

LET US KEEP THE FEAST



A HEBREW CHRISTIAN PASSOVER SEDER HAGGADAH

By Disciples of Yeshua Congregation
with input from Rachel Williamson, M.T.O.I., et al.

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Grace & Shalom Unto You

Welcome to Pesach Seder. Pesach is how you say “Pass-over” in Hebrew, and Seder means “order, procedure.” It is a very special mo’ed, or appointed time, in YHVH God’s calendar as described in Hebrew Scripture. YHVH has commanded all Israel—which would include those grafted into Israel (Rom. 11:13-24; Eph. 2:12-13)—to observe several appointed times each year, of which Pesach is one of the first. These holy days act as object lessons teaching us rich truths about God’s redemptive plan as well as prophetic revelations of what is yet to come in mankind’s story.

Pesach memorializes the wondrous deeds whereby YHVH delivered His chosen people from slavery in Egypt so that he could become Israel’s spiritual husband. It also commemorates the most pivotal event in all of human history: the willing sacrifice of the Messiah to pay the penalty for the trespasses of mankind. Pesach exemplifies release from both physical and spiritual bondage, and entrance into a new kind of life.



DISCIPLES OF YESHUA
CONGREGATION

Order of Service

1. Blow the shofar
2. Light candles
3. Read the preamble and instructions for Pesach
4. Present the 4 Questions
5. Drink the Cup of Election & Promise
6. Answer question #1: The karpas
7. Answer question #2: The maror
8. Answer question #3: The matzah
9. Drink the Cup of Judgment & Deliverance
10. Hide the afikomen
11. Eat dinner
12. Understand the symbolism of the Lamb
13. Hunt for the afikomen
14. Drink the Cup of Redemption
15. Drink the Cup of Praise
16. Pour a cup for Elijah
17. Say the Aaronic benediction and “Next Year in Jerusalem”

HOST: It is customary to wash one's hands before participating in the Seder because we will be touching both food and wine during the service. If you have not yet washed your hands, please do so now.

All text following the "Reader" heading may be read aloud by anyone besides the host. We recommend that you go around the table, taking turns.

The Ram's Horn

READER: "Sound the ram's horn at the head of the month, [and] at the appointed time, on the day of our Festival; this is a decree for Israel, an ordinance of the God of Jacob" (Psalm 81:3-4).

HOST: In scripture, the ram's horn, or shofar, is a musical instrument with great spiritual significance. It is blown to call YHVH's people to a holy convocation or to battle, and when an Israelite heard the shofar blast, he or she knew to relocate immediately. Those who long to be Messiah's bride await the sound of a heavenly shofar to announce the groom's approach. The shofar is a reminder of the ram caught in the thicket when Abraham's willingness to give up his beloved son, Isaac, prefigured the willingness of the heavenly Father to offer His beloved son, Yeshua.

READER: "Abraham looked up and there in a thicket he saw a ram caught by its horns. He went over and took the ram and sacrificed it as a burnt offering instead of his son." (Genesis 22:13)

Blow the Shofar

The True Light

HOST: Now we will light the candles and say a blessing

READER: “I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life” (John 8:12).

HOST: At the beginning of Passover, Jewish tradition has the mother of the household light the candles to signify YHVH’s presence. She then recites a blessing of thanks. This is fitting because it was a woman who brought us the divine presence in human flesh: Yeshua, the Light of the World.

READER: “Because what is conceived in her is from the Holy Spirit. She will give birth to a son, and you are to give him the name Yeshua [which means ‘YHVH saves’], because he will save his people from their sins” (Matthew 1:20-21).

Light the candles

HOSTESS: Blessed are you, LORD our God, King of the Universe, who has sanctified us with Your commandments. May our homes be consecrated, O God, by the light of Your countenance, shining upon us in blessing and bringing us peace. Blessed are You, Eternal God, King of the Universe, who have sanctified us through faith in Yeshua, Your son, the Light of the World. In his Name we kindle these lights as we honor Your Passover. Amen.

ALL: Blessed are you, LORD our God, King of the Universe, who has granted us life, sustained us, and brought us to this appointed time. Amen.

Darkness Before Light

HOST: YHVH was preparing Israel for redemption. They would never know the depth of YHVH's mercy if they did not experience the hopeless bondage of slavery. They would never fully understand the freedom of redemption unless they first experienced the shackles of servitude. In the misery of our slavery to a secular superpower, YHVH painted a picture of the hopelessness, pain, and futility of bondage to sin (whether in ourselves or in our societies). This was needed to help sinners see their need for the personal redemption that is found in the savior who is greater than Moses.

HOSTESS: Our suffering, moaning, and cries were made worse by YHVH's apparent silence. But even though it seemed like God was not paying attention to our suffering in Egypt, He was not inactive. We will see that He did hear the cries of His people suffering in slavery.

READER: Now Moses was keeping the flock of Jethro, his father-in-law, the priest of Midian, and he led the flock to the back of the wilderness, and came to God's mountain, to Horeb. YHVH's angel appeared to him in a flame of fire out of the middle of a bush. He looked, and behold, the bush burned with fire, and the bush was not consumed. Moses said, "I will go now, and see this great sight, why the bush is not burned." When YHVH saw that he came over to see, God called to him out of the middle of the bush, and said, "Moses! Moses!" He said, "Here I am." He said, "Don't come close. Take off your sandals, for the place you are standing on is holy ground." Moreover he said, "I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." Moses hid his face; for he was afraid to look at God (Exodus 3:1-6).

READER: YHVH said, "I have surely seen the affliction of my people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. I have come down to deliver them out of the hand of the Egypt-

tians, and to bring them up out of that land to a good and large land, to a land flowing with milk and honey; to the place of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite. Now, behold, the cry of the children of Israel has come to me. Moreover I have seen the oppression with which the Egyptians oppress them. Come now therefore, and I will send you to Pharaoh, that you may bring my people, the children of Israel, out of Egypt.” Moses said to God, “Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?” He said, “Certainly I will be with you. This will be the token to you, that I have sent you: when you have brought the people out of Egypt, you shall serve God on this mountain” (Exodus 3:7-12).

READER: Moses said to God, “Behold, when I come to the children of Israel, and tell them, ‘The God of your fathers has sent me to you;’ and they ask me, ‘What is his name?’ What should I tell them?” God said to Moses, “I AM WHO I AM,” and he said, “You shall tell the children of Israel this: ‘I AM has sent me to you.’” God said moreover to Moses, “You shall tell the children of Israel this, ‘YHVH, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you.’ This is my name forever, and this is my memorial to all generations. Go and gather the elders of Israel together, and tell them, ‘YHVH, the God of your fathers, the God of Abraham, of Isaac, and of Jacob, has appeared to me, saying, “I have surely visited you, and seen that which is done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt to the land of the Canaanite, the Hittite, the Amorite, the Perizzite, the Hivite, and the Jebusite, to a land flowing with milk and honey”’ (Exodus 3:13-17).

READER: They will listen to your voice, and you shall come, you and the elders of Israel, to the king of Egypt, and you shall tell him, ‘YHVH, the God of the Hebrews, has met with us. Now please let us go three days’ journey into the wilderness, that we may sacrifice to YHVH, our God.’ I know that the king of Egypt won’t give you permission to go, no, not by

a mighty hand. I will reach out my hand and strike Egypt with all my wonders which I will do among them, and after that he will let you go (Exodus 3:18-20).

Pesach Instructions from Torah

HOST: Jumping ahead to Exodus chapter twelve, we find God's instructions for how perform the first Passover. We will read this divine discourse first, then move into the traditional Seder conventions.

READER: “This month shall be to you the beginning of months. It shall be the first month of the year to you. Speak to all the congregation of Israel, saying, ‘On the tenth day of this month, they shall take to them every man a lamb, according to their fathers’ houses, a lamb for a household” (Exodus 12:2-3).

HOSTESS: In the beginning, YHVH created luminaries in the heavens to mark days, months, seasons, and years (Gen. 1:14). The proper keeping of time, and, by extension, the proper calendar, is a gift from God, not an invention of human beings. Before we can correctly practice the biblical holy days, we must first identify the sacred calendar established on the fourth day of Creation.

HOST: At the time when God spoke to Moses in Exodus chapter twelve, both wild and cultivated barley grains were nearing maturity. In that month, the barley came to ear, but was still green and unripe—a state known as *abib*. God stipulated that the month of abib barley would always be the first month of the year in the Hebrew calendar. It is the luminaries, not crops on earth, which determine the cycles of months and years; nonetheless, the developmental stage of the barely crop is a witness testifying that spring has come, and a new year is underway.

READER: “And if the household is too little for a lamb, then he and his neighbor next to his house shall take one according to the number of the souls; according to what everyone can eat you shall make your count for the lamb. Your lamb shall be without defect, a male a year old. You shall take it from the sheep, or from the goats: and you shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at evening. They shall take some of the blood, and put it on the two door posts and on the lintel, on the houses in which they shall eat it. They shall eat the meat in that night, roasted with fire, and unleavened bread. They shall eat it with bitter herbs. Don’t eat it raw, nor boiled at all with water, but roasted with fire; with its head, its legs and its inner parts. You shall let nothing of it remain until the morning; but that which remains of it until the morning you shall burn with fire (Exodus 12:4-10).

HOST: Take note that the blood had to be applied in exactly the prescribed manner, or else the household would not be protected. Israelites as well as Egyptians who had switched sides had to exercise obedience to the Most High, not taking it upon themselves to devise a method of salvation. Note also that all of the meat of the lamb had to be consumed at once, obliterated entirely, with nothing left over to experience decay. This has prophetic meaning, as explained in Psalms and the book of Acts.

HOSTESS: “For David says concerning him, ‘I saw the Lord always before my face, For he is on my right hand, that I should not be moved. Therefore my heart was glad, and my tongue rejoiced. Moreover my flesh also will dwell in hope; because you will not leave my soul in Sheol, neither will you allow your Holy One to see decay’” (Acts 2:25-27).

READER: “This is how you shall eat it: with your belt on your waist, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it is YHWH’s Passover. For I will go through the land of Egypt in that night,

and will strike all the firstborn in the land of Egypt, both man and animal. Against all the gods of Egypt I will execute judgments: I am YHVH. The blood shall be to you for a token on the houses where you are: and when I see the blood, I will pass over you, and there shall no plague be on you to destroy you, when I strike the land of Egypt. This day shall be to you for a memorial, and you shall keep it a feast to YHVH: throughout your generations you shall keep it a feast by an ordinance forever (Exodus 12:11-14).

Host: All the firstborn of Egypt died that night, but that only prefigured the one, unique, firstborn child who, thousands of years later, diverted the wrath of God from Israel by bringing it upon his own head. Just as the death of the firstborn of Egypt occurred in darkness, so too did the death of Yeshua come to pass in darkness.

Hostess: When the sixth hour had come, there was darkness over the whole land until the ninth hour.... Yeshua cried out with a loud voice, and gave up the spirit. The veil of the temple was torn in two from the top to the bottom. When the centurion, who stood by opposite him, saw that he cried out like this and breathed his last, he said, "Truly this man was the Son of God!" (Mark 15:33-39).

Host: Again, I write a new commandment to you, which is true in him and in you; because the darkness is passing away, and the true light already shines (1 John 2:8).

The Four Questions of Pesach

HOST: It is Jewish tradition that the youngest child at the table ask the following four questions.

CHILD: *She-be-chol ha-lei-lot, a-nu och-lin, shàr-y'ra-kot, shàr-y'ra-kot Ha-lai-lah ha-zeh, Ha-lai-lah ha-zeh, ma-ror, ma-ror*

On all other nights we eat all greens; this night only maror?

READER: We eat bitter herbs to remind us of the bitterness our ancestors experienced when their Egyptian taskmasters oppressed them.

CHILD: *She-be-chol ha-lei-lot, ein anu mat-bi-lin a-fi-lu pa-am e-chat, a-fi-lu pa-am e-chat Ha-lai-lah ha-zeh, Ha-lai-lah ha-zeh, Sh'tei, f-a-mim*

On all other nights we don't dip even once; this night, we dip twice?

READER: We dip the parsley in salt water which is like the tears that were shed while in slavery, and we dip the haroset which is like the mortar that was made for Pharaoh.

CHILD: *Mah nish-ta-nah, Ha-lai-lah ha-zeh, Mi-kol ha-lei-lot, Mi-kol ha-lei-lot She-be-chol ha-lei-lot, a-nu och-lin, cha-meitz, u'matzah, cha-meitz, u'matzah Ha-lai-lah ha-zeh, Ha-lai-lah ha-zeh, ku-lo, ma-tzah*

On this night, why do we only eat matzah?

READER: We eat matzah because, when Pharaoh told our ancestors that they could leave Egypt, they had no time to wait for bread to become leavened, so they baked it without leaven.

CHILD: *She-be-chol ha-lei-lot, a-nu, och-lin, bein yosh-vin, u-vein m'su-bin Bein yosh-vin, u-vein m'su-bin Ha-lai-lah ha-zeh, Ha-lai-lah ha-zeh, ku-lanu, m-su-bin*

On this night, why do we recline?

READER: As a sign of freedom, we lean to the left when we partake of wine and symbolic food. In antiquity, slaves ate hurriedly, standing or squatting on the ground, whereas rulers, nobles, and rich men dined on couches. To demonstrate their change in status, the freed Israelites also reclined to eat.

Other Symbols of Pesach

HOST: The *karpas*. Karpas means “green vegetable.” Hyssop was used to spread the lambs’ blood on the doorposts and lintels on that first Pesach.

HOSTESS: *The salt water.* We dip parsley—in place of hyssop—in salt water to remind us of our predecessors’ tears shed through harsh oppression. It also reminds us of the suffering of Messiah on the cross, for we read in the Fourth Gospel, “A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the **hyssop** plant, and lifted it to Yeshua’s lips. When he had received the drink, Yeshua said, ‘It is finished.’ With that, he bowed his head and gave up his spirit” (John 19:29-30).

HOST: *The haroset.* A paste made from fruit and nuts. It represents the mortar or clay for bricks that Israelite slaves were forced to make day after day.

HOSTESS: *The matzah.* YHVH called the unleavened flat-bread *matzah*, the “bread of affliction,” because we came out of Egypt in haste. We left so quickly that there wasn’t time to wait for the dough to leaven.

HOST: Jewish Seder plates often feature a roasted egg called *beitzah*. It is not eaten, but represents the burnt offerings of lamb that were made at the Temple. We at DOYC choose not to include an egg because of its widespread use in both ancient and modern heathen religions as a symbol of fertility.

The Cup of Election & Promise

HOST: Based on Exodus 6:6-7, Jewish tradition has incorporated four cups of wine into the Passover celebration. These cups are drunk at certain times during the evening. The first cup is the cup of Sanctification, which means “to be set apart.” While this is certainly applicable, we will shirk tradition slightly and call this first cup the Cup of Election and Promise.

READER: 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 2:24-25).

HOST: Centuries prior, YHVH had elected Abraham and his offspring to be His special possession, a nation unlike all others, and He had promised to always rescue and prosper them. He would reiterate that promise to the Israelites after bringing them out of Egypt.

READER: “Now therefore, if you will indeed obey my voice, and keep my covenant, then you shall be my own possession from among all peoples; for all the earth is mine; and you shall be to me a kingdom of priests, and a holy nation.’ These are the words which you shall speak to the children of Israel” (Exodus 19:5-6).

HOST: There is an ancient connection between wine and the act of being chosen for a special relationship. Hebrew weddings took place in stages, the first of which was betrothal. During a betrothal ceremony, a deal was struck, a blessing was given, and a hopeful bridegroom poured a prospective bride a cup of wine.

Fill the cups

HOSTESS: If the woman took the cup and drank from it, she was accepting his proposal. A high price was paid, a contract was signed, and from that point on, the maiden wore a veil to show that she had been set apart for a certain man. The groom departed to prepare a home for his bride, and he could be absent from her for quite some time. Once the groom's father agreed that the new home was ready, he released his son to retrieve the special lady. After a seven-day honeymoon, the wedding ceremony would be completed with another cup of wine and a great feast with many guests.

HOST: We see many times in Scripture that every covenant must be ratified with blood. There is even blood at the consummation of the marriage of a virgin woman. The juice of the grape symbolizes the blood which must be shed when two parties are united with an unbreakable promise.

READER: Therefore even the first covenant has not been dedicated without blood. For when every commandment had been spoken by Moses to all the people according to the law, he took the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant which God has commanded you" (Hebrews 9:18-20).

READER: "And will not God give justice to his elect, who cry to him day and night? Will he delay long over them?" (Luke 18:7).

HOST: Let us bless God for the wine. Bah-rookh ah-tah ah-doh-nai, eh-loh-hay-noo meh-lekh hah-oh-lahm, boh-ray pree hah-gah-fehn. Ah-mein.

ALL: Blessed are you, LORD our God, King of the universe, who creates the fruit of the vine. Amen.

Lean and drink

Question #1: Karpas

Lift the parsley from the plate

HOST: Pesach is a holiday that comes in Spring, when the earth is becoming green with life. This herb represents life created and sustained by YHVH. But life in Egypt for the children of Israel was painful.

READER: In the course of those many days, 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 (Exodus 2:23).

HOST: Let us dip a sprig of parsley in salt water to remember that life is sometimes immersed in tears. But we know that, in due time, God will wipe away all our tears. For now, we will *not* lean as if reclined.

Dip and eat

Question #2: Maror

Scoop bitter herbs onto lettuce

HOST: On all other nights we eat all kinds of vegetables, but on Pesach we eat bitter herbs. As sweet as our lives are today, let us still remember how bitter life became for us in Egypt.

READER: Therefore they set taskmasters over them to afflict them with their burdens. They built storage cities for Pharaoh: Pithom and Raamses. But the more they afflicted them, the more they multiplied and the more they

spread out. They were grieved because of the children of Israel. The Egyptians ruthlessly made the children of Israel serve, and they made their lives bitter with hard service, in mortar and in brick, and in all kinds of service in the field, all their service, in which they ruthlessly made them serve (Exodus 1:11-14).

Host: As we scoop bitter herbs onto romaine lettuce, let us not immediately drink, but rather allow the bitter taste to linger and cause us to feel compassion for those who were trapped in sorrowful servitude for long years. Let us *not* recline as we eat the maror.

Eat the lettuce with maror

Host: In hindsight, we can look back and see that YHVH was working circumstances out for good even during Israel's slavery. As with baking a cake, there needed to be a mixture of certain ingredients in precise amounts. God mixed Abraham's progeny together with an advanced and prosperous empire, a fertile land where they could hone farming techniques and trades, a secure environment in which to multiply, and a proud, jealous Pharaoh for an antagonist. Then YHVH allowed Jacob's descendants to be put into the proverbial oven. What had begun as a small tribe emerged as a mighty nation. Still, God wanted them to never forget their time in the oven. He wanted them to remember that it was He who had rescued them from Egypt, and that they were never to go back there.

Hostess: We remember the suffering of our slavery to sin as we experience the consequences of our rebellion against YHVH. Though life in "Egypt" may seem appealing, in the end, embracing the world and its charms brings misery and hopelessness. We remember that it is YHVH who has set us free from the weight of the world, and that we are not to return to our old ways.

Question #3: Matzah

HOST: The next item on the Seder plate is matzah, the unleavened bread. Today, since most Jews do not eat lamb at Pesach, the matzah has become the centerpiece of the celebration. Its appearance is much different now than it was for those ancient Hebrews, but notice that its features providentially point to Messiah, who was beaten, bruised, flogged, and pierced. Yeshua was born in Bethlehem, which means “House of Bread.”

READER: While they were eating, Yeshua took some bread, and after a blessing, he broke it and gave it to the disciples, and said, “Take, eat; this is my body” (Matthew 26:26).

READER: Yeshua therefore said to them, “Most certainly, I tell you, it wasn’t Moses who gave you the bread out of heaven, but my Father who gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven and gives life to the world.” They said therefore to him, “Lord, always give us this bread.” Yeshua said to them, “I am the bread of life. Whoever comes to me will not be hungry, and whoever believes in me will never be thirsty” (John 6:32-35).

HOST: YHVH provides a few instructions regarding the matzah of Pesach, and there is also a spiritual principle to be garnered. Let’s go back to the Book of Exodus for a careful look.

READER: “Seven days you shall eat matzah; even the first day you shall put away yeast out of your houses, for whoever eats *chametz* (leavened [bread]) from the first day until the seventh day, that soul shall be cut off from Israel. In the first day there shall be to you a holy convocation, and in the seventh day a holy convocation; no kind of work shall be done in them, except that which every man must eat, that only may be done by you. You shall observe the feast of matzah; for in this same day I have brought your armies

out of the land of Egypt: therefore you shall observe this day throughout your generations by an ordinance forever. In the first month, on the fourteenth day of the month at evening, you shall eat matzah, until the twenty-first day of the month at evening. There shall be no *se'or* (yeast-fermented lump of dough) found in your houses for seven days, for whoever eats that which is *chametz* (leavened), that soul shall be cut off from the congregation of Israel, whether he is a foreigner, or one who is born in the land. You shall eat nothing *chametz*. In all your habitations you shall eat matzah” (Exodus 12:15-20).

HOST: We learn at least four important things from this passage. The first is that we must eat matzah each day for a week, starting with the Pesach meal. Thanks to our encounter with the maror and haroset, we’re already well underway! But let’s go ahead recite the relevant blessing, showing gratitude for the bread that YHVH has given us both from above and from below.

HOST: Bah-rookh ah-tah ah-doh-nai, eh-loh-hay-noo meh-lekh hah-oh-lahm, hah-moh-tzee leh-khem min hah-ah-rehtz. Ah-mein.

ALL: Blessed are You, LORD our God, King of the universe, who brings forth bread from the earth. Amen.

Break off a piece of matzah, lean, and eat

HOST: The second thing we learn from God’s instructions in Exodus 12:15-20 is that we must remove all leavened bread and all dough starters, called *se'or*. These are lumps of ground grain that have already been mixed with water and allowed to reach high levels of fermentation. Most of us don’t keep such starters in our homes these days, but yeast is a fungal leavener found in many products, not just sourdough. Out it must go! (There is disagreement as to whether this should extend to other types of leavening agents, such as baking powder. The spiritual leader of each household should consult YHVH and make that determination for the members of their home.)

Host: The third thing we learned from the passage is that there are two days of sacred rest and worship meetings—the first day and the seventh day. These are unlike the weekly Sabbaths because food may be cooked for consumption on those days.

Hostess: Why do we guard the first day of Unleavened Bread as a day of rest?

Host: The mixed multitude of Hebrews and Egyptians who fled Egypt after the 10th plague did no work at all on the day of their departure. Native Israelites and converted Gentiles both walked together in solemnity that day.

Hostess: Why do we guard the seventh day of Unleavened Bread as a day of rest?

Host: It took our people a week to travel on foot from Goshen to the shore of the Red Sea. Israel was then baptized in the sea, according to the apostle Paul (1 Cor. 10:1-2), emerging from it into a whole new life. Israel's old ways and old masters were killed off on that seventh day, as YHVH accomplished a mighty deliverance. Thus, we celebrate the seventh day of Unleavened Bread as Moses and Miriam did, with singing, dancing, and commraderie, for it is the anniversary of Israel's baptism!

Hostess: What is the deeper meaning of removing leaven from our midst?

Host: As with many other everyday items mentioned throughout Scripture, leaven carries a spiritual meaning and is used to teach us something important about the unseen part of life. Contrary to popular notions, leaven does not represent sin, but rather doctrine or worldview.

Reader: He warned them, saying, “Take heed: beware of the yeast of the Pharisees and the yeast of Herod” (Mark 8:15).

READER: “How is it that you don’t perceive that I didn’t speak to you concerning bread? But beware of the yeast of the Pharisees and Sadducees.” Then they understood that he didn’t tell them to beware of the yeast of bread, but of the **teaching** of the Pharisees and Sadducees (Matthew 16:11-12).

READER: Again he said, “To what shall I compare God’s Kingdom? It is like yeast, which a woman took and hid in three measures of flour, until it was all leavened” (Luke 13:20-21).

HOST: From these verses we conclude that there is good leaven and bad leaven; there are good precepts and bad precepts. It is our responsibility to take the time to distinguish between the two. The week of matzah is an opportunity for a mental reset and a reevaluation of what we’ve allowed into our world. We should ask, without bias, “What ideas have I incorporated into the dwelling of my heart and mind without questioning its validity? Which of my practices come from men instead of from God Most High?”

READER: “For you set aside the commandment of God, and hold tightly to the tradition of men—the washing of pitchers and cups, and you do many other such things.” He said to them, “Full well do you reject the commandment of God, that you may keep your tradition. For Moses said, ‘Honor your father and your mother;’ and, ‘He who speaks evil of father or mother, let him be put to death.’ But you say, ‘If a man tells his father or his mother, “Whatever profit you might have received from me is Corban, that is to say, given to God”’; then you no longer allow him to do anything for his father or his mother, making void the word of God by your tradition, which you have handed down. You do many things like this” (Mark 7:7-13).

READER: Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Christ, our Passover, has been sacrificed in our place. Therefore let’s keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the unleavened bread of sincerity and truth (1 Corinthians 5:7-8).

ALL: We ask, O Lord our God, for eyes that see clearly and sincere hearts that seek the truth. Amen.

HOST: It is tradition to make a small sandwich using two pieces of matzah with haroset and maror in-between. Assemble a sandwich now, if you wish.

Make a matzah sandwich with maror and haroset

HOSTESS: Within the boundaries of our walk of sanctification, life can be both sweet and trying. We sandwich our herbs and haroset between pieces of matzah to remember this: that although our suffering will grow more intense as we approach the consummation of the times, even the most bitter circumstances can be sweetened by joy if we have nearness to YHVH and hope in His promises. The God who intervened to miraculously rescue His people long ago also hears our cries today, and we can rejoice in the fact that He will take care of us, too.

Lean, and eat your matzah sandwich



The Cup of Deliverance

HOST: We come now to the second cup, the cup of deliverance. There are two aspects of deliverance:

1. Deliverance from the spiritual bondage of paganism
2. Deliverance from the physical bondage of slavery

Many “gods” ruled Egypt. It has been proposed that these were fallen angels with total spiritual control over the nation. In that case, the plagues could be viewed as YHVH’s attack against Egypt’s strongest evil spirits. Those plagues demonstrated YHVH’s superiority over the forces of nature which the Egyptian deities claimed to control.

READER: “Against all the gods of Egypt I will execute judgments: I am YHVH” (Exodus 12:12).

HOST: After the spiritual bondage was broken, YHVH then freed the Israelites from physical bondage. Many Egyptians and other *goyim* (foreigners) were freed from spiritual deception as well, and those who were enlightened decided to join Israel’s exodus.

HOST: In Exodus 7:14-12:42, we can read the account of the pouring out of ten plagues upon the Egyptians. Rather than recite the entire account, let’s look at how the plagues made a mockery of and laid waste to the Egyptian pantheon. But first, you will need to refill your cup.

Pour another cup of wine

HOSTESS: As each plague is named, we will repeat the name thrice, then dip one finger in our wine and transfer a drop of liquid to our plate. A full cup of wine is symbolic of joy in Jewish culture, so it is Jewish tradition to remember the sorrow of these plagues by emptying some of the cup of joy.

1. **Water turned to blood**—This plague targeted Hapi, the water-bearer, god of the Nile.

2. **Frogs**—Heket, a female deity with a frog's head, was a sign of fertility and of resurrection. This plague mocked her with out-of-control multiplication.

3. **Gnats/Lice**—Geb, the earth god, was punished when YHVH instructed Moses to strike the “dust of the earth.”

4. **Swarms**—The precise meaning of the Hebrew word *arob*, “swarm,” is somewhat unclear. The Art Scroll Chumash renders it as a “swarms of wild beasts.” The Hebrew can indicate a mixture of noxious animals such as lions, wolves, leopards, serpents, and scorpions. This plague could have mocked several Egyptian gods, depending on the exact nature of the plague.

5. **Death of livestock**—Hathor, goddess of love and protection, who was usually depicted with the head of a cow, and Apis, the bull manifestation of Ptah, along with Isis, goddess of fertility, who assimilated aspects of Hathor, were all judged during this plague.

6. **Boils and blisters**—Imhotep, the god of medicine, was proven to be a fraud when the Egyptians could not heal themselves of their sores.

7. **Hail**—During this plague, Neper, god of grain, and his mother, Renenutet, Lady of the Fertile Fields, could not protect the crops from the terrible hailstorms. Nor could Horus control the heavens as he usually did.

8. **Locusts**—Nut, goddess of the sky, was blotted out by the swarms of locusts, while Heset, goddess of food and drink, could no longer provide comestibles because of this plague.

9. **Darkness**—It was lights out for Ra, the sun god, during this plague.

10. **Death of the firstborn**—Osiris, dying and rising god, and judge of souls, was magically imbued into each Pharaoh at the time of coronation. Yet, neither Osiris nor Pharaoh could revive the souls of the slain first-borns.

HOST: This was not the only time that YHVH shamed the fallen angels. He did so again at Calvary, winning an ages-old, cosmic legal battle through the obedient deeds of Messiah Yeshua.

READER: ...having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it (Colossians 2:15).

HOST: The war between good and evil isn't over yet. Bible prophecies reveal that, at the end of the Age, there will be a second exodus even greater than the first one. As with the Exodus from Egypt, the Second Exodus will be preceded by plagues.

HOSTESS: We, in our lifetimes, may see YHVH move again with a mighty arm and an outstretched hand against the secular superpower.

HOST: Returning to the story of the first Exodus, we find that after the death of the first-born, Pharaoh finally relented and released his captives. They were even given loot as an incentive to leave. They left Egypt hurriedly and traveled eastward through the wilderness until they came to the Red Sea. Meanwhile, Pharaoh had a change of heart, and he summoned his entire army to pursue Israel. Then, a fantastic miracle occurred: YHVH split the sea so that Israel could cross over unhindered. He then caused the walls of water to collapse upon the pursuers. The political, religious, and military might of Egypt was completely undone. And everyone said...

ALL: Hallelujah!

HOST: Having counted all the goodness God has done for us, we drink again.

Lean and drink

HOSTESS: When our God delivers, He delivers spectacularly. Therefore, the Jews sing a song called the Dayenu, which means "It Would Have Been Enough." The mercy and help He extended during the Exodus would have been sufficient. It's a catchy tune, and you can easily pick up the chorus, but if you want to sing the verses, feel free to chime in there as well.

Dayenu

The English is sung to the same rhythm as the Hebrew.

ALL: *Chorus*

Dai, da-ye-nu, dai, da-ye-nu, dai, da-ye-nu, da-ye-nu da-ye-nu
(repeat)

I-lu ho-tzi, ho-tzi a-nu, ho-tzi a-nu, mi-Mitz-ra-yim, Ho-tzi a-nu, mi-Mitz-ra-yim, Da-ye-nu
(Chorus)

Had Yah taken us from Egypt, only taken us from Egypt
(clap) That would have been enough, it's Dayenu
(Chorus)

I-lu, na-tan, na-tan, la-nu, na-tan la-nu, et ha Shab-bat Na-tan la-nu, et ha Shab-bat, Da-ye-nu
(Chorus)

Had Yah given us the Sabbath, only given us the Sabbath
(clap) That would have been enough, it's Dayenu
(Chorus)

I-lu, na-tan, na-tan la-nu, na-tan la-nu, et ha-To-rah Na-tan la-nu, et ha-To-rah, Da-ye-nu
(Chorus)

Had Yah given us the Torah, only given us the Torah
(clap) That would have been enough, it's Dayenu
(Chorus)

Host: If so, how much more so should we be grateful to All-Sufficient One for the doubled and redoubled goodness that He has shown to us?

ALL:

He brought us out of Egypt
And He carried out judgments against them
And He did the same to their idols
And He struck their firstborn
And He gave us their belongings
And He split the sea for us
And He took us through it on dry land
And He drowned our oppressors in it
And He supplied all our needs in the desert
And He fed us the manna
And He gave us the Shabbat
And He brought us before Mount Sinai
And He gave us the Torah
And He brought us into the Promised Land
And He gave us the Temple in which to meet with Him
And He sent His firstborn son to make lasting atonement for sins
And He made the second death pass over us
And He promises to restore us to eternal Paradise

Host: For all this and more we say...

ALL: Hodu L'Adonai!

Matzot-Tosh and Afikomen

Show the pillow with three matzot

Host: An interesting custom called the Matzot-Tosh has developed since the first advent of Yeshua. In Yeshua's day, only two matzot were used, but a third matzah and a unity bag were eventually added. The Matzot-tosh has three compartments, each big enough to hold a piece of matzah. The middle piece is broken and then hidden somewhere in the house. Since Yeshua used bread to represent himself, it may be that the three matzot represent Yeshua's mind, body, and immaterial soul. Only his body was destroyed.

Remove and break the middle matzah

Hostess: It is a Jewish custom to break the middle matzah. Half of the broken matzah is called the Afikomen, which means, "the coming one." The Afikomen is wrapped in a white cloth representing the burial shroud, and it is then hidden by an adult. After the meal, the children will be tasked with searching out the Afikomen.

Wrap the Afikomen in white cloth, and hide it

Dinner

Host: Finally, we eat! Load up on whatsoever you prefer, but make sure to eat at least one bite of the lamb in order to honor the Pesach instructions.

Release families in phases



The Passover Lamb

HOST: The apostle Paul preached to the Corinthians that Messiah Yeshua is our Passover lamb (1 Cor. 5:7). Yochanan the Immerser, better known as John the Baptist, proclaimed the same message prophetically at the beginning of Yeshua's ministry.

READER: The next day, he saw Yeshua coming to him, and said, "Behold, the Lamb of God, who takes away the sin of the world! (John 1:29).

HOST: As we read earlier, the shed blood of a male lamb without defect was the one and only thing that caused the angel of death to pass over a dwelling during the tenth plague against Egypt. This was a foreshadow of God's own little lamb, his only begotten son. Yeshua's apostles, his closest companions, testified that there was no sin in him. Being blameless, he did not have to pay the penalty of sin for himself; thus he could stand in Adam's place and

take the penalty that mankind owed for its sin, just like the Pesach lamb.

READER: Now the Passover of the Jews was at hand. Many went up from the country to Jerusalem before the Passover, to purify themselves.... Then, six days before the Passover, Yeshua came to Bethany.... On the next day a great multitude had come to the feast. When they heard that Yeshua was coming to Jerusalem, they took the branches of the palm trees, and went out to meet him, and cried out, “Hosanna! Blessed is he who comes in the name of the Lord, the King of Israel!” (John 11:55-12:13).

READER: When he had come into Jerusalem, all the city was stirred up, saying, “Who is this?” The multitudes said, “This is the prophet, Yeshua, from Nazareth of Galilee.” Jesus entered into the temple of God... (Matthew 21:10-12).

HOST: The timeline given by the writers of the Gospels lines up with the Exodus timeline, which had the Israelites bringing the lambs into the houses for inspection four days before the sacrifice, which was five days before Unleavened Bread. Yeshua entered Jerusalem exactly four days prior to his crucifixion, and immediately he went to the House of God to show himself to be blameless and anointed, and thus worthy to be the substitute. Yeshua proclaimed:

READER: “The time has come for the Son of Man to be glorified. Most certainly I tell you, unless a grain of wheat falls into the earth and dies, it remains by itself alone. But if it dies, it bears much fruit” (John 12:23-24).

READER: He was oppressed, yet when he was afflicted he didn’t open his mouth. As a lamb that is led to the slaughter, and as a sheep that before its shearers is silent, so he didn’t open his mouth (Isaiah 53:7).

HOST: We are reminded of YHVH’s provision for Abraham and Isaac at the time when Isaac was to be sacrificed on an altar.

READER: Isaac spoke to Abraham his father, and said, “My father?” He said, “Here I am, my son.” He said, “Here is the fire and the wood, but where is the lamb for a burnt offering?” Abraham said, “God will provide himself the lamb for a burnt offering, my son.” So they both went together. They came to the place which God had told him of. Abraham built the altar there, and laid the wood in order, bound Isaac his son, and laid him on the altar, on the wood. Abraham stretched out his hand, and took the knife to kill his son. YHVH’s angel called to him out of the sky, and said, “Abraham, Abraham!” He said, “Here I am.” He said, “Don’t lay your hand on the boy or do anything to him. For now I know that you fear God, since you have not withheld your son, your only son, from me.” Abraham lifted up his eyes, and looked, and saw that behind him was a ram caught in the thicket by his horns. Abraham went and took the ram, and offered him up for a burnt offering instead of his son. Abraham called the name of that place “YHVH Will Provide”. As it is said to this day, “On YHVH’s mountain, it will be provided” (Genesis 22:7-14).

HOST: Many years later, in that very same location, the proper sacrifice of a perfect and innocent firstborn son was indeed provided by the heavenly Father.

READER: All we like sheep have gone astray; we have turned every one to his own way; and YHVH hath laid on him the iniquity of us all. He was oppressed and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth (Isaiah 53:6-7).

READER: ...knowing that you were redeemed, not with corruptible things, with silver or gold, from the useless way of life handed down from your fathers, but with precious blood, as of a lamb without blemish or spot, the blood of Messiah; who was foreknown indeed before the foundation of the world, but was revealed in this last age for your sake (1 Peter 1:18-20).

HOST: If this beloved lamb was prepared for sacrifice before humankind was even created, then surely there is no other means by which to be saved from judgment. We must apply the blood of the Lamb of God to the doorposts of our hearts if we wish to be delivered from the fate of Pharaoh and the defiant Egyptians.

Observe the Lamb Shank-bone

HOST: It is no coincidence that the Hebrew word for this shank-bone is *zeroah*, meaning “arm,” and that this is the same word used to describe the LORD’s outstretched arm that delivered His people from bondage. Additionally, this same Hebrew word is used for the term *descendant* and is in the masculine form, which could be translated as “son.”

There is a cryptic instruction in Exodus 12:46 which foreshadows one aspect of the crucifixion. It reads:

READER: “It is to be eaten in one house. You are not to take any of the meat outside the house, and you are not to break any of its bones” (Exodus 12:46).

HOST: The Rabbis have been mystified as to the purpose of this command. The Gospels once again provide us with clarity.

READER: So the soldiers came, and broke the legs of the first man and of the other who was crucified with Him; but coming to Jesus, when they saw that He was already dead, they did not break His legs (John 19:32-36).

READER: Many are the afflictions of the righteous. But YHVH delivers him out of them all. He keeps all his bones—not one of them is broken (Psalm 34:19-20).

HOST: Once His people were delivered, God provided very specific instruc-

tions on a variety of procedures and specific types of animals, produce, and spices that were to be presented to him for different purposes. A ram was certainly not the only animal sacrificed, so why was Yeshua called the “lamb of God” instead of something else? The answer is multi-faceted, but we can find part of our answer in the Book of Numbers.

READER: “You shall tell them, ‘This is the offering made by fire which you shall offer to YHVH: male lambs a year old without defect, two day by day, for a continual burnt offering. You shall offer the one lamb in the morning, and you shall offer the other lamb at evening...’” (Numbers 28:3-4).

HOST: Each day, a lamb was to be sacrificed during the two phases of the daytime hours. These lambs were to cover over the ongoing trespasses of the children of Israel that they were not aware of, or that were not atoned for by their other sacrifices. After all, people sin frequently, whether they are aware of it or not. What could possibly be the remedy? That is the purpose of the perpetual sacrifice. The apostle John records for us that Yeshua was nailed to the cross at 9:00 in the morning, and breathed his last at 3:00 in the evening. Yeshua is our ongoing, our perpetual, sacrifice.



The Revelation

HOSTESS: We now begin to conclude our evening together with the search for the Afikomen, followed by our final cups of wine.

HOST: This custom reminds us of our Messiah, who was wrapped in linen and buried for three days and three nights; and who also has been concealed since his resurrection, yet will be seen again in the third millennium.

HOSTESS: A prize awaits the child who finds the hidden matzah wrapped in a bag. So let's see who will win!

Release children to search for the Afikomen

HOST: The Father promises that whoever seeks out Yeshua will find eternal life, and our prize can't compete with that, but here's something nice nonetheless.

Unwrap and ransom the Afikomen

The Cup of Redemption

HOST: We now come to our third cup of the evening, the cup of redemption.

Pour the third cup

READER: In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you." (Luke 22:20).

HOST: Notice that at Yeshua's last supper with his apostles, this was the cup of wine served after the meal. The blood of the grape stood for the blood that he was about to pour out as a ransom. We mentioned when we drank our first cup that the ancient Hebrew betrothal ceremony involved a cup of wine. It also required the remittance of a bride-price, meaning that the groom had to "purchase" the maiden in order to start a new family with her. YHVH the Son, the pre-incarnate Messiah, had purchased His bride from the Egyptians through Joseph, but, sadly, we did not remain faithful. Our predecessors had promised at Sinai to keep covenant and do as the Lord commanded, yet they betrayed Him over and over again across centuries. He called out to them with words of grief-stricken outrage through His servants, the prophets, but they rarely paid heed. Over time, they became worse and worse.

READER: "Jerusalem, Jerusalem, you who kill the prophets and stone those sent to you, how often I have longed to gather your children together, as a hen gathers her chicks under her wings, but you were not willing" (Luke 13:34).

HOST: YHVH disciplined His adulterous bride severely, but she would not return to Him. Since the children of Israel would not repent, He finally sent them away. However, He also promised to one day bring them back and re-establish covenant with them.

READER: "Behold, the days come," says YHVH, "that I will make a new covenant **with the house of Israel, and with the house of Judah:** not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which covenant of mine they broke, although I was a husband to them," says YHVH. "But this is the covenant that I will make with the house of Israel after those days," says YHVH: I will put my law in their inward parts, and I will write it in their heart. I will be their God, and they shall be my people. They will no longer each teach his neighbor, and every man teach his brother, saying, 'Know YHVH'—for they will all know me, from their least to their greatest," says

YHVH. “For I will forgive their iniquity, and I will remember their sin no more” (Jeremiah 31:31-34).

HOST: In an unprecedented act, the groom’s own life became the new bride-price.

READER: You are not your own, for you were bought with a price. Therefore glorify God in your body and in your spirit, which are God’s (1 Corinthians 6:19-20).

HOST: As we partake of the wine, we do it in remembrance of Yeshua’s shed blood which brings us into covenant with God Most High.

ALL: May the Name of God be blessed from now and forevermore. Amen.

Lean and drink

The Cup of Praise

HOST: We will drink one final cup of wine together this evening. It is known as the cup of praise and the cup of completion.

Pour the fourth cup

READER: Miriam the prophetess, the sister of Aaron, took a tambourine in her hand; and all the women went out after her with tambourines and with dances. Miriam answered them, “Sing to YHVH, for he has triumphed gloriously. The horse and his rider he has thrown into the sea” (Exodus 15:20-21).

READER: I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, And I will give it to you for a possession; I am YHVH” (Exodus 6:6-8).

HOST: Yeshua did not drink this cup, but instead promised that He would wait to drink it with his faithful disciples until they could do so in His kingdom. Why? Because the process of redemption was not yet complete. By Hebrew custom, the groom would be separated from his bride for a time, but then he would return for her, and they would drink wine together at their wedding feast in the father’s house. Yeshua will drink this fourth cup with us only after he retrieves us to Zion above.

READER: “Don’t let your heart be troubled. Believe in God. Believe also in me. In my Father’s house are many homes. If it weren’t so, I would have told you. I am going to prepare a place for you. If I go and prepare a place for you,



I will come again, and will receive you to myself; that where I am, you may be there also” (John 14:1-3).

READER: I heard something like the voice of a great multitude, and like the voice of many waters, and like the voice of mighty thunders, saying, “Hallelujah! For the Lord our God, the Almighty, reigns! Let’s rejoice and be exceedingly glad, and let’s give the glory to him. For the marriage of the Lamb has come, and his wife has made herself ready.” It was given to her that she would array herself in bright, pure, fine linen: for the fine linen is the righteous acts of the saints. He said to me, “Write, ‘Blessed are those who are invited to the marriage supper of the Lamb.’” He said to me, “These are true words of God” (Revelation 19:6-9).

HOST: We rejoice in praise because we have our eyes fixed on this future point in time, when we become inseparable from the King of Glory. God has promised through His prophets that there will be no more death or suffering among us, that evil will be wiped out, that the earth will be renewed, and that His faithful ones will sit on thrones to reign with Yeshua. The Kingdom of Satan will be cast down, and the Kingdom of God will be established forever. And so we altogether say:

ALL: Hallelujah!

Lean and drink

The Cup for Elijah



HOST: The last cup only one of us will pour, and it will not be consumed. This cup is reserved for the prophet Eliyahu, or Elijah, when he comes again.

READER: “See, I will send the prophet Elijah to you before that great and dreadful day of YHVH comes. He will turn the hearts of the parents to their children, and the hearts of the children to their parents” (Malachi 4:5-6).

One attendee pours the cup for Elijah

HOST: It is Jewish custom that an empty place be set for Elijah at the Seder. Among Jews, Elijah is the most revered prophet of Israel other than Moses. A cup is set aside for him in hopes that he will return to announce the coming of the Messiah. It is assumed that Elijah never died because he was

taken into the heavens on a chariot of fire in a whirlwind. Yeshua said that Yochanan the Immerser (John the Baptist) was the Elijah that was foretold, but he also hinted that Yochanan was a foreshadow. We as believers wait for the return of Elijah, or one with his mantle, to signal that Messiah's return is imminent. Children, please run to the door and open it to see whether or not Elijah has arrived.

The Aaronic Benediction

HOST: I will now pronounce the priestly blessing over you. Immediately afterward we will all shout, "Next year in Jerusalem!" in English, then in Hebrew. Fathers and male guardians, please lift your hands over your sheep in a gesture of covering.

Ye-va-re'khe-kha' Adonai ve-yeesh-me-re'-kha
Ya-eir Adonai pa-nav e-ley'-kha
Vee-khoon-ne'-kah, vee-khoon-ne'kah
Yee-sa Adonai pa-nav e-ley'-kha
Ve-ya-seim le-kha sha-lom

May the LORD bless you and keep you.
May the LORD make His face shine upon you
and be gracious to you.
May the LORD lift up His countenance to you,
and give you peace. Amen.

Shout "Next year in Jerusalem!" "La-shanah ha-ba'ah yerushalayim!"

HOSTESS: The front door is the Red Sea threshold. Each family should shake Miriam's tambourine when they leave! Take some gold or silver chocolate coins as you go, because the Israelites plundered Egypt on the way out!

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