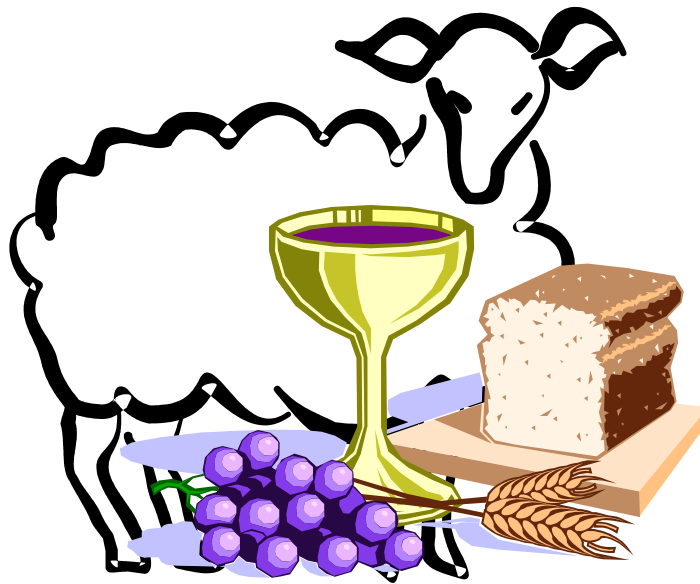


THE PASSOVER SEDER

פֶּסַח



Version 1.0

All Rights Reserved 2005 ©

Prepared for Families who would like to HOST a Passover Seder

Festival of Freedom

Brooky Stockton, Ph.D.
Professor of Theology

Nike Research
PO Box 884,
Tijeras, NM 87059

Table of Contents

THE PASSOVER SEDER.....	1
Preparations for the Passover.....	4
The Time	4
The Bedikat Chametz:.....	4
The Seder Table	4
Special Instructions	5
Schedule	5
The Meal	6
Dress	6
Atmosphere	6
Seder Meaning	6
Warning:	7
Passover Seder Schedule	8
Opening Ceremony	10
Haggadah	10
The Blowing of the Shofar.....	12
The Lighting of the Candles	13
The Bedikat Chametz (The Search for Leaven).....	13
Kaddesh and The First Cup	14
The Urchatz.....	16
(The Washing of the Hands)	16
The Karpas	17
The Yachatz	18
The Mageed	19
Rehearsal of the History of the Exodus	19
The Moror	20
The Second Cup.....	23
The Maggid.....	23
The Shema	23
A Mikra: Rehearsal of the Plagues	23
Mah Nishtanah: Gamaliel's Symbols	25
The Haggadah (The Story of Israel in the Land of Egypt).	26
The B'chol (Our Personal Deliverance).....	29
Hallel.....	30
The Supper	32

Shulchan Orech.....	32
After Supper.....	33
Tzafun.....	33
Redemption of the Afikhomen.....	33
The Third Cup.....	36
Birkat Hamazon	36
(ברכת המזון)	36
The Brit Hadasha or Brit Chadashah (New Covenant).....	36
The Fourth Cup.....	38
Cup of Hallel.....	38
The Search for Elijah	38
Closing	40
Nirtzoh (Closing Prayer and Final Blessing	40
Addendum.....	41
The First Passover.....	42
Symbols in the Passover	48
The Triclinium at the Lord's Supper	51
The Ordinance of the Lord's Supper	53
The Lord's Table v. the Lord's Supper.....	57
Parts of the Seder from a Jewish Perspective	58
Seder CheckList.....	59
Invitation	60

Preparations for the Passover

The Time

The Seder meal occurs on the 14th of Nisan which is called the first night of Passover.

The Bedikat Chametz:

This is the time of preparation when women clean homes and search for leaven.

The Seder Table

1. Flexibility is key and the festival meal depends on the size of the group.
2. Use the **finest tableware** available in the home. Each table should have a beautiful **tablecloth** with a **floral centerpiece** and a couple of **candles**. On every table, the **HOST** should set a small **bowl of salty water** for dipping and a **second bowl** with a **pitcher** of water which is to be used for washing of the hands. If this is being done in a large group with several tables involved, the head table should be particularly elaborate.
3. The HEAD TABLE should have the following on a **Seder plate** (A traditional seder plate which can be purchased at a Jewish store):
 - A roasted shankbone of a lamb and a roasted or boiled egg
 - Bitter herbs in a small dish (horseradish sauce) on the Seder plate
 - *Charoseth*, a mixture of chopped apples, nuts (pecan or walnut), cinnamon, mixed with Concord grape juice in a dish on the Seder plate.
 - Parsley sprigs in a dish on the plate.
 - The tri-pocket bread cloth for storing three matzot breads (tortillas will do) should lie beside the Seder plate.
 - The head table should have an extra setting for Elijah (plate, chair, cup, and a pillow on the chair).
4. Each table should contain the following Seder items.

- A dinner plate with silverware and a cup or glass for drinking.
- Pitcher of grape juice
- A bowl of eggs, one for each place setting.
- A bowl with sprigs of Parsley, one for each place setting.
- A couple of dishes that contain horseradish for convenient dipping.
- A bowl of *Charosheth* with a serving spoon.
- A box or plate of *Matzah* or unleavened tortillas will do.

Special Instructions

The **HOST** needs to read through the *Haggadah* and get a feel for how the Seder service will flow. Women need to plan out the meal and prepare the special foods.

The **HOST** will need to make sure he has a stash of money (dollars or quarters) to give the children who search for the *afikhomen*. A nice bright cloth is needed to place the torn tortilla in after the bread is broken. The bread in the cloth is called the *afikhomen*.

The **HOST** will need to be familiar with the articles on the table. It is O.K. to read the Haggadah.

Be sensitive to the time. The Seder service takes about two hours or more. Don't drag it out too long. Crisp and to the point is better than a long, drawn out service.

Schedule

Before Supper: Seder education:

45 minutes

The Supper:

40 minutes

After supper:

30 minutes

Clean up:

30 minutes

The Meal

The ceremonial portion of the meal: See symbolic foods above. The **Seder Meal** can consist of all most anything except “unclean” foods and “leavened” breads. No pork please!

- Chicken or lamb or beef
- Rice
- Vegetables
- Salads
- Fruit dishes
- Desserts
- Festive dishes are welcome!

Dress

This is a time to dress up—Smart Casual, please!

On the authority of 1 Corinthians 11, men must remove the caps, hats, and headwear; women must where a veil or scarf on their heads.

No sleeveless dresses or mini-skirts. Long sleeves are appropriate for men and women. Modesty and humility is the order of the hour.

Atmosphere

The atmosphere at a Home Seder is informal, but reverent and dignified.

Seder Meaning

The Passover Seder is a holy, home communion – a breaking of the bread in remembrance of the Savior . . . of the Passover which typified Christ’s redemption at Calvary.

It combines Hebrew Passover traditions with the New Testament commencement of the “Breaking of Bread” liturgy in the gospels and 1 Corinthians 11.

The Seder is an expanded celebration of the Lord’s Supper combining the Passover with Communion.

Our Lord celebrated the “Last Supper” and assigned a new meaning to it.

Warning:

Beware of combining the clouded cultic meaning of the Passover taught by Jewish “anti-Christ” Rabbis who are members of the Synagogue of Satan (Revelation 2:9; 3:9) with that of the church, the true Temple of God. Why would any Christian run to a blind rabbi to obtain light on the Passover or the Last Supper?

Passover Seder Schedule

	Minutes
Welcome	5-7
Opening Ceremony (Tradition before the Meal)	5
Blowing of Shofar	
Shutting the Door	
Lighting of the Candles	
Bedikat Chametz (Search for leaven)	
The First Cup—The Cup of Sanctification	20-25
The Kaddesh (The blessing)	
The Urchatz (Washing of the hands)	
The Karpas (Parsley dipping)	
The Yachatz (Breaking unity)	
Mageed (Matzatosh bag)	
Motzi Matzah prayer	
Moror (Bitter herbs)	
Koraych (Hillel's sandwich)	
The Haggadah (Story of Israel in Egypt)	
The Second Cup—The Cup of Plagues	20-25
Shema	
A Mikra: Rehearsal of the Plagues	
Mahnistanah: Gamaliel's Symbols	
Rehearsal of the Exodus Story	
The B'chol (Personal deliverance)	
Singing or recitation of the Hallel	
THE SUPPER (The Seder Festive Meal)	30-40
Redemption of the Afikhomen	5-7
The Third Cup—The Cup of Redemption	12
The Brit Hadasha	
Passing the Bread and Wine (Symbols of Christ in the Lord's Supper)	
Drinking the 3rd cup	
The Fourth Cup—The Cup of Praise	7
Elijah	

The Fourth Cup (blessing)

Optional Song

Closing Prayer and Final Blessing

5

Prayer

Optional Song

*Allow more time if the group is more than 15 to 20 people

Opening Ceremony

Haggadah

The text Read at the Passover

(The story of Israel in the Land of Egypt)

Instructions for a large group (Optional).

HOST: Please be seated.

The Welcome (A reading)

HOST: Shalom! We are here to celebrate the ancient story of Israel's redemption from Egyptian bondage which is really a shadow or picture of the redemptive accomplishments of God's True Lamb (seh), the Lord Jesus Christ.

Explanation:

The *Tanach* (The Jewish arrangement of the OT) instructed Israel to memorialize their redemption from Egypt by celebrating a ritual Passover year by year from generation to generation.

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

The Passover is one of the memorial “feasts of the Lord,” (מִוֶּעֲדֵי יְהוָה, *mow'ed Yahovah*), which are called “holy convocations” or *mikras* (מִקְרָאֵי קֹדֶשׁ, *mikra kodesh*) according to

Leviticus 23:1-4. The word *mikra* means *rehearsal*.

The Passover *rehearsal* was a shadow or symbol of what God was going to accomplish through Christ at Calvary. As a memorial, Israel reflected on their historical bondage and redemption from Egypt. Little did they know that they were being prepared by God for His greater redemption, the redemption from sin through Messiah's death.

For those who have trusted Israel's Messiah personally, the Passover is a time to reflect on the virtues of Yeshua (Savior) and His accomplishments as portrayed in the Passover Seder.

Before us are the essential symbols which portray God's love for mankind through His Pascal Lamb:

First, we have three *matzot* (tortillas) commemorating the unleavened bread God commanded Israel to eat on the night of the first Passover.

Second, we have the *roasted shankbone* which symbolizes the lamb that was slain and the blood that was splattered on the doorposts of each house.

Third, we have the *moror*, the bitter herb which symbolizes the suffering of (a) the Savior on the cross, and (b) the fellowship believers have with Christ's sufferings, and to the Jew, (c) Israel's former suffering in Egypt under the mighty hand of Pharaoh.

Fourth, we have the *charoet*, a mixture of apples, walnuts, cinnamon, and wine which developed in Israel tradition as a symbol of the mortar which Israel was forced to make for Pharaoh's building projects in Egypt.

Fifth, we have the *karpas*, a green vegetable, which reminds Israel that the Passover happened in the spring of the year. Israel's religious calendar began with the month of Nisan. Likewise, the Christian is reminded that LIFE begins, not by turning over a new leaf, but when one takes **Christ to be his personal Lord and Savior.**

Sixth, the final symbol is the *roasted egg*¹ which reminds Israel of the second offering required by God as a festive offering brought to the temple during the three pilgrim festivals (Pesach, Shavout, and Sukkoth).

Qualifications

Originally, only Israel could eat of the Passover. Three kinds of people were forbidden to participate: (a) **foreigners** (only children of Abraham could appreciate redemption); (b) **hired servants** (a man motivated by self interest could not appreciate redemption. Redemption is not obtained by him that worketh, but him that believeth); and, (c) **uncircumcised** males (only those who have judge their sin and entered into the covenant with YHWH were qualified to celebrate redemption). A wall was erected to shut out enemies, but a door was left open for friends. Likewise, only those who have fled to the cross for salvation have a right to partake of the Lord's Supper.

¹ Some Christians see in this a symbol of new life, or resurrection.

Jewish Tradition

Jewish traditions vary around the world. There is not a single tradition that is “the correct tradition.” There are many traditions and combination of traditions. Some are simple and short; others are long and elaborate. All traditions are acceptable as long as they reflect the redemption of the First Passover and as long as the symbols are interpreted by the light of Christ. Remember, unregenerate Jews still do not understand the Messianic fulfillment of the Passover. A true Passover Seder will not only reflect on Israel’s redemption but will announce its fulfillment in Israel’s Messiah. We will follow the following:

This ceremony will take 40-50 minutes. This is the instructional part of the Passover Meal.

The Blowing of the Shofar

Note: The Shofar is a ram’s horn², but any sound will do—a bell, a trumpet!

HOST: Please stand! (Have the guests stand). The sound of the *shofar* is a call to assembly, a call to come together and to celebrate (This is a festive occasion).

Numbers 9:2 Let the children of Israel also keep the Passover at his appointed season.

Tonight, we are engaged in a family worship service. God summoned Israel to come together **not** as a nation, but as families and friends to remember the salvation Almighty God from Egyptian bondage. As you hear the sound of the *shofar* (tu-ru, tu-ru, tu-ru) remember the call to worship and reflect on the symbols of this event.

Blow the shofar or ring the bell. (Guests may be seated).

Shut the door: Send children out to see if the doors are shut. The death angel is not welcome here³.

² The blowing of the shofar or ringing of a bell is the sound for assembly. Since the time of Christ, gospel preachers have been blowing the shofar inviting Jews to come to Christ through the gospel (Matthew 11:28, 29; Romans 10:13).

³ Somewhere during or before the service, the father will shut the door. The shutting of the door was a sign that death was always stalking the Israelite, and the door was shut because death was not welcome in this home. Because Jesus died for us, the door of judgment is shut and no longer has a claim upon the believer.

The Lighting of the Candles

Instructions: A woman (matriarch) at the table should light the two candles on the table. (The woman should have a veil covering (κατακαλύπτεται) on her head as a symbol that she is under submission and as a symbol that on this night, God's glory, not man's glory, should be observed and declared.

As she lights the candles, she says,

A WOMAN: "*Baruch atta Adonai, Elohaynu, Melech HaOlam*" which means, "Blessed are you, Adonai, our God, King of the Universe.

HOST: And they went, and found as he had said unto them: and they made ready the Passover. And when the hour was come, he sat down, and the twelve apostles with him. And Yeshua / Jesus said unto them,

ALL: "With desire I have desired to eat this Passover with you before I suffer" (Luke 22:13-15).

The Bedikat Chametz (The Search for Leaven)

Instruction: The woman may take one of the candles in symbolic fashion and goes around the room *searching for leaven*, and returns to the table. *Everyone should be silent and just watch.*

Derash: Why? It was the woman's responsibility to rid the home of any leaven before the Passover meal. In some traditions, Jewish women will throw rice in the cupboards and clean the whole house before Passover. This tradition reminds us that appreciation of God's love can only be attained when we separate from evil (*ra* in Hebrew). The apostle Paul, a Jewish Rabbi, instructed us to "examine ourselves" (1 Cor. 11:28: 5:7, 8)) and to "purge out the old leaven of malice and wickedness" before we partake of the Lord's Supper because fellowship with a holy God can only be achieved when we judge our sins and separate from evil. Let us take a minute of **silent prayer** to search our own lives to see if there is anything in our lives that might be displeasing to Him. The Spirit has said, "If we confess our sins, he is faithful and just to forgive our sins" (1 John 1:9).

Take a moment for silent prayer, confession, and holy reflection.

Kaddesh and The First Cup

(The Cup of Sanctification)

1 Thessalonians 4:3 For this is the will of God, even your **sanctification** . .

.

The Kaddesh or Blessing Over the Wine

Explanation: The biblical day began at 6:00 in the evening. Shortly after the family sat down for the Seder, the father would begin the meal with a blessing or the *Kaddesh*. It was at this time the Lord said, “*And he took the cup, and gave thanks, and 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*” (Luke 22:17,18). **Everything done at the Passover was for children**, and it was done in such a way that the children might ask, “Why?” All of us should be asking. “Why?” Let us remember, that unless we become like little children, we will not enter the kingdom of heaven (Matthew 18:3).

HOST lifts up the cup filled with wine and says:

HOST: We now sanctify this Holy day with a recitation of the Kaddesh. Please stand.

“Baruch atta Adonai, Elohaynu, Melech HaOlam, boray pri haGafen” or, “Blessed are you Adonai, our God, King of the Universe, Creator of the fruit of the vine.”

ALL: Blessed are Thou, our God, who has created the fruit of the vine! Blessed art Thou, Lord our God, King of the universe who has chosen us from among all the people, and exalted us from among all languages, and sanctified us with Thy commandments! And Thou has given us, O Lord our God, in love, the solemn days for joy, and the festivals and appointed seasons for gladness; and this, the day of the Feast of Unleavened Bread, the season of our freedom, a holy convocation, the memorial of our departure from Egypt!

Instruction: Celebrate Freedom: Fill each other’s cup with grape juice. Kings never fill their own cup. **God created us to be SOVEREIGNS**, not indentured servants.

Revelation 5:10 And hast made us unto our God kings and priests: and we shall reign on the earth.

ALL : Blessed are You O Lord our God King of the universe, Who has kept us alive and preserved us and brought us to this appointed season.

ALL: We hold these truths to be self-evident: (Optional)

That all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness (Declaration of Independence).

All drink the first cup leaning to the left.

Derash: Why? *The first cup you drink is the cup of sanctification.* By blessing and partaking of this cup, *you set apart this day* and time from other days. You make a distinction between the Holy and the Mundane, between light and darkness, and between the six days of labor and the Sabbath. You declare that you set this day apart for God.⁴

You recline while drinking this cup to symbolize that on this day you are a PRIEST and KING before God. **Your cup is filled by another**, because kings and priests do not fill their own cup. We must always remember that God created us to be SOVEREIGNS, not slaves!⁵

Historically, Passover celebrates freedom of the children of Israel from their political bondage of slavery in Egypt. **Spiritually**, as Believers we celebrate our freedom from the bondage of sin through the Lord's Supper. Mercy is guaranteed by our acceptance of *Yeshua* into our hearts and lives as Lord and Savior. We are delivered from the bondage of sin and death through the work of Christ, and therefore, celebrate His accomplishments at Calvary. Passover is the Festival of our Freedom—a shadow of the cross.

⁴ The Passover was a holy day for Israel, but since Christ has come, Christians celebrate the Lord's Supper which absorbs the Passover as well as the meaning of all the Feasts of Israel. Christians celebrate "eternal redemption" through the accomplishments of Christ on a weekly basis at the Breaking of Bread and see in the Exodus from Egypt man's exodus from sin and condemnation through the Lord Jesus Christ.

⁵ The Egyptian Pharaoh (government) sought to make slaves out of a free people. Unfortunately, governments have been enslaving people for generations through their taxation schemes. It is, therefore, the duty of every Christian to know the difference between freedom and the illusion of freedom. "If we endure, we shall also **reign** with Him" (2 Timothy 2:12).

Interestingly, the Founding Fathers in America derived strength and courage from the Exodus story to declare independence and to fight for freedom. We must remember that all of life is a fight for freedom of some kind.

The Urchatz

(The Washing of the Hands)

The washbasin is brought to the HOST who circles the table slowly pouring the water over the hands of each person. This ritual is celebrated with silence. No blessing is recited at this time.

Everyone needs to place their hands over an empty bowl. The thought / symbol here is cleaning. Before we worship, we need to examine ourselves and confess our sins. The pouring of water on the hands is a symbol of the cleansing needed to be clean and right with God Jesus washed the disciples' feet while celebrating the Passover. Likewise, Christians confess sins before taking communion (John 13; I John 1:9).

"If I wash thee not, thou hast no part with me" (13:8).

Lastly, the HOST should wash his own hands and say:

HOST: Lord, wash away my iniquity and cleanse me from my sin. Blessed art Thou, O Lord our God, who has sanctified us with Thy commandments and has enjoined us concerning the washing of hands.

ALL: "Now you are clean through the word which I have spoken unto you" (John 15:3).

ALL may wash there hands.

Derash: Why? **First**, the *urchatz* reminds of why we are here on earth—to serve one another. It was at this time the Lord Jesus got up from the *triclinium* (a U-shaped table that stood about a foot off the ground) and showed the disciples the full extent of His love by washing the disciples' feet. Here we see the Lord's example of humble service.

Second, the *urchatz* reminds us that God is holy and that to fellowship with Him we must be clean. Peter objected to the *urchatz*. But, the Lord reminded Peter that His washing their feet was symbolic of the cleansing necessary for fellowship (1 John 1:5-7, 9). **Two types of washings** came before the disciples that night: (a) ***the need for a complete bath*** (λουω, louo) which typifies "justification" or complete forgiveness-- a once for all trust in Christ, and (b) ***the need for daily cleansing by confession*** (νίψω, nipto) which is what we call "sanctification." "Pursue peace with all men, and **the** sanctification without which no one will **see the Lord**" (Hebrews 12:14).

(See also I Peter 1:15).

In Psalm 24:3-4, it is written,

"Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

The water is *mayim hayim*, or living water. Living water shows that your faith is alive and that the Word of God is a living Word in your heart.

The Karpas

or Parsley Dipped in Salt Water

HOST lifts up a sprig of Parsley (karpas) and say together the following:

HOST: Blessed art thou, King of the universe that has created the fruit of the earth.

ALL : Blessed are You, O Lord our God, King of the universe who creates the fruit of the earth.

HOST: Let us eat the *karpas* and reflect on the many tears we shed while we were in bondage (in Egypt).

All dip the Parsley into the salt water and eat it.

Derash: Why? To the Hebrews, salt water was a reminder of **THE TEARS** they shed in Egypt when suffering under the bondage of Pharaoh. Slavery is hard. Many tears were shed over the loss of their freedom and the hard life they lived as slaves.

As a Christian, we should remember the misery of being a sinner. We all should shed tears because of the sins that we have committed. We simply do not hate sin enough.

We must never forget our Lord's tears in the Garden of Gethsemane when He pleaded with the Father to take this cup from him. It was our sins that caused the Savior⁶ to come to Earth in order to die as our substitute on the cross.

⁶ The name of Jesus means "Savior" Joshua/Yeshua/Iesous/Jesus all mean "Savior."

The Yachatz

(The Breaking of the Bread of Affliction)

Instructions: **HOST** picks up the three layered cloth, the *matzatosh bag* (a linen cloth or napkin) for storing the *matzah* (tortillas) and explains the symbolism of the three layers: The **HOST** should take the middle *matzah* (or tortilla) in the middle compartment and break it into TWO PIECES. Put one piece back in the middle compartment, and take the other piece and put it in a SPECIAL napkin.

The piece in the napkin is called the *afikhomen* (αφικωμεν). At this time, the **HOST** takes the *afikhomen* and HIDES IT somewhere in the house (Don't make it too difficult), and come back to the table. Children will search for the *afikhomen* later. Following the Seder meal, the buried piece of *matzah* will be found and redeemed. This is a picture of Jesus' resurrection.

The Derash (means interpretive teaching):

Why? The bread is the ***Bread of Affliction***. The bread reminds the Hebrew of the *poverty* they experienced and the toil they spent just to survive in the land of Egypt under the tyranny of the Egyptian king.

To the Christian, the bread reminds us of the Word of God. Man was not made to live by bread alone. To be truly happy, men must be united to God and enjoy being in relationship with Him.

The bread reminds us of Christ, the Bread of Life: In John 6:35, 38, Jesus said, "I am the bread of life . . . for I came down from heaven . . ."

Why are there three chambers in this cloth? The three pieces of *matzot* are put in the *matzatosh* bag. One explanation is they represent Abraham, Isaac, and Jacob. But why break Isaac, represented by the middle piece of *matzot*? Another thought is that it represents the Priests, the Levites, and the children of Israel. But why break the Levites? To the Christian, however, the three pieces of bread represent the sufficiency of Almighty triune God. The middle *matza* represents Christ and his body broken for us. The three chambers represent the unity of God. He is a perfect, complete Being. Terms like "Elohim" and "Creators" (Ecclesiastes 12:1) are plural in form. YHWH, the Tetragrammaton, is God's only name and it means, "I am that I am" or "I shall be what I shall be" to you.

The *matzah* that is broken, wrapped in linen, and buried is a picture of Jesus' death and burial. The broken *matzot* is called the *Lechem Oni*, *The Bread of Affliction* (Deuteronomy 16:3). This piece memorializes Yeshua who was beaten and afflicted for our sins.

The Mageed⁷

The Telling of the Passover Story

Rehearsal of the History of the Exodus

Exodus 1:11-12 Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Raamses. But the more they afflicted them, the more they multiplied and grew. . . And the Egyptians made the children of Israel to serve with rigour:

HOST raises up the three matzot in the matzatosh bag (top and bottom and ½ of middle).

ALL : And you shall tell your son in that day, saying, "This is done because of what the Lord did unto me when I came forth out of Egypt.

Lo, this is the bread of affliction, the humble bread, the bread of the desert which our ancestors ate in the land of Egypt. Let those who are hungry join us at this Seder and let them partake of what we have to share. Adonai, may your people, who are still in bondage of sin and death, know the freedom and liberty of Yeshua Hamachiach."

Derash: Why? The HaLachma Anya is the invitation to eat. In this, we remember Yeshua's words, "Go ye . . . into the highways and byways, and compel them to come in . . . " (Luke 14:15, 23). The great marriage supper of the Lamb is yet to come. "Blessed are they which are called to the marriage supper of the Lamb" (Revelation 19:9). Israel's redemption from Israel was a shadow of the cross and the redemption of mankind from the slavery of sin by virtue of the death, burial, and resurrection of Christ (Romans 6:1-6, 11-14).

The **HOST** lifts up the bread or the three pouch *matzatosh bag* which contains the matzot and prays (The blessing):

HOST: "Baruch atta Adonai, Elohaynu, Melech HaOlam, HaMotzi leHem MinHaAretz" which is interpreted, "Blessed are you, Adonai, our God, King of the universe, who has brought bread forth from the earth."

⁷ The Christian must keep in mind, that what Egyptian bondage was to the Jews, bondage to sin is to the sinner. While Israel needed deliverance from Pharaoh, the sinner needs deliverance from the power of sin, "for it is He who will save His people from their sins." (Matthew 1:21).

ALL: Lord, we thank you for providing all our needs. Thank you for giving us our daily bread. Thank you for sending your Son. May we come to know your fullness, and may our hearts always find satisfaction in the knowledge of You.”

HOST puts the pouch down which contains the two *matza* breads and the ½ *matza* bread (Keep this on the table. You will need this later!).

The Moror

(Bitter Herbs) and the Koraych (A Hillel’s Sandwich)

Exodus 1:14 And they 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 rigour . . . And Pharaoh said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools; if it be a son, then ye shall kill him.

Moses said, “Let my people go.” (Ex. 5:1).

Exodus 5:16 There is no straw given unto thy servants, and they say to us, Make brick: and, behold, thy servants are beaten; but the fault is in thine own people.

HOST: We will now partake of the **moror** (bitter herb) combined with the charoset (sweet apples and cinnamon representing mortar which bound the bricks together). Thus we remember how bitter is slavery and how it can be sweetened by God’s redemption (geullah).

The Brick and Mortar Sandwich: All make a sandwich out of the matzah, moror (bitter herb like horseradish), and charoset (*apples, pomegranates, figs, dates, walnuts and almonds*) and eat of it. This is the time when everyone enjoys and contemplates the meaning of the charoset on /matza. This reminds us of the bitterness and sweetness of life.

Place a bitter herb (horseradish) on the matzah with the charoset and eat it.

Derash: Why? To the Jew *bitter herbs* (horseradish) represent Israel’s bitter suffering in the land of Egypt. Pharaoh even demanded the midwives abort Hebrew babies.

The bitter herbs also remind us of the deep suffering of the Lamb. Our understanding of God and our fellowship with Christ must never be separated from His suffering at Calvary. The closer a believer is to God the more he will appreciate it Christ’s accomplishments at Calvary.

The bitterness of the horseradish reminds us also of the trials and tribulations of this life. Sometimes we are forced to cry. However, we cannot allow trials to turn into bitterness or we

will not experience the sweetness of God’s promises. God will lead us through these difficult times, but we must believe Him. “Without faith, it is impossible to please Him” (Hebrews 11:6). Let us determine to trust him when we have to eat the bitter herbs of this life. Sweetness comes when we trust His promises.

Note: It was at this time the Lord announced a betrayer in the room:

HOST: “Verily, verily, I say unto you, that one of you shall betray me.”

ALL: “Is it I?”

Note: It was at this time the Lord Jesus picked up the *chaggigah* (a special piece of voluntary bread) and identified His betrayer by dipping it in the salty dish and handing the piece to Judas—“It is the one to whom I will give this piece of bread when I have dipped it in the dish” (John 13:26). Judas never understood Jesus’ love for him and he never tasted the accomplishments of redemption.

Pass the Matza around so that everyone has the matza (or totillas).

Note: Judas leaves the table at this time to betray Christ.

Refill your cups with the wine or grape juice.

Instructions: Four questions are asked to the children while everyone enjoys the *charoset*:

HOST: Children,

Why is this night different from other nights? On all other nights we can eat leavened bread, but on this night we may only eat unleavened bread.

1. Why is this night different from other nights? On all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs.
2. Why is this night different from other nights? On all other nights we do not even dip once, but on this night we dip twice.
3. Why is this night different from other nights? On all other nights we eat sitting or reclining, on this night we eat only reclining.

Derash: Once the Jews were slaves to Pharaoh in Egypt. The Creator God saw Israel’s affliction. He sent Moses and ordered Pharaoh, “**Let my people go!**” Because Pharaoh would not obey

Adonai, He determined to judge Egypt by raining death upon the firstborn in the land. No one would be spared, not even Israel. Yet, Israel was spared, not because they were morally superior to the Egyptians, but because God loved them and showed them the way to be saved from certain death. He gave them a lamb to die as a substitute for the firstborn. The head of each family took the blood of the lamb and splattered it on the doorposts. When God saw the blood, He protected his people from the death angel. The Paschal lamb was a shadow of God's Lamb that was slain at Calvary for our sins. He saves us, not because we are superior to other people, but because we have come to trust in the blood of His Son that was shed for our sins.

The Second Cup

The Maggid

(The Cup of Plagues)

The Shema

HOST: “Shema Israel, Adonai, Elehaynu, Adonai E’had,” or

ALL: “Hear, O Israel: The LORD our God, the LORD is one.” (Deuteronomy 6:4—The Shema).

A Mikra: Rehearsal of the Plagues

Exodus 9:14 For I will at this time send all my plagues upon thine heart, and upon thy servants, and upon thy people; that thou mayest know that there is none like me in all the earth.

Instructions: When the **HOST** says a word, the people at the table are to say the word three times:

HOST: Repeat after me three times:

HOST says,	GUESTS says,
Blood	Blood, blood, blood
Frogs	Frogs, frogs, frogs
Lice	Lice, lice, lice
Beasts	Beasts, beasts, beasts
Disease	Disease, disease, disease

Boils	Boils, boils, boils
Hail	Hail, hail, hail
Locusts	Locusts, locusts, locusts
Darkness	Darkness, darkness, darkness
Death of the firstborn	Death of the firstborn (repeat 3X)
Perfect lamb	Perfect lamb (repeat 3 X)
Saved by the blood of the lamb	Saved by the blood of the lamb. Saved by the blood of the lamb. Saved by the blood of the lamb.

(Note: each time you say, “Saved by the blood of the lamb” dip your finger in your wine glass and sprinkle it on your plate.)

Derash: Why? All religions are not the same, nor are all beneficent to mankind. There is only one true God and YHWH (Adonai) is His name. When Egypt served the false deities of Egypt, these gods became a source of grief and affliction to the nation. People tumbled into moral degradation and all kinds of strange beliefs about man, God, and death.

God chose Israel for a special, temporary purpose in history because the Savior of the world had to be born in this nation. He called the Hebrews to separate from the nations around them and to surrender themselves to serve the living and true God.

When Pharaoh refused to obey God’s command and to let Israel go, YHWH brought plagues on Egypt as an instrument of persuasion.

Though we rejoice that Israel was delivered from these plagues, we are saddened by the destruction the plagues brought upon the Egyptians.

The plagues remind us of another judgment; “It is appointed unto man once to die, and after this the judgment.” What can save us from the judgment to come?

Mah Nishtanah: Gamaliel's Symbols

Rabbi Gamaliel said whosoever does not explain the three symbols of the Passover has not fulfilled his responsibilities. Rabbi Ishmael the Watchmen said if you have not explained the four symbols you have not fulfilled the your responsibilities.

CHILDREN: What is the significance of the lamb?

HOST: The lamb had to be perfect. It is our substitute. It died that we might live. The lamb foreshadows the coming of God's perfect Lamb: "Behold the lamb of God which takes away the sin of the world. Originally the lamb was roasted. Roasting speaks of judgment. Christ bore the full brunt of God's judgment for our sins. The Passover lamb was to be eaten. Eating speaks of fellowship. The blood protected Israel from dangers on the outside, but the flesh provided nourishment for those on the inside. The lamb not only saved them, but sustained them. Yeshua not only saves us, He satisfies us.

CHILDREN: What is the significance of the wine?

HOST: Wine is red. Because wine is red, it reminds us of the blood of Christ which was shed for our sins: "without the shedding of blood, there is no remission of sins" (Hebrews 9:22). Blood was the price (the miknah) of redemption. Only the blood of a perfect lamb can satisfy the claims of a perfect God. "You know that ye were not redeemed with corruptible things, as silver and gold . . . But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). Only after blood was shed, was Israel freed from Egypt. Likewise, only after we trust in the blood of Messiah can we experience freedom from the dominion of sin.

CHILDREN: What is the significance of the matza?

HOST: The matza symbolizes the body of the sinless Christ which was broken for us. The holes and stripes are symbolic of our Lord's pierced body. He bore our sins on his own body and was punished in our stead. Unleavened bread speaks of separation from evil. Christ can only be enjoyed when the believer separates from the evil in the world to follow Him (Hebrews 13:13).

CHILDREN: What is the significance of the bitter herbs?

HOST: God used the taste of bitter herbs to arouse sorrow. Bitter herbs remind us of Israel's suffering in Egypt. Bitter herbs remind us of our suffering under the tyranny of sin. Bitter herbs also remind us of Yeshua's suffering at the cross. We can only fellowship with Messiah when we remember that it was our sins that caused his death.

ALL: Only the death of a perfect Lamb can save us from JUDGMENT. We need a substitute and God provided that substitute by giving us a perfect Lamb to die for our sins.

Optional: Group can sing, “What Can Wash Away My Sins” by Robert Lowry, 1976 (Baptist Hymnal, p. 158).

What can wash away my sin? Nothing but the blood of Jesus.

What can make me whole again? Nothing but the blood of Jesus.

For my pardon this I see, Nothing but the blood of Jesus.

For my cleansing, this my plea, Nothing but the blood of Jesus.

Chorus: Oh! Precious is the flow, That makes me white as snow;

No other fount I know, Nothing but the blood of Jesus.

The Haggadah (The Story of Israel in the Land of Egypt).

Optional: At this time, the **HOST** may read the story *or a portion* of the story of the First Passover. Consider having others read part of the story, i.e., two verses a piece, or just tell the story.

Exodus 12:1 The LORD said to Moses and Aaron in Egypt,

2 "This month is to be for you the first month, the first month of your year.

3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.

4 If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat.

5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats.

6 Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight.

7 Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs.

8 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast.

9 Do not eat the meat raw or cooked in water, but roast it over the fire-- head, legs and inner parts.

10 Do not leave any of it till morning; if some is left till morning, you must burn it.

11 This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD's Passover.

12 "On that same night I will pass through Egypt and strike down every firstborn-- both men and animals-- and I will bring judgment on all the gods of Egypt. I am the LORD.

13 The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

14 "This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD-- a lasting ordinance.

15-19 For seven days you are to eat bread made without yeast . . .

20 Eat nothing made with yeast. Wherever you live, you must eat unleavened bread."

21 Then Moses summoned all the elders of Israel and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb.

22 Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning.

23 When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.

24 "Obey these instructions as a lasting ordinance for you and your descendants.

25 When you enter the land that the LORD will give you as he promised, observe this ceremony.

26 And when your children ask you, 'What does this ceremony mean to you?'

27 then tell them, 'It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.'" Then the people bowed down and worshiped.

28 The Israelites did just what the LORD commanded Moses and Aaron.

29 At midnight the LORD struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well.

30 Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead.

31 During the night Pharaoh summoned Moses and Aaron and said, "Up! Leave my people, you and the Israelites! Go, worship the LORD as you have requested.

32 Take your flocks and herds, as you have said, and go. And also bless me."

33 The Egyptians urged the people to hurry and leave the country. "For otherwise," they said, "we will all die!"

34 So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing.

35 The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing.

36 The LORD had made the Egyptians favorably disposed toward the people, and they gave them what they asked for; so they plundered the Egyptians.

37 The Israelites journeyed from Rameses to Succoth. There were about six hundred thousand men on foot, besides women and children.

38 Many other people went up with them, as well as large droves of livestock, both flocks and herds.

39 With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.

40 Now the length of time the Israelite people lived in Egypt was 430 years.

41 At the end of the 430 years, to the very day, all the LORD's divisions left Egypt⁸.

⁸ In place of the Exodus, it would be perfectly appropriate for the Christian to rehearse the sinner's bondage to sin. A good story to read would be the prodigal son (Luke 15) or Paul's indictment in Romans 3:10-20).

The B'chol (Our Personal Deliverance)

Generation after generation, each Hebrew sees himself as personally delivered from Egypt and saved by the blood of the lamb. Likewise, we (Christians) are called to see ourselves as those who were personally delivered from ETERNAL judgment by the death of Messiah, under the blood of the Lamb, and as one who participates in redemption. God did not send a religion to save us. He sent His Son. He did not send us duty to redeem us. He sent His Lamb!

HOST: The firstborn in every home in died when Adonai rained death upon Egypt. Only families' blood-splattered doorposts were protected from death. Likewise, God sent His Son into the world, not to condemn men, but to save them from the judgment to come. Only those who have trusted Yeshua / Jesus as their personal Savior will find safety and rest. Your soul is your responsibility. Have you trusted in Israel's Messiah to save you from your sins? Have you applied the blood of the lamb to the doorposts of your life?

ALL: There is power in the blood.

All dip there finger in their wine glass and sprinkle it on their plate.

Optional: Group can sing, "There is Power in the Blood" by Lewis Jones, 1899, Baptist Hymnal, p. 159).

Would you be free from the burden of sin?

There is power in the blood, pow'r in the blood.

Would you over evil a victory win?

There is wonderful pow'r in the blood.

Would you be whiter, much whiter than snow?

There is pow'r in the blood, pow'r in the blood.

Sin stains are lost in its life giving flow;

There is wonderful pow'r in the blood.

Chorus:

There is pow'r pow'r, wonder-working pow'r

In the blood of the Lamb;

There is pow'r pow'r, wonder-working pow'r

In the precious blood of the Lamb.

Derash: Why? The Torah speaks about FOUR SONS: a) a wise son (a mature believer), b) a wicked son (an unbeliever), c) a simple son (a baby believer), and d) a stupid son that does not ask any questions. The wicked son asks, “What does this service mean to you?” because he excludes himself from God’s people and the duty to obey Him. The stupid son does not ask any questions. The simple son ask, “What does this mean?” And, the wise son ask, “What is the meaning of the testimonies, the statutes, and the judgments which the Lord our God commanded us?” (Deuteronomy 6:20b). We can only be wise when we ask questions and apply the commandments to our own personal life. *A man without questions is a man without a heart for God.*

Hallel

Ancient Jews read a portion of the Hallel (praise). (Consider having everyone participate in the reading):

NIV Psalm 113:1 Praise the LORD. Praise, O servants of the LORD, praise the name of the LORD.

2 Let the name of the LORD be praised, both now and forevermore.

3 From the rising of the sun to the place where it sets, the name of the LORD is to be praised.

4 The LORD is exalted over all the nations, his glory above the heavens.

5 Who is like the LORD our God, the One who sits enthroned on high,

6 who stoops down to look on the heavens and the earth?

7 He raises the poor from the dust and lifts the needy from the ash heap;

8 he seats them with princes, with the princes of their people.

9 He settles the barren woman in her home as a happy mother of children. Praise the LORD.

NIV Psalm 114:1 When Israel came out of Egypt, the house of Jacob from a people of foreign tongue,

2 Judah became God's sanctuary, Israel his dominion.

3 The sea looked and fled, the Jordan turned back;

4 the mountains skipped like rams, the hills like lambs.

5 Why was it, O sea, that you fled, O Jordan, that you turned back,

6 you mountains, that you skipped like rams, you hills, like lambs?

7 Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob,

8 who turned the rock into a pool, the hard rock into springs of water.

ALL Drink the Second Cup of wine.

The Supper

Shulchan Orech

(the Eating of the Festive Meal)

HOST: “Baruch Atta Adonai.” We thank you for providing a lamb to save us from our sins. He is our strength and joy. Bless this meal and bless our fellowship tonight. Use this food to strengthen and inspire us by your love in order that we may be a blessing to others. Amen!”

ALL: Praise God. Let’s eat. (smile)

At this time, people may get up, move around, eat, and enjoy the full course of the meal provided⁹. This is a time of celebration, laughter, enjoyment, and fellowship with each other.

Enjoy the meal!

After supper, refill the cup.

⁹ It was probably at this time, Jesus and His disciples ate the Passover lamb.

After Supper

Tzafun

Redemption of the Afikhomen

HOST: Ring the bell!

Instructions: When the dinner is complete the **HOST** gives A SIGNAL to the children to go throughout the home and search for the *afikhomen*. When the child who finds the *afikhomen* returns, the **HOST** redeems the *afikhomen* by paying the child a sum of money. He may also pay all the children for their search effort. Children can barter for the money. When an agreed upon amount is settled, the Host pays the children (**HOST** needs to have a stash of dollars or quarters near by to pay all the children who searched for the *afikhomen*).

HOST: Now it is time to search for the *afikhomen*. Whoever finds the *afikhomen* will receive a reward.

Derash: Why? The promise made by the HOST is called the “**promise of the father.**” In this, we learn how important it is for fathers to keep their promises. God, our Heavenly Father, keeps his promise to send the Spirit to help us.

The *afikkomen* hidden earlier in the Seder during *yachatz* must be found and redeemed. The word *afikhomen* is from a Greek word meaning, “**dessert.**” In ancient times, the Passover Lamb was the last food to be eaten. Because there is no Temple today, no Passover Lamb is slain. Today the *afikhomen* replaces the Passover Lamb in remembrance of the Passover Lamb, and is the last food eaten during the Seder meal. The Seder must not go on until the *afikhomen* is redeemed. It is the children who are instructed to search for the hidden *afikhomen*. Once the *afikhomen* is found by one of the children, that child will begin to barter with the father concerning the price to be paid for the *afikhomen*. Once the price is agreed upon, the father will give a gift in the form of a down payment as his promise to the child who found the *afikhomen*. The immediate down payment is a gift given to the child as assurance that the final agreed upon price will ultimately be paid at a future time (after the Seder). In this, we understand that God paid a great price for our redemption.

The *afikhomen* that was hidden is a picture of Yeshua/Jesus. This is a picture of Yeshua/Jesus' resurrection.

Yeshua is the bread that was sent from heaven (John 6:35). This blessing prophesies of Yeshua's resurrection. "Blessed are you, O Lord, our God, King of the universe, who brings forth bread

(resurrected *Yeshua*) from the earth." Everyone who finds Him and accepts Him as Lord and Savior is redeemed. The down payment God the Father gives to you for receiving His Messiah is the indwelling Holy Spirit. The full inheritance is yet to come. Following the fall of man in the Garden of Eden, God promises that He will fully redeem both man and the earth back to Him in the fullness of time. The indwelling Holy Spirit is the gift given to us from God as a down payment and promise of the complete redemption. The Holy Spirit is the Promise of the Father said Yeshua in Luke 24:49, as it is written:

ALL : "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until you be endued with power from on high."

HOST: The Afikomen represents Jesus' burial and resurrection. This piece of *matzah* earlier in the Seder was called the *Bread of Affliction* -- the *Lechem* (bread) -- *Oni* (affliction). *Yeshua*, though afflicted for our sins when He died at Calvary, is now redeemed and resurrected. Everyone who receives Yeshua as their personal Lord and Savior is promised the indwelling Holy Spirit (Ephesians 1:13).

HOST: "Baruch atta Adonai, Elohaynu, Melech HaOlam, HaMotzi leHem MinHaAretz" or,

ALL: "Blessed are you Adonai, our God, King of the universe, who has brought bread forth from the earth."

ALL: May my eating of the *afikhomen* achieve all the spiritual requirements of the Passover Lamb itself.

HOST: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, 'This is my **body** which is given for you: this do in remembrance of me'" (Luke 22:19).

Instruction: HOST unites the two pieces as a symbol of resurrection and then distributes BOTH pieces, the (a) *matza/ lechem oni, the bread of affliction* and the (b) *afikhomen*, to everyone sitting at his table. *Each should break off a piece and eat of it.*

Derash: It was at this time the Lord took the bread, the middle matza in the middle compartment and the afikhomen, lifted it up and infused it with meaning:

This is when the Lord Jesus took the bread, broke it, and said, "**This is my body which is broken for you.**"

The middle *matzah* is a symbol of the broken body of Christ. Though broken at the cross, life returned to his body after three days by virtue of resurrection power. In returning to life, Yeshua solved man's fundamental problem (death). Since he solved man's fundamental problem, a bodily resurrection is a hope for all who trust Him.

Eating the broken *matza* symbolizes that the believer participates in the benefits of redemption by virtue of Christ's death, burial, and resurrection. Faith in the Messiah qualifies one to sit at the **Lord's Table** (1 Corinthians 10) with the entire family of God (the heavenly reality), and obedience to the Messiah qualifies one to partake in the **Lord's Supper** as a statement of his participation in Christ (an earthly symbol of the heavenly reality) with a part of God's family.

The Third Cup

Birkat Hamazon

Or Beirach (Reciting of Grace After a Meal)

(ברכת המזון)

(The Cup of Redemption)

NIV Exodus 6:6 "Therefore, say to the Israelites: 'I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment.'

The Brit Hadasha or Brit Chadashah (New Covenant)

Note: It was at this time that Yeshua took the cup—the *Cup of Redemption* and infused it with meaning by announcing it as the blood shed for our salvation. Within a few hours God's Lamb would be betrayed, tried, delivered over to Pilate, and die for the sins of mankind.

HOST: Likewise, Yeshua lifted up the cup after supper, saying, "This cup *is* the new testament in my **blood**, which is shed for you" (Luke 22:20).

ALL: "Baruch atta Adonai, Elohaynu, Melech HaOlam, boray pri haGafen" or "Blessed are you, Adonai, our God, King of the universe, Creator of the fruit of the vine."

HOST: "Ta potarion tas eulageas ha eulougoumen" (τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν), or "The cup of blessing which we bless, is it not the communion of the blood of Christ?"

ALL: "The bread which we break, is it not the communion of the body of Christ?" (1Corinthians 10:16).

HOST: Father, we thank you for sending your Son to save us from our sins. We thank you that the perfect Lamb died, not only to save us, but to satisfy the claims of your holiness. We thank you, not only for what He means to us, but for what He means to you. We take this cup in remembrance of your extravagant love and the price You paid for our redemption. Amen.

Everyone Drinks the Third Cup

Derash: Why? In the Christian era, the Passover Seder, having been infused with new meaning, was simplified and reduced to its essential elements and celebrated weekly as the Lord's Supper (Acts 20:4: 1 Corinthians 11:23ff).

Colossians 1:14 In whom we have redemption through his blood, even the forgiveness of sins:

The Lord's Supper is a Proclamation:

1. It is a proclamation of the historical death of Christ: "Ye do show the Lord's death til he come."
2. It is a proclamation of the meaning of his death: "This is my body, which is broken for you . . . this cup is the New Testament in my blood."
3. It is a proclamation of the individual believer's participation in the benefits of Christ's redemptive accomplishments (Justification, regeneration, forgiveness, the Holy Spirit): "Is it not the communion of the body of Christ."
4. It is a proclamation of one's devotion to Christ: "Let a man examine himself and so let him eat."
5. It is a proclamation that we participate together in redemption: Through his death, He is creating a new humanity. No man owns Christ alone.
6. It is a proclamation of the Lord's inevitable return to Earth: "You do show the Lord's death till He come."

The blessing of the Lord's Supper is not mystical, i.e., some kind of divine infusion of Christ's presence in the bread and wine, but a blessing by way of remembrance. The fragrance of Christ flows into our hearts as we recall His love for us. The symbols are designed to provoke sweet thoughts about His character and accomplishments in redemption.

The Fourth Cup

Cup of Hallel

(The Cup of Praise)

ISRAEL WAS FREED BY BLOOD (the slain Lamb) AND BY POWER (splitting of the Red Sea).

Galatians 5:1 Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

1 Corinthians 7:23 Ye are bought with a price; be not ye the servants of men.

Galatians 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Revelation 5:9 And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

Jews call this the Cup of Praise; Christian call this the Wedding Cup. Theologians remind us that the Christian religion followed the religion of Abel to offer a Lamb to God; that is, Christians rely upon the shed blood of Christ for their salvation (1 Peter 1:18-20). Judaism follow the way of Cain.

The Search for Elijah

Israel looked forward to another redemption by a Prophet greater than Moses. He would have a forerunner as powerful as Elijah. The Word of God stated that before the coming of Messiah that Elijah the prophet would come (Malachi 4).

The **HOST** sends a child to the door to open the door and look for Elijah.

HOST: Is Elijah here? The Jews still look for Elijah. However, this promise was fulfilled by John the Baptist who, by the way, was born on or near Passover. Yeshua identified John the Baptist as the one who fulfilled this promise:

ALL: “And if you will **receive it**, this is Elias, which was for to come.” (Matthew 11:14)

HOST: “Tov lahasot bahava mibtah bende bim” (טוב לַחֲסוֹת בַּיהוָה מִבְּטַח בַּנְדִּיבִים;) which is a translation of the Hallel, Psalm 118:8,

ALL: “It is better to trust in the LORD than to put confidence in man.”

HOST: “Eben Maso HaBoNim Hata L’rosh pinna,” meaning,

ALL: “The stone the builders rejected has become the capstone” (Psalm 118:22).

HOST: “Ki l’olam hasdo,” meaning,

ALL: “His love endures forever” (Psalm 136:1-16)

HOST: Let us drink the cup, claiming our redemption and the joy of forgiveness. We are free men and women—Sovereigns on the Earth.

ALL: “You shall know the truth, and the truth shall set you free” (John 8:32). We drink this cup as free men. Hallelujah!

HOST: In drinking this cup, let us be reminded that it is our duty to be filled with the Spirit of Messiah and go forth from here to share his love with our neighbors and friends. Because we have been blessed with Messiah’s salvation, let us be a blessing to others by sharing with them the Gospel (*euangelion*) of Christ and the accomplishments of redemption.

ALL: Wine is the fruit of the vine. Let us go forth from here determined to bear the fruit of love and holiness, for Yeshua has said, “Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me” (John 15).

Drink the Fourth Cup.

Closing

Nirtzoh (Closing Prayer and Final Blessing)

"Nirtzah" is a Hebrew word that means "accepted" and is the final step of the Passover Seder. When a person understands what God has done for them at the cross and they are accepted in the Beloved (Ephesians 1), they begin to enjoy the benefits of salvation.

The Passover service is now complete.

HOST: We have retold the ancient story of Israel's liberation and the world's redemption through Messiah. We have partaken of the traditional foods, interpreted the symbols, and rejoiced in the realities of redemption through God's Lamb. As it has been our privilege to recite the past, may it be our privilege to celebrate the Passover next year in the presence of Yeshua. "Even so come Lord Jesus!"

"LaShaNah haba'ah bi Yerushalayim!" Or, "Next year in Jerusalem!"

Optional Group Singing

HOST can say, Let us conclude with singing, "Redeemed How I Love to Proclaim It," by William Kirpatrick, 1882, Baptist Hymnal, p. 446.

Redeemed how I love to proclaim it!

Redeemed by the blood of the Lamb;

Redeemed through his infinite mercy,

His child, and forever, I am.

I think of my blessed Redeemer,

I think of Him all the day long;

I sing, for I cannot be silent;

His love is the theme of my song.

Chorus

Redeemed, redeemed, Redeemed by the blood of the Lamb

Redeemed, redeemed, His child, and forever I am.

Addendum

The First Passover

By Pastor Brook Stockton

As thunder of judgment rumbled along the Nile Valley, the face of death appeared in the dark, gray clouds. During the blackness of the night, death rained upon Egypt. By morning, all the firstborn would be dead. Gloom and depression crept through the Land of the Pyramids like a Seattle fog. No family was exempt. The Judge of all Mankind determined to “by no means to clear the guilty” (Exodus 34:7). However, one community escaped the shroud of death—the tribes of Israel. The difference between the Egyptians and the Israel was not a moral one, but a religious one—blood sacrifice. Like the Egyptians, the Israelites had all the fractures and flaws of humanity. Why were the Israelites spared and the Egyptians were not? Simply because of the blood of the Pascal lamb.

You can understand the shadows of the Passover by letting the light of the cross shine upon this event. No passage of Scripture prefigures the death of Christ better than Exodus 12. The Passover is a wonderful shadow announcing the coming of God’s Lamb.

Exodus 12:1-2 And the LORD spake unto Moses and Aaron in the land of Egypt, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you.

The Passover changed the Jewish calendar. The First of Nisan marked the beginning of Israel’s redemptive history and was the first month in Israel’s religious calendar. Likewise, the coming of Christ to this earth changed the world calendar. History is signed, not from his death, but from his birth. We live in *Anno Domini*, the year of our Lord. Furthermore, life begins, not when one is born, but when one is reborn.

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

On the 10th day of Nisan, every family selected a lamb (sey) from the flock and marked it for death. The lamb was inspected for four days, and then slain. Likewise, the Lord Jesus was foreordained to be God’s Lamb before the foundation of the world (1 Peter 1:29). About four years before His death, John the Baptist singled out Christ among the Hebrews and said, “Behold the Lamb of God . . .” (John 1:29).

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

Notice that *the term “lamb” is in the singular*. Though many lambs were slain on Passover night, there is only one lamb in view. Even though many lambs were slain throughout Israel’s history, there is only one Lamb capable of taking away sins. All the shadows of Israel’s bloody religion point to the True Lamb. Furthermore, *notice the sufficiency of the lamb*. The question was not whether the lamb was too small for the house, but whether the household was “too little” for the lamb. God’s Lamb is sufficient to deal with the sins of single **man** (Abel), or of an entire **family** (Exodus 12), or of an entire **nation** (Leviticus 15-16), or of the sins of the whole **world** (John 1:29).

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

The lamb had to be *perfect*. It could not be lame, blind, or sick. A lamb with a defect was to be rejected. Only a perfect sacrifice can satisfy the claims of a perfect God. This lamb typifies the “Beloved Son” who was without “blemish and without spot” (1 Peter 1:19). The lamb had to be a *yearling male*. It was young and not old; young, but not immature. When the Lord Jesus died on Calvary, he died at the peak of his manhood.

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

The lamb was selected on the 10th day and then watched for four days. *The four days* were a time of inspection. Four is the number for testing. Our Lord Jesus was tested for 40 days in the wilderness. His test was not designed to search for weakness, but to show us His perfections, i.e. His temptation was not arranged to see if He would sin, but to prove to us that He could not sin. Christ was presented to the nation in 29 A.D. and was crucified in the 4th year of His ministry in 32 A.D. The Jews had four years to inspect the Lamb of God. Also, it is true that the Lord Jesus Christ appeared to the nation for inspection on Palm Sunday (the 10th of Nissan) four days before he was crucified on Wednesday, the 14th of Nissan. Without a lamb no man can survive judgment.

Though each family head slew a lamb to protect their families. We see here that the lamb was slain representatively for *the whole congregation*. In view is a single lamb slain for God’s people. This lamb was killed between 3:00 and 6:00 PM on the evening of the 14th day. Likewise, the Lord Jesus died for His people on the cross at 3:00 PM in the afternoon on the 14th of Nissan, Wednesday, 32 A.D.

7 And they shall take of the blood, and strike it on the two side posts and on the upper doorpost of the houses, wherein they shall eat it.

Once the lamb was slain, the blood was poured into a bowl and applied to the door frame on the house—above the door and on the two sides. It was not enough to have a dead lamb. Its blood had to be painted on the house. Blood above and beside reminds us of the cross. Blood flowed from his brow, his hands, and his feet. When the blood was applied to the door frame, the Hebrews unknowingly made the sign of the cross.

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

Roasting speaks of suffering. At the cross, all the suffering of the Savior was compressed in his statement, “I thirst.” The Passover lamb was to be eaten. Eating speaks of fellowship. The blood protected Israel from dangers on the outside, but the flesh provided nourishment for those on the inside. The lamb not only saved them, but satisfied them. Christ not only saves us, He sustains us. His blood secures us for eternity, and his sacrifice supports us for our pilgrim journey. Christ is not only to be taken as a Savior, but to be enjoyed as food for the soul. Unleavened bread speaks of separation from evil—a lifetime of repentance. Christ can only be enjoyed when the Christian separates from the world to fellowship with Him (Hebrews 13:13). God used the taste of bitter herbs to arouse sorrow. We can only fellowship with his sufferings when we remember that it was our sins that caused his death.

9 Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the parts thereof.

Fire is a symbol of judgment. Roasting the flesh is a shadow pointing to the suffering of the Savior, not at the hands of men, but at the hands of God. On the cross, the Lord Jesus tasted the cup of wrath for our sins. “He became sin for us” (2 Corinthians 5:21). The Israelites were told *to eat the roasted lamb*. Likewise, Christians are to feed where the fires have burned, i.e., to receive strength from cross. All the benefits of salvation are available to us through the death, burial, and resurrection of our Lord. Though the cross brought death to Jesus, it brings life to us. Strength comes when we understand the height, and depth, and width of God’s love revealed at Calvary.

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

The lamb was to be eaten the same night it was slain. Likewise, fellowship with Christ must not be separated from the accomplishments of redemption. Strength for the pilgrim life comes when an understanding of the cross. As we feed on the virtues of Christ and his accomplishments, we are strengthened in the faith. Communion with Christ is based on light from the gospel. The

further removed we are from the cross, the less light we enjoy. Wealth of fellowship is based on our appreciation of the Lamb. Leanness of soul is associated with distance from the sacrifice.

Hebrews 12:3 For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

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

Israel must not only be saved from the death angel, but from Egypt. Likewise, believers must not only be saved from wrath, but from the world. *Girded loans* speak of mental and moral preparation to leave Egypt (the world). Lust-like-thorns threaten to snag and tear the soul. The pilgrim must have his loins girded (1Peter 2:11). Having *sandals* on the feet speak of preparedness to obey and follow Christ in the walk of fellowship. *The staff* is a symbol of the pilgrim journey. It reminds us that we are but pilgrims and strangers on this earth, citizens of heaven, and that life is but a journey to the Heavenly City. *Eating in haste* was another command designed to help Israel understand the nearness of redemption.

Notice that this is called the “Lord’s Passover” (Pesach of the LORD). This title points to the merits of Christ as one who not only satisfies man’s need, but satisfies the claims of holiness. There are two sides to redemption: (a) the Divine Side, and (b) the human side. As God’s Lamb, Jesus was the perfect lamb who was fully qualified to bear God’s judgment against sin. As God’s Pesach, He satisfied the claims of law; that is, God was propitiated in Christ. As our Lamb, Jesus died as our substitute so we could be set free from God’s judgment. If Christ died for our sins, how many sins are left for us to pay for? What a Savior!!

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

Passover night was a judgment on Egypt. No family was immune from punishment! Even Israel was not spared. The difference was, however, that Israel had a substitute bear that punishment for them. In a prairie fire, it is safe to stand where the fire has burned. Stand near the cross and when judgment falls on the “living and the dead”, you will be spared.

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

The phrase “pass over” (pasach) implies “to protect” more than it does “to skip over.” The participial form of *pasach* (פָּסַח) is found in Isaiah 31:5 where God’s protection of Israel is compared to a mother bird who shelters her young when under attack.

Israel was spared, not because they were morally superior to the Egyptians, but because they were protected by blood.. When judgment came, it mattered not whether the house was a mansion or a shack. God's eye was not upon the house, but upon the blood. Furthermore, it mattered not whether the residents were good or bad. His eye was not upon the people inside the house, but upon the blood. It mattered not how reformed the soul. His eye was on the doorposts, not the heart. The promise to protect was not based on quality of life, but upon the application of blood to the residence. Likewise, the locus of salvation is not the heart of man but the cross of Calvary.

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

So important was this day in Israel's history that He appointed it to be a yearly memorial for the nation as a family worship service. The Passover symbolized Israel's redemption from slavery in Egypt and was instituted to prepare Israel to receive God's Lamb as the means to "eternal salvation". Interestingly, keeping of the feast is only mentioned about seven times in Scripture. Since the True Passover Lamb has been slain in history, there is no need to keep on memorializing the shadow. Since Yeshua fulfilled the symbol and obtained "eternal salvation" for us, we should remember him in the communion service. He is the "end of the law" (Romans 10:4); that is, He is the fulfillment of every OT shadow and type.

The simplicity of the Lord's Supper replaced this festival for those who are splattered with the blood of Christ. Here, sweet thoughts about the virtues of our Lord Jesus Christ and the accomplishments of redemption feed the soul. Why return to the shadows when one can enjoy the light? The Lord's Passover was to be memorialized by the Hebrews until the appearance of the true Lamb in history. Now that Christ has come, we are to remember His eternal redemption and not Israel's political deliverance from Egypt. Moreover, to return to the shadows and to forsake the Lord's Supper is a denial of the accomplishments of the Passover Lamb. Is it not?

15-17 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And in the first day *there shall be* an holy convocation, and in the seventh day there shall be an holy convocation to you; no manner of work shall be done in them, save *that* which every man must eat, that only may be done of you. And ye shall observe *the feast of unleavened bread*; for in this selfsame day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

Closely associated with the Passover is *the Feast of Unleavened Bread*. From the 15th of Nisan until the 22nd of Nisan, the Hebrew was forbidden to eat leavened bread. Leaven is a frequent symbol of evil (1Corinthians 5:2-6). Like leaven, sin works while hidden and concealed. Having been saved by the blood, Israel was required to clean house. What *substitution* is to the Passover,

holiness is to the Feast of Unleaven Bread. The Feast of Unleaven Bread represents the responsibility of redeemed men to identify hidden sins and to separate from evil during the course of this present evil age. “Purge out the old leaven,” said Paul. Christians are to feed on the sweetness of Christ, not the pleasures of this world.

1 Corinthians 5:7-8 Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 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(probity) and truth (in the sunshine without concealment).

In Conclusion, Israel was delivered from God’s judgment, not because they were superior to the Egyptians, but because the blood of a lamb protected them. Millions of lambs were slain in Israel’s history. This bloody religion pointed to the fact that salvation is not based on man’s goodness or upon man’s effort to please God, but upon the protection of blood. It is not enough to be religious; one must find shelter under the doorposts sprinkled with innocent blood. God’s Lamb appeared in history and shed his blood to save sinners. If you will trust Christ to protect you from the coming wrath, the Holy Spirit will apply the merits of His bloody death to your life. “It is appointed unto man once to die, and after this the judgment” (Hebrews 9:27). Religions like Islam or Hinduism or Buddhism will not protect you on the Day of Judgment. But, the blood of Christ will! Are your doorposts splattered with the blood of God’s Lamb?

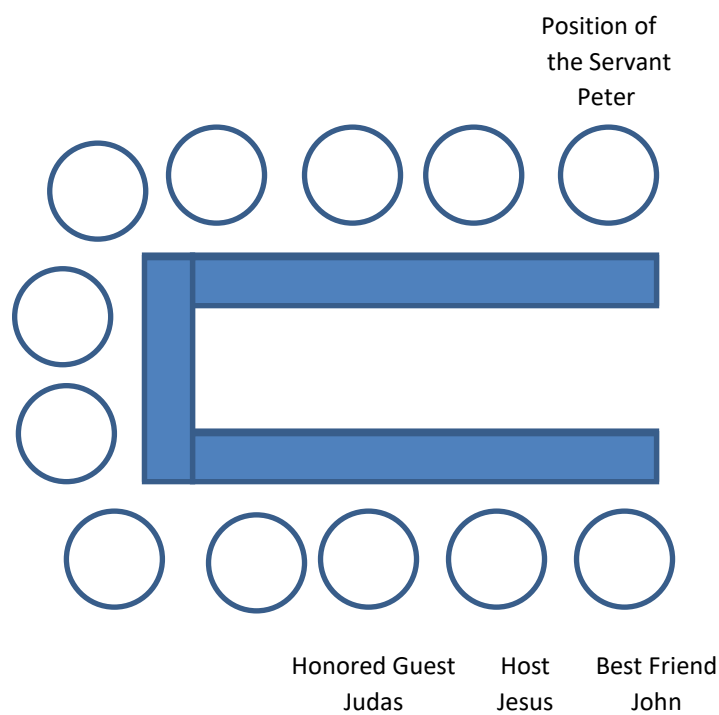
Symbols in the Passover

Passover	Meaning of the Symbol
Month of Nisan	Start of Israel's religious calendar year
14 th of Nisan	Date of Passover
A lamb	The Lamb of God
4 days of testing	Inspection: Jesus was tested 40 days in the wilderness
A perfect lamb	No guilt of its own. Jesus was sinless and without sin.
Eating the lamb	Fellowship and communion with Christ
Blood on doorposts	Application of blood. Faith in Messiah as Savior and Lord
Roasting with fire	Direct judgment. Christ took the full brunt of God's wrath.
Unleavened bread (matza)	The sinlessness of Christ
Eating the roasted lamb	Fellowship with the sufferings of Christ at Calvary
Bitter herbs (maror)	Reflection on the sufferings of Christ or of bitterness in Egypt
Not raw	Fellowship must be connected to Christ's work at

	Calvary
Loins girded	Moral preparedness
Shoes on feet	Readiness to obey
Staff in hand	Pilgrim journey
Eating in haste	Redemption is real. Be ready to follow.
Passover	Protection from the death angel
Memorial	Reflection on this historical redemption; the Cross
Feast of Unleaven Bread	Sanctification: practical holiness once one is redeemed.
Lamb shank	Symbol of the Passover lamb
Salt water	Symbol of suffering under Pharaoh
Candles	Hope that is derived from understanding the Passover
Head covering	Symbol of submission and a statement about God's glory
Haggadah	Story of Israel in the land of Egypt
Mikra	Rehearsal
Shofar	Ram's horn that announces the feast
Bedikat Chametz	The search for leaven in the home. Cleansing.

Hand washing	Sanctification
Green herbs	Spring time (bitterness means sorrow)
Mageed	The tri-pocket purse for the matza (Unity of YHWH)
Charoset	Mixture of nuts that symbolize mortar for bricks
Matza	Middle matza is a symbol of Christ's broken body
Wine	Because it is red, it is a symbol of blood.
Afikhomen	"he shall come;" It is a symbol of dessert.
First Cup	Symbol of Sanctification
Second Cup	Symbol of the Plagues and salvation from them thru blood
Third Cup	Symbol of the blood of Christ
Fourth Cup	Symbol of praise, joy, and fruitfulness
Elijah	John the Baptist. Now we look for Christ to return/

The Triclinium at the Lord's Supper



The Ordinance of the Lord's Supper

1 Corinthians 11

Remembering Christ and His Glorious Accomplishments

Q: Is it not true that the ordinance of the Lord's Supper should be practice in God-honoring churches?

The Lord's Supper



Figure 1: Courtesy of Freepik

At the Last Supper took place during the Passover meal the night before the Lord was crucified. The Lord took the middle *matza* and declared that this was his body broken for us. Following this, Jesus took the third cup, the cup of redemption, and infused it with new meaning [Luke 22:20]. Since then, the bulky Passover ceremony was dropped, and Christians have retained the simple essence of what Jesus taught by regularly celebrating the Lord's Supper and reflecting on Christ and His accomplishments.

The authority of the Lord's Supper

"for I received from the Lord what I also passed on to you . . ." [1 Corinthians 11:23].

Christ instituted the Lord's Supper for the benefit of His people. The word "Lord" is mentioned seven times in Paul's account indicating that the Lord's Supper was not instituted by men, but by the Lord Jesus Christ.

The historical practice of the Lord's Supper

Originally, Christian came together to fellowship and enjoyed a full meal together in remembrance of Christ. These became known as "Agape Feasts" or "Love Feasts." These simple feasts continued in parts of the world for about 400 hundred years. Eventually, the Lord's Supper became more liturgical and formal as Christianity was adopted as the official religion in the Roman Empire.

The meaning of the Lord's Supper

Christians have not been united as to the meaning and significance of the Lord's Supper.

Roman Catholics accept the view known as transubstantiation. Traditionally, this view holds that the bread and the wine are infused by the presence of Christ to mystically become the actual body and blood of the Savior. According to this tradition, the cup and the bread take on salvific significance.

Lutherans accepted a similar view of the Lord's Supper called consubstantiation which asserts the bread and wine are not the actual body and blood of Christ [Catholicism], but that the bread and wine are actually infused with the presence of Christ. Lutherans understand the Lord's Supper to be a means of God mediating grace from heaven to earth through the instruments of bread and wine. Grace comes from the presence of Christ in the elements.

Baptists and Presbyterians and those of like faith take a symbolic view of the Lord's Supper and understand the bread and wine to be symbols of the body and blood of Christ. Grace comes, not because of some mystical presence of Christ in the elements, but because of the sweet thoughts about Christ that are stirred when reflecting on the Lord and His accomplishments at Calvary.

Meaning of the symbols

The bread is a symbol of the body of Christ. If God could have forgiven sin apart from the death of his son, He would have done so. Because He was a man with a real human body He could truly represent us and suffer on our behalf [Hebrews 10:10]. The wine is a symbol of the blood of Christ. It is Jesus' death, not his life, that saves and redeems men from sin [Hebrews 13:12].

The Purpose of the Lord's Supper

- It is a proclamation of the historical death of Christ: "you do show the Lord's death till he come." [1 Corinthians 11:26].
- It is a proclamation of the meaning of his death: "this is my body which is broken for you."
- It is a proclamation of the individual's participation in the death of Christ: "Is it not the communion of the body of Christ." Eating and drinking is more than a memory of past events, it involves participation in the body and blood of Christ [10:21]. Furthermore, since judgment is connected with unworthy participation, God is somehow present in this rite in a unique and wonderful manner.
- It is a proclamation that all believers co-share in the accomplished work of Christ and are therefore one body: "for we are all partakers of that one bread."

- It is a proclamation of the believer's devotion to Christ: "Let a man examine himself and so let him eat."
- It is a proclamation of the Lord's return: "You do show the Lord's death till He come."
- It is a proclamation of judgment to come: Paul says believers are judge if the partake of the Lord's Supper in an unworthy manner. Thus, we have an eschatological judgment breaking in on the Lord's Supper. Since the Lord took our sins, and was judged in our stead, we have a proclamation of judgment in regards to the Eschaton.

Jesus said, "Do this in remembrance of me . . ."

The Lord's Supper is not a memorial, but a remembrance service where affectionate hearts recall and reflect on the beauty of Another. Jesus did not ask his disciples to set up a memorial, a one-time act. Rather, he requested that his disciples "remember" Him. Remembrance is much more precious than a monument.

The Lord's Supper is a time to remember His wonderful name [Song of Solomon 5:10, 16], to remember his redemptive work [1 Chronicles 16:12], to remember his suffering for us [1 Peter 2:22-24; Lamentations 3:19], to remember His love [1 John 4:19; John 15:8-13], to remember His glorification [Ephesians 1:22-23; Revelation 1:10ff], to remember His mercies [Romans 3:24-8:34], to remember His words and teaching [Acts 20:35; Colossians 3:16] and to remember His promise to come again [John 14:1-3].

The Lord's Supper is primarily a worship service designed to reflect, thank, and remember the Savior for Who He is and what He accomplished for us at Calvary. Due to these sweet reflections, grace comes to our hearts.

Participants in the Lord's Supper

Christians have taken one of two courses in relationship to the feast: [a] open communion, or [b] closed communion. The issue arises in part because of the church's understanding of the purpose of the Lord's Supper, and in part because of one's understanding of where Judas was located during the time the Lord infused the third cup with meaning. Most scholars believe Judas was absent during the Lord's instruction about the matter.

The Importance of the Lord's Supper

First, it is important to the Father that we remember His gift to the world [John 3:16]. This gave His only begotten Son.

Second, It is important to the Son. As Lord, He commanded it [John 14:21]. As a friend, he requested it [John 13:14]. As a dying man, it was his passionate plea [Luke 22:15].

Third, it is important to the Spirit. The Son is the joy and delight of the Spirit. When Christians remember Christ, they are fulfilling the purpose for which the Spirit created them [Psalm 45:1-3]. Fourth, it is important to the church. It is one of four disciplines practiced by the early church [Acts 2:42; 20:7]. The church is energized and renewed as it reflects on the glories of the Savior.

The Lord's Table v. the Lord's Supper

There is a difference between the Lord's Supper and the Lord's Table:

1 Corinthians 10:21ff The Lord's Table; 1 Corinthians 11:17ff the Lord's Supper

<u>The Lord's Table</u>	<u>The Lord's Supper</u>
In the heavenlies	On earth
A salvation feast for kings;	A salvation feast for pilgrims.
Majestic	Humble
Permanent	Temporary
All Citizens are present	Some members are missing
Christ is seen in His perfection	Christ is seen by faith
Perfect unity	Some disunity
Participation by conversion	Participation by obedience
No judgment possible	Judgment for sin possible
Participation by grace	Participants receive grace

There is a "cup of demons"--a witch's brew full of toe nails, frog's tails, and cat's eyes which the modern Christian would do well to avoid.

Observe the contrast between the Lord's Table and the Table of Demons (10:21) where we have a powerful disparity between good and evil, righteousness v. wickedness, Christ v. Satan, faith v. flesh, Biblical doctrine v. Satanic deception, truth v. the counterfeit:

Among the counterfeits of our time there are counterfeit gifts, fake faith healers, psychic prophets, new age practices, psycho heresy, unholy laughter, Sophia worship, gay clergy, matriarchal leadership in the church, devotion to the state, gender neutral Bibles, pornography, much of the entertainment industry, ecumenical movements, catholic celibacy, mysticism, magic, and the entertainment church.

Parts of the Seder from a Jewish Perspective

The Passover Seder is a Jewish ritual that typically takes place after nightfall on the first night of Passover. The word "seder" means "order" and refers to the ritual's building blocks. The order of the Seder can include the following steps:

- Kadesh: Reciting the blessing over wine, also known as Kiddush
- Urchatz: Washing hands in preparation for the Seder
- Karpas: Eating a vegetable dipped in salt water
- Yachatz: Breaking the middle of a matzah in two
- Maggid: Reciting the Haggadah, or telling the story of Passover
- Rachtzah: Washing hands again before the meal, this time with a blessing
- Motzi: Reciting the blessing over bread
- Matzah: Reciting a blessing over the matzah and eating it
- Maror: Eating bitter herbs, such as horseradish, to represent the bitterness of slavery
- Koreich: Eating a sandwich of matzah and bitter herbs, as well as bitter herbs and charoset between matzah
- Shulchan Orech: Eating the festive meal, which may include matzah ball soup, hard boiled eggs, gefilte fish, meat and vegetables, and macaroons
- Tzafun: Eating the afikoman, a piece of the broken matzah that has been hidden
- Beirach: Reciting grace after meals
- Hallel: Reciting Hallel, or psalms of praise
- Nirtzah: Reciting Nirtzah, which is a promise that God will accept our service

(Source: My Jewish Learning)

Seder CheckList

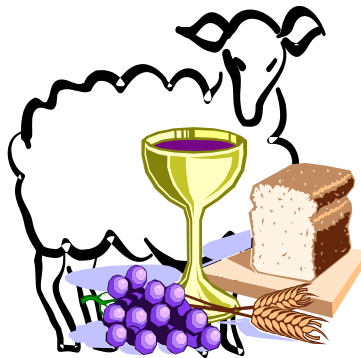
- Guest List
- Head Table
- Tableware
- Tablecloth
- Floral Centerpiece
- Candles
- Bowl of salt water
- Second bowl for washing with a pitcher of water
- Mageed (3 pouch cloth purse for matza)
- Large Seder Plate
- Lamb bone
- Horseradish
- Charoseth
- Parsely
- Extra setting for Elijah
- Money (afikhomen)
- Extra cloth for afikhomen
- The Supper
- Wine or grape juice
- Bowl of eggs
- Charoseth (apples, nuts, cinammon, wine, sugar, etc.)
- Small amounts of Horseradish
- Baked chicken
- Rice, beans, or potatoes
- Salad
- Fruit Dish
- Dessert
- Bowls of water on the table

Invitation

You Are Invited to

A PASSOVER SEDER

A Festival of Freedom



Date: _____

Time: _____

Place: _____

Host: _____

Dress: Smart Casual

Please bring the following:

For More Information, Please Call: _____ (RSVP) _____