Celebrating the Passover

The Passover is a time of joy and rejoicing, tempered with a mixture of sorrow. On that night, our God delivered our forefathers from Egyptian slavery and bondage by slaying all the firstborn in the land of Egypt. Our deliverance, however, necessitated the death of others.

The Passover was never intended by God to be a time of weeping, mourning, or sorrow -- but of the joy and happiness surrounding deliverance, liberty, and newfound freedom from servitude and slavery. This original freedom was made possible by two elements –

1) the blood of the slain Passover lambs placed over the doors of the Israelites' houses; and

2) the intervention of the Almighty God to slay the Egyptian firstborn, sparing all the firstborn of the Israelites whose houses had the sign of the blood. Therefore, our joy is alloyed with a certain solemnity and awareness of the death of others, who refused to obey God.

The blood of the Passover lambs, offered down through history, represented in symbolic form the blood of God's true Passover Lamb -- Jesus Christ, the Messiah. As Paul wrote, "For indeed Christ our Passover, was sacrificed for us. Therefore let us keep the feast" (I Cor. 5: 7-8)

I Cor. 5:7-8 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: v.8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened *bread* of sincerity and truth.

Jesus is our Passover Lamb, slain for us, that our sins might be erased and forgiven. However, it is not His shed blood that saves us. As Paul the apostle wrote (Romans 5:6-10),

Rom. 5:6 - For when we were yet without strength, in due time Christ died for the ungodly. Rom. 5:7 - For scarcely for a righteous man will one die: yet peradventure for a good man some
would even dare to die.
Rom. 5:8 - But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.
Rom. 5:9 - Much more then, being now justified by his blood, we shall be saved from wrath through him.
Rom. 5:10 - For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

Notice, we are now:

- justified by his blood
- reconciled to God
- and shalll be saved by his life

Passover does not celebrate the death of the Lamb of God, but rather:

- our reconciliation to God through His death,
- and our salvation through His resurrection!

Festival of Deliverance and Salvation

It is therefore a glorious and miraculous festival of deliverance and salvation. It should not be a time of sorrowful mourning, or sober minded heaviness of spirit, or weeping and crying. We should remember the suffering and travail that Christ went through for us, and we should remember the death of the Egyptians who refused to repent of holding the Israelites in slavery.

What Should Our Focus Be?

Our focus during this Passover Seder should be on what God and Christ have done for us:

- Rescuing us from bondage,
- Delivering us from sin,
- Restoring us to freedom and liberty in God's grace and under His protection, as we obey Him and follow His truth.

We should focus and concentrate on the tremendous SALVATION that Christ, our Passover Lamb, bought for us!

Preparing for the Passover

The Passover dinner itself is called a “seder”, which means “order of the service”. Tradition teaches that in each generation we must consider ourselves as if we personally have been freed from Egypt – a type of sin. As we prepare for this experience of personal redemption, let us put far from us all leaven of sin hidden within our hearts and minds.

The Passover Seder Plate

Everything on the Seder plates before you represents symbols and are all part of the story of the 1st Passover:

- Matzo (unleavened bread)
- Bitter herbs
- Sweet apple mixture
- Parsley and Horseradish
- Lamb shank bone

· With a glass of salt water in the middle.

So Let Us Begin the Order of the Passover

Ask a lady this question: “Who is the True Light of world? Lady Answers: “ Yeshua our Messiah.”

"Jesus said, 'I am the light of the world: he that followeth me shall not walk in darkness but shall have the light of life'" (John 8:12).

Then ask the same lady this question: “Would you please light the menorah to begin this Passover seder?”

As the Lady begins to light the menorah this is what you say:

"As light for the festival of redemption is kindled by the hand of a woman, we remember our Redeemer, the Light of the World, came into the world as the promised seed of a woman" (Gen. 3:15).

We are about to drink the first cup of wine. Designated heads of household please pour a small amount of wine in the cups of your family and pour yourself last. (If desired, the wine may be diluted with water. In cases where wine cannot be drunk due to medicinal or personal reasons, grape juice may be substituted instead.

The First Cup of Wine: The Cup of Sanctification

Let us lift up our cups and repeat after me:

"Baruch attah Adonai, Elohenu, Melekh ha Olam, boray pri hagafen.

"Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the vine." Amen. And drink your wine.

Urchatz -- the Washing (The Washing of Feet)

At this point in the Seder, the traditional Jewish family each washes their hands in a ceremonial bowl of water passed around. However, at the last supper, before He was crucified, Jesus our Messiah gave us a new custom. He took a towel and basin of water, and washed His disciples' feet! Notice both what He did, and what He said: (John 13:5-17).

Joh. 13:5 After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe *them* with the towel wherewith he was girded.
Joh. 13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

Joh. 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.
Joh. 13:8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.
Joh. 13:9 Simon Peter saith unto him, Lord, not my feet only, but also *my* hands and *my* head.
Joh. 13:10 Jesus saith to him, He that is washed needeth not save to wash *his* feet but is clean
every whit: and ye are clean, but not all.
Joh. 13:11 For he knew who should betray him; therefore, said he, Ye are not all clean. Joh.. 13:12 So after he had washed their feet, and had taken his garments, and was set down
again, he said unto them, Know ye what I have done to you?
Joh. 13:13 Ye call me Master and Lord: and ye say well; for *so* I am.
Joh. 13:14 If I then, *your* Lord and Master, have washed your feet; ye also ought to wash one another's feet.
Joh. 13:15 For I have given you an example, that ye should do as I have done to you.
Joh. 13:16 Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.
Joh. 13:17 If ye know these things, happy are ye if ye do them.

The Importance of Foot Washing

It was important to Yeshua that we understand this symbolic act of foot washing. This act symbolizes our willingness to serve each other.

Yeshua is the perfect example of humility and servitude. He demonstrates an attitude of being willing to humble himself even to wash the feet of His disciples.

This is the meaning of this symbolic act. This is truly a fitting and humbling way to begin the evening of Passover!

At this time, those who like to participate in the foot washing ceremony should pair off; Men with men, and likewise women with women. After you finish washing one another's feet, you may use the bathrooms to wash your hands, and return to your chairs.

The Matzah – Unleavened Bread

On all other nights we eat bread made with leaven, but on Passover and during the Feast of Unleavened Bread, we eat only unleavened bread, or matzo.

But even more than that, ***leaven*** during the Days of Unleavened Bread represents sin. As the apostle Paul wrote to the Corinthians (I Cor. 5:6-7)

1 Cor. 5:6 - Your glorying *is* not good. Know ye not that a little leaven leaveneth the whole lump?
1 Cor. 5:7 - Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

God says, "You shall eat no leavened bread with it [the Passover lamb, which represented Jesus Christ, our Passover lamb]: seven days you shall eat unleavened bread with it, that is, the bread of affliction *(for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life" (Deut.16:3). The unleavened bread we eat at Passover is the bread of "affliction." *We've been told in times past this was the reason the leaven did not have time to rise! This is not true, and we'll cover this in more detail on pages 14-15 (highlighted in orange).

Therefore, the unleavened bread here pictures the bread of sufferings and trials. The unleavened bread eaten during the Passover dinner technically pictures the suffering, affliction, and misery that our ancestors suffered while they were slaves in Egypt. But it also pictures the bread of FREEDOM! For it is by means of suffering that we learn the true lessons of freedom, liberty, and life!

Afikomen (UNITY)

Notice, in the middle of the table, on a separate plate, there are three Matzos wrapped together in a napkin. The middle Matzo is called the "Afikomen". This is interestingly referred to as the "Unity".

We as Jewish Christians who believe that Jesus is the true Messiah, see that the top or highest **matzo represents**:

• God the Father. How can "flat bread" of "affliction" represent God? Does not God also suffer "affliction" when He sees His children suffer? Does He not suffer along with them? Yes, He does! (see Gen.6:6). He certainly suffered and was afflicted in all the afflictions of His beloved Son -- in a sense, He agonized and suffered even more than Christ, even as a human father feels deep pain when he sees his only son go through excruciating pain, injustice, and unjust suffering. The story of Abraham, who was willing to sacrifice his own son Isaac, is a wonderful type of the suffering the Father endured seeing His only Son being crucified for our sins (compare Gen.22). Abraham was a type of God the Father.

The Second or Middle Matzo Represents:

• The Messiah and all the suffering He went through for us. Yeshua -- Jesus Christ, the Logos, the Word of God, our Saviour, was beaten and scourged and crucified for our sins (John 19:1-3; Heb.12:2-4).

Joh. 19:1 Then Pilate therefore took Jesus and scourged *him.*
Joh. 19:2 And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,
Joh. 19:3 And said, Hail, King of the Jews! and they smote him with their hands.

Heb. 12:2 - Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb. 12:3 - For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.
Heb. 12:4 - Ye have not yet resisted unto blood, striving against sin.

The Bottom Matzo Represents:

- "Israel" -- that is, the people or nation of God. Jacob is a type of his descendants but in a greater, spiritual sense, it represents the "Israel of God"

1 Cor. 12:13 - For by one Spirit are we all baptized into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.
1 Cor. 12:14 - For the body is not one member, but many.
1 Cor. 12:15 - If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body?
1 Cor. 12:16 - And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body?
1 Cor. 12:17 - If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?
1 Cor. 12:18 - But now hath God set the members every one of them in the body, as it hath pleased him.
1 Cor. 12:19 - And if they were all one member, where *were* the body? 1 Cor. 12:20 - But now *are they* many members, yet but one body.

Eph. 4:4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;

So, what about us who are called and believe Yeshua is the promised Messiah. What can we expect in our lifetime if we follow Yeshua? In 1 Pet. 2:21-25, the Apostle Peter said:

1 Pet. 2:21 - For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:

1 Pet. 2:22 - Who did no sin, neither was guile found in his mouth:

1 Pet. 2:23 - Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed *himself* to him that judgeth righteously:

1 Pet. 2:24 - Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.

1 Pet. 2:25 - For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.

Also, King David wrote, ***"Many are the afflictions of the righteous"*** (Psalm 34:19). And as the Apostle Paul and Barnabas said: "***we must through much tribulation to enter the kingdom of God"*** (Acts 14:22). Let us now together share a piece of this unleavened bread of Passover.

*Pick up the plate with the three Matzos and say:

Baruch attah Adonai, Elohenu, Melekh Ha Olam, Ha motzi Lechem Min Ha aretz.

"Blessed are You, O Lord our God, Ruler of the universe, who brings forth bread from the earth."

* Remove the middle matzah and breaks it in half!

* Just as the middle piece of matzo is broken, Messiah Himself was afflicted and broken. One half is wrapped in a white cloth, just as Messiah's body was wrapped for burial".

(Wrap the Afikomen and lay it gently to one side). This mystery we will explain later.

Break a piece from the other half of the middle piece and place it on a separate dish , and distribute that portion to the people at the table,

*As each person eats the matzo piece they receive or have broken off from the half sent around, meditate on it as the "bread of affliction" and bread of "sincerity and truth."

* When everyone has eaten then say:

I will hide the Afikomen (Hide the Afikomen). Just as I have hidden the Afikomen, so Messiah was hidden -- placed in a tomb out of sight -- for three days and nights.

But just as the Afikomen will return to complete the Passover, so the Messiah rose from the dead to become our Eternal Savior and Redeemer. Also, as the Afikomen is "hidden" for a time, so Messiah ascended into Heaven, where He is now hidden from our view, and now sits at the right hand of the Father." (At the end of the Passover seder, when the "missing" portion of the Afikomen is found and returned, it pictures not only the risen Christ, but also the returning Christ from heaven -- at the end of the age!

The Maror – The Bitter Herbs

On all other nights we can eat all kinds of tasty vegetables, but on Passover we eat only maror, bitter herbs. This could include:

- lettuce,
- mustard greens,
- parsley,
- horseradish, which is generally used, as it is truly a "bitter herb" and can bring tears to the eyes.

The First of the "Bitter Herbs" Used is Called Parsley

· Parsley – Karpas. The Israelites groaned in their slavery and cried out. And their cry for help because of their slavery went up to God . . ." (Exo.2:23). "

* Lift up the parsley and say: "Passover comes in the spring, the time of new life. This vegetable represents new life, created and sustained by God."

* Then lift up the salt water, saying: "The Life of our ancestors lives in Egypt was painful slavery, anguish and suffering, bringing tears and sorrow, symbolized by this salt water.

* Recite the following prayer:

Barukh attah Adonai, Elohenu, Melekh ha Olam, Borey pri Ha adamah.

"Blessed are You, O Lord, our God, King of the Universe, Who Creates the Fruit of the Earth."

"Now take your parsley, dip it in the salt water and eat it, thinking of the tearful bondage our ancestors suffered. Eating the parsley dipped into the salt water, reminds us of the salty tears and suffering of our ancestors, and reminds us that life is sometimes immersed in tears."

Horseradish -- "Bitter Herbs"

So, the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields" (Exodus 1:12-14).

Another bitter herb is "horseradish."

Take Bottom Matzo

The leader takes the bottom Matzo, breaks it into two pieces. Then take a good portion of horseradish (maror) and spread it between the two pieces making a "Hillel sandwich." Then say:

" Baruch Attah Adonai, Elohenu, Melekh ha Olam asher kidshanu Bidevaro vetzivanu al Akhilat Maror."

"Blessed are You, O Lord our God, Ruler of the universe, who has set us apart by His Word, and commanded us to eat bitter herbs."

Now take a scoop of maror from your plate and spread it on to a piece of matzo, and as you eat it, allow the bitter taste to cause us to shed tears of compassion for the sorrow that our ancestors knew thousands of years ago.

This Horseradish will probably bring a few tears to a few eyes, reminding us of the tears and pain of slavery and bondage to sin.

We Dip the Kharoset

On all other nights, we do not dip our vegetables even once. Tonight, we dip them twice --we have already dipped the parsley into the salt water.

Lift up the kharoset, (the brown apple mixture), and say:

The children of Israel toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in a mixture called kharoset, made from chopped apples, honey, nuts, and wine.

Now, take a small piece of matzo and spread some sweet kharoset on it, then take a small portion of parsley, dip it into the salt water and place it on the matzo with sweet kharoset.

Lift up the matzah with the parsley and kharoset.

"We dip the bitter herbs into kharoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in God." Now let us all eat of this mixture."

The Four Sons

Four times the Torah instructs us to tell the story of Passover to our children.

- Exo.12:26, And it shall come to pass, when your children shall say unto you, What mean ye by this service?
- Exo.13:8, And thou shalt shew thy son in that day, saying, *This is done* because of that *which* the LORD did unto me when I came forth out of Egypt.
- Exo.13:14, And it shall be when thy son asketh thee in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage:
- Deut.6:20 *And* when thy son asketh thee in time to come, saying, What *mean* the testimonies, and the statutes, and the judgments, which the LORD our God hath commanded you?

4 Levels of Understanding

The wording of each suggests a different level of understanding and personal involvement.

Thus, we picture four kinds of sons, or children. Each reflects a different "type" of person and level of commitment.

1) The intellectually "wise" (khakham) person, who includes himself in the community, and is eager for details of the law, the Passover, and its meaning.

2) The "simple" (tam) person, who is perhaps immature or naive, lacking in understanding, who needs more basic answers.

3) Thirdly, there is the unquestioning or ignorant person

(she eino yodei'ah lishol), who needs to be treated and taught from beginning to end with sensitivity, as being "new' and having little grasp of the Passover or even none.

4) And the fourth kind of person, is the "rebellious," or "wicked" person (rasha), referring to those who are "negative" toward the Torah and Passover, with its rituals, and who tend to disassociate themselves from the community, in various ways. Their "questions" may be more "picky," or "questioning" in a negative fashion.

- On one level, the questions therefore reflect that individuals have varying interests, and capacities of understanding.
- On another, they reflect people at different stages of spiritual growth of understanding.
- But all are included in the spectrum of the "four" sons -- as four is a number symbolizing the earth-- north, south, east, and west -- thereby including everyone.

(If you have small children, you may want to read the supplement starting on Page 26).

Passover Saga for Children

The first Passover happened a long, long time ago in a far-away country called Egypt. A mean and powerful king, called Pharaoh, ruled Egypt and he took a very large group of people called “The Children of Israel” and made them worked hard every day and was mean to them. The Pharaoh worried that these people would one day stand up and fight against him. So, Pharaoh decided that these people must become his slaves.

As slaves, the Children of Israel were made to work very hard. Every day, from morning until night, they worked with their hands using picks and shovels, they dug holes, and carried heavy bricks. They built palaces and cities and worked without rest. The Children of Israel hated being slaves. They cried and asked God for help. God heard their cry and chose a man named Moses to lead the children of Israel.

So, Moses went to Pharaoh and said, “God is not happy with the way you treat His children Israel. He wants you to let the people leave Egypt and go into the desert, where they will be free.” But Pharaoh stamped his foot and shouted, ***“No, I will never let the God’s people go!”***

Moses warned Pharaoh, ***“If you do not listen to God, 10 terrible things, called plagues, will come to your land.”*** But Pharaoh would not listen, and so the plagues arrived. First, the water turned to blood. Next, frogs and, later, wild animals ran in and out of homes. Balls of hail fell from the sky and bugs, called locusts, ate all of the Egyptians’ food.

Each time a new plague began, Pharaoh would cry, ***"Moses, I'll let God's people go. Just stop this horrible plague!"*** And as soon as God would take away the plague away, Pharaoh would change his mind and shout: ***"No, I've changed my mind. God's children must stay!"*** So, God sent more plagues. Finally, as the tenth plague arrived, Pharaoh ordered the Children of Israel to leave Egypt.

Fearful that Pharaoh might again change his mind, God's people packed quickly for the journey to leave Egypt. They had two weeks time to prepare a flat, cracker-like bread called matzah and put it inside their back packs and before they left their homes on their journey out of Egypt.

The people of God had not travelled far before Pharaoh commanded his army to chase after them and bring them back to Egypt.

As the people of God continued to march forward with their families, they reached a huge, large sea and they had to stop because the sea was too big to swim across.

Frightened that Pharaoh's men would soon reach them, the people prayed to God, and a miracle occurred. The sea opened up. Two walls of water stood in front of them. One wall on their right and one wall on their left. And a strong mighty wind blew upon the bottom of the sea floor until there was a dry, sandy path for God's Children to walk across. The people quickly walked across the bottom of the sea to the other side of the seashore.

Pharoah's army saw the miracle God performed for His children but they continued to chase and almost caught up to them. But just as the last of God's children reached the other side, and they were all safe, the walls of water fell on top of Pharaoh's army and drowned them. The sea now separated the Children of Israel from the land of Egypt. And now they were free!

If the parents want to put the children to bed, the children can look for the Afikoman. * reward for finding it: Children's Bible

The Second Cup of Wine -- the Cup of Plagues!

You will notice an insert before page 11 titled: *Egyptian gods of the Exodus Plagues.* This lists in order the 10 plagues God used to punish the Egyptian. You will notice each plague corresponded to a god the Egyptians were worshipping.

Then God said ... "I will stretch out my hand and strike the Egyptians with all manner of plagues and wonders, until they are willing to let you go" (Exodus 3:19-20).

*God sent 10 plagues upon the Egyptians, to cause them to set the children of Israel free from their slavery and yoke of bondage. All the plagues were very severe. Especially the 10th plague which God said: ". . . On that night I will pass through Egypt and strike down every firstborn --both men and animals -- and I will bring judgment on all the gods of Egypt: I am the LORD" (Exodus 12:12).

Pour Wine

Let us fill our cups a second time. Heads of households, would you please pour wine for your family. While we rejoice at our salvation, we nonetheless retain our sensitivities to the suffering of the Egyptians by diminishing our joy, if only in the mildest extent.

A full cup of wine is indeed a symbol of joy, but it can also be a symbol of the wrath and anger of God -- His wrath poured out on the wicked. Lives were sacrificed, people suffered, to bring about the redemption of God's people from Egyptian slavery. TEN PLAGUES were sent upon the Egyptians -- the number signifying complete judgment on this world.

By means of these awesome and horrible plagues of judgment, God intervened on the behalf of His people and delivered them from cruel rigor and brutal oppression. With this same power, He delivers us from the power of HaSatan, and his kingdom, and the captivity to our own human nature with its lust of the flesh, lust of the eyes, and pride of life -- ego, vanity, and arrogance (I John 2:16). With the wine remaining, we will now say the blessing of the wine:

"Baruch atta Adonai, Elohenu , Melekh ha Olam, boray pri hagafen.

"Blessed are You, O Lord our God, King of the Universe, who creates the fruit of the vine." Amen. Drink the wine.

The Passover Lamb First

Passover Instruction

On the beginning of the 1st day of Abib, God gave the Children of Israel detailed instruction on how to prepare for the Passover before their departure from Egypt.

In Exodus 12:1-28, God spoke to Moses and Aaron:

Exo. 12:1 - And the LORD spake unto Moses and Aaron in the land of Egypt, saying,

Exo. 12:2 - This month shall be unto you the beginning of months: it shall be the first month of the year to you.

Exo. 12:3 - Speak ye unto all the congregation of Israel, saying, "In the tenth day of this month they shall take to them every man a lamb, according to the house of their fathers, a lamb for an house:

Exo. 12:4 - And if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls; every man according to his eating shall make your count for the lamb.

Exo. 12:5 - Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats:

Exo. 12:6 - And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening.

Exo. 12:7 - And they shall take of the blood and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it.

Exo. 12; 8 - And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.

Exo. 12:9 - at not of it raw, nor sodden at all with water, but roast with fire; his head with his legs, and with the purtenance thereof.

Exo. 12:10 - And ye shall let nothing of it remain until the morning; and that which remaineth of it until the morning ye shall burn with fire.

Exo. 12:11 - And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste: it is the LORD'S Passover.

Exo. 12:12 - For I will pass through the land of Egypt this night and will smite all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

Exo. 12:13 - And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

The Feast of Unleavened Bread

(Leviticus 23:4-8; Numbers 28:16-25; Deuteronomy 16:1-8)

Exo. 12:14 - And this day shall be unto you for a memorial; and ye shall keep it a feast to the LORD throughout your generations; ye shall keep it a feast by an ordinance forever.

Exo. 12:15 - **Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.**

Exo. 12:16 - And in the first day there shall be an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save that which every man must eat, that only may be done of you.

Exo. 12:17 - And ye shall observe the feast of unleavened bread; for in this selfsame day have I brought your armies out of the land of Egypt: therefore, shall ye observe this day in your generations by an ordinance forever.

Exo. 12:18 - In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one and twentieth day of the month at even.

Exo. 12:19 - **Seven days shall there be no leaven found in your houses:** for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Exo. 12:20 - Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

Exo. 12:21 - Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

Exo. 12:22 - And ye shall take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin; and none of you shall go out at the door of his house until the morning.

Exo. 12:23 - For the LORD will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

Exo. 12:24 - And ye shall observe this thing for an ordinance to thee and to thy sons forever.

Exo. 12:25 - And it shall come to pass, when ye be come to the land which the LORD will give you, according as he hath promised, that ye shall keep this service.

Exo.12:26 - And it shall come to pass, when your children shall say unto you, What mean ye by this service?

Exo. 12:27 - That ye shall say, It is the sacrifice of the LORD'S Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed their heads and worshipped.

Explanation of the Unleavened Bread

Now this next verse, verse 28, is very crucial to our understanding of the instructions of preparing the unleavened bread.

Exo. 12:28 - And the children of Israel went away and did as the LORD had commanded Moses and Aaron, so did they.

So, what does this mean “And the children of Israel went away and did as the LORD had commanded Moses and Aaron, so did they”. It means exactly what it says!. It means they fulfilled all these instructions that were given to the Children of Israel 10 days prior to their Exodus from Egypt. Which means, they understood they would need to prepare enough Matzos to last them 7 days just as it says: in Exodus 12:19-20.

Exo. 12:19 - Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land.

Exo. 12:20 - Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread.

So after they made enough matzos for their families, it says in Exo. 12:34 King James Bible New King James Version:

Exodus 12:34 – So, the people took their dough before it was leavened, having their kneading bowls bound up in their clothes on their shoulders.

And the people took their dough before it was leavened, *(what did they do with that dough? They made enough matzos for 7 days).* (*What did they do with their kneading*

board/troughs?) Their kneading troughs being bound up in their clothes upon their shoulders.

So, why does it say in Exodus 12:39. English Standard Version:

And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.

In the King James Bible 12:39, it says:

And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt, and could not tarry, neither had they prepared for themselves any victual.

So why do some teach "because our ancestors left in haste from Egypt, that there was no time for their dough to ferment? ?????????????? This teaching is false; they had plenty of time to bake unleavened bread, matzos; they had 10 days. And when they baked enough for 10 days, they took their kneading board, wrapped them up and carried them on their back when they departed Egypt.

Let's continue now with the instruction prior to the 10th plague, "Death of The Firstborn".

Exo. 12:13 - God spoke with Moses and said: *"The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you"*

In the book *Judaism*, we read: "Rabban Gamaliel used to say: "Whoever has not said the verses concerning the following three things at Passover has not fulfilled his obligation":

"Passover, unleavened bread and bitter herbs."

· "Passover," because God passed over the houses of our ancestors in Egypt.

· "Unleavened bread," because our ancestors were redeemed from Egypt.

· "Bitter herbs," because the Egyptians embittered the lives of our ancestors in Egypt. In each generation, every individual is obliged to feel as though he or she personally came out of Egypt, for it is written, You shall tell your child in that day, 'It is because of what the Lord did for me when I came out of Egypt'" [Ex.13:8]" (p.182).

"We have eaten the matzo to remind us of the haste with which the children of Israel fled Egypt; we have tasted the bitter herbs to remind us of their bitter bondage and slavery.

Now, lift up the shank bone of the lamb and say:

This roasted shank bone represents the lamb whose blood marked the houses of the children of Israel, symbolizing their obedience to God's command. Lambs are no longer sacrificed since there is no earthly Temple. However, this shank bone reminds us of the sacrificed lamb -- and of Yeshua, "The Lamb of God who takes away the sin of the world!" (John 1:29).

Then the Leader will recite the following relevant passages concerning the lambs.

“On the tenth day of this month, each man is to take a lamb for his family, one for each household.

"The animals you choose must be year-old males without defect. "Take care of them until the fourteenth day of the month, when the people of the community of Israel must slaughter them in the evening-- toward the end of the day. "Then they are to take some of the blood and put it on the sides and tops of the door frames of their houses where they eat the lambs" (Exodus 12:3, 5-7).

“That same night they are to eat the meat roasted over the fire, along with bitter herbs and bread made without yeast. "This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover. "The blood will be a sign for you on the houses where you are; and when I see the blood, I WILL PASS OVER YOU. No destructive plague will even touch you when I strike Egypt" (Exodus 12:8, 11, 13).

We are reminded by Moses that it was the Lord Himself who redeemed the children of Israel from slavery:

"So, the Lord brought us out of Egypt with a mighty hand and an outstretched arm, and great terror and with miraculous signs and wonders" (Deut.26:8).

"On that same night I will pass through Egypt . . .

All together: "I, and not an angel."

"and strike down every firstborn -- both men and animals --"

All together: "I, and not a seraph."

"and I will bring judgment on all the gods of Egypt."

All together: "I, and not a messenger."

And the Lord said: "I am the Lord."

All together: "I myself and none other."

The Lamb of God

We who trust Yeshua the Messiah, believe He is the Lamb of God, our Passover. Like the ancient Israelites, we know it was God Himself -- not an angel -- God Himself, and not a seraph --- God Himself, and not a messenger, who achieved final redemption from sin and death. God Himself, through Yeshua, the Son of God, who takes away the sin of the world.

All together say: *"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might saved" (John 3:16-17).*

Dayenu דַּיֵּנוּ

In the book of Psalms, 145:7 King David said: "*They will celebrate your abundant goodness and joyfully sing of your righteousness"* (Psalm 145:7).

How great is God's goodness to us! For each of His acts of mercy, and kindness, we declare Dayenu; "it would have been sufficient."

"If the Lord had merely rescued us, but had not judged the Egyptians.

All together: Dayenu!

If He had only destroyed their gods, but had not parted the Red Sea.

All together: Dayenu!

If He had only drowned our enemies, but had not fed us with manna.

All together: Dayenu!

If He had only led us through the desert, but had not given us the Sabbath.

All together: Dayenu!

If He had only given us the Torah, but not the land of Israel,

All together: Dayenu!

But the Holy One, blessed be He, provided all of these blessings for our ancestors. And not only these, but so many, many more!

All together: Blessed are You, O God, for You have, in mercy, supplied all our needs. You have given us Messiah, forgiveness for sin, life abundant and life everlasting.

The Passover Supper ". . . ye shall keep it a feast to the Lord . . ." (Exodus 12:14).

The first part of the seder has been completed.. At this point, the table is cleared off, an intermission occurs, and the table is re-set with the dishes and plates of the regular festive Passover dinner.

Let us all now rejoice and eat the Passover dinner with celebration, joy, and pleasant fellowship. Mr. Ron Moore would you please us in blessing the Lord, and offering thanks to God for all His providence, as well as for the Passover meal.

Part Two of the Passover Seder The Afikomen

". . . for the transgression of my people he was stricken" (Isaiah 53:8).

Now it is time for us to share the Afikomen, the unleavened bread which pictures the Messiah, as well as His suffering and agony He went through on our behalf. What is the "Afikomen"?

The first part of the middle matzo -- the Afikomen -- is eaten toward the beginning of the Passover seder. The second part is hidden away and brought back at the end of the evening festivities.

The middle matzo was tied in with the appearance of the long-awaited Messiah. It represented the expected arrival of the Messiah. But why was it broken in two? Why was part of it hidden away, and found, then eaten at the completion of the Passover seder?

At the second appearance of the Afikomen, it is brought back from being "hidden." And it is eaten by all the participants. Even so, at Christ's second coming, He returns from heaven, where He has been "hidden" for almost 2,000 years. And this time He brings final salvation, redemption, and deliverance to the world, rescuing all from the grasp of Satan!

Passover, of course, is a celebration of redemption. The central focus of the Passover is the Passover lamb. In ancient Egypt, the blood of the original Passover lambs was placed upon the door posts and lintels of each family's door, for protection from the plague which was to pass through the land that night.

Only those families which had the blood of the lamb on their doorposts were spared the death of all the firstborn in their families. All the firstborn of the Egyptians, who did not observe the Passover, and place the blood of the lamb on their doorposts, were killed that very night (Exodus 12:21-29).

The Afikomen = "He That Comes"

On the day Jesus Christ, Yeshua, was baptized by John the Baptist, John saw Him coming toward him, and declared, "Behold, the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."

John went on to bare record, that as he baptized Yeshua, a marvelous thing happened. He said, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw, and bare record, that this is the Son of God" (John 1:29-34). John saw Yeshua again, the next day, as He was walking, and exclaimed to his disciples, "Behold, the Lamb of God!" (John 1:36).

For centuries, the Jewish people have celebrated the Passover, performed the ritual of the hiding of the afikomen, then having a child find it, and then ransoming it back, and then distributing it to all the celebrants to eat of it. In performing this part of the Passover, they have been unknowingly bearing witness to Christ the Messiah, who is the afikomen. He is the One who was represented by the expression, "he who comes." He was coming then, to be the Messiah, and to die for the sins of mankind, as Isaiah the prophet wrote so plainly in the 53rd chapter of his prophecy. And, as we celebrate the Passover today, we look forward to His second coming, when He will fulfill the rest of the prophecies of the Scriptures pertaining to the Messiah and His works, and when He will destroy the wicked, and usher in the Kingdom of God upon this earth.

"The messianic symbolism of the afikomen matzah is plentiful. It is the second/middle of three pieces. It is baked without leavening. It has piercings. It has stripes from baking. It is broken. A price is paid to bring it back. It is hidden from the people and later revealed once again.

The Messiah was without sin. He was pierced for our transgressions. By his stripes we are healed. He was broken on our behalf. He paid the price for our salvation. And though hidden from Israel for a time, He is being received by more Jewish people today than in any time in recent history.

The deep, hidden meaning of Passover is revealed in the true understanding of the mysterious ritual of the Afikomen. During the Passover seder, after the missing afikomen is found, it is taken by the leader, ransomed back, a blessing is said, and then it is eaten, portraying the broken, bruised, and scourged body of the Messiah, and His sufferings on our behalf.

Weekly Sabbath Kiddish

Throughout the year, at the beginning of the Sabbath Day, we partake of the Kiddish (the bread and wine ceremony, picturing Christ's body and shed blood).

This dates back to the time when Melchizedek brought forth bread and wine for Abraham (Gen.14:18). In celebrating the "kiddish" we "remember" the Lord's death till He returns (I Cor.11:23-26). As the apostle Paul said, "As often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes" (I Cor.11:26).

The Kiddish represents Christ who is the "bread of life" (John 6:48).

But at Passover, we do not eat leavened bread at all. Therefore, we partake of the unleavened bread, which pictures the Messiah and His suffering, as the "bread of affliction."

Leader Explains the Matzah

Take the middle Matzah which has been retrieved, pointing out how it is striped and discolored, picturing the sufferings our Messiah went through on our behalf, because He loved us so much.

Then recite:

Isa. 53:5 - "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his STRIPES we are healed" (Isaiah 53:5).

The Leader points out how the matzo is also pierced, just as the Messiah was pierced for our sins. Leader reads or asks someone to read:

Zec.12:10 - "They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child and grieve bitterly for him as one grieves for a firstborn son" (Zech.12:10).

All Together recite (Psalms 22:15-16):

"My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked has enclosed me: they PIERCED MY HANDS AND MY FEET" (Psalm 22:15-16).

The Leader points out the discolorations, and reads:

Joh. 19:1 - Then Pilate therefore took Jesus and scourged *him.*

Joh. 19:2 - And the soldiers platted a crown of thorns, and put *it* on his head, and they put on him a purple robe,

Joh. 19:3 - And said, Hail, King of the Jews! and they smote him with their hands.

Leader takes the middle matzah, breaks it, and distributes it in olive-size pieces to each of the guests. Please do not eat until we have said the blessing.

Once everyone has a piece in their hand, we all pray together:

Baruch attah Adonai, Elohenu, Melekh ha Olam, Ha Motzi Leckem min ha aretz.

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

Do not eat the bread yet until after I say the prayer.

At the last supper, Messiah Yeshua gave new meaning to the bread, and as He broke the bread, He said:

"This is my body given for you. Do this in remembrance of me" (Luke 22:19).

And when he had given thanks, he broke it (**leavened bread-*Artos***- Kiddish), and said "Take, eat: this is my body, which is broken for you: this do in remembrance of me" (I Cor.11:24).

Say A Prayer

Leader then says a prayer, giving God the Father thanks and blessing Him for all the

marvelous things in His Plan, redemption, salvation through the atoning sacrifice of Christ, and His sufferings on our behalf.

Leader then says: Let us now eat matzo, meditating on the broken body and sufferings of the Lamb of God who takes away the sin of the world. Let us allow the taste to linger in our mouths.

The Third Cup of Wine -- The Cup of Redemption

And God said: "I will redeem you with an outstretched arm . . ." (Exodus 6:6).

Heads of households, please let us fill our cups for the third time this evening.
Wait for everyone to fill their cups.

This is the Cup of Redemption, symbolizing the blood of the Passover lamb. It was the cup "after supper" with which Messiah identified Himself.

The Gospel of Matthew tells us (Matt.26:27-29).

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom".

The apostle Paul recorded the words of the Messiah (I Cor.11:25).

"This cup is the new testament in my blood: this do ye, as often as ye drink it, in remembrance of me".

All together say:

"For all have sinned and come short of the glory of God" (Rom.3:23).

"All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

Just as the blood of the lambs brought salvation in Egypt, so the atoning death of Yeshua the Messiah brings salvation and the gift of everlasting life to all those who believe in Him and obey Him. As the apostle Paul declared,

"For when we were still without strength, Christ died for the ungodly . . But God demonstrates His own love toward us, in that while were yet sinners, Christ died for us" (Rom.5:6-8).

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (II Cor.5:21).

Blessing the 3rd Cup of Redemption

Now let us lift up the third cup of wine, the Cup of Redemption for the blessing.

Baruch attah Adonai, Elohenu, Melekh ha Olam, borey pri ha gafen.

"Blessed are you, O Lord, our God, Ruler of the Universe, Who gives us the fruit of the vine.

The third cup of wine -- the Cup of Redemption -- is then drunk by all.

(There is a supplemental reading about the Cup of Elijah starting on page 28.)

The Fourth Cup of Wine --The Cup of Praise

The Jewish people have four cups of wine during the Passover. The fourth cup of wine is called the "Cup of Praise." As we look forward to the soon coming of our Lord, Master, Savior, Redeemer, Ruler and King -- Yeshua Ha Mashiach -- our Messiah and Saviour, Jesus Christ -- it seems very fitting that we should end the Passover service with a final cup of wine -- the "Cup of Praise."

We celebrate Passover with four cups of wine –

- the cup of sanctification,
- the cup of judgment or plagues,
- the cup of redemption,
- and the final one, the "cup of praise."

With this last cup, at the end of the Passover seder, we raise our glasses for a final time, and offer praise to our God and His Son, Messiah Yeshua, for their great Plan and Purpose, for calling us to be a part of His Work and His Church, and Praising Him that He will soon take to Himself His Kingdom, and Reign on this Earth!

Leader: "For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord" (I The. 4:16-17).

All together: "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed -- in a moment, in the twinkling of an eye, at the last trumpet.

For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed" (I Cor.15:51-52).

The Leader leads the group in reciting Psalm 136:

Give thanks to the Lord, for he is good.

All together : His love endures forever.

Give thanks to the God of gods.

All together: His love endures forever.

To him who alone does great wonders,

All together: His love endures forever.

Who by his understanding made the heavens,

All together: His love endures forever.

Who spread out the earth upon the waters,

All together: His love endures forever.

Who made the great lights:

All together: His love endures forever.

The sun to govern the day,

All together: His love endures forever.

The moon and stars to govern the night;

All together: His love endures forever.

To him who struck down the firstborn of Egypt

All together: His love endures forever.

And brought Israel out from among them.

All together: His love endures forever.

With a mighty hand and outstretched arm.

All together: His love endures forever.

To him who divided the Red Sea asunder

All together: His love endures forever.

And brought Israel through the midst of it,

All together: His love endures forever.

But swept Pharaoh and his army into the Red Sea,

All together: His love endures forever.

To him who led his people through the desert,

All together: His love endures forever.

Give thanks to the God of heaven.

All together: His love endures forever

(Psalm 136:1-16, 26).

Blessing of the 4th Cup

Let us lift our cups and bless the Name of the Lord! At the end of this blessing, I will add a pray of thanksgiving. After the prayer we will all together say the traditional Toast to the Kingdom of God. So please do not drink your wine until after we all toast to the Kingdom of God.

Baruch attah Adonai, Elohenu, Melekh ha Olam, boray pri ha gafen.

All together: Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the vine.

Continues, praying as follows, or similarly:

"Blessed are you, O Lord, our God, King of the Universe, who gives us the fruit of the vine. We bless and praise your Name forever, for your wonderful works to the children of men. We bless and praise you, for calling us, for revealing your Truth to us, and for making us part of your heavenly Family. We bless and praise you, Holy Father, for your great Love. And we bless and praise you that you will soon send Messiah Yeshua to come back and to take His Kingdom, and to Reign on the Earth! Blessed are you, O Lord, our God, our Heavenly Father, King of Eternity, Ancient of Days, and Father of all mankind. Blessed be your Name, forever and ever! AMEN!"

As we conclude this final cup of wine, then, we "Toast" the coming Kingdom, the Kingdom of God, shouting together,

L' MALKUT **ADONAI** ELOHENU!!!!

"TO THE KINGDOM OF THE LORD OUR GOD!"

"THY KINGDOM COME -- SOON!"

Closing of the Passover

The last part, the conclusion of the Passover seder, is the singing of spiritual songs and hymns, and psalms. We read of Jesus and the disciples on that final night after they finished supper, and before His betrayal, that they sang a hymn.

"And when they had sung a hymn, they went out to the Mount of Olives" (Mark 14:26).

At this time, then, as we close the Passover service, it is fitting that we sing hymns to God. At the Temple in ancient times, the Psalms of the Hallel were sung at Passover -- Psalms 113-118. So let us sing hymns and spiritual songs, of joy and rejoicing, praise, and glory to God -- to our heart's content! Let the songs explode from our lips and burst from our hearts -- let our praises and our joy ascend before the Throne of our Father in Heaven! A list of suggested hymns and spiritual songs is included later in this booklet.

After singing songs and hymns to God, at the end of the song service, we conclude the Passover Seder and Haggadah, with the leader saying to the group:

"Our Passover seder is now complete. We have celebrated God's Passover Feast as He has commanded us to do so -- at the very time He appointed it to be done, according to the Scriptures. May the Almighty look upon our efforts to obey Him, and His every Word, and bless us, as He has promised. May His Shekinah -- His Holy Presence -- go with us throughout the coming year -- and may He protect us from all harm and danger! (Psalm 91).

Reciting The Aaronic Blessing:

The Lord bless you, and keep you;

The Lord make his face to shine upon you, And be gracious unto you;

The Lord lift up his countenance upon you, and give you peace! (Numbers 6:24-26).

"NEXT YEAR . . . IN JERUSALEM!"

Supplement for Families with Children

The Four Questions

Gather all the children together in one area and have them recline in a comfortable position in their chairs. (Note: in today's society, the chair can be used to sit up straight and politely or, we can recline back in a relaxed position)

*Call on a young child by their name and ask them this question: Example: do you have any questions about what we are doing this Passover night?
(Make sure you inform the child before you begin the Haggadah that you are going to call on them to read the following 4 questions)

1) This night of Passover is so different from all other nights!

   On all other nights we eat bread or matzo. On this night why do we eat only matzo?

2) On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?

3) On all other nights we do not dip our vegetables. On this night we dip them twice. Why?

4) On all other nights we normally eat our meals sitting up. On this night why do we recline, and eat only in an easy-going, reclining position?

Leader explains: We do these things Daniel because God commands us to do so. (Exodus 12:24).

"And ye shall observe this thing for an ordinance to thee and thy sons forever"

The Passover Saga

The answers to your questions is told in the Saga of the Passover. It is a true story full of miracles, redemption, wonders, and the mighty power of God displayed on the behalf of His people, our ancestors. Our God delivered and saved them. He punished the Egyptians for the evil they imposed upon our ancestors. As we continue on with the Passover Haggadah, pay careful attention and all your questions will be answered. In regard to the last question, "On this night why do we recline, and eat only in an easy-going, reclining position?" In today's' society, the chair can be used to sit up straight and politely or, we can recline back in a relaxed position. The first Passover was celebrated by a people enslaved – still in bondage. Our ancestors, the children of Israel were instructed to eat the

Passover in haste, their loins girded, and their staffs in their hands, their sandals on their feet, awaiting departure from the land of Egypt. Today, we all recline, and freely enjoy the Passover Seder!

Call on 4 parents with children to read the Story of the Passover Saga.

Example: would you please explain to the children gathered here, the story of the Passover Saga.

Reader #1: Children, did you know our God promised the Children of Israel the most beautiful land in all the world called The Land Of Israel; He promised it to our forefathers, Abraham, Isaac, Jacob and all their children after them. Yet here were all the children of Israel living as slaves in Egypt. The Pharaoh who had come to power feared the children of Israel and thought: these Hebrew people in our midst are prospering and have grown numerous. What if they join up with our enemies, and turn against us? So, Pharaoh decided to enforce greater control and authority over them, so he imposed harsh and bitter tyranny over them, brutal government, making them work as slaves. Still, God blessed His people, the nation of Israel, and they multiplied in the land of Egypt.

Reader #2: As the years went by Pharaoh grew more frightened and ordered that every male baby should be killed. Pharaoh commanded, "Every baby boy that is born you shall cast into the river Nile." But one family couple, trusting in God, hid their baby boy for three months, and then they made a small basket, like a small boat, and placed their baby boy inside of it, and let it drift with the current of the Nile River. Pharaoh's daughter the princess saw the little basket with the baby boy inside crying. She took pity on the baby and took him. She became his mother and raised him as her own. She called him "Moses," meaning "drawn out." Now Miriam, the baby boy's sister, watched the basket float down the river, and saw the daughter of Pharaoh rescue her brother from the river.

Reader #3: Moses grew up and became aware of the suffering and hardships of his people. One day, Moses became upset when he saw an Egyptian beating one of his brothers a Hebrew slave, Moses rose up and killed that Egyptian. A few days later, Moses feared that someone would find out what he did, so Moses fled for his life, into the desert. Moses left Egypt and all his family and wealth behind and became a shepherd in the land of Midian in Arabia.

Reader #4: From His throne in Heaven, The Lord, God Almighty, heard the continual groaning and cries of His people and He saw their affliction, and how the Egyptians were mistreating them. So, one day as Moses was tending his father-in-law's sheep, God appeared to Moses in a burning bush that didn't burn up. When Moses drew near to investigate why the bush did not burn, Moses heard God calling his name: Moses, Moses. And Moses said, here am I. Then God said: "Remove your sandals from your feet for the place your are standing is Holy." Moses did as the Lord God commanded. So Moses drew near to hear the words of God. God spoke to Moses and commissioned him to go to Pharaoh, the King of Egypt and say to him "Thus saith the LORD God of the Hebrews, Let my people go, that they may serve Me."

But Pharoah would not let them go.

The Cup of Elijah

Traditional Jewish families set an extra cup at the table, and an extra place setting, for the prophet Elijah, who was foretold to come at the "time of the end," to herald the coming of the Messiah. This cup is for Elijah the Prophet, Eliyahu HaNavi.

At this time traditionally one of the children opens the door to see if Elijah is coming. This is not necessary, but may be done if the group wishes to retain this part. To our knowledge, it was not done during the time of Christ but was an innovation of the Rabbis during post-Temple times.

Nevertheless, we are living in the end times, and so it is appropriate now to focus the remainder of the Passover to the future, and the coming of the Messiah, and the Kingdom of God, when we will partake of the Passover with Christ Himself!

The Prophet Malachi wrote of this end time generation:

"And behold, I will send you Elijah the Tishbite, before the great and glorious day of the Lord comes, who shall turn again the heart of the father to the son, and the heart of a man to his neighbor, lest I come and smite the earth grievously.

"Remember the law of my servant Moses, according as I charged him with it in Choreb for all Israel, even the commandments and ordinances" (Mal.4:5-6, quoted from LXX).

The original Elijah lived during a time of gross and great apostasy -- much like the present time. He challenged all Israel, who had gone a whoring after Baal and false gods,

"How long will you halt between two opinions? If the Lord is God, follow Him; but if Baal, follow him" (I Kings 18:21).

Elijah prayed to God, atop Mount Carmel, “Hear me, O Lord, hear me, that this people may know that You are the Lord God, and that You have turned their hearts back to You again" (I Kings 18:37).

John the Baptist came in the power and spirit of Elijah to announce the first coming of the Messiah (Matt.11:7-12; 17:10-12; Luke 1:67-79). Even so, God has promised to send another in the power and spirit of Elijah to announce the second coming of the Messiah. The first time Yeshua came to teach His disciples, to build His Church, (Matt 16:18)…upon this Rock, I will build My church, and to give His life as a ransom for many.

The second time He will return in awesome power and glory to take His great power and to reign over the earth and to establish the Kingdom of God! Before the birth of John the Baptist, an angel of the Lord said: "And he will go on before the Lord, in the spirit and power of Elijah . . . to make ready a people prepared for the Lord" (Luke 1:17).

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isaiah 40:3).

The second coming of the Messiah, Yeshua our Messiah, the Anointed King of kings and Lord of lords, is drawing very close. We don't have much time left. The days of

urgency are here, and the time has come to awaken from our sleep and to be alert, vigilant, and to carefully WATCH!

Jesus said of these days: "But as the days of Noah were, so shall also the coming of the Son of man be . . . . Watch therefore: for ye know not what hour your Lord doth come". (Matt.24:37-42).

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).