christ for healing
- 4) Not discerning the blood of Jesus Christ for the forgiveness of sins

Partaking of the Passover worthily includes the following:

- 1) The proper manner, proper symbols and the correct day and time
- 2) A humble, loving repentant, yielded attitude
- 3) Discerning the body of the Lord and trusting Him for healing
- 4) Discerning the blood of Jesus Christ for the forgiveness of sins

The apostle Paul clearly taught the Christians at Corinth that they were not to eat a meal with the New Covenant Passover and that it should not be called “the Lord’s Supper” (I Cor. 11:20-22). A meal is not to be eaten with the New Covenant Passover because it is a solemn ceremony in remembrance of Jesus Christ’s sacrifice and death for our sins.

Paul warned, “Because the one who eats and drinks unworthily is eating and drinking judgment to himself, not discerning the body of the Lord. For this *very* reason, many *are* weak and sickly among you, and many have fallen asleep. Now if we would examined ourselves, we would not be judged. But when we are judged, we are chastened by *the* Lord, so that we will not be condemned with the world” (I Cor. 11:29-32).

Prior to the observance of the New Covenant Passover, each Christian should prayerfully examine himself, or herself, in order to fully realize that it is only through the love and grace of God that this gracious salvation of God the Father has been granted to each one whom God the Father calls. While Christians are commanded to do good works and keep all of God’s commandments as a way of life, it can only be accomplished through faith and the love of God. The renewal of the New Covenant each year through observing the New Covenant Passover is each

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Christian's solemn pledge to live and walk in the ways of God through faith in Jesus Christ.

If we truly love God with all our hearts and minds, we will desire to do what is pleasing to God the Father and Jesus Christ and we will observe the New Covenant Passover—the *Christian Passover*—exactly as Jesus Christ commanded.

The Footwashing

The footwashing service of the Passover ceremony renews one's baptism yearly. (For a full explanation of footwashing, read *The Christian Passover* by Fred R. Coulter.)

Preparations should be made ahead of time for the footwashing so that this service may be conducted as smoothly as possible. A sufficient supply of warm water should be furnished, taking into consideration the number of people participating. Each participant should provide his or her own pan and towel for the footwashing service. If the number of participants permits, it is entirely proper for the men and the women to wash feet separately.

If a Christian is forced by circumstances to observe the Passover alone, then he or she will not be able to perform the footwashing service. In such cases, the individual Christian should certainly read and study the footwashing part of the Passover ceremony, and in faith before God should pray for understanding of the meaning of footwashing. This special prayer to God about the meaning of footwashing can be offered in place of the actual service of footwashing.

After the footwashing is concluded, the Passover ceremony continues with the eating of the unleavened bread.

The Unleavened Bread

For the Christian Passover, only unleavened bread is to be eaten. As the Scriptures show, all leaven was removed from houses in preparation for the Passover day, the 14th day of the 1st month, and the Feast of Unleavened Bread, which follows the Passover and lasts from the 15th day through the 21st day. In addition to removing all leaven, unleavened bread was baked and made ready for the Passover and the Feast. (Read *The Christian*

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Passover for a full explanation.) A recipe for making unleavened bread is provided on page 37.

If the New Covenant Passover—the *Christian Passover*—is to be observed in a private home, the room chosen for the ceremony should be completely unleavened prior to the Passover. If the Passover is to be observed in a rented room, those preparing the room should remove any leaven from the confines of that room prior to observing the Passover.

The unleavened bread to be used for distribution to the participants should be placed on a dish or tray and be covered with a clean white cloth. An excessive amount of bread should not be placed on the dish or tray, because this bread will be broken and blessed to represent the body of Jesus Christ. Any bread and crumbs left after the services have concluded should be burned in fire that night, in accordance with God’s instructions for the remains of the lambs used for the Old Covenant Passover (Ex. 12:10).

For the Old Testament Passover, a lamb or kid goat was required to be sacrificed at the household of the participants. In the New Testament, in his epistle to the Hebrews, the apostle Paul clearly teaches that the one perfect sacrifice of Jesus Christ replaced and superseded all the animal sacrifices required under the Old Covenant (Heb. 9:12). Jesus Christ is the New Covenant Passover Lamb, the perfect sacrifice of God the Father for the remission of our sins: “For Christ OUR PASSOVER was sacrificed for us” (I Cor. 5:7).

The Wine

Few people realize that the skins of grapes have natural yeast spores which initiate the fermentation process almost immediately after the juice has been squeezed. Before the advent of pasteurization and refrigeration, it was impossible to have grape juice year round as we do today, because there was no way to preserve the juice and prevent it from fermenting. The only time of year when grape juice could be consumed was at the time of the crushing of the grapes, which always occurred in late summer, when the grapes were harvested. Since grape juice could not be preserved, it was used to make either wine or vinegar.

The term “fruit of the vine” in Matthew 26:29, Mark 14:25 and Luke 22:18 is not referring to grape juice. In the spring,

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at Passover time, “the fruit of the vine” can only refer to wine. The Greek word for unfermented grape juice is *trudz* and is never used in reference to wine. The Greek word for wine is *oinos*, which always means wine fermented from the juice of grapes. In the second chapter of the Gospel of John, it is recorded that Jesus created 180 gallons of wine, or *oinos*, out of water. He did not create grape juice. Jesus drank *oinos*, or wine. Those who criticized Him called Him a “winebibber,” as recorded in Matthew 11:19 and Luke 7:34. The Greek word for “winebibber” is *oinopotees* from *oinos*.

There is additional Scriptural proof that the term “fruit of the vine” does not mean grape juice. In the Gospel of Matthew, we find Jesus’, parable of the vineyard: “There was a certain man, a master of a house, who planted a **vineyard**, and put a fence around it, and dug a **winepress** in it, and built a tower, and *then* leased it to husbandmen and left the country. Now when the season of the fruits was drawing near, he sent his servants to the husbandmen **to receive his fruits**” (Matt. 21:33-34).

The specific mention of the winepress in this parable shows that the purpose of the vineyard was to produce wine. That is the “fruits” that the owner expected to receive from his vineyard. It was impossible for the owner, who was not in the country, to receive fresh grapes or fresh grape juice from the husbandmen. The only fruits he could safely receive were raisins, which are sun-dried grapes, or wine fermented from the juice of the grapes. While it is possible that some of the grapes could have been dried into raisins, the winepress in the parable indicates that most of the grapes were crushed and used to make wine. That was the “fruits” of the vineyard, or “the fruit of the vine.”

At His last Passover, Jesus told the disciples, “But I say to you, from this time forward I will not drink at all of this fruit of the vine, until that day when I drink *it* anew with you in the kingdom of My Father” (Matt. 26:29 and Mark 14:25).

Based on the Scriptural evidence, we can conclude the following: **The fruit of the vine which Jesus and the disciples drank at Jesus’ last Passover was *oinos*, or wine, not *trudz*, or grape juice.** Those who believe that grape juice should be used for the Christian Passover service are following their beliefs and their self-determined righteousness instead of following the teachings and practices of Jesus Christ. The Scriptures clearly show

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that “**the fruit of the vine**” is not grape juice. Therefore, the use of grape juice instead of wine is not partaking of the Passover in the manner taught by Jesus Christ and the apostle Paul as recorded in Scripture. The use of grape juice in place of wine for the Christian Passover is undoubtedly partaking of the New Covenant Passover unworthily. An exception to the Scriptural teaching could be allowed for a person who has made a solemn vow not to drink any alcoholic beverage because he or she is a recovering alcoholic. In such circumstances, God would not condemn the use of grape juice in place of wine. In all other cases, wine, and only wine, should be used for the New Covenant Passover—*the Christian Passover*.

The wine to be used for the New Covenant Passover should be a fine quality red wine, a burgundy type—unfortified, as it symbolizes the shed blood of Jesus Christ. The simplest way to gauge the quality of a wine is to check to see if the bottle has a cork. Nearly every wine which has been bottled with a whole cork is considered a good quality wine.

Before the Passover service begins, the wine should be poured into separate small glasses for the exact number of participants, and the glasses should be covered with a clean, white cloth. The wine should be poured from the bottle in a room separate from the room where the service will be conducted and the wine will be blessed. Any wine which has been blessed for use during the Passover service should not be used for other purposes. If there is some unused blessed wine remaining after the service, it should be poured on the ground, as was the blood of Jesus. The glasses used by the participants should be washed as soon as possible after the service is concluded.

After the service, the participants should return to their houses or rooms and use additional time that night for study, prayer and meditation upon the awesome meaning and significance of the sacrifice of Jesus Christ as the Passover Lamb of God.

The entire New Covenant Passover—*The Christian Passover*, is truly an expression of God the Father’s love for each person by providing the perfect sacrifice of His Only Begotten Son: “For God so loved the world that He gave His only begotten Son, so that everyone who believes in Him may not perish, but may have everlasting life” (John 3:16).

**THE CHRISTIAN PASSOVER
RENEWS THE NEW COVENANT THROUGH
JESUS CHRIST**

In accordance to the promises that God gave Abraham, as recorded in Genesis 15:3-6 and 22:15-18, Jesus Christ began the New Covenant on the Passover day. Therefore the 14th of the 1st month, the Passover day, can rightly be called the Covenant Day. Jesus Himself is the One who established this day as the *Covenant Day* by His commands for this day and by His actions on this day! Jesus Himself has made the *Covenant Day*—the *Pass-over day*—the primary day, and the only day, for the renewal of the New Covenant relationship between each individual Christian and Himself and God the Father.

This New Covenant relationship can only be entered into by the operation of the grace of God. God's grace begins with God the Father's calling. Each individual must respond to God's calling by repentance, baptism and loving obedience to the Word of God, which is the Truth. When these conditions are fulfilled, God the Father gives the Holy Spirit to each person He calls. The Holy Spirit enables each one to worship God **in spirit and in truth!** "But the hour is coming, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father is indeed seeking those who worship Him in this manner. God *is* Spirit, and **those who worship Him must** [Greek *dei*, obligated, under divine compulsion] **worship in spirit and in truth**" (John 4:23-24.)

What Jesus is revealing by these words is not a suggestion—**IT IS A COMMAND! The Greek text is most emphatic—it is an imperative command!** Jesus is revealing the **ONLY WAY** to enter into the New Covenant relationship with God the Father.

This New Covenant relationship is offered only to those who are *loving God the Father and keeping the commandments and words* of Jesus Christ. This is the foundation of Christian faith by God's grace under the New Covenant.

The only way to God the Father is through Jesus Christ! He Himself established the New Covenant with His own blood, and He Himself reveals the **ONE TRUE WAY** to enter into that special covenant relationship with the Father. He emphatically

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stated, **“I am the way, and the truth, and the life; no one comes to the Father except through Me”** (John 14:6).

God the Father’s plan is revealed in the life and death of Jesus Christ—Our Passover. “But we see Jesus, Who *was* made a little lower than *the* angels, crowned with glory and honor on account of suffering the death, in order that **by *the* grace of God He Himself might taste death for everyone**” (Heb 2:9).

No human work can possibly replace or be substituted for this awesome sacrifice of Jesus Christ. His blood alone can reconcile us to God the Father. Once we have been reconciled, it is through the risen Christ, our High Priest at the right hand of God, that we are saved by God’s loving grace.

“But God, Who is rich in mercy, because of His great love with which He loved us, even when we were dead in *our* trespasses, has made *us* alive together with Christ. (*For* you have been saved by grace.) And He has raised *us* up together [through the operation of baptism] and has caused *us* to sit together in the heavenly *places* [through the begetting of God’s Holy Spirit] in Christ Jesus, so that in the ages that *are* coming He might show the exceeding riches of His grace in *His* kindness toward us in Christ Jesus. For **by grace you have been saved through faith**, and this *especially* is not [Greek *ouk*, the impossibility of *it originating*] of your own selves; *it is* the gift of God, not of works, so that no one may boast. For we are His [God the Father’s] workmanship, created in Christ Jesus unto *the* good works [of faith, love and obedience] that God ordained beforehand in order that we might walk in them” (Eph. 2:4-10).

True Christians are to continually worship God the Father and Jesus Christ in spirit and in truth. They are in *actual, true covenant* with God the Father and Jesus Christ! Because they worship God as He commanded, they are faithfully and lovingly keeping the Christian Passover as commanded by Jesus Christ in the New Testament. They are observing it on the correct *Covenant Day* for the annual renewing of the New Covenant. This means that they annually observe the Christian Passover on the 14th day of the 1st month, the month of Nisan (according to the calculated Hebrew calendar), at the same time of day that Jesus instituted the new symbols, and in the proper manner as He Himself commanded at His last Passover. Each year, they fulfill all three parts of the Passover exactly as Jesus commanded: 1) par-

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ticipating in the footwashing, 2) eating the unleavened bread, and 3) partaking of the wine.

By partaking of the Christian Passover, as Jesus Christ commanded, they are rededicating their lives to walk in His way and live their lives by Him. “The one who eats My flesh and drinks My blood is dwelling in Me, and I in him. As the living Father has sent Me, and I live by the Father; so also the one who eats Me shall live by Me” (John 6:56-57).

The Christian’s relationship with Jesus Christ and God the Father is renewed each year by participating in the Christian Passover. The true meaning of the Christian Passover goes far beyond understanding the correct day and correct manner for its observance. In reality, the Christian Passover is the foundation of God’s plan for our lives—now and for all eternity!

God the Father gives us His magnificent love and grace through Jesus Christ our Passover! Let us partake of the symbols of the New Covenant as Jesus Christ commanded. Let us renew our covenant relationship with God the Father and Jesus Christ. Let us rededicate our lives in the love and grace of God as we partake of the New Covenant Passover—*the Christian Passover*.

*Format and Scriptures To Read
for the
Christian Passover Ceremony*

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The service should be opened with prayer. Thereupon, Scriptural reading should begin. The following passages are recommended because they record a short history of the Passover and contain the words of Jesus Christ when He instituted the first Christian Passover revealing the true Scriptural pattern and example for partaking of it.

BEGIN READING HERE:

In the ages of eternity past, before the foundation of the world, God's awesome plan of salvation for mankind, was instituted by God, Who became the Father, and God, Who became the Son, preordained that Jesus would become God manifested in the flesh; that He, as Creator of mankind, would be crucified, shed His blood on the Passover day, the 14th day of the first month—God's preordained, appointed day—as the perfect sacrifice for the sin and Savior of the world (I Pet. 1:18-20).

The book of Revelation confirms that Jesus Christ was “the Lamb [of God] slain from *the* foundation of *the* world” (Rev. 13:8, also see John 1:29-36).

After believing Satan's lie, Adam and Eve sinned by eating of the fruit of Tree of the Knowledge of Good and Evil, the Lord God spoke the first prophecy of His plan of salvation for mankind, revealing that He would be the future sacrifice for human sin and overcome Satan the devil: “And I will put enmity between you [Satan, the devil] and the woman [the true Church], and between your seed [the demons and those men and women who follow Satan] and her Seed [Jesus Christ and the men and women who would become the spiritual seed of Abraham]; He [Jesus Christ] will bruise your head [to destroy and annul the works of Satan], and you [Satan] shall bruise His heel [a prophecy of the crucifixion [for the forgiveness of human sin].” (Gen. 3:15).

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Two thousand and twenty-five years later and nearly four thousand years ago on this very night, the night of the 14th day of the first month, the LORD God began to establish His covenant with Abraham. “Behold, the Word of the LORD *came* to him saying...he that shall come forth out of your own loins shall be your heir [physical Israel through Isaac]. And He brought him outside and said, ‘Look now toward the heavens and number the stars—if you are able to count them.’ And He said to him, ‘So shall your seed be [spiritual Israel through Jesus Christ].’ And he [Abraham] believed in the LORD. And He accounted it to him for righteousness” (Gen. 15:4-6).

On the day portion of the 14th day of the first month, the LORD God pledged His own future death as the perfect sacrifice for the sins of the seed of Abraham and for the sins of the world (Gen. 15:9-12, 17). Thus, in Abraham’s Seed—Jesus Christ—all the nations of the world would be blessed. This was the beginning of what later would become the Passover day for the children of Israel and the disciples of Jesus Christ—the Church of God.

Later, when God asked Abraham to offer Isaac for a burnt offering, He provided a ram as a substitutionary sacrifice instead of Isaac. At that time, the LORD God again swore by Himself that He would sacrifice Himself as the future “Lamb of God to take away the sin of the world.” The LORD God promised in an oath: “ ‘By Myself have I sworn,’ says the LORD, ‘because you have done this thing, and have not withheld your son, your only son; that in blessing I will bless you, and in multiplying I will multiply your seed like the stars of the heavens [spiritual Israel], and as the sand which is upon the seashore [physical Israel]. And your seed shall possess the gate of his enemies. And **in your seed shall all the nations of the earth be blessed, because you have obeyed my voice**’ ” (Gen. 22:16-18).

After Abraham died, God appeared to Isaac, the son of promise, to reaffirm the covenant that He had established with Abraham: “And the LORD appeared to him [Isaac] and said, ‘...Stay in this land, and I will be with you and bless you, for to you and to your seed [physical Israel], I will give all these lands; and I will establish the oath which I swore to

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Abraham your father. And I will multiply your seed [spiritual Israel] as the stars of the heavens and will give to your seed all these lands. And **in your seed shall all the nations of the earth be blessed, because Abraham obeyed My voice and kept My charge, My commandments, My statutes, and My laws'** ” (Gen. 26:2-5)

On the same night, the night of the 14th day of the first month—four hundred and thirty years after God had first given the promises to Abraham—the twelve tribes of the children of Israel all observed the Passover in Egypt. At midnight, God passed over their houses and spared their firstborn, as He judged the gods of Egypt and killed the Egyptian firstborn—both man and beast (Ex. 12:3-36).

On the same night, the night on the 14th day of the first month, in 30 AD, as it was beginning to get dark, Jesus Christ, as God manifested in the flesh, instituted the New Covenant Passover of eternal life with His chosen apostles.

The New Covenant Passover that Jesus instituted confirmed the promises of Abraham to the spiritual children of God. In the same way that Isaac was the son of Abraham by promise, the New Covenant children of God are also the children of promise, through Jesus Christ: “Now we, brethren, like Isaac, are *the* children of promise” (Gal 4:28). They are Abraham’s spiritual seed and heirs of the promise: “Because you are all sons of God through faith in Christ Jesus. For as many *of you* as were baptized into Christ did put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; for you are all one in Christ Jesus. **And if you *are* Christ’s, then you are Abraham’s seed, and heirs according to *the* promise**” (Gal 3:26-29).

Just as God had promised Abraham that his spiritual seed would be as the stars of heaven (Gen. 15:5), Daniel also wrote of this promise: “And many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they who are wise shall shine as the brightness of the firmament, and they who turn many to righteousness shall shine as the stars forever and ever” (Dan. 12:2-3).

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During His ministry, Jesus Christ confirmed this promise. In the parable of the sower, Jesus Christ explained that the good seed are the spiritual children of Abraham by promise, who will be glorified at the resurrection to shine as the sun: “**Then shall the righteous shine forth as the sun in the kingdom of their Father**” (Matt. 13:43).

For the spiritual children of promise, the Christian Passover Ceremony, observed yearly on the night of the 14th day of the first month, renews the New Covenant of eternal life through Jesus Christ, to which God the Father Himself has personally called you, as He foreordained in the ages of eternity past before the foundation of the world.

*At His Last Passover in 30 AD, Jesus Christ—God
Manifest in the Flesh—Instituted
the New Covenant Christian Passover*

THE PASSOVER BEGINS AS IT IS GETTING DARK

Luke 22

14. Now when the hour had come, He sat *down*, and the twelve apostles with Him.

15. And He said to them, “With *earnest* desire I have desired to eat this Passover with you before I suffer.

16. For I tell you that I will not eat of it again until it be fulfilled in the kingdom of God.” (See also Matthew 26:20, Mark 14:17.)

JESUS INSTITUTES THE NEW COVENANT PASSOVER PART ONE: THE FOOT WASHING

John 13

2. And during supper (the devil having already put into the heart of Judas Iscariot, Simon’s *son*, that he should betray Him),

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3. Jesus, knowing that the Father had given all things into *His* hands, and that He had come from God and was going to God,

4. Rose from supper and laid aside *His* garments; and after taking a towel, He secured it around Himself.

5. Next, He poured water into a washing basin and began to wash the disciples' feet, and to wipe *them* with the towel which He had secured.

6. Then He came to Simon Peter; and he said to Him, "Lord, are You going to wash my feet?"

7. Jesus answered and said to him, "What I am doing you do not understand now, but you shall know after these things."

8. Peter said to Him, "You shall not wash my feet, not ever." Jesus answered him, "If I do not wash you, you have no part with Me."

9. Simon Peter said to Him, "Lord, not my feet only, but also *my* hands and *my* head."

10. Jesus said to him, "The one who has been washed does not need to wash *anything other* than the feet, but is completely clean; and you are clean, but not all."

11. For He knew the one who was betraying Him; this was the reason He said, "Not all of you are clean."

12. Therefore, when He had washed their feet, and had taken His garments, *and* had sat down again, He said to them, "Do you know what I have done to you?"

13. You call Me the Teacher and the Lord, and you speak rightly, because I am.

14. Therefore, if I, the Lord and the Teacher, have washed your feet, you also are duty-bound to wash one another's feet;

15. For I have given you an example, *to show* that you also should do exactly as I have done to you.

16. Truly, truly I tell you, a servant is not greater than his lord, nor a messenger greater than he who sent him.

17. If you know these things, blessed are you if you do them.

At this point, stop and wash one another's feet. When this part of the service has been completed, and everyone is again seated, continue the Scriptural reading.

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JESUS DIPS THE SOP AND GIVES IT TO JUDAS, WHO LEAVES TO BETRAY HIM

Matthew 26

21. And as they were eating, He said, “Truly I say to you, one of you shall betray Me.”
22. And being sorely grieved, each of them began to say to Him, “Am I *the one*, Lord?”
23. But He answered and said, “He who dipped *his* hand with Me in the dish, he shall betray Me.
24. The Son of man indeed goes, as it has been written concerning Him, but woe to that man by whom the Son of man is betrayed! It would be better for him if that man had not been born.”
25. Then Judas, who was betraying Him, answered and said, “Am I *the one*, Master?” He said to him, “You have said *it*.”

John 13

18. I am not speaking of you all; *for* I know whom I have chosen, in order that the scripture might be fulfilled: ‘He who eats bread with Me has lifted up his heel against Me.’
19. I am telling you at this time, before it happens, so that when it does happen, you may believe that I AM.
20. Truly, truly I tell you, the one who receives whomever I send is receiving Me; and the one who receives Me is receiving Him Who sent Me.”
21. *As He* was saying these things, Jesus was troubled in spirit, and testified, saying, “Truly, truly I tell you, one of you shall betray Me.”
22. Then the disciples looked at one another, wondering of whom He was speaking.
23. Now one of His disciples, the one whom Jesus loved, was leaning on Jesus’ chest.
24. And so, Simon Peter motioned to him to ask who was the one of whom He was speaking.
25. Then he leaned back on Jesus’ chest *and* asked Him, “Lord, who is it?”
26. Jesus answered, “It is the one to whom I shall give a sop, after I have dipped *it*.” And when He had dipped the

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sop, He gave *it* to Judas Iscariot, Simon's *son*.

27. And after the sop, Satan entered into him. Then Jesus said to him, "What you do, do quickly."

28. But not one of those sitting at the table knew why He said *this* to him;

29. For some thought, since Judas had the bag, that Jesus was telling him, "Buy the things that we need for the feast"; or that he should give something to the poor.

30. So then, after receiving the sop, he immediately went out; and it was night.

31. When he was gone, Jesus said, "Now has the Son of man been glorified, and God has been glorified in Him.

32. If God has been glorified in Him, God shall also glorify Him in Himself, and shall immediately glorify Him.

PART TWO: EATING THE BROKEN UNLEAVENED BREAD

The Broken Bread Symbolizes
Jesus Christ Carrying Our Sufferings,
Our Sicknesses and Our Sorrows

Isaiah 53

3. *He is* despised and rejected of men; a Man of sorrows, and acquainted with grief; and we hid as it were our faces from Him, He was despised, and we esteemed Him not.

4. Surely He has borne our infirmities, and carried our sorrows; yet we esteemed Him stricken, smitten of God, and afflicted. [*He gave His* back to the smiters, and *His* cheeks to them that plucked off the hair; *He* did not hide *His* face from shame and spitting (Isa. 50:6)]

5. But He *was* wounded for our transgressions; *He was* crushed for our iniquities; the chastisement of our peace *was* upon Him; and with His stripes we ourselves are healed.

6. All we like sheep have gone astray; we have turned each one to his own way; and the LORD has laid on Him the iniquity of us all.

7. He was oppressed, and He was afflicted; yet He opened

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not His mouth. He is brought as a lamb to the slaughter; and as a sheep before its shearers is dumb, so He opened not His mouth.

8. By oppression and judgment He was taken away; and with His generation who did consider that He was cut off out of the land of the living; for the transgression of My people He *was* stricken?

9. And He made His grave with the wicked, and with the rich in His death; although He had done no violence, nor *was any* deceit in His mouth.

10. Yet the LORD willed to crush Him and He has put Him to grief: You shall make His life an offering for sin. [Many were astonished at Him—for *His body was* so disfigured—even His form beyond that of the sons of men. So shall He sprinkle many nations (Isa. 52:14-15).] He shall see His seed [the promised spiritual seed of Abraham]; He shall prolong His days, and that the purpose of the LORD might prosper in His hand.

11. He shall see of the travail of His soul. He shall be fully satisfied. By His knowledge shall My righteous Servant justify many; and He shall bear their iniquities.

12. Therefore I will divide to Him *a portion* with the great, and He shall divide the spoil with the strong; because He has poured out His soul to death; and He was counted among the transgressors; and He bore the sin of many, and made intercession for transgressors.

I Peter 2

21. For to this you were called because Christ also suffered for us, leaving us an example, that you should follow in His footsteps

22. Who committed no sin; neither was guile found in His mouth;

23. Who, when He was reviled, did not revile in return; *when* suffering, He threatened not, but committed *Himself* to Him Who judges righteously;

24. Who Himself bore our sins within His own body on the tree, so that we, being dead to sins, may live unto righteousness; by Whose stripes you were healed.

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Luke 22 **Jesus Breaks the Bread**

19. And He took bread; *and* after giving thanks, He broke *it* and gave *it* to them, saying, “This is My body, which is given for you. This do in the remembrance of Me.”

I Corinthians 11

23. For I received from the Lord that which I also delivered to you, that the Lord Jesus in the night in which He was betrayed took bread;

24. And after giving thanks, He broke *it* and said, “Take, eat; this is My body, which *is* being broken for you. This do in the remembrance of Me.” (See also Matthew 26:26, Mark 14:22.)

At this point stop, bless and break the unleavened bread, distribute it to participants and then eat it. When all have partaken of the bread, continue the Scriptural reading.

PART THREE: DRINKING OF THE WINE

Mark 14

23. And He took the cup; *and* after giving thanks, He gave *it* to them; and they all drank of it.

24. And He said to them, “This is My blood, the blood of the New Covenant, which is poured out for many.

25. Truly I say to you, I will not drink again at all of the fruit of the vine until that day when I drink it new in the kingdom of God.”

Luke 22

20. In like manner also, *He took* the cup after supper, saying, “This cup *is* the New Covenant in My blood, which is poured out for you.”

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I Corinthians 11

25. In like manner, *He* also *took* the cup after He had supped, saying, “This is *the* cup *of* the New Covenant in My blood. This do, as often as you drink *it*, in the remembrance of Me.”

26. For as often as you eat this bread and drink this cup, you *solemnly* proclaim the death of the Lord until He comes.

27. For this reason, *if* anyone shall eat this bread or shall drink the cup of the Lord unworthily, he shall be guilty of the body and *the* blood of the Lord.

28. But let a man examine himself, and let him eat of the bread and drink of the cup accordingly

29. Because the one who eats and drinks unworthily is eating and drinking judgment to himself, not discerning the body of the Lord.

TO EAT HIS FLESH AND DRINK HIS BLOOD
YOU MUST LIVE BY JESUS CHRIST

John 6

35. Jesus said to them, “I am the bread of life; the one who comes to Me shall never hunger; and the one who believes in Me shall never thirst at any time.

50. This is the bread which comes down from heaven so that anyone may eat of it and not die.

51. I am the living bread, which came down from heaven; if anyone eats of this bread, he shall live forever; and the bread that I will give is even My flesh, which I will give for the life of the world.”

54. The one who eats My flesh and drinks My blood has eternal life, and I will raise him up in the last day;

55. For My flesh is truly food, and My blood is truly drink.

56. The one who eats My flesh and drinks My blood is dwelling in Me, and I in him.

57. As the living Father has sent Me, and I live by the Father; so also the one who eats Me shall live by Me.

At this point stop, bless the wine, distribute it to the participants and drink it. When this part of the service is completed, continue the Scriptural reading.

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CONTENTION AMONG THE DISCIPLES AS TO WHO WAS GREATER

Luke 22

24. And there was also an argument among them, *even* this: which of them should be considered *the* greatest.
25. And He said to them, “The kings of the nations lord over them, and those who exercise authority over them are called benefactors.
26. But *it shall* not be this way *among* you; rather, let the one who is greatest among you be as the younger, and the one who is leading as the one who is serving.
27. For who *is* greater, the one who is sitting *at the table*, or the one who is serving? *Is* not the one who sits *at the table*? But I am among you as one who is serving.
28. Now you are the ones who have continued with Me in My temptations.
29. And I appoint to you, as My Father has appointed to Me, a kingdom;
30. So that you may eat and drink at My table in My kingdom, and may sit on thrones judging the twelve tribes of Israel.”

A NEW COMMANDMENT: LOVE ONE ANOTHER AS JESUS HAD LOVED THEM

John 13

33. Little children, I am with you yet a little while. You shall seek Me; but as I told the Jews, ‘Where I am going, you cannot come,’ I am now telling you also.
34. A new commandment I give to you: that you love one another in the same way that I have loved you, that is how you are to love one another.
35. By this shall everyone know that you are My disciples—if you love one another.”

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JESUS PROPHECIES THAT PETER WILL DENY HIM THREE TIMES

Mark 14

27. Then Jesus said to them, “All of you shall be offended in Me in this night; for it is written, ‘I will smite the Shepherd, and the sheep shall be scattered.’

28. But after I have risen, I will go before you into Galilee.”

29. Then Peter said to Him, “Even if all shall be offended, yet I *shall* not.”

30. And Jesus said to him, “Truly I say to you, today, in this *very* night, before *the* cock crows twice, you shall deny Me three times.”

31. But he spoke more adamantly, “If it were necessary for me to die with You, I would not deny You in any way.” And they all spoke in the same manner also.

John 13

36. Simon Peter said to Him, “Lord, where are You going?” Jesus answered him, “Where I am going, you cannot follow Me now; but you shall follow Me afterwards.”

37. Peter said to Him, “Why can’t I follow You now? I will lay down my life for You.”

38. Jesus answered him, “You will lay down your life for Me? Truly, truly I tell you, *the* cock shall not crow until you have denied Me three times.” (See also Luke 22:31-34, Matthew 26:31-35.)

THE WORDS OF THE NEW COVENANT WHICH WE HAVE AGREED TO LIVE BY

John 14

1. “Let not your heart be troubled. You believe in God; believe also in Me.

2. In My Father’s house are many dwelling places; if it were otherwise, I would have told you. I am going to prepare a place for you.

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3. And if I go and prepare a place for you, I will come again and receive you to Myself; so that where I am, you may be also.
4. And where I am going you know, and the way you know.”
5. Thomas said to Him, “Lord, we do not know where You are going; how then can we know the way?”
6. Jesus said to him, “I am the way, and the truth, and the life; no one comes to the Father except through Me.
7. If you had known Me, you would have known My Father also. But from this time forward, you know Him and have seen Him.”
8. Philip said to Him, “Lord, show us the Father, and that will be sufficient for us.”
9. Jesus said to him, “Have I been with you so long a time, and you have not known Me, Philip? The one who has seen Me has seen the Father; why then do you say, ‘Show us the Father’?”
10. Don’t you believe that I am in the Father, and the Father is in Me? The words that I speak to you, I do not speak from My own self; but the Father Himself, Who dwells in Me, does the works.
11. Believe Me that I am in the Father and the Father is in Me; but if not, believe Me because of the works themselves.
12. Truly, truly I say to you, the one who believes in Me shall also do the works that I do; and greater works than these shall he do because I am going to the Father.
13. And whatever you shall ask in My name, this will I do that the Father may be glorified in the Son.
14. If you ask anything in My name, I will do *it*.
15. If you love Me, keep the commandments—namely, My commandments.
16. And I will ask the Father, and He shall give you another Comforter, that it may be with you throughout the age:
17. *Even* the Spirit of the truth, which the world cannot receive, because it perceives it not, nor knows it; but you know it because it dwells with you, and shall be within you.

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18. I will not leave you orphans; I will come to you.
19. Yet a little while and the world shall see Me no longer; but you shall see Me. Because I live, you shall live also.
20. In that day, you shall know that I am in My Father, and you *are* in Me, and I am in you.
21. The one who has My commandments and is keeping them, that is the one who loves Me; and the one who loves Me shall be loved by My Father, and I will love him and will manifest Myself to him.”
22. Judas (not Iscariot) said to him, “Lord, what has happened that You are about to manifest Yourself to us, and not to the world?”
23. Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our abode with him.
24. The one who does not love Me does not keep My words; and the word that you hear is not Mine, but the Father’s, Who sent Me.
25. I have spoken these things to you while I am yet present with you.
26. But *when* the Comforter *comes*, *even* the Holy Spirit, which the Father will send in My name, that one shall teach you all things, and shall bring to your remembrance everything that I have told you.
27. Peace I leave with you; My peace I give to you; not as the world gives do I give *it* to you. Let not your heart be troubled, nor let it fear.
28. You have heard Me say to you that I am going away, and *that* I will come to you *again*. If you loved Me, you would have rejoiced that I said, ‘I am going to the Father’ because My Father is greater than I.
29. And now I have told you before it happens, so that when it comes to pass, you may believe.
30. I will not speak with you much longer because the ruler of this world is coming; but he does not have a single thing in Me.
31. Yet *he comes* so that the world may know that I love the Father, and that I do exactly as the Father has commanded Me. Arise, let us go out.”

John 15

1. "I am the true vine, and My Father is the husbandman.
2. He takes away every branch in Me *that* does not bear fruit; but He cleanses each one that bears fruit, in order that it may bear more fruit.
3. You are already clean through the word that I have spoken to you.
4. Dwell in Me, and I in you. As a branch cannot bear fruit of itself, but only if it remains in the vine, neither, *can* you *bear fruit* unless you are dwelling in Me.
5. I am the vine, *and* you *are* the branches. The one who is dwelling in Me, and I in him, bears much fruit; because apart from Me you can do nothing.
6. If anyone does not dwell in Me, he is cast out as a branch, and is dried up; and men gather them and cast *them* into a fire, and they are burned.
7. If you dwell in Me, and My words dwell in you, you shall ask whatever you desire, and it shall come to pass for you.
8. In this is My Father glorified, that you bear much fruit; so shall you be My disciples.
9. As the Father has loved Me, I also have loved you; live in My love.
10. If you keep My commandments, you shall live in My love; just as I have kept My Father's commandments and live in His love.
11. These things I have spoken to you, in order that My joy may dwell in you, and *that* your joy may be full.
12. This is My commandment, that you love one another, as I have loved you.
13. No one has greater love than this: that one lay down his life for his friends.
14. You are My friends, if you do whatever I command you.
15. No longer do I call you servants, because the servant does not know what his master is doing. But I have called you friends because I have made known to you all *the* things that I have heard from My Father.
16. You yourselves did not choose Me, but I have person-

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ally chosen you, and ordained you, that you should go *forth* and bear fruit, and that your fruit should remain; so that whatever you shall ask the Father in My name, He may give you.

17. These things I command you, that you love one another.

18. If the world hates you, you know that it hated Me before *it hated* you.

19. If you were of the world, the world would love its own. However, because you are not of the world, but I have personally chosen you out of the world, the world hates you for this.

20. Remember the word that I spoke to you: a servant is not greater than his master. If they persecuted Me, they will persecute you also. If they kept My word, they will keep your *word* also.

21. But they will do all these things to you for My name's sake, because they do not know Him Who sent Me.

22. If I had not come and spoken to them, they would not have had sin; but now they have nothing to cover their sin.

23. The one who hates Me hates My Father also.

24. If I had not done among them the works that no other man has done, they would not have had sin; but now they have both seen and hated both Me and My Father.

25. But this has happened so that the saying might be fulfilled which is written in their law, 'They hated Me without *a cause*.'

26. But when the Comforter has come, which I will send to you from the Father, *even* the Spirit of the truth, which proceeds from the Father, that one shall bear witness of Me.

27. Then you also shall bear witness, because you have been with Me from *the* beginning."

John 16

1. "I have spoken these things to you so that you will not be offended.

2. They shall cast you out of the synagogues; furthermore, the time is coming that everyone who kills you will think that he is rendering service to God.

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3. And they shall do these things to you because they do not know the Father, nor Me.
4. But I have told you these things so that when the time comes, you may remember that I said *them* to you. However, I did not say these things to you at *the* beginning because I was with you.
5. But now I am going to Him Who sent Me; and none of you asks Me, ‘Where are You going?’
6. But because I have spoken these things to you, grief has filled your hearts.
7. But I am telling you the truth. It is profitable for you that I go away because if I do not go away, the Comforter will not come to you. However, if I go, I will send it to you.
8. And when that one has come, it will convict the world concerning sin, and righteousness, and judgment:
9. Concerning sin, because they do not believe in Me;
10. Concerning righteousness, because I am going to the Father and you no longer will see Me;
11. And concerning judgment, because the ruler of this world has been judged.
12. I have yet many things to tell you, but you are not able to bear them now.
13. However, when that one has come, *even* the Spirit of the truth, it will lead you into all truth because it shall not speak from itself, but whatever it shall hear, it shall speak. And it shall disclose to you the things to come.
14. That one shall glorify Me because it shall disclose to you *the things that* it receives from Me.
15. Everything that the Father has is Mine; for this reason, I said that it shall receive from Me and shall disclose *these things* to you.
16. A little *while*, and you shall not see Me; and again a little *while*, and you shall see Me, because I am going to the Father.”
17. Then *some* of His disciples said to one another, “What is this that He is saying to us, ‘A little *while*, and you shall not see Me; and again a little *while*, and you shall see Me,’ and, ‘because I am going to the Father’?”
18. Therefore they said, “What is this that He is saying,

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the ‘little *while*’? We do not understand what He is saying.”

19. Then Jesus, knowing that they desired to ask Him, said to them, “*Why* are you inquiring among one another about this that I said, ‘A little *while*, and you shall not see Me; and again a little *while*, and you shall see Me’?”

20. Truly, truly I tell you, you shall weep and lament, but the world shall rejoice; and you shall be grieved, but your grief shall be turned into joy.

21. A woman when she is giving birth has grief because her time *of travail* has come; but after she gives birth to the child, she no longer remembers the anguish because of the joy that a child has been born into the world.

22. And likewise, you indeed have grief now; but I will see you again, and your heart shall rejoice, and no one shall take your joy from you.

23. And in that day you shall ask Me nothing. Truly, truly I tell you, whatever you shall ask the Father in My name, He will give you.

24. Until this day, you have asked nothing in My name. Ask, and you shall receive, that your joy may be full.

25. These things I have spoken to you in allegories; but the time is coming when I will no longer speak to you in allegories, but I will plainly disclose to you *the things* of the Father.

26. In that day, you shall ask in My name; and I do not tell you that I will beseech the Father for you,

27. For the Father Himself loves you, because you have loved Me, and have believed that I came forth from God.

28. I came forth from the Father and have come into the world; again, I am leaving the world and am going to the Father.”

29. *Then* His disciples said to Him, “Behold, now You are speaking plainly and are not speaking *in* an allegory.

30. Now we know that You understand all things, and do not need to have someone ask You. By this we believe that You came forth from God.”

31. Jesus answered them, “Do you now believe?”

32. Listen, the time is coming, and has already come that you shall be scattered each to his own, and you shall leave

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Me alone; and *yet* I am not alone because the Father is with Me.

33. These things I have spoken to you, so that in Me you may have peace. In the world you shall have tribulation. But be courageous! I have overcome the world.”

John 17

1. Jesus spoke these words, and lifted up His eyes to heaven and said, “Father, the hour has come; glorify Your own Son, so that Your Son may also glorify You;

2. Since You have given Him authority over all flesh, in order that He may give eternal life to all whom You have given Him.

3. For this is eternal life, that they may know You, the only true God, and Jesus Christ, Whom You did send.

4. I have glorified You on the earth. I have finished the work that You gave Me to do.

5. And now, Father, glorify Me with Your own self, with the glory that I had with You [*in the ages of eternity past*] before the world existed.

6. I have manifested Your name to the men whom You have given Me out of the world. They were Yours, and You have given them to Me, and they have kept Your Word.

7. Now they have known that all things that You have given Me are from You.

8. For I have given them the words that You gave to Me; and they have received *them* and truly have known that I came from You; and they have believed that You did send Me.

9. I am praying for them; I am not praying for the world, but for those whom You have given Me, for they are Yours.

10. All Mine are Yours, and all Yours *are* Mine; and I have been glorified in them.

11. And I am no longer in the world, but these are in the world, and I am coming to You. Holy Father, keep them in Your name, those whom You have given Me, so that they may be one, even as *We are one*.

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12. When I was with them in the world, I kept them in Your name. I protected those whom You have given Me, and not one of them has perished except the son of perdition, in order that the Scriptures might be fulfilled.

13. But now I am coming to You; and these things I am speaking *while yet* in the world, that they may have My joy fulfilled in them.

14. I have given them Your words, and the world has hated them because they are not of the world, just as I am not of the world.

15. I do not pray that You would take them out of the world, but that You would keep them from the evil one.

16. They are not of the world, just as I am not of the world.

17. Sanctify them in Your truth; Your Word is the truth.

18. Even as You did send Me into the world, I also have sent them into the world.

19. And for their sakes I sanctify Myself, so that they also may be sanctified in *Your* truth.

20. I do not pray for these only, but also for those who shall believe in Me through their word;

21. That they all may be one, even as You, Father, *are* in Me, and I in You; that they also may be one in Us, in order that the world may believe that You did send Me.

22. And I have given them the glory that You gave *to* Me, in order that they be may one, in the same way *that* We are one:

23. I in them, and You in Me, that they may be perfected into one; and that the world may know that You did send Me, and have loved them as You have loved Me.

24. Father, I desire that those whom You have given Me may also be with Me where I am, so that they may behold My glory, which You have given Me; because You did love Me before *the* foundation of *the* world.

25. Righteous Father, the world has not known You; but I have known You, and these have known that You did send Me.

26. And I have made known Your name to them, and will make *it* known; so that the love with which You have loved Me may be in them, and I in them.”

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Mark 14

26. And after singing a hymn, they went out to the Mount of Olives.

The Scriptural reading should be followed by a hymn. Three hymns have been provided on the following pages, or any other appropriate hymn. After the hymn a prayer of thanksgiving and blessing should be given to conclude the Passover ceremony.

For God Is Love

From John 14:15; 15:9-10; 1 John 4:8

Arranged by Mary E. Schaeffer

Fred R. Coulter

1. Fath - er we love you. For you have loved us first. Your ho - ly
2. If you do love me, keep my com - mand - ments as I have
3. Then Je - sus said to his own dis - ci - ples, love one an -
4. Great - er love has no one than this to give that he lays

love — to us is su - preme and your Son Je - sus
kept — my Fath - er's com - mands, and you shall live in
o - ther as I love you, then all will know that
down — his life for his friends. I give my life in

Refrain:
you gave to us, — for God is — Love. — For God is —
my own — love, —
you are — mine, —
love for — you, —

love. — The Fa - ther has loved us so ten - der - ly.

GOD IS MY ROCK, MY SALVATION

Psalm 62

Dwight Armstrong

1. God is my rock, my sal-va-tion, my hope; my soul in si-lence waits for
 2. Still, O my soul, wait in si-lence for God; my hope and re-fuge is in
 3. Vain men are they, de-light-ing in craft; their lips they bless with, but they

my God a-lone; He is my fort, I shall not be re-moved;
 my God a-lone; He is my rock, my sal-va-tion and strength;
 curse in-ward-ly; Low men or high, both are less than a breath;

He is my ref-uge, my high tow-er of strength. Res-cue shall come from
 With God a-lone shall my de-liv-er-ance be. How long will men take
 Trust and re-ly not on ex-tor-tion and gain. Kind-ness and pow'r be-

my God a-lone; And I shall nev-er be great-ly re-moved.
 pleas-ure in sin? They plot and threat-en the life of the king.
 long to our God; He shall re-ward ev-'ry man for his works.

TWENTY-THIRD PSALM

1. The Lord's my Shep-herd, I'll not want; He makes me down to lie
 2. My soul He doth re-store a-gain; And me to walk doth make
 3. Yea, though I walk in death's dark vale, Yet will I fear none ill;
 4. My ta-ble Thou hast fur-nish-ed In pres-ence of my foes;
 5. Good-ness and mer-cy all my life Shall sure-ly fol-low me;

In pas-tures green; He lead-eth me The qui-et wa-ters by.
 With-in the paths of right-eous-ness, E'en for His own Name's sake.
 For Thou art with me; and Thy rod And staff me com-fort still.
 My head Thou dost with oil a-noint, And my cup o-ver-flows.
 And in God's house for-ev-er-more My dwell-ing place shall be. A-MEN.

The Annual Festivals of God

The Spring Festivals

Year	Passover *	Unleavened Bread	Pentecost
2014	Apr 14 (Mon)	Apr 15-21 (Tue-Mon)	June 8 (Sun)
2015	Apr 3 (Fri)	Apr 4-10 (Sat-Fri)	May 24 (Sun)
2016	Apr 22 (Fri)	Apr 23-29 (Sat-Fri)	June 12 (Sun)
2017	Apr 10 (Mon)	Apr 11-17 (Tue-Mon)	June 4 (Sun)
2018	Mar 30 (Fri)	Mar 31-Apr 6 (Sat-Fri)	May 20 (Sun)
2019	Apr 19 (Fri)	Apr 20-26 (Sat-Fri)	June 9 (Sun)
2020	Apr 8 (Wed)	Apr 9-15 (Thur-Wed)	May 31 (Sun)
2021	Mar 27 (Sat)	Mar 28-Apr 3 (Sun-Sat)	May 16 (Sun)
2022	Apr 15 (Fri)	Apr 16-22 (Sat-Fri)	June 5 (Sun)
2023	Apr 5 (Wed)	Apr 6-12 (Thur-Wed)	May 28 (Sun)

***Observed the Previous Evening
After Sunset as it is Becoming Dark**

The Fall Festivals

Year	Trumpets	Atonement	Tabernacles	Last Great Day
2014	Sept 25 (Thur)	Oct 4 (Sat)	Oct 9-15 (Thur-Wed)	Oct 16 (Thur)
2015	Sept 14 (Mon)	Sept 23 (Wed)	Sept 28-Oct 4 (Mon-Sun)	Oct 5 (Mon)
2016	Oct 3 (Mon)	Oct 12 (Wed)	Oct 17-23 (Mon-Sun)	Oct 24 (Mon)
2017	Sept 21 (Thur)	Sept 30 (Sat)	Oct 5-11 (Thur-Wed)	Oct 12 (Thur)
2018	Sept 10 (Mon)	Sept 19 (Wed)	Sept 24-30 (Mon-Sun)	Oct 1 (Mon)
2019	Sept 30 (Mon)	Oct 9 (Wed)	Oct 14-20 (Wed-Mon)	Oct 14 (Mon)
2020	Sept 19 (Sat)	Sept 28 (Mon)	Oct 3-9 (Sat-Fri)	Oct 10 (Sat)
2021	Sept 7 (Tue)	Sept 16 (Thur)	Sept 21-27 (Tue-Mon)	Sept 28 (Tue)
2022	Sept 26 (Mon)	Oct 5 (Wed)	Oct 10-16 (Mon-Sun)	Oct 17 (Mon)
2023	Sept 16 (Sat)	Sept 25 (Mon)	Sept 30-Oct 6 (Sat-Fri)	Oct 7 (Sat)

*Recipe for Unleavened Bread
for the
Christian Passover*

2 cups whole wheat flour or whole barley flour
1 cup whole wheat pastry flour (if using whole wheat flour) or
an additional cup barley flour
1/3 cup olive oil, extra light
1 1/4 tsp. salt
3/4 cup water

Sift flour and salt. Blend in oil. Add water. When correctly followed, this recipe makes a soft dough. If the dough is too stiff, the bread will be tough.

Break off a piece of dough about the size of a walnut. On a floured board (use pastry flour, or barley flour) flatten dough with hands, then roll paper thin, as for strudel. Add flour as needed to keep dough from becoming sticky. Roll out until dough is the size of a saucer. Place on ungreased cookie sheet. If cookie sheet requires greasing, use olive oil.

Bake at 375 degrees for 7-8 minutes. Watch closely to avoid burning.

This recipe may also be used to prepare unleavened bread for the Feast of Unleavened Bread, which follows the Passover day. If baking unleavened bread that is not to be used for the Passover service, butter may be substituted for olive oil, and milk may be substituted for water.

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