

Then make a sandwich with maror and haroseth, to show how slavery was sweetened by the redemption provided by God.

The 3 Symbols

Z'rua	Shank bone	Redemption
Matzot	Unleavened Bread	Sanctification
Maror	Bitter Herbs	Result of Sin

11. Shulchan Orech – The eating of the holiday meal (Tea/Coffee)

12. Tzafun – The eating of the afikoman (dessert) matzah

Before Yeshua broke the bread in the upper room and gave it to His disciples, He blessed the bread: "Baruch Ata, Adonai Eloheinu, Melech Ha Olam, ha motsi lechem min ha'aretz."
"Blessed art Thou, O Lord our God, King of the universe, who brings forth bread from the earth."

(Luke 22:19) And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."
(1Cor 5:7) Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.

13. Barch – The grace after meals

The cup of wine is refilled, and Birkat Ha-mazon, Grace after the Meal, is recited

3rd Cup – The Cup of Redemption

I will also redeem you with an outstretched arm and with great judgements.
"Baruch Ata, Adonai Eloheinu, Melech Ha Olam, boreh piri ha-gafen."
"Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine."

Yeshua gave this cup to his disciples. (Mat 26:27-30) He said: "For this is My blood of the new covenant, which is shed for many for the remission of sins.

14. Hallel – Praises and Blessings

(Mat 26:30) And when they had sung a hymn, they went out to the Mount of Olives.

Let us unite our hearts, joyfully giving thanks for the Passover Lamb, who was slain on that first day of the Passover festival, thus bringing us; and let's declare it together:
From slavery to freedom, From sorrow to joy, From mourning to festivity, From bondage to redemption, From darkness to light!!! HALLELUYAH!!!

4th Cup – The Cup of Praise

I will give it to you for a possession
"Baruch Ata, Adonai Eloheinu, Melech Ha Olam, boreh piri ha-gafen."
"Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine."

Welcoming Elijah - "Blessed is he who comes in the name of the Lord."

15. Nirtzah – Conclusion, with prayers for "Next Year in Jerusalem!"

Pray for Israel & Jerusalem.
We all say together: "L'shanah hab'ah Bi'yerushala-yim." - "Next year in Jerusalem!"

The Blessing - (Num 6:24-26) Aaronic benediction

Tea / Coffee / Fellowship

Come Celebrate the Passover Feast

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Saturday, 22 February 2020
Life Christian Foundation (LCF)

The Lord's Feasts – At His Times, Forever

(Lev 23:1-14 & Ex 12) **These are the feasts of the Lord**, holy convocations which you shall proclaim at **their appointed times**. On the fourteenth day of the first month at twilight is the **Lord's Passover**.

Visual reminders & God's meeting times.

Spring Feasts

Feast	Historical Aspect	Messianic Fulfillment	Believer's walk of Salvation
Passover / Pesach	Israel's deliverance out of Egyptian bondage	Crucified / Blood	New Birth (Repent and trust by faith in the Blood of Yeshua)
Unleavened Bread / Hag HaMatzah	The going out of Egypt	Buried/ Sanctification / No sin / Body	Die to self / old (Sanctification and separation from evil)
First Fruits / Bikkurim	Crossing the Red Sea	Resurrected	Put on the new (Walking in newness of life)
Pentecost (50th) - Shavuot	Giving of the Torah on Mount Sinai	Outpouring of the Holy Spirit	Torah on our hearts – baptism in the Spirit

Col 2:16a festival ... ¹⁷which are a shadow of things to come, but the substance is of Christ.

God gives the natural to explain the spiritual – 1 Corinthians 15 v 46 – However, the spiritual is not first, but the natural, and afterwards the spiritual. So too, Israel is a picture in the natural for us to understand the spiritual.

Passover (1 Peter 1:18-19)

Unleavened Bread (1 Cor 5:6-8)

First Fruits (1 Cor 15:20-23)

Pentecost (Acts 2:1-4, 41)

Why do We Celebrate Passover

(Act 18:21) ¹⁸ but took leave of them, saying, I must by all means keep this feast that is coming in Jerusalem... (Paul celebrated the feasts)
(1 Cor 5:6-8) ⁷...Therefore let us keep the feast... (Paul encouraged people to keep the feasts)
(Eph 2:11-13) But now in Yeshua our Messiah you who once were far off have been brought near by the blood of Christ.
(Php 3:3) For we are the circumcision, who worship God in the Spirit, rejoice in Yeshua our Messiah, and have no confidence in the flesh,
(Col. 2:11) In him also you were circumcised with a circumcision made without hands, by putting off the body of the flesh, by the circumcision of Christ,
(1 Cor 10:1-11) these things became **our examples ... for our admonition**

The Seder & Haggadah

The Seder means order of service and the Haggadah means telling – this has been used for over 3300 years.

The Lighting the Yom Tov (Holiday) Candles

“Blessed art thou, O Lord our God, King of the Universe, who has sent Your Son, Yeshua the Messiah, to be the light of the world and our Passover Lamb.”

1. Kaddesh – The recitation of the “Kiddush” (holiday sanctification)

Make sure your cups are filled to partake in the 1st Cup.

The 4 Cups of Wine

There are four cups that are drunk throughout the seder are in memory of the four “I will” promises that God made in Exodus 6:6-8. “Say, therefore, to the sons of Israel, I am the LORD,”

1st Cup – Kiddush – The Cup of Sanctification

Israel was taken out of Egypt and set apart from the nations, to show them God’s way of doing things. I will bring you out from under the burdens of the Egyptians.

Sanctification means to be set apart. Through Yeshua, **we** are also called to be set apart (take My yoke). – Are we?

“Baruch Atah, Adonai, Eloheinu, Melech ha-Olam, borei p’ri ha-gafen.”

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

2. Ur’Chatz – Purification – Hand Washing Ceremony

This is done in remembrance of what Yeshua did at the Last Supper where instead of the standard washing of hands – Yeshua humbled himself and washed his disciple’s feet. We need to die to ourselves and serve one another. (James 4:8) (John 13:4-5, 12-15)

3. Karpas – The dipping of a vegetable in salt water

“Take a bunch of oregano leaves and dip it in the blood which is in the basin, smear it on the two sides and top the door frame.” (Ex 12:22)

A Symbolism of the Cross – they were and we are saved by faith, John 1:12, 1 John 1:7

For angel of death to pass over us, we have to apply the blood of the Pasover Lamb to the doorposts of our lives.

Everyone is to dip the parsley into the saltwater and say:

“A life without the Redeemer is a life of tears”

Then eat the parsley and meditate on what Yeshua has done through his redeeming blood.

4. Yachatz – The breaking of the middle matzah into two pieces

The Yachatz, which means unity, is divided into three portions and symbolizes the unity of the Father, Son & Holy Spirit. The piece that is wrapped up is called the Afikomen (the one that came).

The smaller piece is held up:

“This is the bread of sorrow which our ancestors ate in Egypt. Let everybody who is hungry come and eat. Let all those who are in need come to the Passover meal.”

The smaller piece is then placed back into the Yachatz.

(Is 53:5) Fulfillment of prophecy

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

5. Maggid -The telling of the Passover story

(Deut 6:20-21 & Ex 13:8) tell your son what Jehovah did for me, Appropriate the story to us personally (Ex 4:18 – Ex 13:22)

Mah Nishtanah - The Four Questions

Importance & Symbolism

Moses was a kind of Messiah; his assignment was to deliver his people from 3 things that symbolizes man’s 3 main enemies:

1 Egypt – the world, 2 Pharaoh – Satan, 3 Slavery – the state of man under sin

Each share their own personal testimony.

The Four Sons

The four sons in the Haggadah represent the four main types of people, a wise man, a wicked man, a simple man, and a man who does not know how to ask.

The 10 Plagues

Make sure your cups are filled to partake in the 2nd Cup.

With each plague everybody dips their finger in their cup and drips a drop in the cup of unrighteousness / iniquity (saucer).

Dayenu

In light of this redemption we acknowledge God's goodness to us. For each of His acts of mercy and kindness we declare "Dayenu!" (It would have been enough/sufficient)

2nd Cup – The Cup of Deliverance (Thanksgiving)

I will deliver you from their bondage.

"Baruch Ata, Adonai Eloheinu, Melech Ha Olam, boreh piri ha-gafen."

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

6. Rachtzah – The second washing of the hands

It’s customary not to speak at all between washing your hands and saying the blessings over the matzah. Reflect on the sanctification and purification that you’re undergoing.

7. Motzi – Blessing for the bread

The Motzi blessing is recited at the beginning of the Seder meal (tonight we use matzah only).

“Baruch Atah Ado-nai Elo-heinu Melech Ha-olam Hamotzi Lechem Min Ha-aretz.”

“Blessed are You, Lord our God, King of the Universe, who brings bread from the earth.”

8. Matzah – The eating of the matzah

(Eph 4:20-24) But you have not so learned Christ, (21) if indeed you have heard Him and have been taught by Him, as the truth is in Yeshua: (22) that you put off, concerning your former conduct, the old man which grows corrupt according to the deceitful lusts, (23) and be renewed in the spirit of your mind, (24) and that you put on the new man which was created according to God, in true righteousness and holiness.

9. Marror – The eating of the marror (bitter herbs)

Each person receives a piece of the matzah, which is now dipped into the maror (horse radish) and eaten to remind us of how bitter the slavery was in Egypt. Tears should flow

This is probably the time that Yeshua was referring to Judas. (Mat 26:21-23)

10. Korech – The eating of the matzah and marror sandwich

Followed closely then with the Haroseth (apple & nut), to remind us of the mortar which had to be made for building the Pharaoh’s palaces. The elements remind us of the bitterness and harshness of the life we used to live under slavery in Egypt (and in our bondage to sin).