

FROM THE DOORPOST TO THE HEART



A Biblical Guide to Passover

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INTRODUCTION

So you're interested in learning more about Passover? You've come to the right place! As believers in Messiah Yeshua, there is so much we can learn and put into practice when we align ourselves with God's calendar and feast days. Genesis 1:14 tells us:

"And God said, 'Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for signs and for seasons, and for days and years, and let them be lights in the expanse of the heavens to give light upon the earth.' And it was so."

The Hebrew word for "signs" here is *moed*, which means *an appointed time*. God tells us right here at the beginning of time that He is going to use the sun and the moon for appointed times. In God's calendar, He uses the moon to tell us when the new months start, when His festivals are and shows us mighty signs through it. Likewise, He uses the sun to mark days. Just like putting an important appointment on your calendar, so, too, does God have specific appointments with you on His calendar.

Leviticus 23 gives us all of God's appointed times in order. If you are able, please take the time to read that chapter now before we continue.

The first appointed time we read about is the one that occurs the most often, the weekly Sabbath day, or Shabbat in Hebrew. The Sabbath was appointed at creation as God created the world in six days and rested on the seventh. He reiterates this particular appointed time many times in Scripture and even puts it in the top 10 of his commandments, top 5 to be exact. I'd say it's pretty important.

The other appointed times are annual and listed in order:

Spring: Passover

 Feast of Unleavened Bread

 Feast of Firstfruits

 Shavuot (Feast of Weeks/Pentecost)

Fall: Feast of Trumpets

 Yom Kippur (The Day of Atonement)

 Sukkot (Feast of Tabernacles/Feast of Ingathering)

So, there are seven times throughout the year that God sets aside as special appointments with his people. I explain it to my children this way: they're God's parties. So are we going to show up or just keep asking him to come to our parties? Just like when we schedule a big night of worship or a community outreach event we ask Holy Spirit to come, God is asking us to come to His events. One cool thing is: He's guaranteed to be there!

God's feast days are not an issue of salvation, but an invitation into something more. They are appointments with the God of this universe to meet with him, align with his ways and experience the fullness of who he is. In addition, they each show us something about the past, present and future. The original meanings and intents of each feast were, and continue to be, centered around agriculture. Because we do not live in an agricultural society, it can be tempting to blow off these times as irrelevant. However, we know that God is the same yesterday, today and forever, and what he established in the beginning will stand for all of time. So, for instance, when Israel has the barley harvest, we know it's Passover time. While the original occurrence was centered around agriculture, each appointed time was, and is, spiritually and prophetically pointing to the coming of and fulfillment through our Messiah, Yeshua. While looking at the prophetic meanings of each feast, we can always find something in the present that God shows us to affect our walk with him as well.

God has and will continue to show many signs during these special times (blood moons, eclipses, etc.). One of the biggest signs was the death, burial and resurrection of His son, Yeshua, and the giving of the Holy Spirit - all of which fulfilled the spring feasts prophetically. The fall feasts have yet to be fulfilled prophetically and point to the 2nd coming of Yeshua. But that's a discussion for another time.

For the purposes of this book, we will be taking a deeper look into the first two annual feasts, Passover and the Feast of Unleavened Bread. What we will find is that every physical act reiterates the spiritual. What God instructs in the physical realm is intended to awaken and align our spirits with His. We will first go over the Passover story, what it entails, how we as 21st century believers fit into this story, and how it links with Yeshua, Jesus, our Messiah as well as what exactly a Passover seder is and what all it entails. At the end, you will find a full seder meal guide so you can lead your family or congregation in a Passover meal.

So, let's get started!

PASSOVER

First off, I want to preface this by saying, please do not take my word on anything you read. I always stress the importance of studying and testing everything. That goes with anything you read or hear. Ask Holy Spirit to guide and lead you into all revelation and knowledge. With that said, I have studied this extensively and hope and pray for fresh revelation for you that leads you into the knowledge of this beautiful feast. Ok, let's get started for real.

Passover, or Pesach in Hebrew, refers to the evening meal that kickstarts the Feast of Unleavened Bread that lasts for one week. The word *Pesach* means 'to pass over, or spring over.' (Strong's H6452) I will explain why this definition is important in just a minute.

For context, we will pick up in Exodus 12 after Moses has been sent to Pharaoh nine times to ask him to let the Israelites go. Because of his refusal, Yahweh has sent nine plagues in return for his pride and stubbornness. These plagues were a cosmic showdown between Yahweh, the supreme God, and the gods of Egypt (Exodus 12:12), with one of those gods being Pharaoh himself. We will pick up at the very last chance God is giving Pharaoh: let my people go or I will take your firstborn. God is directly attacking the worship of Pharaoh and his belief that he is all-powerful. Yahweh then has very specific instructions on how to be saved from this death plague and calls it his Passover.

Exodus 12:1-6 gives the instruction on the timeline of Passover:

"The LORD said to Moses and Aaron in the land of Egypt, 'This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.'"

Right here, God appoints the evening of the 14th day of the first month as the Passover. On the Gregorian calendar, this usually falls in late March or April. Again, each month is based upon the moon cycles. When the first sliver of a new moon is

spotted in Israel, we start counting the new month. So on the tenth day of the first month, Israel was instructed to take a year old male lamb without blemish to keep until the fourteenth day of the first month where they would then sacrifice it. One thing to keep in mind is that a Hebrew day begins at sunset. So, for example, Tuesday starts Monday evening at sunset and continues to sunset the next day when it turns to Wednesday.

Exodus 12:7-13

"Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. 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 no plague will befall you to destroy you, when I strike the land of Egypt."

According to these verses, the lamb was slaughtered and the blood was put on the two doorposts and the lintel of the home where it would be eaten. They were instructed to roast the entire thing in fire, leaving none of it until the morning. Whatever was left was to be burned. They were to eat it with their belts fastened, their sandals on and their staffs in their hands in order to be ready to go when God said to go. Then God says something interesting - "The blood shall be a sign for you." Why is the blood of the lamb a sign for the Israelites?

Back in ancient Egypt, the doorposts of homes symbolized more than just the entry into the home. Each family would carve the names and symbols of their gods into these doorposts, sometimes even going as far as inscribing spells and other witchcraft curses. By doing this, every other person that walked by would know exactly what god that family was in covenant with and who they served. The doorposts would sometimes have blood on them that marked protection from those gods. The blood was collected in specific rituals called threshold covenants.

Threshold Covenants

Threshold covenants were a specific type of covenant made in ancient civilizations when two parties would enter into covenant with one another. These types of covenants were binding and included a very specific ritual. Threshold covenants could be made with deities or with other people. In fact, they were so common that homes were built centered around them. The threshold of every home was built with a basin inside. Basically a hole in the threshold of the doorway. Why?

The threshold of the home was the altar.

When two parties would enter into covenant together, an animal was slaughtered at the threshold of the home of one of the parties. For example, let's say there was a covenant of marriage being made. The bride's family would come into covenant with the groom's family. The father of the bride would stand in the doorway of the father of the groom's house, the animal was slaughtered, and the father of the groom would put the blood of the animal into the basin in the threshold. He would then take some of the blood and paint the doorposts and lintel of his doorway with the blood. The father of the bride would then step over the basin of blood, pass through the blood on the doorposts and enter the home. This would confirm the covenant between the two families. This is actually where we get the tradition of the groom carrying the bride over the threshold of the doorway. He carries her over the blood into his home thus sealing the covenant. To break the covenant, the blood in the basin was trampled upon.

We can see this process in Exodus 12:21-22:

"Then Moses called all the elders of Israel and said to them, 'Go and select lambs for yourselves according to your clans, and kill the Passover lamb. Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning.'"

God very much knew what kind of culture the Israelites had been submerged in for 430 years. Ancient Egypt was extremely pagan and the people worshipped many dieties. One of these dieties was Khnum, a fertility god with a ram's head. Because of these gods, sheep were held in high esteem. Killing a sheep or lamb was considered extremely controversial and considered a direct attack on their gods.

In addition, shepherds were considered an abomination in an Egyptian's eyes.

Genesis 46:34

"You shall say, 'Your servants have been keepers of livestock from our youth even until now, both we and our fathers,' in order that you may dwell in the land of Goshen, for every shepherd is an abomination to the Egyptians."

Exodus 8:25-26

"Then Pharaoh called Moses and Aaron and said, 'Go, sacrifice to your God within the land.' But Moses said, 'It would not be right to do so, for the offerings we shall sacrifice to the LORD our God are an abomination to the Egyptians. If we sacrifice offerings abominable to the Egyptians before their eyes, will they not stone us?'"

Because the Egyptians worshipped sheep and gods with characteristics of sheep, anyone handling something held in such high regard as something common, was an abomination. This is the very reason God's initial instructions to Moses were to tell Pharaoh to let the Israelites go sacrifice in the wilderness for three days. But, as we know, Pharaoh didn't listen.

So what does all of this mean? Remember the definition of Pesach - to pass over or spring over. It can also have the connotation to *spring through*. Why is this so amazing?

Exodus 12:23-27 "For the Lord will pass through to strike 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 enter your houses to strike you. You shall observe this rite as a statute for you and for your sons forever. And when you come to the land that the LORD will give you, as he has promised, you shall keep this service. And when your children say to you, 'What do you mean by this service?' you shall say, 'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.' And the people bowed their heads and worshiped."

I want you to notice the wording here: *"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 enter your houses to strike you."* (Exodus 12:23)

What exactly is going on? You see, Passover is not just a story about the death angel seeing blood on a door and skipping over that house. What God is telling the Israelites is: *I need you take this unblemished, innocent lamb and make covenant with Me.*

When Moses is relaying the instructions of Passover to the Israelites, they knew exactly what he was saying. By slaughtering the lamb, putting the blood in the basin and using hyssop to spread it onto the doorposts and lintel, they were inviting Yahweh into their homes. The blood of this innocent lamb was to cover over every symbol of every other god. *The blood of the lamb was the sign of the covenant.*

Passover isn't named because the death angel just passes on by - it's named because Yahweh *passes over* the threshold into the home confirming that household is in covenant with Him. Because of this, when the destroyer comes, he HAS to pass by the home because he cannot touch a home that is in covenant with Yahweh! On the other hand, when the destroyer comes and does NOT see the blood of the covenant, he is allowed to enter in and kill.

THIS is Passover. It's a sign of a covenant between God and His people with the blood of a lamb. It's God asking his people to leave what they know behind and step by faith into the new. It's leaving slavery for the Promise Land by faith and obedience. It's taking the blood of an innocent lamb and covering over every other inscription of a covenant made with any other god.

Room For Everyone

You may be thinking, "Ok this is awesome, but where do I fit in?" Let's look at that:

Exodus 12:38 says, *"A mixed multitude also went up with them, and very much livestock, both flocks and herds."*

We can see in this verse that it was not just Israelites exiting Egypt the night of Passover, but a multitude of different people. The Bible is not clear on who these people were exactly, but we can assume there were slaves from other nations, passers by (sojourners) or even Egyptians themselves who saw the amazing works of Yahweh and thought to themselves, "I'm going with that guy!"

God even gives instructions for the Passover for these specific people.

Exodus 12:48-49 *"If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you."*

Right here, God establishes one law for the native-born and for the foreigner: in order to participate in the Passover, you must be circumcised. In that time, the head of the household represented the entire household. If the male was circumcised, the entire house was considered circumcised. Circumcision was the sign of the covenant God made with Abraham in Genesis 15. In this case, it is a foreigner saying, "I'm leaving behind what I've known and being adopted into your family." Is this not exactly what God requires of us?

Paul reiterates this in Romans 2:28 -

"For no one is a Jew who is merely one outwardly, nor is circumcision outward and physical. But a Jew is one inwardly, and circumcision is a matter of the heart, by the Spirit, not by the letter. His praise is not from man but from God."

Remember what God does in the physical is a pattern for the spiritual. When God made the covenant with Abraham it was an outward sign of an inward heart posture. All God is saying, which is reiterated over and over again throughout the entire Bible, is circumcise your hearts. Cut away the fleshly desire and your own will and come into my family. Paul reiterates this when he says circumcision is not just the outward sign that makes you part of God's family but the heart. Outward circumcision, or any other action, means nothing if our heart posture is not aligned with his.

As foreigners, we are adopted into God's family and get the joy of participating in his feasts right along with native-born Israelites! This is called being "grafted in." It's not a New Testament concept, but one that has always been in place. Any foreigner is welcome, you just need to circumcise your hearts and follow me. Examples include Caleb, Rahab and Ruth - all foreigners who were adopted into God's family.

Yeshua, the Passover Lamb

Remember how we talked about each feast being an appointed time? It's no coincidence that God would send his son exactly when he did to die exactly when and how he did. He met every requirement of the Passover lamb sacrifice and fulfilled the need to sacrifice it again and again each year. Let's look at each requirement and see how Yeshua fulfilled them.

- **A male, without blemish and a year old (in its prime)**

Original Covenant:

Exodus 12:5 *"Your lamb shall be without blemish, a male a year old."*

Prophetic Fulfillment:

I Peter 1:17-19 *"And if you call on him as Father who judges impartially according to each one's deeds, conduct yourselves with fear throughout the time of your exile, knowing that you were ransomed from the futile ways inherited from your forefathers, not with perishable things such as silver or gold, but with the precious blood of Christ, like that of a lamb without blemish or spot."*

Our Messiah was the perfect, spotless lamb in the prime of his life who freely redeemed us by his precious blood.

- **Set apart before sacrifice**

Original Covenant:

Exodus 12: 3-6 *"Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight."*

The lamb was selected on the 10th day and inspected until the 14th day when it was killed at twilight.

Prophetic Fulfillment:

John 12:1 *"Six days before the Passover, Jesus therefore came to Bethany, where Lazarus was, whom Jesus had raised from the dead."*

John 12:12-13 *"The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!"*

We can see from these verses that Yeshua was in Bethany six days before Passover, on the 9th of the month. "The next day," (the 10th of the month), he enters Jerusalem. It was this day when all the lambs were being chosen for slaughter for Passover. We also know that Yeshua was carefully inspected by Pilate himself who found no fault in him (John 18:38).

- **Slain at twilight**

Original Occurrence:

Exodus 12:6 *"...and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight."*

Prophetic Fulfillment:

Matthew 27:46-49 *" Now from the sixth hour there was darkness over all the land until the ninth hour. And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" And some of the bystanders, hearing it, said, "This man is calling Elijah." And one of them at once ran and took a sponge, filled it with sour wine, and put it on a reed and gave it to him to drink. But the others said, "Wait, let us see whether Elijah will come to save him." And Jesus cried out again with a loud voice and yielded up his spirit.*

The Hebrew phrase *beyn ha-abayim* translates to "between the two evenings." A Hebrew day begins in the evening and continues through to the next evening. Unlike our modern calendar that is midnight to midnight, a Hebrew day is about 6pm to 6pm. After noontime, the sun starts its descent back down. In Hebrew, this is the first evening, from about 12pm to sunset. Sunset is considered the "second evening." Remember, God instructs Israel to kill the Passover lamb at twilight, or between the two evenings which is around 3pm. This is the exact time Yeshua gave up his life.

- **No broken bones**

Original Occurrence:

Exodus 12:46 *"It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones."*

Prophetic Fulfillment:

John 19:31-36 *"Since it was the day of Preparation, and so that the bodies would not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him. But when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he is telling the truth—that you also may believe. For these things took place that the Scripture might be fulfilled: "Not one of his bones will be broken."*

This one goes without saying: none of our Messiah's bones were broken symbolizing a whole and complete sacrifice. Our redemption is not fractured.

- **Blood applied for deliverance**

Original Occurrence:

Exodus 12:23 *"For the LORD will pass through to strike 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 enter your houses to strike you."*

Prophetic Fulfillment:

Ephesians 1:7 *"In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace"*

Hebrews 2:14-15 *"Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery."*

1 John 1:7 *"But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin."*

Romans 5:9 *"Since, therefore, we have now been justified by his blood, how much more shall we be saved by him from the wrath of God."*

This is probably the most important comparison between the original Passover sacrifice and the sacrifice of our Messiah. The blood of The Lamb saves us and delivers us.

Our Savior, the perfect Lamb of God, came to earth to die as the lamb needed to save and deliver us from bondage. When we apply his blood to the doorposts of our hearts, we step into the kingdom of God. We are taking the precious blood of this innocent Lamb and painting it over every other god we have ever held allegiance to and have come into covenant with, intentionally or unintentionally. What we are saying is, "I may not know where we're going, but I trust you to lead me and guide me to the Promise Land." His blood delivers us from the bondage of sin and sets us free. Only Yeshua's blood can truly redeem, once and for all. When the destroyer, death, comes knocking, he cannot touch us *because the blood of The Lamb covers us and is the sign that we are in covenant with Yahweh!* Oh death where is your sting?!

THIS is Passover. THIS is the redemption story. A God who loves and sends his perfect son as the requirement for spiritual deliverance. This is just the beginning of our walk with him. The rest of our life is the journey of sanctification, getting the "Egypt" out of us, so that we are equipped to endure all the way to the Promise Land: eternity with Yahweh.

By meeting our Father at Passover, we are partaking in a covenant meal to remember the freedom and deliverance that our God provides. We are reiterating our spiritual freedom found in Yeshua by participating in something physical. Each time we sit at the Passover table, we are to be reminded firstly of what God did for the Israelites. He heard their cry and rescued them from every false god that held them captive, physically and spiritually. He brought them out, made them a nation and brought them into the Promise Land. And as foreigners, we rejoice that we have been grafted into Israel and adopted into God's family. Just like the physical freedom the Israelites found, we find spiritual freedom through our Lamb, Yeshua. Every sin that has entangled us, every addiction, every lie, every false allegiance we have had- all comes crashing down when it sees the blood of The Lamb on our hearts. Yeshua himself says, *"I am the door. If anyone enters by me, he will be saved and will go in and out and find pasture."* (John 10:9) He alone brings us into covenant with Yahweh, and it is by his blood we have been set free!

Throughout the centuries, Israel has instituted customs into honoring Passover, and the main way is by having a dinner called a seder. In the next section, we will go over what exactly a seder is, what it entails and I will show you how you can have one in your own home.

(If you are a leader, it's important to familiarize yourself with the elements and prophetic meanings prior to Passover. Lean in to Holy Spirit and ask him to open your eyes and your heart. What a special assignment you have chosen!)

WHAT IS A SEDER?

Have you wanted to participate in or lead a Passover seder? What exactly is it and what are we required to do? What is traditionally done? I know it sounds intimidating, especially if you didn't grow up participating in them. But trust me, once you have the revelation of how beautiful Passover is, it will flow so easily from your heart.

Firstly, the word *seder* in Hebrew literally translates to "order or arrangement." So a seder is just an ordered meal. You may have a tradition in your family to eat your Thanksgiving meal seder-style without even realizing it. Maybe your family eats and then you have to say what you're thankful for. There's a structure to your meal and tradition that goes with it. That's all a Passover seder is...a meal with an arranged order to it. The point being to illustrate and bring to life what you are participating in. What you will find is that when you incorporate more senses into what you're doing, you start to understand deeper revelations and see things differently. A seder includes a full meal, of which you will decide the menu, and then a set menu of items to explain the redemption story.

To start off the Feast of Unleavened Bread, the Passover meal is eaten at twilight of the 14th day of the first Hebrew month. (Remember, the days start the evening prior.) There are many beautiful traditional foods eaten at this meal, but it is important to remember there are only specific foods required according to Scripture. In this section we will look at what is found in scripture, what is tradition, what each element represents and how a Passover seder works. Don't worry, it's not hard! You've got this.

Biblical Elements

Exodus 12:8 tells us:

"They shall eat the flesh [of the lamb] that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it."

So according to Scripture, there are three elements to be consumed on Passover night: lamb, unleavened bread and bitter herbs.

Now, as believers and followers of Yeshua, we know that He became the Passover Lamb for us. 1 Corinthians 5:7 tells us:

"Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed."

Because Yeshua became the sacrificial lamb needed for the Passover meal, if lamb's meat is served, it is strictly as a memorial to Yeshua. During the seder itself, there is a bone on the table to serve as the reminder of the lamb, what God did for the Israelites and what Yeshua did for all of us - deliver us from bondage. I am under the personal belief that eating lamb is a beautiful thing and my family includes it in our personal Passover meal. Do we do it as a sacrifice? Absolutely not. We honor and adhere to Yeshua's sacrifice for us. We personally believe that "do this in remembrance of Me" includes eating lamb as a memorial to Yeshua's body that was sacrificed for us, not this particular lamb being THE sacrifice for us. There are many who hold to the belief that eating lamb on Passover is not necessary anymore because of Yeshua's fulfillment as the sacrificial lamb. I'll pass the ball to Holy Spirit and let him lead you in what main dish you should serve at your meal. Many people do brisket, chicken or some other biblically clean protein as their main dish. Remember, a huge aspect of Passover is eating. Therefore, keeping your table biblically clean is very important. For reference, please see Leviticus 11.

The second element we find in scripture is unleavened bread, or in Hebrew, *matzah*. What is leaven and why is it important that we don't consume any of it during Passover? In its simplest form, leaven is the agent that causes the structure of bread to change as it travels rapidly throughout the dough. Today, we use yeast. Yeast is a leavening agent which causes bread to rise. In Scripture, leaven is likened to sin.

1 Corinthians 5:6-8

"Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth."

Galatians 5:9

"A little leaven leavens the whole lump."

Luke 12:1-3

"In the meantime, when so many thousands of the people had gathered together that they were trampling one another, he [Jesus] began to say to his disciples first, 'Beware of the leaven of the Pharisees, which is hypocrisy. Nothing is covered up that will not be revealed, or hidden that will not be known. Therefore whatever you have said in the dark shall be heard in the light, and what you have whispered in private rooms shall be proclaimed on the housetops.'"

We can see from these verses, that a little bit of leaven, or sin, taints the entire dough, or ourselves. All it takes is one tiny bit of yeast to affect an entire batch of dough. Likewise, all it takes is one seed to sprout into a fully developed sin pattern in our lives. In Exodus, God instructs the Israelites to make bread without leaven because they needed to be ready to leave Egypt quickly. There was no time for the bread to rise. Because of this, he instituted the Feast of Unleavened Bread to remember this specific command. Why? Why was that so important? The Feast of Unleavened Bread lasts an entire week. Why so much emphasis?

Exodus 12:14-20 gives us the command:

"This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the congregation of Israel, whether he is a sojourner or a native of the land. You shall eat nothing leavened; in all your dwelling places you shall eat unleavened bread."

So we see that God instructs Israel to remove physical leaven from their homes on the 14th day of the first month through the 21st day of the first month.

What was the point? Remember, what God instructs in the physical realm is a usually a direct pattern of the spirit realm. What He showed the Israelites physically was supposed to transfer spiritually into their hearts. By doing something physical, which we will see in the seder, it reiterates what He is saying spiritually.

So what does this look like today? Does the death, burial and resurrection of Yeshua change the command God gave in these verses?

Passover, just like all the feasts, are memorials of what was and dress rehearsals of what is to come. One day, we will be completely free of sin if we have painted the blood of The Lamb on the doorpost of our hearts and stepped by faith into the kingdom of God by being obedient to Him and following Him forever. By removing leaven from the home, we are reiterating what God is saying spiritually: *remove sin from your life*. Remove the small seeds that can completely alter your life. Yeshua was blameless in his life and walk with God. His death reiterates the Feast of Unleavened Bread because as the sinless Lamb, he buried the penalty of sin for us. By removing leaven from our homes during this particular week, we are reminded of what He did for us and the command to "go and sin no more." (John 8:11). So we can see that, again, by doing something physical, we are participating in a direct pattern of what should be happening in our lives spiritually.

Additionally, the command here is not just in removing the leaven, but to consume unleavened bread for seven days. We are to consume Yeshua as the Bread of Life - the sinless, blameless, unleavened bread. When we physically partake in eating matzah, we are to be spiritually reminded of what Yeshua's body took on for us and what his burial put in the ground - the penalty of sin: death.

The third biblical element is bitter herbs. Why does God command this and what exactly are bitter herbs?

Exodus 1:8-14 "Now there arose a new king over Egypt, who did not know Joseph. And he said to his people, 'Behold, the people of Israel are too many and too mighty for us. Come, let us deal shrewdly with them, lest they multiply, and, if war breaks out, they join our enemies and fight against us and escape from the land.' Therefore they set taskmasters over them to afflict them with heavy burdens. They built for Pharaoh store cities, Pithom and Raamses. But the more they were oppressed, the more they multiplied and the more they spread abroad. And the Egyptians were in dread of the people of Israel. So they ruthlessly made the people of Israel work as slaves and made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves."

The Israelites were oppressed as slaves to Egypt with heavy burdens for 430 years. Their lives were made bitter with hard service. God commands bitter herbs to be eaten on Passover night to remind Israel what he delivered them from and the hardships and oppression of slavery. By eating something bitter, your eyes can begin to water. Many people have horseradish or romaine lettuce, especially the bitter inner stalk. Chicory is also another bitter herb that could be used. The point is to taste the bitterness and remind you of the hardship that your life would be without the deliverance of Yahweh.

Traditional Elements

Those were the elements found in Scripture that God asks us to consume to remember our deliverance (lamb, unleavened bread and bitter herbs). There are also other elements that have been added to the Passover seder that further embellish the story and bring to life all that God has done for us. Are they necessary? No. But many people choose to include them, as my family does, to further tell the Exodus story and reiterate how Yeshua has delivered us. Traditions can be absolutely beautiful.

Traditional elements include: wine (or grape juice), parsley dipped in salt water, and charoset (a honey and apple mixture). There are also rituals like a Haggadah, blowing of the shofar, candle lighting, handwashing, songs, and a piece of matzah called the Afikomen that can be included as well. Through the years, Jewish people have added these elements, or a mixture of these elements, to further tell the story. Let's take a look at each one.

Fruit of the Vine

Many people choose to incorporate wine or grape juice into their Passover meal as a symbol of joy, gladness and celebration. It is also a symbol of the blood of the covenant, just as Yeshua raised the cup in Luke 22:20 by saying, "*This cup that is poured out for you is the new covenant in my blood.*" Further, wine is used to tell the story of redemption and is consumed four different times. Traditional seders include four cups, or you can just take four sips. The reason for the amount comes from what is called the "I Wills" out of Exodus 6. God tells the Israelites four times what he will do for them.

Exodus 6: 6-8 "Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians. I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.'"

Each cup, or sip, of the fruit of the vine is intended to cause us to reflect on, rejoice in and bless the name and mighty works of our God. Just like communion, we take the fruit of the vine as a memorial to the beautiful redemption found in the Exodus story, and more importantly, the redemption found in the blood of our Savior.

- First Cup: Cup of Sanctification - "I will bring you out from under the burden of the Egyptians."
- Second Cup: Cup of Deliverance - "I will deliver you from slavery (bondage)."
- Third Cup: Cup of Redemption - "I will redeem you with an outstretched arm."
- Fourth Cup: Cup of Praise - "I will take you as my people and I will be your God."

There are certain traditions added to taking these cups with one of them being a way to remember the plagues on Egypt's gods. During the 2nd cup, the Cup of Deliverance, many people choose to incorporate a tradition of dipping the pinky finger into the wine, calling out each plague and putting a drop of wine onto the plate. This is just a way of adding more emphasis to what God has done for us. When you come across this, don't be alarmed. Kids love this part!

Parsley and Salt Water

Parsley is a plant that can withstand harsh conditions. It is resilient, remains green throughout these conditions, and has become a symbol of growth amidst hard circumstances. In a traditional seder, parsley is dipped into salt water and then consumed. Forewarning: it will not taste good and that is the point. The salt water represents our tears and the tears of the Israelites as they cried out to God for salvation. It reminds us how God can bring growth even in times of affliction, questions and life's pits. When you dip your parsley, thank the Father for all He has done and will continue to do through every tear you have shed. Remind Him of His faithfulness. Thank Him for sending His Son to endure the suffering to purchase your freedom.

Charoset

Charoset is a sweet mixture of apples and honey that is traditionally eaten to remind us of the bricks and mortar used by the Israelites for 430 years. The sweet taste is intended to remind us of hope and the sweetness of freedom.

Prophetically, charoset also reminds us of the sweetness and purity of God's word and his son. It is eaten a few times, first mixed with the bitter herbs. While the bitter herbs are intended to remind us of what life is like without our Messiah, where bitterness and sin take root, when mixed with charoset it becomes more tolerable. When we mix Truth with compromise, or our own version of something, it becomes easier to digest but very dangerous. It's one of the enemy's main strategies - dilute the truth just enough to make it easier to swallow thus diluting the Word of God.

After eating it mixed with the bitter herbs, you'll eat it by itself to taste its sweetness and be reminded of the purity of God's word, like honey on our lips.

Haggadah

A Haggadah, which means "telling," is the program for the seder. It includes the scriptures, readings, prayers, descriptions of the elements, instructions on what to do and the retelling of the redemption story. It is a way for everyone to be on the same page and participate in each element together. I have written and included a full Haggadah at the end of this book if you need or would like to use one.

Blowing of the Shofar/Trumpet

You will not find the shofar in a traditional Passover seder, but it is something that my family has chosen to incorporate so I wanted to add it in. Biblically, the trumpet has many roles. One of those is to gather the assembly (Numbers 10). With this sound, we begin the celebration. We know that by this sound, the dead in Messiah will rise from their graves and we will be joined with him again. As the shofar blows, we awaken our spirit, come into alignment with what Holy Spirit will have for the evening and usher in the feast.

Candle Lighting

Traditionally, candles are lit to officially start the seder. It is meant to mark the time as sacred and identifies the evening as a set apart time. Historically, the matriarch of the family is the one who lights the candles. Traditionally, a blessing called the Shehecheyanu is recited during the lighting of the candles. It goes as follows: *Blessed are you, LORD our God, King of the universe, who has granted us life, sustained us and enabled us to reach this season.* You may also find it recited in Hebrew first followed by English.

Hand washing

Traditional seders will include washing the hands twice to show how this meal is different than others. Usually, handwashing is only done before a meal to purify and cleanse, but at a traditional seder you'll find it is done at the beginning as well as before the meal. Some rituals include holding a bowl for your neighbor as they wash their hands. Some families add in praying over your neighbor as you hold the bowl. It is a beautiful tradition and one that you may want to incorporate in your own seder.

Songs

There are many songs that are added into a traditional seder, one of them being a song called *Dayenu*. *Dayenu* means "it would have been enough." It is traditionally sung to commemorate each miracle God performed for the Israelites. You may also find that *Dayenu* is repeated many times during a seder after reciting many of the miracles and acts of kindness of our Father. You can also add in your own worship songs to the Father at any point during your seder. Remember, there is no right or wrong way to the order. A seder is meant to enjoy. Make it your own and follow Holy Spirit's lead. Typically, Psalm 113-118 are sung or recited at Passover.

The Afikomen

This part is really cool and fun for kids. During the seder, three pieces of matzah are placed in a special pouch called a matzah tash. (Don't worry, if you don't have one you can use any bag.) The middle matzah is taken out, broken in two, and one half is wrapped in white linen, hidden away, and later searched for and found by the children. This hidden portion is called the Afikomen. The word Afikomen likely comes from a Greek word meaning "that which comes after" or "the coming one." It is eaten at the end of the meal as the final taste of Passover. Yet its symbolism runs much deeper.

Why is the middle matzah broken? In traditional Jewish understanding, the three matzot can represent unity such as Abraham, Isaac, and Jacob. For believers in Yeshua, it is a profound picture of divine unity found in the Father, Son and Holy Spirit. The middle matzah which is broken, wrapped, hidden, and later brought back beautifully reflects the life of Yeshua:

- Broken – "He was pierced for our transgressions..." (Isaiah 53:5)
- Wrapped in linen – "They took the body of Yeshua and wrapped it in linen cloths..." (John 19:40)
- Hidden away – Placed in a tomb
- Brought back – Resurrected on the third day on the Feast of Firstfruits

Just as the Afikomen is hidden from view, so our Messiah was hidden in the grave. Likewise, just as it is later found and returned, so Messiah rose and was revealed again. We also know he will be revealed yet once more at his second coming.

Children search for the Afikomen and, once found, it is "redeemed" with a gift. You determine this prize. (Most people use money or candy.) This redemption echoes

the greater redemption accomplished by Messiah: we were purchased not with silver or gold, but with His own blood (1 Peter 1:18–19). The Afikomen is especially meaningful because it was likely during this moment, after the meal, that Yeshua took the matzah and said: "*This is My body which is given for you; do this in remembrance of Me.*" (Luke 22:19) He identified Himself with the broken bread - without leaven, pierced and striped like the matzah itself—declaring that He is the true Bread of Life (John 6:35).

The Afikomen is the last thing eaten at Passover. Its taste is meant to linger. In the same way, the sacrifice of Messiah is not merely a historical event but a sustaining reality of our redemption. He is our Passover Lamb, and through him we have deliverance. As you share the Afikomen in your seder, thank God for his faithfulness, his deliverance, and the hope we have in him.

Ending the Seder

For most seders, the phrase "Next year in Jerusalem" is said at the conclusion of the meal. It is our hope that the next time we celebrate this beautiful feast will be when we are united with our Messiah in Jerusalem. He himself said, "*I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.*" (Matthew 26:29) For those who trust in Messiah, we look forward with anticipation to reuniting with him forever!

Let's Wrap it Up

As you can see, a seder can be any way you want it. As long as the biblical elements are there, adding in the different traditions and rituals can be a beautiful thing and help bring to life the incredible story of redemption. You can include as little or as much as you want. Make it your own. The night is about relaxing, reclining and remembering together. In traditional seders, the main course is served in the latter half of the seder. For my family, we eat it at the beginning because we have little kids who can't wait to eat. We find that eating first and then partaking of the elements helps little minds be more attentive. You create your own main course. Just remember, no leaven! It's also fun to add in chocolate covered matzah as a yummy sweet treat for all to enjoy.

Passover is so much more than a meal, it's a reminder of the covenant we have made with Yahweh through his son, Yeshua, our Passover Lamb. When you sit to eat the Passover meal, you are partaking in a covenant meal. The people who sit at your table are proclaiming this covenant as well. While it can be special to teach a seder to others, Passover is meant to be eaten with people you are in covenant with, like family and close friends. What a beautiful thing to show our children and to help foster a generation of Messiah followers! I pray you are able to incorporate God's feasts into your life. Each year, I learn something new. It's a never-ending process of drawing closer to our God by meeting him at his appointed times. There's so much he wants to show you. Will you show up?

HAGADDAH



The following pages contain a Passover hagaddah. Feel free to print out and use it for your own seder or use it as a reference. It is meant to help you along and to bring to light the beautiful covenant meal in which you are partaking. Please note: there are two options on the timing of dinner - one in the beginning and one towards the end which is traditionally done. You choose! You by no means have to use this guide, but if it will help you, please use it.

What you will need:

- Main leader
- Scripture readers
- Passover elements
 - Lamb bone
 - Matzah
 - Bitter herbs (horseradish)
 - Parsley
 - Salt water
 - Charoset/charoset jam
 - Wine or grape juice
- Shofar/Trumpet
- Candles and lighter
- Bag for Afikomen
- Linen napkin, or similar
- Prize for a child

Passover Haggadah



“For Messiah, our Passover Lamb, has
been sacrificed.”

1 Corinthians 5:7

At The Threshold

Everyone will meet outside at the threshold of the home.

Exodus 12:23

The LORD will pass through to strike down the Egyptians, but when He sees the blood on the crossbeam and the two doorposts, The LORD will pass over that door, and will not allow the destroyer to come into your houses to strike you down.

Passover is all about covenant. Before the temple was constructed, altars were at the doorstep of your home, the threshold. The threshold was built with a basin in it. When entering into covenant with another party, you would slaughter an animal at your threshold, put the blood in the basin, paint the blood over your door and invite the other party in your home. That person would step over the blood collected in the basin at the threshold and come into your home, thus confirming the covenant.

As we stand at the threshold, let us be reminded of the covenant Jehovah made with His people. It was here that Israel decided to forsake all other gods and follow Him. It was here that they invited Him to cross over their threshold and into their home. It was here that, by the blood of the unblemished lamb, they blotted out every other symbol on their door that represented anyone but the Most High. By inviting Yahweh into their homes and cutting covenant with Him, the Destroyer was unable to enter. Thus, passing over their home and saving the life of every firstborn. Oh death where is your sting?!

Blowing of the Shofar

As we begin, we will blow the shofar at the threshold of the house to remember the sound that is designed to awaken the senses. With this sound, we will begin our celebration as we gather for this joyous assembly. We know that by this sound, the dead in Messiah will rise from their graves and we will be joined with Him again. As the shofar blows, we awaken our spirit, come into alignment with what Holy Spirit will have for this evening and usher in this feast.

Exodus 12:14, 26-27

So this day shall be to you a memorial, and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance. 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 and worshipped.

Luke 22:15,19

With fervent desire I have desired to eat this Passover with you before I suffer. And He took the bread, gave thanks, broke it, and gave it to them saying, 'This is my body which is given for you; do this in remembrance of Me.'

In remembrance of the original commandment to keep the LORD's Passover and walk in Yeshua's words to do so in remembrance of Him, it is our honor to celebrate this holy feast day and give all glory and praise to Him for becoming our Passover Lamb, setting us free from bondage and bringing us back into covenant with our Abba Father.

Yahweh we thank you for the beautiful covenant made here at the threshold. We thank you, Yeshua our Messiah, for becoming the sacrifice to cover everything that would separate us from the Father. Thank you for being The Door that leads us to the Most High.

*Everyone crosses the threshold at the sound of the shofar.
(First option to serve dinner.)

Candle Lighting

Baruch atah Adaonai Eloheinu Melech ha'olam, shehecheyanu v'kiy'manu v'higianu laz'man hazeh.

Blessed are You, LORD our God, King of the universe, who has kept us alive, sustained us, and enabled us to reach this season.

(If eating now, bless the food and eat.)

Reading of Exodus 12

Tonight we honor and celebrate our sanctification, deliverance, redemption and adoption into the house of Israel by remembering what Yahweh has done for us. Not only did He bring His people out of bondage and into freedom, but He allowed an opportunity for us, foreigners, to join in covenant with Him. Tonight is about covenant. A covenant that Yeshua renewed by becoming the Paschal Lamb. We are reminded of His faithfulness to His people that when we cry out to Him, He hears us. We are reminded of His goodness, protection and guidance.

On the center plate, we have parsley, salt water, unleavened bread (matzah), a shank bone, bitter herbs and charoset. Each item symbolizes the Exodus story and reminds us of the sacrifice paid by our Messiah. We will walk through what each item means as we go along.

The Four Cups

Exodus 6: 1-7

"But the Lord said to Moses, 'Now you shall see what I will do to Pharaoh; for with a strong hand he will send them out, and with a strong hand he will drive them out of his land.' God spoke to Moses and said to him, 'I am the LORD. I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by my name the LORD I did not make myself known to them. I also established my covenant with them to give them the land of Canaan, the land in which they lived as sojourners. Moreover, I have heard the groaning of the people of Israel whom the Egyptians hold as slaves, and I have remembered my covenant.' Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.'"

There will be four cups (or you may choose to do four sips) poured tonight to remember the beautiful process of deliverance from what once held us down and kept us away from the Father. We reflect on who our God is, His redemption and our future dwelling with Him forever. Passover begins with a promise. If we will trust Him, adopt His ways, and follow Him, He will set us free. The cups are all about the stages of freedom found in our Father through His Son Yeshua's perfect blood. Wine, being of the vine, is a symbol of prosperity and freedom. You may choose to drink grape juice which is also from the vine.

The four cups will each represent one of the "I Wills" found in Exodus 6:

I will bring you out from under the burden of the Egyptians

I will rescue you from bondage

I will redeem you with an outstretched arm

I will take you as my people and I will be Your God

1st Cup: Cup of Sanctification

"I will bring you out from under the burden of the Egyptians."

Pour first cup.

The first cup we have poured is to remember how Yahweh brings His people out of their burdens and sets them apart from all other people. We recognize that this night is different from all other nights and we mark this day as sacred. The invitation here is: let Him bring you out of slavery and oppression from the enemy. Just like the Israelites had to paint the blood of the lamb over the doorpost of their home and say "yes" to Yahweh by believing and stepping out in faith that He would lead them to the Promise Land, we, too, take the blood of The Lamb, Yeshua, and paint it on the doorposts of our homes, our hearts. When we do this, we are saved. We are saying, "I denounce all other gods and I trust and believe in You." Once we allow Him to save us, there is a process of sanctification (being set apart) that must take place. There is a process of getting the Egypt out of us that is hard but beautiful when we allow Holy Spirit to deal with the things in us that we have held on to. Once we let go and yield ourselves to The Way of Yahweh, the beautiful and ongoing process of sanctification begins.

Father, thank you for sending your son, Yeshua our Savior, who became the Paschal Lamb. Thank you for bringing the Israelites out of bondage physically and for bringing us out of spiritual bondage through the work of your son. We recognize you as the God of Deliverance and Provision, and we choose this day to leave Egypt behind and become a set-apart people, cleansed and sanctified. Holy Spirit continue to work in us. In Yeshua's name, Amen.

Everyone drinks the first cup.

Parsley and Salt Water

Parsley is a symbol of spring and growth amid hard circumstances. It reminds us of how God can bring growth even in times of affliction, questions and life's pits. The salt water represents the tears shed by the Israelites in slavery as well as our own tears through life's ups and downs. We are reminded to "count it all as joy" (James 1:2) when we face trials ultimately knowing they lead us to maturity.

We will dip the parsley into the salt water to remind us that there is growth during the hard times. When you dip your parsley, thank the Father for all He has done and will continue to do through every tear you have shed. Remind Him of His faithfulness. Thank Him for sending His Son to endure the suffering to purchase your freedom. This act also reminds us that we've been set free for a purpose: to live for Him and preserve His Word.

Matzah

Exodus 13:6-8

"Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory. You shall tell your son on that day, 'It is because of what the LORD did for me when I came out of Egypt.'"

The word "matzah" in Hebrew means "unleavened." Leaven is the substance that is added to dough that causes it to rise and puff up. Therefore, leaven is often used as a metaphor for sin and pride which causes us to be "puffed up."

1 Corinthians 5: 6-8

"Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth."

Yeshua was without sin and the perfect example of how to be "unleavened."

In the matzah bag, there are three pieces all together but separated. In traditional seders, the middle piece is taken out, broken in half, wrapped in a linen cloth and hidden in the house for the children to find. The child that finds the hidden piece, called the Afikomen, then gets a reward. This middle piece, the Afikomen, represents the body of our Messiah that was striped and pierced, wrapped in linen cloths, hidden in a tomb and later revealed. Just as children search for the Afikomen, we as children of the Most High seek and find Him and the joy of His Son's death and resurrection which brings the gift of eternal life.

(The Afikomen is now broken in two. One half is wrapped and hidden, the other half is held up.)

Just as matzah is pierced, this unleavened bread represents the affliction and brokenness of our Messiah who was without sin.

John 6:35

"Yeshua said to them, 'I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.'"

Everyone eats a piece of matzah.

2nd Cup: Cup of Deliverance "I will rescue you from bondage."

Everyone pours a 2nd cup.

As we pour this second cup, we are reminded of the deliverance that Yahweh brought to His people. This cup can also be called the Cup of Remembrance or Affliction.

Exodus 12:12

"For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am Yahweh."

Yahweh judged every god of Egypt with the plagues that He brought forth. As we recount each plague, we will dip our little finger into the cup, allowing a drop to fall onto the plate. This reduces the fullness of our cup and reminds us that redemption was paid with a great cost. Lives were taken, and more importantly, the life of our Messiah, to deliver us from sin.

Let's recount the plagues together. As you call out each one, put a drop of wine onto your plate.

Blood
Frogs
Lice
Flies
Livestock
Boils
Hail
Locusts
Darkness
Death of the Firstborn

As we drink this cup, we are reminded that he, and he alone, is the Most High God who brings us out of bondage. We remember the affliction that Yeshua endured on our behalf. Think about your own life and where He has brought you. Think about the times where you didn't know if He was there or if He would rescue you. Think about every circumstance where your testimony was being written and you didn't know it. Now we thank Him for never leaving you or forsaking you. We serve the God of deliverance!

Psalm 46

*God is our refuge and strength,
a very present help in trouble.*

*Therefore we will not fear though the earth gives way,
though the mountains be moved into the heart of the sea,
though its waters roar and foam,
though the mountains tremble at its swelling.*

*There is a river whose streams make glad the city of God,
the holy habitation of the Most High.*

*God is in the midst of her; she shall not be moved;
God will help her when morning dawns.*

*The nations rage, the kingdoms totter;
he utters his voice, the earth melts.*

*The Lord of hosts is with us;
the God of Jacob is our fortress.*

*Come, behold the works of the LORD,
how he has brought desolations on the earth.*

*He makes wars cease to the end of the earth;
he breaks the bow and shatters the spear;
he burns the chariots with fire.*

"Be still, and know that I am God.

*I will be exalted among the nations,
I will be exalted in the earth!"*

*The Lord of hosts is with us;
the God of Jacob is our fortress.*

Everyone drinks the 2nd cup.

Bitter Herbs and Charoset

The horseradish is meant to shock our system and remind us of what life is like when we are enslaved to the bitterness of sin. It is also meant to bring tears to our eyes to remind us of the slavery the Israelites endured for centuries. Please take a piece of matzah and a scoop of horseradish and eat.

This sting of the horseradish reminds us of life without Messiah Yeshua. When we let unforgiveness and anger dwell in us, we allow bitterness and resentment to take root in our lives.

Now we will take another piece of matzah and dip it into the charoset jam with more horseradish on top. Everyone eats.

The charoset reminds us of the sweetness of God's Word, like honey on our lips. But, when we mix it with sin or traditions of man, we taint the very thing that's meant to bring us life. Truth becomes corrupted. The horseradish is easier to eat when mixed isn't it? In the same way, when we mix Truth with compromise or our own version of something, it becomes easier to digest but very dangerous. It's one of the enemy's main strategies - dilute the truth just enough to make it easier to swallow thus diluting the Word of God.

Revelation 3: 15-16

"I know your works: you are neither cold nor hot. Would that you were either cold or hot! So, because you are lukewarm, and neither hot nor cold, I will spit you out of my mouth."

Now we will take a piece of matzah and dip it just in the charoset. The plain horseradish reminded us of our sin and hardships, along with the slavery of the Israelites and our own slavery to sin. The mixture of the charoset and horseradish reminds us not to mix the Truth with sin and compromise. Now we will partake in just the sweetness of the charoset to remind us of the pure and simple truth of the Word of God. Everyone eats the matzah and charoset.

The Lamb

The bone on the table is to remind us of the original commandment and sacrifice that was needed to avoid death: the blood of the lamb. We know Yeshua became that sacrifice for us thus eliminating the power of death over us.

In Exodus 12, God commanded the Israelites to take an unblemished lamb on the 10th day and slaughter it around 3pm on the 14th day. This was the exact time and day that Yeshua was crucified on our behalf.

Exodus 12:1-3; 5-6

"The LORD said to Moses and Aaron in Egypt, 'This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight.'"

Luke 23:44-46

"It was now about noon, and darkness came over the whole land until three in the afternoon, for the sun stopped shining. And the curtain of the temple was torn in two. Yeshua called out with a loud voice, 'Father, into your hands I commit my spirit.' When he had said this, he breathed his last."

Yeshua became the sacrifice that was needed to redeem us. He became The Lamb that was slain and His blood was poured out to pay the price of sin: death. It is through His suffering that we are set free to enter into covenant with Him and have eternal life. Tonight we proclaim Him as Messiah, Savior, Deliverer and Redeemer!

Hebrews 9:26

"But as it is, he has appeared once for all at the end of the ages to put away sin by the sacrifice of himself."

Dayenu

“It would have been enough.”

We serve a mighty God. How great is his goodness to us! For every act of kindness and mercy we declare dayenu - it would have been enough. Tonight we remember not just the physical redemption from Egypt, but the greater redemption through Messiah.

If the LORD had merely rescued the Israelites and not sent judgement -

Dayenu

If the LORD had parted the sea and led them to freedom -

Dayenu

If the LORD had provided manna -

Dayenu

If the LORD had made covenant on Sinai -

Dayenu

If the LORD had given Yeshua for the forgiveness of sin -

Dayenu

If the LORD had given Holy Spirit -

Dayenu

Tonight we proclaim that each step to freedom would have been sufficient, but he didn't stop there. He delivers, he restores, he protects, he provides, he heals, he loves and he keeps on giving. For every step for the Israelites, God's mercy and kindness would have been enough. He did not have to send Yeshua, but he chose love. He did not have to give Holy Spirit, but he chose relationship. This is the God we serve. He is more than enough for us.

Let's take a moment of personal prayer and reflection to think about all the times in our lives that He could have left us but chose to pour out his love, protection, blessing and miracles on our lives. It would have been enough.

(2nd option for dinner. Bless the food and eat.)

Finding of the Afikomen

Now the children will go find the Afikomen that was hidden away earlier.

We know that Yeshua is the Afikomen, the broken piece of Elohim that was hidden away in a tomb and later found by his children. This is the heart of the seder. The hidden bread, the manna, the very Word of God gave his life for ours.

3rd Cup: Cup of Redemption "I will redeem you with an outstretched arm."

Everyone pours the 3rd cup.

Luke 22:19

"And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body given for you; do this in remembrance of me.'"

Everyone please take a piece of the Afikomen and eat it, reflecting on the body of our Messiah and what it means to you.

Luke 22:20

"In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'"

Matthew 26: 27-29

"And he took a cup, and when he had given thanks he gave it to them, saying, 'Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom.'"

John 6: 55-57

"For my flesh is true food, and my blood is true drink. Whoever feeds on my flesh and drinks my blood abides in me, and I in him. As the living Father sent me, and I live because of the Father, so whoever feeds on me, he also will live because of me."

Tonight we celebrate that Yeshua has redeemed and purchased us with an outstretched arm from the hand of the enemy by the pouring out of His blood. We remind ourselves of every symbol that was ever written on the doorposts of our hearts that represented other gods. We take this cup in remembrance of what Yeshua's blood did for us and paint his blood on our hearts.

Hebrew: *Baruch atah Adonai Eloheinu Melech ha-olam borei p'ri hagafen.*
Blessed are You, Oh LORD our God, King of the universe, who creates the fruit of the vine.

As you drink this cup, thank Him for washing you clean with the blood of His sacrifice. *Everyone drinks the 3rd cup.*

4th Cup: Cup of Praise **I will take you as My people and I will be your God.**

Everyone pours the final cup.

This cup is symbolic of how Yahweh takes a group of people who will submit to him, adopt his Way, align their lives with his will, forsake all other gods and love him with all their heart, mind and strength by the action of their faith and brings them into His kingdom. He promises to be our God. We will join him in his kingdom as his bride one day if we allow him to change us, mold us and lead us. As we drink this cup, may His praise ever be on our lips and in our hearts!

Psalm 136:1

"Give thanks to the LORD for He is good and His love endures forever!"

Everyone drinks the 4th cup.

Conclusion

As we conclude this evening, let us be reminded of how God allowed for the foreigner to be included in His promises. We praise You, Yahweh, for allowing room for us at Your table!

Exodus 12:38

"A mixed multitude also went up with them."

Exodus 12:48

"If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. There shall be one law for the native and for the stranger who sojourns among you."

Isaiah 56:6-7

*"And the foreigners who join themselves to the LORD,
to minister to him, to love the name of the LORD,
and to be his servants,
everyone who keeps the Sabbath and does not profane it,
and holds fast my covenant—
these I will bring to my holy mountain,
and make them joyful in my house of prayer;
their burnt offerings and their sacrifices
will be accepted on my altar;
for my house shall be called a house of prayer
for all peoples."*

Next year in Jerusalem!

One door. Two parties. A covenant written in blood.

Passover is more than a holiday. It is a story of redemption written in blood on the doorposts of Egypt and fulfilled in the heart through Messiah.

In *From the Doorpost to the Heart*, you will discover the rich biblical foundation of Passover, explore the meaning of threshold covenants, and uncover how every element of the Seder points to God's greater plan of redemption. Most importantly, you will see how Yeshua is revealed as the true Passover Lamb.

This book is designed for those who want more than information: you want understanding. Whether you are learning about Passover for the first time or preparing to lead your own Seder, this guide walks you step by step through:

- The biblical origins of Passover
- The meaning behind threshold covenants
- What a Seder is and why it is celebrated
- The symbolism of each element on the Seder plate
- How Messiah is revealed throughout the story

The final section includes a complete, ready-to-use Messianic Haggadah, giving you everything you need to confidently lead your family through a meaningful Passover celebration.

From ancient Egypt to your own table, the message of redemption remains the same: the blood of the Lamb brings deliverance.



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