

סדר פסח נוצרי פסח



A Christian Passover Seder

Leader ~ Tonight we will be conducting a Seder meal. The words Seder means “order,” and we will follow, for the most part, the traditional Jewish order of this ceremonial meal. While the elements remain the same, and the actions we perform with them, both of them having been handed down by the Jews, I have added much of my own commentary and explanations. Whereas the Jews, because of their rejection of Jesus Christ, largely associate the foods and actions with Jewish Patriarchs, their supposedly yet-coming Messiah, and other things, I have added explanations to show how these things picture and point to Jesus Christ. In some cases, I have completely removed the traditional Jewish recitations and explanations; in others, I have modified them; and others still, I have let them be, albeit adding a more Jesus-centered explanation. While we can clearly see Christ in these things; sadly, the Jews cannot. Thus, we find herein true what The Spirit has written, *“but their minds were blinded: for until this day remains the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart.*

Nevertheless, when any man shall turn to The Lord, the vail shall be taken away. Now The Lord is that Spirit: and where the Spirit of The Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of The Lord, are being changed into the same image from glory to glory, even as by The Spirit of The Lord.” [2 Cor 3:13-18] It is my great hope that this meal does not touch your mind but your heart; that as Jesus, *“beginning at Moses and all the prophets...expounded unto [the two disciples] in all the scriptures the things concerning Himself;”* and their *“heart[s] [did] burn within [them];”* [Lk 24:27, 32] that your heart might also catch fire as you behold Jesus Christ from the scriptures.

Leader ~ It says in Colossians, *“And you, being dead in your sins and the uncircumcision of your flesh, has [God] made alive together with [Jesus], having forgiven you [of your] trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross...”* [Col 2:13-14] Jesus has blotted out the law and nailed it to the cross according to Colossians, and so therefore God says, *“let no man therefore judge you in food, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: which are a shadow of things to come; but the body is of Christ.”* [Col 2:16-17] The law and all its holy days and sabbaths were merely a picture and shadow of the real thing. They were never intended to complete us, nor could they; neither were the laws and holy days therein contained, purposed of God for our perfection, completion, or salvation; truly, *“that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith. And the law is not of faith: but, The man that does them shall live in them.”* [Gal 3:11-12] The law, *“which neither our fathers nor we were, [nor are presently], able to bear;”* is fulfilled in Jesus Christ, who says, *“think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.”* [Acts 15:10, Mt 5:17] The very substance of every law, ordinance, and holy day, (like Passover and the Feast of Unleavened Bread), are perfectly found in Jesus Christ, the True Rock and Foundation Stone. Without Him all these things are vain and utterly useless; so much so, that Paul says those who preach a gospel centered on strict adherence to the law are to be *“accursed,”* and those who follow after such things have been *“bewitched”* and are *“foolish.”* [Gal 1:8-9; 3:1-3] The law is termed by Paul, now that Jesus has come and fulfilled it, *“the ministration of death,”* and *“the ministration of condemnation;”* [2 Cor 3:7, 9] but though the law condemned us, revealing our sin as a mirror reveals blemishes, *“there is...no condemnation to them which are in Christ Jesus;”* and, *“the law of the Spirit of life in Christ Jesus has made [us] free from the law of sin and death.”* [Rom 8:1, 2]

Leader ~ Jesus said to the Pharisees who were hardened and damned in their dead, worthless tradition, *“...there is one that accuses you, even Moses, in whom you trust. For had you believed Moses, you would have believed me: for he wrote of me.”* [Jn 5:45-46] Through the death and resurrection of Jesus, the law was fulfilled. Both the righteousness of it and the curse; for we see that Jesus fulfilled all righteousness and was then, for all His righteous deeds and perfect love, *“made a curse for us,”* having our sins laid squarely upon His back. [Gal 3:13, Isa 53:6] Today, according to The Holy Spirit, the law is dead; for He writes, *“but now we are delivered from the law, that being dead [in which] we [used to be] bound; that we should serve in newness of spirit, and not in the*

oldness of the letter." [Rom 7:6] The law is dead, and we too are "dead to the law," [Gal 2:19] having been crucified with Jesus and having been raised up with Him, "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." [Rom 6:4] We are no longer bound to the law nor its rituals; for The Holy Spirit tells us in Galatians that the law is a "yoke of bondage." [Gal 5:1] No longer held under its ruthless grip, which gave sin its strength and power, [1 Cor 15:56] we have been gloriously released by God, "who gives us the victory through our Lord Jesus Christ," who has also, "made [us] free from the law of sin and death." [1 Cor 15:57, Rom 8:2]

Leader ~ We do not gather today to fulfil ritual or obligation; we have not come to seek Jesus Christ among things that are dead. As the angel asked the women at the tomb, "why do you seek the living among the dead?" [Lk 24:5] We do not seek He which is alive forevermore, He who is seated in heaven at God's right hand, The King of Glory, in dead ritual or tradition derived from the law. We gather today to see the glory of Jesus Christ, and His glory alone; we gather as His body to behold The Risen Christ; we gather not in obligation to the law, but in celebration of Jesus' fulfillment of it, and in celebration of our glorious freedom in Him, who unshackles us from the heavy burden of the law's requirements.

Leader ~ Today we are gathering to commemorate and celebrate what God has done for us in Jesus, who is "the Lamb of God, who takes away the sin of the world." [Jn 1:29] As The Israelites were freed from Egypt, out from under the harsh and bitter rule of Pharaoh, so that they might serve and fellowship with God, so too we, as Gentile believers, have been set free from the World and from the bitter and harsh rule of satan, "the god of this world" [2 Cor 4:4] that we might, "serve [Christ Jesus] without fear, in holiness and righteousness before him, all the days of our life." [Lk 1:74-75]

Leader ~ Many thousands of years ago, On the 14th day of the Jewish month Nisan, fourteen symbolizing "double perfection," those who trusted God, were commanded by God to slaughter an unblemished lamb, a firstborn male in order to save alive their firstborn boys, girls, and animals. The LORD told them, "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." [Ex 12:7] God promised that those who obeyed His command in faith would not suffer the punishment of having their firstborn killed, saying, "and the blood shall be to you for a token upon the houses where you 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." [Ex 12:13] This reminds us of the blood which Jesus shed for us, which has "washed us from our sins" [Rev 1:5] and by which He has "purchased" us to Himself [Acts 20:28] and "delivered us from the wrath to come." [1 Th 1:10] "Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain manner of life received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." [1 Pe 1:18-19] It is interesting that when God told the Israelites to "draw out and take you a lamb according to your families, and kill the Passover," [Ex 12:21] that the word used for Passover Lamb was always mentioned in the singular. The Lord does not say "lambs" though many lambs would be killed. He says Lamb. This word reminds us of what occurred on Mt. Moriah, the very same spot Jesus would die, two-thousand years before Christ, when Abraham took his only son Isaac whom he loved, and prophetically spoke, saying, "God will provide himself a lamb..." [Gen 22:8] And indeed, that singular Passover Lamb, which takes away the sin of the world, was God Himself, in the flesh, whom He did provide for us, some two-thousand years ago.

Leader ~ The Israelites were by God's command, instructed to spread the lamb's blood upon the door of their house. The LORD said, "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." [Ex 12:7] Spreading the blood upon the door in this fashion creates the Hebrew letter Chet (ח). This eighth letter of the Hebrew alphabet is connected with the word *chai*, short for *Chayim*, which means "life." In the Torah it is written, "for the life of the flesh is in the blood," [Lev 17:11] and Jesus tells us, speaking of the fourth Passover cup of wine, the Cup of Redemption, "this is my blood of the new testament, which is shed for many for the remission of sins." [Mt 26:28] Jesus, in the shedding of His blood, has given up His life for our sakes, a ransom for

us: our redemption; so that just as “*the Destroyer*” [Ex 12:23] passed over those homes many thousands of years ago, those within covered by the blood of the lamb and so escaping the wrath of God, so too God’s wrath will pass over us who have taken refuge under that fount of blood; for it is written that we are “*justified by His blood*” and that Jesus has “*washed us from our sins in his own blood*” and that, “[*Jesus*] *has purchased with his own blood,*” and, “*we shall be saved from wrath through Him.*” [Rom 5:9, Rev 1:5, Acts 20:28]

Leader ~ According to Rabbi Isaac Luria, this letter *chet* is a fusion of two letters: the *vav* (ו) and the *zayin* (ז). On top of the *vav* and *zayin* is a *chatoteres*, a bridge that unites the two letters. In essence, *vav* represents the male principle, the husband. *Zayin* represents the female principle, the wife. The bridge that links them is God, creating a threefold union. As Solomon wrote, “...*a threefold cord is not quickly broken.*” [Ecc 4:12]

Leader ~ Just as God redeemed Israel out of Egypt by blood and entered into a covenant with them, Christ has redeemed us by His blood and entered into a covenant with us, which is “*an everlasting covenant,*” and a “*covenant of peace,*” wherein He promises us, “*I will rejoice over them to do them good.*” [Isa 55:3, Ezek 34:25, Jer 32:41] Marriage between a man and a wife typifies this covenant, and thus, we see this truth hidden away even in the painting of blood upon the door. In Hosea, God promises us, “*and I will betroth you unto me forever; yes, I will betroth you unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.*” [Hos 2:19] And in Ephesians, Paul explains to us, “*For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church.*” [Eph 5:30-32] Through the blood of Christ we have been purchased, redeemed, betrothed, and eternally joined to Him as One – “*he that is joined unto the Lord is one spirit.*” [1 Cor 6:17]

Leader ~ The LORD says to each of us individually: “*I drew [you] with cords of a man, with bands of love*” and, “*I have loved you with an everlasting love: therefore with lovingkindness have I drawn you.*” [Hos 11:4, Jer 31:3] It is said likewise in Isaiah that “*The LORD delights in you,*” [Isa 62:4] and that “*as the bridegroom rejoices over the bride, so shall your God rejoice over you.*” [Isa 62:5] Indeed, we are the “*dearly beloved of [The LORD’s] soul.*” [Jer 12:7] Passover is more than just a ritual, a remembrance, or a Jewish tradition; it is our engagement anniversary, an annual celebration of when “*righteousness and peace...kissed each other*” [Psa 85:10] on the cross in Jesus’ eternal and “*indescribable*” [2 Cor 9:15] act of love. So all Honor, Praise, and Glory be to Jesus Christ our Groom, who consecrated the Covenant of His Love through the shedding of His precious blood; for “*neither the first testament was dedicated without blood,*” [Heb 9:18] and it is “*necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.*” [Heb 9:23] Therefore, because there must of necessity be a fulfilment of God’s law, seeing that all God’s words are “*living and abiding for ever,*” Christ poured out His blood in selfless love, “*a sweet-smelling fragrance [to God].*” [1 Pe 1:23, Eph 5:1] It was during Passover in which Jesus offered to us this marriage covenant and declared His blood was so “*precious*” as to forgive sins, saying “*this is my blood of the new testament, which is shed for many for the remission of sins,*” [1 Pe 1:19, Mt 26:28] for “*without [the] shedding of blood [there] is no pardoning [of sins].*” [Heb 9:22] We therefore do greatly rejoice in this meal, in the very real presence of our King and of our fellow-saints who have

been grafted into the Olive Tree, for it reminds us of our “chief love,” Jesus Christ.
[Rev 2:4]

Leader ~ We also take this time to remember our new life, which is found exclusively in Jesus Christ, seeing “there is none other name under heaven given among men, whereby we must be saved.” [Acts 4:12] For God said to the Israelites, “This month shall be unto you the beginning of months: it shall be the first month of the year to you.” [Ex 12:2] Just as Israel’s entire calendar changed to ensure the Passover was the start of each new year, so too our life has been made new starting with Christ. It is because of Him that we are made new. Our lives are given a complete spiritual restart, and we begin a new life at that glorious point of conversion. Paul writes, “therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.” [2 Cor 5:17] To each of us who are found to be in His Son, He has said, “remember not the former things, neither consider the things of old. Behold, I will do a new thing...” [Isa 43:18-19] And we now, in spirit with Paul, are “forgetting those things which are behind, and reaching forward to those things which are before, [and are pressing] toward the goal for the prize of the upward call of God in Christ Jesus.” [Phil 3:13-14]

Leader ~ For the Jews, this month is called *Chodesh Yeshuah*, which means “the month of salvation.” Of course, the Hebrew word for Salvation is one-in-the same as it’s Greek counterpart, Jesus. This is the month of Yeshua, The Month of Jesus.

Leader ~ Finally, as introduction, remember that The LORD gave commandment to Israel about when their children would ask about the meaning of Passover. He said, “and you shall show your son in that day, saying, This is done because of that which The LORD did unto me when I came forth out of Egypt.” [Ex 13:8] And so we also come here to remember our own testimony of redemption; how that “by the blood of [Christ’s] covenant,” The LORD has rescued us “out of the pit wherein is no water;” [Zech 9:11] who “according to His abundant mercy” [1 Pe 1:3] and who according to His rich and glorious and everlasting and transforming love “has redeemed us to God,” [Rev 5:9] shattering every chain and every spiritual enemy to pieces, making them “like the chaff of the summer threshingfloors,” [Dan 2:35] and “who has delivered us from the power of darkness, and translated us into the kingdom of The Son of His Love.” [Col 1:13] With this as introduction, we will now take heed to this command, and one of Christ’s precious and beloved treasures will share how our Lord delivered them from Egypt as it were.

>> Someone gives their testimony

Removing of leavened bread

מוציאים לחם מחמצת

Reader #1 ~ The LORD gave commandment regarding leavened bread. He said, “seven days shall you eat unleavened bread; even the first day you shall put away leaven out of your houses: for whosoever eats leavened bread from the first day until the seventh day, that soul shall be cut off from Israel... You shall eat nothing leavened; in all your habitations shall you eat unleavened bread.” [Ex 12:15, 18-20]

Reader #2 ~ Leaven represents sin. Since we are new creatures in Christ, we remove leaven from our lives, and by God’s grace we are given the ability to overcome sin and live victorious lives. “Your glorying is not good. Do you not know that a little leaven leavens the whole lump? Purge out therefore the old leaven, that you may be a new lump, as you are unleavened. For even Christ our Passover is sacrificed for us: 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.” [1 Cor 5:6-8]

Reader #3 ~ The sin in our lives must not remain hidden. We must bring it all out in the open to Jesus. Just as He told us regarding those who believe in Him and are saved: *"but he that practices truth comes to the light, that his deeds may be made manifest, that they are wrought in God."* [Jn 3:21] And as John wrote, *"if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanses us from all sin."* [1 Jn 1:7]

≥≥ Children look for and removed leavened bread.

Nerot – Lighting the Candles



Reader #1 ~ Today we want to give thanks to The LORD, our Father, for all which He has done for us in Jesus. He has filled our hearts with His joy through the work of Jesus, the Lamb who was crushed for our sins. It is through Jesus' nail-pierced hands that we triumph; as the Psalm says: *"I will triumph in the works of your hands."* [Psa 92:4] And, as *"The LORD brought [Israel] forth out of Egypt with a mighty hand, and with an outstretched arm,"* [Deut 26:8] so too He has released us from the bondage of death, sin, and the law so that we might, as the Prophets say, *"be saved from our enemies, and from the hand of all that hate us"* and so that God *"would grant unto us, that we being delivered out of the hand of our enemies, might serve him without fear, In holiness and righteousness before him, all the days of our life."* [Lk 1:71-75]

Reader #2 ~ We will now light the candle that is placed on each table. It is fitting that a woman should bring light to the table for it was through a woman that God brought The Light of The World, Jesus, into this present world, and it was to a woman our Lord first announced Himself as Messiah, and it was to a woman He first appeared after His resurrection. The LORD promised from the beginning that a woman would bring forth the Messiah. He said to the serpent, *"and I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shalt bruise his heel."* [Gen 3:15]

Reader #3 ~ Let us remember that Jesus Christ is The Only Source of True Light. He is The True Light; and He Himself is Light. May Jesus be our everlasting light. *"The sun shall no longer be your light by day; neither for brightness shall the moon give light unto you: but The LORD shall be unto you an everlasting light, and your God your glory. Your sun shall no more go down; neither shall your moon withdraw itself: for The LORD shall be your everlasting light, and the days of your mourning shall be ended."* [Isa 60:19-20] And it is through Jesus Christ that God has brought light to each of our dark hearts. *"For it is God who has commanded light to shine out of darkness, who has shined in our hearts, to give illumination of the knowledge of the glory of God in the face of Jesus Christ."* [2 Cor 4:6]

≥≥ A woman at the table lights the candles

Leader ~ Let's say together, **We strike the match, but YHWH brings forth The Light. Blessed is He who brought forth Yeshua, The Light of The World, into our hearts.**

Miriam's Cup



Reader #1 ~ The Passover Seder includes a special cup for Miriam, Moses' sister and Aaron's brother, a *"prophetess"* [Ex 15:20] who helped to deliver Israel. God says, *"for I brought you up out of the land of Egypt, and redeemed you out of the house of servants; and I sent before you Moses, Aaron, and Miriam."* [Mic 6:4]

Miriam, after passing through the sea, exclaimed, “sing to The LORD, for he has triumphed gloriously; the horse and his rider has he thrown into the sea.” [Ex 15:21] We can’t help but notice that Miriam, or Mary, is also the name of Jesus’ mother, who also said through The Spirit regarding The LORD’s victory, “He has showed strength with his arm; he has scattered the proud in the imagination of their hearts...He has helped his servant Israel, in remembrance of his mercy.” [Lk 1:51, 54]

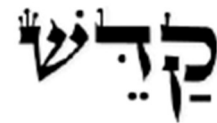
Leader ~ The Jews call this cup the cup of living waters; to them it represents the water which was miraculously given to Israel, some say allegedly for the righteousness of Miriam. However, let us instead remember our Lord Jesus Christ, who is the only “fountain of living waters,” and who graciously gives, to those who believe in His name, “living water,” and who is so very willing to transform their hearts through The Holy Spirit into “a well of water [which will be] springing up into everlasting life,” so that “out of his innermost being shall flow rivers of living water.” [Jer 2:13, Jn 4:10, 14; 7:37-39] Let us then drink from this cup of living waters, which to us will symbolize the eternal refreshment and life which has come through The Spirit of Christ, who has made His eternal abode within our hearts.

≥ A woman at the table fills up the special cup for Miriam with water. Passing it around, each person pours some into their own cup and drinks it.

Reader #1 ~ In contrast to the cups of juice, we pour Miriam’s cup into our own. By this we remember that one cannot force another to receive God’s Spirit and life, nor can we fill another with The Holy Spirit. We must all come of our own accord; we must all recognize our need, lay hold of that water, and receive it ourselves; as Jesus said, “if any man is thirsty, let him come to me, and drink.” [Jn 7:37]

Reader #2 ~ The Midrash teaches that a Rock/Well of Living Water followed the Jews throughout their journey. This is not just tradition but truth. Paul writes that the Jews “did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.” [1 Cor 10:4] The Jews call this The Well of Miriam. However, we know that the well of living waters is Christ. It is Jesus who gives us a fresh, clean, source of Life through His Spirit. It is Jesus who sends forth His Spirit into our hearts, to transform our old “fountain” into a new fountain, that is, our old heart into a new heart which can produce the very life of The Messiah. So that just as the “living waters shall go out from Jerusalem” in the millennium, emanating from the midst of Zion, “out of the throne of God and of the Lamb,” and which will give life, even so that “everything shall live wherever the river comes,” so too our hearts, now filled with Christ’s Spirit, shall produce an eternal stream of Jesus’ very own life, which shall bless those we come into contact with. [Zech 14:8, Rev 22:1, Ezek 47:9]

Kadesh, First Cup: The Cup of Sanctification



Leader ~ Tonight we will drink four cups of juice, each recalling a special promise made by God to us. These are the cups of sanctification, of deliverance, of redemption, and of restoration. The Jews pour into the cup of the person to their right. The right side symbolizes strength and the spiritual side of man. For us, we remember it is from our new man that the life of Christ, the new wine, flows and touches the lives around us. As Paul said He was “ready to be poured out as a drink offering,” [2 Tim 4:6] so too our lives are to be poured out for the benefit of others. And so, we pour this new wine as it were, not into our own, but into our neighbor’s cup, for we are told, “you shall love your neighbor as yourself.” [Lev 19:18]

≥ Each person pours some juice into the cup of the person seated to their right.

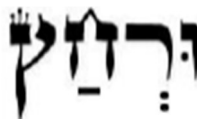
Reader #3 ~ This first cup represents God taking Israel out of Egypt to set them apart unto Himself. Likewise, He has taken us from the world, to be a people holy (set apart) unto Him through our Messiah Jesus. *“Wherefore say unto the children of Israel, I am The LORD, and I will bring you out from under the burdens of the Egyptians...”* [Ex 6:6a] It is Jesus who is our sanctification (our setting apart). *“But of him are you in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”* [1 Cor 1:30] Jesus tells us, *“if you were of the world, the world would love his own: but because you are not of the world, but I have chosen you out of the world, therefore the world hates you.”* [Jn 15:19] Peter tells us that we are, *“a chosen generation, a royal priesthood, a holy nation, [and] a people for [God’s] own possession.”* [1 Pe 2:9] Just as The LORD said, *“thus shall you separate the Levites from among the children of Israel: and the Levites shall be mine,”* [Num 8:14] so too God has made us, who are a royal priesthood, His own special possession, His *“inheritance.”* [Eph 1:18]

Reader #1 ~ In Ezekiel our Father speaks of the New Covenant through Jesus; though He is speaking directly to Israel, we find this true for ourselves as well, who have received new hearts and spirits from our Savior. *“For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and you shall keep my judgments, and do them.”* [Ezek 36:24-27]

Leader ~ Let us say together, **Blessed are you, O Lord our God, King of the universe, creator of the fruit of the vine, who has chosen us and set us apart to Himself.**

>> *We all drink of the Cup of Sanctification*

Urchatz – Ceremonial Hand Washing



Leader ~ We will now wash our hands before we eat our first part of the ceremonial foods.

>> *The bowl of fresh water is passed around. The person to your right dips the cup and pours it over your hands three times, and then you dry your hands with the towel.*

Reader #2 ~ We wash each other’s hands because Christ washed us. We wash three times to symbolize the three days Jesus remained in the grave before resurrecting, which is pictured in the washing of water at baptism. We remember that our hands, through Christ, are empowered by His grace and sanctified by His Spirit to do His will *“without fear, in holiness and righteousness before him, all the days of our life.”* [Lk 1:75] For *“we are buried with [Jesus] by baptism into death: that like Christ was raised up from the dead by the glory of The Father, even so we also should walk in newness of life.”* [Rom 6:4]

Reader #3 ~ Before entering the tabernacle, the priests had to wash their hands and feet in the laver, which was past the bronze altar and before the door. The LORD says, *“you shall also make a laver of brass...Aaron and his sons shall wash their hands and their feet thereat...that they die not”* [Ex 30:18; 19; 20] Before we enter God’s presence, we must first confess our sins and wash the dirt off as it were from what we have done and where we have gone. We must come to God in honesty and walk before Him in truth. *“I will wash my hands in innocence: so will I surround your altar, O LORD.”* [Psa 26:6] *“Who shall ascend into the hill of The LORD? Or who shall stand in His holy place? He that has clean hands, and a pure heart; who has not lifted up his soul unto vanity,*

nor sworn deceitfully.” [Psa 24:3-4] It is required that we confess our sins and so be washed by Christ, for Jesus said to Peter, “if I wash you not, you have no part with me,” and we read also, “if we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” [Jn 13:8, 1 Jn 1:8-9]

Reader #1 ~ We are also reminded that it is Jesus who continually cleanses us through His Word, and who cleanses us through confession and repentance by His forgiveness. *“Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word.” [Eph 5:25-26]* And, *“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.” [1 Jn 1:9-10]* And it is Jesus who has *“sprinkled our hearts from an evil conscience,”* so that we may *“draw near [to God] with a true heart in full assurance of faith.” [Heb 10:22]* And finally, we remember that as a newborn baby is washed in water, we also are saved *“by the washing of new birth, and renewal of the Holy Spirit.” [Titus 2:5]*

Leader ~ We are also reminded by this, how Jesus, after this ceremonial handwashing, and supper with His disciples (which comes later), washed the disciple’s feet. Jesus said to Peter and He says to us *“if I wash you not, you have no part with me;”* and, *“he that is washed needs not, save to wash his feet, but is completely clean: and you are clean, but not all.” [Jn 13:8; 10]* As we collect dirt from walking through the world, it is necessary for us to humble ourselves and come to Jesus, that we might have Him cleanse us. That we might show Him our sin and receive forgiveness. We must display humility and an honest heart, coming to Jesus in sincere confession that He might wash us.

Leader ~ *“Jesus knowing that the Father had given all things into His hands, and that He was come from God, and went to God; He rose from supper, and laid aside His garments; and took a towel, and clothed Himself. After that He poured water into a bason, and began to wash the disciples’ feet, and to wipe them with the towel with which He was clothed.” [Jn 13:3-5]*

Karpas – Dipping the Vegetables



>> *Everyone takes the karpas (parsley) and holds it.*

Reader #2 ~ The karpas symbolizes the growth and fertility of the Jews in Egypt. Exodus says, *“the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.” [Ex 1:7]* But also, we remember the great suffering. We eat karpas dipped in salt water to remember the tears of bondage. *“Now there arose up a new king over Egypt, which knew not Joseph...Therefore they did set over them taskmasters to afflict them with their burdens.” [Ex 1:8; 11]* The bondage of the Israelites represents for us the bondage to sin which we were all under while we were *“children of disobedience,”* living in the world. [Eph 2:2] However, it is Jesus Christ who sets us free from this bondage, granting us the ability through His Spirit, to overcome sin. In Romans it is written, *“knowing this, that our old man has been crucified with [Jesus], that the body of sin might be annulled, that we should no longer be slaves to sin. For he that has died has been freed from sin.” [Rom 6:6-7]*

Leader ~ Let’s say together, **Blessed are You, Lord, our God, Master of the universe, Creator of the fruit of the earth, who has set us free from sin and bondage.**

>> *Everyone dips the karpas in the bowl of saltwater, shaking off excess water, and eats it.*

Reader #3 ~ We remember that our Father is He who “*makes His sun to rise on the evil and on the good, and sends rain on the just and on the unjust.*” [Mt 5:45] Our God gives grace and good things to even those who are still stuck in the bondage of sin, and even there they may prosper. But in reality, they are still stuck in slavery and “[*have*] no hope, and [*are*] without God in the world” [Eph 2:12] – still needing rescue from slavery to sin. Though they may flourish as the Israelites did before their slavery began, or though we who are saved may prosper for a time in sin or the world; let us remember that it is “*because judgment against an evil work is not executed quickly,*” that “*the heart of the sons of men is fully set in them to do evil.*” But though we may “*enjoy the pleasures of sin for a season,*” yet in the end “*it shall not be well*” with the one who practices sin, “*because he does not fear God.*” [Ecc 8:11-13, Heb 11:25]



Yachatz – Breaking the Matzah

Reader #1 ~ Yachatz means to “divide.” In this step of the Passover, we will break (divide) the middle matzah into two pieces. Traditionally, this is said to represent the sacrifice of Isaac, a sacrifice done out of his own free will at the obedience of his father. We read in Genesis that Abraham and Isaac “*went both of them together*” up the mount. [Gen 22:6] The word “together” means to be in union, to be united, to be joined: they were in complete agreement with what was happening, and Isaac was not ignorant of his father’s intentions. And as Abraham “*laid [the wood of the burn offering] upon Isaac his Son,*” [Gen 22:6] his “*only son*” whom he loved, [Gen 22:2] and walked united with him to the peak of Moriah, so too The Father laid the wooden cross upon Jesus, His One-and-only, Unique (Only Begotten) Son whom He loved, as they walked united in purpose to Calvary, carrying out that blessed and glorious work which was planned and ordained before the creation of the world.

Leader ~ Traditionally, the Jews believe the Matzahs to represent, in order, Abraham, Isaac, and Jacob. We see, however, a different symbolism. It is twofold; on one hand we see Christ between the two thieves, pierced; broken; and scourged for us – and, on the other hand, we see a representation of The Father, Son, and Holy Spirit: all three of which are attributed with Jesus’ atoning sacrifice for us. For it is written of The Father, that He spared not His own Son, “*but delivered Him up for us all;*” and of The Son, that He “*gave Himself for our sins;*” and finally, it was “*through The Eternal Spirit*” that Jesus “*offered Himself without spot to God.*” [Rom 8:32, Gal 1:4, Heb 9:14]

≥≥ Everyone uncovers the Matzas from the napkin.

Reader #2 ~ We remember through this uncovering that “*when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.*” [Gal 4:4-5] For the uncovering of the Matzahs is done at a specific time, as was the uncovering of Christ. We remember too that it is through the unveiling, or uncovering, of Jesus at His first coming, that we are able to enter through the veil of the temple as it were and enjoy God’s presence. And it is likewise through the unveiling of Jesus that we are able to see the glory which was once only available to a select representative; for now, through Jesus, who is the “*brightness of [The Father’s] glory,*” we are given illumination to “*the knowledge of the glory of God in the face of Jesus Christ.*” [2 Cor 4:6]

Reader #3 ~ Notice that the Matzah is striped and pierced. This represents to us the piercing and scourging of Jesus, which was for our sins. For Isaiah writes, “*He was pierced through for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.*” [Isa 53:5]

Reader #3 ~ Jesus speaks through the Psalmist and says, “*you have laid me in the lowest pit, in darkness, in the deeps: your wrath lies hard upon me, and you have afflicted me with all your waves.*” [Psa 88:6-7] Jesus drank the cup of God’s wrath which should have been for us; for it is written that to all those who do not believe in Jesus, “*the wrath of God abides on [them].*” [Jn 3:36] Jesus, “*for the joy being set before Him,*” [Heb 12:2] drank every last drop from the cup of God’s wrath, which is for “*the wicked of the earth,*” and which contains “*snakes, fire and brimstone, and a horrible tempest.*” [Psa 11:6; 75:8] Though He did no evil nor was deceit found in His mouth, yet Jesus joyfully drank that cup for our sakes. He said to Peter, who sought to save Him from being arrested, “*the cup which my Father hath given me, shall I not drink it?*” [Jn 18:11]

>> *Everyone breaks the middle Matzah into two pieces. Then, places the smaller piece back between the two remaining whole Matzahs.*

Reader #1 ~ With this we remember that Jesus was not just pierced and scourged for our sins. But that Jesus’ sufferings go far deeper and are significantly more agonizing than just His physical torments. For Jesus was crushed by The Father for our sins. We remember what Isaiah writes: “*Yet it pleased The LORD to crush him; He has made Him weak: when you shall make his soul a trespass offering, He shall see His seed, He shall prolong His days, and the pleasure of The LORD shall prosper in His hand.*” [Isa 53:10] As the force of the ocean’s waters could easily crush even a submarine at the furthest depths, so too Jesus’ soul was crushed for us. Micah prophesies that The LORD “*will cast all [our] sins into the depths of the sea.*” [Mic 7:19] Jesus, who was “*made...to be sin for us*” [2 Cor 5:21] was thrown into the sea of God’s eternal wrath and was crushed to pieces for our transgression and sin. And just as it was with Jonah, that when they “*cast him forth into the sea, and the sea ceased from her raging,*” [Jon 1:15] so too Jesus was thrown into that sea of wrath and God’s anger toward us has ceased.

>> *Everyone takes the larger of the broken pieces, and breaks it again – ideally into five pieces, and then wraps the pieces back up by themselves.*

Leader ~ We break the matzah into five pieces to symbolize God’s abundant and transforming grace. Then, with the wrapping of the broken Matzah we remember the wrapping of Jesus’ body for burial. “*And when Joseph had taken the body, he wrapped it in a clean linen cloth.*” [Mt 27:59] We break the larger of the two pieces to remind us first, that to us who are saved, the greatest portion of every circumstance is Christ Himself. For we are promised that “*to those who loved God*” and “*who are the called,*” “*all things work together for good,*” and, “*The LORD is the portion of [our] inheritance and of [our] cup.*” [Rom 8:28, Psa 16:5] And second, that just as in the cleansing ritual for leprosy, which symbolizes sin, wherein one of two birds was dipped “*in the blood of the slain bird...[and] let go...into the open fields,*” [Lev 14:51, 53] so too we have been spared, being set free, and Christ was broken in our stead.

>> *Everyone puts their broken and wrapped matzahs and puts them into their bag. [These will be “found/revealed” at the end of the Seder]*

Reader #2 ~ This piece of Matzah which is hidden is called the *Afikoman* and it means “that which comes after.” This is because when the Israelites fled Egypt, they bound up their unleavened bread in their garments. “*And the people took their dough before it was leavened, their kneadingtroughs being bound up in their clothes upon their shoulders.*” [Ex 12:34] Traditionally, the Jews have come to see the hiding of the Afikomen because, they are “still awaiting the final redemption with the coming of Messiah...[and] setting aside or hiding the larger half of the matzah reminds [them] that the best, the real redemption, is yet to come, still hidden in the future.”

Leader ~ For us, we see the hiding of the Matzah is two-fold. One, we remember that Jesus was buried in a tomb and that He rose again. That He was hidden in the tomb, but did not remain there, for “*they entered in, and found not the body of the Lord Jesus.*” [Lk 24:3] And two, we remember that though Christ is hidden away in heaven as “*the hidden manna,*” [Rev 2:17] yet very soon Jesus “*shall be revealed from heaven.*” [2 Th 1:7] And so presently we are “*looking for that blessed hope, and the glorious appearing of The Great God and our Savior – Jesus Christ.*” [Tit 2:13] And as we will conclude the meal at peace and in fellowship with one another, so too we desire to be found of Christ when He is revealed. “*Wherefore, beloved, seeing that you look for such things, be diligent that you may be found of him in peace, without spot, and blameless.*” [2 Pe 3:14]

Maggid – Telling the Passover Story



>> *Everyone raises the remaining matzas into the air.*

Leader ~ Some Jews now traditionally say, “whoever is hungry, let him come and eat; whoever is in need, let him come and conduct the Seder of Passover.” Rather, let us instead remember the words of Jesus our Savior, and say together what our Shepherd King has told us, “***I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst.***” [Jn 6:35]

>> *Everyone lowers the matzahs.*

>> *Everyone pours some grape juice into the person to their right's cup. This is the Cup of Deliverance, **which will be drunk later**, and must be drunk in full.*

Leader ~ We now retell the story of the Passover, of Israel's bondage and redemption by God, relating it to our similar deliverance in Jesus. We pour the cup first, to be drunk later, to signify what is written, that “*God, who cannot lie, promised eternal life before the world began.*” [Titus 1:2] Before the Exodus unfolded; yes, before our lives unfolded – certainly before we were saved, God knew us and foreordained that Christ should die for sin. The cup of deliverance, of our salvation, was poured and set aside as it were: waiting for the story to unfold, waiting for Christ to arrive and fulfil that which was promised from ages past, from before the world began.

Reader #3 ~ The story of Passover begins with Israel in Egypt; but even long before Israel was in Egypt, God told Abraham, “*Know certainly that your seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; And also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance.*” [Gen 15:13-14] This was no surprise to God. Neither the slavery nor His redemption; for Joseph also prophesied at his death, “*God will surely visit you, and you shall carry up my bones from here.*” [Gen 50:25] But Israel grew content in Egypt, and was at ease; for Joseph “*gave them a possession in the land of Egypt, in the best of the land...*” [Gen 47:11] And God, knowing that Israel would never leave on their own, for all the pleasures, luxuries, and increase they had acquired, God then “*turned [The Egyptians'] heart[s] to hate His people, to deal subtilly with His servants.*” [Psa 105:25]

Leader ~ This doing of God was not without purpose; for God desired to give them something better. For us, The Lord may have brought us to our end, to show us the evils of the world and a life lived therein. It was not harsh at all for God to turn Egypt against His people, nor for Him to make our lives in the world hard, in order that we might seek after Him. For Jesus said, “*what is a man advantaged, if*

he gain the whole world, and lose himself, or be cast away?” [Lk 9:25] It is of The LORD’s mercies to show us the truth of the world and the truth of sin; for in seeing their wickedness and harm, we search after and turn to Him.

Reader #1 ~ And so, when Israel was in Egypt, they were treated poorly and enslaved; they were without strength to deliver themselves, hopelessly lost. As Israel said, *“the Egyptians acted wickedly against us, and afflicted us, and laid upon us hard bondage,”* [Deut 26:6] so too we were once in hard bondage, being *“servants of sin,”* [Rom 6:6; 17-18] and afflicted with burdens from this world and from the law. Just as Israel was *“Pharaoh’s bondmen in Egypt,”* [Deut 6:21] so too Satan was over us when we were in the world, as we lived our lives *“according to the prince of the power of the air;”* for we know that *“he that continues to sin is of the devil.”* [Eph 2:2, 1 Jn 3:8]

Leader ~ Furthermore, just as Israel had no strength to deliver themselves, so too it was with us. *“For when we were yet without strength, in due time Christ died for the ungodly.”* [Rom 5:6] In fact, it goes deeper than that; for we were enemies of God, completely set against Him. Even so, God saved us. *“For scarcely for a righteous man will one die: yet perhaps for a good man some would even dare to die. But God demonstrates His love toward us, in that, while we were yet sinners, Christ died for us.”* [Rom 5:7-8] And, *“herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins.”* [1 Jn 4:10]

Reader #2 ~ Although Israel was enslaved, God promised to deliver them; it was always part of His plan. The LORD said to Moses, *“I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; And I am come down to deliver them out of the hand of the Egyptians...”* [Ex 3:7-8] As God saw the afflictions of Israel, The LORD sees the affliction and burden of all those who, like the Israelites, remain in bondage, just as He once saw us. *“For He has looked down from the height of His sanctuary; from heaven did The LORD behold the earth; to hear the groaning of the prisoner; to loose those that are appointed to death; to declare the name of The LORD in Zion, and His praise in Jerusalem.”* [Psa 102:19-21] We see this typified in creation as well, when it is said, *“the Spirit of God brooded over the face of the waters”* [Gen 1:2] – Just as The Spirit brooded over the soon to be re-birthed earth, which was *“without form, and void,”* so too God’s Spirit brooded/hovered over Israel, moving things along; and so too He did with us, gently and wisely directing us to God, who through Christ, would change our formless and void lives into something beautiful and full of life.

Leader ~ And just as God promised to deliver Israel from slavery, so too the promise of the Messiah has been given to all. From the very beginning God has promised deliverance to us by the promised Seed. *“And I will put enmity between you [Satan] and the woman, and between your seed and her Seed; He shall bruise your head, and you shalt bruise His heel.”* [Gen 3:15] Deliverance through the Messiah has long been foretold, even before Genesis. Just as God foretold of the Israelites slavery and freedom before they entered Egypt, this plan of redemption through The Seed was known and planned of God before time began. For it is written that Jesus, The Lamb, was *“slain from the foundation of the world,”* [Rev 13:8] and that we were *“chosen...in Him before the foundation of the world.”* [Eph 1:4] The scarlet thread of this gospel weaves through all of history; Paul shows us that the gospel we have believed in was even preached even to Abraham. He writes, *“and the scripture, foreseeing that God would justify the gentiles through faith, preached before the gospel unto Abraham, saying, In you shall all nations be blessed.”* [Gal 3:8]

Reader #3 ~ Eventually, God sent a deliverer to save Israel: Moses. As God said to Moses, sending Him, *“I will send you unto Pharaoh, that you may bring forth my people the children of Israel out of Egypt,”* [Ex 3:10] so too God sent Christ, who said through Isaiah, *“The Spirit of the Lord GOD is upon me; because The LORD has anointed me to preach good tidings unto the meek; He has sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of*

The LORD..." [Isa 61:1-2] And so, as Israel experienced God's redemption through Moses, so too we experience God's redemption through Jesus.

Reader #1 ~ In the culmination of God's deliverance of Israel, He had them kill The Passover Lamb. It was the blood of this lamb, upon their doors, which would save them from death. As we have seen already, this is a picture of Christ, our Passover Lamb, who was killed for us.

Leader ~ The last letter of the Hebrew alphabet is called the Tav (ת). As we can see, the modern Hebrew letter appears very similar to if one were to paint blood upon the top and sides of a door frame. – as God commanded, *"strike it on the two side posts and on the upper door post of the houses."* [Ex 12:7] The beauty of this picture becomes clearer when we realize two facts. One, Hebrew letters did not always look the way they do today. In fact, in Moses' day they looked much different. But even as the mystery of the gospel was *"from the beginning of the world...hid in God,"* [Eph 3:9] but *"is now made manifest to His saints,"* [Col 1:26] having been done so through the revelation of Jesus Christ to the world, even so the blood struck upon the door in Egypt did not resemble Tav until Modern Hebrew was invented. And Second, the letter Tav, as all Hebrew letters, is not just phonetic but also pictographic; they also contain symbolic meaning, relating even to the words they spell. Tav means "mark" or "sign," and in ancient Israel was notated with the symbol of a cross. In a mystical way then, we see that the blood that was command to be put on the doors had the cross hidden beneath it, even as the mystery of Christ and the gospel was hidden away in the Old Testament, not being able to be fully revealed or understood until much later in history.

Reader #2 ~ After Passover night, Israel fled from Egypt, led by Moses, and God opened up for Israel the Red Sea, leading them through. The Torah says, *"and Moses stretched out his hand over the sea; and The LORD caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.... And The LORD said unto Moses, stretch out your hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen. And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared; and the Egyptians fled against it; and The LORD overthrew the Egyptians in the midst of the sea. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them; there remained not so much as one of them."* [Ex 14:21-22; 26-28]

Leader ~ Today, it is with great joy that we confidently stand in *"the true grace of God"* [1 Pe 5:12] as *"children of God"* and *"children of light,"* who are *"vessels of mercy"* indeed; who have been *"delivered...from the power of darkness"* and have been *"translated...into the kingdom of The Son of [The Father's] Love, [Jesus Christ]."* [Gal 5:26, Eph 5:8, Rom 9:23, Col 1:13] For we have been, through Christ, given a great victory; we stand today by God's eternal grace, victors over our enemies, standing on the glorious Rock of Christ, our head lifted up above our enemies around us [Psa 27:5-6] and our head anointed with Heaven's Golden Oil, [Psa 23:5, Zech 4:12] God's precious Holy Spirit. Satan has no more power over us; no, not one ounce. For Christ our Forerunner and Defender: The Mighty God, has smitten the teeth out of that vile dragon, *"having stripped [all] principalities and powers of their armaments, exposing them openly, leading them as prisoners in a triumphal procession."* [Col 2:15] And if we see not victory yet in our lives, it is yet a small moment; for if for those self-proclaimed believers who *"provide not for [their] own"* in protection or provision are *"worse than an infidel,"* then surely our purest and most loving Groom, who is no infidel and who has promised to *"preserve [us] from all evil,"* will indeed help us; for again we are promised, *"the God of peace shall bruise Satan under your feet shortly."* [1 Tim 5:8, Psa 121:7, Rom 16:20] As it is said of New Jerusalem, it is also true of us: *"[The LORD] has cast out [our] enemy: the king of Israel, even The LORD, is in the midst of [us]: [we] will not see evil any more."* [Zeph 3:15]

Reader #3 ~ Beginning at this point in the Exodus story, The Torah says, “*and The LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night: He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.*” [Ex 13:21-22] This was until the tabernacle was built; “*for the cloud of The LORD was upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.*” [Ex 40:38] And this pillar of cloud and fire was present until they entered the promised land, for it was to lead them on their journeys. “*Moreover, you led them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.*” [Neh 9:12] This is for us a picture of God’s very presence. As God was with Israel by the cloud and fire, so too by His Holy Spirit, He forever dwells with us, as our Lord promised us, “*I will not leave you orphaned: I will come to you.*” [Jn 14:18] It says in Isaiah, “*and The LORD will create upon every dwelling place of mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory shall be a defense.*” [Isa 4:5] Through Christ, God’s presence is no longer regulated to just one location, but is with all of those who are found in Him; and so here we see yet another picture of our salvation in Christ. That just as God gave His presence to Israel through a manifest glory, so too God gives His presence to us through the very real manifestation of His Spirit in our hearts.

Reader #1 ~ After the Red Sea, God began to lead and direct Israel, eventually leading them to the land which was promised to their fathers. But what Israel failed to obtain because of their unbelief, is open to us still: The Sabbath Rest of God, which is for us found in Jesus Christ. Through Jesus, we obtain rest from our laborious pursuit of righteousness through works; we obtain rest from an endless remembrance of sin and failure; we obtain rest from mindless ritual, and from dryness of soul; we obtain rest from empty labor. This rest is open to those who hear, believe, and obey God’s words spoken to us through Jesus: mainly, “*...that you believe on Him whom He has sent.*” [Jn 6:29] “*For he that is entered into His rest, he also has ceased from his own works, as God did from His [on the seventh day]. Let us labour therefore to enter into that rest, lest any man fall after the same example of [Israel’s] unbelief [in not entering into the land].*” [Heb 4:10-11]

Leader ~ Here too we are reminded of why we do not eat the Passover today as God originally said, “*with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste.*” [Ex 12:11] For we have already been saved; we have passed through the Red Sea as it were, and in faith found sabbath rest in Christ. Now, we enjoy Christ, as John, resting upon His comforting bosom as it were. But in Egypt, in the World, salvation was nothing to delay: it was to be done in haste; Behold! – “***now is the accepted time; behold, now is the day of salvation!***” [2 Cor 6:2]

Leader ~ We will now turn our attention to the unbroken bone on the plate. This bone reminds us of Jesus, our Passover Lamb, and how it was commanded “*neither shall you break a bone thereof.*” [Ex 12:46] Just as Christ’s bones remained unbroken, contrary to usual Roman custom, we see too that His power was never broken, for “*in The LORD JEHOVAH is everlasting strength.*” [Isa 26:4] And through Jesus, and Jesus alone we are complete, unbroken; for we are told, “*and you are complete in Him.*” [Col 2:10] Let us now say together, **Behold, the Lamb of God, who takes away the sin of the world and who completes us!**

Reader #2 ~ Peace in Hebrew, the word Shalom [שלום], means more than just peace. It means to be whole, healthy, sound, secure, tranquil. It is a robust word; a word which reminds us of Jesus’ blood which has destroyed the yoke of the law, sin, satan, and of this world. Jesus has told us, “*peace I leave with you, my peace I give to you: not as the world gives, do I give to you. Let not your heart be troubled, neither let it be afraid.*” [Jn 14:27] And again, “*come to me, all you that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls.*” [Mt 11:28-29] It is The Lord Jesus who has come to “*bind up the brokenhearted;*” [Isa 61:1] to give us shalom, to give us a whole, sound, healthy heart: a new heart, a new peace: a peace which was not accessible through the law.

>> *The table leader holds up the unbroken bone from the Seder plate and everyone remembers the Shalom (wholeness) of Christ offered to them.*

Leader ~ We are now ready to drink the Cup of Deliverance, which recalls God's promise to deliver us from slavery. It is written, "[God] delivered us from so great a death, and continues to deliver: in whom we trust that he will yet deliver us." [2 Cor 1:10] Let us say together, **Blessed are you, O Lord our God, King of the universe, creator of the fruit of the vine, who gives us deliverance.**

>> *Everyone drinks **the entire** Cup of Deliverance.*

Leader ~ We now look at our empty cup and remember that Jesus, our atoning Lamb, drank every last drop of God's wrath for us, and who "poured out His soul unto death" for our sakes. [Isa 53:12] Just as it was commanded of God regarding the Lamb, "you shall let nothing of it remain until the morning," [Ex 12:10] so too Jesus was completely poured out for us, completely crushed for us, until nothing remained, except the shattered and mangled corpse of a slaughtered Passover Lamb. "What shall I render unto The LORD for all his benefits toward me? I will take the cup of deliverance, and call upon the name of The LORD." [Psa 116:12-13]

Leader ~ It was this glorious cup of which Jesus said, "take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." [Lk 22:17-18] It was Jesus who drank the cup of wrath, while we received the cup of deliverance. Jesus handed to us a cup, full of deliverance and salvation, full of hope and joy and love, and having accepted this from His hand, He took that cup which should have been ours, the deep red wine of God's wrath, and He drank it to the full. He, in supreme example, did not "accept deliverance," [Heb 11:35] that we might be saved and find life, and obtain, "a better resurrection." [Heb 11:35]

>> *Everyone who has drunk the entire cup holds it up and turns it upside down over their napkin.*

Leader ~ We see with this action that some people's cups still retained a drop or two. For those of us who left a drop or two, let us look upon the red-stained napkin. May this remind us that as we have failed to drink the entire cup, though we may have given our best effort, so too it is written that we cannot redeem ourselves, nor are we able to drink the cup of God's wrath as Jesus has, not for our own sins or another's. We are told in Psalms, "none of them can by any means redeem his brother; nor give to God a ransom for him: for the redemption of their soul is precious..." [Psa 49:7-8] And let us be reminded that unlike us, Jesus has not left even one drop of God's wrath for us, for His precious blood was abounding and sufficient for our salvation: "the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus." [1 Tim 1:14]

Rachtzah – Netilat Yadayim



Leader ~ Traditionally, the Jews now "wash" their hands again. To them, this symbolizes the elusiveness of freedom. The cleansing of the hands must occur again, and again, and so freedom is elusive. Even in this short meal, some may have sinned and are thus in need of another cleansing. But instead, we shall forbear from washing yet another time. Instead, let us glory and boast in our Savior's cross, which has delivered us from vain repetition and given us true freedom.

Reader #1 ~ Let us remember that through Jesus' blood we can experience continual and immediate forgiveness, and have been released from the bondage of always seeking another sacrifice; *"for it is not possible that the blood of bulls and of goats should take away sins... But this man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God..."* [Heb 10:4; 12] John says, *"if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."* [1 Jn 1:9] And it is through Jesus that we are permanently cleansed, not just in our flesh, but in our hearts, where Christ has removed the guilt of sin. *"For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh: How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?"* [Heb 9:13-14]

Leader ~ Let us say together, **Blessed are you, Lord our God, King of the universe, who has sanctified us through the washing of New Birth and the renewal of The Holy Spirit.**

Motzi-Matzah – Eating the Matzah



Leader ~ We will now partake of some matzah, those which for the Jews represent Abraham and Isaac, but for us, The Father and Jesus His Son.

>> *Everyone takes up all the matzas.*

Leader ~ Let us bless the bread together and say, **Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth, and who has given to us The True Bread From Heaven, Jesus Christ.**

>> *Everyone puts back the third (bottom) matzah onto the plate*

Leader ~ We will now bless the matzah which we hold, saying, **Blessed are you, O Lord our God, King of the universe, who has sanctified and is sanctifying us through His Word.**

>> *Everyone breaks off one small piece from the first (top) matza and from the second (middle, now bottom) matza. Everyone eats the two pieces.*

Reader #3 ~ With the eating of unleavened bread, we also remember again that Passover night begins the Feast of Unleavened Bread, in which The LORD told us, *"seven days you shall eat unleavened bread, and in the seventh day shall be a feast to The LORD."* [Ex 13:6] A portion of mystical Jewish writing, the Zohar, calls matzah "Bread of Faith." To eat of the matzah here, according to the Zohar, as God commanded in the Torah, is to join yourself with "The Infinite Light;" and as a result, your soul – having been joined to The Eternal One, *"which dwells between the cherubim,"* and who is *"dwelling in the light which no man can approach unto,"* – will experience the deepest *Shalom* – a wholeness, unity, and health. [1 Sam 4:4, 1 Tim 6:16]

Leader ~ However, for the those of us who have had the eyes of our hearts *"unveiled,"* [2 Cor 3:18] we know indeed that Jesus Christ is The True Bread. For He said, *"I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst."* [Jn 6:35] And again, *"I am that Bread of Life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread which comes down from heaven, that a man may eat thereof, and not die. I Am the Living Bread which came down from heaven..."* [Jn 6:48-51] Those in Christ have partaken of Him and therefore have life; they have been joined as one with The Holy One of Israel, The Alpha and Omega, The Beginning and End;

they have been inseparably joined to His being and are made into a dwelling place for Him. Jesus said very seriously, “*verily, verily, I say unto you, except you eat the flesh of the Son of Man, and drink His blood, you have no life in you.*” [Jn 6:53]

Reader #1 ~ It is apparent, through Jewish tradition, that they receive life and fulfilment from the ritual itself. But for us, we know that without Christ at its epicenter this meal is nothing but “*vain manner of living received by tradition from your fathers,*” [1 Pe 1:18] and produces nothing but death. [Col 2:16-22] We can pick up the matza and the lamb and the wine; we can view it and describe it, and even hand it to another; but if we never ingest it ourselves, if it never becomes one with us and we with it; if we never eat and partake in real, glorious, intimate fellowship with Christ – we too, like the tradition, are dead, useless, and vain – for regarding dumb and lifeless idols, so too is a righteousness which is derived from strict adherence to the law, as it is written: “*they that make them are like unto them; so is every one that trusts in them.*” [Psa 115:8]

Reader #3 ~ Before the first Passover, The LORD specifically commanded regarding the method of cooking for the lamb. He said, “*they shall eat the flesh in that night, roasted with fire...*” [Ex 12:8] It was not to be “*boiled at all with water,*” nor was it to be “*raw,*” [Ex 12:9] but roasted with fire. To roast literally means “[*to make suitable*] for food by exposure to heat.” [Webster] The Passover lamb would not become accustomed to the heat over time, as with boiling, but would be exposed to the fulness of the fire’s heat, absorbing the heat until suitable for consumption. In the same way, Jesus Christ, our Passover Lamb, bore upon Himself “*the fire of [God’s] wrath*” [Ezek 22:21] for our sakes. He did not grow accustomed to the heat of God’s fire over time but was crushed and burnt under its weight and heat in an instant. As “*The LORD shall swallow up [the wicked] in His wrath, and the fire shall devour them,*” [Psa 21:9] so too Christ, in our place, was swallowed up and consumed by God’s fire, until having experienced the fullness of His wrath, was fit for us to consume as it were: to believe Him and receive Him into our hearts for salvation.

Leader ~ We will now partake of The Lamb, which represents Jesus, our innocent and unblemished sacrifice; our glorious and precious offering, distinct from all other offerings, the only one capable of forgiving sin. And may we remember too, that as the meat on the plate does not accurately reflect the body of a living lamb, so too the body of Jesus did not accurately reflect a human, as He paid for our sins; for Isaiah writes, “*His appearance was disfigured beyond that of a man, and the outline of His body beyond the sons of men.*” [Isa 52:14]

>> *Everyone eats the lamb on the Seder plate.*

Maror – Eating the Bitter Herbs



Leader ~ We will now eat bitter herbs to remember the slavery of Egypt and all its bitterness. This will complete the direction from The LORD to eat lamb, unleavened bread, and bitter herbs on this night. As The LORD said, “*And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it.*” [Ex 12:8]

Reader #1 ~ The first thing we remember by the bitter herbs is the bitterness which Jesus willingly received for us. In Lamentations, the “*the Spirit of Christ,*” [1 Pe 1:11] spoke through the prophet, saying, “[*The LORD*] *has satisfied me with bitter herbs, He has given me bitterness to drink.*” [Lam 3:15] Where we taste the bitter herbs for remembrance and for symbolism, it was Jesus, the fulfilment of The Passover, who received the reality and substance of these things.

>> *Everyone takes a piece of romaine lettuce, with horseradish, and a little bit of charoset. **THE CHAROSET HAS NUTS IN IT.***

Leader ~ Before we eat, let us say together, **Blessed are you, Lord our God, King of the universe, who has redeemed us from the bitterness of slavery.**

>> *Everyone eats the bitter herbs.*

Reader #2 ~ It says in the Torah, “and [The Egyptians] made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor.” [Ex 1:14] As Pharaoh was a hard taskmaster to the Israelites in Egypt, so too satan was a hard taskmaster to us when we lived in the world. To those in the world, to those who live in sin, there is no peace or rest. “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mud and dirt. There is no peace, says my God, to the wicked.” [Isa 57:20-21] Those who are given over to the lusts of the body are captive to “the body of this death.” [Rom 7:23-24] Likewise those who live under The Torah (Law); for it is “the yoke of bondage,” a “yoke... which neither our fathers nor we were able to bear;” indeed, it is a “heavy burden... grievous to bear.” [Gal 5:1, Acts 15:10, Mt 23:4] This is also what we remember by the bitter herbs; for in the world we were all “dead in sins... without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world” [Eph 2:5; 12]

Reader #3 ~ Traditionally, the charoset represents mortar. But we see that the charoset also signifies the sweetness hidden within. For though we were once in bondage, we are now released. For though we once were slaves to satan, this world, to sin, to the law, and to our flesh; yet now we are bond-slaves to Jesus our Messiah, who rules us with tenderness and grace, who “crowns [us] with lovingkindness and tender mercies.” [Ps 103:4]

Reader #1 ~ Here, we combine the bitterness of our past with the sweetness of Christ’s redemption. The bitterness of the reminder that we were once dead in sins is washed away by the sweetness of Christ’s work on the cross where He bore the bitterness of our sins. From the burnt remains of our time in the world, “the iron furnace,” [Deut 4:20] Jesus makes us new; giving us “beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that [we] might be called trees of righteousness, the planting of The LORD, that He might be glorified.” [Isa 61:3] And just like when “The LORD shewed [Moses] a tree, which when he had cast into the waters, the [bitter] waters were made sweet,” [Ex 15:23-25] so too our Father has placed the cross of Jesus into the fountain of our hearts, changing it from bitter to sweet, granting us through His Spirit as He promised, “a new heart and a new spirit.” [Ezek 18:31; 36:26]

Shulchan Orekh – Eating the Passover



Reader #1 ~ There is a Jewish custom to eat a hardboiled egg with salt before the Passover meal. Some Jewish sources say this symbolizes mourning, others say the crossing of the Red Sea, and others say it represents the *korban chagigah*, the required festival offering.

Leader ~ We eat this egg with salt to remember that it is through the Words of Jesus, namely the entire Word of God (for Jesus is “The Word of God” [Rev 19:13]), that life transitions from tasteless to savory. Job asks, “can that which is unsavory be eaten without salt?” [Job 6:6] And the answer is yes, but it will remain unsavory. In Luke it says that all “wondered at the gracious words which proceeded out of [Jesus’] mouth.” [Lk 4:22] And in Colossians we are told that our “speech [should] be always with grace, seasoned with salt.” [Col 4:6] We see then a connection with gracious speech and salt. Through the gracious words of Christ, The Bible, salt is added to those unsavory parts of life, which otherwise

have no flavor. For those in Christ, we make His word the salt upon every dull thing, and they are transformed into something with purpose, for in all things we “*serve the Lord Christ.*” [Col 3:24] We are reminded that we must consume Jesus’ words and abide in them and they in us. “*Let the Word of Christ dwell in you richly in all wisdom...*” [Col 3:16] We must go beyond hearing, and receive His Words regarding all things in faith, being obedient to them; we are warned by the Israelites who did not believe God’s word and thus, “*the word preached did not profit them, not being mixed with faith in them that heard it.*” [Heb 4:2]

Reader #2 ~ The peeling and eating of the egg also symbolizes our hearts being transformed by God. In Ezekiel it is promised, “*then will I sprinkle clean water upon you, and you shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.*” [Ezek 36:25-26] To us, the peeling of the egg reminds us that we have been made new creatures; that we too, like Israel, have “*passed through the sea; and were baptized...*” [1 Cor 10:1-2] that The Holy Spirit has entered into our very beings and literally transformed us, giving us hearts no longer hard, but soft, upon which the “salt” of the Law is now is written. Yes, and just as The Holy Spirit “*brooded upon the face of the waters*” of an earth which was void and formless [Gen 1:2] so too He brooded over our void and formless lives, eventually giving us new life, new hearts and spirits, even as a hen broods over the egg before the chick is born.

>> *Everyone peels the egg; then puts salt on it and eats it.*

Tzafun – Eating the Afikoman



Leader ~ We will now find and eat some of the *Afikoman*, the matzah that we hid earlier.

>> *The Afikoman matzah is revealed/found*

Leader ~ We eat a portion of this matzah to remember Jesus’ body broken for us. For this is the very bread with which our Lord and Savior said, “*take, eat: this is my body, which is broken for you: this do in remembrance of me.*” [1 Cor 11:24] We also remember with this unveiling of the matzah that Jesus rose from the dead. “*...Christ died for our sins according to the scriptures; and that He was buried, and that He rose again the third day according to the scriptures.*” [1 Cor 15:3-4]

Leader ~ Let us say together, **Blessed are you, Lord our God, King of the universe, who brings forth the True Bread from Heaven, who will bring Him again, and who will also raise us up.**

>> *Everyone eats a piece of matzah.*

Reader #3 ~ We remember again that we must partake of Christ. We must become one with Him; for through our acceptance of Him into our hearts, He, not the matzah, is what transforms us into new creatures. It is through The Holy Spirit entering into us at the moment of our true and continuing belief in Christ Jesus that the promise is fulfilled, “*a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.*” [Ezek 36:26] We have been, “*according to His mercy,*” utterly saved “*by the washing of new birth, and renewal of The Holy Spirit;*” for Jesus told us, “*except a man be born again, he cannot see the kingdom of God... Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*” [Tit 3:5, Jn 3:3; 5]

>> Traditionally, this is when the supper is eaten, but we will continue.

Bareich – Blessing after the meal



Leader ~ We will now partake of the third cup, the Cup of Redemption.

>> Everyone pours some juice into the person to their right's cup.

Leader ~ We say together, **Blessed are you, Lord our God, King of the universe, who nourishes the whole world in your goodness, with grace, kindness, and compassion, whose love endures forever. You give bread to all flesh, for your love endures forever. And through your great goodness we have never lacked, nor will we lack food forever, for your love endures forever.**

Reader #1 ~ This cup represents the blood of the lamb which was applied to the doors in Egypt. This is the very same cup that Jesus drank of and said, “*this cup is the new testament in my blood: this do you, as often as you drink it, in remembrance of me.*” [1 Cor 11:25] Through this cup we proclaim that Christ’s blood covers us; we proclaim that Jesus is our Passover Lamb who has saved us from our sins, washing us in His blood, and who has sacrificed Himself for a sweet-smelling atonement to God.

Leader ~ We say together, **Blessed are you, Lord our God, King of the universe, creator of the fruit of the vine.**

>> Everyone drinks the Cup of Redemption.

Hallel – Offering Praise



Leader ~ We will now partake of the fourth cup, the Cup of Restoration

>> Everyone pours some juice into the person to their right's cup.

>> The leader pours juice into the cup for Elijah

Leader ~ This fourth cup represents God’s promised restoration to Israel as a nation, and it represents that glorious kingdom which is our “*Father's good pleasure*” to give to us, and in which we shall be “*joint-heirs with Christ.*” [Lk 12:32, Rom 8:17] In that Glorious Day, Jesus will return in all His glory and set up His kingdom, which is “*an everlasting kingdom.*” [Dan 7:27] And, “*In that day it shall be said to Jerusalem, Fear not: and to Zion, Let not your hands be slack. The LORD your God in the midst of you is mighty; he will save, he will rejoice over you with joy; he will rest in His love, He will joy over you with singing.*” [Zeph 3:16-17]

>> We all drink of the Cup of Restoration.

Leader ~ There is a Jewish tradition of opening the door to see if Elijah has come. This is because The LORD promised, “*behold, I will send you Elijah the prophet before the coming of the great and dreadful day of The LORD.*” [Mal 4:5]

>> A child opens the door to see if Elijah has come.

Reader #1 ~ The Jews have a tradition of saying that what God tells us to do He does Himself, and since we open the door on Passover for Elijah, God too opens the door for us. For us however, we know that this door is Christ. For Jesus said, “*I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.*” [Jn 10:9] Just as the door to Noah’s ark had only one door, so too it is with heaven. Only through Christ Jesus can one enter into God’s presence. For Jesus has said, “*I am the way, the truth, and the life: no man comes to the Father, but by me.*” [Jn 14:6] Therefore we urge you, if you have not received Jesus into your heart, today is the day of salvation!

Leader ~ And, if you have received Jesus; then, dear brother, dear sister, are you ready for Jesus’ return? The LORD tells of a certain day, “*behold, I will send you Elijah the prophet before the coming of the great and dreadful day of The LORD.*” [Mal 4:5] If that day were today; if the door opened just now was that fateful day when Christ would return, would you be prepared to meet your God? Can you say truthfully you are among those of whom it is written, “*that day should not overtake you as a thief?*” [1 Th 5:4] or have you cast off Jesus’ command, “*let your loins be girded...and your lights burning,*” [Lk 12:35] and become as the foolish virgins which shamefully spoke, “*give us of your oil; for our lamps are gone out?*” [Mt 25:8] May we be ready for Christ; if you have said in your heart, “*my Lord delays His coming,*” [Mt 24:48] then today “*be zealous...and repent;*” [Rev 3:19] yes, do as it was told Samuel, “*fill your horn with oil, and go;*” [1 Sam 16:1] receive a fresh filling of God’s Spirit and begin again today to live for eternity, to live for Christ.

Leader ~ We say together, **Blessed are you, Lord our God, King of the universe, creator of the fruit of the vine, who has opened to each of us the door of salvation, and who will restore all things.**

>> Everyone drinks the Cup of Restoration.

Leader ~ Two thousand years ago, on that glorious Passover night, before Jesus was offered up for our sins, it says, “*and when they had sung a hymn, they went out into the mount of Olives.*” [Mt 26:30] In the face of the affliction and certain death, our Lord Jesus Christ, “*The LORD strong and mighty, The LORD mighty in battle,*” [Ps 24:8] showed us how that praise should always be upon our lips, especially in the face of trouble. Just as Jehoshaphat was promised deliverance from God, who said to him, “*you shall not need to fight in this battle: set yourselves, stand still, and see the salvation of The LORD,*” and who because of this promise “*appointed singers unto The LORD*” who “*went out before the army...to say, praise The LORD; for His mercy endures forever,*” so too Jesus in like manner praised The LORD before His triumph; for it says in Matthew, “*and when they had sung a hymn, they went out into the mount of Olives.*” [Mt 26:30] With the conclusion of the Passover Seder, we will follow in like manner, singing a short song to our Victor and King, and Lamb, Christ Jesus.

>> We all sing a song together

Nirtzah – Conclusion of the Seder



Leader ~ The Seder is now concluded. Let us remember that Christ is the one who completes us. “*In [Jesus] dwells all the fulness of the Godhead in bodily form. And you are complete in Him, who is the head of all principality and power.*” [Col 2:9-10] And also may we remember that we, in our own strength, can do absolutely nothing. Jesus says, “*I am the vine, you are the branches: He that abides in me, and I in him, the same*

brings forth much fruit: for without me you can do nothing.” [Jn 15:5] Without Jesus as our focus and goal, everything we put our hands to is worthless and void – but through Him and with Him, all things may be redeemed for His glory. “For of him, and through him, and to him, are all things: to whom be glory forever.” [Rom 11:36]

*Leader ~ Let us say together, “**Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing.**” [Rev 5:12]*

≥≥ Someone prays and we break to eat dinner.

Amen אָמֵן