



פֶּסַח וְחַג הַמַּצּוֹת

THE FEAST OF UNLEAVENED BREAD

OR "MATZA"

The Feast of Unleavened bread was instituted by God (YHVH) and the scripture passages for this can be found in Exodus 12 and Leviticus 23.

EXODUS 12:

The Passover Instituted

1 Now the LORD spoke to Moses and Aaron in the land of Egypt, saying, 2 "This month shall be your beginning of months; it shall be the first month of the year to you. 3 Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. 4 And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 6 Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 7 And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. 9 Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. 10 You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. 11 And thus you shall eat it: with a belt on your waist, your sandals on your

feet, and your staff in your hand. So you shall eat it in haste. It is the LORD's Passover.

12 'For I will pass through the land of Egypt on that night, and will strike 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. 13 Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.

14 'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance. 15 Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. 16 On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat—that only may be prepared by you. 17 So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. 18 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. 19 For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land. 20 You shall eat nothing leavened; in all your dwellings you shall eat unleavened bread.'"

21 Then Moses called for all the elders of Israel and said to them, "Pick out and take lambs for yourselves according to your families, and kill the Passover lamb. 22 And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning. 23 For the LORD will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and not allow the destroyer to come into your houses to strike you. 24 And you shall observe this thing as an ordinance for you and your sons forever. 25 It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. 26 And it shall be, when your children say to you, 'What do you mean by this service?' 27 that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our

households.” So the people bowed their heads and worshiped. 28 Then the children of Israel went away and did so; just as the LORD had commanded Moses and Aaron, so they did

WHEN DID THE FEAST OF UNLEAVENED BREAD START



According to scripture at twilight as the day of the 14th of Nissan was ending, the Passover Lambs were slain and sunset was the beginning of the first day of the Feast of Unleavened bread. The 15th of Nissan was a high Holy Day. Bread baked without yeast (unleavened bread) was eaten for the duration of seven days of the Feast.

LEVITICUS 23

FEASTS OF THE LORD

1 And the LORD spoke to Moses, saying, 2 “Speak to the children of Israel, and say to them: ‘The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.

THE SABBATH

3 ‘Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.

THE PASSOVER AND UNLEAVENED BREAD

4 These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. 5 On the fourteenth day of the first month at twilight is the LORD's Passover. 6 And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. 7 On the first day you shall have a holy convocation; you shall do no customary work on it. 8 But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it."

COMMEMORATION OF THE FEAST DURING THE OLD COVENANT

SPIRITUAL SIGNIFICANCE FULLFILLED IN THE NEW COVENANT : THROUGH YESHUA

God was calling and demanding from His people, Israel, during this time to be especially conscious of their calling to walk in holiness during this seven day feast. They had to commemorate the Feast as instructed by God to Moses to remind them of God's sovereign deliverance for Israel over the enemies of Egypt. It was not enough that God freed Israel from Egyptian slavery; they had to follow His Ways and be a holy people unto their Him. This meant that their hearts had to be totally consecrated to God, and this was a shadow of the reality of our walk in Yeshua under the New Covenant. What the Passover–Feast of Unleavened Bread pictures is Israel freed from darkness and free of sin, just as in Yeshua we are freed from darkness and sin. This is one reasons why it's unbiblical for the Feast of Unleavened Bread to be done away with. We need these physical-spiritual reminders. In Exodus 12:15 it states:

'Seven days you must eat unleavened bread and on the first day you must 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.'

Verse 15 explains that for seven days there must not be any leaven, even in the home. If anyone would eat regular bread that person would be cut off from Israel. This also meant in a spiritual sense that anyone would be cut off from the Living God. This is the exact picture of what sin (leaven) does in our lives – as we tolerate sin and refuse to deal with it through daily repentance before God, it grows and eventually cuts us off from hearing the voice the Holy Spirit – our spiritual ears becomes deaf and our eyes dim.

This verse further relates to sin under the New Covenant.

‘Your boasting is not good. Do you not know that a little leaven leavens the whole lump?’ 1 Corinthians 5:6

Paul writes to the Corinthian church and warns them about the “leaven” in their own hearts that can cause the whole lump to be leavened.

‘Therefore purge out the old leaven so that you may be a new lump, as you are unleavened. For also Christ our Passover is sacrificed for us.’ 1 Corinthians 5:7

He encourages them to purge out or to get rid of that which is of the old, selfish, sinful nature and reminds them that they are unleavened if they apply Christ’s sacrifice and life. The matter is no longer an outward working but an inward renewal and purging of the heart.

‘Therefore let us keep 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 5:8

Exodus 12:16 relates how the first and the seventh days of the Feast are holy and that we are called to set this time aside to remember what God has done for us through Yeshua – just as Israel had to celebrate what God had done for them by delivering them out of Egypt. Not working on these days pictures Israel entering into the reality of what God has freed them from. So it relates to what God through Yeshua has freed us from - slavery to sin and we are to walk in that freedom, trusting Him for holiness, peace and life and allowing Him to be our God and make us into the Image of His Son Yeshua: sinless, holy and fully obedient to Abba Father. We can’t do or add anything to what God has done for us through Yeshua.

‘By this will we are sanctified through the offering of the body of Jesus Christ once for all.’ Hebrews 10:10

‘You must observe the Feast of Unleavened Bread for on this very day I brought your hosts out of the land of Egypt. Therefore you must observe this day throughout your generations as a permanent ordinance’ (Ex. 12:17).

Verse 17 speaks of Israel being brought out of Egypt on the First Day of *Matza*, 15 Aviv Num. (33:1-3) and that it must be observed throughout all the generations of Israel. This feast ‘remembers’ what God has done for Israel. On this day, the first day of *Matza*.

On this day, Feast of Unleavened Bread, Yeshua dies at three in the afternoon. At His death we are freed from sin and death. This is what He meant when He said, **‘It is finished!’ (Jn. 19:30)** The redemption that God had promised to Israel had come and to all of the gentile nations.

‘You shall not eat anything leavened. In all your dwellings you must eat unleavened bread’ (Ex. 12:20).

God was telling Israel that they must not eat anything leavened, but that they must eat matza or unleavened bread. They were to remove the sin (leaven) from their lives (not eat any or have any in their house) for the seven days. This signified a set apart time unto the Lord. It would symbolize another complete unit of time: the coming year. The Matza and the week symbolized that they were to be pure or holy unto their God for the entire year until the next Feast of Unleavened Bread.

YESHUA : THE BREAD FROM HEAVEN

Through Yeshua, laying down His life and being sacrificed as the “Passover” lamb and becoming for us and all of Israel the “Bread of Life”, we now eat of Him (the living bread from heaven) and so we are purged from the leaven in our own lives.

‘ For My flesh is food indeed, and My blood is drink indeed.’ John 6:55

‘And Jesus said to them, I am the bread of life. He who comes to Me shall never hunger, and he who believes on Me shall never thirst.’ John 6:35

‘ I am the Living Bread which came down from Heaven. If anyone eats of this Bread, he shall live forever. And truly the bread that I will give is My flesh, which I will give for the life of the world.’ John 6:51

Eating unleavened bread (matza) for the seven days and drinking wine pictures communion for every day of the Feast. The only way we can walk with Yeshua is to partake of His body (Matza) and His blood (Wine) for our needs: cleansing from sin, forgiveness and His Life in us.

‘He who partakes of My flesh and drinks My blood dwells in Me, and I in him.’ John 6:56

“For this is My blood of the new covenant, which is shed for many for the remission of sins.” Matthew 26:28

“Whoever partakes of My flesh and drinks My blood has eternal life, and I will raise him up at the last day.” John 6:54

Yeshua also became for us the matza or unleavened bread that was broken for us.

This signifies also the breaking of the bread during communion – Yeshua’s body broken for us and pierced.

“But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was on Him; and with His stripes we ourselves are healed.”

Matza, the Bread of Affliction, is a picture of Yeshua pierced, crushed and crucified. In 1st Cor. 5:6-8, Paul makes mentions of the Feast of Unleavened Bread and its symbolic meaning for our lives:

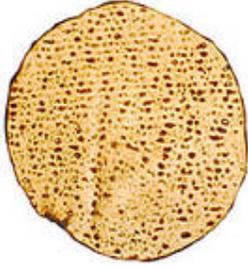
Yeshua kept the Passover meal at the biblical time, on 15 Aviv in the evening, and was crucified on 15 Aviv in the morning. The four Accounts of His Life present this because it was on 15 Aviv when God brought Israel out of the darkness and Egypt, and it was on 15 Aviv when God brought us out of the darkness of this world.

The Feast of Unleavened Bread has been given to us that we might walk with our God for seven days and be more fully aware of what He has done for us, and what He desires to do for. In this we rejoice before Him for those seven days!

Every Festival of the Lord (7 in total) is there to teach us more about our Abba Father and His plan and purposes for us – fulfilled and still being fulfilled through Yeshua, His Son. Not only is Israel still keeping these Feasts, but we, too, are to us this Feast of the Lord, to teach our children about our God, our sinful condition and that there was no possible way of escape or change for us, and how Yeshua was afflicted for us, that we might taste the pure Matza of Heaven and so live in Him and be one with Him.

May you have a blessed Pesach/Feast of Unleavened Bread as this once again as Holy Spirit once again remind us of Yeshua’s great sacrifice.

RECEIPE FOR UNLEAVENED BREAD / MATZA



UNLEAVENED BREAD : RECEIPE

1 cup whole wheat flour (extra for dusting)

2 tablespoons extra virgin olive oil

1/2 cup water

Combine the ingredients, then put dough onto floured surface. Knead for five minutes, then roll out until about 1/8 inch thick. On either parchment paper or a greased cookie sheet, bake in a preheated 350°F oven for 20 minutes.

***Reference to the Lord's Feast according to scripture:**

Leviticus 23

FEASTS OF THE LORD

1 And the LORD spoke to Moses, saying, 2 "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are My feasts.

THE SABBATH

3 'Six days shall work be done, but the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work on it; it is the Sabbath of the LORD in all your dwellings.

THE PASSOVER AND UNLEAVENED BREAD

4 These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. 5 On the fourteenth day of the first month at twilight is the LORD's Passover. 6 And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread. 7 On the first day you shall have a holy convocation; you shall do no customary work on it. 8 But you shall offer an offering made by fire to the LORD for seven days. The seventh day shall be a holy convocation; you shall do no customary work on it."

THE FEAST OF FIRST FRUITS

9 And the LORD spoke to Moses, saying, 10 "Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the firstfruits of your harvest to the priest. 11 He shall wave the sheaf before the LORD, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it. 12 And you shall offer on that day, when you wave the sheaf, a male lamb of the first year, without blemish, as a burnt offering to the LORD. 13 Its grain offering shall be two-tenths of an ephah of fine flour mixed with oil, an offering made by fire to the LORD, for a sweet aroma; and its drink offering shall be of wine, one-fourth of a hin. 14 You shall eat neither bread nor parched grain nor fresh grain until the same day that you have brought an offering to your God; it shall be a statute forever throughout your generations in all your dwellings.

THE FEAST OF WEEKS

15 'And you shall count for yourselves from the day after the Sabbath, from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. 16 Count fifty days to the day after the seventh Sabbath;

then you shall offer a new grain offering to the LORD. 17 You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the first fruits to the LORD. 18 And you shall offer with the bread seven lambs of the first year, without blemish, one young bull, and two rams. They shall be as a burnt offering to the LORD, with their grain offering and their drink offerings, an offering made by fire for a sweet aroma to the LORD. 19 Then you shall sacrifice one kid of the goats as a sin offering, and two male lambs of the first year as a sacrifice of a peace offering. 20 The priest shall wave them with the bread of the first fruits as a wave offering before the LORD, with the two lambs. They shall be holy to the LORD for the priest. 21 And you shall proclaim on the same day that it is a holy convocation to you. You shall do no customary work on it. It shall be a statute forever in all your dwellings throughout your generations.

22 ‘When you reap the harvest of your land, you shall not wholly reap the corners of your field when you reap, nor shall you gather any gleaning from your harvest. You shall leave them for the poor and for the stranger: I am the LORD your God.’”

THE FEAST OF TRUMPETS

23 Then the LORD spoke to Moses, saying, 24 “Speak to the children of Israel, saying: ‘In the seventh month, on the first day of the month, you shall have a sabbath-rest, a memorial of blowing of trumpets, a holy convocation. 25 You shall do no customary work on it; and you shall offer an offering made by fire to the LORD.’”

THE DAY OF ATONEMENT

26 And the LORD spoke to Moses, saying: 27 “Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls, and offer an offering made by fire to the LORD. 28 And you shall do no work on that same day, for it is the Day of Atonement, to make atonement for you before the LORD your God. 29 For any person who is not afflicted in soul on that same day shall be cut off from his people. 30 And any person who does any work on that same day, that person I will destroy from among his people. 31 You shall do no manner of

work; it shall be a statute forever throughout your generations in all your dwellings. 32 It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath.”

THE FEAST OF TABERNACLES

33 Then the LORD spoke to Moses, saying, 34 “Speak to the children of Israel, saying: ‘The fifteenth day of this seventh month shall be the Feast of Tabernacles for seven days to the LORD. 35 On the first day there shall be a holy convocation. You shall do no customary work on it. 36 For seven days you shall offer an offering made by fire to the LORD. On the eighth day you shall have a holy convocation, and you shall offer an offering made by fire to the LORD. It is a sacred assembly, and you shall do no customary work on it.

37 ‘These are the feasts of the LORD which you shall proclaim to be holy convocations, to offer an offering made by fire to the LORD, a burnt offering and a grain offering, a sacrifice and drink offerings, everything on its day— 38 besides the Sabbaths of the LORD, besides your gifts, besides all your vows, and besides all your freewill offerings which you give to the LORD.

39 ‘Also on the fifteenth day of the seventh month, when you have gathered in the fruit of the land, you shall keep the feast of the LORD for seven days; on the first day there shall be a sabbath-rest, and on the eighth day a sabbath-rest. 40 And you shall take for yourselves on the first day the fruit of beautiful trees, branches of palm trees, the boughs of leafy trees, and willows of the brook; and you shall rejoice before the LORD your God for seven days. 41 You shall keep it as a feast to the LORD for seven days in the year. It shall be a statute forever in your generations. You shall celebrate it in the seventh month. 42 You shall dwell in booths for seven days. All who are native Israelites shall dwell in booths, 43 that your generations may know that I made the children of Israel dwell in booths when I brought them out of the land of Egypt: I am the LORD your God.”

44 So Moses declared to the children of Israel the feasts of the LORD.

UNLEAVENED BREAD

The first day of the Feast of Unleavened Bread, (decreed in Leviticus 23 as Nisan 15), is a "high" day, a "holy convocation" or a "holy day unto the Lord.

“And because he saw it pleased the Jews, he went further to seize Peter also.
(And they were days of Unleavened Bread.)” Acts 12:3

Welcome to our Seder!!

Reader: Now the LORD said to Moses and Aaron in the land of Egypt, "This month shall be the beginning of months for you; it is to be the first month of the year to you. 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. 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 12:1-7)



Reader: "They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste--it is the LORD'S Passover. 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. 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 12:8-14)

I AM
COVERED
BY HIS
BLOOD

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



Leader: Thousands of years ago, the children of Israel were living in the land of Egypt. The Israelites were strong and multiplied greatly, which worried the Egyptians. Pharaoh was afraid of the Israelites because they were so strong, so he decided to enslave them. As the years went by, the work became harder and harder until the children of Israel cried out to the God of their fathers: the God of Abraham, Isaac and Jacob. Adonai heard their cry, had pity on them, and brought them out of Egypt with signs and wonders.

Just like the Israelites of old, we too find ourselves in slavery to sin. We also cry out to God for salvation, to be saved from the life of bondage to sin. Also like them, we can be delivered from bondage by the blood of the Lamb. On a night such as this they celebrated the first Passover feast. Now we too celebrate the Passover feast to remember what Adonai did for them so long ago, remembering also how He sent His Salvation (Yeshua) to set us free as well. God commands us to remember what He did for us, both then and now.

Tonight we celebrate their freedom and ours!!

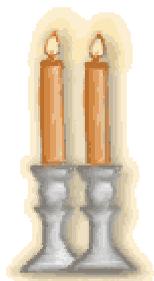


The Blessing and Lighting of the Candles

Reader: Again therefore Yeshua spoke to them, saying, "I am the light of the world; he who follows Me will not walk in the darkness, but will have the light of life." - John 8:12

Leader: Just as Yeshua, the light of the world, was born into the world by a woman, the Passover meal now begins with a woman lighting the two candles to set apart the evening as a celebration before God.

(Mother now lights the candles and recites the blessing)



Baruch ata Adonai Eloheynu Melech Ha-Olahm A-sher Kid-sha-nu
Al Y'dey emu-nah B'Yeshua HaMoshiach Or Ha-Olam Uvishmo
Madikim Ha-nair Shel Pesach.

Blessed are You, Lord our God, King of the Universe who has sanctified us by Your word and has given us Yeshua the Messiah, the Light of the world and it is in His Name we kindle the Passover lights.

(All recite the blessing below.)

Baruch ata Adonai Eloheynu Melech ha'olam she'asa nisim la'avoteinu b'yamim ha'heym b'zman hazeh.

Blessed are You, Lord our God, King of the Universe, who has performed miracles for our ancestors, in those days, in this season.

The Seder Plate

(Each person at the table tells about one part.)



Z'ro'a (a roasted bone) On the afternoon before Passover the Pesach offering was made. An unblemished male lamb was sacrificed, roasted whole and eaten by all. This was done at the temple in Jerusalem. Since we no longer have the temple, we are unable to offer this sacrifice. The roasted bone is to remind us of this offering.



Baytzah (roasted egg) The second offering given at Passover was sacrificed on the first day of the Feast of Unleavened Bread and could be a sheep, lamb, goat or oxen and could be male or female. This is a freewill offering of something that is not already dedicated to Adonai, and was also done at the temple in Jerusalem. The egg is a traditional symbol of mourning. Since we mourn the loss of the temple, the egg reminds us of this offering, and our sorrow that we can no longer offer this sacrifice.



Marror (horseradish) - Bitter herb

As the bitterness of the horseradish brings tears to our eyes, we are reminded of the tears shed by all of the children of Israel who are experiencing the bitterness of slavery in Egypt.



Chazeret (lettuce) - Bitter herb.

Adonai commanded in Exodus 12:8 - "They shall eat the flesh in that night, roasted with fire, and matzah. They shall eat it with bitter herbs." We also eat the Chazeret to remind us of the bitterness of our slavery in Egypt.



Charoset - This is a mixture of apples and other fruits, nuts, cinnamon and other spices with red wine or grape juice. Charoset is symbolic of the mortar used to make the bricks and a remembrance of the hard work done in the Egypt.



Karpas - A green vegetable. Celery, parsley or potatoes are most often used. Karpas is symbolic of the hyssop used to put the blood of the lamb upon the doorframes on the first Passover. The karpas is dipped in salt water during our Seder to remind us of the tears shed when Israel cried out to Adonai in Egypt and also represents the Red Sea, which Adonai split for us as we escaped from bondage.

The Kiddush Cup

Leader: Tonight we will drink four cups of wine (grape juice.) The fruit of the vine is a symbol of joy and life. Each of the four cups reminds us of the first four "I will" in Exodus chapter 6.



Reader: "Therefore tell the children of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: and I will take you to me for a people, and I will be to you a God; and you shall know that I am the LORD your God, who brings you out from under the burdens of the Egyptians.'" Exodus 6:6-7



Leader: The first cup is the Cup of Sanctification. Through the Exodus out of Egypt, Adonai set the nation of Israel apart forever to be holy people unto Him by the blood of the lamb.

Reader: "What fruit, therefore, were you having then in the things of which you are now ashamed? The end of those things is death. But now that you have been set free from sin and enslaved to God, you have your fruit unto sanctification, and its end, eternal life. For the wages of sin is death, but the free gift of God is eternal life in Messiah Yeshua our Lord." Romans 6:21-23

Leader: (*lifts up cup and recites blessing*)

Baruch ata Adonai Eloheynu Melech Ha-Olam Borey P'ree Hagafen



Blessed are You, Lord our God, King of the Universe, Who creates the fruit of the vine. Amen (*All drink*)

Urchats – Washing of Hands



Leader: This part of the Seder is a symbolic act in imitation of the priest who had to wash his hands and his feet in the laver before he offered the sacrifices or entered into the Holy Place. It was at this time during the Passover meal that Yeshua washed the feet of his disciples. As we wash our hands, let us each remember to ask God to cleanse our hearts.

(Listen to Psalm 24 while all wash their hands.)

The earth is the LORD'S, and the fulness thereof; the world, and they that dwell therein. For he hath founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face, O Jacob. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory.

(Psalms 24:1-10)

Karpas



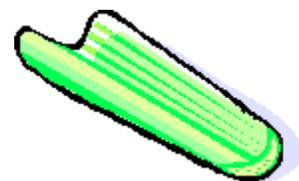
Leader: The greens remind us of the spring season, and the renewal of life. They also remind us of the hyssop used to place the blood of the lamb on the doorposts of Egypt. When we dip it in the salt water, we are reminded again of the tears shed in Egypt because of the suffering. Tears were part of the redemption story in Egypt and it will be so as well in the last days.

Reader: "It happened in the course of those many days, that the king of Egypt died, and the children of Israel sighed because of the bondage, and they cried, and their cry came up to God because of the bondage. God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. God saw the children of Israel and God was concerned about them." (Exodus 2:23-25)

Reader: "With weeping they will come, and by supplication I will lead them; I will make them walk by streams of waters, on a straight path in which they will not stumble; for I am a father to Israel, And Ephraim is My firstborn." (Jeremiah 31:9)

Leader: Let us dip the greens in the salt water and say the blessing together.

All: Baruch ata Adonai Eloheynu Melech Ha-Olam
Borey P'ree Ha-Adamah.



Blessed are You, Lord our God, King of the Universe,
Who creates the fruit of the earth. Amen (*All eat*)

Breaking the Middle Matzah



Leader: For at least one thousand years before Yeshua was born, the sages instructed us to take three matzahs and wrap them in linen.

(Leader holds up the linen holding the Matzah.)

There are three sheets of matzah in this compartment that is called Unity. *(Leader removes middle matzah and holds it up.)* In this part of the Passover Seder, we remove the middle matzah from the linen. The matzah is a clear picture of Messiah, for like Yeshua it is pierced, bruised, and striped.

Reader: And he is pierced for our transgressions, bruised for our iniquities, the chastisement of our peace is on him, and by his stripes we are healed. (Isaiah 53:5)

Leader: (With Matzah lifted.) Baruch ata Adonai Eloheynu Melech Ha-Olam Ha-Motzee Lechem meen Ha-Arez

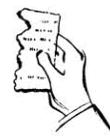
Blessed are You, Lord our God, King of the Universe, Who brings forth bread from the earth.



We now break this middle matzah in half. The pieces are called the *lachma anya*, meaning "bread of affliction" and the *Afikomen* which literally means, "I came!" This is the bread that Yeshua offered to his disciples.

Reader: I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, that anyone may eat of it and not die. I am the living bread which came down out of heaven. If anyone eats of this bread, he will live forever. Yes, the bread which I will give for the life of the world is my flesh." John 6:48-51

Leader: (Holds up lachma anya) This is the bread of affliction, which our forefathers ate in Egypt.



Reader: "You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt." Deuteronomy 16:3



Leader: The Afikomen is wrapped in a white napkin (*wrap Afikomen*) and hid away. This reminds us of how Yeshua was wrapped in a linen cloth and buried for three days.

Reader: When it was evening, there came a rich man from Arimathea, named Joseph, who himself had also become a disciple of Yeshua. This man went to Pilate and asked for the body of Yeshua. Then Pilate ordered it to be given to him. And Joseph took the body and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock; and he rolled a large stone against the entrance of the tomb and went away. Matthew 27:57-60

*(Listen to Isaiah 53 while leader goes and hides the Afikoman...
children... don't look!)*



Who hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 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. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. (Isaiah 53:1-12)





The Four Questions

Reader: "And when your children say to you, 'What does this rite mean to you?' you shall say, 'It is a Passover sacrifice to Adonai 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 12:26-27

Question: On all other nights we eat both leavened bread and unleavened bread; why on this night do we eat only unleavened bread?

Question: On all other nights we eat all kinds of herbs; why on this night do we eat especially bitter herbs?

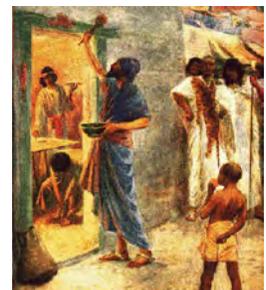
Question: On all other nights we do not usually dip our foods even once; why on this night do we dip twice?

Question: On all other nights we eat while sitting up straight; why on this night do we recline?

Leader: Now let us answer these questions in the telling of the Passover Story.



The Passover Story



Reader: Long ago our ancestors were slaves in Egypt. The Egyptian Pharaoh was very cruel to the Israelites, making them work long and hard. He was afraid of the Israelites, so he ordered that all male babies be thrown into the river Nile. One baby was hidden for three months and then placed into a basket and put into the river. Pharaoh's daughter found the baby, took pity on him, and raised him as her own son, naming him Moses.

Reader: When Moses grew to adulthood, he saw the way his brethren were being treated by the Egyptians and it made him very angry. One day, while

visiting his people, Moses saw an Egyptian beating an Israelite slave. Moses killed the Egyptian and then fled from Egypt to the land of Midian. There he worked as a shepherd for 40 years. One day while tending the flock, Moses saw a bush burning, yet it was not consumed. When he approached to investigate, Adonai spoke to him from the bush.



Reader: The LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them. Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt." Exodus 3:7-10



Reader: So Adonai sent Moses back to Egypt to tell Pharaoh to let the Israelites go. But Pharaoh's heart was hardened, so he would not let them go. One by one, Adonai sent plagues upon the Egyptians, judging the gods of Egypt. Each of these plagues fell upon the Egyptians but the children of Israel, God's chosen people, were not affected. Still, Pharaoh would not let His people go.



Reader: "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. 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. Exodus 12:3-8



Reader: "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. 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 12:12-14



Leader: We cried out to God for help and God heard our plea, saw our suffering and responded to our oppression. God remembered the Covenant with our ancestors Abraham, Isaac and Jacob. When Pharaoh refused to let us go free, God brought Ten Plagues to the land of Egypt: blood, frogs, lice, wild beasts, cattle diseases, boils, flaming hail, locusts, darkness and the slaying of the first-born sons of the Egyptians. When Pharaoh's own son died he finally agreed to let us go. Since we are no longer slaves, we recline when we eat our meal, just like the Egyptians did.



The Second Cup – Judgment

Leader: At this time in the Seder we recount the Ten Plagues that came upon Egypt.

Reader: When men defy the will of God, they bring pain and suffering upon themselves. Egypt received the judgment of God for defying God's command.

Reader: We also know that the plagues demonstrated the defeat of the false gods of Egypt for these gods were meant to protect Egypt from these plagues.

Reader: Because all people are created in God's image, we mourn for the destruction they suffered. We mourn for all who, in turning from Adonai's ways, reap the sad fruit of destruction and loss.

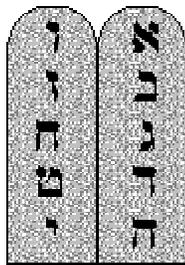
Leader: The Psalmist said, "My cup overflows." A full cup symbolizes fullness of joy; but when people turn from God, as Pharaoh did, we can't be full of joy. Therefore, our joy is diminished as we recall the plagues God used for our freedom. We will now dip a finger in the fruit of the vine and place a drop on our plates for each plague. Let's all say them together. *(Do not drink cup yet)*





Reader: The Israelites left Egypt at midnight in such a hurry that they did not have time to let their bread rise. They baked it immediately and it came out flat and hard - the first matzah.

Reader: They escaped to the Red Sea with the Egyptians in hot pursuit. When it seemed like all was lost, Adonai told Moses to lift up his staff. When he did, Adonai caused the sea to part and the Israelites passed through on dry land.



Reader: From the Red Sea, our people traveled on to Mount Sinai where God gave them the Torah. At Sinai, we entered into our covenant with God, which sustains us to this day and teaches us to cherish a vision of the world free of Pharaohs, slavery and plagues.

Leader: Adonai did many wonderful things for us. He brought us out of Egypt, gave us the Shabbat, gave us Torah and brought us into the Land of Israel. Any one of these would have been enough. Therefore we sing *Dayenu*, which means "it would have been enough."

(Leader reads verses; all respond Dayenu.)

Had God brought us out of Egypt and not divided the sea for us,

Dayenu!

Had God divided the sea and not permitted us to cross on dry land,

Dayenu!

Had God kept us for forty years in the desert and not fed us with manna,

Dayenu!

Had God fed us with manna and not given us the Sabbath,

Dayenu!

Had God given us the Sabbath and not led us to Mount Sinai,

Dayenu!

Had God led us to Mount Sinai and not given us the Torah,

Dayenu!

Had God given us the Torah and not led us into the Land of Israel,

Dayenu!

Had God led us into the Land of Israel and not built for us the Temple,

Dayenu!

Had God built for us the Temple and not sent us prophets of truth,
Dayenu!

Had God sent us prophets of truth and not made us a holy people,
Dayenu!



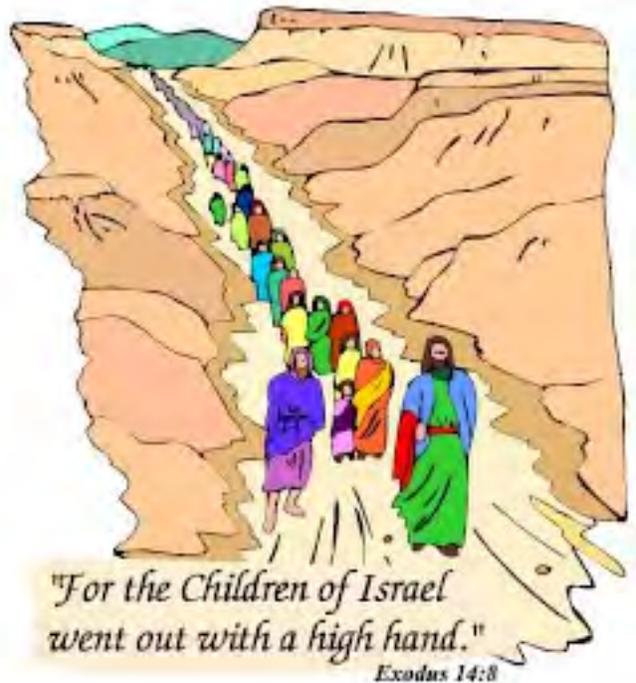
All sing: Dayenu

Ilu ho-tsi, ho-tsi-o-nu,
Ho-tsi-onu mi-Mitz-ra-yim
Ho-tsi-onu mi-Mitz-ra-yim
Da-ye-nu

CHORUS

Da-da-ye-nu,
Da-da-ye-nu,
Da-da-ye-nu,
Da-ye-nu,
Da-ye-nu,
(repeat)

Ilu na-tan, na-tan-la-nu,
Na-tan-la-nu To-rat e-met,
To-rat e-met na-tan-la-nu,
Da-ye-nu
(repeat)
(CHORUS)



(The second cup is raised and all recite the following)

All: Baruch ata Adonai Eloheynu Melech Ha-Olam Borey P'ree Hagafen.
Blessed are You, Lord our God, King of the Universe, Who creates the fruit
of the vine.

Leader: Truly we can say HalleluYah for the great redemption that Adonai
has wrought on our behalf. For Israel, redemption came at the price of
Egypt's firstborn, but for us, the death of the firstborn of all creation,
Yeshua. **(All drink)**

Three Ancient Symbols: The Lamb, Matzah and Maror

Leader: The Apostle Paul was a student of Rabbi Gamaliel. Gamaliel taught that lamb, matzah and bitter herbs must be mentioned in order to teach the meaning of Passover. Let us now review these three elements.



Reader: The pesach (Passover lamb) symbolizes the blood of the paschal lamb used to signify Israelite homes so that God "passed over" their houses.



Reader: The matzah (unleavened bread) recalls the hasty flight from Egyptian bondage - when the Israelites' bread was not given sufficient time to rise.

Leader: (*Lifts up the remaining matzah from the linen.*)

Baruch ata Adonai Eloheynu Melech Ha-Olam Asher k'dshanu b'mitz-vo-tav v'itzee-vanu al akhee-lat matzah.

Blessed are You, Lord our God, King of the Universe, Who made us holy with His commands and commanded us to eat unleavened bread.

(Give each person a piece of the top matzah, which they now eat.)



Reader: The marror (bitter herb) symbolizes the bitterness of life under the Egyptian taskmasters and the bitterness of slavery as we read, "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

Leader: (*Lifts up the marror.*) Baruch ata Adonai Eloheynu Melech Ha-Olam Asher k'dshanu b'mitz-vo-tav v'itzee-vanu al akhee-lat marror.

Blessed are You, Lord our God, King of the Universe, Who made us holy with His commands and commanded us to eat the bitter herbs.

(All eat a piece of matzah with marror.)

Leader: In every generation, each person should feel as though he or she went forth from Egypt, as our Torah teaches: "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

Charoset

The Mortar of Affliction



Leader: (*Holding up charoset.*) This is the symbol of affliction. It reminds us of the labor with which we toiled in Egypt and that we now have rested from our labor. In Messiah, we also have rested from our labor in sanctifying ourselves to God. For through His blood, Messiah Yeshua has done all the work required.

(Leader now gives each person a piece of the bottom matzah.)

Leader: During the time of the temple, Rabbi Hillel put matzah and bitter herbs together in the form of a sandwich. He did this in order to fulfill literally the words of the Torah.

Reader: "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

Leader: Let us now make our Hillel sandwich and dip it in the charoset. This is the dish that Judas dipped into with Yeshua on the night he betrayed Him.

Shulchan Orech

The Passover Meal

(The seder plate is removed from the table and the meal is served.)





The Afikomen



(After the meal is finished and the dishes cleared, the children find the Afikomen and the leader "redeems" it by "purchasing" it from the child who found it. The Afikomen is the last thing eaten at the Seder.)

Leader: The Afikomen that has been hidden away in a white linen cloth and is now taken out again is a clear symbol of the resurrection of Yeshua.



Reader: He took bread, and when he had given thanks, he broke it, and gave to them, saying, "This is my body which is given for you. Do this in memory of me." Luke 22:19



Reader: For I received from the Lord that which also I delivered to you, that the Lord Yeshua on the night in which he was betrayed took bread. When he had given thanks, he broke it, and said, "Take, eat. This is my body, which is broken for you. Do this in memory of me." 1 Corinthians 11:23-24

Leader: The rabbis teach that after the destruction of the Temple, the Afikomen has taken the place of the Lambs that were sacrificed in the Temple and that it is the most important part of the Seder. Its taste should be what you remember from the meal. This Afikomen symbolizes the ultimate Passover sacrifice, our Messiah Yeshua, who gave His body for the atonement of our sins. Let us bless Adonai and eat the Afikomen.

(Says blessing, breaks the bread and gives it to all.)

Baruch ata Adonai Eloheynu Melech Ha-Olam Ha-Motzee Lechem meen Ha-Arez

Blessed are You, Lord our God, King of the Universe, Who brings forth bread from the earth.





The Third Cup – Redemption

Leader: The third cup symbolizes God's promise of redemption from slavery. It was the cup that Yeshua raised after supper.

Reader: Likewise, he took the cup after supper, saying, "This cup is the new covenant in my blood, which is poured out for you. Luke 22:20

Leader: Yeshua told us that this is a new Covenant, a symbol of His precious blood, by which we are all redeemed.

Reader: In the same way he also took the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink, in memory of me." 1 Corinthians 11:25

Leader: Just as the blood of the lamb brought salvation in Egypt, so it is only the atoning blood of Messiah that can provide salvation for Israel in the last days.

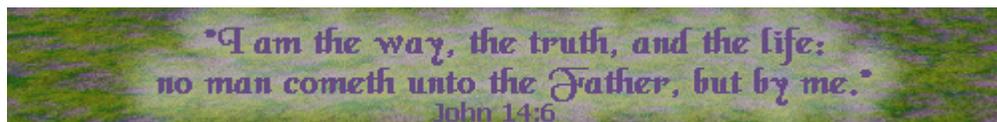


This cup
is the new
covenant
in my blood,
which is
poured
out for
you.
Luke 22:20

(All pray) We thank You, Abba, that you sent Your only-begotten Son to redeem us from the curse of sin and death, and have entered into Covenant with us who are not worthy. We thank You that by grace, through faith, we have been saved and redeemed from our own Egypt.

Leader: Baruch ata Adonai Eloheynu Melech Ha-Olam Borey P'ree Hagafen

Blessed are You, Lord our God, King of the Universe, Who creates the fruit of the vine. Amen **(All drink.)**





The Fourth Cup – Praise And The Cup of Elijah



Leader: The fourth cup is called the cup of praise. An extra cup is also filled at this time in honor of Elijah the Prophet.

Reader: "Behold, I send my messenger, and he will prepare the way before me; and the Lord, whom you seek, will suddenly come to his temple; and the messenger of the covenant, whom you desire, behold, he comes!" says the LORD of Armies. Malachi 3:1

Reader: "Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD. Malachi 4:5

Leader: At Seders all over the world, children open the door that the spirit of Elijah may enter. According to one legend, Elijah takes a drop of wine from every Seder in the world, bottles all the wine and distributes the bottles to those who are too poor to buy wine for their own Seders. Let us now open the door for Elijah.

*(A child goes and opens the door for Elijah.)
(Listen to "Days of Elijah" while dancers dance.)*



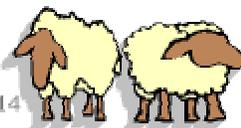
Leader: The Cup of Praise symbolizes the last promise by God.

Reader: '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 6:7

Leader: This speaks of the final end time salvation of Israel when Adonai will gather the children of Israel again to Himself and be their God.

**I am the good shepherd;
I know my sheep and my
sheep know me**

John 10:14



Reader: "So it shall be when all of these things have come upon you, the blessing and the curse which I have set before you, and you call them to mind in all nations where the LORD your God has banished you, and you return to the LORD your God and obey Him with all your heart and soul according to all that I command you today, you and your sons, then the LORD your God will restore you from captivity, and have compassion on you, and will gather you again from all the peoples where the LORD your God has scattered you. If your outcasts are at the ends of the earth, from there the LORD your God will gather you, and from there He will bring you back. The LORD your God will bring you into the land which your fathers possessed, and you shall possess it; and He will prosper you and multiply you more than your fathers. Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live." Deuteronomy 30:1-6

Leader: In anticipation of the glorious future in God's kingdom when all Israel is saved and we will all sit at one table at the feast in the New Jerusalem and drink this cup with Yeshua, let us stand up and together drink the fourth cup, the Cup of Praise!

Baruch ata Adonai Eloheynu Melech Ha-Olam Borey P'ree Hagafen.
Blessed are You, Lord our God, King of the Universe, Who creates the fruit of the vine. Amen. (*All drink.*)

Leader: Blessed are You, Lord our God, King of the universe, Who has provided our needs, both physical and spiritual; Who has provided us with atonement and abundant life in our Messiah Yeshua. Amen.

לשנה הבאה בירושלים



NEXT YEAR IN JERUSALEM!