

Table of Contents

A Letter from Pastor Chris..... 3

The Passover Seder 4

Glossary 29

Appendix A: Exodus 12 32

Appendix B: Supplies 35

Appendix C: Recipes 36

Appendix D: Set-Up 37

A Letter from Pastor Chris

Dear Friend,

Passover is the oldest and most important of the Jewish festivals. It is more than a festival or a meal. It is an elaborate teaching experience that involves the senses. The Passover commemorates God's deliverance of the Hebrew people from slavery in Egypt into a nation of free people, the Israelites. Each participant in the Passover Seder shares the story of God's grace in history and is called to experience and share their own story of God's grace. This instructional guide will walk you through the Passover Seder and designed to be personalized with your stories of God's grace. Because of this personalization, it will take about 1½ to 2 hours to complete the Passover Seder.

May we celebrate that God has brought us from slavery to sin into a free people who have life in Christ. May we continue to share the Gospel, the Good News that Christ continues to act in bringing deliverance to all people throughout the world.

Celebrating the Good News!

A handwritten signature in black ink, appearing to read 'Chris', with a stylized flourish at the end.

Pastor Chris

SHULKHAN OREYKH

The Passover Seder

LEADER: 1 Corinthians 5:7, "Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us."

Passover is a story that has been retold for thousands of years. It is a story of miraculous transitions: from slavery to freedom, from despair to hope, from darkness to light. As such it perfectly reflects the story and hope of salvation. It was the message of Christ's saving, life-giving, freedom from slavery work foretold in the Old Testament.

The Passover Seder was designed to be experienced. Our senses are to fully participate from bitterness to sweetness, each prompting a response and to help us have greater understanding of Christ's sacrifice. Through this experience we should see, hear, and feel the truth of God's love. We should grow to understand the Gospel themes of redemption and restoration through the Passover narrative.

One of the Messiah's last earthly acts was the celebration of the Passover. Gathering His disciples in a small room in Jerusalem, He led them in a seder. "With fervent desire I have desired to eat this Passover with you before I suffer" (Luke 22:15). He passed the foods among them. It was there, in the context of this celebration that Jesus revealed to them the mystery of God's plan of redemption. He spoke to them of His body and blood. He explained to them that He would have to die.

It was no coincidence that the Messiah chose the Passover for the setting of what is now celebrated as communion, the Lord's Supper. For in the story of the Passover lamb, Jesus could best communicate the course He would be taking over the confusing hours that were to follow. Today, we participate together in a Passover Seder Communion. As we do so, may we experience afresh the wonderful joy of God's great redemption through His Passover Lamb, Jesus the Christ.

BEDIKAT KHAMEYTZ

Searching for Leaven

LEADER: “Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel” Exodus 12:15.

During the days before Passover, leavened items were removed from the home. This includes all breads and cakes that contain yeast. Preparation begins with a thorough cleaning, culminating in a ceremonial search for leaven (i.e. Bedikat Khameytz).

We should also search our hearts for any trace of sin, confess it to God and remove it from our lives. 1 Corinthians 11:27-28 instructs us concerning the Lord's Supper: “Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of the bread and drink of the cup.”

Let's pause for a moment of silent prayer and reflection and ask the Holy Spirit to search our hearts for the leaven of sin. Psalm 139 declares, “Search me, O God, and know my heart; try me, and know my anxieties; and see if there is any wicked way in me, and lead me in the way everlasting.”

The Scriptures remind us, “If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” 1 John 1:8-9.

[PAUSE FOR SILENT PRAYER]

BERKAT HA-NER

Lighting the Candles

LEADER: "The LORD is my light and my salvation; whom shall I fear? The LORD is the strength of my life; of whom shall I be afraid?" Psalm 27:1.

We begin by lighting two festival lights. As these candles light the room may the Holy Spirit illuminate His Word that we may fall deeper in love with our Lord Jesus Christ.

The woman of the house lights candles and recites two blessings. The candles are to be lit from the light that has already been lit.

[USING A WOOD LIGHTING STICK, LIGHT THE SECOND CANDLE FROM THE CANDLE THAT HAS ALREADY BEEN LIT.]

WOMAN OF THE HOUSE: "Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments, and commanded us to kindle the festival lights."

[USING A WOOD LIGHTING STICK, LIGHT THE THIRD CANDLE FROM THE SECOND CANDLE.]

WOMAN OF THE HOUSE: "Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion."

LEADER: It was by a pillar of cloud by day and a pillar of fire by night that God would lead His people. These candles come from one flame and show us that God continues to lead us. God the Father, Son, and Holy Spirit are distinct in person, but one nature (one flame divided into three). We are to follow the one true living God.

Therefore, as followers of Christ, He has called us to be the light of the world, "You are the light of the world. A city that is set on a hill cannot be hidden. Nor do they light a lamp and put it under a basket, but on a lampstand, and it gives light to all who are in the house. Let your light so shine before men, that they may see your good works and glorify your Father in heaven" Matthew 5:14-16.

KADDESH (The Blessing)

The First Cup (Sanctification)

LEADER: The first cup begins with a blessing.

“Blessed are You, O LORD our God, King of the universe, who makes the fruit of the vine.”

The first cup is a reminder that God will bring you out of bondage. This is a time to remember that without the work of God, the Hebrew people were slaves in Egypt. It was God alone who brought them out.

ALL: “Therefore say to the children of Israel: ‘I am the LORD; I will bring you out from under the burdens of the Egyptians” (Exodus 6:6a).

This is a time to reflect on where we once were without Christ. We have been brought out of bondage into freedom through Him.

[POUR THE FIRST CUP]

How does the first cup of the Passover point us to the first theme of the Gospel: Creation? The word “sanctify” means to “set apart for a special purpose or work.” You were created for God’s purposes.

As we drink from this first cup, share testimony of how God has brought you from bondage to freedom.

[SHARE PERSONAL TESTIMONIES OF GOD’S WORK IN YOUR LIFE AS YOU RECLINE AND ENJOY THE FIRST CUP. MAKE SURE THAT YOUR CHILDREN HEAR YOUR PERSONAL STORY OF SALVATION AND GOD’S GRACE IN YOUR LIFE.]

URKHATZ

Washing the Hands

LEADER: “Who may ascend into the hill of the LORD? Or who may stand in His holy place? He who has clean hands and a pure heart, who has not lifted up his soul to an idol, nor sworn deceitfully” Psalm 24:3-4.

On the night He was betrayed, Jesus laid aside His garments and wrapped Himself with a towel. After that, He poured water into a basin and began to wash His disciples' feet, drying them with the towel that was wrapped around Him (cf. John 13:5).

[WASH THE HANDS OF THOSE PRESENT]

[ONCE EVERYONE'S HANDS HAVE BEEN WASHED, ASK FOR THREE VOLUNTEERS TO READ THESE THREE PASSAGES]

READER 1: “Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you” (John 13:12b-15).

READER 2: “And He sat down, called the twelve, and said to them, ‘If anyone desires to be first, he shall be last of all and servant of all’” (Mark 9:35).

READER 3: “Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross” (Philippians 2:5-8).

KARPAS

Eating the Greens

LEADER: “Now it happened in the process of time that the king of Egypt died. Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged them” (Exodus 2:23-25).

[LIFTING UP THE PARSLEY]

Passover is a holiday that comes in the springtime, when the earth is becoming green with life. This vegetable, called karpas, represents life, created and sustained by Almighty God.

[LIFTING UP THE SALT WATER]

But life in Egypt for the children of Israel was a life of pain, suffering, and tears, represented by this salt water. Let us take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

[PASS AROUND THE BOWL OF PARSLEY AND ALLOW EACH PERSON TO TAKE A SPRIG OF PARSLEY. THEN PASS AROUND THE BOWL OF SALT WATER AND ALLOW EACH PERSON TO DIP IT INTO THE SALT WATER. THIS IS ALSO A PICTURE OF THE HYSSOP DIPPED INTO THE LAMB'S BLOOD TO BE PLACED ON THE DOOR POSTS.]

MA NISHTANAH

The Four Questions

LEADER: "And it shall be, when your children say to you, 'What do you mean by this service?' that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' So the people bowed their heads and worshiped" (Exodus 12:26-27).

How different this night is from all other nights!

[ASK FOUR VOLUNTEERS TO READ]

READER QUESTION 1: On all other nights we eat bread or matzah. On this night why do we eat only matzah?

READER QUESTION 2: On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?

READER QUESTION 3: On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?

READER QUESTION 4: On all other nights we eat our meals sitting or reclining. On this night why do we eat only reclining?

These questions will be answered as the Passover Seder unfolds.

YAKHATZ

Breaking the Matzah

LEADER: On all other nights we eat bread with leaven, but tonight we eat only matzah, unleavened bread. As the children of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. But even more important than that, the Scriptures teach us that leaven symbolizes sin.

“Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us” (1 Corinthians 5:6-7).

Today, will you make a decision to break your old habits of sin and selfishness and begin living a life empowered by the Holy Spirit? Will you pray to God, “Lord, today I relinquish control of my life to You. Change my heart, change my sinful desires. I am willing to give up everything to You. Remove the sinful leaven in my life and my desire for it”?

Three matzot are wrapped together for Passover. The rabbis call these three a “unity.” They are often considered the unity of the patriarchs: Abraham, Isaac, and Jacob. We who know the Messiah see in this the unique tri-unity of God: the Father, the Son, and the Holy Spirit. Three in One.

READER 1: Father Abraham points us to God the Father. The name “Abram” means “the honored father” and “Abraham” means “father of many nations” (cf. Genesis 17:1-8).

“When Abram was ninety-nine years old, the LORD appeared to Abram and said to him, ‘I am Almighty God; walk before Me and be blameless. And I will make My covenant between Me and you, and will multiply you exceedingly.’ Then Abram fell on his face, and God talked with him, saying: ‘As for Me, behold, My covenant is with you, and you shall be a father of many nations. No longer shall your name be called Abram, but your name shall be Abraham; for I have made you a father of many nations’” (Gen. 17:1-5).

READER 2: Isaac points us to God the Son as we are reminded of Abraham placing Isaac to be sacrificed to God (cf. Genesis 22:1-19).

“So Abraham took the wood of the burnt offering and laid it on Isaac his son; and he took the fire in his hand, and a knife, and the two of them went together. But Isaac spoke to Abraham his father and said, ‘My father!’ And he said, ‘Here I am, my son.’ Then he said, ‘Look, the fire and the wood, but where is the lamb for a burnt offering?’ And Abraham said, ‘My son, God will provide for Himself the lamb for a burnt offering.’ So the two of them went together” (Gen. 22:6-8).

READER 3: Jacob points us to the Holy Spirit. Jacob’s name was changed to Israel and it was from Jacob that we have the fruitfulness of a nation. It is the Holy Spirit that brings fruitfulness in our lives (cf. Gen 35:9-15).

“Then God appeared to Jacob again, when he came from Padan Aram, and blessed him. And God said to him, ‘Your name is Jacob; your name shall not be called Jacob anymore, but Israel shall be your name.’ So He called his name Israel. Also God said to him, ‘I am God Almighty. Be fruitful and multiply; a nation and a company of nations shall proceed from you, and kings shall come from your body. The land which I gave Abraham and Isaac I give to you; and to your descendants after you I give this land.’ Then God went up from him in the place where He talked with him. So Jacob set up a pillar in the place where He talked with him, a pillar of stone; and he poured a drink offering on it, and he poured oil on it. And Jacob called the name of the place where God spoke with him, Bethel” (Gen. 35:9-15).

LEADER: In the matzah we can also see a picture of the Messiah. See how it is striped and bruised?

“But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed” (Isaiah 53:5).

Notice how the matzah is also pierced.

“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one

mourns for his only son, and grieve for Him as one grieves for a firstborn" Zechariah 12:10.

[FROM THE BASKET OF THREE MOTZOT, REMOVE AND BREAK THE MIDDLE MATZAH IN HALF]

The larger half is now called the Afikomen: "the coming one." It is wrapped in a white cloth. The smaller portion remains in the basket.

[WRAP THE AFIKOMEN AND HIDE IT IN THE ROOM. IF CHILDREN ARE PARTICIPATING IN THE PASSOVER SEDER, ASK THEM TO CLOSE THEIR EYES AS THE AFIKOMEN IS BEING HID IN THE ROOM]

For the Hebrew people, the broken matzah is a picture of the brokenness of the children of Israel and their desire of "The Coming One" (i.e. The Messiah).

For the Christian believer, we see that just as the second of the three matzot is broken, Jesus Messiah (the second person of the triune Godhead), too, was afflicted and broken. The Messiah was wrapped for burial and placed in the tomb.

MAROR

The Bitter Herbs

LEADER: On all other nights we eat all kinds of vegetables, but tonight we eat only maror, bitter herbs. As sweet as our lives are today, in Christ, let us still remember how bitter life was before we knew the redeeming freedom and joy of Jesus Christ.

[LIFTING UP THE MAROR/HORSERADISH]

"For we ourselves were also once foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful and hating one another. But when the kindness and the love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Spirit, whom He poured out on us abundantly through Jesus Christ our Savior" (Titus 3:3-6).

Now let us place maror onto a piece of matzah and allow the bitter taste to cause us to shed tears of compassion for those who have not tasted the forgiveness and grace of a personal relationship with Jesus the Messiah.

[EAT THE MATZAH WITH MAROR]

[ASK FOR TESTIMONY OF THE BITTER TASTE AND OUR COMPASSION FOR THOSE WHO HAVE NOT TASTED THE FORGIVENESS AND GRACE OF A PERSONAL RELATIONSHIP WITH JESUS]

KHAROSETH

The Apple Mixture

LEADER: On all other nights we do not dip our vegetables even once, but tonight we dip them twice. The children of Israel toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in mixture called kharoseth, made from chopped apples, honey, nuts, and wine. Once again, place the maror on a small piece of matzah. But this time, before we eat, add the sweet kharoseth.

[LIFTING UP THE KHAROSETH]

We dip the bitter herbs into kharoseth to remind ourselves that even the most bitter of circumstances can be sweetened by the hope and relationship we have in God through Christ Jesus.

[EAT THE MATZAH WITH BOTH MAROR AND KHAROSETH]

[ASK FOR TESTIMONY OF A TIME WHEN LIFE WAS BITTER, BUT YOU STILL HAD THE HOPE AND SWEETNESS OF CHRIST THAT CARRIED YOU THROUGH]

MESUBIM

We Recline

LEADER: On all other nights we eat either sitting or reclining, but tonight we eat reclining. The children of Israel were instructed to eat the Passover in haste, their loins girded, their staffs in their hands, their sandals upon their feet, awaiting departure from the bondage of Egypt.

Today we all may rest and freely enjoy the Passover Seder in peace because of Jesus, our Redeemer. Like the children of Israel, we were once slaves to sin, but through Christ Jesus our Lord we have been set free from the tyranny and control of sin and are free to live in peace and victory over sin!

“Come to Me, all you who labor and are heavy laden, and I will give you rest” (Matthew 11:28).

We can recline and relax this evening because we are no longer slaves!

MAGGID

The Passover Story

LEADER: “And I have also heard the groaning of the children of Israel whom the Egyptians keep in bondage, and I have remembered My covenant” Exodus 6:5.

The story of Passover is a story of miracles, a story of redemption, and story of the mighty power of God to overcome evil.

READER 1: The Lord had promised the land of Israel to Abraham, Isaac, and Jacob. Yet here were their children in Egypt. The Pharaoh who had come to power feared them. “These foreigners in our midst are prospering and have grown numerous,” he thought. “Suppose they join with our enemies and turn against us!” Pharaoh decided to exert greater control over this people, imposing harsh and bitter slavery upon the Israelites. Still, God blessed His people in strength and number.

READER 2: Pharaoh grew more frightened and ordered every baby boy among the Israelites to be drowned in the Nile River. One Israelite couple hid their little boy for three months. Finally, entrusting his future to God, they set him in a basket and placed him upon the river. His sister Miriam watched as he floated downstream. Coming upon the basket, Pharaoh’s daughter took pity on the child and chose to raise him as her own son. She called him Moses, meaning “drawn from the water.”

READER 3: Moses grew and became aware of the travail of his people. One day, in a rage, he lost control of himself and killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and the eye of Pharaoh, Moses became a shepherd in the land of Midian, far from the cries of his suffering brothers.

READER 4: The Lord, however, saw the affliction of the children of Israel and heard their groaning. He would raise up a deliverer to lead them out of bondage. It was then that He appeared to Moses in the midst of a bush that burned with fire, yet was not consumed. Moses drew close and listened as God commissioned him to go to Pharaoh. Fearful and reluctant, still Moses agreed to bring God’s message to the king of Egypt. “Let my people go!”

The Second Cup (Deliverance)

LEADER: Moses left the wilderness to return to Pharaoh's palace, the very place where Moses had been raised. He returned with a message which the Lord had given him. But God Himself warned Moses of the resistance that he would encounter.

READER 1: "But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out My hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go" (Exodus 3:19-20).

LEADER: God sent plagues, one-by-one. Yet with each plague, Pharaoh hardened his heart. The Egyptians became afflicted with discomfort and disease, bane and blight. Water to blood, frogs, lice, wild animals, cattle disease, boils, hail, locusts, darkness. Still, Pharaoh would not relent. With the tenth and most awful plague, death of the firstborn, God pierced through the hardness of Pharaoh's impenetrable heart.

READER 2: "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" (Exodus 12:12).

LEADER: This a time to reflect upon the great cost of deliverance. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt.

ALL: "I will rescue you from their bondage," (Exodus 6:6b).

[POUR THE SECOND CUP]

How does the second cup of the Passover point us to the second theme of the Gospel: The Fall?

As Christians, we consider the greater cost of God Himself upon the cross to deliver us from the bondage of sin. As we drink this cup let us remember the great price that was paid by our wonderful Savior to bring deliverance.

[DRINK THE SECOND CUP AND SHARE TESTIMONY OF THE PRICE THAT WAS PAID FOR DELIVERANCE]

PESACH

The Passover Lamb

LEADER: "Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt" Exodus 12:13.

[THE WOMAN OF THE HOUSE CAN BRING OUT THE LAMB DURING THE READING OF PSALM 22 AND ISAIAH 53]

This roasted shank bone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to God's command.

We who have trusted Jesus the Messiah, believe He is the Lamb of God, our Passover. Like the ancient Israelites, we know that it was God Himself, and not an angel, God Himself, and not a seraph, God Himself, and not a messenger, who achieved final redemption from sin and death. God Himself, Jesus, who takes away the sin of the world.

During the time of Jesus, the Hebrew Scriptures did not have chapter and verse identification as they do today. Instead, the Psalms were identified by the first line of the Psalm. When Jesus cried out, "My God, My God, why have You forsaken Me?" He was declaring that if we want to understand what is taking place on the cross, then we should read the Psalm titled, "My God, My God, why have You forsaken Me?"

[ASK FOR TWO VOLUNTEERS WHO ARE COMFORTABLE READING LENGTHY PASSAGES]

READER 1: Psalm 22

My God, My God, why have You forsaken Me?

Why are You so far from helping Me,

And from the words of My groaning?

²O My God, I cry in the daytime, but You do not hear;

And in the night season, and am not silent.

³ But You are holy,
Enthroned in the praises of Israel.
⁴ Our fathers trusted in You;
They trusted, and You delivered them.
⁵ They cried to You, and were delivered;
They trusted in You, and were not ashamed.

⁶ But I am a worm, and no man;
A reproach of men, and despised by the people.
⁷ All those who see Me ridicule Me;
They shoot out the lip, they shake the head, saying,
⁸ "He trusted in the LORD, let Him rescue Him;
Let Him deliver Him, since He delights in Him!"

⁹ But You are He who took Me out of the womb;
You made Me trust *while* on My mother's breasts.
¹⁰ I was cast upon You from birth.
From My mother's womb
You have been My God.
¹¹ Be not far from Me,
For trouble is near;
For *there is* none to help.

¹² Many bulls have surrounded Me;
Strong *bulls* of Bashan have encircled Me.
¹³ They gape at Me *with* their mouths,
Like a raging and roaring lion.

¹⁴ I am poured out like water,
And all My bones are out of joint;
My heart is like wax;
It has melted within Me.
¹⁵ My strength is dried up like a potsherd,
And My tongue clings to My jaws;
You have brought Me to the dust of death.

¹⁶ For dogs have surrounded Me;
The congregation of the wicked has enclosed Me.
They pierced My hands and My feet;
¹⁷ I can count all My bones.
They look *and* stare at Me.
¹⁸ They divide My garments among them,
And for My clothing they cast lots.

19 But You, O LORD, do not be far from Me;
O My Strength, hasten to help Me!
20 Deliver Me from the sword,
My precious *life* from the power of the dog.
21 Save Me from the lion's mouth
And from the horns of the wild oxen!

You have answered Me.

22 I will declare Your name to My brethren;
In the midst of the assembly I will praise You.
23 You who fear the LORD, praise Him!
All you descendants of Jacob, glorify Him,
And fear Him, all you offspring of Israel!
24 For He has not despised nor abhorred the affliction of the
afflicted;
Nor has He hidden His face from Him;
But when He cried to Him, He heard.

25 My praise *shall* be of You in the great assembly;
I will pay My vows before those who fear Him.
26 The poor shall eat and be satisfied;
Those who seek Him will praise the LORD.
Let your heart live forever!

27 All the ends of the world
Shall remember and turn to the LORD,
And all the families of the nations
Shall worship before You.
28 For the kingdom is the LORD's,
And He rules over the nations.

29 All the prosperous of the earth
Shall eat and worship;
All those who go down to the dust
Shall bow before Him,
Even he who cannot keep himself alive.

30 A posterity shall serve Him.
It will be recounted of the Lord to the *next* generation,
31 They will come and declare His righteousness to a people who
will be born,
That He has done *this*.

READER 2: Isaiah 53

Who has believed our report?
And to whom has the arm of the LORD been revealed?

² For He shall grow up before Him as a tender plant,
And as a root out of dry ground.

He has no form or comeliness;
And when we see Him,
There is no beauty that we should desire Him.

³ He is despised and rejected by men,
A Man of sorrows and acquainted with grief.
And we hid, as it were, *our* faces from Him;
He was despised, and we did not esteem Him.

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 wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace was upon Him,
And by His stripes we are healed.

⁶ All we like sheep have gone astray;
We have turned, every one, to his own way;
And the LORD has laid on Him the iniquity of us all.

⁷ He was oppressed and He was afflicted,
Yet He opened not His mouth;
He was led as a lamb to the slaughter,
And as a sheep before its shearers is silent,
So He opened not His mouth.

⁸ He was taken from prison and from judgment,
And who will declare His generation?
For He was cut off from the land of the living;
For the transgressions of My people He was stricken.

⁹ And they made His grave with the wicked—
But with the rich at His death,
Because He had done no violence,
Nor was any deceit in His mouth.

¹⁰ Yet it pleased the LORD to bruise Him;
He has put *Him* to grief.
When You make His soul an offering for sin,

He shall see *His* seed, He shall prolong *His* days,
And the pleasure of the LORD shall prosper in His hand.

¹¹ He shall see the labor of His soul, *and* be satisfied.

By His knowledge My righteous Servant shall justify many,
For He shall bear their iniquities.

¹² Therefore I will divide Him a portion with the great,

And He shall divide the spoil with the strong,

Because He poured out His soul unto death,

And He was numbered with the transgressors,

And He bore the sin of many,

And made intercession for the transgressors.

[PASS AROUND THE LAMB FOR EACH PARTICIPANT. ALL OF THE LAMB SHOULD BE CONSUMED AS A PICTURE THAT WE MUST HAVE ALL OF CHRIST.]

LEADER: While the blood of the lamb was sufficient to save, it is the nourishment that the lamb gives that makes one strong for the journey ahead. Christ must be received in His entirety. He must be both Lord and Savior. To accept Him as Savior and reject Him as Lord is to accept His blood and reject His body. He will provide sustenance for those who abide in Him.

As Jesus, the Messiah, celebrated Passover, He knew what was before Him. He also knew that before the day was over, He would be abandoned by His disciples. They would be discouraged and afraid. In His infinite love and mercy He sought to challenge and comfort them. The words He spoke are as much for us today as they were for the disciples:

“Let not your heart be troubled; you believe in God, believe also in Me. In My Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you to Myself; that where I am, there you may be also. And where I go you know, and the way you know.’ Thomas said to Him, ‘Lord, we do not know where You are going, and how can we know the way?’ Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father except through Me” (John 14:1-6).

“I will not leave you orphans; I will come to you” (John 14:18).

“But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you. Peace I leave with you, My peace I give to you; not as the world gives do I give to you. Let not your heart be troubled, neither let it be afraid” (John 14:25-27).

Jesus could offer His peace for He knew the victory that would be His. They would kill Him, but on the third day, the Son of Man would rise again; He would be raised to life!

[PASS AROUND THE HARDBOILED EGGS]

The egg is a symbol of mourning. Today, Jews who observe Passover mourn because they no longer have a temple in which the Passover lamb can be sacrificed. However, for Christians, we do not grieve as those who have no hope. The Passover Lamb of Christ was sufficient for all. We grieve over the things that grieve the heart of God, such as sin.

[EAT THE HARDBOILED EGG]

TZAFUN

The Search for the Afikomen

LEADER: It is time for us to share the Afikomen, the dessert, the final food eaten at Passover. It is said that the taste of the Afikomen should linger in our mouths.

[IF CHILDREN ARE PRESENT, ASK THEM TO SEARCH FOR THE AFIKOMEN]

The children are to find the Afikomen. Once the broken bread is found, they celebrated in victory.

This is the bread that Jesus used to institute the Lord's Supper. This bread called "The Coming One" is what Jesus used to speak of His own broken body. While the matzah is already a beautiful picture of the sinless life of Christ, it is the second person of the triune Godhead, Jesus Christ, whose body was broken, wrapped in a cloth, buried in a grave, and resurrected that is pictured in the Afikomen!

"And He took bread, gave thanks and 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).

Let us now eat the Afikomen, meditating on the broken body of the Lamb of God who takes away the sin of the world.

[BREAK OFF SMALL PIECES AND GIVE TO EACH PARTICIPANT AND THEN EAT THE AFIKOMEN]

The Third Cup (Redemption)

LEADER: This is the third time our cups will be filled. This is the cup of redemption, symbolizing the blood of the Passover lamb.

ALL: “and I will redeem you with an outstretched arm and with great judgments” (Exodus 6:6c).

This is the cup “after supper” with which the Messiah identified Himself. It is Jesus’ blood that brings redemption!

“In the same manner He also took the cup after supper, saying, ‘This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.’”

Jesus was making a direct claim that His blood is the New Covenant. Just as the blood of the Passover lamb brought salvation to those who placed the lamb’s blood on the door of their homes in Egypt, so the blood of the Lamb of God, through His atoning death will bring salvation to all who believe.

How does the third cup of the Passover point. Us to the third theme of the Gospel: Redemption? It is the blood of Christ that brings redemption!

[DRINK THE THIRD CUP AND SHARE TESTIMONY]

HALLEL

The Fourth & Final Cup (Praise)

LEADER: We now come to the fourth and final cup, the Cup of Praise, also called the Cup of the Kingdom.

ALL: "I will take you as My people, and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage: I am the LORD" (Exodus 6:7).

LEADER: The disciples drank, thinking the time had come for their master to march triumphantly into Jerusalem. But Jesus, the Messiah, knew there was another cup from which He had to drink, but notice that Jesus did not drink the fourth and final cup.

"But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom" (Matthew 26:29).

How does the fourth cup of the Passover point us to the fourth theme of the Gospel: Restoration? God is making all things new!

[FILL AND DRINK THE FINAL CUP]

Today, the Jewish people drink this cup with an expression of hope and prayer that the next year they will celebrate Passover with the Temple rebuilt in Jerusalem.

As we drink of this cup, let us look forward to the day of the Messiah's return. In that day, there will be a better feast: the wedding banquet to which all who know, trust, and worship Jesus have been invited. We look forward to the New Jerusalem with Jesus!

In praise of the salvation the LORD has brought and that which is yet to come, let's rejoice together with these words of worship:

LEADER: Blessed are you O LORD, God of Israel, God of our fathers. We praise you for who you are and all the mighty deeds Your hand has done.

ALL: Your love endures forever.

LEADER: At Your command the earth and its fullness was created. At Your voice the seas parted for those who believed in You. For Your goodwill and pleasure You redeemed Israel and sanctified it to be a holy nation of priests to serve You.

ALL: Your love endures forever.

LEADER: You also redeemed those who worshiped idols, calling Your own a people who formerly were not called your people.

ALL: Your love endures forever.

LEADER: You alone are worthy to be praised. You are faithful when we are not. Your mercies are new every morning. Daily You load us with blessings.

Blessed are You, O LORD our God, who has given us the gifts of salvation and eternal life.

ALL: And this is eternal life, that we might know You, the one true God and Messiah Jesus whom You sent.

LEADER: We look to Your promise of a new heaven and new earth. May the time not be distant O LORD when we might dwell in the New Jerusalem. In that day ever knee shall bow and every tongue confess that Jesus, the Messiah, is LORD. You will wipe away every tear. There will be no more death or mourning or crying or pain, for the old order of things will pass away. We will proclaim with the heavenly hosts:

ALL: Worthy is the Lamb who was slain. Salvation belongs to our God, who sits on the throne, and to the Lamb.

LEADER: Amen! Praise and glory and wisdom and thanks and honor and power and strength be to our God forever and ever.

ALL: Amen!

LEADER: He is alive! Death could not hold Him. We celebrate the Resurrected Christ who is coming again!

[ASK FOR ANY CLOSING TESTIMONIES AND CLOSE IN PRAYER. YOU MAY EVEN CHOOSE TO SING A SONG OF PRAISE (HALLEL).]

GLOSSARY:

Afikomen: This is the dessert of the Passover Seder. It is the larger half of the center piece of Matzah that is broken at the beginning of the seder and saved for the end.

Bedikat Khameytz: The search for leaven.

Berkat Ha-Ner: The ceremonial lighting of the candles by the woman of the house

Dayenu: "It would have been sufficient;" a Passover song.

Elijah's Cup: In Jewish tradition, an empty seat and place setting are present to welcome the prophet of hope who would announce the Messiah's coming. This was fulfilled through John the Baptist.

Haggadah: The Haggadah which means "telling," is the text recited during the Passover Seder. It is an instructional guide to walk through the Passover Seder. It will include such things as the narrative of the Exodus, blessings, the four questions, and ceremonial instructions.

Hallel: A song of praise; Psalm 113-118, called the "Great Hallel."

Kaddesh: Sanctification; the Cup of Sanctification (1st Cup).

Karpas: A "green vegetable." Usually parsley, but can also be celery, lettuce, or other leafy green vegetable. The karpas is dipped in a small bowl of salt water. It is a reminder of the hyssop being dipped into the blood for sprinkling on the door posts (cf. Exodus 12:22).

Khameytz: This is the "leaven" or "yeast" ingredient in bread. The use of unleavened bread symbolizes the haste with which the Israelites had to flee Egypt. It is also a symbol of corruption and sin. The removal of leaven, thus symbolizes a removal of past sin.

Kharoseth: Derived from the Hebrew word for "clay." It is a mixture of apples, nuts, cinnamon, honey, and wine. It has the appearance of mud and is a symbol of the days of slavery in Egypt building structures. The sweet flavor is a reminder that they never lost hope in the midst of a bitter situation.

Khagigah: A special name given to the roasted egg on the seder plate, symbolizing the Temple sacrifice.

Lashanah Haba'a bi Yerushaleyim: "Next Year in Jerusalem;" a

desire to observe the Passover in the Temple of Jerusalem the next year.

Ma Nishtanah: "How different"; the four questions asked by a young child at Passover.

Maggid: The narration of the Passover story from the book of Exodus.

Maror: A "bitter herb." Traditionally horseradish. It is a reminder of the bitterness of life in bondage.

Matzah (plural: matzot): "Unleavened bread." Dough made without yeast that makes into flat bread. The use of unleavened bread symbolizes the haste with which the Israelites had to flee Egypt. It is also a symbol of corruption and sin. The removal of leaven, thus symbolizes a removal of past sin.

Mesubim: The reclining at the Passover table.

Messianic: Pertaining to the Messiah. The title "Messiah" means "anointed one." The idea is that the coming Messiah will be the promised deliverer of God's people. In the Greek language, the word "Messiah" is translated with the word "Christos."

Passover: One of the three major Jewish festivals (cf. Exodus 23). It is held in the spring to commemorate Israel's deliverance from Egypt by God.

Pesach: "Passover." The word can refer to the entire Passover festival or specifically to the Passover lamb. In the Seder, it refers to the Passover lamb.

Seder: Seder means "order;" the order of the Passover service is a progression from slavery to freedom.

Shulkhan Oreykh: The Passover meal.

Symbol: A symbol is something used to represent or describe something else that is different in essence from itself.

Typology: A method of biblical interpretation whereby an element found in the Old Testament is seen to prefigure one found in the New Testament. The initial one is called the type and the fulfillment is designated the antitype. The type or antitype may be a person, thing, or event, but often the type is messianic and frequently related to the idea of salvation.

Tzafun: The ceremony of bring back the Afikomen.

Urkhatz: The hand washing ceremony.

Yakhatz: The ceremonial breaking of the Matzah.

Yeshua: Hebrew for “Jesus.”

APPENDIX A:

Exodus 12 Types and Symbols

A New Beginning (12:1-2). God told Moses and Aaron about the time of the Passover. This feast was to mark a new age in the history of Israel (the first month, the first month of your year).

The Lamb Identified (12:3-4). On the 10th day of the month (March-April) each Israelite family was to select a lamb. If a family was small and not able to eat an entire animal, arrangements could be made to share the meal with another family. Christ was the Lamb foreordained before the foundation of the world (cf. 1 Peter 1:20).

- Triumphant Entry (cf. John 12:12-19). The Lamb identified on the 10th day.
- “He indeed was foreordained before the foundation of the world,” (1 Peter 1:20).

The Lamb Examined (12:5-6). The lamb was to be a one-year-old male without blemish. From the 10th to the 14th, the lambs were closely examined to make sure they were spotless and acceptable to offer as a sacrifice.

- Trials (cf. John 18:12-40). During the time between the 10th and 14th day, the Lamb of God (Jesus) is examined to be spotless (without sin).
- “but with the precious blood of Christ, as a lamb without blemish and without spot” (1 Peter 1:19).
- “For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin” (Hebrews 4:15).

Personal Lamb (12:3-5). Notice there is a progression: “a lamb” (v.3), “the lamb” (v.4), “your lamb” (v.5). This parallels “a Savior” (cf. Luke 2:11), “the Savior” (cf. John 4:42), and “my Savior” (cf. Luke 1:47). It is not enough to call Christ “a Savior” (one among many), or “the Savior” (for somebody else). Each of us must be able to say, “He is my Savior!”

The Slain Lamb (12:6). A living lamb cannot save. We are not saved by Christ’s example or His life, we are saved by His death.

- “For indeed Christ, our Passover, was sacrificed for us” (1 Cor. 5:7b).

- "...we were reconciled to God through the death of His Son" (Rom. 5:10).

The Blood of the Lamb (12:7,13,21-23). The blood of the lamb had to be applied to the door of the house.

- "Much more then, having now been justified by His blood, we shall be saved from wrath through Him" (Rom. 5:9).
- "For this is My blood of the new covenant, which is shed for many for the remission of sins" (Matt. 26:28).
- "And according to the law almost all things are purified with blood, and without shedding of blood there is not remission" (Heb. 9:22).
- "To Him who loved us and washed us from our sins in His own blood" (Rev. 1:5).

The Eaten Lamb (12:8-10). While the blood of the lamb was sufficient to save, it is the nourishment that the lamb gives that makes one strong for the journey ahead. Christ must be received in His entirety. He must be both Lord and Savior. To accept Him as Savior and reject His as Lord is to accept His blood and reject His body. He will provide sustenance for those who abide in Him.

The Roasted Lamb (12:9). The lamb was to be roasted with fire, which speaks of the sufferings of Christ on the cross. Fire in Scripture speaks of God's judgment. Isaiah foretold that the Messiah would bear the sins of many, be wounded for sins He did not commit, be stricken with God's judgment, and be numbered with transgressors.

- "For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" 2 Cor. 5:21).

The Unleavened Bread (12:15-20). In ancient times, when bread was to be baked, a small piece of dough was separated from the rest and saved. That little piece of leaven, or yeast, would then be allowed to ferment in water, and would later be kneaded into the next batch of fresh dough to make it rise.

For the Jews, leaven historically had represented something bad from the past brought over into the present. At the time of the Passover, when they baked bread in preparation for the trek out of Egypt, the Israelites were not allowed to add leaven. For one thing, they did not have time to knead the leaven into the dough and wait for it to rise, since "they could not delay" (v. 39). For another, bread represented sustenance of life, and the Passover

and Exodus represented deliverance from the old life (in Egypt) and entrance into the new life (in the Promised Land). The leaven represented the old life – the way of Egypt, the way of the world – which was to be left entirely behind. Consequently, while they were traveling out of Egypt and during every subsequent Passover celebration, the Lord commanded that “nothing leaven shall be seen among you” (13:3,7). Every bit of leaven was to be thrown out.

Christians likewise are to be separated from the old life. We are to bring none of it into the new life. Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ, our Passover, also has been sacrificed. The Old Testament Passover was celebrated but once a year, as a reminder of the deliverance from Egypt. The Christian's celebration should be continuous. Our every thought, every plan, every intention should be under Christ's control. We are called to celebrate our Passover in Christ not with an annual feast, but with constant life devotion to purity and rejection of sin.

The Bitter Herbs (12:8). The bitter herbs are a call to confession and repentance.

Prepared for a Journey (12:11). This speaks of faith, assurance, and security. It took faith to be delivered that night! The Egyptians thought all these things were foolishness, but God's Word had spoken and that was enough for Moses and his people. Please keep in mind that the people were saved by the blood and assured by the Word (v.12). No doubt many of the Jews were safe under the blood who did not “feel safe,” just as we have saints today who doubt God's Word and worry about losing their salvation. God did exactly what He said He would do. God was not one day late. He kept His Word.

Appendix B:

Supplies

The Foods

- Matzah (one piece for each participant and 3 additional pieces for the basket that symbolizes the unity)
- Grape juice (Enough for each participant to have four cups)
- Parsley (1 sprig for each participant)
- Salt (to be mixed with the water. X ounces per X cups)
- Water (to be mixed with the salt)
- Horseradish (about 2 teaspoons per participant)
- Apple mixture (about 2 tablespoons per participant)
- Hardboiled eggs (1/2 egg per participant)
- Lamb (enough for each participant to have a small serving)

The Table Setting

- Table cloth
- Basket for the 3 pieces of Matzah
- White napkin for Afikomen
- Candles (3 candles and 3 candle holders)
- Match or lighter (1)
- Wood lighting stick (1)
- 1 small bowl for salt water
- 1 small bowl for horseradish
- 1 medium bowl for parsley
- 1 medium bowl for apple mixture
- 1 basket for matzot (large enough to hold 1 matzah per participant)
- 1 pitcher for grape juice
- Cloths to wash hands of participants (one to wash and one to dry)
- Basin of water to wash hands of participants

The Place Settings

- Plates (one for each participant)
- Cups (one for each participant)
- Utensils (one set for each participant)
- Napkins (one for each participant)
- Haggadah (one for each participant) – you're holding it!

Appendix C:

Recipes

Kharoseth Recipe (Apple Mixture)

- ½ cup walnuts ground up fine
- 1 large tart apple
- 1 tbsl grape juice
- 1 tsp honey (or sugar)
- ½ tsp cinnamon
- Optional: nutmeg or cloves, raisins

Pare, core, peel, and grate the apple; add the other ingredients, mix and leave it in the refrigerator for several hours, allowing it to turn brown.

Chagigah Recipe (Hardboiled Eggs)

- eggs (1/2 egg for each participant)

Boil eggs until done, peel and soak in a strong tea overnight (the tea gives the egg a brown look as if roasted, but does not change the taste). Each person is given one half of an egg.

Slow Roasted Leg of Lamb

- 4.5 lb. leg of lamb, bone in
- Salt and pepper
- 1.5 tbsl olive oil
- 1 whole garlic head, unpeeled, cut in half horizontally
- 1 onion, quartered (unpeeled is fine)
- 3 cups beef broth, low sodium
- 2 cups water

Preheat oven to 335° F. Place garlic and onion in a metal roasting pan. Place lamb leg right side up in the pan. Sprinkle generously with salt and pepper and rub it in. Turn lamb over and place it so it mostly sets on the garlic and onion. Sprinkle with more salt and pepper, rub it in. Drizzle lamb with olive oil. Pour broth and water around the lamb. It won't cover it, that's okay, the lamb sinks into it. Cover with foil (don't use a lid, you want some liquid to steam out). Place in the oven and roast for 4.5 hours. Remove from the oven, remove foil. Turn lamb over. Check it to ensure the meat is tender. If not, return, covered, to oven. Return uncovered lamb to oven for a further 45 minutes or until well browned. Remove lamb, spoon over pan juices generously. Transfer to serving platter.

Appendix D

Set Up

- ❑ Place three candles on the table. One should be lit before people arrive (match or lighter). The other two will be lit during the seder. You will also need a wood lighting stick to light the other two candles during the seder.
- ❑ Place pitchers of grape juice on the table. Each participant's cup will be filled a total of four times.
- ❑ Place basket(s) of matzot on the table. You will want enough for each person to have one piece of matzah.
- ❑ Place three pieces of matzot wrapped in a white cloth in a separate basket from the other matzot. These three are a symbolic unity of "Abraham, Isaac, and Jacob" as well as the "Father, Son, and Holy Spirit." This basket should be placed in front of the host.
- ❑ Place bowl(s) of salt water on the table. You can provide a few bowls to be shared or smaller bowls for each individual. At least one bowl should be in front of the host to reference.
- ❑ Place bowl(s) of parsley on the table. You can provide a few bowls to be passed around or place the parsley on plates ahead of time.
- ❑ Place bowl(s) of horseradish on the table. This bowl can be passed around when needed and should be placed in front of the host.
- ❑ Place bowl(s) of the apple mixture on the table. This bowl can be passed around when needed and should be placed in front of the host.
- ❑ Place a bowl of water in which a towel can be dipped to wash the hands of the participants. Fill the bowl with water and place two towels (one to wash and one to dry) next to the bowl. The bowl can be placed on a small table in the room.
- ❑ Place a plate, cup, fork, spoon, knife, and napkin for each participant.
- ❑ Place a copy of the haggadah (Passover Seder Handbook Guide) at each place setting.
- ❑ Place a plate with the hardboiled eggs on the table. This plate will be passed when needed.
- ❑ You may want to keep the lamb warm in the kitchen until it is time to be served.