

The Lamb of God Sacrifice

A Passover Celebration

Dedication

We, the members of *Light of Yeshua Fellowship*, dedicate this written work to Yeshua the Messiah, who is the Great Lamb of God Sacrifice that takes away the sins of the world. He is the author and perfecter of our faith,¹ and the object of our worship and affection. To Him be all glory, honor, and praise.

Introduction

Welcome to the celebration of Passover; first of the Spring Feasts prescribed by God in Exodus Chapter 12 and Leviticus Chapter 23. We trust this document will help you understand the celebration symbology that typifies our Savior, Yeshua the Messiah. Additional (foundational) information is provided at the end of this document, in the section "*Some Additional Information*". As always, we welcome any questions and very much appreciate any feedback, therefore send your comments to drxofc@risebroadband.net. This document may be downloaded from www.loyfellowship.org.

Welcome to Our Passover Seder

Seder Leader: Good evening and welcome to our Passover Celebration. Our purpose tonight is to:

1. commemorate God liberating our Hebrew ancestors from slavery to Egypt, so they may become His treasured possession
2. and to celebrate God's universal Plan of Salvation found only in the work of Yeshua the Messiah

The traditional Hebrew for this celebration is *sefer* (סֵדֶר) meaning "order" and refers to the orchestrated ceremony (or *liturgy*) that recounts the story of the Biblical Exodus while simultaneously demonstrating the spiritual significance of Yeshua's sacrifice centuries later. During our Passover Seder we eat special foods, recite Scripture and pray; all in a sequence of steps designed to teach us the two-fold purpose for this evening (mentioned above).

God established Pesach as the first in a series of 3 consecutive spring-time celebrations:

1. Pesach (on the evening of the 14'th of Nisan),
2. Unleavened Bread (from the 15 through the 21 of Nisan),
3. First Fruits

God also said we should never forget the events surrounding the exodus of our ancestors nor forget to honor this Passover celebration.² Telling the story of how God freed our ancestors from bondage under the Egyptians is both a type and shadow of how each person must today be delivered from the

¹ John 1:29, Hebrews 12:2, Revelation 5:11-14

² Exodus 12:14

bondage of sin in our fallen world. Just as the blood of the Passover Lamb caused the “Plague of Physical Death” to “pass over” the physical homes of those who had followed God’s instructions, so the blood of Yeshua the Messiah, the Great Lamb of God (*Seh HaElohim*) causes the “plague of spiritual death” to Passover the spirits (homes) of those who believe in the Messiah. Tonight, we reenact the Bitterness of Oppression and the Sweetness of Deliverance in order to glorify Father God for what He did in His only Son, Yeshua.

Opening Reading:

Reader 1: *Exodus 12:14* “Now this day will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance.”

Reader 2: *Exodus 12:24-27* “And you shall observe this event as an ordinance for you and your children forever. When you enter the land which the Lord will give you, as He has promised, you shall observe this rite. And when your children say to you, ‘What does this rite mean to you?’ you shall say, ‘It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.’”

Reader 3: *Exodus 13:3* “Moses said to the people, ‘Remember this day in which you went out from Egypt, from the house of slavery; for by a powerful hand the Lord brought you out from this place. And nothing leavened shall be eaten.’”

Seder Leader: We ask Father God to help us take our place at His Table, remembering our true identity in Yeshua the Messiah:

“Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Messiah our Passover also has been sacrificed. Therefore, let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” *1 Corinthians 5:7-8*

The Passover Seder Plate

Seder Leader: On our celebration table is a special “*seder plate*”, used as a visual aid to help with the symbology ingrained in the story of Passover. Although variations exist in the arrangement of the “*simanim*” (*ceremonial items*), the ones discussed in Scripture are most revealing:

Karpas כָּרְפָס

A green vegetable, usually celery or parsley, eaten as an appetizer for the Passover Seder. Its origin and symbolism are multi-faceted:

1. It represents the hyssop (*ezowb* -Exodus 12:22) that was used to smear the blood of the *Seh HaPesach* (*Passover Lamb*) on the lintels and doorposts of the believer’s house.
 - a. Note that today, it symbolizes *applying the blood of the Seh HaElohim (Lamb of God) to the doorposts (frames) of our spiritual houses (our hearts and minds)*.
2. Next, it symbolizes the lowly origins of our Hebrew ancestors since this is a simple green vegetable.

3. Finally (and my favorite), as a “green vegetable” it also symbolizes the “new life” associated with “freedom”.

Charoset חֲרוֹסֶת

A sweet and pleasing apple, wine, and nut mixture that represents the mortar used by the Hebrew slaves to build the storehouses of the Egyptians. Secondly, it symbolizes the toil and labor of our ancestors in Egypt, and finally it symbolizes the “sweetness” of salvation offered by the Grace of God and the Sacrifice of Yeshua.

Maror מָרֹר

A bitter herb, such as horseradish, that symbolizes the harshness and bitterness of slavery. Today, it should remind each of us of the harshness of sin in our own lives.

Zero'ah זְרוֹעַ

A roasted lamb shank bone that symbolizes the *korban pesach* (the *Passover sacrifice*), whose blood was to be smeared on the doorposts. It is symbolic to note that the normal Hebrew word for “bone” is *etzem*, but we refer to this element as “zero’a” or an “out-stretched arm” of power, symbolizing God Himself reaching out to rescue mankind from its sinful nature.

Saltwater Bowl

The saltwater recalls the sweat and tears of the Hebrew slaves, the splitting of the Sea and the destruction of Pharaoh’s army.

The Progression of the Passover Seder

Seder Leader: Tonight, our Passover Seder consists of 15 symbolic steps, as follows:

1. Lighting the Candles (Nerot)
2. Sanctifying the wine / grape juice (First Cup) (*Kadesh*)
3. First Ceremonial washing of Hands (*Urchatz- washing before handling food*)
4. Dipping of the Karpas (*Karpas*)
5. Breaking the Matzah (*Yachatz*)
6. Telling the Story (Second Cup) (*Maggid*)
7. Second ceremonial washing of hands (*Netilat Yadayim*)
8. Eating Matzah (*Motzi Matzah*)
9. Eating Bitter Herbs (*Maror*)
10. Eating the Hillel Sandwich (*Korekh*)
11. Eating the Meal (*Shulchan Orekh*)
12. Eating the Afikoman (*Tzafun*)
13. Blessing After the Meal (Third Cup) (*Barekh*)
14. Songs of Praise (Fourth Cup) (*Hallel*)
15. Conclusion, Prayer and Blessing over the People (*Nirtzah*)

“Fifteen”, as with many Hebrew numbers, has a symbolic meaning. Being a multiple of both “Five” and “Three”, “Fifteen” contains symbolic aspects of both those factors (five and three).

- “Three” – denotes “Divine Perfection”
- “Five” – denotes “Grace” (unmerited favor by God)

Therefore, the product of “Five” times “Three” symbolizes “acts of Divine Grace”. It is written as the combination of the Hebrew Characters “Yod” (י 10) plus Heh (ה 5), which not only indicates the number “15”, but also spells the shortened form (יהי “Yah”) of God’s ineffable name, Y-H-W-H (יהוה), who is the absolute provider of all grace.

Let us now begin our Passover Seder Celebration by Sounding the Shofars.

[Optional, play the song “Psalm 46-Lord of Hosts” by Shane & Shane]

Step 1 – Nerot – Lighting the Candles

Seder Leader: We initiate our celebration when our Hostess greets those seated at the table she has prepared and lights the Passover Candles, reminding us of the Light’s warmth and gentle, peaceful glow.

ALL RECITE: Never forget, we may strike the match, but it is God that brings forth the light.³

(She then recites the following blessing)

Hostess: Blessed are You, oh Lord our God, Master of the Universe, who sanctifies us with Your teachings, and instructs us to kindle the light of the Holiday.

Seder Leader: Since Passover centers on the person and work of Yeshua, Seh HaPesach (The Passover Lamb of God), let us acknowledge our desire for His Glory and Presence throughout our celebration.

All Recite: Blessed are You, oh Lord our God, Master of the Universe, who sanctifies us with Your teachings, and instructed us to be a light to the nations and Who gave us Yeshua our Messiah, the Passover Lamb.

Seder Leader: The Lord God established His *mo’a dim (appointed times)* to reveal prophetic truth regarding His Great Plan of Salvation found only in The Messiah. Let us give thanks to Him for His divine calendar that illuminates all Scripture.

³ Genesis 1:3

All Recite: Blessed are You, oh Lord our God, Master of the Universe, who has given to us holidays, customs, and seasons of happiness, for the Glory of our Lord Yeshua the Messiah, the Light of the World.

Seder Leader: Our Seder begins at sundown on Nisan 14, which progresses to become Nisan 15, which is the first day of the 7-day Feast of Unleavened Bread. On the Sunday following Sabbath after Pesach, we celebrate the Feast of First Fruits, commemorating the provision of God to His people and (more importantly) the Resurrection of Yeshua from the grave (the “First Fruit” of the Resurrection).

The Cup of Living Water

Seder Leader: An examination of Exodus 15 (*The Bitter Waters of Marah*), Exodus 17 (*Water from the Rock at Meribah*), and Numbers 20 (*Speak to the Rock of Water at Meribah*) shows that God miraculously provided water in the desert for the Israelites and the “mixed multitude” that went out of Egypt. Twice in the Scriptures, a Rock was involved. The first time was soon after the Exodus had begun, where Moses was commanded to “Strike the Rock” and water flowed forth. The second time was with the offspring of that original generation who had all perished (except for Moses, Aaron, Joshua, and Caleb). This time Moses was to “Speak to the Rock” for water to flow forth, yet Moses, in anger at the lack of faith of the second generation of the Children of Israel, struck the rock. Water was still provided. It is significant to notice that the Apostle Paul correlated this “Rock” and its life-giving waters with Yeshua:

Reader 1: 1 Corinthians 10:1-5 “For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; 2 and all were baptized into Moses in the cloud and in the sea; 3 and all ate the same spiritual food; 4 and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ.”

Seder Leader: To put it differently, Yeshua was the Source of Life (water) for the Hebrews as they wandered in the desert of Sinai. He was then, as He is now, the Living Waters, as He said to the Samaritan woman in John 4:7-14.

Reader 2: John 4:7-14 “There came a woman of Samaria to draw water. Jesus said to her, ‘Give Me a drink.’ 8 For His disciples had gone away into the city to buy food. 9 Therefore the Samaritan woman said to Him, ‘How is it that You, being a Jew, ask me for a drink since I am a Samaritan woman?’ (For Jews have no dealings with Samaritans.) 10 Jesus answered and said to her, ‘If you knew the gift of God, and who it is who says to you, ‘Give Me a drink,’ you would have asked Him, and He would have given you living water.’ 11 She said to Him, ‘Sir, You have nothing to draw with and the well is deep; where then do You get that living water? 12 You are not greater than our father Jacob, are You, who gave us the well, and drank of it himself and his sons and his cattle?’ 13 Jesus answered and said to her, ‘Everyone who drinks of this water will thirst again; 14 but whoever drinks of the water that I will give him shall never thirst; but the water that I will give him will become in him a well of water springing up to eternal life.’” NASU

(Seder Leader Instructions): (Take the Pitcher of Water and pass it to each attendee, having them fill their personal glasses. When everyone has their water glass full, continue with Reader 3, below.)

Reader 3: **Rev 21:6-8** - "It is done. I am the Alpha (Aleph) and the Omega (Tav), the beginning and the end. I will give to the one who thirsts from the spring of the water of life without cost. 7 He who overcomes will inherit these things, and I will be his God and he will be My son." NASU

Reader 4: **Isa 55:1-5** - "Ho! Everyone who thirsts, come to the waters; And you who have no money come, buy and eat. Come, buy wine and milk without money and without cost. 2 Why do you spend money for what is not bread, and your wages for what does not satisfy? Listen carefully to Me, and eat what is good, and delight yourself in abundance. 3 Incline your ear and come to Me. Listen, that you may live; And I will make an everlasting covenant with you, according to the faithful mercies shown to David. 4 "Behold, I have made him a witness to the peoples, a leader and commander for the peoples. 5 "Behold, you will call a nation you do not know, and a nation which knows you not will run to you, Because of the Lord your God, even the Holy One of Israel; For He has glorified you."

Seder Leader: **Isa 58:11** - "And the Lord will continually guide you, and satisfy your desire in scorched places, and give strength to your bones; And you will be like a watered garden, and like a spring of water whose waters do not fail."

Seder Leader: Let us drink from the well that never runs dry.

ALL RECITE: This is the Cup of Living Waters, a reminder of our Exodus from Egypt, and a memorial of Yeshua our Rock.

(All should drink from the Cup of Living Water).

Step 2 – Sanctifying the Wine (*Kadesh*) – The First Cup

Seder Leader: As part of the 15 Steps of our Seder, we notice there are 4 Cups of Wine that recall God's 4 promises given to Moshe (in *Exodus 6:6-7*):

1. Cup of Sanctification ("I will bring you out")
2. Cup of Deliverance ("I will free you)
3. Cup of Redemption / Betrothal ("I will redeem you")
4. Cup of Restoration ("I will take you as my own people")

As our evening progresses, we will note how Yeshua presented these 4 cups as part of His final Passover Seder with the Disciples. Matthew, Mark and Luke each present some details of that last Passover Seder before Yeshua's crucifixion:

- In Matthew 26:27 and Mark 14:23, we see Yeshua focusing on only 1 cup:
 - Reader 1: "And when He had taken a cup and given thanks, He gave it to them, saying, 'Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins.'"
 - Reader 2: "And when He had taken a cup and given thanks, He gave it to them, and they all drank from it. And He said to them, 'This is My blood of the covenant, which is poured out for many.'"

- However, in Luke 22, we see a bit more detail surrounding the number of “cups” presented by Yeshua to the Disciples:
 - Reader 3: “14 When the hour had come, He reclined at the table, and the apostles with Him. 15 And He said to them, ‘I have earnestly desired to eat this Passover with you before I suffer; 16 for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.’ 17 And when He had taken a cup and given thanks, He said, ‘Take this and share it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.’ 19 And when He had taken some bread and given thanks, He broke it and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’ 20 And in the same way He took the cup after they had eaten, saying, ‘This cup which is poured out for you is the new [“renewed” or “refreshed”, as in the “Newest Example”] covenant My blood.”’

So, the Gospel of Luke records there were at least 2 cups on which Yeshua focused. Undoubtedly, He partook of the other cups, but found significance in 2 of the 4. Let’s examine these in some detail to understand the significance of Yeshua’s blessings over the cups:

1. Cup 1 – Sanctification (meaning, set apart, separated for God, brought out), originating from the Scripture “...I will bring you out...” (Exodus 6:6). As an interesting fact, the Hebrew word for “holiness” is “kedushah”, meaning “set apartness”. In this passage, God is saying He will set the Hebrews apart as His own special people. This First Cup recalls how God set apart His special people. This First Cup is also the cup over which we recite the traditional “Kiddush” on every Shabbat. Finally, in 1 Corinthians 1:30 it says that Yeshua is our “... sanctification...” AND “...redemption...”:
 - a. Reader 4: 1 Cor 1:30-31 - “But by His doing you are in Christ Jesus, who became to us wisdom from God, and righteousness and sanctification, and redemption, 31 so that, just as it is written, “LET HIM WHO BOASTS, BOAST IN THE LORD.”
 - b. So, we see Yeshua’s actions in the First Cup.
2. Cup 2 – Deliverance – Again in Matthew 26:28 Yeshua says:
 - a. “‘ for this is My blood of the covenant, which is poured out for many for forgiveness of sins.”, which points to “deliverance” or “freedom from sins”
 - b. Again, we see Yeshua’s words in the Second Cup
3. Cup 3 – Redemption – defined as “to gain (or regain) possession of something in exchange for payment.”
 - a. Yet again, Yeshua says in Matthew 26:28:
 - i. 28 “‘for this is My blood of the covenant,”’
 1. The purpose of a “Covenant” (or contract) is the exchange of something of value between the parties involved. Since God is the originator of these Statements to which Yeshua is referring, He (God) is agreeing to provide for some exchange after Sanctification (setting apart) and Deliverance (freeing one from something). What God

provides is a “purchase-back of our very spirits for His Purposes (Sanctification)”.

- b. So, in Luke’s multi-cup account, the first cup Yeshua blesses is most likely representative of “Cup One, Sanctification”, while the second cup He blesses explains the Cup of Redemption (Cup Three, above).
4. Cup 4 – Restoration – Defined as “to bring back to a previous state”
 - a. Exodus 6:7 says:
 - i. “Then (marking the next step in a sequence) I will take you for My people, and I will be your God;”
 - b. Yeshua said in Matthew, Mark, and Luke that He would not partake of this Fourth Cup until He returns, which will be during His Millennial Reign here on earth, following the Great Tribulation, representing the time when believers, along with Yeshua, will be restored to God’s original intent for mankind and the planet.

Seder Leader: We see clearly, from the symbology of the 4 Cups, that God’s “Salvation” is a Process of 4 steps, all a type and symbol of Yeshua and His sacrificial work at His crucifixion:

- Sanctification (setting one’s self apart for God’s purposes)
- Deliverance (freedom from the sinful nature)
- Redemption (purchasing back of the believer)
- Restoration (placing one back in proper relationship to God by declaring them “righteous”, as originally intended).

Blessing the Wine

Seder Leader: This is the First Cup, the Cup of Sanctification, which recalls God's promise: "I will bring you out from Egypt; I will set you apart..." (Exodus 6:6)

Seder Leader: Blessed are You, oh Lord our God, Master of the Universe, Creator of the fruit of the vine.

** Do not drink from the cup yet...

Seder Leader: Blessed are You, oh Lord our God, Master of the Universe, who chose us from all peoples and exalted us from all tongues and sanctified us with His teachings. You gave to us, Lord our God, with love, appointed times for gladness, festivals, and times of joy.

ALL RECITE: The day of this Festival, the time of our Freedom, is a holy convocation, a memorial of the Exodus from Egypt, and from my fallen and disobedient existence before my confession of Yeshua the Messiah.

The Shehecheyanu Blessing ("Who Has Given Us Life")

Seder Leader: Calls out "Shehecheyanu". Now that we have sanctified the First Cup of Wine, let us thank God who gave us life so we may again celebrate this season.

ALL RECITE: Blessed are You, oh Lord our God, Master of the Universe, who has kept us alive and sustained us and has brought us to this special time.

Seder Leader: Let us drink this first cup together...

Step 3 – First Ceremonial Hand Washing (*Urchatz*)

Seder Leader: The third step of our Passover Seder will be to wash our hands prior eating some of the Ceremonial Foods from our table. This action, done without the traditional "Hand Washing Blessing" (*netilat yadayim*), is to remind us of the teachings of "Ritual Purity" (*tahara*) and "Ritual Impurity" (*tumah*).

What we will shortly do is cleanse ourselves for the next segment of the evening. Each person should, in turn, pour water over the hands of the person next to them. It is customary for a servant (often a child) to carry a catch bowl and a towel for each person to dry their hands.

*** Do not start the Hand Washing yet ...

Seder Leader: It is most likely that Yeshua washed the feet of His Disciples during this step of the Seder. Imagine the scene, where this "hand washing procedure" starts, and the disciples pass the *urchatz* pan from person to person. When it is passed to Yeshua:

Reader 1: John 13:5-7 5 Then He (Yeshua) poured water into the basin and began to wash the disciples' feet and to wipe them with the towel with which He was girded. 6 So He came to Simon

Peter. He (Peter) said to Him (Yeshua), "Lord, do You wash my feet?" 7 Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter."

Reader 2: *John 13:8-11* "Peter said to Him, 'Never shall You wash my feet!' Jesus answered him, 'If I do not wash you, you have no part with Me.' 9 Simon Peter said to Him, 'Lord, then wash not only my feet, but also my hands and my head.' 10 Jesus said to him, 'He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.' 11 For He knew the one who was betraying Him; for this reason He said, 'Not all of you are clean.'"

Reader 3: *John 13:12-15* "So when He had washed their feet, and taken His garments and reclined at the table again, He said to them, 'Do you know what I have done to you? 13 You call Me Teacher and Lord; and you are right, for so I am. 14 If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. 15 For I gave you an example that you also should do as I did to you.'"

Reader 4: *John 15:12-14* "This is my commandment, that you love one another, just as I have loved you. 13 Greater love has no one than this, that one lay down his life for his friends. 14 You are My friends if you do what I command you."

Seder Leader: So, my dear friends, let us be willing to serve our fellow believers and honor them by washing their hands, as our Savior Yeshua washed the disciple's feet. This is the least we can do to show our love to one another.

** Seder Leader calls out "Urchatz". The Seder Leader will begin the Hand Washing ceremony, which will continue around the table ...

Step 4 – Dipping the Green Vegetables (*Karpas*)

Seder Leader: Our fourth Seder activity is to taste the Green Vegetable (usually parsley or celery) that is dipped into salt water. The *karpas* (green vegetable) has taken on many symbolic meanings over the years, as discussed earlier in our Celebration:

1. It represents the hyssop (*ezowb* -*Exodus 12:22*) that was used to smear the blood of the *Seh HaPesach* (*Passover Lamb*) on the lintels and doorposts of the believer's house. Note that today, it symbolizes *applying the blood of the Seh HaElohim (Lamb of God) to the doorposts (frames) of our spiritual houses (our hearts and minds)*.
2. Next, it symbolizes the lowly origins of our Hebrew ancestors since this is a simple green vegetable. Shortly (in our seder) we will dip the *karpas* into salt water, which symbolizes the "new life" (*karpas*, green vegetable) mixed with tears as the blessed and prospering Hebrews were ultimately enslaved by the Egyptians.
3. Finally, as a "green vegetable" it also symbolizes the "new life" associated with *freedom*. Recall that the Exodus from Egypt occurred in the Spring, the time of new life in the natural realm.

Before we continue, let us all recite the following blessing:

ALL RECITE: Blessed are You, oh Lord our God, Master of the Universe, Creator of the fruit of the Earth.

Seder Leader: So, as we now dip our karpas into the salt water, let us remember the lives of our ancestors who were saddened by their captivity, shedding tears for their harsh circumstances. Let us also harken back in our own lives to the spiritual oppression we experienced before we accepted Yeshua as our Messiah and Savior. Lastly, let us not forget to grieve for those of today still under the oppression the sinful nature; both physically and spiritually.

Please dip the karpas into the salt water, eat it, and silently pray for God's Grace to abound in the hearts of those who are unsaved and that we hold dear. Pray that they may experience "New Life", and soon.

** Dip the Karpas and eat it, taking a few moments to pray silently...

Step 5 – Breaking the Matzah (*Yachatz*)

Seder Leader: The fifth step in the Seder is the step to "divide" (*yachatz*) the Matzah. We have 3 *matzot* placed in a large napkin, representing Abraham, Isaac and Jacob respectively. The middle matzah (representing Isaac) will be broken to recall that he offered himself in sacrifice in obedience to his father, Abraham's will. The binding of Isaac, in preparation for his sacrifice, by Abraham is clear symbolism of how Yeshua yielded himself for sacrifice in obedience to Father God's plan of salvation.

In Hebrew, the "middle" of something is referred figuratively as the "heart". By breaking the middle matzah, we are reminded of God's broken heart for the suffering, pain, and humiliation Yeshua endured when He bore our sins at His crucifixion. Examining the middle matzah, we can see that it is striped: "By His stripes we are healed". Also notice that the matzah has holes or is pierced: "They shall look upon Him whom they have pierced". Finally, notice the flatness of the matzah, indicating it has no leaven, or impurity. Let us pause to ponder the wonderful sacrifice of Yeshua, He who was pure; He who bore my sins.

ALL RECITE: This is the bread of brokenness which our fathers ate in the land of Egypt. All who are hungry; let them come and eat. All who are needy; let them come and celebrate Passover with us.

(The Seder Leader, after a pause to reflect, will call out "*Yachatz*", and will break the middle matzah into 2 dissimilar sized pieces, a larger and a smaller piece. The larger piece he will declare to be **the Afikoman, which he will carefully wrap in linen, symbolizing the burial shroud.)

Reader 1: John 3:16 "For God so loved the world, that He gave His only Son, that whoever believes in Him should not perish but have everlasting life."

Reader 2: 2 Corinthians 5:21 "For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God."

Seder Leader: We will now hide the Afikoman somewhere in the house. Later, we will encourage the children to find the hidden Afikoman, since without it, we cannot end the Seder.

God Will Provide Himself A Lamb

Seder Leader: The offering of Isaac is a prophetic picture of our Lord Yeshua, the Lamb of God (*Seh HaElohim*) "... that takes away the sins of the world..." (John 1:29). Both Isaac and Yeshua were born miraculously; both were only sons; both were to be sacrificed by their Fathers; both experienced a passion; both were resurrected on the third day (Genesis 22:5, Hebrews 11:17-19); both willingly took up the means of their execution; both demonstrate that one life can be sacrificed for another – the ram for Isaac, and Yeshua for all mankind. We broke the middle matzah to recall the broken body of Yeshua at His crucifixion, and we will later eat the Afikoman to express our faith in the power of His resurrected life. Only after partaking of the Lamb of God, slain for our transgressions, do we understand the depth of love and sacrifice Yeshua endured, and are able to take hold of the reward given freely to those who seek Him.

Preparing the Second Cup

Seder Leader: At this time, please re-fill your cups in preparation for the "Cup of Deliverance" (Freedom).

**Re-fill your Cups with wine / grape juice, but do not drink the cup yet...

Step 6 – Telling the Passover Story (*Maggid*)

Reader 3: Deut 6:20-24 "When your son asks you in time to come, saying, 'What do the testimonies and the statutes and the judgments mean which the Lord our God commanded you?' 21 then you shall say to your son, 'We were slaves to Pharaoh in Egypt, and the Lord brought us from Egypt with a mighty hand. 22 'Moreover, the Lord showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and all his household; 23 He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.'" NASU

Seder Leader: We are now ready to recount the story of the great redemption of our Hebrew ancestors from slavery in Egypt (called the *yetziat mitzrayim*), which God instructed us to teach our children. To accomplish this goal, we will progress through 5 sections:

1. The Four Questions
2. The Four Answers
3. The Four Sons / Attitudes
4. The Story of our Redemption
5. The Cup of Deliverance

The Four Questions

Reader 4: Why is this night different than all other nights, including all other Feasts of God?

1. Why is it that on all other nights during the year we eat either bread or matzah, but on this night, we eat only matzah?
2. Why is it that on all other nights we eat all kinds of herbs, but on this night, we eat only bitter herbs?
3. Why is it that on all other nights we do not dip our herbs even once, but on this night, we dip them twice?
4. Why is it that on all other nights we eat either sitting or reclining, but on this night, we eat in a reclining position?

The Four Answers

Seder Leader: So why is this night unique from other nights? Because on this night we pause to both remember and celebrate God liberating not only our Hebrew ancestors from the bondage of slavery under the Egyptians, but also the freedom from the slavery of our own transgressions found in God's grace through Yeshua the Messiah. Here are the answers to the Four Questions:

Reader 1: Why do we eat matzah? For two reasons: first, to remember the bread of affliction our ancestors had to eat when they were slaves. Secondly, to remember how our ancestors fled Egypt in such haste that they had no time for the bread dough to rise.

Reader 2: Why do we eat bitter herbs? We eat them to remind ourselves how our ancestors' lives were very bitter as slaves.

Reader 3: Why do we dip our herbs twice? We dip karpas into salt water to remember the salty tears of our enslaved ancestors, and to remember how God brought us safely across the salty waters of the sea. We also dip the maror in the charoset to remember how the bitterness of slavery was made sweet by the hope of our freedom.

Reader 4: Why do we eat reclined at the table? We recline as a symbol of our freedom; relaxed and comfortable. As slaves, our ancestors were never free to recline.

Our Deliverance Story

Reader 1: This story harkens back to the very beginning, to *Gan Eden* (Orchard of Eden), where our ultimate ancestors, Adam and Eve, disobeyed God by eating from the forbidden tree. As a result of their disobedience, our entire race incurred the penalty of death and we have all since started in the same "fallen condition"; we are born separated from the Divine Presence of God that He originally established in His Garden.

However, God in His love and grace, made a promise to Adam and Eve; that through the coming seed of Eve, a Savior would be born that would crush the head of the originator of sin itself. After their sin (in the orchard), the Sages teach that God sacrificed a lamb and used the skins to "clothe" Adam and Eve – the first sacrifice for sin. So explains the origins and the need for the Passover story...

Reader 2: The first and foremost prophecy of the Torah points to the coming “Seed of the woman” who would crush the head of the ultimate accuser of our souls (satan) and remove the sting of death. God had plans from the beginning to:

- Sanctify Us (*set us apart again for His purposes and our great benefit*)
- Deliver Us (*free us*)
- Redeem Us (*purchase-back / repurchase*)
- Restore Us (*to the “right relationship” with Him*)

Reader 3: If the Sages are correct, then God Himself provided the very first sin-sacrifice; the hide of which hid the sin and shame of the offenders, Adam and Eve. This is the original image / symbology of the Passover Lamb; the “lamb slain from the foundation of the world”.⁴

Reader 4: We often question what happened to our ancestors and their relationship to God during the early generations recorded in Genesis. Who was to be the “lamb slain from the foundation of the world”? It certainly was not the eldest son of Adam and Eve, Cain, for he did not deliver (free) from death but brought death to his devout brother, Abel. Torah explains that over time, the “Original Hope of Deliverance” faded from mankind’s memory, and subsequent generations forgot their true origin and God’s Great Promise. People began to imagine themselves as merely sophisticated animals, subject to the influences of all the God-Created forces of nature (sun, moon, stars, seasons, etc.). Therefore, they created for their nature-driven passions idols of wood and stone and dishonored both God and themselves through strange and profane rituals. Eventually, our race became so filled with violence that God sent a flood to purge the evil from the world. Only the Godly man, Noah (*Noach*), and his family survived.

Reader 1: Following the Great Flood, Noah’s most Godly son, Shem, guarded the promise of the coming redemption, worshiping and honoring God as Torah teaches, and thereby passing the great Legacy of Faith in God to his children. Sadly, Noah’s other 2 sons turned back to idolatry, and their offspring eventually built the greatest of idols, for their day, the Tower of Babel (*Bavel*); a monument to the great hunter and ruler, Nimrod. Given the large number of people returning to idolatry, God confounded the single language of the people to prevent the misuse of the capabilities He had given to man. As a result, the 70 Gentile (*Goyim* or “foreign to God”) Nations were formed and eventually dispersed throughout the world.

Reader 2: Over time, even the godly descendants of Shem eventually succumbed to idolatry. In ancient Mesopotamia our ancestors likewise turned to the worship of false gods, with idols made from stone, wood, and precious gems. That is until one man, Abraham (*Avraham*), returned to the worship of the One True God.

Reader 3: Legend from the “oral tradition” tells us that Abraham’s father, Terah, made and sold idols in the Mesopotamian city of Haran. As the legend was passed through the ages thereby

⁴ Revelation 13:8 “ And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.” KJV

preserving the heritage, we learn that the child Abraham realized the folly of idol worship, and one day broke the idols (except the largest of the figures), resulting in the anger of his father. When questioned about why he had done such a thing, Abraham replied that "... the idols began fighting and the biggest of the idols had won." Although Terah was angry with his son, he realized that his son had discovered the truth of belief in the One True God, and the foolishness of idolary.

Reader 4 Abraham grew, matured and eventually heard the voice of the LORD, calling him to leave his homeland to begin a new life in a distant land, where he would become a great nation. God had "called" Abraham so as to "set him apart for His purposes" (sanctify). Torah tells us that Abraham, operating in faith, took his wife, Sarah, and his nephew Lot, to begin the journey without knowing the final destination nor what would be encountered along the way. He left family, friends, comforts and familiarities of home to obey God's call.

Reader 1: After having lived in the new land for a time, Abraham needed to assemble an army to rescue his nephew Lot from abduction by the "kings of the plain". The successful "rescue operation" resulted in the meeting of Abraham and the King of Salem, Melchizedek (or *sha-lem* in Hebrew, from the root, *shalom* or "peace") (*Malkiy-Tzedek*, "Righteous King", therefore the "Righteous King of Peace"), who was the Priest of God Most High (*El 'Elyown*). Melchizedek brought out bread and wine to bless Abraham saying "Blessed by Abraham of God Most High, Possessor of heaven and earth; and blessed be God Most High, Who has delivered your enemies into your hands." (Genesis 14:18).

Reader 2: This mysterious "Righteous King of God Most High", Melchizedek, was described by the writer of the Book of Hebrews as:

"... A Priest forever according to the Order of Mechizedek ([*quoting from Psalms 110:4*](#)). In the days of his flesh he offered up prayers and supplications with loud crying and tears to the One able to save him from death, and he was heard because of his righteousness. Although He was a Son, He learned obedience from the things which He suffered. And having been made perfect, He became to all those who obey Him the source of eternal salvation, being designated by God as a High Priest according to the order of [*Melchizedek*](#)." (Hebrews 5:6-10).

When we read Hebrews 5, 6 and 7 with Psalms 110 and the Genesis account of the meeting of Melchizedek and Abraham, we understand that Melchizedek was the pre-incarnate Yeshua, the Original Priest and King of the One True God. The wine and bread offered by Melchizedek symbolized the future coming of the great redemption found only in the Messiah Yeshua.

Reader 3: Shortly following the meeting with Melchizedek, God appeared to Abraham and told him he would become the father of a child in his old age; the "promised seed". Since Abraham and Sarah had no children of their own in their advanced years, trusting God in this promise must have been challenging. However, Abraham fully believed God was able to overcome the limitations of advanced age and barrenness to bless them with a son. For this great faith in God, Abraham was counted by God a truly *faithful*, and further promised to make his descendants as "numerous as the stars in the night sky" and "as the grains of sand on the seashore."

Reader 4: God ratified His promise to Abraham with a special covenant (*contract of commitment*), but also showed him a frightening vision of future slavery and oppression for those descendants...

“God said to Abram, ‘Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. But I will also judge the nation whom they will serve, and afterward they will come out with many possessions’”. Genesis 15:13-15.

Reader 1: God fulfilled His promise to Abraham, and Isaac was born. After the boy had grown to manhood, God tested (not tempted) Abraham’s faith by asking him to sacrifice Isaac as a burnt offering (a dedicatory offering). Abraham, Isaac and some servants journeyed three days to the area of Mount Moriah in modern day Jerusalem, as God had instructed. Here, God would “show” Abraham the exact mount on which Abraham was to sacrifice Isaac (Genesis 22:1-2). Isaac, a young man, allowed himself to be bound and prepared for sacrifice, after questioning his father,

“Behold, the fire and the wood, but where is the lamb for the burnt offering?’ 8 Abraham said, ‘God will provide Himself the lamb for the burnt offering, my son.’ So, the two of them walked on together.” Genesis 22:7-8.

When Abraham raised his knife to kill his son, Isaac, the Angel of the LORD called out to stop him, announcing “...’for now I know that you fear God, since you have not withheld your son, your only son, from Me’”. Geneses 22:12.

Abraham then saw a ram, caught in the thicket, which became the “Burnt Offering of Dedication to God”.

Reader 2: Because of both Abraham’s obedience and Isaac’s willingness to become a sacrificial offering for sin, God declared His eternal oath to bless the family. Today, we blew the shofar at the start of our Feast, to recall the sacrificial lamb, offered in Isaac, Abraham, and our place.

Reader 3: Before Abraham’s death, he arranged a bride for Isaac from his ancestors. Isaac married Rebekah who eventually bore twin sons, that wrestled within her. God told her that the younger of the twins would be chosen the family heir, not the elder son. When the boys were grown, indeed the “blessing” for the family heir was given to Jacob (the younger), and the elder Esau was infuriated, causing the peaceful Jacob to flee from his vengeful brother. Jacob went to live with Rebekah’s brother, Laban, in Aram, who took advantage of the young man, by deceiving him to marry both his daughters, Leah and Rachael, over time. Through the years, Jacob became the father of 12 sons and a daughter.

Reader 4: After many years of exploitation by his deceitful uncle, Laban, Jacob and his family finally returned to the Land of Canaan, though on the journey his chosen wife (Rachael) died giving birth to their son, Benjamin. Probably due to this tragic event, Jacob favored Benjamin’s next older brother, Joseph, elevating his status above his many elder brothers by making him a colorful tunic.

Joseph, for his part in our story, began having prophetic dreams in which his brothers would bow down and serve him, greatly angering those elder brothers.

Reader 1: Joseph's elder brothers so despised him, that they conspired to kill him when they were all away tending their flocks. They somewhat compromised on that decision and had Joseph sold into slavery to a Midianite band, who further sold Joseph into Egyptian slavery, to a servant of the Pharaoh, Potiphar. Joseph served Potiphar honorably and dutifully but owing to another dishonest and deceitful scheme of Potiphar's wife, Joseph was put into prison.

Reader 2: While peacefully serving a sentence for a crime he did not commit, Joseph correctly interpreted the dream of Pharaoh's wine steward. Two years later, when Pharaoh was deeply troubled by a dream, the steward remembered Joseph's ability to interpret dreams, and sent for him to interpret Pharaoh's dream.

Reader 3: Joseph, due to his faith in God, correctly interpreted Pharaoh's dream as a warning that seven years of plentiful harvest in Egypt would be followed by seven years of great famine. When asked what could be done, Joseph recommended storage of grain during the seven plentiful years to offset the lack of grain during the seven years of famine. Impressed with Joseph's abilities, appointed him Viceroy over all Egypt (*one exercising authority over some aspect of a kingdom on behalf of the King*).

Reader 4: The famine came, as predicted, and even spread to the Land of Canaan, affecting Jacob's family. He sent his sons to buy grain from the Egyptian's storehouse, where they met Joseph, who recognized his brothers, but they did not recognize him. Joseph dealt harshly with his brothers, accusing them of being spies.

Reader 1: After carefully testing his brothers to determine whether their hearts had changed for the better, he revealed his identity to them, and that the famine would continue several more years. To escape the devastation of starvation, he brought his entire family, including his father Jacob, to Egypt where they settled the fertile area known as Goshen, and tended sheep (a practice offensive to the Egyptians, as sheep were considered an unholy animal). The family greatly prospered and grew in Goshen over the next 200+ years, and indeed the family grew to number as the "stars in the sky" and the "sands on the seashore."

Reader 2: Following the death of Joseph and his brothers, a new Pharaoh arose that did not recognize the contributions of Joseph and came to regard the numerous Hebrews (in Goshen) as a political threat. As a result, the Egyptians placed them under slave rule by harsh taskmasters to build the store-house cities for the Egyptians, Pithom and Ramses.

Reader 3: In an attempt to prevent additional proliferation of the Hebrews, Pharaoh ever increased their hard labor of brick and mortar making, thereby "afflicting" them, and bringing them under harsh control.

Reader 4: Despite these measures to control the Hebrew population, they continued to grow, such that the land was "... full of them." Pharaoh, in another tyrannical move to control population, decreed that all male children, under the age of 2 be placed into the Nile River to die from drowning or exposure.

Reader 1: However, a Hebrew woman, Yachobed, who was faithful to God, took her infant son and placed him in a watertight basket in the Nile River, and the boy's sister, Miriam watched over him. While Pharaoh's daughter was bathing in the Nile, she found the boy and removed him from the water, naming him Moses (drawn out / rescued from water). She adopted the child, and Miriam was sent to find a Hebrew nursemaid for the child, which of course, was Yachobed, Moses and Miriam's mother.

Reader 2: Moses grew up in the luxury of the Pharaoh's palace, receiving the training of a Prince of Egypt. However, owing to the time spent under his mother, he knew his heritage and could not ignore the suffering of his people. There came a day when an Egyptian task master was beating a Hebrew slave, whereupon Moses killed the task master. Fearing for his life, Moses fled Egypt to eventually settle in the land of Midian, where he took a wife, had 2 sons, and tended the flock of his father-in-law, Jethro (*Yitro*); a disillusioned priest of idolatry.

Reader 3: Several decades later, Moses came upon a burning bush that was not "consumed", or destroyed by the fire. The LORD spoke to Moses from the burning bush saying,

"I have surely seen the affliction of My people who are in Egypt and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. 8 So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite." Exodus 3:7-8.

God later instructed Moses to return to Egypt to lead His People, the Hebrews, to freedom, giving Moses his ministerial call.

Reader 4: Moses and his brother, Aaron went before Pharaoh with God's "Message of Freedom" for the Hebrews, but Pharaoh repeatedly vacillated between agreement and defiance of God's Message. He even increased the harshness of labor for the Hebrews as corporate punishment for Moses' presumed arrogant stance against Pharaoh. Therefore, God brought upon the Egyptians terrible and devastating plagues designed to demonstrate God's Power and Authority over the false gods of the Egyptians, of which Pharaoh was supposedly a chief god's agent on earth.

The Ten Plagues

Seder Leader: At this point we pause to remember the Terrible Consequence of defying the Most High God, as occurs when we view ourselves as more important than the instructions of God (*which is a form of idolatry*). We will name each of the ten biblical plagues and spill a drop of wine from our cups for each plague discussed. (*Please ensure wine glasses are filled for this portion of the Seder, but do not drink the wine.*)

1. ALL RECITE: For the children who were drowned in the Nile River – Blood! Blood! Blood!

[Spill a drop of wine for the plague of blood]

Seder Leader: But Pharaoh was unmoved by the plagues effect on his own people and **hardened his own heart!**

2. ALL RECITE: For the cries and groans of our People-Frogs! Frogs! Frogs!

[Spill a drop of wine for the plague of Frogs]

Seder Leader: But Pharaoh was unmoved by the plagues effect on his own people and **hardened his own heart!**

3. ALL RECITE: For the constant oppression of the People-Lice! Lice! Lice!

[Spill a drop of wine for the plague of Lice]

Seder Leader: But Pharaoh was unmoved by the plagues effect on his own people and **hardened his own heart!**

4. ALL RECITE: For the attacks of the taskmasters- Swarms! Swarms! Swarms!

[Spill a drop of wine for the plague of Swarms]

Seder Leader: But Pharaoh was unmoved by the plagues effect on his own people and **hardened his own heart!**

5. ALL RECITE: For treating animals better than our People-Pestilence! Pestilence! Pestilence!

[Spill a drop of wine for the plague of Pestilence]

Seder Leader: But Pharaoh was unmoved by the plagues effect on his own people and **hardened his own heart!**

6. ALL RECITE: For the toil and injury of our People-Blisters! Ulcers! Tumors!

[Spill a drop of wine for the plague of Sores]

Seder Leader: But Pharaoh was unmoved by the plagues effect on his own people and **hardened his own heart!**

7. ALL RECITE: For the dread our people were made to feel-Hail mixed with Fire!

[Spill a drop of wine for the plague of Hail mixed with Fire]

Seder Leader: But Pharaoh was unmoved by the plagues effect on his own people and **hardened his own heart!**

8. ALL RECITE: For forgetting how our ancestor, Joseph, saved Egypt-Locusts! Locusts! Locusts!

[Spill a drop of wine for the plague of Locusts]

Seder Leader: But Pharaoh was unmoved by the plagues effect on his own people and **hardened his own heart!**

9. ALL RECITE: For worshiping the sun god, Ra- Darkness! Darkness! Darkness!

[Spill a drop of wine for the plague of Darkness]

Seder Leader: But Pharaoh was unmoved by the plagues effect on his own people and **hardened his own heart!**

Seder Leader: After the ninth plague, God gave Moses the Passover instructions, in preparation for the impending tenth, and most devastating plague; Death of the Firstborn. God promised that all who had observed this “appointed time” of Pesach and had smeared the blood of the sacrificed “Lamb of God” on their doorposts and lintels, would be spared from the plague wrought upon the Egyptians.

ALL RECITE: “The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt. Exodus 12:13. “

Reader 1: “Now the Lord said to Moses and Aaron in the land of Egypt, 2 ‘This month shall be the beginning of months for you; it is to be the first month of the year to you. 3 Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household.’” Exodus 12:1-4.

Reader 2: “Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. 6 You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it.” Exodus 12:5-7.

Reader 3: “They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste — it is the Lord's Passover.” Exodus 12:8-12.

Reader 4: At exactly midnight, following the Passover meal, which is on the 15th day of the First Month (Nisan or Aviv), God Most High struck down all the firstborn in the land of Egypt; from the firstborn of the livestock to the firstborn of prisoners in jail to the firstborn of Pharaoh, who sat on the throne of Egypt.

Seder Leader: “Now this day will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance.” Exodus 12:14.

The use of “sacrificial blood” was later enshrined in the Tabernacle (*Mishkan*) rites using the principle, “The Life is in the blood.” (Leviticus 17:11).

10. ALL RECITE: For the hardness of Pharaoh's heart- Death of the firstborn!

[Spill a drop of wine for the most devastating plague of Death to the Firstborn]

Seder Leader: God had warned Pharaoh all along of the danger he was facing in defying God (continually and increasingly hardening his heart) ...

Reader 4: “Thus says the Lord, ‘Israel is My son, My firstborn. So, I said to you, ‘ Let My son go that he may serve Me’; but you have refused to let him go. Behold, I will kill your son, your firstborn.” Exodus 4:22-23.

ALL RECITE: A great cry rose up from Egypt, since not one family in Egypt was without the loss of the firstborn. In personal and total devastation, Pharaoh finally agreed to let the Hebrews (*Israelites*) leave Egypt and go serve the Most High God.

The Goal of our Deliverance

Seder Leader: The amazing, loving, compassionate, and judgmentally righteous story of Deliverance, for which this night is a solemn memorial, has been graciously revealed to us in the Holy Scriptures on two levels:

1. Firstly, on a Universal Level, represented in the Paradise of Eden being the intended “home” of all mankind, where God himself could “walk and talk with mankind”.
2. Secondly, on a Particular Level, represented in the Paradise of Israel, the land flowing with milk and honey as the abode for the faithful of God.

Therefore, we understand that Yeshua is both rightly called:

1. “The Lamb of God that takes away the sins of the World” – the Universal Level. John 1:29.
2. “Messiah, our Passover Lamb who has been sacrificed for us (specifically) – the Particular/Specific/ PERSONAL level. 1 Corinthians 5:7

ALL RECITE: Praise be to God Most High, God of my ancestors Abraham, Isaac, and Jacob (*Israel*) for His great Grace and Compassion that would so save a transgressor as myself.

(It is customary to sing the ancient Hebrew song, “*Dayenu*”, which means “it would have been enough for us”. Play the song “*Dayenu*”.)

Offering Thanks – Hallel.

Seder Leader: Let us thank the LORD our God for the awesome and humbling miracle of deliverance...

[Play Cohen’s “Hallelujah”]

Reader 1: Praise the LORD! Halleluyah! Praise, Oh servants of the LORD, praise the Name of the LORD!

Reader 2: Blessed be the Name of the LORD from this time forth forevermore!

Reader 3: From the rising of the sun to its setting, the Name of the LORD is to be praised!

Reader 4: The LORD is high above all nations, and His Glory above the heavens.

The Cup of Deliverance

Seder Leader: (Take the shank bone and hold it up for all to see)

Let us look at the shank bone to recall how Yeshua, our personal Messiah, is the true and only Passover Lamb of God.

(Have attendees ensure a full cup of wine).

Ha' olam et-chatat ha'nosei ha' Elohim Seh Hinei.

ALL RECITE: BEHOLD THE LAMB OF GOD, WHO TAKES AWAY THE SIN OF THE WORLD.

Seder Leader: (Lift your own cup of Deliverance...)

This cup recalls the second of God's promises to our ancestors, "I will deliver you from slavery". Let us all give thanks to the LORD for freeing both our ancestors and ourselves from the bondage and harshness of sin that is prevalent in this current world, all by the shed blood of our wonderful Savior, Yeshua the Messiah.

ALL DRINK FROM THE CUP OF DELIVERANCE.

Seder Leader: Blessed are you, Oh Lord our God, King of the Universe, Who gave to us the way of Salvation through the Messiah, Yeshua, blessed be He, Amen.

The deliverance we have in Yeshua both clears us of guilt and sin while investing us with God's righteousness through faith, as though I had never sinned and always obeyed. This is called "Justified" - ("Just-If-I'd" never sinned, and "Just-If-I'd" always obeyed God). This is the miracle of the "Exchanged (or Redeemed) life" found symbolized first in the *Korban Principle* and Completely Fulfilled in the action of Yeshua's Sacrifice for our deliverance (the Lamb of God Sacrifice).

"He made Him who knew no sin to be sin on our behalf, so that we might become the righteousness of God in Him. 2 Corinthians 5:21."

Because of this great, miraculous work of Salvation, freely given to us in Yeshua the Messiah, we are no longer regarded as "slaves in the house" but rather as "set free" (delivered) and made heirs of God through Yeshua, our Lord.

Step 7 – Second Ceremonial Washing of Hands – *Rachtzah*

Seder Leader: Before we eat some matzah, we will pause a second time to wash our hands, this time reciting the traditional blessing:

ALL RECITE: Blessed are You, Oh Lord our God, Master of the universe, who has sanctified us with your instructions and directed us to wash our hands.

(Instruct each person to wash their own hands...)

Step 8 – Eating Matzah (*Motzi Matzah*)

Seder Leader: We are now ready to eat the very special *matzah* representing our faithful ancestors, Abraham, Isaac, and Jacob/Israel, who demonstrated, in their humanity, the truth of God's sacrificial love by the binding of Isaac upon the altar. I will now take from the *matzah tosh* the top and middle pieces, representing Abraham and Isaac, and break off pieces for each of us. (Please hold your matzah so we may all partake together).

Blessed are You, Oh Lord our God, Master of the universe, who brings forth bread from the earth.

ALL RESPOND: Amen.

Seder Leader: Blessed are You, Oh Lord our God, Master of the universe, who sanctified us with your instructions and directed us to eat unleavened bread.

Recall that during the upper room Seder with his disciples, Yeshua distributed matzah pieces to be dipped into the dishes during the evening.

Leaven is produced via fermentation, a natural process of decay, which the Sages correlate to with *yetzer hara*, the evil impulses of our nature that give rise to "lusts of the flesh" and an overabundance of pride in one's life. Yeshua was completely without sin (totally *unleavened*), free from the curse of death that must follow willful transgression of God's instructions. He was not "puffed up" but was a gentle "lamb without spot or blemish" given as our Passover sacrifice (1 Peter 1:18-19).

Moreover, Yeshua after his burial was not subjected to the normal process of decomposition (decay / fermenting / leavening of the flesh); His body was not returned to "dust" as is the inherited curse for all mankind originating with the transgression of Adam and Eve. As the "Second Adam", Yeshua's death reversed the curse of death, conquering both sin and death. (Hebrews 9:26)

The Apostle Paul urged us to "purge the old leaven" as we keep the Feast of Passover, freeing us from the undue influence of sin and corruption / leaven (1 Corinthians 5:7-8).

Does this imply that we are to flog (or whip) ourselves in undue guilt in a human attempt to make ourselves righteous? Absolutely not. Unleavened bread is called *lechem oni* (bread of affliction and humiliation). Partaking of this bread means humbly identifying with the suffering, affliction and humiliation Yeshua endured on our behalf.

"Surely our griefs He Himself bore, and our sorrows He carried; yet we ourselves esteemed Him stricken, smitten of God, and afflicted. But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed." Isa 53:4-5

In other words, "Bread of Affliction" (matzah) represents the bread of His afflictions, not our own. We do not become sanctified, justified, redeemed or righteous in God's eyes by our afflicting (flogging) ourselves, but by sincerely trusting in the work and suffering Yeshua already endured on our behalf. We are SAVED by God's Grace (lovingly receiving what we don't deserve). We are subsequently

SANCTIFIED as an ongoing work of the Holy Spirit (*Ruah HaKodesh*) in our lives (1 Corinthians 6:11). We earn no merit before the LORD by performing good or pious deeds (Titus 3:5-6), but rather by humbling ourselves and trusting in Yeshua for righteousness (John 6:28-29). What a great miracle God brings daily when we choose to obey His teachings, and not follow our own desires.

Reader 1: “Now when evening came, Jesus was reclining at the table with the twelve disciples. As they were eating, He said, ‘Truly I say to you that one of you will betray Me.’” Matthew 26:20-21.

Reader 2: “Being deeply grieved, they each one began to say to Him, ‘Surely not I, Lord?’” Matthew 26:22-23.

Reader 3: “And He answered, ‘He who dipped his hand with Me in the bowl is the one who will betray Me’”. Matthew 26:23

Reader 4: “Yeshua then answered, ‘That is the one for whom I shall dip the morsel and give it to him.’ So, when He had dipped the morsel, He took and gave it to Judas, the son of Simon Iscariot. After the morsel, Satan then entered into him. Therefore, Yeshua said to him, “What you do, do quickly.” John 13:26-28.

Seder Leader: After this, Judas left to betray Yeshua and was therefore not at the Seder when Yeshua later sanctified the most special matzah – the Afikomen- along with the Third Cup of Redemption- symbols of His soon broken body and shed blood on the crossbeam of His crucifixion.

Step 9 – Eating Bitter Herbs (*Maror*)

Seder Leader: Our next Seder step is the eating of bitter herbs (*Maror*), recalling the distastefulness of our enslaved ancestors. Just as each of our ancient ancestors had to learn to imagine themselves as emancipated from Egypt, so today we must learn to image ourselves emancipated from the tyrannical control of sin and death in our spiritual lives. Let’s take some matzah and dip it into the horseradish (*maror*) and eat.

(All should take an olive-sized ball of horseradish and smear it on the matzah, then eat the unpleasant sandwich).

Step 10 - Eating the Hillel Sandwich (*Korekh*)

Seder Leader: “Korekh!” History records that during the Second Temple period, the sage Hillel, would say,

“If I am not for myself, who will be for me? But if I am only for myself, what am I. And if not now, when?”⁵

⁵ Pirke Avot 1:14

During the Passover Seder, Hillel was known to make a sandwich of matzah, maror, and a small piece of lamb to fulfill Torah's instruction:

"...and they shall eat it (lamb) with unleavened bread and bitter herbs." (Exodus 12:8).

Today, instead of eating lamb with the matzah and maror, we substitute *charoset* symbolizing the mortar our ancients made (from the root *cheres* meaning "clay"). Make a sandwich with one side smeared with horseradish (maror) and the other side smeared with a generous helping of the apple, nuts, honey and wine mixture (charoset), then add another top piece of matzah to the sandwich. As you eat, start with the bitter side, working your way to the sweet side, an object lesson symbolizing the sweetness of your redemption.

(Have everyone make their sandwich and eat it)

Step 11 -Eating the Meal (*Shulchan Orekh*)

Seder Leader: Blessed are You, Oh Lord our God, Master of the universe, who sanctified us with your instructions and directed us to eat the Pesach.

(Everyone may enjoy the meal at this time).

Step 12 -Eating the Afikoman (*Tzafun*)

Seder Leader: *Tzafun* means "hidden" and refers to the half of the middle matzah that was hidden away (buried) earlier in our Seder. Although the "*Afikomen*" (Greek for "He will come") was implemented in later Messianic tradition, we recall that near the end of the Passover Seder that Yeshua celebrated with his disciples, He took the matzah, broke it, gave it to His disciples and told them to remember the sacrifice of His body.

Reader 1: "While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, 'Take, eat; this is My body.'" Matthew 26:26-27.

Seder Leader: We should now prepare to partake of the hidden matzah, the Afikomen, the symbol of the broken body of our Savior providing us with spiritual life. However, I cannot find the Afikomen. (Asking the children that may be present, or a willing participant) Does anyone know where the Afikomen is? There is a reward for the one who searches and finds it.

(Reward the one who found the Afikomen with a small bag of Chocolate Gold Coins – Gold – most valuable, symbolizing the immeasurable value of God's Teachings in His Word)

(Once the Afikomen has been found, take it, break it into small pieces and distribute to the attendees, then ...)

Let us pause for a moment of silence to consider the truly miraculous work of our Yeshua Ha Mashiach in each of our lives. Please quietly hold the Afikomen...

The Bread of Life

Reader 2: Yeshua told us in Scripture that He was the “Bread of Life” ([John 6:35 and 6:48](#)), the ultimate nourishment of our spiritual life. The broken piece of matzah you hold quietly in your hand also symbolizes the broken heart of Yeshua as He suffered and died on the cross for the sins that you, I and every human has ever committed. Remember some of His words as He hung on the crossbar of crucifixion are:

- “Father forgive them for they know not what they do”
- “I thirst”
- “My God, My God, why has thou forsaken me?”

And finally, the great culmination,

- “It is finished”

Reader 3: For our sake, God made Yeshua to be the innocent substitutionary sacrifice for each and every one of us- for you and for me. He was without sin yet became sin so that I might have pardon, freedom, and redemption from my inherited nature to sin. Yeshua gave up His body to be beaten, pierced and finally suffocated in the most torturous way conceived in the corrupt mind of man so that we may have healing and wholeness of life with God forevermore. Remember, that by His stripes we are healed.

Seder Leader: Blessed are You, Oh Lord our God, Master of the universe, who brings forth the True Bread from Heaven.

(Please eat the Afikomen in reverence and quiet reflection)

[Optionally, play Josh Groban’s “My Confession”]

Step 13 –Blessing After the Meal (Third Cup) (Barekh)

(The Seder Leader calls out “Barekh”)

Seder Leader: Before we partake of the Third Cup, we pause to offer thanks to the LORD our God for the wonderful meal we have shared, recalling that food is truly a gift from God.

ALL RECITE: Blessed are You, Oh Lord our God, Master of the universe, Who nourishes the whole world in goodness, with grace, and compassion. He gives bread to all flesh, for His love endures forever. And through His great goodness we have never lacked, nor will we lack food forever, for the sake of His Great Name. For He is God, who nourishes and sustains us and does good to all and prepares food for all His creatures which He created. Blessed are You, LORD, who nourishes all. Amen.

The Cup of Redemption

Seder Leader: The Third Cup recalls God's promise for "Redemption" (the action of regaining possession of something or clearing a debt).

ALL RECITE: "I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments." Exodus 6:6-7

Seder Leader: It was this Third Cup, the Cup of Redemption, the Cup of Blessing that Yeshua took to symbolize His Great sacrifice of blood so that we may have everlasting life.

Reader 1: "And when He had taken a cup and given thanks, He gave it to them, saying, 'Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins.'" Matthew 26:27-28.

Reader 2: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes." 1 Corinthians 11:26.

Reader 3: "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." Matthew 26:29.

Reader 4: "Therefore, whoever eats the bread or drinks the cup unworthily (without showing proper respect, awe and fear of God) shall be guilty of the body and the blood of the Lord." 1 Corinthians 11:27.

Seder Leader: The *Mishna* teaches that the wine of the Third Cup recalls the shed blood of the *Seh HaElohim* sacrifice that was applied to the doorposts and lintels, causing the "plague of death" to pass over. In nearly identical symbology, Yeshua associated this Third Cup with the blood He would shed on the cross, causing spiritual death to "pass over" those trusting / Faithing in Him. This is the Cup of the Renewed and Restored Covenant, that is God's *Renewed, Revitalized and fully Revealed agreement to declare as "Justified", those who trust / have faith in Yeshua as Messiah*. Clearly Yeshua Messiah is our Redemption.

Reader 4: Let us again be silent for a moment ... Close your eyes and hold the cup while reflecting on the great love of God to fully reveal His Gracious Plan of Sanctification, Deliverance, Redemption, and Restoration.

ALL RECITE: Blessed are You, Oh Lord our God, Master of the universe, creator of the fruit of the vine.

Step 14 -Songs of Praise (Fourth Cup) (Hallel)

Seder Leader: The Hebrew word, *Hallel* means "praise", and that is all that remains for our Seder. Therefore, at this time we offer up praise and thanks to the LORD God Abraham, Isaac and Jacob/Israel for His Gift of deliverance freely given to us in Yeshua the Messiah.

ALL RECITE: “Have this attitude in yourselves which was also in Messiah Yeshua, who, although He existed in the form of God, did not regard equality with God a thing to be grasped, but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. Being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. For this reason also, God highly exalted Him, and bestowed on Him the name which is above every name, so that at the name of Yeshua, EVERY KNEE WILL BOW, of those who are in heaven and on earth and under the earth, 11 and that every tongue will confess that Yeshua Messiah is Lord, to the glory of God the Father. Philippians 2:5-11.

The Fourth Cup

Seder Leader: We now come to the Fourth and final Cup of wine for our celebration before Father God, which represents the Fourth promise of God in Exodus 6:7:

“Then I will take you for My people, and I will be your God;”

Since Yeshua told His disciples that He would not drink the Fourth Cup until the coming of the Kingdom of God (found in Matthew 26:29), this cup is also known as the Cup of Restoration, and will be consumed and fully savored only after “... all *Israel* shall be saved.” Romans 11:26. “Israel” is a type and shadow of all who will come to believe in Yeshua Messiah for salvation. Let’s pour this last cup of wine and offer praises to the LORD for His grace and kindness to us.

Reader 1: I Love the LORD, because He has heard my voice and my pleas for mercy! Because He has inclined His ear to me, therefore I will call on Him as long as I live.

Reader 2: Praise the LORD all nations! Extol Him, all peoples! For Great is His love toward us, and the faithfulness of the LORD endures forever. Praise the LORD!

Reader 3: Oh give thanks to the LORD, for He is good; for His steadfast love endures forever! Let Israel say, “His steadfast love endures forever!”

Reader 4: The stone that the builders rejected has become the Cornerstone. This is the LORD’s doing; it is marvelous in our eyes. This is the day that the LORD has made; let us be glad and rejoice in it.

Seder Leader: May you be blessed by the LORD, who made heaven and earth.

A Vision of the Coming Day

ALL RECITE: “And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He judges and wages war. His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. He is clothed with a robe dipped in blood, and His name is called The Word of God. And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. And on His

robe and on His thigh He has a name written, " KING OF KINGS, AND LORD OF LORDS." [Revelation 19:11-16.](#)

Seder Leader: We may now drink from the Fourth Cup, anticipating the coming day when we may drink it with our Messiah Yeshua, The King of Kings, the Lord of Lords; of Yeshua it is said,

"But by His doing you are in Messiah Yeshua, who became to us wisdom from God, and righteousness and sanctification, and redemption..." [1 Corinthians 1:30](#)

(Let all drink the Cup of Restoration in gladness and anticipation)

Step 15 –Conclusion, Prayer and Blessing over the People (*Nirtzah*)

Seder Leader: Our Passover Seder is now complete. All the customs and instructions have been completed. Lord, grant us peace, that we may each do Your will. O pure and Holy One, raise up the lowly and make us free; replant Zion (*Tzion*) in Your Love Branch, which is near You. Fulfill O LORD the desires and requests of Your servants and grant us in this age knowledge of Your Truth, and in the realm to come, everlasting life. May You, Who had broken Pharaoh's power, and set Israel free, soon crush the accuser of our souls under our feet, O LORD, and speedily in our days...

Reader 4: "Then I saw a new heaven and a new earth; for the first heaven and the first earth passed away, and there is no longer any sea. And I saw the holy city, new Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a loud voice from the throne, saying, "Behold, the tabernacle of God is among men, and He will dwell among them, and they shall be His people, and God Himself will be among them, and He will wipe away every tear from their eyes; and there will no longer be any death; there will no longer be any mourning, or crying, or pain; the first things have passed away." [Revelation 21:1-4.](#)

Seder Leader: The Closing Blessing...

Now to the One who is able to keep you from falling, and to cause you to stand, rejoicing, without blemish before His glorious presence, to the only God our Savior through Yeshua the Messiah, Our Lord and Great Lamb of God, be glory, majesty, power, and authority, before all time, and now, and for all eternity.

[Optionally, play "For Your Name is Holy / I Enter the Holy of Holies" by Paul Wilbur]

[Optionally, pray the Aaronic blessing over the people]

Amen.

Some Additional Information

Why We Celebrate the Levitical Feasts

Simply put, we observe the Levitical Feasts⁶ prescribed in Torah (which means, “Instructions” or “Teachings”) for the following 7 reasons:

1. God instituted a Calendar of celebrations both to Him and about Him that is rich in symbolism and designed to help us understand His Plan of Salvation freely available to all.⁷
2. God uses the symbolism of the Feasts to reveal the saving work of His Son, Yeshua the Messiah.
3. After providing the instructions for the Feasts, God reminds all believers to never forget these “Instructional Celebrations”.⁸ They are a “perpetual” ordinance.
4. God provided further, consequential warnings for those who choose to worship Him in an unapproved manner (that which is “profane”, “unfitting”, or overly “common” in His sight).⁹
5. Yeshua came to “fulfill” (*fill up to completion*) the Torah (*instructions for living*); not to “abolish” it (*put it away, end it*), nor any of its Commandments or Feasts.¹⁰ Therefore, what Yeshua celebrated must still have relevance to modern-day believers.
6. All believers are “*adopted as heirs*” and “*grafted in*” to the Fellowship of His chosen people to carry His plan of salvation to the world. As such, I should honor God by celebrating His Feasts in His prescribed manner.¹¹
7. Since we have Biblical passages proving Yeshua celebrated many of the Feasts (and most likely, all of them), I should also observe those Instructional Celebrations instituted by God Himself so that I may learn all that is possible of my Lord (meaning, “*loving benevolent Master*”), my Savior, and my God.¹²

Passover and God's Calendar

God has always reached out to mankind without violating the very “free choice” He gave to demonstrate His True Love. In His infinite wisdom and compassion, He established His Calendar to display the wondrous plan of spiritual salvation, and to teach us His ways, which represent the Creator’s “best practices” for His creation. This calendar, similar to our Gregorian calendar, normally has 12 months, and is based on the lunar (not solar) cycle. For the first seven of these months, God established his eight moadim (*appointed times or feasts*). Remember, the ancient Hebrews did not have numerals as we have today. They expressed numbers using their Aleph-Bet (alphabet) and each number had a common symbolic meaning beyond its numeric value. For example, the number “7” symbolized “Spiritual Completion or Perfection” while “8” symbolized “New Beginnings or Life Anew”. What is significant is that God established a Celebration Schedule spanning 7/12 months. The number “12”,

⁶ “Feasts” of Adonai – Strong’s word H4150 – *Mow a deey’* – Appointed Times or Seasons

⁷ Leviticus 23:2

⁸ Leviticus 23:14, 21, 31, 41-42,

⁹ Deuteronomy 12:2-4, 29-31,

¹⁰ Matthew 5:17-19

¹¹ Galatians 3:7-9, Romans 8:16-17, Romans 11:17-24, Ephesians 1:4-6, Ephesians 3:6

¹² Mark 1:21-22, Mark 3:1-3, Mark 6:1-4, Luke 2:41-43, Luke 4:16-22, Luke 6:6-7, Luke 13:10-11, Luke 22:15-17, John 7:1-9, John 7:10-13,

which is the fourth of the “perfect numbers 3, 7, 10, 12 (*considered by the ancients as instituted by God Himself*) represents “**Governmental Completion or Perfection**”. Therefore, by implementing His Calendar for the first 7 months, He is signaling the spiritual significance of these months and the celebrations they define relative to our Spiritual lives.

The first and pre-eminent of these *eight moadim* is the weekly Sabbath (Hebrew: *Shabbat*, “rest”), originally implemented by God in the Genesis account. The remaining 7 are divided across three seasons that occur in those first seven months. Three *moadim* occur in spring, 1 in the early summer, and 3 in the fall. Passover is both the first of the Spring Feasts and represents the other 2 Feasts that occur immediately following the night of Passover (**Unleavened Bread** and **First Fruits**).

Passover Introduction

Passover, or *Pesach* (Hebrew: **פסח**), begins *during* the full moon, in the *first* month of the Levitical Calendar (*Nisan* or *Abib*), on the evening of the 14th day.¹³ It has become known as the “**Feast of Freedom**”, since it recalls the night when the ancient children of Israel were protected from the *Angel of Death* by the **blood of a Lamb**. This “**Lamb of God**” sacrifice (Hebrew: **Seh HaElohim**) is a clear, concise foreshadowing of *Yeshua the Messiah* and His eventual substitutionary sacrifice that **frees** mankind from its transgressions. The Levite Priest, *John the Baptist*, pronounced this fact when he said, “**Behold the Lamb of God, who takes away the sin of the world**” in John 1:29.

Passover History

Passover memorializes the rescue (or “freeing”) of the Israelites from their Egyptian oppressors¹⁴, as recorded in the Book of Exodus, which is a brilliant insight into the nature of humankind, as “Egypt” symbolized the “*pagan world*” in ancient Hebrew thought. The story goes, that Moses (*Moshe*, meaning “*drawn out or rescued*”) was a Levite infant under the sentence of death by Pharaoh, who had declared all male children under the age of 2 years be “cast into the Nile”.¹⁵ Moses’ God-fearing mother placed him in a watertight basket and set him adrift in the Nile, thereby protecting the child (from immediate drowning) and affording opportunity for God to intervene in Moses’ life, yet still obey the decree of Pharaoh. God did intervene and rescued Moses by having the Daughter of Pharaoh pull the child from the river and, after his weaning, adopt Moses as her own. Much later in his life, while tending sheep for his Midianite father in law in the land of Midian, Moses receives his ministerial calling from God on Mount Horeb / Sinai to “rescue” his oppressed countrymen from Egypt (representing the oppression of the world), so that God may fulfill His promise to the Hebrew ancestors (Abraham, Isaac, Jacob) of leading them to occupy the Promised Land.¹⁶

Moses accepts God’s calling and returns to repeatedly plead for freedom of the Israelites, under the direction of Father God Himself. Pharaoh, a reportedly arrogant and hard-hearted ruler, vacillates several times regarding compliance with God’s request to free the children of Israel. To remind the Hebrews of their heritage in God (which they had tended to forget over the approximate 215 years they

¹³ A Lunar Calendar delineated in Leviticus 23, which is God’s Spiritual Calendar. Also see Exodus 12:1.

¹⁴ Exodus 1:11-13, 6:6,

¹⁵ Exodus 1:22

¹⁶ Exodus 3:8

resided in Egypt) and to demonstrate His Authority over all humankind, God brings 10 plagues upon the Egyptians. Pharaoh does not relent and free the Israelites until God delivers the tenth and most devastating plague – death of the first-born.

God instructed Moses that on the Tenth day of the First month, the head of each household should select, examine, and set aside a yearling male lamb, without defect or blemish, as an offering known as the “Lamb of God” offering¹⁷. On the afternoon of the Fourteenth of Nisan, the lamb was slaughtered and its blood was smeared on all three sides of the home’s doorframe, forming the Hebrew letter, “chet” (ח), which is the Eighth letter of the Hebrew alphabet, symbolizing both “life” and “new beginnings”.¹⁸ According to Exodus, only those households that sacrificed the unblemished (innocent, sinless) male lamb *and* smeared the blood on the doorposts were “Passed Over” (Hebrew: פֶּסַח *pasach*).

Later that night, the meat of the Passover offering was roasted and eaten very hastily along with unleavened bread (Hebrew: מַצָּה, *matzah*), and bitter herbs (Hebrew: מְרֹרֶר, “maror”). The Israelites were to be ready to leave as soon as God had delivered the Tenth plague upon Egypt. God later instructed the Israelites to remember Passover annually as a reminder of their deliverance from Egypt. Believers of today are to annually commemorate not only the Exodus of the ancient Israelites from the land of Egypt, but our own personal “exodus” from a dying and sinful condition into which we were naturally born, a willful rebellion against God.

It is interesting to note that this “Lamb of God offering” is referred to in the singular, masculine gender – as though there is only “one”.¹⁹ It is God’s Passover offering – the one He (God) finds fit and proper to “rescue” humankind from death due to sin – a “plan” that restores us to a proper relationship with God. Also note, that the country of Egypt (Hebrew: Mitz rah’-yim) symbolically represents “the world”. Therefore, in Exodus 12:12, when God says He will “go through the land of Egypt”, we understand that “Egypt” symbolizes the sinful inclination of all humankind in the world. Yet God, in His infinite Wisdom, Grace and Compassion, has established a simple mechanism for spiritual salvation – *faith in Yeshua, the Lamb of God sacrifice*. Tonight, we commemorate, act-out, and with solemnity and joy recall God’s Plan for His people, as we celebrate His first spring-time feast, Passover.

Additional Information on the Number “15”

Why Fifteen Steps in the Seder? For those who may be interested, here are some significant occurrences of the number “15” in scripture:

¹⁷ Exodus 12:11

¹⁸ Life in Hebrew = “Chet, Yod”, pronounced “chai”, which is the shorthand for the full word, “Chet, Yod, Yod, Mem” or chayim. See Bullingers, “Numbers in Scripture” for the explanation on the number 8, <http://philologos.org/eb-nis/>

¹⁹ Exodus 12:6, where a more accurate gender-based translation would be, “You shall keep him [the male lamb] until the fourteenth day of this month, when you shall slaughter him (Hebrew: אֹתוֹ “oto”)

- The Hebrews were “redeemed” (purchased back) on the 15th of Nisan (the day after the Passover meal)
- The “Song of the Sea” is found in the 15th chapter of Exodus.
- The ancient Temple at Jerusalem had 15 steps ascending it’s South Entrance.
- (related to the 15 steps of the South Entrance to the Temple) There are 15 Psalms that begin, “A Song of the Steps (shir hama’ alot).
- The Aaronic / Priestly Blessing has 15 words.

The Four Sons /Attitudes

The Torah instructs us to teach our children about the Exodus from Egypt 4 times. According to the Torah Sages, this suggest 4 types of Children we encounter when teaching, and therefore, 4 attitudes that the teaching and symbology of the Feast should address. Each of the 4 “Types of Son” (children or attitudes) learn a different way. The challenge in our Seder (order) is to respond to each of the 4 learning needs represented by the Four Sons.

1. The Wise Son (*chakham*)
 - This child “wonders why the faithful of God practice the customs of Passover and seeks the deeper spiritual meaning in the symbology of the customs. They are considered “wise” in that they have a “thirst for the things of God”, and desire to grow their knowledge of God and His expectations in our lives. This Seder especially targets this child / attitude of “thirsting to understand the things of God”.
2. The Defiant Son (*rasha*)
 - This child generally wants no part of the seder, it’s customs or symbology, and is confused why the “faithful of God” would bother with such old and childish (dare we say, “unscientific”) things. This attitude spurns their spiritual heritage and appears to other Seder attendees as a “foreigner” / “alien”. We lovingly admonish this child to pay attention; to try to understand what God is teaching; to learn to appreciate their spiritual heritage and be grateful that God is giving them another chance to learn of Him.
3. The Simple Son (*tam*)
 - This child desires to know more of God and His ways in their lives, so they can become ever-more pleasing to God. This Seder takes time to explain its customs and symbols so this child may grow and grasp the spiritual significance of not only *Pesach*, but all the Feasts of God.
4. The Son that does not yet know enough to ask any questions (*she’ eino yod’ ea lishol*)
 - This child could be young (in years) or old, but spiritually, they are very immature (in the things of God). This attitude is encouraged to participate and learn so they may reach the maturity God desires for them. (Hebrews 6:1)

The story of the 4 children (attitudes that we could carry) is designed to encourage us to recall the miraculous events of the past, and embrace not only our spiritual heritage as followers of Yeshua (that clearly celebrate *Pesach*), but begin practicing the Feasts of God so as to grow closer to Him. If we

neglect these practices, we run the risk of “missing” some important teachings about God, His Son Yeshua, His plan for Salvation and God’s plan for each of us.

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- Nestle-Aland Interlinear Bible-Version 27 and 28, www.nestle-aland.com
- The Amplified Bible, The Lockman Foundation, www.lockman.org
- The New American Standard Updated Bible, www.nasb.literalword.com
- The Complete Jewish Bible, Dr. David Stern, Jewish New Testament Publications
- PC Study Bible, Advanced Reference Set, Version 5
- Monte Judah, www.lionlamb.net
- John J. Parsons, www.hebrew4christians.com
- The Bible Gateway, www.biblegateway.com
- S. Michael Houdmann, www.gotquestions.org