

PESACH

Celebrating
Christ in the
Passover



WHAT IS PASSOVER?

Pesach is Hebrew for “pass over” or “hover over.” There is the double meaning of the Death Angel passing over in judgment, but the divine hovering of God in mercy to those who, in faith, have been obedient to apply the blood of the Lamb. Passover is judgment or mercy, the decision is yours.

Central to the commandment to celebrate Passover is the commandment to tell your children the story of God bringing His people out of the bondage of Egypt and to explain what that means for each of us.

Deuteronomy 11:18-21

Therefore you shall lay up these words of mine in your heart and in your soul. And bind them as a sign on your hand, and they shall be as frontlets between your eyes. (19)

You shall teach them to your children, speaking of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. (20) And you shall write them on the doorposts of your

house and on your gates, (21) that your days and the days of your children may be multiplied in the land of which the LORD swore to your fathers to give them, like the days of the heavens above the earth.



We keep this commandment during the Seder dinner as we tell this story. It is very appropriate to recline as you eat. Being able to recline while eating is a sign of being free. As you eat if you want, you may recline or lean to one side.

Seder means order. The Seder dinner is an order of worship. When a certain food or wine is given, wait until we all eat it at the same time.

BEDIKAT HAMETZ – SEARCHING FOR LEAVEN~



Passover takes a lot of preparation in a Jewish household. *Everything* in the house is cleaned and polished. Especially important is that all leaven is removed. Leaven, or yeast, is found in breads, crackers, cake, cookies, etc. It is symbolic of sin. The Papa will take a candle, a wooden spoon, and a feather to search the house for leaven. He will search every corner and crevice, brush the crumbs into the spoon and then burn them. The children love this “game” and might even hide some for Papa to find.

As believers we are more concerned with searching our own hearts, removing leaven from our lives.

Who can eat of the Lamb? Only those with a circumcised heart who are in covenant relationship with God.

White Linen is used for the table cloths, napkins, even Papa’s robe was made of fine Linen. All the dishes (which were only used for this occasion) were white as well as the candles. The use of white was to emphasize the purity achieved with the absence of leaven. The robe that Papa wore was much like the robe of the high priest. The effect is that part of the official temple/tabernacle worship has been brought home for Passover. He also symbolizes the risen Christ, the High Priest, who glowed white after his resurrection.

The Seder dinner begins with Momma lighting the candles.

Blessing:

Blessed art Thou, O Lord our God, King of the Universe, Who has sanctified us by Thy commandments and has commanded us to kindle the Passover lights.

As the woman finishes the preparations for the Seder and gives light to the Passover table, so it was from the seed of a woman that the Messiah came to perform His redemptive ministry and bring light to the world.

Women do very little in Judaism and almost nothing in Orthodox Judaism. They are seated apart from the men in the orthodox synagogue, and they do not read scriptures or pray. The Jewish wife properly consults her husband for requests to be made to God, and the single woman, her father.

At the wailing wall there are separate sections for women and men.

But, the woman lights the candles for Passover. The mother of the house is supposed to do it.

BEDIKAT HAMETZ – SEARCHING FOR LEAVEN (CONTINUED)

The symbolism is obvious. IT was a woman who brought us Christ, the Light of the world. Jesus could have come down a mature man, walking down a mountain descended from the sky or anything else imaginable. But instead he was born of a woman, like everyone of us. God chose a woman, Mary, to bring us Christ our Passover, however; and so a woman still brings the light to the Passover celebration.

Jesus, kept the Passover. On the day of Unleavened Bread on which the Passover lamb had to be sacrificed, Jesus instructed Peter and John to make preparation.

Luke 22:7-13

Then came the Day of Unleavened Bread, when the Passover must be killed. (8) And He sent Peter and John saying, "Go and prepare the Passover for us, that we may eat." (9) So they said to Him, "Where do you want us to prepare?" (10) And He said to them, "Behold when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. (11) Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?'" (12) "Then he will show you a large, furnished upper room; there make ready." (13) So they went and found it just as He had said to them, and they prepared the Passover.

Passover was a joyous time in Jerusalem. Jews came from all over the world. The highest wish of all Jews everywhere was to walk in the inner court of the Temple to sacrifice the Passover, to pray, and to listen to the Levitical choir.

But they did not go to Jerusalem just to pray. There were business opportunities. Merchants were there with spices and herbs. The marketplace was jammed with pilgrims, especially at the market where the sheep and goats were for sale.

One month before Passover, the government would begin to repair the roads and bridges pilgrims would travel to Jerusalem. There is no way to know how many pilgrims went but Josephus, the first century historian, said that at one Passover 256,000 lambs were slain. That is an amazing number when you consider that normally ten people shared one lamb.



THE FOUR CUPS OF WINE

The order of the Seder is found in this book called the Haggadah. Haggadah means "the telling." Specifically the telling of the story of Passover. Portions of the Haggadah have been passed down from as early as 170 BC and were in place during the time of Messiah.

Gamaliel, who was Paul's teacher, said,

"Whoever does not explain three things in the Passover has not fulfilled the duty incumbent on him. These three things are: the Passover lamb, the unleavened bread, and the bitter herbs. The Passover lamb means that God passed over the blood-sprinkled place on the houses of our fathers in Egypt; the unleavened bread means that our fathers were delivered out of Egypt; the unleavened bread means that our fathers were delivered out of Egypt in haste; and the bitter herbs mean that the Egyptians made bitter the lives of our fathers in Egypt." (Pesach 10:15)



In the Haggadah we see the cup of wine is drunk four times. Each cup represents the four promises spoken by the Lord in **Exodus 6:6-8:**

I will bring you out from under the burdens of the Egyptians – The Cup of Sanctification

I will rescue you from their bondage – The Cup of Judgment

I will redeem you with an outstretched arm – The Cup of Redemption

I will take you as My people, and I will be your God – The Cup of Praise

Papa's first job is to fill the cups sparingly. Just enough for a sip or two because you must drink all that is in your cup. Papa begin filling. We will wait and all drink together.

The first cup, the cup of sanctification, represents the first promise: I will bring you out from under the burdens of the Egyptians. The fulfillment of the first "I will" is found in

Hebrews 10:10 By that which will we are sanctified through the offering of the body of Jesus Christ once for all.

Luke 22:14-18 And when the hour was come, He sat down, and the twelve apostles with him. And He said unto them, "With desire I have desired to eat the Passover with you before I suffer; for I say unto you, I will no longer eat of it until it is fulfilled in the kingdom of God." Then He took the cup and gave thanks, and said, "Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes."

Blessing:

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Drink the Cup of Sanctification

THE URACHATZ – FIRST WASHING OF HANDS”

Mama will carry a bowl of water to each person to ceremonially wash your hands.

This is representative of the priestly cleansing in the brazen laver and adds sanctity to the table.

Read John 13:1-11 while hands are being washed.

THE KARPAS – DIPPING OF THE PARSLEY”

The first food on the Seder plate is parsley. Just as the wine represents the blood of the Passover lamb, the green parsley represents the hyssop which was used to place the blood of the lamb upon the door posts and the lintel.

Jesus is not just the blood on the door, He is also THE door. In his death He is the lamb who shed His blood. In His resurrection, He is the door. “I am the door, if anyone enters by me, He will be saved.”

There is a bowl of salt water between you. This represents the tears shed in Egypt and the water in the Red Sea, both of which are salty.



Dip the parsley in the water once and then again.

Blessing:

Blessed art thou, O Lord our God, King of the Universe, Creator of the fruit of the red dust of the earth.

Eat the parsley

THE YACHUTZ – BREAKING OF THE MIDDLE MATZAH”

Show matzah and matzah tash, or unity pouch.

There are three sections to the matzah tash. There is a piece of Matzah in each section. Look at the Matzah. It is unleavened (there is no leaven or sin).

Most of the time when this story is told, it is said or inferred that the bread they ate was unleavened because they had to leave Egypt quickly and the bread did not have time to rise. If Egypt represents the world and leaven represents sin, then once God has freed you, separate yourself quickly from the world before sin pulls you back in. It's not just that there wasn't time for the bread to rise, it was get out before the bread has time to rise.

Also the matzah is pierced, it is bruised in its baking, and it is striped.

Isaiah 53:3

But He was pierced for our transgressions, He was wounded for our iniquities; the chastisement of our peace was upon him, and with His stripes we are healed.

Papa, break the middle piece of Matzah. Leave half in the middle section of the pouch and take half out and wrap it in the white napkin.

This piece wrapped in the napkin is called the afikomen. Now all the children at the table, put your heads down and close your eyes while papa hides the afikomen.



Most Jews say that the three sections of the matzah tash are Abraham, Isaac, and Jacob. This creates some problems with the children because they don't understand why Isaac is broken. We know that the three sections represent the trinity: Father, Son, and Holy Spirit. The afikomen plays an important part at the end of the Seder, but it will stay hidden until then.

THE MEGGID – THE STORY OF EXODUS

Imagine you grew up in Egypt. Pharaoh has forced your parents, your grandparents and all your ancestors before them for 400 years to work as slaves. All your life you have heard stories of how your grandfather died making clay bricks for Pharaoh. You've heard stories about how your baby brother you never got to see because he was born dead. Your mother had to work in the fields for Pharaoh even though she was sick and about to have a baby. She was beaten severely and the baby was born dead. But you have also heard stories about a God who will one day save his people and every time He is mentioned you ask your parents "When is he coming?"

But on this night something different is in the air. You have heard about a man called Moses who has gone to pharaoh and demanded that your family be freed. You have heard stories about Egypt being filled with frogs, lice, locusts, and the river turning to blood. But these things are frightening so you forget about them while you play with your little lamb your parents brought into the house four days ago.



He is the most precious gift your parents ever gave you. He is perfectly white, not one blemish on him. He nuzzles you with his nose and runs and plays with you. His wool is clean and soft and he keeps you warm as he sleeps beside you on your pallet.

Then your father comes and explains that if your family is to be set free from slavery, the lamb must die. What do you feel? You don't want to believe it. What could the lamb's death do with your freedom?

Your father takes the lamb outside your door where there is a trench dug so that if there is flooding, the water will not come into the house. He tells you not to watch, but you don't want your lamb to be afraid, so you stroke his head while your father gets a strong hold of him. Your lamb does not cry out as your father slits his throat. The blood runs down into the trench and is collected in a basin.

THE MEGGID – THE STORY OF EXODUS (CONT.)”

Your mother prepares a fire to roast the lamb while your father does the strangest thing. He takes some hyssop and spreads the blood on the lintel and then the doorposts of your door. You watch your neighbors doing the same thing and you over hear one of them say that the first born of every family who does not have the blood on the doorpost will die. You are the firstborn. You look up at the blood on the doorpost. Now, how do you feel about the blood? How do you feel about the lamb you loved?

[13] And many people came together in Jerusalem to keep the Feast of Unleavened Bread in the second month, a very great assembly. [14] They set to work and removed the altars that were in Jerusalem, and all the altars for burning incense they took away and threw into the brook Kidron. [15] And they slaughtered the Passover lamb on the fourteenth day of the second month. And the priests and the Levites were ashamed, so that they consecrated themselves and brought burnt offerings into the house of the LORD. [16] They took their accustomed posts according to the Law of Moses the man of God. The priests threw the blood that they received from the hand of the Levites. [17] For there were many in the assembly who had not consecrated themselves. Therefore the Levites had to slaughter the Passover lamb for everyone who was not clean, to consecrate it to the LORD. [18] For a majority of the people, many of them from Ephraim, Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet they ate the Passover otherwise than as prescribed. For Hezekiah had prayed for them, saying, "May the good LORD pardon everyone [19] who sets his heart to seek God, the LORD, the God of his fathers, even though not according to the sanctuary's rules of cleanness." [20] And the LORD heard Hezekiah and healed the people.

(2 Chronicles 30:13-20 ESV)

[3] He was despised and rejected by men;

*a man of sorrows, and acquainted with grief;
and as one from whom men hide their faces
he was despised, and we esteemed him not.*

[4] Surely he has borne our griefs

*and carried our sorrows;
yet we esteemed him stricken,
smitten by God, and afflicted.*

[5] But he was pierced for our transgressions;

*he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.*

(Isaiah 53:3-5 ESV)



THE FOUR QUESTIONS

Question 1

Why is this night different from all other nights? On other nights we eat bread with leaven but on this night we only eat unleavened bread.

PAPA: The unleavened bread is a symbol of life without sin. Yeshua, the bread of life, had no sin. God the Father sees us through the righteousness of Yeshua, sinless.

[7] Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. [8] Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

(1 Corinthians 5:7-8 ESV)

Question 2:

Why is this night different from all other nights? On other nights we may eat herbs but on this night we eat only bitter herbs.

PAPA: Our fathers were slaves in Egypt and their lives were very bitter.

Question 3:

Why is this night different from all other nights? On other nights we do not dip the parsley but on this night we dip it twice?

PAPA: The first dip in the salt water is Israel going in to the red sea. The second dip is for the Egyptian army which tried to follow them. The parsley is dipped and then immediately eaten, just like the red sea covered pharaoh's army.

Yeshua identified his betrayer when Judas dipped his hand into the dish.

[20] When it was evening, he reclined at table with the twelve. [21] And as they were eating, he said, "Truly, I say to you, one of you will betray me." [22] And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" [23] He answered, "He who has dipped his hand in the dish with me will betray me. [24] The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." [25] Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."

(Matthew 26:20-25 ESV)

Question 4

Why is this night different from all other nights? On other nights we do not recline at the table, but on this night we do.

PAPA: Long ago reclining was a sign of a free man. On this night our forefathers were freed from bondage.

THE SECOND CUP~

Papa it is time to pour the second cup of wine. (pour just a little more this time but not much)

This is the cup of judgment which represents the second promise, "I will rid you out of their bondage." With this cup we remember what we were saved from. God sent ten plagues, one by one, yet Pharaoh still hardened his heart.



As I name each plague, spill one drop of juice on your plate or on the sweet haroset. But save some to drink.

Blood – frogs – lice – flies – pestilence – boils – hail – locusts – darkness – slaying of firstborn.

Blessing:

Blessed art thou, O Lord our God, King of the Universe, Creator of the fruit of the vine.

Drink the second cup, the cup of judgment.

MAROR - EATING OF THE BITTER HERBS~

Papa break off an olive size piece of Matzah from the extra on the table, pass it around for each person to break off a small piece.

Blessing:

Blessed art thou Lord our God, King of the Universe, who has sanctified us with his commandments and commanded us concerning the eating of bitter herbs.



Dip the matzah in the horseradish and eat it.

The bitter herb speaks of the sorrow, the persecution and the suffering our people under the hand of Pharaoh. As the horseradish brings tears to our eyes, so also, did the great affliction of our people bring tears to their eyes.

KORECH – EATING OF THE BITTER HERB AND HAROSET”

Pappa, break off two small pieces of matzah and pass it around for all to do likewise

Haroset is a mixture of apples, honey, dates and walnuts. It looks like mortar and represents the clay bricks which were made by our people in Egypt.

Make sandwiches with horseradish and haroset between the two pieces of matzah.

The matzah which Yeshua gave to Judas was bitter because of the betrayal, yet was sweet because of Yeshua’s fulfillment of our need of a sacrifice for sin.

Eat the sandwich

OTHER FOOD ON THE SEDER PLATE”

Bone- represents the lamb

Egg – new life

Onion – Numbers 9:11 says on Passover we must eat unleavened bread and bitter herbs.



SULCHAN ORECH – THE PASSOVER MEAL”

Mama, take the bowl of water around for everyone to wash their hands before the meal

Blessing:

Blessed art thou, O lord our God, King of the Universe, Who made us holy by Thy commandments and commanded us concerning the washing of the hands.

We will eat and then have the blessing after the meal. (Meal should be kosher: no dairy, pork, shellfish, anything with leaven (yeast) such as bread, crackers, cakes, cookies)

Baruch Hamazon – Blessing after the meal

Traditionally, grace is said after the meal, based on Deuteronomy 8:10: When you eat and are satisfied, you shall bless the Lord your God.

Have someone say the blessing.

TZAPHUN - EATING AND SEARCHING FOR THE AFIKOMEN

The afikomen, which papa hid, is the final food of the feast. There is so much symbolism here that it is hard to know where to start. Afikomen is the only word connected with the Seder which is not Hebrew. It comes from the Greek which means "I came". This part of the Seder was not present until after Jesus' day. Rabbinic tradition explains it means 'dessert', since it is eaten last. But as believers in Yeshua, we know He did come, and that is the true meaning of "afikomen".

Now Children you search for the afikomen and when it is found papa will reward you. Papa and anyone at the table who wants to can reward the children who found it with coins or candy.

Wait for all afikomen to be found.

PAPA, distribute the entire half piece of matzah. Do not eat the afikomen yet.

Papa, neatly fold the napkin and set it off to the side a little bit.

[6] Then Simon Peter came, following him, and went into the tomb. He saw the linen cloths lying there, [7] and the face cloth, which had been on Jesus' head, not lying with the linen cloths but folded up in a place by itself.

(John 20:6-7 ESV)

It was a Hebrew custom that when you had been invited to a meal, if you enjoyed the company and wanted to return, you folded your napkin and set it off to the side. This was tantamount to saying, "Thank you for serving me. I enjoyed myself. I will come back." When Peter saw the cloth folded and in a place by itself, he knew what that meant. Also, it was customary for each Jewish man to have a unique way of folding his napkin or his prayer shawl. It was like a signature. When Peter went into the tomb and saw the linen cloth, folded in a particular way, Peter knew exactly what that meant and more importantly, he knew who had folded it. Remember the afikomen started off in the middle section of the matzah tash. Then it was broken, wrapped in a white cloth and hidden. Then it was resurrected and the cloth was folded the same way it was described in scripture.

[19] And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."

(Luke 22:19 ESV)

Blessed art thou O lord God Creator of the Universe, who brings forth BREAD from the earth.

Eat the afikomen. All of it must be eaten.

THE THIRD CUP – THE CUP OF REDEMPTION”

PAPA, fill the glasses for the third time.

The Afikomen and the third cup represent the bread and wine of the Last Supper.

The third cup is the cup of redemption. It represents the third promise, “I will redeem you with an outstretched arm.” This is God’s promise that He would redeem His people from slavery, meaning He would purchase them back. The fulfillment of this third “I WILL” is found in



[4] But when the fullness of time had come, God sent forth his Son, born of woman, born under the law, [5] to redeem those who were under the law, so that we might receive adoption as sons.

(Galatians 4:4-5 ESV)

This is the cup Yeshua raised after supper in the upper room.

[20] And likewise the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.

(Luke 22:20 ESV)

Blessing:

Blessed art thou, O Lord our God, King of the Universe, Creator of the fruit of the vine.

DRINK THE CUP OF REDEMPTION.

ELIYAHU HANAVI – THE PROPHET ELIJAH”

You will notice that there is still one place setting that has not been touched.

[5] “Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. [6] And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.”

(Malachi 4:5-6 ESV)

Children, run to the door and open it and see if Elijah is coming.

THE FOURTH CUP – THE CUP OF PRAISE”

Papa, it is time to fill the cups for the last time.

This cup represents the fourth promise: *“I will take you as my own people and I will be your God”*

Hallel – Read **Psalm 113**

[1] Praise the LORD!

**Praise, O servants of the LORD,
praise the name of the LORD!**

**[2] Blessed be the name of the LORD
from this time forth and forevermore!**

**[3] From the rising of the sun to its setting,
the name of the LORD is to be praised!**

**[4] The LORD is high above all nations,
and his glory above the heavens!**

**[5] Who is like the LORD our God,
who is seated on high,**

**[6] who looks far down
on the heavens and the earth?**

**[7] He raises the poor from the dust
and lifts the needy from the ash heap,**

**[8] to make them sit with princes,
with the princes of his people.**

**[9] He gives the barren woman a home,
making her the joyous mother of children.**

Praise the LORD!



(Psalm 113 ESV)

Blessing:

Blessed art thou, O Lord our God, King of the Universe, Creator of the fruit of the vine.

Drink the cup of praise.

NIRTZAH - CONCLUSION

The Jews conclude their Seder dinner by saying in unison **"Next Year in Jerusalem"**
But we will conclude by reading in unison the scripture at the bottom of your haggadah:

[20] He who testifies to these things says, "Surely I am coming soon." Amen. Come, Lord Jesus!
(Revelation 22:20 ESV)

At **Pesach** we must relive the story of being slaves who were set free. We must understand the narrow distinction that separates hametz (leaven) from Matzah (unleavened bread). The lesson of slavery can never be self-pity. We must never be allowed to wallow in the role of victim. We must strive to understand that though we were once slaves in Egypt and we rejoiced in the sea when our enemies were swallowed up, still the torah commands...]

[7] "You shall not abhor an Edomite, for he is your brother. You shall not abhor an Egyptian, because you were a sojourner in his land.

(Deuteronomy 23:7 ESV)

To hate the Egyptians is to remain enslaved to them.

Passover should be a tale without end. The Jews say: *And if the Holy One, praised be he, had not taken our ancestors out of Egypt, then we, and our children and our children's children would still be enslaved to Pharaoh in Egypt. Now even if **all of us** were scholars, **all of us** sages, **all of us** elders, **all of us** learned in Torah, it still would be our duty to tell the story of the Exodus from Egypt. And whoever expands upon the story of the Exodus deserves praise.*

You should expand on the story of the exodus by including your own story of freedom.

There is a Greek term **"anamnesis"**. It means memory, but not just a recall of factual information, rather a recollection of the past in such a way that it empowers the present. Not just inspires but empowers you to live in the present.

Anamnesis is the opposite of amnesia. Satan would love for every Christian to have spiritual amnesia, because our stories of how God has freed us, how God has moved in our lives, define who we are as individuals and as a community. We understand the present and we have hope for a future by remembering the past.

So we remember a time when we as individuals were in bondage, when we by faith applied the blood of the lamb to a door, when we walked out in freedom. We remember because it empowers us to live and to bring glory to the lamb who gave His life for us.

The last thing the Israelites did before they walked out to freedom was to eat the Passover. As you leave tonight, walk out in a new freedom.