

Trinity Bible Church

The Carpenter's House

P.O. Box 57541

Oklahoma City, OK 73157

tbcokc.org

March 29, 2026

Background to the Passover Feast

Announcements:

Sunday Mar 29 Seder Dinner after church.
Wednesday Apr 01 The Prophet Joel.
Fellowship luncheon at *Interurban* in Yukon @ 11:00.
Sunday Apr 05 Resurrection Sunday celebration!
Sunday Apr 26 Deacons' Meeting

- ** Missionary Mike Parks has Christian contacts in Iran that are in the middle of the political mess and could use prayers and some financial help. Please designate to Iran. We are hoping he can join us in a couple of weeks for a personal update, but nothing set yet.
- ** Anyone who wishes to be part of any committee, please see Kelvin. Follow the Lord's leading.
- ** Please let Pam Farley know if you are able to attend the Wednesday luncheon. 405-618-2279
- ** Men's Fellowship Breakfasts are meeting at Olde Orchard, Saturday @ 0730. Please look for an email for your response.

	February	Total 2026	General Fund	Building Fund	Missions 2026
Income	\$ 4,012.00	\$ 22,302.54		\$ 15,909.40	\$ 3,147.00
Expenses	(7,889.73)	(16,158.38)		Missions Balance	(1,957.00)
Balance	\$ (3,877.73)	\$ 6,144.16	\$47,264.62	\$ 5,496.00	\$ 1,190.00

Announcements

The Sacrifice of Praise

Continue to Seder Meal

Passover Seder 2026

Introduction:

The **Word of God** places a great emphasis on the Feast of Passover mentioning it over 50 times in the Old Testament and 27 times in the New Testament. It commemorates God's deliverance of His people from Egyptian slavery and illustrates for all believers the deliverance from the slave market of sin through Jesus Christ, the Lamb of God, Who takes away the sin of the world.

Historical Background:

- 1. The historical event to which the Passover Feast is linked, the Exodus from Egypt, was prophesied to Abraham over 400 years before it happened. Gen 15:13-14**
And God said to Abram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. (14) but I will also judge the nation who they will serve; and afterward they will come out with many possessions." (Gen 15:13–14)
- 2. The Jews who became the Twelve Tribes of Israel, came to Egypt as a result of deliverance by Jacob's son, Joseph. Gen 50**
- 3. After the death of Joseph arose a king "who knew not Joseph" and he enslaved the Jews. Exo 1:8**
- 4. The Lord saw their affliction and raised up a prophet named Moses for such a time. Exo 2:1-10**
And the LORD said (to Moses), "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings." (10) "Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt."
- 5. Moses was sent to Pharaoh by the Lord to demand the release of his people. Exo 10:1-2**
Then the Lord said to Moses, "Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them, and that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians, and how I performed My signs among them; that you may know that I am the LORD." (Exodus 10:1-2)
- 6. Pharaoh hardened his heart and refused to release them, until Ten Plagues were poured out on the land of Egypt. Exo 7-10**

7. **The 10th Plague, the death of the firstborn, was the event that triggered this Feast. Exo 12:23**
 "For the LORD will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to come in to your houses to smite you. (24) And you shall observe this event as an ordinance for you and your children forever.
8. **There was a strict set of regulations concerning participation in the Feast of the Passover. This was a picture of the importance of obedience to God's commands and His deliverance. Exo 12:42**
 It is a night to be observed for the Lord for having brought them out from the land of Egypt; this night is for the Lord, to be observed by all the sons of Israel throughout their generations.
9. **All the congregation of Israel was to keep the Passover, showing the universal nature of the promises to Abraham and God's desire for all to participate. Exo 12:47**
 "All the congregation of Israel are to celebrate this.
10. **No unbeliever, known as a "stranger," who had not joined into the Covenant was to eat, which taught that this ritual was for followers of The Lord. Exo 12:43-45 (a picture of the reality, but not the reality)**
 The Lord said to Moses and Aaron, "This is the ordinance of the Passover: no foreigner is to eat of it; 44 but every man's slave purchased with money, after you have circumcised him, then he may eat of it. 45 "A sojourner or a hired servant shall not eat of it.
11. **The "Strangers" were invited to comply and participate, indicating God's openness to share the blessings. Exo 12:48-49**
 "But if a stranger sojourns with you, and celebrates the Passover to the Lord, let all his males be circumcised, and then let him come near to celebrate it; and he shall be like a native of the land. But no uncircumcised person may eat of it. 49 "The same law shall apply to the native as to the stranger who sojourns among you."
12. **All leaven was to be put away from their houses for seven days prior to Passover, thus establishing the Feast of Unleavened Bread which pictures the Perfect Bread from Heaven and spiritual cleansing. Exo 13:6-7**
 For seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord. 7 "Unleavened bread shall be eaten throughout the seven days; and nothing leavened shall be seen among you, nor shall any leaven be seen among you in all your borders.
13. **The Passover Lamb:**
 - a. **Each family was to single out the best and healthiest yearling from their herd, or purchase one.**
 - b. **The family had to watch it for four days to make sure it was healthy and without defect. Lev 12:1-6 (from the 10th to the 14th of Nisan)**
 - c. **The family became attached to the lamb for they were to observe it to be sure that it was unblemished. It was to show that perfect atonement required a perfect sacrifice. Not a bone was to be broken. Deut 15:19-21**
 "You shall consecrate to the Lord your God all the firstborn males that are born of your herd and of your flock; you shall not work with the firstborn of your herd, nor shear the firstborn of your flock. 20 "You and your household shall eat it every year before the Lord your God in the place which the Lord chooses. 21 "But if it

has any defect, such as lameness or blindness, or any serious defect, you shall not sacrifice it to the Lord your God.

14. **Messiah would be the reality behind the symbol of the lamb. Isa 53:7**
He was oppressed and He was afflicted, Yet He did not open His mouth; Like a lamb that is led to slaughter, And like a sheep that is silent before its shearers, So He did not open His mouth. Cf Heb 10:1
15. **Prophets knew and explained the symbolism. John 1:25-34**
They asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?" 26 John answered them saying, "I baptize in water, but among you stands One whom you do not know. 27 "It is He who comes after me, the thong of whose sandal I am not worthy to untie." 28 These things took place in Bethany beyond the Jordan, where John was baptizing. 29 The next day he saw Jesus coming to him and said, "Behold, the Lamb of God who takes away the sin of the world! 30 "This is He on behalf of whom I said, ' After me comes a Man who has a higher rank than I, for He existed before me.' 31 "I did not recognize Him, but so that He might be manifested to Israel, I came baptizing in water." 32 John testified saying, " I have seen the Spirit descending as a dove out of heaven, and He remained upon Him. 33 "I did not recognize Him, but He who sent me to baptize in water said to me, 'He upon whom you see the Spirit descending and remaining upon Him, this is the One who baptizes in the Holy Spirit.' 34 "I myself have seen, and have testified that this is the Son of God."
16. **The people would sacrifice an innocent lamb and then roast it which speaks of God's judgment that substituted an Innocent One for the Guilty. 1 Pet 1:17-19**
If you address as Father the One who impartially judges according to each one's work, conduct yourselves in fear during the time of your stay on earth; 18 knowing that you were not redeemed with perishable things like silver or gold from your futile way of life inherited from your forefathers, 19 but with precious blood, as of a lamb unblemished and spotless, the blood of Christ.
 - a. **They killed the lamb by the door and the blood ran into a little trench cut in front of the thresholds to keep the house from flooding.**
 - b. **Then they dipped the hyssop branch and placed some blood on the lintel (the horizontal piece above the door) and then on the two doorposts-thus making the sign of the cross. The door was "sealed on all four sides by the blood of the lamb.**
 - c. **Jesus had blood on his head, hands and feet and became the door that the Jews went through on Passover, reminding them of the role of the Shepherd. John 10:9**
17. **All participants were required to eat the Passover in one house, not divide the lamb among many houses, pointing to the importance of family and the Patriarchal responsibility to teach his children. Exo 12:46**
"It is to be eaten in a single house; you are not to bring forth any of the flesh outside of the house, nor are you to break any bone of it.
18. **The lamb was to be totally eaten in one night, portraying salvation as a one time act of faith. Exo 34:25 cf Gen 15:6**
You shall not offer the blood of My sacrifice with leavened bread, nor is the sacrifice of the Feast of the Passover to be left over until morning.
19. **They must offer the sacrifice only at the place appointed by God, pointing to the importance of strict obedience. Deut 16:1-8**

"Observe the month of Abib and celebrate the Passover to the Lord your God, for in the month of Abib the Lord your God brought you out of Egypt by night. 2 "You shall sacrifice the Passover to the Lord your God from the flock and the herd, in the place where the Lord chooses to establish His name. 3 " You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt. 4 "For seven days no leaven shall be seen with you in all your territory, and none of the flesh which you sacrifice on the evening of the first day shall remain overnight until morning. 5 "You are not allowed to sacrifice the Passover in any of your towns which the Lord your God is giving you; 6 but at the place where the Lord your God chooses to establish His name, you shall sacrifice the Passover in the evening at sunset, at the time that you came out of Egypt. 7 "You shall cook and eat it in the place which the Lord your God chooses. In the morning you are to return to your tents. 8 "Six days you shall eat unleavened bread, and on the seventh day there shall be a solemn assembly to the Lord your God; you shall do no work on it.

20. All the males of the congregation must appear before the Lord at the Passover time, pointing to the widespread nature of the command. Exo 23:14-17

"Three times a year you shall celebrate a feast to Me. 15 "You shall observe the Feast of Unleavened Bread; for seven days you are to eat unleavened bread, as I commanded you, at the appointed time in the month Abib, for in it you came out of Egypt. And none shall appear before Me empty-handed. 16 "Also you shall observe the Feast of the Harvest of the first fruits of your labors from what you sow in the field; also the Feast of the Ingathering at the end of the year when you gather in the fruit of your labors from the field. 17 " Three times a year all your males shall appear before the Lord God. **Exo 34:23** Three times a year all your males are to appear before the Lord God, the God of Israel.

The Passover of Fulfillment

The Feast of Passover, intended as a joyful celebration, was a time of reflection of the time when the Almighty God had miraculously delivered his people from bondage. However, the Son of God was very aware of the prophetic events that would define this Passover as the Passover of Fulfillment. Two days prior to the Feast, the Lord is preparing the disciples for what is to come...the betrayal, the rejection by Israel and His death.

1. **Two days before the Passover Jesus told His disciples, again, that He would be crucified. Matt 26:2**
"You know that after two days the Passover is coming, and the Son of Man is to be delivered up for crucifixion."
2. **At this very time the chief priests and elders were plotting to seize Jesus by stealth and kill Him. Matt 26:3-4**
3. **A few days prior to this, Jesus' feet had been anointed with costly perfume, and the Lord admonishes the indignation of Judas and said that she did it to "prepare Me for burial." Matt 26:6-13; John 12:3-8**

4. **Judas had been planning to betray Him and at the Last Supper, Satan entered into him and he did. John 13:27; Matt 26:14-16**
Then...Judas Iscariot, went to the chief priests and said, 'What are you willing to give me to deliver Him up to you? And they weighed out to him thirty pieces of silver.' And from then on he began looking for a good opportunity to betray Him.
5. **This ancient celebration for the Jewish people would never be the same for those that embraced the revelation of their Messiah. This is the Last Passover Supper before its fulfillment in the Messiah!**
6. **Jesus made the point in Luke 22:16 that He had been looking forward to this particular Passover because He would now fulfill the Passover typology by His death. Luke 22:15-16**
And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it, until it is fulfilled in the Kingdom of God."
7. **Ezekiel prophesied that the Passover observance will be reinstated when the Messianic Kingdom is established. Eze 45:21**
8. **The basis of this Kingdom is the New Covenant, and on this Passover, the New Covenant would be confirmed by His blood. 1 Cor 11:24-25**
and when He had given thanks, He broke it, and said, "This is My body, which is for you; do this in remembrance of Me." 25 In the same way He took the cup also, after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me."

Place and Preparation for Passover Seder

1. **Thousands of pilgrims came to Jerusalem for Passover each year, many of whom did not speak the native Hebrew.**
2. **It was the custom for residents of Jerusalem to be asked to arrange special accommodation for others. (The first BnB's?) This appears to be what Jesus had done. Luke 22:8-12**
And He sent Peter and John, saying, "Go and make ready for us the Passover, that we may eat it". (9) And they said to Him, "Where do You want us to prepare it?" And (Jesus) said to (Peter and John), "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guest room in which I may eat the Passover with My disciples?"' And he will show you a large furnished, upper room; prepare it there.'

**It is notable that even to this day, in the Middle East, only women, not men, carry the water. To see a man carrying water would be unusual and therefore it was a sign. (Fruchtenbaum)*

3. **The preparation for the meal:**
 - A. They would take the Passover lamb (the PESACH) to the appointed place (often the Temple compound) where it would be killed, and its blood would be poured into a bowl, carried to the altar, and poured out at the base of the altar.
 - B. During the process they sang Psalms 113-118, known as the Hallel (praise) Psalms. Parts of the lamb were burned on the altar; the rest was taken home and roasted.
 - C. They would also prepare unleavened bread, wine, bitter herbs, and a concoction called “charoset”, a combination of chopped apples and nuts mixed with honey, cinnamon, lemon juice, and wine until it turned a deep brown color.

4. Today there is no longer a temple, there are no longer sacrifices made, and a symbolic shank bone is used to commemorate the ceremonial Passover lamb. The reason is that Jesus made the one sacrifice for sin for all time. Heb 10:10,12

The Observance

It was now the time to celebrate the Passover. While people argue about the days and dates, there is no argument about fact of the event. At sundown the **Passover** Feast would begin. During the Passover Seder (meaning ‘order’), four cups of wine are consumed. The names of the cups reflect the part of the celebration during which the cups are drunk. With each of the cups, Israel will recall the four-fold promise that God made to them (Exo 6:6-7).

- **1st Cup – Blessing or Sanctification: freedom from the burdens of the Egyptians**
- **2nd Cup – Deliverance or Cup of Plagues: deliverance from Egyptian bondage**
- **3rd Cup – Redemption: with an outstretched arm and with great judgments**
- **4th Cup – Praise (HALLEL): I will take you for My people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians.**

PROCEED TO THE MEAL?

THE SEDER (Order)

KINDLING OF LIGHT –

Light is a symbol of God's presence. Genesis 3:15 tells us that the offspring of a woman would crush the serpent's head. It is through a woman that our Savior would come, our hope, our light. Hence the reason to ask a lady to fulfill this privilege.

Prayer: *Blessed are you, O Lord our God, Ruler of the universe, Who, through your Son, and Your Grace, sanctified and redeemed us as your people. Blessed are you, O Lord our God, Who gave us the Holy Spirit to light our way. In your name we light the festival candle. (light the candle)*

KIDDUSH – (sanctification)

CUP OF BLESSING – “ I will bring you out from the burdens of Egypt”

The first cup is called “the cup of blessing” because it is for the KIDDUSH, a prayer of blessing said at the beginning of the Seder. The Hebrew term KIDDUSH means “sanctification.” Sanctification is what happens when we place our faith in the Messiah. We are “set apart.” God is holy (i.e. sanctified) and we cannot enter into His presence with sin. Jesus Christ is the Lamb of God who takes away the sin of the world. (John 1:29) We are all sanctified through the blood of the Lamb. Heb 10:10 “By this will we have been sanctified through the offering of the body of Jesus Christ once for all.” We are saved after the pattern of Abraham. (Gen 15:6)

Pastor: At this time, please pour the first ½ cup of the fruit of the vine. The phrase “fruit of the vine” is a technical Jewish term specifically for the Passover wine. To this day, Passover wine is still referred to as the fruit of the vine.”

Luke 22:18 “And when He had taken a cup and given thanks, Jesus said, “Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.” (This will be in the Millennial Kingdom. There is a parenthesis in time called the Church.)

Pastor: Let us lift our cup and bless the Lord for His abundant giving.

Prayer (All): *Blessed are you, O Lord our God, Ruler of the Universe, Who creates the fruit of the vine. (Drink the first cup)*

UR’CHATZ – ‘meaning cleanse’ Ceremonial Washing of Hands

Pastor: In each Jewish household, one person (frequently the mother or daughter) would take the servant role and go from person to person with water pitcher, bowl, and towel to perform the ceremonial washing. When all were washed it was followed by a prayer. (They are actually functioning somewhat as a priest)

Prayer (All): Blessed are you, O Lord our God, King of the Universe, Who has sanctified us by your commandments, and has commanded us to wash our hands.

Today, believers “wash their hands and feet” through prayer. “If we confess our sins, HE is faithful and just to forgive us our sins and cleanse us from all unrighteousness.” (I John 1:9).

Jesus had come from God, and as a result of the events of the Passover season, He would soon return to His Father, confirming His divine origin.

As the Son of Man, Jesus emptied Himself taking on the role of a bondservant. (Php 2:5-8)

He demonstrates this at the Passover when he does two things differently:

(1) He took the servant's role by performing the ceremonial washing, and

(2) He washed the disciples' feet instead of their hands.

In John 13, we have a vivid picture of Jesus, the Son of God, putting aside his outer garments; and girding himself with a towel, in order to wash the feet of His disciples. Scripture tells us that Peter objected, not understanding that The Lord would take on such a role. By way of application the Lord explained that a bath is a symbol of salvation, and He says, **"He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you."** For He knew the one who was betraying Him... (John 13:1-10)

When finished He explains the "WHY." John 13:12-17

And so when He had washed their feet, and taken His garments, and reclined at the table again, He said to them, **"Do you know what I have done to you? You call Me Teacher and Lord; and you are right, for so I am. If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master; neither is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them."**

Pastor: At this point in time, He continues to prepare them for what is to come and explains that prophetic scripture will be fulfilled when He is betrayed. Psa 41:9 cf John 13:18 "I do not speak of all of you. I know the ones I have chosen; but it is that the Scripture may be fulfilled, 'He who eats My bread has lifted up his heel against Me.' John 13:21 "Truly, truly, I say to you, that one of you will betray Me."

When all had been washed, it was followed by a prayer.

KARPAS –

This Hebrew term comes from the Greek "KARPOS", which refers to a fresh, raw vegetable. The ceremony consists of everyone dipping a piece of green vegetable into salt water and then eating it.

The bitter herb reminds the Israelites of the bondage in Egypt. The salt water is for their tears as they cried out to the LORD, the God of their fathers, and the LORD heard them and saw their affliction. (Exo 2:23-25) The romaine lettuce has its roots in Egypt to remind them from where they came.

Pastor: One tradition emphasizes that green is the symbol of spring, the symbol of youth, reminding the Jewish people that when Israel was young, in the springtime of her nationhood, God delivered her from bondage by means of salt water when God divided the Red Sea, allowing the Israelites to cross on dry land, but drowning the Egyptian army. It is also the picture of the time of the First Fruits, new beginnings.

Dip the lettuce into the salt water and eat.

Prayer (All): Blessed are you, O Lord our God, Ruler of the Universe, who creates the fruit of the earth.

YACHATZ – Break the MATZAH (Passover Unleavened Bread)

Pastor: The *MATZOTH* (plural) are the focus of a special ritual known as the *AFIKOMEN* ceremony, which occurs in two stages.

On the Passover table lies a linen bag with three compartments called the “*MATZAH TOSH*.” The three compartments are a picture of One God who exist in three persons: the Father, the Son, and the Holy Spirit. Three loaves of MATZAH, or unleavened bread are placed into each one of the compartments.

By Jewish law, the Passover bread must be (1) unleavened, (2) striped, and (3) pierced so that when held up against a candle or a lamp, the light can be seen through the holes. The holes are poked in the bread in rows, so when it is baked it comes out striped.

It is important to remember that when Jesus said, “This is my body, He specifically referred to the Jewish Passover bread, and no other bread.

The PASSOVER BREAD was a fitting symbol of His body for three reasons.

- **First, it is unleavened. Leaven is the symbol of sin. Since Jesus was the only Jew who ever kept the Mosaic Law perfectly, down to every jot and tittle (Matt 5:17-18), His body was sinless.**
- **Second, the MATZAH bread had to be striped. The body of Jesus was also striped by way of the Roman scourging. Isa 53:5 cf 1 Pet 2:24**
- **Third, the bread had to be pierced, and the body of Jesus was pierced twice, by the nails at the crucifixion, and by the spear thrust into His side. Isa 53:5 cf Rev 1:7**

AFIKOMEN CEREMONY: Part One

The MATZA bread placed in the middle compartment is the only one removed during the ceremony. It is a picture of the incarnation, when the second person of the Trinity became man and took upon Himself the likeness of sinful flesh. John 1:1,14; Heb 10:5

The middle MATZAH is the only one removed during the ceremony. It is taken out and broken in half. This breaking of the bread is a picture of Christ's death. The larger of the two pieces is wrapped in a linen cloth and hidden. When Jesus' body was taken from the cross, it was also wrapped in a linen cloth (John 19:40). Hiding the MATZAH is a picture of the burial.

It is given a new name “the AFIKOMEN” which in Greek means “that which is revealed later”. Traditionally it was hidden, and the children were challenged to find it. If they did, they would receive a reward. (The Father puts the AFIKOMEN in the linen cloth and hides it under the table).

Jesus identified His body specifically with the Passover MATZAH. Jesus was broken, or as it also says in Isaiah 53:5 “crushed for our iniquities” on the cross, he was wrapped

in linens and buried, on the third day he arose and all who find him receive their eternal reward.

“And when he had taken some bread and given thanks, he broke it, and gave to them, saying, ‘**This is my body which is given for you; do this in remembrance of me.**’ (Luke 22:19) “**Take; eat; this is my body (Matt 26:26).**”

After the meal the hidden MATZAH, or the AFIKOMEN, is retrieved, unwrapped, broken into smaller pieces, and distributed among the Seder guests as their “desserts.” The removal and unwrapping are a picture of the resurrection.

It is interesting to note that Judas was present only during the first part of the AFIKOMEN ceremony, until the MATZAH was hidden. He was not present during the unwrapping and the distribution.

MAGGID – Tell the Exodus Story:

This begins with the youngest child asking the 4 questions relating to why this night is different from all other nights. (Exodus 12:26-27)

Pastor: “And when your children say to you, ‘What does this rite mean to you?’ You shall say, ‘It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians but spared our homes.’ And the people bowed low and worshiped.” (Exo 12:26-27) How different this night is from all other nights! Tonight is different from all other nights because tonight we will remember what God has done for His people. Any Questions?

CARD #1 • On all other nights we eat bread or MATZAH. On this night why do we eat only MATZAH?

MATZAH reminds us that when the Jews left the slavery of Egypt, they had no time to bake their bread. They took the raw dough and baked it in the hot sun into hard crackers called MATZAH.

CARD #2 • On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?

The bitter herbs remind us of the bitter and cruel way the Pharaoh treated the Jewish people when they were slaves in Egypt.

CARD #3 • On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?

We dip lettuce into salt water to remind us of the many tears of the Jewish slaves.

CARD #4 • On all other nights we eat our meals sitting or reclining. On this night why do we eat only reclining?

Reclining is a symbolic act representing freedom and nobility. Only free people and royalty reclined on couches while dining. The first Passover was celebrated by a people enslaved. As slaves, the children of Israel were instructed to eat the Passover in haste, their loins girded, staffs in hand, sandals on their feet, bags packed, awaiting the Word of God which would set them free. Today, thanks to Messiah, we know the truth and this truth has set us free.

The Exodus story begins with ten sons of Jacob selling their brother Joseph into slavery to an Egyptian bound caravan when he was seventeen years old. While they meant it for evil, God used it for good (Gen 50:20) and elevated Joseph to Prime Minister of Egypt to save a nation and world from famine. Jacob and his twelve sons who became the twelve tribes of Israel, settled in Egypt and grew to become the Hebrew nation. They came to be despised and feared by the Egyptians, and the Pharaoh 'that knew not Joseph,' chose to enslave them, fulfilling God's prophecy to Abram in Genesis 15:13. "And God said to Abram, 'Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years.'" (14) "But I will also judge the nation whom they will serve; and afterward they will come out with many possessions."

For four hundred years the Egyptians embittered their lives with harsh labor at mortar and brick and in all sorts of work in the fields, and God's children cried out to Adonai, the God of their fathers Abraham, Issac, and Jacob. Adonai heeded their plight, their misery, and oppression. A Levite woman conceived and bore a son and at the proper time, she prepared a basket with tar and pitch (sounds a lot like the Ark doesn't it) and placed her son in the basket where it floated among the reeds by the bank of the River Nile. It was God's plan that Pharaoh's daughter would make him her own son. Hebrews 11:23 explains, "that by faith Moses, when he was born, was hidden for three months by his parents, because they saw he was a beautiful child; and they were not afraid of the King's edict. (24) By faith Moses, when he had grown up, refused to be called the son of Pharaoh's daughter; (25) choosing rather to endure ill-treatment with the people of God, than to enjoy the passing pleasures of sin; (26) considering the reproach of Christ greater riches than the treasures of Egypt; for he was looking to the reward. (27) By faith he left Egypt, not fearing the wrath of the King; for he endured, as seeing Him who is unseen. (28) By faith he kept the Passover and the sprinkling of blood, so that he who destroyed the first born might not touch them. (29) By faith they passed through the Red Sea as though they were passing through dry land; and the Egyptians, when they attempted it, were drowned.

When God first appeared to Moses in a burning bush telling him that he was to lead His people out of Egypt into a land "flowing with milk and honey, HE said, "I will go through the land of Egypt...and I will mete out justice against all the gods of Egypt." (Exo 12:12) The LORD called to Moses, charging him to appear before Pharaoh and demand that the people be released. Nine times Moses went to Pharaoh to convince him of the supreme power of the Almighty. Nine times Pharaoh denied the Almighty and placed his trust in his own powers and his own gods.

Now it came about at midnight that the LORD struck all the first-born in the land of Egypt, from the first-born of Pharaoh who sat on his throne to the first-born of the captive who was in the dungeon, and all the first-born of cattle. ... and there was a great cry throughout Egypt, for there was no home where there was not someone dead. (Exodus 12:29-30)

Pharaoh ordered Moses to take his people out of the land. And so Adonai brought us out of Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents; not through a messenger, not through any intermediary or any supernatural being, but the Holy One, alone, in solitary glory. (Exo 12:41) And it came about at the end of four hundred and thirty years, to the very day, that all the hosts of the Lord went out from the land of Egypt.

Praise the Lord! Praise, O servants of the Lord. Praise the name of the Lord. 2 Blessed be the name of the Lord From this time forth and forever. 3 From the rising of the sun to its setting The name of the Lord is to be praised. 4 The Lord is high above all nations; His glory is above the heavens. 5 Who is like the Lord our God, Who is enthroned on high, 6 Who humbles Himself to behold The things that are in heaven and in the earth? 7 He raises the poor from the dust, And lifts the needy from the ash heap, 8 To make them sit with princes, With the princes of His people. 9 He makes the barren woman abide in the house As a joyful mother of children. Praise the Lord!

Psa 114

When Israel went forth from Egypt, The house of Jacob from a people of strange language, 2 Judah became His 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 What ails you, O sea, that you flee? O Jordan, that you turn back? 6 O mountains, that you skip like rams? O hills, like lambs? 7 Tremble, O earth, before the Lord, Before the God of Jacob, 8 Who turned the rock into a pool of water, The flint into a fountain of water.

CUP OF DELIVERANCE – (cup of plagues) “And I will deliver you from their bondage”

Pastor: Let us fill our cup for the second time. Please see the ten plagues listed on your program.

The second cup is the cup of deliverance or the cup of plagues. It symbolizes the ten plagues that fell upon Egypt. Before anyone can drink the second cup, they must first spill out ten drops of wine. As the ten drops fall, the guests call out the names of the ten plagues. They can only drink the second cup after all ten drops are spilled and the names are called. Drinking wine symbolizes joy, but Jewish law forbade rejoicing over the misfortunes of others, even if they were one's worst enemies. Therefore, the ten drops are spilled as a sign of mourning. A full cup is a sign of joy and on this night, we are filled with joy in remembrance of God's mighty deliverance. We must also remember the lives that were sacrificed to bring the Israelites out of the bondage of Egypt. As we recite each plague, dip your little finger into the cup, allowing a drop of juice to fall on your plate, reducing the fullness of our cup of joy this night.

Blood-Frogs-Lice-Flies-Pestilence-Boils-Hail-Locusts-Darkness-1st Born

It is God that we honor in remembrance that He passed over the houses of the children of Israel in Egypt when He struck the Egyptians. The shank bone (ZEROA) reminds us of the lamb whose blood marked the door posts of the Israelites. Through obedience they were spared from the angel of death.

Isaiah told of the coming Messiah, that He would be led like a lamb to the slaughter. We know that Jesus is our final blood atonement so that we are free from the bondage of sin and we pass over from death into life by faith. "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Rev 5:12)

PRAYER (All): Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of the vine. (Everyone drinks.)

RACHTZAH – A second washing in preparation for eating the MATZAH

(Wash hands individually with wipes)

MOTZI – The MATZAH blessing

Pastor: We will now bless the MATZAH.

PRAYER (All): Blessed are You, O Lord our God, King of the Universe, who brings forth bread from the earth.

(The top and middle piece of MATZAH are removed from the cover, broken and distributed) (Do not eat the MATZAH at this time)

MATZAH – Eating of the MATZAH bread

The MATZAH of Passover is not just food, but a fulfillment of a commandment -- let us bless the MATZAH.

PRAYER (All): Blessed are You, O Lord our God, King of the Universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the MATZAH. (Eat a small piece of the MATZAH).

MAROR – Bitter Herbs

Now each person will dip the MATZAH into the bitter herb, usually horseradish, and dip it into the CHAROSETH, the mortar looking paste, to fulfill the commandment of this night to eat the MAROR. Thus, we dip our food the second time. The horseradish is hot and bitter bringing tears to the eyes - symbolic of the tears during slavery. The CHAROSETH is a sweet mixture of chopped apples, nuts, honey and wine—all fruits that were waiting for the children of Israel in the Promised Land. Likewise, the substance is symbolic of the mortar which the Jews labored to create bricks for Egypt. It is a bittersweet taste to remind us of the bitterness of slavery and the blessing of redemption.

PRAYER (All): Blessed are you, O Lord our God, King of the Universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the MAROR. (Everyone eat the top MATZAH with MAROR and CHAROSETH.)

KORECH – Sandwich

“Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste--it is the LORD'S Passover.” (Exo 12:11) We now remove and break the bottom MATZAH, and use it to make a sandwich with MAROR. This part of the SEDER is done in honor of the great teacher Hillel who was head of the rabbinic academy in Jerusalem at the time of Christ. On Passover, Hillel combined the MATZAH, PESACH and MAROR and ate them together. Since we no longer have the PESACH we make a sandwich of just the matzoh and

MAROR. It is interesting to note that if the third matzoh represents the Holy Spirit then this custom was begun about the same time that the Holy Spirit was given to believers!

PRAYER (All): Blessed are you, O Lord our God, King of the Universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the Korech.

(Everyone eat the bottom MATZAH with MAROR, ZEROA, CHAROSETH, and CHAZARET.)

Today the PESACH, or sacrificial lamb that was referred to at the Last Supper is noticeably absent from the meal. Since there is no longer a temple, there are no longer sacrifices made. What remains to commemorate the Passover lamb is a shank bone, referred to as the ZERO'A. As Christians, we look to Jesus as our Passover lamb. When John the Baptist saw Jesus coming to be baptized, he exclaimed "Behold the Lamb of God who takes away the sin of the World."

SHULCHAN ORECH – Table is Set (Dinner Break)

In just a few moments we will break from the 'order' to eat and fellowship with one another. However, it is customary to begin the meal with a hard-boiled egg, or BAYTZAH. The egg is symbolic of new growth, of new life, of hope. The roasted egg on the Seder plate has come to represent the ancient Temple holiday sacrifice in Jerusalem, the holy city. Let's pray and partake of the BAYTZAH and Passover Supper that has been provided.

(Prayer, Break to eat the Passover Supper, Everyone returns to finish the HAGGADAH)

TZAFUN – Eating of the AFIKOMEN and The Cup of Redemption

The second part of the AFIKOMEN ceremony occurs with the unwrapping, breaking and distribution of the hidden MATZAH.

This is a picture of the resurrection. It is done in connection with the third cup, the Cup of Redemption.

In Judaism, this cup symbolizes the blood of the lamb that saved the Jewish firstborns from the last plague of Egypt. Jesus identified His blood with this cup.

Luke made that clear when he specified: "And the cup in like manner after supper." (Luke 22:20b) Matthew stated: "for this is my blood of the covenant, which is poured out for many unto remission of sins". (Matt 26:28)

The distribution of the pieces of MATZAH and the Cup of Redemption is a picture of what Jesus taught in His discourse on the bread of life: One must eat His flesh and drink His blood to have eternal life ((John 6:53), which meant believing He is the Messiah.

When Jesus handed out the cup to His disciples, He repeated what He had said about the first cup: "Truly I say to you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God." (Mark 14:25) Matthew added a special emphasis: "I shall not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matt 26:29)

The bread of which the church partakes is the middle of the three MATZAH loaves,

The cup of which the church partakes is the third of the four cups of the Passover. This is done to proclaim Jesus's death, because by that death alone came the remission of sins.

Let us now eat the MATZAH, thinking about the broken body of the Lamb of God, broken for us, and which has taken away the sin of the world. Let us allow the taste to linger in our mouths. (All eat the AFIKOMAN) Nothing is eaten after the AFIKOMEN, so that the MATZAH may be the last food tasted.

BARECH – Blessing after the meal

Following the meal and eating the AFIKOMEN a blessing is said, called Grace after meals. We have eaten our Passover meal as free people. (Gal 5:1) Let us give thanks to the source of all life and freedom. (Have someone pray here)

CUP OF REDEMPTION – I will redeem you with an outstretched arm...

Everyone then takes up the third cup, the Cup of Redemption, recalling the third divine promise to the people of Israel: “I will redeem you with an outstretched arm and through mighty acts of judgment.”

This is the cup, symbolizing the Passover Lamb, that is spoken of in Luke 22:19-20 because it says that Jesus took the cup after they had eaten. Even before Jesus instituted it this cup was known as “The Cup of Redemption.” Jesus said it was “the cup of the new testament of my blood which is shed for you.” In just a few hours after eating the Passover Jesus would redeem us at the Cross of Calvary, that is purchase our salvation, by his sacrificial death. It was this cup that Jesus preferred not to drink, yet He said, **“THY WILL BE DONE.”** He partook of the cup of God's wrath so we could drink the cup of grace. Just as the blood of the lamb brought salvation in Egypt, so Messiah's death can bring salvation to all who believe.

Just as the Passover blessing speaks of Adonai redeeming Israel with an outstretched arm we might think of the outstretched hands of Jesus as he was nailed to a cross for our sins when the third cup is drunk.

(Fill cups for the third time and lift up)

PRAYER (All): Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of the vine. (Drink the third cup.)

HALLEL - Cup of Praise (Lifting the extra cup for Elijah)

In keeping with tradition, the celebration now moves to the Messianic redemption, because sadly the people of Israel are still looking for the coming Messiah. They open the door, indicating their readiness to receive the Prophet Elijah, herald of the Messiah.

Have you noticed that during the entire course of the Passover meal an empty chair and setting has been waiting? At this setting is a full cup of juice. This cup is called the cup of Elijah. Elijah was to proclaim the coming of Messiah and so at every Passover a place is left

for Elijah just in case he decides to honor your specific household when he comes to announce that Messiah is close at hand.

Well, Elijah did come to proclaim the real Messiah, Jesus. He appeared at the Transfiguration and in Matthew 11:14, Jesus is speaking of John the Baptist and says, "And if you care to accept it, he himself is Elijah, who was to come." But, Elijah will also come to announce the second coming of Christ in the Tribulation. "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes." (Mal 4:5)

To bring the Passover observance to a close, the Seder guests traditionally sing Psalms 115 - 118. While singing, they drink the fourth cup, called HALLEL, or "the Cup of Praise," which gives this last part of the Passover observance its name. Matthew and Mark do not specifically mention the fourth cup, but they hinted at it, saying, "and when they had sung a hymn, they went out unto the mount of Olives." In the Greek it is a verb, which shows the action of singing. "They hymned." Psalm 118 holds great Messianic significance.

(Let us fill our cup, the Cup of Praise and give thanks to God!)

Psa 115

Not to us, O Lord, not to us, But to Thy name give glory Because of Thy lovingkindness, because of Thy truth. 2 Why should the nations say, "Where, now, is their God?" 3 But our God is in the heavens; He does whatever He pleases. 4 Their idols are silver and gold, The work of man's hands. 5 They have mouths, but they cannot speak; They have eyes, but they cannot see; 6 They have ears, but they cannot hear; They have noses, but they cannot smell; 7 They have hands, but they cannot feel; They have feet, but they cannot walk; They cannot make a sound with their throat. 8 Those who make them will become like them, Everyone who trusts in them. 9 O Israel, trust in the Lord; He is their help and their shield. 10 O house of Aaron, trust in the Lord; He is their help and their shield. 11 You who fear the Lord, trust in the Lord; He is their help and their shield. 12 The Lord has been mindful of us; He will bless us; He will bless the house of Israel; He will bless the house of Aaron. 13 He will bless those who fear the Lord, The small together with the great. 14 May the Lord give you increase, You and your children. 15 May you be blessed of the Lord, Maker of heaven and earth. 16 The heavens are the heavens of the Lord; But the earth He has given to the sons of men. 17 The dead do not praise the Lord, Nor do any who go down into silence; 18 But as for us, we will bless the Lord From this time forth and forever. Praise the Lord!

Psa 116

I love the Lord, because He hears My voice and my supplications. 2 Because He has inclined His ear to me, Therefore I shall call upon Him as long as I live. 3 The cords of death encompassed me, And the terrors of Sheol came upon me; I found distress and sorrow. 4 Then I called upon the name of the Lord: "O Lord, I beseech Thee, save my life!" 5 Gracious is the Lord, and righteous; Yes, our God is compassionate. 6 The Lord preserves the simple; I was brought low, and He saved me. 7 Return to your rest, O my soul, For the Lord has dealt bountifully with you. 8 For Thou hast rescued my soul from death, My eyes from tears, My feet from stumbling. 9 I shall walk before the Lord In the land of the living. 10 I believed when I said, "I am greatly afflicted." 11 I said in my alarm, "All men are liars."

12 What shall I render to the Lord For all His benefits toward me? 13 I shall lift up the cup of salvation, And call upon the name of the Lord. 14 I shall pay my vows to the Lord,

Oh may it be in the presence of all His people. 15 Precious in the sight of the Lord Is the death of His godly ones. 16 O Lord, surely I am Thy servant, I am Thy servant, the son of Thy handmaid, Thou hast loosed my bonds. 17 To Thee I shall offer a sacrifice of thanksgiving, And call upon the name of the Lord. 18 I shall pay my vows to the Lord, Oh may it be in the presence of all His people, 19 In the courts of the Lord's house, In the midst of you, O Jerusalem. Praise the Lord!

Psa 117

Praise the Lord, all nations; Laud Him, all peoples! 2 For His lovingkindness is great toward us, And the truth of the Lord is everlasting. Praise the Lord!

Psa 118

Give thanks to the Lord, for He is good; For His lovingkindness is everlasting. 2 Oh let Israel say, "His lovingkindness is everlasting." 3 Oh let the house of Aaron say, "His lovingkindness is everlasting." 4 Oh let those who fear the Lord say, "His lovingkindness is everlasting."

5 From my distress I called upon the Lord; The Lord answered me and set me in a large place. 6 The Lord is for me; I will not fear; What can man do to me? 7 The Lord is for me among those who help me; Therefore I shall look with satisfaction on those who hate me. 8 It is better to take refuge in the Lord Than to trust in man. 9 It is better to take refuge in the Lord Than to trust in princes.

10 All nations surrounded me; In the name of the Lord I will surely cut them off. 11 They surrounded me, yes, they surrounded me; In the name of the Lord I will surely cut them off. 12 They surrounded me like bees; They were extinguished as a fire of thorns; In the name of the Lord I will surely cut them off. 13 You pushed me violently so that I was falling, But the Lord helped me. 14 The Lord is my strength and song, And He has become my salvation.

15 The sound of joyful shouting and salvation is in the tents of the righteous; The right hand of the Lord does valiantly. 16 The right hand of the Lord is exalted; The right hand of the Lord does valiantly. 17 I shall not die, but live, And tell of the works of the Lord. 18 The Lord has disciplined me severely, But He has not given me over to death.

19 Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the Lord. 20 This is the gate of the Lord; The righteous will enter through it. 21 I shall give thanks to Thee, for Thou hast answered me; And Thou hast become my salvation.

22 The stone which the builders rejected Has become the chief corner stone. 23 This is the Lord's doing; It is marvelous in our eyes. 24 This is the day which the Lord has made; Let us rejoice and be glad in it. 25 O Lord, do save, we beseech Thee; O Lord, we beseech Thee, do send prosperity! 26 Blessed is the one who comes in the name of the Lord; We have blessed you from the house of the Lord. 27 The Lord is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar. 28 Thou art my God, and I give thanks to Thee; Thou art my God, I extol Thee. 29 Give thanks to the Lord, for He is good; For His lovingkindness is everlasting.

PRAYER (All): Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of the vine. (Drink the fourth cup of wine.)

HALLEL – Praise (Read Text on program - from Psalm 136; response in bold)

NIRTZAH – The Seder is Complete

As the observance ends a simple statement is made that the SEDER has been completed and has been performed in a worthy manner. Sadly, an exclamation is then made in the hope that the Messiah will come within the year.

As Christians we know that Messiah has already come but it should be our prayer that just as the Seder is performed in a worthy manner that we should live a life obedient and worthy of honoring the Lord Jesus Christ.

If you have never trusted Christ as your savior, I hope that this Passover presentation has helped you see that the promised seed of Abraham, the true sacrificial lamb who takes away the sin of the world is indeed Jesus the Messiah. We have now finished our Passover Seder. I encourage each one of you to take the time during the remaining Passover holiday to read the story of Passover in Exodus as well as other scriptures quoted throughout tonight. (The Aaronic priestly blessing)

BLESSING (All): The LORD bless you and keep you; The LORD make His face shine on you, and be gracious to you; The LORD lift up His countenance on you, and give you peace. (Numbers 6:24-26)

SONG OF REJOICING (Conclude with “Praise hymn”) (Closing Prayer)