

Thursday, April 14 at 6:30 pm



FIRST MELISSA

Last Week of Jesus' Life

**Palm
Sunday**

**Resurrection
Sunday**

	Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
	Jesus' Triumphal Entry			Judas Plans His Betrayal of Jesus	Judas Betrays Jesus	Jesus' Physical Body Dies	Jesus Is In The Grave	Jesus Returns To Life
Day 6 am - 6 pm						On the cross Died		Returned To Life
Nisan 10	Nisan 11	Nisan 12	Nisan 13	Nisan 14	Nisan 15	Nisan 16	Nisan 17	
Night 6 pm - 6 am								

Days begin at SUNDOWN
on the Hebrew calendar

Last
Supper

Passover

Holy / Passion Week Calendar

- Jesus entered Jerusalem as the humble Messiah on a Sunday preceding Passover, “Palm Sunday”
- Thursday evening of this week was the Passover Meal, called the “Last Supper” of Jesus with His disciples
- On Friday afternoon of this week, the Savior was killed on a Roman cross, known to us as “Good Friday”
- On the following Sunday, Jesus was raised to life again; this was Resurrection Day

What is Passover (Pesach)?

- Passover is the oldest and most important religious festival in Judaism, commemorating God's deliverance of the Hebrews from slavery in Egypt and his creation of the Israelite people.
- The Hebrew name "**Pesach**" (פֶּסַח) comes from the Hebrew verb meaning "to pass through, to pass over, to exempt or to spare."
- In English, the holiday is known as Passover.
- It is the first of the three major festivals with both historical and agricultural significance (the other two are Shavu'ot and Sukkot).

Passover begins on the **15th day of Nisan** on the Hebrew calendar

No.	English	Hebrew	days	equivalent
1	Nisan	ניסן	30	Mar-Apr
2	Iyar	אייר	29	Apr-May
3	Sivan	סיון	30	May-Jun
4	Tammuz	תמוז	29	Jun-Jul
5	Av	אב	30	Jul-Aug
6	Elul	אלול	29	Aug-Sep
7	Tishrei	תשרי	30	Sep-Oct
8	Cheshvan	כסלו	29/30	Oct-Nov
9	Kislev	כסלו	30/29	Nov-Dec
10	Tevet	טבת	29	Dec-Jan
11	Shevat	שבט	30	Jan-Feb
12L	Adar I	אדר א'	30	leap year
12	Adar	אדר ב'	29	Feb-Mar

Nisan means “the beginning” in Hebrew

The month of Nisan is called *Chodesh ha-yeshua*, “the month of salvation”

חֹדֶשׁ הַיְשׁוּעָה

In 2022, Passover begins in the evening of Friday, April 15, and ends in the evening of Saturday, April 23.

Preparing for the Passover

God said to Moses before the first Passover in Egypt, “In the first month, on the fourteenth day of the month at evening, you shall eat **unleavened** bread, until the twenty-first day of the month at evening. ‘Seven days **there shall be no leaven found in your houses**; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. You **shall not eat anything leavened**; in all your dwellings **you shall eat unleavened bread.**” Exodus 12:18-20

Removal of the Chametz

- Probably the most significant observance related to Pesach involves avoiding chametz (leaven) throughout the holiday. This commemorates the fact that the Jews leaving Egypt were in a hurry, and did not have time to let their bread rise. It is also a symbolic way of removing the "puffiness" (arrogance, pride) from our souls.
- Chametz includes anything made from the five major grains (wheat, rye, barley, oats and spelt) that has not been completely cooked within 18 minutes after first coming into contact with water.
- The process of cleaning the home of all chametz in preparation for Pesach is an enormous task. After the cleaning is completed, the morning before the seder, a formal search of the house for chametz is undertaken, and any remaining chametz is burned.
- Removal of leaven carries with it deeper significance in Passover than simply its connection with the exodus. Its removal, and the symbolic removal at the beginning of the Seder, signifies the attitude of penitence, the willingness to remove any corrupting influence in one's life and submit to God in obedience. As the Israelites prepared for the exodus by obeying the commands of God through Moses, so in removing the *chametz*, we symbolize our willingness to obey God in preparation for celebrating the deliverance he has already brought to His people.

Bedikat Chametz: Searching for Leaven חֶמֶץ *chametz*

- The Bible prohibits the eating of leaven during the festival of Passover. The Hebrew word “chametz ”is translated as leavened bread and refers to food prepared from five species of grain—wheat, barley, oats, spelt, and rye—that has been allowed to leaven.
- Matzah (unleavened bread) is made from any of these aforementioned five species of grain. It is customary, however, to make matzah from wheat flour only, and it is essential that the wheat and flour be given no chance to leaven. Hence, the grain used for matzah must be kept perfectly dry.
- The night before Passover, immediately after sundown, one begins a search to be sure that no leaven has been left behind after the cleaning of the house. The procedure includes: a candle; a feather (as a broom); and a wooden spoon into which the pieces of bread will be scooped. First, a candle is lit, and the following benediction is recited:
- Barukh atah adonai eloheinu melek ha'olam asher kid'shanu b'mitzvotav v''zivanu al be'ur chametz.
- Blessed are You, O Lord our God, King of the Universe, who has made us holy by commandments and instructed us concerning the burning of the chametz.

Observing the Passover

The Ingredients of a Seder Meal



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Matzah – three pieces of flat, unleavened bread

Zeroah - roasted lamb bone connotes the sacrificial Passover lamb

Karpas - Herbs (parsley) symbolize springtime growth, dipped in salt water

Maror – Bitter herbs (i.e. horseradish) represent bitter years of slavery in Egypt

Charoset - a sweet mixture of fruit and ground nuts soaked in wine represents the mortar used in Egypt

Beitzah – roasted egg represents the chagigah festival sacrifice in the Temple, represents birth/new life

Each person at the table take one piece of Matzah from the blue plate

Hadlakat Ha-Nerot

Lighting of the Passover candles

Kiddush

Sanctifying blessing and first cup of wine

Urchatz

First hand washing

Karpas

Green vegetable dipped in salt water and blessing

Yachatz

Breaking the middle Matzah and hiding the Afikomen

Maggid

Telling the story of Passover and the second cup of wine

Rachtzah

Second hand washing and blessing

Motzi, Matzah

Blessing for the bread and eating of Matzah

Maror

Eating of the bitter herbs

Korech

Eating of Maror and Matzah

Shulchan Orech

The festival meal

Tzafun

Finding and eating the Afikomen

Barech

After meal blessing, the third cup of wine, looking for arrival of Elijah

Hallel

Songs of praise

Nirtzah

Fourth cup of wine and completion of the Seder

15 Traditional Steps of the Seder Meal

This sequence is presented in the **Haggadah** ("telling") which outlines the steps of the meal as well as the readings and songs for the participants.

Why 15 Steps in a Seder Meal?

- Seder means “order” in Hebrew
- “There were 15 steps leading up to the Temple in ancient Jerusalem, where the Levites, members of the priestly Hebrew Tribe of Levi, would climb up these 15 steps to the Temple and sing 15 psalms from the Book of Psalms, written by King David.”

<https://www.haggadot.com/clip/what-significance-15-steps>

- There are fifteen steps to the Seder, fifteen verse to Dayenu and fifteen Psalms that begin "A Song of Ascents." These Psalms were recited by the Levites as they climbed the fifteen steps to the Temple.

<https://www.sefaria.org/sheets/8750>

Importance of Teaching the Children

God said to Moses before the first Passover in Egypt, “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.’ ” Exodus 12:24-27

Importance of Teaching the Children

The first and most obvious fact about Passover is that it's celebrated at home, where we hand on our story to the next generation. **Some civilizations survived because of their armies, others because of their economies. Judaism survives because of its families. The entire Passover ritual is child-centered.** It begins with questions asked by the youngest child. It continues through a set of answers directed to the child. It ends with boisterous songs introduced to sustain the interest of a child. The children at the table know that they are the most important people there. Parents must teach their children to ask questions. We do not believe that faith is blind or unquestioning. Nor do we believe that education is a process in which adults speak and children listen, adults command and children obey. In the Bible, people ask questions of God, and the greater the person, the deeper the question. That's what Abraham, Moses, Jeremiah and Job – our heroes – did. Open hearts go together with open minds. There are some questions, such as "Why do the innocent suffer?", to which we will never find an answer this side of Heaven. But we keep asking – and because we keep asking, we do what we can to minimize the suffering of the innocent. Because of Passover we never forget the taste of matzah and maror, the unleavened bread of affliction and the bitter herbs of slavery. We learn that they too are part of our story. Because of it we do what we can to alleviate the poverty and suffering of others. - Rabbi Jonathan Sacks

Birkat HaNer

Kiddush

Urchatz

Karpas

Yachatz

Maggid

Rachtzah

Motzi, Matzah

Maror

Korech

Shulchan Orech

Tzafun

Barech

Hallel

Nirtzah

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Sanctifying blessing and first cup of wine

First hand washing

Green vegetable dipped in salt water and blessing

Breaking the middle Matzah and hiding the Afikomen

Telling the story of Passover and the second cup of wine

Second hand washing and blessing

Blessing for the bread and eating of Matzah

Eating of the bitter herbs

Eating of Maror and Matzah

The festival meal

Finding and eating the Afikomen

After meal blessing, the third cup of wine, looking for arrival of Elijah

Songs of praise

Fourth cup of wine and completion of the Seder

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Birkat HaNer, Lighting of the Candles

Traditionally, Passover is celebrated at home with family after all leaven has been removed from the household. Once the house and the participants are ceremonially clean, the Passover Seder can begin. The woman of the house says a blessing and lights the Passover candles. It is appropriate that the woman brings light into the home, because we followers of Jesus know that it was through the woman that the light of the world, Messiah Jesus, came into the world (Genesis 3:15; Luke 2:7).

Baruch atah Adonai Eloheinu Melech haOlam, asher kidshanu bemitsvotav
vetsivanu lehadlik ner shel yom tov.

Blessed are You, O Lord our God, King of the universe, who has sanctified us
with Thy commandments and commanded us to kindle the festival lights

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The First Cup: the Cup of Sanctification and Freedom

- Passover is about memory and fulfilled promises. It is also about hope, the hope that comes from a God who has fulfilled promises. We celebrate redemption as memory, but we also celebrate redemption as hope. The God of the Exodus is still God, and so we know that what has been is also a promise of what will be.
- Our story tells us that in various ways, with different words, God gave promises of freedom to His people. With four cups from the fruit of the vine we celebrate and we recall God's promises to Israel and to us.
- In the four cups that we drink tonight we celebrate the four "I will" promises of God.
- We take the first cup and proclaim the holiness of this day of freedom. Blessed is God who fulfills his promises, who is ever faithful to his servants who trust in Him. In every age oppressors rise against us to crush our spirits and bring us low. From the hands of all these tyrants and conquerors, from the power of anything that hinders us from being His people, the Lord rescues and restores us. We praise you, O Lord, who makes holy your people.

The four cups of wine (*arba kosot* in Hebrew) represent four promises made to Israel by God in Exodus 6:6-7

“Say, therefore, to the sons of Israel, ‘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. Then **I will** take you for My people, and **I will** be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians.’” Exodus 6:6-7

The four cups of wine represent four promises made to Israel by God in Exodus 6:6-7

First cup of wine is called the cup of sanctification (freedom)

- It is to commemorate the promise: “**I will** bring you out.” (Ex. 6:6)

Second cup is called the cup of deliverance (plagues)

- It reflects the ten plagues that came upon Egypt – and it relates to the second promise: “**I will** free you from being slaves.”
- Ten Plagues: Blood. Frogs. Lice. Swarms. Cattle Disease. Boils. Hail. Locusts. Darkness. Death of the First Born.

Third cup is called the cup of redemption

- God says: “**I will** redeem you.”

Fourth cup is called the cup of completion (hope, praise, thanks, restoration)

- God says: “**I will** take you as my own people.”

Kadesh — Kiddush (First cup of wine)

- Blessing the wine at the start of the meal.
- This first cup is meant to sanctify—to set apart—the rest of the evening as a holy occasion. We fill the cup until it overflows, as in Jewish tradition a full cup is a symbol of joy. Passover moves us to rejoice and celebrate God's goodness to His people. As a symbol of freedom, we drink comfortably leaning to the left.
- We take the first cup and proclaim the holiness of this day of freedom. Blessed is God who fulfills His promises, who is ever faithful to His servants who trust in Him. In every age oppressors rise against us to crush our spirits and bring us low. From the hands of all these tyrants and conquerors, from the power of anything that hinders us from being His people, the Lord rescues and restores us. We praise you, O Lord, who makes holy your people.
- Fill the cup of a neighbor. The leader recites the blessing and **all drink leaning to the left.**
- Baruch atah Adonai Eloheinu Melech haOlam, boray pri hagahfen.
- Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

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Urchatz –First Washing of hands

- In preparation for eating the vegetable (Karpas).
- This first washing of the hands is a symbolic gesture of personal sanctification as we enter into the holy celebration of the Passover.
- With pitcher and basin and towel, wash both hands with small amount of water (3 times on right hand and then 3 times on left hand).
- In preparation for the meal, there is a ceremonial hand washing. This is not a sanitary action but is symbolic of the "clean hands" with which one comes before God.
- Who may ascend into the hill of the LORD? And who may stand in His holy place? **He who has clean hands** and a pure heart, who has not lifted up his soul to falsehood and has not sworn deceitfully. Psalm 24:3-4

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seder means “order” in Hebrew

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Charoset - a sweet mixture of fruit and ground nuts soaked in wine represents the mortar used in Egypt

Beitzah – roasted egg represents the chagigah festival sacrifice in the Temple, represents birth/new life

Karpas - Green Vegetables (like Parsley)

- Twice during the Seder two elements representing a mixture of positive and negative experiences or emotions are incorporated into the service. The first is where we eat herbs with salt water and later when we will eat the sweet charoset with bitter maror. The contrasting elements serve to remind us that life is often a confusing mixture of joy and sorrow, of bitter endings and sweet new beginnings. It is not our goal to eliminate the negative experiences and pretend that life is all sweetness and happiness. That is a futile task. Rather our goal is to rejoice in the fact that God works in all the circumstances of life, just as he heard the cries of slaves and brought deliverance.
- Passover is a springtime festival, the season of rebirth, renewal, and new life. The days are filled with more light than darkness. The earth is becoming green with new life.
- Karpas represents life, created and sustained by the Lord. We are filled with joy at the goodness of God in loving us and caring for us, and bringing into our lives all good things. As good as God intended life to be, it is often mixed with tears.
- Tonight, we are not celebrating springtime or love. We are celebrating the freedom and wonderful deliverance that God brought to the slaves in Egypt. But we do not forget that life in Egypt was hard and filled with pain and suffering and tears. Let us never forget that the struggle for freedom begins in suffering, and that life is sometimes immersed in tears.

Karpas — Dipping of the Vegetable

- Then Moses called for all the elders of Israel and said to them, “Go and take for yourselves lambs according to your families, and slay the Passover lamb. **You shall take a bunch of hyssop** and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.” Exodus 12:21–22
- Twice during the Seder two elements representing a mixture of positive and negative experiences or emotions are incorporated into the service. The first is here where we will eat vegetables or herbs with salt water and later when we will eat the sweet charoset with bitter maror. The contrasting elements serve to remind us that life is often a confusing mixture of joy and sorrow, of bitter endings and sweet new beginnings. It is not our goal to eliminate the negative experiences and pretend that life is all sweetness and happiness. That is a futile task and finally dishonest. Rather our goal is to rejoice in the fact that God works in all the circumstances of life, just as he heard the cries of slaves and brought deliverance.

Karpas — Dipping of the Vegetable

- This vegetable, called Karpas, represents life, created and sustained by the Lord our God. We are filled with joy at the goodness of God in loving us and caring for us, and bringing into our lives all good things.
- Tonight, we are not celebrating Springtime or love. We are celebrating the freedom and wonderful deliverance that God brought to us as slaves in Egypt. But we do not forget that life in Egypt was hard and filled with pain and suffering and tears. Let us never forget that the struggle for freedom begins in suffering, and that life is sometimes immersed in tears.
- The parsley symbolizes the hyssop used to place the blood of the Passover lamb upon the doorposts and lintels of the homes of the children of Israel during the tenth and most terrible plague that the Lord visited upon Egypt—the slaying of the firstborn.
- **The salt water represents the tears of the children of Israel and the Red Sea. We are therefore reminded of the tears shed by those not yet redeemed and still in slavery.**
- **All dip a sprig of parsley into the salt water. Eat the parsley after the blessing.**
- Baruch Atah Adonai Eloheinu Melech haOlam, bohray pri haadamah.
- Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the earth.

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Kiddush	Sanctifying blessing and first cup of wine
Urchatz	First hand washing
Karpas	Green vegetable dipped in salt water and blessing
Yachatz	Breaking the middle Matzah and hiding the Afikomen
Maggid	Telling the story of Passover and the second cup of wine
Rachtzah	Second hand washing and blessing
Motzi, Matzah	Blessing for the bread and eating of Matzah
Maror	Eating of the bitter herbs
Korech	Eating of Maror and Matzah
Shulchan Orech	The festival meal
Tzafun	Finding and eating the Afikomen
Barech	After meal blessing, the third cup of wine, looking for arrival of Elijah
Hallel	Songs of praise
Nirtzah	Fourth cup of wine and completion of the Seder

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Matzah מצה

Why unleavened bread?

They baked the dough which they had brought out of Egypt into cakes of **unleavened** bread. For **it had not become leavened**, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves.

Exodus 12:39

Yachatz

Breaking the middle Matzah and hiding the Afikomen

- אֶפִיקוֹמֵן Afikomen meaning “that which comes after” or “He who comes after”
- For the Passover Seder, three separate sheets of matzah are inserted into a bag with three compartments, known as the matzah tosh.
- In Jewish tradition, this three-in-one bag is said to represent the three Patriarchs: Abraham, Isaac, and Jacob.
- Isaac (the middle patriarch) was bound up and offered by his father as a sacrifice to God. So was Yeshua, the 2nd Person of the Trinity.
- Believers in Yeshua see this as a representation of the triune nature of God: the Father, the Son, and the Holy Spirit. The leader takes the middle matzah, breaks it in two and puts one half back in the middle of the matzah tosh. He then wraps the other half, now known as the afikomen, in a white napkin and hides it. This hidden matzah will reappear at the conclusion of the Passover meal.

Yachatz The Breaking of Bread (Matzah)

- While the Seder is a celebration of deliverance already accomplished, there is a strand throughout the Seder that recognizes the yet to be fulfilled promises of God that all creation will be restored and all oppression, sin, and evil destroyed. This dimension is not negative, but is wonderfully positive, the expression of a faith and hope in God's future based on who God is as revealed in His past actions. We can trust that promise of future deliverance because He *has* delivered! This expresses our hope in Jesus' Second Coming.
- This is the bread of affliction which the Israelites ate in the land of Egypt. All who are hungry come and eat. All who are needy come and celebrate Passover with us. Now we celebrate it here. Next year, may we celebrate Passover in Jerusalem. Now we are slaves. Next year, may we be truly free. Sharing of bread forms a bond of fellowship and community.
- **Now someone at the table takes the 3 pieces of Matzah in the center of the table and breaks the middle Matzah in two. We hide the larger portion of the middle Matzah in a white napkin. This piece will be the Afikomen, the dessert later in our meal.**

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Maggid – Telling the Story of Passover

The Passover Story is the heart of the Seder as parents tell the Exodus story to children.

1. “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.’ ”
Exodus 12:26-27
2. “You shall tell your son on that day, saying, ‘It is because of what the Lord did for me when I came out of Egypt.’” Exodus 13:8
3. “And it shall be when your son asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘With a powerful hand the Lord brought us out of Egypt, from the house of slavery.’” Exodus 13:14
4. “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?’ 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.’” Deuteronomy 6:20-21

Passover Story

Exodus 12

Now the Lord said to Moses and Aaron in the land of Egypt, “This month [Nisan] shall be the beginning of months for you; it is to be the first month of the year to you.” Exodus 12:1-2

“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. Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. **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.’ ”**

Exodus 12:3-6

“ ‘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. 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.’ ” Exodus 12:7-10

“ ‘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. For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the Lord. 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 12:11-13

“ ‘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. Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you. You shall also observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.’ ” Exodus 12:14-17

*This is the first command given to Israel to keep forever – to receive the lamb

“ ‘In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.’ ” Then Moses called for all the elders of Israel and said to them, “Go and take for yourselves lambs according to your families, and slay the Passover lamb. You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning.” Exodus 12:18-22

“For the Lord will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to come in to your houses to smite you. **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.’ ” And the people bowed low and worshiped.” Exodus 12:23-27

Then the sons of Israel went and did so; just as the Lord had commanded Moses and Aaron, so they did. Now it came about at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of cattle. Pharaoh arose in the night, he and all his servants and all the Egyptians, and there was a great cry in Egypt, for there was no home where there was not someone dead. Then he called for Moses and Aaron at night and said, “Rise up, get out from among my people, both you and the sons of Israel; and go, worship the Lord, as you have said. Take both your flocks and your herds, as you have said, and go, and bless me also.” Exodus 12:28-32

Ma-Nishtanah

The Four Questions

Asked by the youngest child in the family who can read:

Why is this night different from all other nights?

Mah nishtanah halailah hazeh mikohl halailot?

1. On all other nights we may eat either leavened or unleavened bread; but on this night why only unleavened bread?
2. On all other nights we eat herbs of any kind; but on this night why only bitter herbs?
3. On all other nights we do not dip our herbs even once; but on this night why do we dip them twice?
4. On all other nights we eat our meals sitting or reclining; but on this night why do we eat in a reclining position?

The Father answers the Four Questions one by one

1. We eat matzah because when our ancestors were told by Pharaoh that they could leave Egypt, they had no time to bake bread with leaven, so they baked it without leaven.
2. At the Seder, we eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed by the Egyptian taskmasters.
3. At the Seder, we dip food twice: the parsley in salt water, and the matzah into bitter herbs.
4. As a sign of freedom, we lean to the left when we partake of the cup. In ancient times, slaves ate hurriedly, standing, while royalty, and the wealthy in Egypt, and other empires, dined on couches. To show that Israel was now free, they too reclined while eating. <http://www.godandscience.org/apologetics/haggadah.html>

*When we sit down, our heads are brought to a lower position. This symbolizes a partial bowing to the divine, since the head is not completely lowered. But when we recline, our heads are nearly if not completely lowered. This symbolizes an absolute and innate “bowing” to the divine. http://www.chabad.org/holidays/passover/pesach_cdo/aid/1486798/jewish/The-Four-Questions-Explained.htm

The 4 Sons (4 Types of Children)

“4 types of sons” are taught because the Torah mentions children 4 times in relation to the Passover story

- **#1 Wise son** – asking about things when he wasn’t there
- “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?’ 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.’ Deuteronomy 6:20-21
- Though this verse is latest of the 4 in the Torah, the wise son is listed first out of respect.
- Answer to wise son: Just because you know it does not mean you need to stop thinking and learning. Answer includes “we, us” (1st person).

The 4 Sons (4 Types of Children)

- **#2 Wicked son** – asking “what does this mean to you?” not to him – excluding himself from the basic principles of Judaism/Passover.
- “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.’ ” Exodus 12:26
- Answer is in 3rd person. Don’t direct answer at him personally (2nd person) because evil does not repent unless it realizes it itself. He is in a spiritual battle with simple son, make sure he does not influence his brothers.
- The Haggadah says to “blunt the teeth” of this child.
- Jewish tradition says he would not have been saved in Egypt because he would have mocked the command to put the blood on the doorpost.

The 4 Sons (4 Types of Children)

- **#3 Simple son** is more ignorant... he asks, “what is going on?”
- “And it shall be when your **son** asks you in time to come, saying, ‘What is this?’ then you shall say to him, ‘With a powerful hand the LORD brought **us** out of Egypt, from the house of slavery.” Exodus 13:14
- Answer is: God took **US** out of Egypt” (1st Person).
- Regarding the wise and simple sons... answer each student at their own level because what they learn is more important than what you teach.

The 4 Sons (4 Types of Children)

- #4 son is unable to ask / does not know to ask
- “You shall tell your **son** on that day, saying, ‘It is because of what the LORD did for me when I came out of Egypt.’” Exodus 13:8
- There is no question from the child, the verse just says, “you shall tell” them. You must initiate the subject with them
- Disconnected people don’t know to ask about spiritual things so they are the prime prey of the wicked. So, the Haggadah says to “blunt the teeth” of the wicked. The battle is not over the wicked, it is over those who would follow the wicked through their ignorance. Don’t try to convince the wicked. When the wicked asks a question, answer it in a way that the audience can understand.
- This 4th Son connects to the story of 12 spies (Numbers 13)... they libeled the Land of Israel, showed no faith and disobeyed God (i.e. they were wicked). Being wicked is more than an action (doing something bad), it is trying to influence others to do wrong.

Dayenu יָיָנוּ means “It would have been enough for us”

- Just as we do not rejoice over the fate of our enemies, we also recognize the magnitude of God’s salvation and His gracious actions toward us. With a grateful heart and a healthy fear of the Lord, we sing “Dayenu” (“it would have satisfied us”) together, remembering the many great acts that God has done on behalf of His people.
- This is a song of thanksgiving for all that God had done.
- For each one of these circumstances, it would have been enough for us, but it was not enough for God.
- 1st 5 lines refer to punishment and vengeance on Egypt (out of Egypt, justice on Egyptians, destroyed their gods, killed their first born, drowned them in the sea).
- 2nd 5 lines refer to material and sustenance benefits to Israel (money, split sea, on dry land, sustained us in desert, fed us manna).
- 3rd 5 lines refer to spiritual benefits and gifts (Sabbath, Sinai, Torah, entry into the land, building Temple).

***Dayenu* דַּיָּנוּ means “It would have been enough for us”**

Had He brought us out from Egypt and not executed judgment against them, it would have been enough for us! Dayenu!

Had He executed judgment against them and not destroyed their idols, it would have been enough for us! Dayenu!

Had He destroyed their idols and not slain their firstborn, it would have been enough for us! Dayenu!

Had He slain their firstborn and not given us their possessions, it would have been enough for us!, Dayenu!

Had He given us their possessions and not divided the sea for us, it would have been enough for us! Dayenu!

Had He divided the sea for us and not brought us through it dry-shod, it would have been enough for us! Dayenu!

Had He brought us through it dry-shod and not drowned our oppressors in it, it would have been enough for us! Dayenu!

***Dayenu* דַּיָּנוּ means “It would have been enough for us”**

Had He drowned our oppressors in it and not sustained us in the wilderness for forty years, It would have been enough! Dayenu!

Had He sustained us in the wilderness for forty years and not fed us manna, It would have been enough Dayenu!

Had He fed us manna and not given us the Sabbath, It would have been enough! Dayenu!

Had He given us the Sabbath and not brought us to mount Sinai, It would have been enough! Dayenu!

Had he brought us to Mount Sinai, and not given us the Torah, It would have been enough! Dayenu!

Had he given us the Torah and not brought us in the land of Israel, It would have been enough! Dayenu!

Had He brought us into the Land of Israel and not built the temple for us, It would have been enough! Dayenu!

The four cups of wine represent four promises made to Israel by God in Exodus 6:6-7

First cup of wine is called the cup of sanctification (freedom)

- It is to commemorate the promise: “**I will** bring you out.” (Ex. 6:6)

Second cup is called the cup of deliverance (plagues)

- It reflects the ten plagues that came upon Egypt – and it relates to the second promise: “**I will** free you from being slaves.”
- Ten Plagues: Blood. Frogs. Lice. Swarms. Cattle Disease. Boils. Hail. Locusts. Darkness. Death of the First Born.

Third cup is called the cup of redemption

- God says: “**I will** redeem you.”

Fourth cup is called the cup of completion (hope, praise, thanks, restoration)

- God says: “**I will** take you as my own people.”

Makkot, Second Cup: The Cup of Plagues

- The names of the plagues are recited in unison as the drops are removed from **the second cup**.
- Since our “cup of salvation” cannot be regarded as full when we recall the suffering of the Egyptians, **a drop of wine is removed from the cup with the mention of each plague.**
- Recite the list together... **Blood! Frogs! Gnats! Flies! Pestilence! Boils! Hail! Locusts! Darkness! Slaying of the Firstborn!**
- “The LORD will remove from you all sickness; and He will not put on you any of the harmful diseases of Egypt which you have known, but He will lay them on all who hate you.” Deuteronomy 7:15

Makkot, Second Cup: The Cup of Plagues

- Followers of Jesus, we can say Hallelujah for the great redemption that God has wrought on our behalf, redemption at a terrible price: in Egypt, the death of the first born; for us, redemption from sin, the death of God's Son.
- “For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.” John 3:16
- **All drink the second cup while leaning to the left.**
- Baruch Atah Adonai Eloheinu Melech haOlam, bohray pri hagahfen.
- Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

The Ingredients of a Seder Meal

seder means “order” in Hebrew

Matzah – three pieces of flat, unleavened bread

Zeroah - roasted lamb bone connotes the sacrificial Passover lamb

Karpas - Herbs (parsley) symbolize springtime growth, dipped in salt water

Maror – Bitter herbs (horseradish) represent bitter years of slavery in Egypt

Charoset - a sweet mixture of fruit and ground nuts soaked in wine represents the mortar used in Egypt

Beitzah – roasted egg represents the chagigah festival sacrifice in the Temple, represents birth/new life

Zeroah - The lamb shankbone

The lamb shankbone is a symbol of the Temple sacrifice. It sits on the Passover plate as a reminder of the first Passover lamb sacrificed for the children of Israel, whose blood was applied to the lintel and doorposts of their homes. We raise the shankbone of the lamb and again remind ourselves of the lamb slain on behalf of the firstborn males among the Jewish people.

As followers of Jesus, we take this moment to reflect upon the death of Jesus for our sins, as He was the Lamb of God who takes away the sin of the world (John 1:29). We explain to our children the nature of redemption and the need for the shedding of blood for all of us to experience forgiveness of sin (Leviticus 17:11; Hebrews 9:22).

Believers in Yeshua may say this blessing:

Hinnei Seh haElohim ha'nosei et chatat ha'olam.

Behold the Lamb of God who takes away the sin of the world.

Behold, My servant will prosper, He will be high and lifted up and greatly exalted. Just as many were astonished at you, My people, so His appearance was marred more than any man and His form more than the sons of men. Thus He will sprinkle many nations, kings will shut their mouths on account of Him; for what had not been told them they will see, and what they had not heard they will understand. Who has believed our message? And to whom has the arm of the Lord been revealed? For He grew up before Him like a tender shoot, and like a root out of parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him. Isaiah 52:13-53:2

He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and we did not esteem Him. 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. All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him. Isaiah 53:3-6

He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due? His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth. But the Lord was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors. Isaiah 53:7-12

15 Traditional Steps of the Seder Meal

Birkat HaNer	Lighting of the Passover candles
Kiddush	Sanctifying blessing and first cup of wine
Urchatz	First hand washing
Karpas	Green vegetable dipped in salt water and blessing
Yachatz	Breaking the middle Matzah and hiding the Afikomen
Maggid	Telling the story of Passover and the second cup of wine
Rachtzah	Second hand washing and blessing
Motzi, Matzah	Blessing for the bread and eating of Matzah
Maror	Eating of the bitter herbs
Korech	Eating of Maror and Matzah
Shulchan Orech	The festival meal
Tzafun	Finding and eating the Afikomen
Barech	After meal blessing, the third cup of wine, looking for arrival of Elijah
Hallel	Songs of praise
Nirtzah	Fourth cup of wine and completion of the Seder

This sequence is presented in the **Haggadah** ("telling") which outlines the steps of the meal as well as the readings and songs for the participants.

Rachtzah

Second hand washing and blessing

The second symbolic washing of the hands reinforces personal sanctification as we continue the celebration of the Passover.

Yeshua appears to have taken Rachtzah one step further by washing the feet of His disciples, providing us with an unparalleled lesson in servanthood and humility (John 13:2–17).

Say this blessing:

Baruch Atah Adonai Eloheinu Melech haOlam, asher kidshanu b'mitsvotav v'tsivanu al neteelat yadayim.

Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the washing of hands.

Jesus, knowing that the Father had given all things into His hands, and that He had come forth from God and was going back to God, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then **He poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which He was girded.** So He came to Simon Peter. He said to Him, "Lord, do You wash my feet?" Jesus answered and said to him, "What I do you do not realize now, but you will understand hereafter." 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." Simon Peter said to Him, "Lord, then wash not only my feet, but also my hands and my head."

John 13:3-9

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.” For He knew the one who was betraying Him; for this reason He said, “Not all of you are clean.” 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? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another’s feet. For I gave you an example that you also should do as I did to you.” John 13:10-15

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Beitzah – roasted egg represents the chagigah festival sacrifice in the Temple, represents birth/new life

Motzi, Matzah

Blessing for the bread and eating of Matzah

- The Egyptians urged the people, to send them out of the land in haste, for they said, “We will all be dead.” **So the people took their dough before it was leavened**, with their kneading bowls bound up in the clothes on their shoulders. Exodus 12:33-34
- 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.**” Exodus 13:3
- **“For seven days you shall eat unleavened bread**, and on the seventh day there shall be a feast to the LORD.” Exodus 13:6

Motzi, Matzah

Blessing for the bread and eating of Matzah

- The matzah tosh is raised and the following blessing is recited by the leader:
- Baruch Atah Adonai Eloheinu Melech haOlam, Hamotzi lechem min hahaaretz.
- Blessed art Thou, O Lord our God, King of the universe, who brings forth bread from the earth.
- **Each person breaks off a small piece of Matzah and all recite the following blessing:**
- Baruch Atah Adonai Eloheinu Melech haOlam, asher kidshanu b'mitsvotav v'tsivanu al achilat matzah.
- **Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of unleavened bread.**
- For believers in Yeshua, these elements remind us of the process of deliverance from our slavery to sin to our freedom in Messiah.
- **All eat together of the Matzah while leaning to the left.**

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Maror — Bitter Herbs

- The maror (bitter herbs) reminds us of the bitterness of Israel's slavery in Egypt and the bitterness of humankind's slavery to sin.
- The Egyptians compelled the sons of Israel to labor rigorously; and **they made their lives bitter** with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them. Exodus 1:13-14

Maror — Bitter Herbs

- It is tradition to dip one's matzah and take a heaping portion of the bitter herb, enough to make one shed a tear.
- **Each person eats some of the bitter herbs (horseradish and/or romaine lettuce) with a piece of their own Matzah (not leaning).**
- בָּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרֹר.
- Baruch Atah Adonai Eloheinu Melech ha-Olam, asher kidshanu b'mitsvo-tav v'tsivanu al achilat mahrer.
- Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of the bitter herbs.

Birkat HaNer

Lighting of the Passover candles

Kiddush

Sanctifying blessing and first cup of wine

Urchatz

First hand washing

Karpas

Green vegetable dipped in salt water and blessing

Yachatz

Breaking the middle Matzah and hiding the Afikomen

Maggid

Telling the story of Passover and the second cup of wine

Rachtzah

Second hand washing and blessing

Motzi, Matzah

Blessing for the bread and eating of Matzah

Maror

Eating of the bitter herbs

Korech

Eating of Maror and Matzah

Shulchan Orech

The festival meal

Tzafun

Finding and eating the Afikomen

Barech

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Hallel

Songs of praise

Nirtzah

Fourth cup of wine and completion of the Seder

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Korech - The Hillel Sandwich

Eating of Maror and Charoset together

- They shall eat the flesh that same night, roasted with fire, and they shall eat it with **unleavened bread** and **bitter herbs**.

Exodus 12:8

- In ancient times, the Talmudic scholar Hillel ate the three symbolic foods (lamb, matzah, and bitter herbs) together so that each mouthful contained all three. Thus the symbols of slavery and liberation were intermingled.
- Now that we do not have the Paschal lamb, we eat just the matzah and horseradish in a “Hillel sandwich.”

Korech - The Hillel Sandwich

Eating of Maror and Charoset together

- The charoset (sweet mixture) symbolizes the mortar the children of Israel used to make the bricks as they toiled under Pharaoh's harsh taskmasters.
- In order to settle a controversy about how the Passover is to be eaten, Rabbi Hillel, a famous sage, began the tradition of the "Hillel sandwich," which is made by eating the maror and the charoset together between two pieces of matzah.
- It is also said that this combination of bitter and sweet reminds us that God's promise can bring joy in the midst of sorrow.
- **Each person breaks off two small pieces of their own Matzah and places some charoset and maror in the middle to make a sandwich. All eat together.**

Beitzah The Roasted Egg

The roasted egg on the Seder plate brings to mind the roasted daily Temple sacrifice that no longer can be offered because the Temple no longer stands. In the very midst of the Passover Seder, Jewish people are reminded that there is no sacrifice to bring righteousness before God.

We each take a piece of the egg and dip it in salt water, a symbol of tears, and all eat.

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Shulchan Orech

In your homes, you would now enjoy a fun and full meal with your family, celebrating God's goodness and sharing time with loved ones.

This would take several hours.

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Shulchan Orech	The festival meal
Tzafun	Finding and eating the Afikomen
Barech	After meal blessing, the third cup of wine, looking for arrival of Elijah
Hallel	Songs of praise
Nirtzah	Fourth cup of wine and completion of the Seder

This sequence is presented in the **Haggadah** ("telling") which outlines the steps of the meal as well as the readings and songs for the participants.

Tzafun Finding and Eating the Afikomen

- After the meal is finished, the leader of the Seder sends the children to find the afikomen, which is the middle piece of matzah that was broken, wrapped in a napkin and hidden before the meal.
- The child who finds it brings it to the leader of the Seder, who redeems the afikomen with a symbolic reward, usually some money or chocolate.
- According to tradition, the leader of the Seder then unwraps the afikomen, blesses it, and breaks it up into small pieces. He then distributes a small piece to everyone seated around the table and all eat the afikomen together.

Tzafun Finding and Eating the Afikomen

by Rich Robinson

- The significance of the middle matzah and the ceremony connected with it is shrouded in mystery. The derivation of the word afikomen itself sheds some light. The word is usually traced to the Greek epikomion ("dessert") or epikomion ("revelry"). Professor David Daube at Oxford University derives it from aphikomenos, "the one who has arrived." This mystery clears further when one considers the striking parallels between what is done to the middle matzah (afikomen) and what happened to Jesus.
- The afikomen is broken, wrapped in linen cloth, hidden and later brought back. After His death, Jesus was wrapped in linen, buried, and resurrected three days later.
- Followers of Jesus contend that these three matzos represent the tri-une nature of God, and that the afikomen which is broken, buried and brought back dramatically represents Jesus the Messiah (the second person of the Trinity).

Tzafun Finding and Eating the Afikomen

- For believers in Yeshua, there is great significance in this tradition. We believe that it was at this point in the Passover Seder when Yeshua seized the moment to reveal to His disciples His identity and the pending suffering and death that He would soon endure.
- Jesus said, “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.’” Luke 22:19
- We believe that Yeshua Himself was the middle piece of matzah, the piece representing the priest or mediator between God and the people. He was broken in death, wrapped for burial, and resurrected from the dead. The matzah represents His sin-free (unleavened) sacrifice for our redemption from sin and death.
- Jesus said, “I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.” John 6:51

15 Traditional Steps of the Seder Meal

Birkat HaNer	Lighting of the Passover candles
Kiddush	Sanctifying blessing and first cup of wine
Urchatz	First hand washing
Karpas	Green vegetable dipped in salt water and blessing
Yachatz	Breaking the middle Matzah and hiding the Afikomen
Maggid	Telling the story of Passover and the second cup of wine
Rachtzah	Second hand washing and blessing
Motzi, Matzah	Blessing for the bread and eating of Matzah
Maror	Eating of the bitter herbs
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This sequence is presented in the **Haggadah** ("telling") which outlines the steps of the meal as well as the readings and songs for the participants.

Barech (Grace After Meals)

All say the blessing together:

We praise you O Lord our God, Ruler of the universe, who in kindness, goodness, and grace gives food to the world. Your love for us endures forever. We praise you, O Lord, who provides food for all life. May the Holy One, who makes peace in the heavens, make peace for us and for all people. Amen.

The four cups of wine represent four promises made to Israel by God in Exodus 6:6-7

First cup of wine is called the cup of sanctification (freedom)

- It is to commemorate the promise: “**I will** bring you out.” (Ex. 6:6)

Second cup is called the cup of deliverance (plagues)

- It reflects the ten plagues that came upon Egypt – and it relates to the second promise: “**I will** free you from being slaves.”
- Ten Plagues: Blood. Frogs. Lice. Swarms. Cattle Disease. Boils. Hail. Locusts. Darkness. Death of the First Born.

Third cup is called the cup of redemption

- God says: “**I will** redeem you.”

Fourth cup is called the cup of completion (hope, praise, thanks, restoration)

- God says: “**I will** take you as my own people.”

Third Cup of Wine – Cup of Redemption HaGeulah

Blessed are you, O Lord our God, King of the universe, who creates the fruit of the vine.

Baruch attach Adonai Eloheinu Melech ha'olam, borei pri hagafen.

And in the same way He [Jesus] took the cup after they had eaten, saying, “This cup which is poured out for you is the new covenant in My blood.”

Luke 22:20

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

We will now drink our third cup (leaning left) as we remember the sacrifice of Jesus which offers us salvation by faith.

Looking for Elijah to Come

- Jewish families hope that on Passover Elijah will come to herald the arrival of the Messiah. It is tradition to have an additional place setting, or at least another cup, for Elijah at the Passover table.
- Children open their front door to look for Elijah the prophet.
- The Lord of Hosts said, **“Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord.** He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.” Malachi 4:5-6
- With expectant hearts, people sing: "Eliyahu ha navi, Eliyahu ha Tishbi, Eliyahu, Eliyahu, Eliyahu ha Giladi." (Elijah the prophet, Elijah the Tishbite, Elijah the Gileadite, may the prophet Elijah come soon.)

Eliyahu - Elijah's Cup is left full

- The New Testament teaches that one man did come in the spirit of Elijah. His name was John the Baptist and he heralded the Messiah's coming 2,000 years ago.
- “There came a man sent from God, whose name was John. He came as a witness, to testify about the Light, so that all might believe through him. He was not the Light, but he came to testify about the Light.” John 1:6-8
- Zacharias was troubled when he saw the angel, and fear gripped him. But the angel said to him, “Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name **John**. You will have joy and gladness, and many will rejoice at his birth. For he will be great in the sight of the Lord; and he will drink no wine or liquor, and he will be filled with the Holy Spirit while yet in his mother's womb. And he will turn many of the sons of Israel back to the Lord their God. It is he who will go as a forerunner before Him **in the spirit and power of Elijah**, to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.” John 1:12-17
- John did indeed come to fulfill Elijah's role as herald to announce the first coming of the Messiah, fulfilled in the coming of Yeshua.

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Nirtzah	Completion of the Seder

This sequence is presented in the **Haggadah** ("telling") which outlines the steps of the meal as well as the readings and songs for the participants.

Hallel - Songs of Praise

- In the spirit of joy and celebration, we rejoice together for all that God has done for us! He has set us apart to be His people, He has brought us out of slavery, He has redeemed us, and He has brought us to Himself. For all of this we praise Him!
- As the Seder comes to a close, we go out singing the Hallel Psalms (Psalms 113–18).
- After singing a hymn, they went out to the Mount of Olives.
Matthew 26:30
- After singing a hymn, they went out to the Mount of Olives. Mark 14:26
- It is incredible to realize that in Yeshua's last moments of freedom and fellowship on earth, He and His disciples also sang praise songs as they finished their Seder and went out to the Mount of Olives.

The Lord is my strength and song, and He has become my salvation. The sound of joyful shouting and salvation is in the tents of the righteous; the right hand of the Lord does valiantly. The right hand of the Lord is exalted; the right hand of the Lord does valiantly. I will not die, but live, and tell of the works of the Lord. The Lord has disciplined me severely, but He has not given me over to death. Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the Lord. This is the gate of the Lord; the righteous will enter through it. I shall give thanks to You, for You have answered me, and You have become my salvation. The stone which the builders rejected has become the chief corner stone. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord has made; let us rejoice and be glad in it. O Lord, do save, we beseech You; O Lord, we beseech You, do send prosperity! Blessed is the one who comes in the name of the Lord; we have blessed you from the house of the Lord. Psalm 118:14-26

The four cups of wine represent four promises made to Israel by God in Exodus 6:6-7

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Third cup is called the cup of redemption

- God says: “**I will** redeem you.”

Fourth cup is called the cup of completion (hope, praise, thanks, restoration)

- God says: “**I will** take you as my own people.”

The Fourth Cup of Wine

Blessed are you, O Lord our God, King of the universe, who creates the fruit of the vine.

Baruch attach Adonai Eloheinu Melech ha'olam, borei pri hagafen.

Jesus does NOT drink from this cup...

“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

We now drink this fourth cup as we praise Jesus and look ahead to His return.

Birkat HaNer

Lighting of the Passover candles

Kiddush

Sanctifying blessing and first cup of wine

Urchatz

First hand washing

Karpas

Green vegetable dipped in salt water and blessing

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Breaking the middle Matzah and hiding the Afikomen

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Second hand washing and blessing

Motzi, Matzah

Blessing for the bread and eating of Matzah

Maror

Eating of the bitter herbs

Korech

Eating of Maror and Matzah

Shulchan Orech

The festival meal

Tzafun

Finding and eating the Afikomen

Barech

After meal blessing, the third cup of wine, looking for arrival of Elijah

Hallel

Songs of praise

Nirtzah

Completion of the Seder

15 Traditional Steps of the Seder Meal

This sequence is presented in the **Haggadah** ("telling") which outlines the steps of the meal as well as the readings and songs for the participants.

Nirtzah – Conclusion of the Seder

- **Nirtzah** נִרְצָה Hebrew word that means “acceptance”
- A song or chant stating that the Passover Seder has been executed and completed properly. It is recited at the end of the Seder meal and follows the "Maggid" portion of the ritual observance, the telling of the story of the Exodus from Egypt.

The Seder is ended according to its proper form

In all its regulations and laws

As we were privileged to arrange it (now),

May he be privileged to perform it (in future)

Pure one dwelling on high

Raise up the countless congregation

In the near future lead the offshoots of your vineyard

Redeemed to Zion in joy.

Next year in Jerusalem!

Ending the Seder

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַבְּנוּיָה

Lishanah Haba'ah Birushalayim Habnuyah!

Next year in the rebuilt Jerusalem!

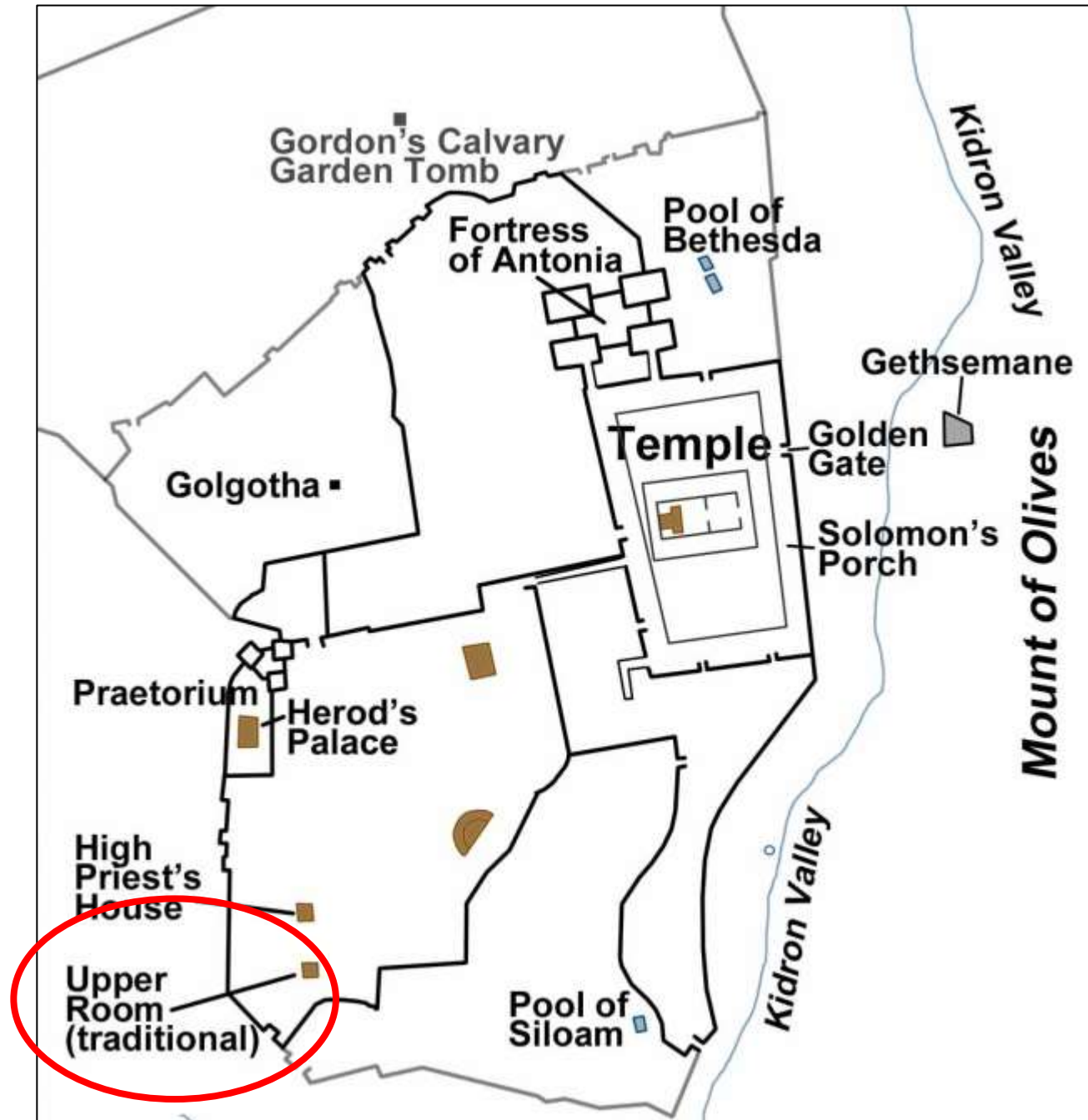
Jesus celebrated the Passover at the Last Supper

Mark 14:12-17

Luke 22:14-16

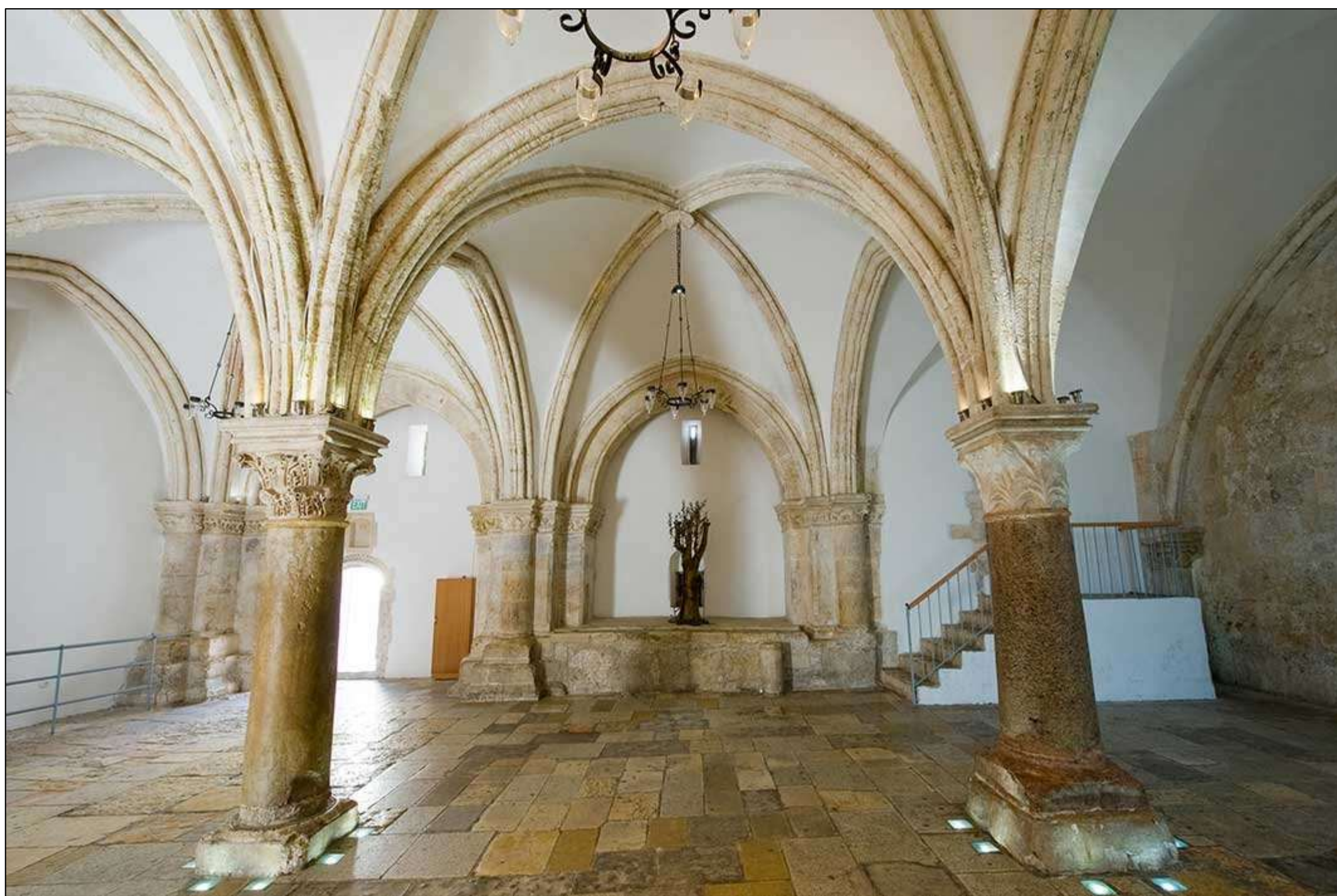
Matthew 26:20-29

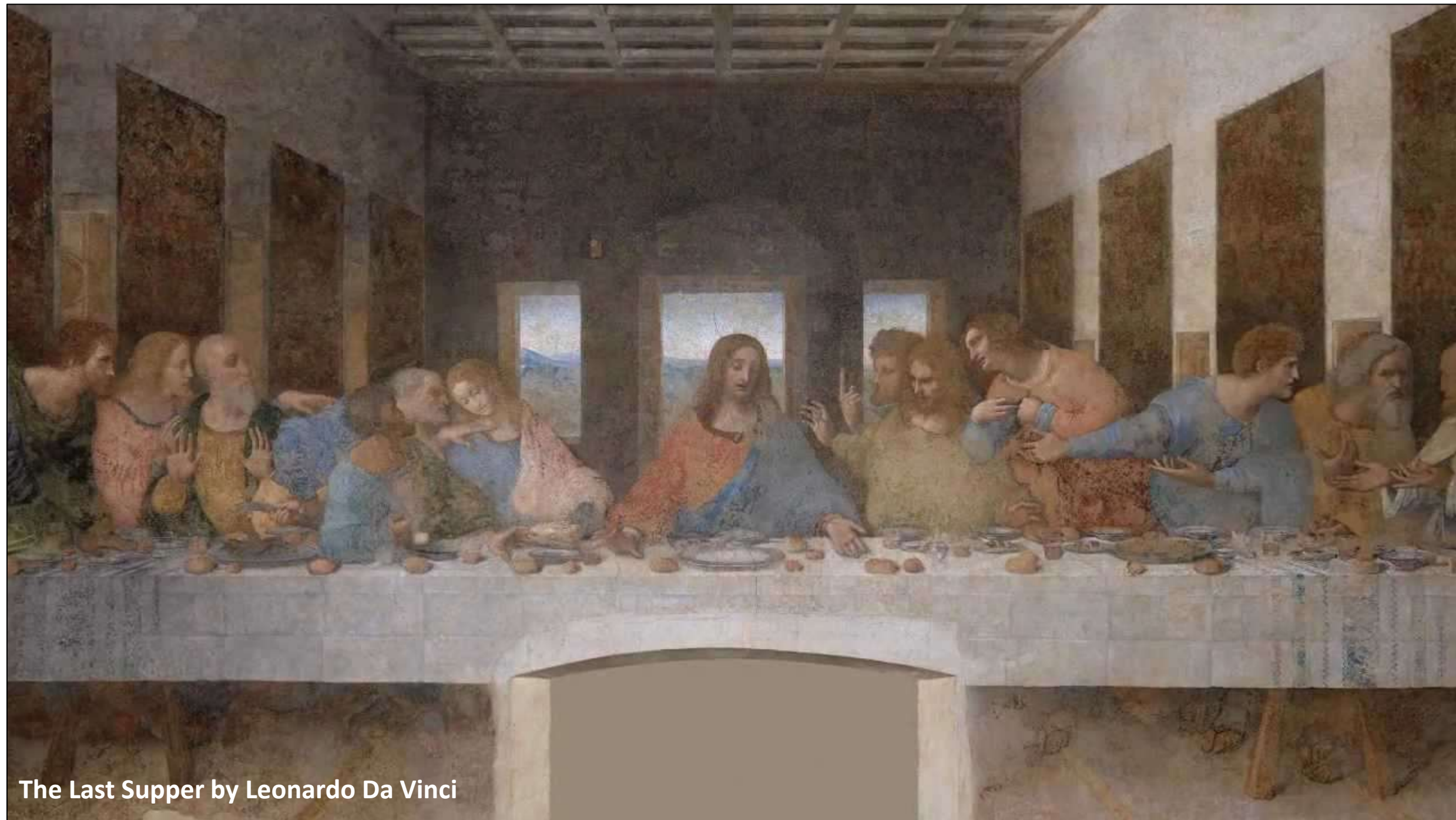
On the first day of Unleavened Bread, when the Passover lamb was being sacrificed, His disciples said to Him, “Where do You want us to go and prepare for You to eat the Passover?” And He sent two of His disciples and said to them, “Go into the city, and a man will meet you carrying a pitcher of water; follow him; and wherever he enters, say to the owner of the house, ‘The Teacher says, “Where is My guest room in which I may eat the Passover with My disciples?”’ And he himself will show you a large upper room furnished and ready; prepare for us there.” The disciples went out and came to the city, and found it just as He had told them; and they prepared the Passover. When it was evening He came with the twelve. Mark 14:12-17



*Jerusalem
in the
days
of Jesus*

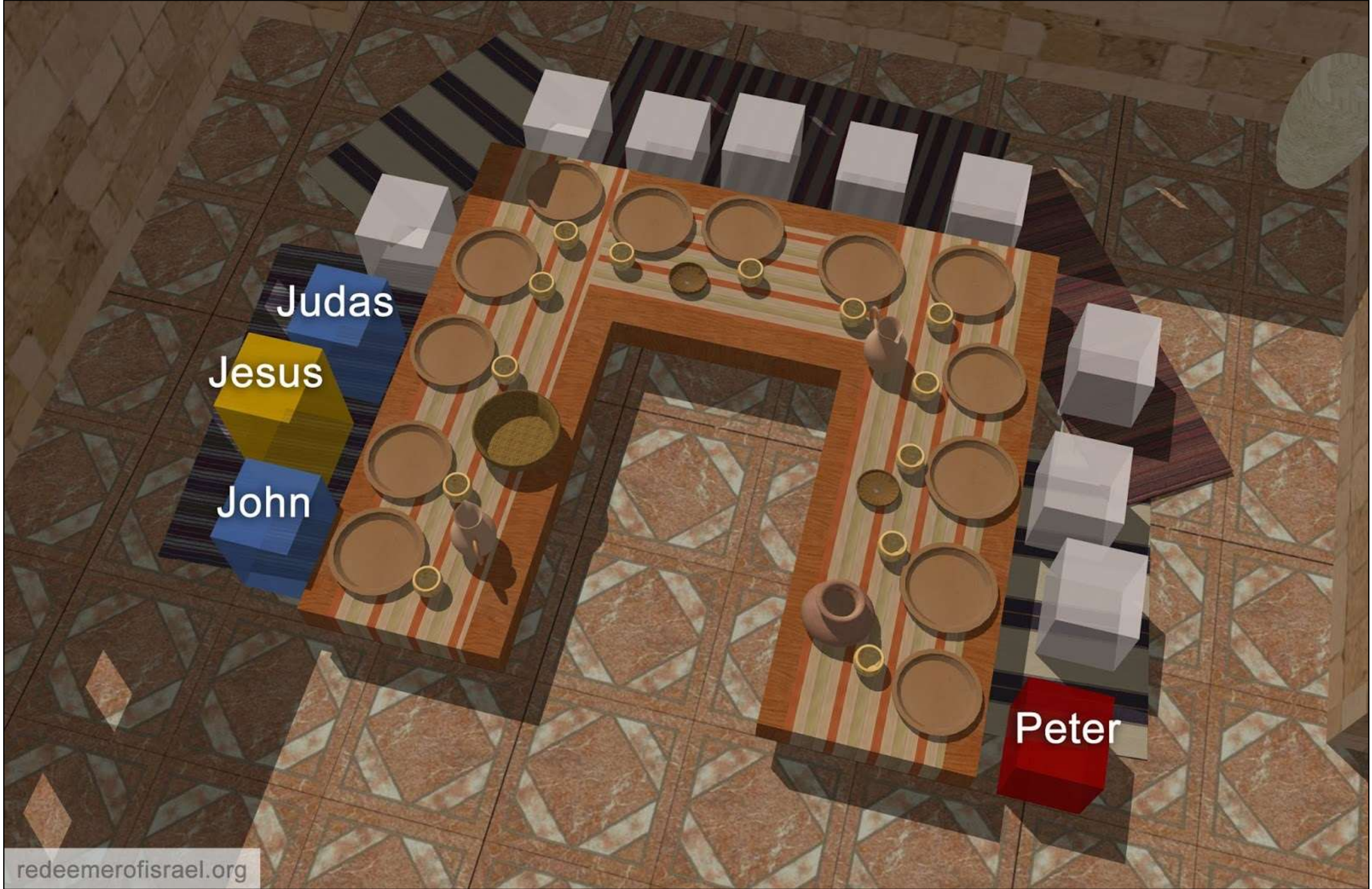
Upper Room





The Last Supper by Leonardo Da Vinci





When the hour had come, He **reclined** at the table, and the apostles with Him. And He said to them, “I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God.” And when He had taken a cup and given thanks, He said, “Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.”

Luke 22:14-18

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.” Being deeply grieved, they each one began to say to Him, “Surely not I, Lord?” And He answered, “He who dipped his hand with Me in the bowl is the one who will betray Me. The Son of Man is to go, just as it is written of Him; but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.” And Judas, who was betraying Him, said, “Surely it is not I, Rabbi?” Jesus said to him, “You have said it yourself.” Matthew 26:20-25

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.” 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. 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 26:26-29

Hebrew blessings Jesus would have said...

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיָּנוּ וְקִיָּמָנוּ
וְהַגִּיעָנוּ לַזֶּמַּן הַזֶּה.

Baruch atah, Adonai Eloheinu, Melech haolam, shehecheyanu
v'kiy'manu v'higianu laz'man hazeh

Blessed are You, Lord our God, King of the universe, for giving us life,
for sustaining us, and for enabling us to reach this season

בָּרוּךְ אַתָּה יְיָ, מֶלֶךְ הָעוֹלָם, יֹשֵׁר הַפְּרִי הַיַּיִן.

Baruch atah Adonai, Eloheinu Melech haolam, borei p'ri hagafen
Blessed are You, Lord Our God, King of the universe, Creator of the fruit
of the vine

Jesus celebrated Passover at the Last Supper

- Jesus said, “He who dipped his hand with Me in the bowl is the one who will betray Me.” Matthew 26:23
 - Maror and Charoset are elements within the Seder meal
- 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
 - The afikomen, the broken and hidden second piece of matzah
- 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
 - The third cup of wine, known as the Cup of Redemption
- “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
 - The fourth cup of wine, known as the Cup of Completion

The four cups of wine represent four promises made to Israel by God in Exodus 6:6-7

First cup of wine is called the cup of sanctification/freedom

And when He had taken a cup and given thanks, He said, “Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.” Luke 22:17-18

Second cup is called the cup of deliverance/plagues (not mentioned in gospel accounts)

10th Plague was death of first-born son

And He went a little beyond them, and fell on His face and prayed, saying, “My Father, if it is possible, let this cup pass from Me; yet not as I will, but as You will.” Matthew 26:39

Third cup is called the cup of redemption

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 covenant in My blood.” Luke 22:20

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

Fourth cup is called the cup of completion/hope/praise/thanks (Jesus did not drink from this cup)

“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

Where do we see the four cups in the Last Supper?

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(Jesus did not drink from this cup)

“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

Cup of Redemption

Written by Mitch Glaser

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 covenant in My blood.” Luke 22:20

Jesus could have chosen any of the four cups, but took the third cup as it would have the greatest meaning for His Jewish disciples. The cup pointed to the blood of the Passover Lamb, and by taking this cup Jesus was declaring that He was the true Lamb!

This is your Lord's Supper cup!

After singing a hymn, they went out to the Mount of Olives. Matthew 26:30

The Lord is my strength and song, and He has become my salvation. The sound of joyful shouting and salvation is in the tents of the righteous; the right hand of the Lord does valiantly. The right hand of the Lord is exalted; the right hand of the Lord does valiantly. I will not die, but live, and tell of the works of the Lord. The Lord has disciplined me severely, but He has not given me over to death. Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the Lord. This is the gate of the Lord; the righteous will enter through it. I shall give thanks to You, for You have answered me, and You have become my salvation. The stone which the builders rejected has become the chief corner stone. This is the Lord's doing; it is marvelous in our eyes. This is the day which the Lord has made; let us rejoice and be glad in it. O Lord, do save, we beseech You; O Lord, we beseech You, do send prosperity! Blessed is the one who comes in the name of the Lord; we have blessed you from the house of the Lord. Psalm 118:14-26

***Where is Jesus seen in
the Passover Seder?***

Jesus said, “For all the prophets and the Law prophesied until John. And if you are willing to accept it, John himself is Elijah who was to come.” Matthew 11:13-14

Spotless Lamb of Sacrifice

- “Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats.” Exodus 12:5
- “knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.” 1 Peter 1:18-19
- “For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.” Hebrews 4:15

Messiah would be the Sacrificial Lamb

- 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. All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him. He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. Isaiah 53:5-7
- Now Jesus stood before the governor, and the governor questioned Him, saying, “Are You the King of the Jews?” And Jesus said to him, “It is as you say.” And while He was being accused by the chief priests and elders, He did not answer. Then Pilate said to Him, “Do You not hear how many things they testify against You?” And He did not answer him with regard to even a single charge... Matthew 27:11-14

Messiah would be the Sacrificial Lamb

- About the Passover lamb... “It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it.” Exodus 12:46
- About the Promised Messiah... “Many are the afflictions of the righteous, but the Lord delivers him out of them all. He keeps all his bones, not one of them is broken.” Psalm 34:19-20
- About Jesus on the cross... “So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs.” John 19:32-33

Forgiveness is Found in the Blood of the Lamb

- “For the Lord will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to come in to your houses to smite you.” Exodus 12:23
- “For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?”
Hebrews 9:13-14
- “For the law of the Spirit of life in Christ Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” Romans 8:2-4

The Matzah (Unleavened Bread)

- Three pieces of matzah are included in the Seder; three pieces in separate compartments, yet joined into one. The rabbis call these three a “unity.” Jews see the unity of the three Patriarchs... Abraham, Isaac, Jacob. Christians see the unity of the Trinity... Father, Son, Holy Spirit.
- The middle matzah is broken, wrapped in a white cloth, and hidden, representing for Christians the death and burial of Jesus.
- The matzah itself is designed to represent Messiah Jesus, since it is striped and pierced, which was prophesized by Isaiah, David, and Zechariah. Following the Seder meal, the "buried" matzah is "resurrected," which was foretold in the prophecies of David.
- David wrote “For dogs have surrounded me; a band of evildoers has encompassed me; they pierced my hands and my feet.” Psalm 22:16
- “I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.” Zechariah 12:10

This is to be an Ongoing Reminder

- “‘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
- “Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread which we break a sharing in the body of Christ? Since there is one bread, we who are many are one body; for we all partake of the one bread.”
1 Corinthians 10:16-17
- “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

Rescue God's People from Slavery

- “I am the Lord your God, who brought you out of the land of Egypt so that you would not be their slaves...” Leviticus 26:13
- “You shall remember that you were a slave in the land of Egypt, and the Lord your God brought you out of there by a mighty hand and by an outstretched arm; therefore the Lord your God commanded you to observe the sabbath day.” Deuteronomy 5:15
- Jesus answered them, “Truly, truly, I say to you, everyone who commits sin is the slave of sin.” John 8:34
- “But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed, and having been freed from sin, you became slaves of righteousness.” Romans 6:17-18

The Cross Opens the Door to Salvation

On Passover, the priest would blow the shofar (ram's horn) at 3 pm, the moment the lamb was sacrificed, and the people would pause to contemplate the sacrifice for sins on behalf of the people of Israel.

Now from the sixth hour darkness fell upon all the land until the ninth hour. About the ninth hour (3 pm) Jesus cried out with a loud voice, saying, “Eli, Eli, lama sabachthani?” that is, “My God, My God, why have You forsaken Me?” And Jesus cried out again with a loud voice, and yielded up His spirit. And behold, the veil of the temple was torn in two from top to bottom; and the earth shook and the rocks were split. Matthew 27:45-46, 50-51

Passover Sacrifice Reveals Jesus

by Rich Deem

The day Jesus was crucified was the day of the Passover celebration and the day that the Passover lamb was to be sacrificed. For the previous 1,200 years, the priest would blow the shofar (ram's horn) at 3:00 p.m. - the moment the lamb was sacrificed, and all the people would pause to contemplate the sacrifice for sins on behalf of the people of Israel. At 3:00, when Jesus was being crucified, He said, "It is finished" - at the moment that the Passover lamb was sacrificed and the shofar was blown from the Temple. The sacrifice of the lamb of God was fulfilled at the hour that the symbolic animal sacrifice usually took place. At the same time, the veil of the Temple (a three-inch thick, several story high cloth that demarked the Holy of Holies) tore from top to bottom - representing a removal of the separation between God and man. Fifty days later, on the anniversary of the giving of the law (Pentecost), God left the earthly temple to inhabit those who call on the name of Jesus through His Holy Spirit.

How the Passover Reveals Jesus Christ in His Burial

by Rich Deem

The festival of unleavened bread began Friday evening (at sunset). As part of the festival, the Jews would take some of the grain - the "first fruits" of their harvest - to the Temple to offer as a sacrifice. In so doing, they were offering God all they had and trusting Him to provide the rest of the harvest. It was at this point that Jesus was buried - planted in the ground - as He said right before His death. Paul refers to Jesus as the first fruits of those raised from the dead in 1 Corinthians. As such, Jesus represents the fulfillment of God's promise to provide the rest of the harvest - resurrection of those who follow the Messiah.

Jesus is our Passover Lamb

John the Baptist was a priest as a descendant of Aaron according to Luke 1. The priests were responsible for preparing the lambs for sacrifice in the Temple.

When John the Baptist saw Christ, he pointed to Him and said, “Look, the Lamb of God, who takes away the sin of the world!” John 1:29

Then Jesus arrived from Galilee at the Jordan coming to John, to be baptized by him. But John tried to prevent Him, saying, “I have need to be baptized by You, and do You come to me?” But Jesus answering said to him, “Permit it at this time; for in this way it is fitting for us to fulfill all righteousness.” Then he permitted Him. Matthew 3:13-15

John the Baptist symbolized the sacrificial death of the Lamb of God when he baptized Jesus.

Jesus is our Passover Lamb

“take” in Hebrew is לָקַח *laqach* verb translated as “to take, get, fetch, lay hold of, seize, receive, acquire, buy, bring”

“Lamb” in Hebrew is זֶה *zeh*

“Unblemished” in Hebrew is תָּמִיִּם *tamiym* adjective translated as “without blemish, perfect, upright, without spot, whole, complete, innocent, having integrity, finished, consumed”

“Take the lamb to the house” on the 10th day of Nisan (Palm Sunday)

“Kill the lamb” on the 14th day of Nisan (Last Supper on Thursday evening)

For the 4 days after taking the lamb and before killing the lamb, the lamb is watched by the priests and inspected and put on trial to see if it is unblemished. Jesus was put on trial and proven innocent.

Jesus is the Passover Sacrifice

“But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; and not through the blood of goats and calves, **but through His own blood**, He entered the holy place once for all, having obtained eternal redemption. For if the blood of goats and bulls and the ashes of a heifer sprinkling those who have been defiled sanctify for the cleansing of the flesh, **how much more will the blood of Christ**, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?” Hebrews 9:11-14

Jesus is our Passover Lamb

Zeroah - roasted lamb bone connotes the sacrificial Passover lamb

זְרוֹעַ [zeroah] noun translated as “arm (as a symbol of strength), power”

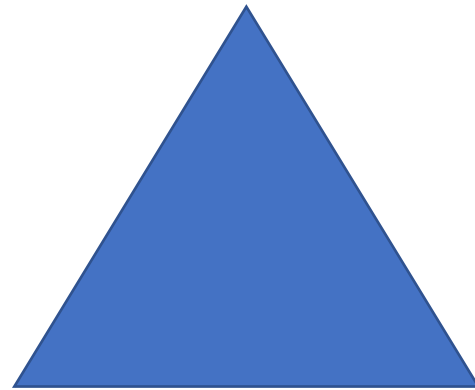
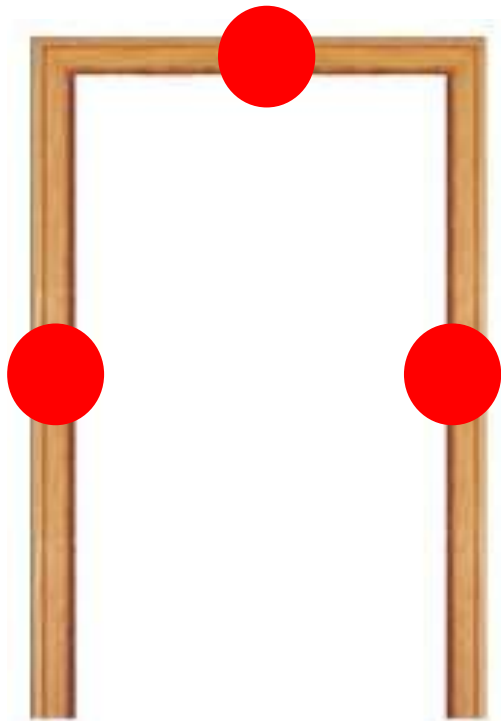


Who has believed our message? And to whom has the **arm of the Lord** (זְרוֹעַ יְהוָה) been revealed? For He grew up before Him like a tender shoot, and like a root out of parched ground; He has no stately form or majesty that we should look upon Him, nor appearance that we should be attracted to Him. He was despised and forsaken of men, a man of sorrows and acquainted with grief; and like one from whom men hide their face He was despised, and we did not esteem Him. 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. All of us like sheep have gone astray, each of us has turned to his own way; but the Lord has caused the iniquity of us all to fall on Him. Isaiah 53:1-6

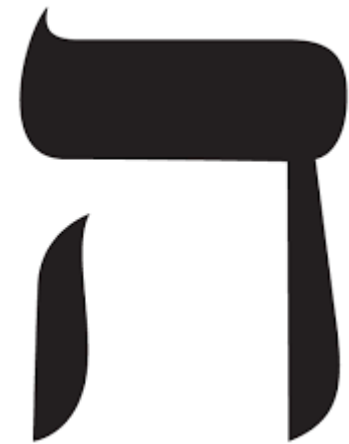
He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. By oppression and judgment He was taken away; and as for His generation, who considered that He was cut off out of the land of the living for the transgression of my people, to whom the stroke was due? His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth. But the Lord was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the Lord will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; by His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; because He poured out Himself to death, and was numbered with the transgressors; yet He Himself bore the sin of many, and interceded for the transgressors. Isaiah 53:7-12

Blood of the Lamb

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 12:7



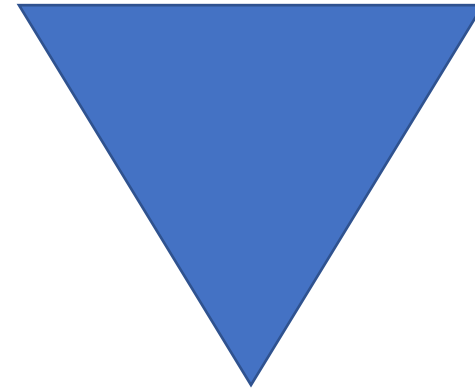
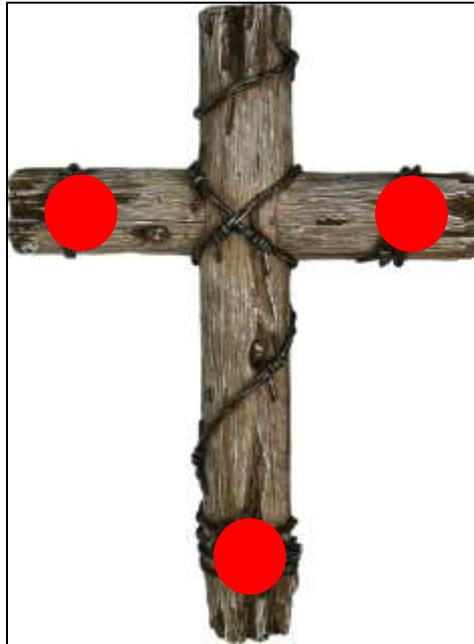
Humans reach up to God



The Hebrew letter *chet*, signifying the number 8, is connected with the word *chai* חַי, short for *Chayim* חַיִּים, meaning life

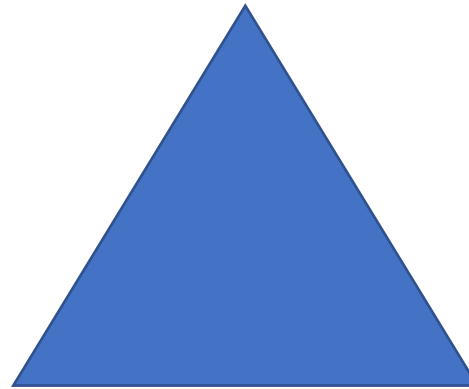
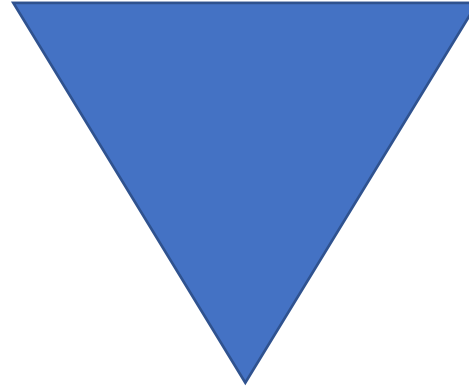
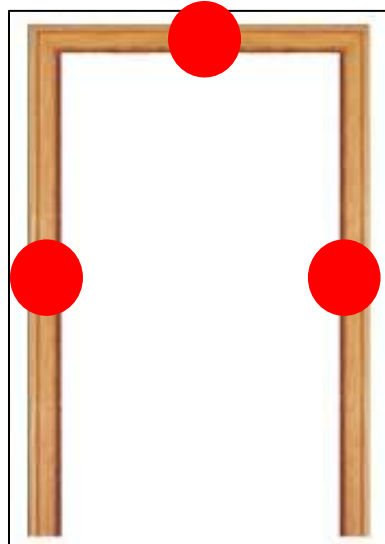
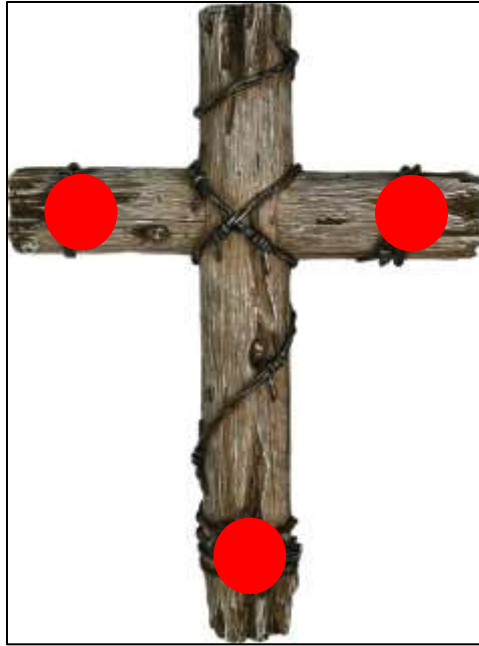
Blood of the Lamb

And when they had crucified Him, they divided up His garments among themselves by casting lots. Matthew 27:35



God reaches down to us

Blood of the Lamb

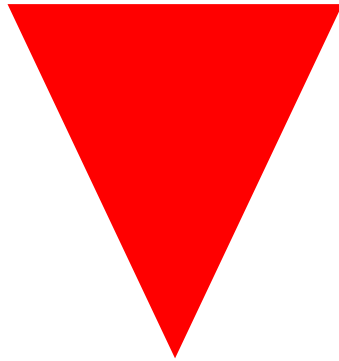
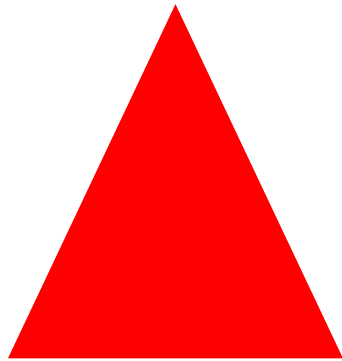


The star consists of two intertwined triangles: one pointing up to God and the other pointing down to man, symbolizing the relationship between the two—"the interpenetration of two realms."

source: Franz Rosenzweig, *Star of Redemption*, 1912

The six points are said by Rosenzweig to represent two triads: creation, revelation, and redemption, along with God, Israel, and the Gentile world.

<http://www.gotquestions.org/star-of-David.html>



Jesus is our Passover Lamb

“Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. **For Christ 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 5:6-8