

Pesach Seder – A Messianic Haggadah

שלום

Shalom and good evening. Tonight is a special night. Whether this is your first or your 50th Seder, this night is to be treated as if it is your first. We are to experience this night with excitement, with awe, with praise and with thanksgiving for the wonderful, magnificent, glorious salvation won for us by our great God and King,

ישוע הנצרי ומלך היהודים

Yeshua H'natzri V'melech H'y'hudim

Yeshua the Nazarene and King of the Jews

Yahweh, the great I AM of old. All who trust in the name of the God of Avraham, Yitzchak and Ya'akov are commanded by scripture to keep this feast at its appointed time. Why is this? I am glad you asked. As we journey thru the celebration, this very question will be answered.

But first, who may take part in the Passover of Yahweh Elohim? This is a most important question and one that must be soberly answered, for we read in Exodus 12:43 – 49:

Yahweh said to Moshe and to Aharon, “This is the regulation for the Pesach Lamb: no foreigner is to eat of it. But if anyone has a slave he bought for money, when you have circumcised him, he may eat it. Neither a traveler nor a hired servant may eat it. It is to be eaten in one house. You are not to take any of the meat outside the house, and you are not to break any of its bones. The whole community of Isra'el is to keep it. If a foreigner staying with you wants to observe Yahweh's Pesach, all his males must be circumcised. Then he may take part and observe it; he will be like a citizen of the land. But no uncircumcised person is to eat of it. The same teaching is to apply equally to the citizen and the foreigner living among you.”

Some may ask, “What does this mean, and aren’t we in a dispensation of grace? We are no longer under the law.” To answer from scripture, let’s look at 1 Corinthians 11: 27 – 30:

“Therefore, whoever eats Yahweh’s bread or drinks Yahweh’s cup in an unworthy manner will be guilty of desecrating the body and blood of Yahweh. So let a person examine himself first, and then he may eat of the bread and drink of the cup; for a person who eats and drinks without recognizing the body eats and drinks judgement upon himself. This is why many among you are weak and sick, and some have died! If we would examine ourselves, we would not come under judgement. But when we are judged by Yahweh, we are being disciplined, so that we will not be condemned along with the world.”

If you are confident that you are not in violation of these commands, feel free to partake of this meal. If you are not confident, for your own sake, get right with your God, then celebrate the Pesach.

This is a night when Yahweh declares we are to discriminate between his people and those who don’t belong to him. Our God is a jealous God, and sets this night apart for his people to have fellowship with him, and rest in his salvation. I see it as a picture of that new city, the City of Our God, where only those who walk in his light may enter. Outside are the ones who did not trust. But inside, with the Holy One, (blessed be he), are the ones who are indeed children of Avraham – Jew and Gentile alike – who prove they are his children by doing the same works Avraham did – trusting in the One who was promised!

Let us begin:

Reader: This will be a day for you to remember and celebrate as a festival to Yahweh; from generation to generation you are to celebrate it by perpetual regulation. For seven days you are to eat matzah – on the first day remove the leaven from your homes. For whoever eats chametz (leavened bread) from the first to the seventh days is to be cut off from Isra’el. Whoever eats food with chametz in it is to be cut off from the community of Isra’el – it doesn’t matter if he is a foreigner or a citizen of the land.

All: Baruch atah Yahweh eloheinu melech h’olam asher kidshanu b’mitzvotav v’tzivanu al bi’or chametz.

Blessed are you, Yahweh our God, King of the Universe, who sanctifies us with your commandments, and commanded us to remove the leaven.

Reader: Isn't this the message we have heard – that Yeshua our Messiah has removed the leaven of sin from our lives? Indeed, Rav Sha'ul wrote in his letter to the Romans, “Elohim put Yeshua forward as the kapparah (atonement) for sin through his faithfulness in respect to his bloody sacrificial death. This vindicated Elohim's righteousness; because in his forbearance he passed over (with neither punishment nor remission) the sins people had committed in the past; and it vindicates his righteousness in the present age by showing that he is righteous himself and is also the one who makes people righteous on the ground of Yeshua's faithfulness.”

Reader: Just as a woman begins the feast of redemption by giving light to the Pesach table, so it was from the seed of a woman that Messiah came to be the Light and Redemption of the world.

Woman: (while lighting candles) Baruch atah Yahweh, eloheinu melech h'olam asher kidshanu b'mitzvotav v'tzivanu l'havin h'or (if on Shabbat add ... shel Shabbat v') shel yom tov.”

Blessed are you, Yahweh our God, King of the Universe, who sanctifies us by your commandments and command us to understand the Light (of Shabbat and) of the Special Shabbat.

Reader: During the Pesach celebration four cups of wine are shared. Each cup symbolizes one of the “I wills” of Elohim:

☆	“I will bring you out”	...	the Cup of Sanctification
☆	“I will free you”	...	the Cup of Judgement
☆	“I will redeem you”	...	the Cup of Redemption
☆	“I will take you as my own	...	the Cup of Praise

To be sanctified means to be set apart. All of us here tonight have put our trust in the God of Israel, Yahweh Elohim. This trust, according to his word, sets us apart as his own, for even the trust to believe his word is a gift from the Father to us. Let us fill the Cup of Sanctification at this time. As we fill the cups, let thanksgiving begin to flow from your heart as living water, and let his praise be on your lips.

Reader: Messiah Yeshua, on the night he would become our atonement, said to his disciples, “I have really wanted so much to celebrate this Seder with you before I die! For I tell you, it is certain that I will not celebrate it again until it is given full meaning in the Kingdom of Elohim. Then, taking the cup, he

made the b'rakhah and said, "Take this and share it among yourselves. For I tell you that from now on, I will not drink the fruit of the vine until the Kingdom of Elohim comes." Also taking a piece of matzah he made the b'rakhah and said, "This is my body, which is broken for you; do this in remembrance of me." He did the same with the cup after the meal saying, "This cup is the New Covenant, ratified in my blood, which is being poured out for you."

Reader: We are here tonight to fulfill the command in Torah to remember this night, and to fulfill the request of Yeshua, made on this night so long ago, to remember him.

All: Baruch atah Yahweh, eloheinu melech h'olam boray p'ree hagafen

Blessed are you, Yahweh our God, King of the Universe, who creates the fruit of the vine.
(All drink the Cup of Sanctification)

Reader: "When you come into the land which Yahweh will give you, as he has promised, you are to observe this ceremony. When your child asks you, 'What do you mean by this ceremony?' say, 'It is a sacrifice of Yahweh's Pesach, because Yahweh passed over the houses of the people of Israel in Egypt, when he killed the Egyptians but spared our homes.'"

Reader: Abba, what does this mean to you?

Host: My son, let me tell you a story. A man named Avraham had a son, Yitz'chak, whom he loved very much. Now one day Elohim appeared to him and said, "Avraham!" Avraham answered, "Hineni!" (Here I am!). Elohim said, "Now please, take your son, your only son, whom you love, Yitz'chak; and go to the land of Moriyah (which means "Yah is my teacher"). There you are to offer him as a burnt offering on a mountain that I will point out to you."

Yah is my teacher, and what he has taught me is that he is the great deliverer of Israel. When Avraham came to the mountain that Elohim showed him, he took his son to prepare the sacrifice. When Yitz'chak asked him, "Abba, I see the fire and the wood, but where is the lamb?" Avraham replied, "Elohim will provide himself the lamb." Then he bound Yitz'chak and just as he was preparing to sacrifice his only son, the son he loved, Yahweh called to him out of heaven: "Avraham? Avraham!"

Just then a ram was caught by his horns in a thorn bush. Elohim did indeed provide himself the lamb! Avraham called the name of that place Yahweh Yir'eh, for he said, "On the mountain Yahweh is seen." Then Yahweh told Avraham he would make him a great nation.

That nation became the people of Israel. Yosef, Avraham's great grandson, was a great man in the land of Mitzrayim, and the people of Israel prospered and grew great in number. Then a new pharaoh arose in the land who did not know of the greatness of Yosef, and he hated the people of Israel. He mistreated them and then Israel remembered their God. They cried to him for a deliverer, and Yahweh heard their cry. He raised up a deliverer, Moshe, to lead them out of Mitzrayim, out of slavery, to live free in their own land! And by a strong arm and by many miracles Yahweh worked through his servant Moshe to lead his people out of Mitzrayim. Later, Moshe told the people, "Yahweh will raise up for you a prophet like me from among yourselves, from your own people. You are to listen to him." For Yahweh said to Moshe, "I will raise up for them a prophet like you from among their people. I will put my words into his mouth, and he will tell them everything I order him. Whoever doesn't listen to my words, which he will speak in my name, will have to give an account for himself to me."

These two stories are what Pesach reminds me of, plus a third – the story of the one whom Yahweh spoke of – whom he would raise up. Listen carefully to the rest of the evening's story.

Reader: We will now put together this third story, and it will weave the first two perfectly together. First we will discover the prophet whom Yahweh would raise up...

"Here is Yochanan's testimony; when the Judeans sent cohanim and Levi'im from Yerushalayim to ask him, "Who are you?" he was very straightforward and stated clearly, "I am not the Messiah!" "Then who are you?" they asked him. "Are you Eliyahu?" "No, I am not." He said. "Are you 'the Prophet', the one we are expecting?" "No" he replied. So they asked him, "Who are you? – so that we may give an answer to the people who sent us. What do you have to say about yourself?" He answered in the words of Eliyahu the prophet, "I am the voice of one crying out, 'In the desert make the way of Yahweh straight!'"

Some of those who had been sent were P'rushim. They asked him, "If you are neither the Messiah nor Eliyahu nor 'the Prophet', then why are you immersing people?" To them Yochanan replied, "I am

immersing people in water, but among you is standing someone who you do not know. He is the one coming after me – I am not good enough to untie his sandal!” All this took place in Beit-Anyah, east of the Yarden, where Yochanan was immersing.

Reader: “The next day, Yochanan was again standing with two of his disciples. On seeing Yeshua walk by, he said, “Look! Elohim’s Lamb!”

One of the disciples found his brother Shim’on and said, “We’ve found H’Meshiach!”

They found the Messiah, the one they were expecting; the Lamb of God who takes away the sin of the world. They found “the Prophet”!

Reader: In scripture, there are two distinct “Messiahs” of Israel. One, Meshiach ben-David, is the Conquering King, who will rule the world with a rod of iron. The other is Meshiach ben-Yosef, the suffering servant. But how can this be? How can you be both conquering and suffering? Aren’t these two personalities opposed to one another? Jewish sages of old stated that the only solution was found in one of two answers; either there were two Messiahs, or one Messiah must come twice. If the nation of Israel was found unworthy when Messiah first came, he would come to them riding on a donkey’s colt as Meshiach ben-Yosef. They would need their sins “passed over” by blood that was better than that of bulls and goats.

In the month of Aviv, in the land of Mitzrayim, Yahweh spoke to Moshe, “You are to begin your calendar with this month; it will be the first month of the year for you. Speak to all the assembly of Israel and say, “On the tenth day of this month, each man is to take a lamb or a kid for his family, one per household ... Your animal must be without defect, a male... you are to keep it until the fourteenth day of the month.”

We will now match this verse to the Gospel accounts.

Reader: “On the tenth day of the month...” Six days before Pesach, Yeshua came to Beit-Anyah, where El’azar lived ... the next day (five days before the Jews celebrated Pesach, the 10th of Aviv), the large crowd that had come for the festival heard that Yeshua was on his way into Yerushalayim. They took palm branches and went out to meet him, shouting “Deliver us! Baruch ha ba b’shem Yahweh! The King of Israel!”

After finding a donkey’s colt, Yeshua mounted it, just as the Tenach says, “Daughter of Tzion, don’t be afraid! Look, your King is coming, sitting on a donkey’s colt!”

“Blind and lame people came to him in the Temple and he healed them. But when the head cohanim and Torah-teachers saw the wonderful things he was doing, and the children crying out in the Temple, “Please deliver us!” to the Son of David, they were furious. They said to him, “Do you hear what they are saying?!” Yeshua replied, “Of course! Haven’t you ever read, ‘From the mouths of children and infants you have prepared praise for yourself?’”

Reader: Another account reads, “As he went along people carpeted the road with their clothing, and as he came near Yerushalayim, where the road descends from the Mt of Olives, the entire band of disciples began to sing and praise Elohim at the top of their voices for all the powerful works they had seen: “Blessed is the King who is coming in the name Yahweh! Shalom in heaven! Glory in the highest places!”

Some of the P’rushim in the crowd said to him, “Rabbi! Reprimand your disciples!” But he answered them, “I tell you that if they keep quiet the stones will shout!”

Reader: Why would the stones shout? Was this a boastful remark, a jab at those who despised Messiah? Or was there another reason, a prophetic reason, a Torah instruction that had to be fulfilled. Yeshua spoke this because it is the 10th of Aviv! On this day the Pesach Lamb must be declared! The children praised the One True God, the Elohim of Israel, when they cried out, “Please deliver us!” The people declared him to be Elohim when they shouted, “Baruch ha ba b’shem Yahweh!” He was God, he was ‘the Prophet’ and he was the Lamb!

Host: Now that the Lamb was chosen, the testing would begin to fulfill the Torah command that the Lamb must be without defect:

Reader: Next they sent some P'rushim and some members of Herod's party to him in order to trap him with a sh'eilah. They came and said to him, "Rabbi, we know that you tell the truth and are not concerned with what people think about you, since you pay no attention to a person's status but really teach what Elohim's way is. Does Torah say that the taxes are to be paid to the Roman emperor, or not?" But he, knowing their hypocrisy, said to them, "Why are you trying to trap me? Bring me a denarius so I can look at it." They brought one, and he asked them, "Whose name and picture are these?" "The Emperor's" they replied. Yeshua said, "Give to the Emperor what belongs to the Emperor, and give to Elohim what belongs to Elohim!" And they were amazed at him.

Reader: Then some Tz'dukim came to him. They are the ones who say there is no such thing as resurrection, so they put to him a sh'eilah: "Rabbi, Moshe wrote for us that if man's brother dies and leaves a wife but no child, his brother must take the wife and have children to preserve the man's family line. There were seven brothers. The first took a wife, and when he dies, he left no children. Then the second one took her and died without having children, and the third likewise, and none of the seven left children. Last of all, the woman died. In the Resurrection, whose wife will she be? For all seven had her as wife."

Yeshua said to them, "Isn't this the reason you go astray, because you are ignorant of both the Tenakh and the power of Elohim? For when people rise from the dead, neither men nor women marry – they are like the angels in Heaven. And as for the dead being raised, haven't you read in the Book of Moshe, in the passage about the bush, how Yahweh said to him, 'I am the Elohim of Avraham, Yitz'chak and Ya'akov? He is the Elohim not of the dead, but of the living! You are going far astray!"

Reader: One of the Torah-teachers came up and heard them engaged in this discussion. Seeing that Yeshua answered them well, he asked him, "Which is the most important mitzvah of them all?" Yeshua answered, "The most important mitzvah is, 'Sh'ma Israel! Yahweh Eloheinu, Yahweh echad! You are to love Yahweh your God with all your heart, with all your soul, with all of your understanding and with all of your strength.' And the second is this, 'You are to love your neighbor as yourself.' There are no other mitzvot greater than these."

The Torah-teacher said to him, "Well said, Rabbi! You speak the truth when you say that he is a unity, and that there is no other besides him; and that loving him with all one's heart, understanding

and strength, and loving one's neighbor as oneself, mean more than all the burnt offerings and sacrifices.”

When Yeshua saw that he responded sensibly, he said to him, “You are not far from the Kingdom of Elohim!” After that, no one dared put to him another sh'eilah.

Reader: Some of the Torah-teachers answered, “Well spoken, Rabbi!” ... and then ... they no longer dared him ask him any more questions.

The priests tried to find fault in him. They wanted to put him to death, so they tried to trick him into betraying either Rome or the Torah – but he did neither. Instead, they ended up declaring Yeshua to be without defect. By the testimony of two or three, it was said, “Well spoken, you speak the truth!” He was declared on God's Holy Hill, in the Temple, to be the unblemished, pure Pesach Lamb of God! And once they declared him to be unblemished, the Father would not allow them to test him any more.

Reader: Messiah Yeshua's heart was broken for Yerushalayim. He knew what was about to happen. He cried out, “Yerushalayim, Yerushalayim! You who kill the prophets! You stone those who are sent to you! How often I wanted to gather your children, just like a hen gathers her chicks under her wing... but you refused! Look! Elohim is abandoning you, leaving you desolate. For I tell you, from now on, you will not see me again until you say, ‘Baruch haba b'shem Yahweh!’” Knowing that he would soon take away the sin of the world, he confounded his disciples by cursing a fig tree: “May no one ever eat of you again!” The next day they were amazed to see the tree shriveled up and dead; the same type of tree that Adam took leaves from to cover his nakedness. Yeshua was saying, “May no one ever eat from the fruit of sin again!”

Reader: Yeshua spoke these words on the 10th of Aviv: “Now I am in turmoil! What can I say? ‘Father, save me from this hour!’ No! It was for this reason that I have come to this hour! I will say this, ‘Father, glorify your name!’” At this, a bat-kol came out of heaven, “I have glorified it before, and I will glorify it again!”

Reader: “You are to keep it until the 14th day of the month.”

Host: Why the 14th? Is this date just arbitrarily set by Yahweh? Is one day just as good as another? Or is Yahweh a God of precise order, a God of purpose who cleverly interweaves stories to lead us to the truth. Solomon wrote “It is the glory of Elohim to conceal a matter, the honor of a king to search it out.” So let us choose honor and search this out.

Yeshua himself stated “For if you really believed Moshe you would believe in me; because it was about me that he wrote.”

Rav Sha’ul wrote in his letter to the Romans: “For ever since the creation of the universe his invisible qualities – both his eternal power and his divine nature – have been clearly seen, because they can be understood but what he has made.”

So let’s look at what he has made. Genesis states, “In the beginning, Elohim created the heavens and the earth. And the earth was astonishingly empty of life, and darkness was on the face of the deep, and the Spirit of Elohim hovered over the surface of the water. The Elohim said, “Let him be light, and he is become light.”

Some contest that it cannot say “he is become light”, yet we read in Yesha’yahu, “Behold, El is my salvation; I will trust and not be afraid. For Yah Yahweh is my strength and my song, he also is become my salvation.” Both Genesis and Yesha’yahu use the same tense of the same word, so either the “light” can be a person, or Yah Yahweh is not a person, but a thing. I choose the light being able to be a person. And let’s look at how Yochanan, the apostle John, described Yeshua: “In the beginning was the Word, the Word was with God, and the Word was God ...” Moshe said that in the beginning, before Yeshua was appointed as light, the world was “astonishingly empty of life.” Yochanan says that Yeshua “was life, and the life was the light of mankind.” Yochanan said he came to bear witness of this true light. “There was the true light, which gives light to everyone entering the world.” Without Yeshua, the world would be astonishingly empty of life, because all the mixing of chemicals for all time cannot produce life. Both accounts agree on this point. This true light is Yeshua. Moshe goes on to say that “there was evening and there was morning, one day.”

Moshe then says that the sun and moon were created on the 4th day. The lesser (the moon) was to rule the night and the greater (the sun) was to rule the day. The pattern, “and there was evening and there was morning” has purpose. I believe it has to do with the two Messiahs we see in scripture. The

lesser, Meshiach ben-Yosef (the Suffering Servant), comes first, then the Conquering King, just as the moon is followed by the sun in making a complete day.

What does this rabbit trail have to do with the 14th being ordained by Elohim for Pesach? In Luke's Gospel account, when Yeshua read as the maftir in the synagogue in K'far Nachum (the village of Nachum the prophet), the people were filled with rage and purposed to kill him. They “**dragged him to the edge of the cliff...**” but “**he walked right through the middle of the crowd and went away.**” Yochanan would record on another occasion that the Judeans were “**all the more intent on killing him**” because not only was he breaking their rules for Shabbat, but he claimed to be equal with the Eternal Father.

So why did the ones in power, who had their own soldiers assigned to the Temple, find it impossible to put Yeshua to death until the Passover? The reason is that his time had not yet fully come. Once, when his brothers were speaking harshly toward him asking if he would go to Yerushalayim for Sukkot, he replied, “**My time has not yet come...**” Only when his time was fully come, would he give his life. No man or power had the right or ability to take it from him. Yochanan records Yeshua saying these words just before he was arrested: “**Father, the time has come. Glorify your son, so that the son may glorify you...**” This was the 14th. His time was fully come. If his disciples were to look up into the sky at this moment, what would they see? They would see the moon at its fullness. That is why Pesach is on the 14th. His time, and the moon's time, both have fully come at this hour. He would be Meshiach ben-Yosef at this time, giving his life for the world; giving his life for you, and giving his life for me.

Reader: On the 14th of Aviv, after celebrating the Seder with his disciples, Yeshua said, “**If I had not spoken to them, they wouldn't be guilty of sin; but now they have no excuse for their sin... But this has happened in order to fulfill the words of the Torah, 'They hated me for no reason at all!'**”

“I will raise up for them a prophet like me from among their people. I will put my words in his mouth, and he will tell them everything I order him. Whoever doesn't listen to my words, which he will speak in my name, will have to give an account for himself to me.”

Later that night, he said, “**Father, the time has come. Glorify your son, so that the son may glorify you – just as you gave him authority over all mankind, so that he might give eternal life to all those you**

have given him. And eternal life is this: to know you, the one true God, and him who you sent, Yeshua H/Meshiach (Yah!).”

Reader: At this time we will pour the 2nd cup, the Cup of Judgement. For Messiah was about to be arrested at night, tried at night, and condemned by false testimony – all of which were against Jewish law. Judgement had come. Those who believed on Yeshua were judged righteous, based on trusting in his name. Those who did not believe were judged already – by Moshe.

Reader: The Messiah of Israel not only had to fulfill the Pesach Lamb qualifications listed above, but also many prophecies in the Tenakh. One such prophecy is found in the scrolls of Daniel. He wrote that the Messiah would come at a specific time; 69 times 7 years (or 483 years) after the walls of Yerushalayim were rebuilt. This time had now come. Daniel also stated that the Messiah would be cut off from the people before the 2nd Temple was destroyed. In fact, for this very reason the great Jewish Rabbi Rambam forbid the reading of the scrolls of Daniel. His reasoning: anyone could see that the time of Messiah has past, and they were still looking for him. Yesha'yahu wrote that his own people would despise him. Psalm 118 states, “The very rock that the builders rejected has become the cornerstone! This has come from Yahweh, and in our eyes it is amazing!”

Reader: Yochanan, the apostle John, wrote: The cohen hagadol questioned Yeshua about his disciples and about what he taught. Yeshua answered, “I have spoken quite openly to everyone; I have always taught in the synagogue or in the Temple where all the Jews meet together, and I have said nothing in secret; so why are you questioning me? Question the ones who heard what I said to them. Look! They know what I said.” At these words one of the guards standing by slapped Yeshua in the face and said, “This is how you talk to the cohen hagadol?” Yeshua answered him, “If I said something wrong, state publicly what was wrong; but if I was right, why are you hitting me?”

Mikhah prophesied about the Messiah, “They are striking the judge of Israel on the cheek with a stick.” Mikhah went on to say that this ruler of Israel would be from Beit Lechem.

Reader: Mattityahu recorded this concerning the trial: “The cohen hagadol stood up and said, “Have you nothing to say to the accusations these men are making?” Yeshua remained silent.

Yesha'yahu wrote, concerning the Messiah, "Though mistreated, he was submissive – he did not open his mouth. Like a lamb led to be slaughtered, like a sheep silent before its shearers, he did not open his mouth."

Reader: The cohen hagadol said to him, "I put you to an oath! By the Living God, tell us if you are the Meshiach, ben Elohim!"

Yeshua had to give an answer now, for the high priest had given him a command.

"The words are your own. But I tell you that one day you will see the Son of Man sitting at the right hand of the Ha G'vurah and coming in the clouds of Heaven." At this, the cohen hagadol tore his robes. "Blasphemy! What is your verdict?" "Guilty!" they answered. "He deserves death!" Then they spit in his face and pounded him with their fists; and those who were beating him said, "Now 'Messiah', prophesy! Who hit you that time?"

Yesha'yahu 50:6b: "I did not hide my face from insult and spitting."

Reader: Early in the morning (of the 14th) all the head cohanim and elders met to plan how to bring about Yeshua's death. Then they put him in chains, led him away and handed him over to Pilate the governor.

When Y'hudah, who had betrayed him, saw that Yeshua had been condemned, he was seized with remorse and returned the thirty silver coins (which he was paid to betray Yeshua) to the head cohanim and elders, saying, "I sinned in betraying an innocent man to death!" "What is that to us?" they answered. "That's your problem." Hurling the pieces of silver into the sanctuary, he left; then he went and hung himself.

The head cohanim took the silver coins and said, "It is prohibited to put this into the Temple treasury, because it is blood money." So they decided to use it to buy the potter's field as a cemetery for foreigners. This is how it came to be called the 'Field of Blood', a name it still bears.

Reader: Z'kharyah 11:12 – 13: And I said to them, "If it is good in your sight, give me my wages; but if not, never mind!" So they weighed out thirty shekels of silver as my wages. Then Yahweh said to me,

“Throw it to the potter, that magnificent price at which I was valued by them!” So I took the thirty shekels of silver and threw them to the potter in the house of Yahweh.

Meanwhile, Yeshua was brought before the governor, and the governor put this question to him, “Are you the King of the Jews?” Yeshua answered, “The words are your own.” But when he was accused by the head cohanim and the elders, he gave no answer. Then Pilate said to him, “Don’t you hear all the charges they are making against you?” But to the governor’s amazement, he did not give a single word in reply to the accusations.

Like a sheep silent before its shearers.

Reader: After having him whipped: The governor’s soldiers took Yeshua into the headquarters building, and the whole battalion gathered around him. They stripped off his clothes and put on him a scarlet robe, wove thorn branches into a crown and put it on his head, and put a stick in his right hand. Then they knelt down in front of him and mocked him, saying, “Hail to the King of the Jews!” They spit on him and used a stick to beat him about the head.

Genesis 22: Avraham raised his eyes and looked, and there behind him was a ram caught in the thorn bush by his horns. Avraham went and took the ram and offered it up as an offering in place of his son. Avraham called the place Yahweh Yireh, and to this day it is said,

“On the mountain Yahweh will be seen” (CJB) –or-

“On the mountain of Yahweh it will be provided” (NIV) –or-

“On the mountain of Yahweh it will be seen” (KJV)

Reader: Yesha’yahu 50:6 “I offered my back to those who struck me, my cheeks to those who plucked out my beard... I did not hide my face from insult and spitting.”

Mikhah 4:14 “They are striking the judge of Israel on the cheek with a stick.”

Reader: And then Yeshua was delivered back to the Jews to be nailed to the tree. He was nailed to the tree with two others, men who deserved to die, so that the scripture of Yesha’yahu might be fulfilled, “Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having

exposed himself to death and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders.” He interceded for them when he cried out, “Abba, forgive them, they don’t understand what they are doing!”

Reader: Pilate prepared a sign to be placed above Yeshua. It read in Hebrew:



This bothered the head cohanim, for the first letter of each word spells Yahweh, the covenant name of Elohim. The name that the Patriarchs did not know him as, the Deliver, the Pesach Lamb of God who takes away the sins of the world. They insisted that Pilate change the sign to say, “He said he was King of the Jews”, but Pilate replied, “What I have written, I have written.”

The soldiers then divided his clothes into four shares, but did not want to tear his under-robe, so they cast lots for it. This was to fulfill the prophesy of Psalm 22: “They divided my garments among themselves, for my clothing they cast lots.”

Reader: People passing by hurled insults at him, shaking their heads and saying, “So you can destroy the Temple, can you, and rebuild it in three days? Save yourself, if you are the Son of God, and come down from the stake.” Likewise the head cohanim jeered at him, along with the Torah teachers and elders. “He saved others, but he can’t save himself?” “So he’s the King of Israel, is he? Let him come down from the stake! Then we will believe him.” “He trusted Elohim? So, let him rescue him if he wants him! After all, did not he say, ‘I am the Son of Elohim?’”

Psalm 22: “But I am a worm, not a man. Scorned by everyone, despised by the people. All who see me jeer at me; they sneer and shake their heads: ‘He committed himself to Yahweh, so let him rescue him! Let him set him free if he takes delight in him.’”

Host: From noon till about three o’clock (the time when the first lamb is to be sacrificed), all the land of Israel was covered with darkness. At three o’clock, Yeshua called out in a loud cry, “Eloi! Eloi! L’mah sh’vaktani!”

Psalm 22: “My God, My God! Why have you abandoned me! Why are you so far from helping me – so far from the anguish of my cries!”

But Yeshua, again crying out in a loud voice, declared “It is finished!” and delivered up his spirit. At that very moment the parokhet in the Temple was ripped in two from top to bottom; and there was an earthquake, with rocks split apart.”

Reader: “It was Preparation Day, and the Judeans did not want the bodies to remain on the tree on Shabbat, since it was a special Shabbat (a Yom Tov). So they asked Pilate to have the legs broken and the bodies removed. The soldiers came and broke the legs of the first man who had been put on the tree beside Yeshua, then the legs of the other one. But when they got to Yeshua and saw that he was already dead they did not break his legs. However, one of the soldiers stabbed his side with a spear, and at once blood and water flowed out.”

Exodus 12: “...and you are not to break any of its bones.”

Psalm 22: “I am poured out like water, all my bones are out of joint; my heart has become like wax – it melts inside of me ... they pierced my hands and feet.”

Reader: After this, a rich man, Yosef of Ramatayim, who was a disciple of Yeshua, but a secret one, and Nakdimon (who first came to Yeshua by night), asked Pilate for the body of Yeshua. They wrapped his body in linen sheets, along with about 70 pounds of spices, myrrh and aloes, and put his body in a new tomb in which no dead body had ever been buried. This was to fulfill Yesha’yahu, “He was given a grave among the wicked; in his death he was with a rich man.”

Host: Yeshua was whipped, spit upon, slapped, beaten about the head with a stick, crowned with thorns and mocked. As the prophets foretold, he was Meshiach ben-Yosef, the Suffering Servant. Yesha'yahu stated clearly that the Messiah would suffer because of our sins. Just as the ram took the place of Yitzchak on the mountain, now Yeshua took your place, he took my place ... and on the mountain of Yahweh Elohim, **“it”** was provided for; **“it”** was seen. Rabbis have pondered exactly what Avraham saw that day. Some have stated that he saw into the future, to some future event. Yeshua himself stated to the Judeans, **“Avraham, your father, was glad that he would see my day; and he saw it and was overjoyed!”** Now his day had come.

At this time, take the piece of parsley from your plate. Moshe commanded the people to slaughter the pesach lamb, and with hyssop place the blood on the top and at the two sides of the door. This, with the blood in the basin at the foot of the door, made the pattern of the cross. We will now take our parsley, dip it in the wine, this second cup, the Cup of Judgment, and symbolically touch the top and the two sides of the door. (all dip parsley - note: the host may want to anoint his door with the wine) ... Yeshua said **“This is my blood, which ratifies the New Covenant.”** Later, while nailed to the tree, someone would raise sour wine to his lips on a hyssop branch. Now dip the parsley into the salt water, and eat it. His blood, mixed with the tears of his love for us, has redeemed us. Yeshua, we indeed remember you in this festival. May you take delight in our obedience and shine in our hearts, and replace our sorrow with your eternal light.

(All lift the 2nd cup)

Host: Father, we thank you for the gift even to believe in Yeshua, the one you sent. We acknowledge that we have nothing to boast about – even the trust to call on your name is a gift! You are good, you are just, and your judgment is true. Anoint us to be a light to the nations and may all the ends of the earth hear of you.

Baruch atah Yahweh, eloheinu melech h'olam boray p'ree hagafen

Blessed are you, Yahweh, King of the Universe, who creates the fruit of the vine.

(Drink the 2nd cup)

Host: He was broken for us, this man who was the Afikomen (the Coming One), because of our sins. His purpose is to reunite us with the Father. Here we see a napkin that is called the “echad”. There are three pieces of matzah in the echad. For us it represents the Father, the Son, and the Spirit. We take out the middle piece, representing the son, and hold it up. Notice that it is pierced, and that it has stripes. This middle piece is now broken. Pass half amongst yourselves, and break off an olive sized piece. This is the matzah that Yeshua spoke of when he said, **“Take and eat. This is my body that is broken for you. Whenever you do this, remember me!”**

We will do this in remembrance of him. This part of the story is bitter – we see how much he suffered because of us. Now place a piece of horseradish on your piece of matzah. Eating this will be unpleasant.

Baruch atah Yahweh, eloheinu melech h’olam, hamotzi lechem min h’eretz

Bless are you, Yahweh our God, King of the Universe, who brought forth bread from the earth.

(all eat matzah – then the Pesach meal is to be served)

1. During the meal, the Afikomen is hidden. After the meal, the celebration cannot resume until the Afikomen is found – just like we cannot enter into the celebration of Yahweh without finding Yeshua.
2. Hand and foot washing may be done prior to serving the meal. During the hand and foot washing, discuss the spiritual significance of this act, citing Exodus chapter 30 and I Peter 1 and 2 (ransom and priesthood).

Reader: The heads of the tables may now pour the third cup, the Cup of Redemption. As we read thru the next portion, you are to dip your finger into the cup, this cup of Redemption, and sprinkle the wine unto your plate for each numbered item and respond in unison “Dayaynu” – pronounced die-ay-new, meaning, “It would have been enough”:

Yesha’yahu 61 proclaims

The Spirit of Yahweh Elohim is upon me for he has anointed me

1. to preach the gospel to the poor
2. he has sent me to heal the broken hearted
3. to proclaim freedom to the captives,
4. to let out into light those bound in the dark
5. to proclaim the year of favor of Yahweh
6. and the day of vengeance of our God
7. to comfort all who mourn, yes, provide for those in Tzion who mourn,
8. giving them garlands instead of ashes,
9. the oil of gladness instead of mourning,
10. a cloak of praise instead of a heavy spirit, so that they will be called “Oaks of Righteousness” planted by Yahweh, in whom he takes pride

Reader: In Leviticus chapter 4 we read that the priest was to dip his finger in the blood of the sin offering and sprinkle the blood seven times before the presence of Yahweh in front of the curtain of the sanctuary. Our Messiah, Yeshua, offered up his own blood, much better than the blood of bulls and goats, for us from seven major areas of his sinless body. We will now sprinkle blood on the plate for each one of these to remember what he did for us. Again, respond with “Dayaynu” for each item.

1. (sprinkle once) He shed his blood from his head when given a crown of thorns, when his beard was plucked out, when he was beat about the head with a stick.
2. (sprinkle once) He bled from his back as he took stripes so that we could be healed.
3. (sprinkle twice) He bled from his two wrists as the drove the nails through his hands for our sin.
4. (sprinkle twice) He bled from his two ankles as they nailed his feet to the tree to complete the crucifixion.
5. (sprinkle once) He bled from his side when a spear was thrust into it, as spoken in the Psalm, to make sure he was dead before the special Shabbat.

Reader: **After the Shabbat** (the “special” Shabbat, or Preparation Day – Thursday) **early in the morning on the first of the Shabbats** (first of the Saturdays of counting the omer – the counting to Shavu’ot), **Miryam of Magdala and the other Miryam went to see the grave. Suddenly there was a violent earthquake, for the angel of Yahweh came down from heaven, rolled away the stone and sat on it. His appearance was like lightning, and his clothes were as white as snow. The guards were so terrified that they trembled and became as dead men. But the angel said to the women, “Don’t be afraid. I know you are looking for Yeshua, who was executed on a tree. He is not here – because he has been raised! Just like he said! Come and look at the place where he lay, then go quickly and tell his disciples, ‘He is risen from the dead!’”**

Hallelujah! Our God reigns! Our King lives! He is risen!

Baruch atah Yahweh eloheinu melech h’olam boray p’ree hagafen

Blessed are you, Yahweh our God, King of the Universe, who creates the fruit of the vine.

(all drink the 3rd cup, the Cup of Redemption)

Host: **Yesha’yahu 53:9 – 10: He was given a grave among the wicked; in his death he was with a rich man. Although he had done no violence and had said nothing deceptive, yet it pleased Yahweh to crush him with illness, to see if he would present himself as a guilt offering. If he does, he will see his offspring; and he will prolong his days; and at his hand Yahweh’s desires will be accomplished.**

Psalm 16:10 – 11: For you will not abandon my soul the Sh’ol; neither will you allow your Holy One to undergo decay. You will make me know the path of life; in your presence is unbound joy, in your right hand eternal delight!

songs...

Host: In Torah we read about the “Tent of Meeting”. The true name of the tent of meeting, according to the Hebrew text, is the “Tent of the Appointed Time”. We have seen that this “Appointed Time”, this Passover season, is the time appointed by the Father for Yeshua to redeem us from the dead. In Torah (Exodus 30), there is a scripture I prefer to translate this way: “You are to grind up some of it very finely and put it in front of the testimony in the Tent of the Appointed Time where I will be engaged in marriage with you, you are to treat it as the essence of holiness of Yahweh.”

The Holy Place had three main pieces placed in specific places. The three, going left to right as you entered, were as follows:

1. The Bread of the Faces
2. The Alter of Incense
3. The Menorah (the Tree of Life)

Hebrew reads right to left, and is a picture language, so it isn't too far out there to “read” these pictures in the following manner:

“The True Bread which came down from Heaven, this Bread of the Faces who is essence of the holiness of Yahweh, was offered up as an acceptable offering on the Tree of Life.” And because of his obedience, as Yahweh stated in Exodus, we have now become engaged to be married to our God. Our marriage supper is what we long to see fulfilled. Yosef, when he was in the dungeon after being falsely accused by Potifer's wife, interpreted a couple of dreams for some fellow prisoners. One was Pharaoh's Baker, and the other his chief Cup-Bearer. How many of you know that our God is omniscient? He knows everything there is to know, and he ordains events to accomplish his purpose in the earth. He gave Yosef the ability to interpret dreams, but not as a party trick. He gave him the gift to further his purpose, his plan, in the earth.

One should ask, “Why these two professions; why not a tax collector and an executioner?” And for that matter, because only one, the Cup-Bearer, is necessary for Yosef to be made known to Pharaoh, what is the purpose of the Baker?

Now in the Hebrew Scriptures there is an important wording that loses something in translation. The dreams of the two were “echad” or “in unity”. One might even say that they were the same dream. Absurd you say? We have already talked about the two Messiah's of scripture. Yeshua stated that he came down as the bread from heaven. Bakers bake bread, so could it be that Yosef was interpreting a prophetic dream? Could this be another sign to point us home? The outcome of the Baker was that he

would be hung on a tree and die in three days. Yeshua was nailed to a tree and was dead for three days. But then he arose, Hallelujah!

The fact that the two dreams were, according to the Holy Scriptures, “echad” leads one to ask, “What of the Cup-Bearer?” If Meshiach ben-Yoseph were represented by the death of the Baker, then Meshiach ben-David will be represented by the Cup-Bearer. Keep this in mind as we continue.

Reader: Messiah Yeshua, on the night of his betrayal, said, “For I tell you - from now on, I will not drink the “fruit of the vine” until the Kingdom of Elohim comes.” Now we will take another piece of matzah, some bitter herb, and some charoset, and eat it. This time it will not be so unpleasant, for although Messiah had to die, we trust that he rose again. The joy of this overcomes the sorrow of his suffering. In fact Yeshua endured death on the tree for this joy set before him; that we would belong to him forever. He will fulfill his promise. He will take us as his bride as we walk in holiness before him. Let’s partake with joy! Say the blessing with me:

baruch atah Yahweh, Eloheinu Melech H’Olam, hamotzi lechem min h’aretz!

Bless are you, Yahweh our God, King of the Universe, who brought forth bread from the earth.

Reader: We have one more cup, the Cup of Praise. This cup is the last “I Will” of Elohim, which is “I will take you as my own”. This is the cup Yeshua will only drink again when it has full meaning in his Kingdom, at the Marriage Supper of the Lamb. When he lifts this cup, it will be while looking at us, hard as may seem to believe, with his eyes full of love and acceptance. We are fully and wholly acceptable to him because he has washed us. He has redeemed us. That is something to get excited about. That is why we celebrate this Appointed Time with such delight. The first time Yeshua came, he came as the Pesach Lamb. When he returns, he will return as the Lion of Judah, and the prophecy Isra’el spoke will be fulfilled, “Y’hudah, your brothers worship you; your hand is on the neck of your enemies, your brothers’ sons bow to you. Y’hudah is a lion’s cub. From the prey my son has ascended; he bows and crouches as a lion and roars, “Who will arouse us?” The staff shall not be removed from Y’hudah; the tablets shall ever be between his feet – for Shiloh is coming and to him the people will be obedient! Yoking a donkey’s colt with the vine and the donkey to the vine stock, my son washes his wife in wine and her covering in the blood of grapes. Darker are his eyes than wine, whiter his teeth than milk.”

Reader: We can praise Yahweh our God, for he is good. His mercies endure forever! But something is missing, something that can not be made right until another miracle happens. In traditional Judaism, there is a plate setting that is left empty. It is set aside for Eli'yahu, Elijah, who would herald the coming of the Promised Messiah. We know that he has come, Yochanan the Immerser. But our history as believers in Yeshua has been tainted by poor examples, poor teaching, and outright sin against the people of Israel. Rav Sha'ul, the apostle Paul, wrote in his letter to the Ephesians, **“For he himself (Yeshua) is our shalom – he made us (Jew and Gentile) both one and has broken down the m'chitzah (dividing wall) which divided us...”** As we lift up this final cup, the Cup of Praise, let us purpose in our hearts to renew our lives to our God, to live as lights to all the world, to Jews and Gentiles alike, for his glory. Like Y'hoshua and Kalev, may we purpose to follow Yahweh with all our heart, asking for him to write his Torah on our hearts, so as Moshe wrote, then we can truly love Yahweh with all of our heart, all of our mind and all of our strength. Only then will Yeshua drink from this last cup.

Father, we thank you that you have taken us as your own. As you lift your cup, please say with me...

Baruch atah Yahweh, eloheinu melech h'olam, boray p'ree hagafen

Bless are you, Yahweh our God, King of the Universe, who creates the fruit of the vine.

(All drink the Cup of Praise)

Host: We have fulfilled the Torah command to eat lamb with matzah and bitter herb on this day, and the request of Yeshua our Messiah to remember him with the cups and the matzah. May Yahweh be with you all.

Y'varekha'kha Yahweh v'yishmerekha

Ya'er Yahweh panav eleikha vichunekka

Yissa Yahweh panav eleikha v'yasem l'kha shalom

May Yahweh bless you and keep you

May Yahweh make his face shine upon you and show you his favor

May Yahweh lift up his face upon you and give you peace