



*Passover
&
Unleavened
Bread*

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Prologue



As it is written, on the 14th day of the first biblical month at sundown begins the Passover of YHWH, but this celebration must first begin with preparation. All leaven is to be removed from our homes, and from our hearts, our lands, and our lives cleansed, and made pure, and our houses resupplied with unleavened bread. Physically and spiritually, we must rid ourselves of malice and wickedness, filling our souls instead with sincerity and truth, as we prepare to memorialize once more, our redemption from sin and death, from slavery and destruction by the sacrifice of Messiah, our Passover Lamb.

Preparation



The preparation for Passover is done in readiness for the high Sabbath that falls on the 15th. This special preparation makes ready also for Unleavened Bread, and the last day of the feast, which is also a high Sabbath, in addition to Passover itself.

Removal & Cleansing - In Calvinian tradition, it is common practice to begin removing leaven from our homes from the day following the first New Moon, right up until the start of the Passover. We do this so that when the time comes to be rid of it completely, we will find little to nothing in need of disposal. Within the fortnight before Passover, we remove the leaven by consumption and donation of our excess to those in need. It is our duty to examine all the contents of our possessions to ensure no leaven hides within, and likewise to give this meaning and to ensure that it serves as more than mere ceremony and symbolism, we begin at the New Moon to scrutinize our lives for any signs of sin and shame, any compromise or corruption, till we have systematically, overviewed our whole character, and rid ourselves of each evil inclination. We then move through our dwellings sweeping and cleaning to catch whatever remains to be seen, and in the same way, we scour our lives to find what bits of wickedness we might have missed that we may keep the feast without fear and in perfect faith. As it is written in I Corinthians 5:6–8, “A little yeast works through the whole batch of dough.

Get rid of the old yeast that you may be a new batch without yeast - as you really are. For Messiah, our Passover Lamb has been sacrificed for us. Therefore, let us keep the feast, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.” So, for these two weeks leading to Passover, we give good confession of sin, very often praying and repenting, cleansing our homes and cleansing ourselves.

Acquisitions & Accommodations - Throughout these 14 days, as we remove leavened items, we replace them with those which are unleavened, particularly the leavenless bread, which must be consumed in some quantity during the week of Unleavened Bread, a little each day. For the night of Passover itself, unleavened bread (Matzah), bitter herbs (onion and horseradish), and lamb are required, though other foods may and usually are consumed. Since sacrifices are not available without the Temple and perfect obedience is not physically possible, many forgo lamb at Passover until the Temple is rebuilt and sacrifices may resume. Calvarian practice is to eat roasted lamb in memorial of the sacrifice, though we do not sacrifice the lamb itself. Goat is also an acceptable meal at Passover, though lamb is more common. All the meat must be eaten that night. None may leave the house and none may remain till morning. Any leftovers must be burned to nothingness the following morning. *(Therefore, plan accordingly.)* None of the bones of the lamb/goat may be broken. The Passover participants should also acquire aforesaid, a Seder plate, shofar, ceremonial cups, special cloth for covering the bread, a special cup for Elijah, parsley, charoset, eggs, salt, water, and wine (or grape juice or both).

Searching & Burning - As the sun sets on Aviv 13, it is customary in Israel, to set out through our homes with a wooden spoon, a feather, and a small linen bag, and we search through the house by candlelight for 10 pieces of leaven we have deliberately hidden earlier in the day. (each piece, representing a violation of one of the 10 Commandments.) If possible, this should become a game for the children. Whichever child finds the most leaven wins the biggest prize, though something special should be given to all. Before the search begins, the blessing of fire, and the blessing of lighting should be said before lighting the candle. When the head of the house is brought to each of the leaven in its hiding place, he sweeps it with the feather onto the spoon and places it in the bag, while reciting one of the 10 words, each in order. When all leaven is found and removed, he holds the bag to heaven, and blesses the NAME, saying, “Blessed are You, YHWH, Eloheinu, King of the Universe, Who has sanctified us with Your Commandments, and have commanded that we remove all leaven from our land. May all leaven that remains in my possession, of which I do not know, which my eyes have not seen, nor my hands touched, be made, null and of no effect against me. Let it be as the dust of the ground, and that all this ground be holy to Your NAME.”

Mid morning on the 14th, we take the remaining leaven in the bag and burn it ceremonially or otherwise dispose of it. Gathering, we pray the blessing of fire and the blessing of lighting as we salt the flames. Each person takes leaven from the bag and tosses it in the fire with the words of first Corinthians 5:13, “Expel the evil from your midst.” After which the leader blesses the NAME, saying: “Blessed, are You, YHWH Eloheinu, King of the Universe, Who has sanctified us with Your commandments, and commanded, that we be a holy people. As we rid our homes of all that works throughout our food, so too, we rid our hearts of all that works through our faith, consuming our

souls, as we consume our sustenance. And work in our lives beyond these few days that we may be forever after a new and perfect people doing all as You desire, and wanting only Your perfect will, through the love of our Passover Lamb, the King Messiah, Yahshua. Amein.”

Washing & Dedication - Before all else we then must each bathe and change our clothes, reciting the “blessing of washing.” This is followed by prayer and fasting, including anointing ourselves with water and oil. Thereafter, we anoint our home and dwelling where the feast will be held with water, blessing, all things in the NAME and burning incense to glorify the same, making ready the room in which we will celebrate. In this way, we dedicate our bodies and our buildings to YHWH for the sacredness of the celebration commemorating His redemption.

Paschal Haggadah

(The Telling of Passover)



Resurrection the Paschal Mystery - The significance of this ceremony is unfathomably valuable for all people in every century, and its absence over the ages has been undeniably detrimental to the Christian faith and Constitution. Since the wholesale slaughter of the Jews, by the Romans at Passover of a D 70 and the subsequent destruction of the sacred Temple, the followers of the Messiah, began to distance themselves drastically from anything resembling (or perceived by society to be) Jewish, including and especially the Passover celebration itself. With the final fall of Jerusalem in AD 132, also the result of Rome, the gentile episcopate was installed as bishop of that presbytery. His name was Marcus, and under his influence and instruction, the disciples of Yahshua surrendered this celebration, and all others deemed to be “nonessential” in order to avoid being slain by the Roman

empire. And with the introduction of Easter (or what would become Easter), into what became the church in AD 166 by Soter, the then Bishop of Rome, the Seder was forgotten by the faithful, and even made forbidden by the “church fathers.”

With few minor exceptions, throughout the centuries sense, the Paschal mystery has been deemed by Christianity to be Jewish and thereby damned and judged unworthy of practicing by Christian people. However, we who hold to “Sola Scriptura” and no other authority, we cannot condone the condemnation of this profound and proper celebration for all the people of the Most High everywhere, and in every generation. The Living Elohim has made abundantly clear in Scripture that this, and all other biblical holy days are and ever shall be acknowledged and upheld as His very own personal possessions. Being full of meaning, then, now, and always and rightly judged neither Jewish nor Christian nor the exclusive property of any other group or individual, the Passover sacrifice and celebration belongs to no one else but the High King of Heaven, Master of the Universe and Maker of all that is, YHWH Sabaoth. As such, it is our obligation and our honor, as sworn servants of the Messiah, to restore unto the people of this Elohim and for the glory of His Great NAME, the Passover celebration, and for your consideration, the perfect service of this Pascal Seder.

Order of Service

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 - *Look For Elijah
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 - * The Telling: From Moses to Messiah
 - +Third Question
 - +Third LETTER

+ Third Passover

+ Third Human Era

• Third Cup (Redemption)

*Afikomen

* The Telling: From Then to Now (From Here To Eternity)

+Fourth Question

*Fourth LETTER

*Fourth Passover

*Fourth Human Era

•Fourth Cup (Praise)

*Four Sons

*Blessing of the Divine NAME

Forward & Introduction



Passover is a timeless tale of redemption, restoration, and righteousness, and a most excellent object lesson for all to know and behold the awesome wonders of the one true Elohim. It is a profound and powerful story we have been telling and retelling for thousands of years to illustrate for every people in every time the love of the Most High for His people, the lengths He will go to to save them, and the light, life, and liberty He offers, any who would trust in His NAME, and all who come under the Blood of the Lamb. Year after year, as the record is retold, while we listen diligently and hear, the various shades of grace and many levels of meaning found in these miraculous events begin to unfold before our eyes, and we, in the Telling are able to become fully enveloped by, and by faith involved firsthand in, the wondrous works of our Heavenly Father throughout history, as we are moved in this Paschal Mystery from slavery to freedom, from despair to hope, from death to life, and from the domain of darkness into the Kingdom of His marvelous Light.

Significance of Passover - For those of us who are of a Messianic mindset, and prone to a Calvinian perspective, the Passover celebration holds a dual purpose, with even deeper aspects, hidden inside each. Initially, this ceremony signified the time when the Almighty and Everlasting Father brought the people of Israel out of bondage in the land of Egypt, and this, by many signs and

wonders. While the remembrance of these events remains, the celebration itself has gained so much more meaning for us through the might and message of the Messiah. Retaining the important understanding that our Elohim liberated His people long ago from physical imprisonment and enforced slavery, we must also acknowledge that this same Elohim, moreover, set us all free spiritually from slavery to sin in death, in each event, through the shed blood of the Passover Lamb. And whether recounting the events of the exodus, or those committed at Calvaria, of either occasion, we are taught to regard neither, as having happened long ago to others, but are highly encourage to view these events in every generation as happening to ourselves in our time. In the Seder, we are able to see that we have personally been led out of Egypt, and have also just as surely stood at the foot of the Cross. Passover is the story of what our Heavenly Father did for us, not merely what He has done for others in the deep, dark past. And we will see in the Seder, that these two stories are reflected in each other as well, the latter enigmatically contained within the former, and the “old” completely explained within the “new”.

As one of the last acts of our Messiah, before offering Himself as the Passover Lamb, the Seder was commanded by our Saviour to be held ever after in His remembrance. As such, we ought to find this time to be of the utmost importance, to immerse ourselves in the sights and sounds and tastes, and smells and feelings of the feast, and to embrace all this great night has to offer in its ancient message of leaving Egypt, it's all-time, teaching of the dying, rising Messiah, and it's future promise of an even greater purpose to be revealed in the coming Kingdom of Heaven, when our Master returns to us in the clouds, with power and glory. Therefore, saved from the bondage of this world, and all the things thereof, let us make haste in departing from the land of all our sins, and following after our great

Savior, take the narrow path through the cloud and through the sea, to the Mountain of Sinai in the freedom of our King's Commands.

Expectation & Participation - If you will be celebrating Passover for the first time, please note that, while the day and purpose are the same for all people, the particular practices and traditions will often differ from one group to the next, from family to family and from house to house. The Seder itself will differ as well, even as it has developed in form over the centuries, yet always the central theme and basic elements remain. The bottom line is this: there is no right way or wrong way to celebrate the feast so long as the requirements of the Bible have been fully met...or at least, as much as is humanly possible in our time. You, for whom the Seder is new, be welcome in the NAME of the Most High and prepare yourselves for an experience like nothing else you have ever known. Come to the table with an open mind; open your heart to the touch of the Holy Spirit, and allow Him to move your soul with the stirrings of a noble theme. Let go of all you've known and all your old traditions as you join in the celebration, and you will find in this night both joy and sorrow, sweetness and bitterness, salvation, and certain death. But above all, you will find the foundations of your faith, riches beyond measure, and the most extraordinary blessing for the year to come.

Our attitude at the Seder should be sincere and serious, but there is no need of solemnity. Though there may be tears at times, this is, and ever shall be, a happy occasion. We must take care also, to conduct ourselves in a holy manner, especially as the night runs late, and the wine flows free. No specific manner of dress is required, nor is there a need for any to cover their head (as some are want

to do after custom. They may if they wish, but there is no requirement). While a foot-washing ceremony is sometimes made part of the service, it is not here included, due to the changes of custom, and the desire not to discomfort our siblings. (if it is desirable to do so, though, it is in accordance with the gospels). Any, and all are welcome to attend the service regardless of differences of faith, philosophy, or any other kind whatsoever, however, only those who are actually part of Israel may partake of the unleavened bread, the lamb, and the wine. The Scriptures require each one who takes of the signs, that we be circumcised of body, heart, mind, and hearing, lest we condemn ourselves, for in one way or another, they are representations of our salvation, and more poignantly, of the Savior Himself. If outsiders can stay silent and respectful of the sacredness embedded in the Seder, they may attend, but may not be involved.

All present Israelites, if they be right with Messiah, are expected to participate in the readings, recitations, rites, and rituals of the service. (None may abstain, save for being in a state of uncleanness). The Seder is not a performance, and we are not an audience. The leader of the Seder is but a guide, to direct us through the various steps of the set order. He is responsible to proclaim the NAME of the Most High to us, and all who will hear, to tell the story of the Father's glory, and to remind us of our need for Him and His Instructions. Only, we, however, can make it all real for ourselves. Whether or not this night is truly Passover to us or just a good story is entirely of our choosing. We can move time through this memorial if we wish, to be there at the actual events, and, we can bring those moments here to us. The decision and difference is ours.

Our children should be immersed in the celebration, and, indeed, as you will see, they hold an integral role in the Telling itself. It is our hope, that, through the experience of the Seder, as a youth,

he or she shall grow to know this Elohim in a greater way and come to love and fear Him as the Heavenly Father that He is. As for all who are well-acquainted with the celebration, may this Seder open your eyes to deeper meaning, and greater truths worked by Divine Fingers through the Paschal Mystery. We encourage you who have kept the feast aforetime to assist in its presentation more so every year. After all, do we not learn by doing, and by teaching others, do we not remind ourselves?

Sections of the Service - For the benefit of all, and a better blessing, this Seder has been designed in two sections to deliver with clarity the complete picture of the events both preceding and succeeding those of Calvaria. Within each division are found subsections aswell for drawing out all aspects of the occasion in the Telling. Through this set order our objective is the unveiling of the Paschal Mystery in its entirety, since truly in Messiah, there are no more secrets to this mortal life. The tomb is open, the Temple curtain torn, and all shadows brought into the light. We are able, therefore, to behold this infinite mystery with perfect eyes of pure faith; the past made present, as we are reliving history. Now only the future of this night remains shrouded to us, in which the Almighty Elohim has given us Salvation, shows Himself holy here in our midst, and vows by His NAME to do greater things still yet to come.

Furthermore, as it is the will of the Most High to prove Himself through Passover, to be more powerful than all other Elohim and to proclaim His NAME in all the earth, in the Telling of His story, wherever we are keeping the feast in the world, we let it be known. Remembering His deliverance and redemption, we declare His Great NAME in the commencement of the Seder, with Its pure meaning,

then, now, and always, and spell out the Sacred LETTERS, as we share the experience of the feast. Finally, showing how this Word was made Flesh and dwelt among us, so that we beheld His Glory, the Glory of that Great NAME, we see that for us, we must trust in the Name of the Passover Lamb, so that the NAME of our Heavenly FATHER may rest on us and bless us.

Symbols of the Seder - As we begin our service, it is necessary that we should discuss the various symbols which shall be encountered throughout this evening, along with their meanings, so that all may be understood completely before entering into their use in the celebration. There are seven basic symbols of Passover to be found in the Seder service. The three principal signs, being required by Scripture, are lamb, bitter herbs, and unleavened bread. The other four have become included overtime through tradition to reflect certain aspects of Passover. These are a roasted egg, parsley, salt, water, and a sweet apple mixture called Charoset. A small amount of each of these items is ordinarily placed upon a special dish call a Seder plate, which itself should be set amid the table for all to see the signs throughout the celebration. (This should be also before the leader that he may readily point to and explain each item and its purpose on the plate).

+ ***Lamb*** - Represented on the Seder plate, usually with the shank bone, the lamb is an integral part of the feast, without which Passover would not and could not exist. Either a

sheep or a goat, the lamb represents the sacrifice of salvation, slain as the price of life, so that death will pass over us, and we will live. Jewish tradition states, and many there are who follow after this folly, that because no Temple remains upon the earth where the Lamb may be properly offered to our Heavenly FATHER in sacrifice, it is no longer proper to have lamb at the Seder. However, as we are bound by Scripture and not human wisdom, Calvarian practice rejects this notion outright. Firstly, the Passover Lamb was offered long before there was thought of a Temple, let alone the Tabernacle; Secondly, the commandment from the Almighty is that we eat lamb at Passover; thirdly, no counter-orders were ever issued from Heaven, fourthly for Messianic persons we know that a Temple does remain upon the Earth, which Temple we are; and fifthly and finally our Passover Lamb as the Messiah Himself, Whom Scripture claims, was slain before the foundation of the earth. Therefore, since we have our orders to have lamb and no orders to stop, since we are the Temple, and our Messiah was slain in our hearts for us, and since that death precedes all things, even the building and demolition of any Temple, this sign remains unto us central to the celebration (Albeit, the lamb is not offered as a sacrifice without the physical Temple being in existence in the present time, and it being illegal according to Torah to sacrifice the Passover in any other place, the lamb is eaten exclusively as a memorial of that sacrifice.)

+ ***Bitter Herbs*** – This night, the bitter herbs of onion and horseradish demonstrate to us the bitterness of slavery, which our forefathers endured in Egypt, a burden we ourselves share-in through the Seder. These represent, moreover, the bitterness of slavery to sin in that which we have all been forced to endure from the time of our earliest ancestors when they broke the commandments of the Most High, until the coming of Messiah, in Whom we are offered salvation and redemption, freedom from both sin and death.

+ ***Unleavened Bread*** – Matzah is had tonight to symbolize the bread of affliction, which our ancestors, and we with them, ate in the land of Mitzrahem. We eat bread without leaven as we were instructed, to remind us of the affliction of Israel, and all who came before the Messiah. As this bread is without leaven, lacking an agent to enable it to rise, so we too were without an agent to enable our lives to expand in freedom, until the arrival of Messiah. Furthermore, the unleavened bread reminds us that as we fled from Egyptian bondage, with such haste that we had no time to let our bread rise on its own, so also ought we to flee from evil, with such breathless haste, that none should be able to infect us as we go. Furthermore, upon the table before us rests a stack of three unleavened loaves. Together these are said to represent the Father Almighty, the Savior - His ‘Son’, and the Assembly of Israel. However, the explanation is expressed, the middle Matzah will represent our Messiah, Yahshua, Who was broken for us, as this piece will be, Who endured the fire of His Father’s fierce wrath as

this bread was cooked in fire, Who was striped and pierced like this leavenless loaf, and Who, like the bread, is found only by those of us who seek Him with child-like faith.

+ ***The Roasted Egg*** – Since the destruction of the Temple, the roasted egg has been added to the Seder plate, as a symbol of the festival offering which in times past was brought to the Temple to be given as a burnt sacrifice. Overtime this sign has grown to exemplify the Temple itself. For the Jew, this is a sign of mourning, since they have no Temple, but for us who trust in the Messiah, we know ourselves to be the Temple of the Most High at this time. And so it is a sign of joy we see in the roasted egg, which furthermore, denotes by nature, New Birth, and by its shape, being without beginning or end, alludes to eternal life to come. We are shown then that which the Jews never knew when choosing the egg for a Seder emblem, that our Saviour was sacrificed as that festival burnt offering, that in the moment of His death He made each of us part of His Father's Temple, and so part of Himself, that by His death, we are given a new birth to a Living Hope, and that by His true and timely rising from the tomb, we may by faith believe that eternal life awaits us all beyond the grave, all who believe in His Blood and who hope in His Name.

+ ***Parsley*** – As a symbol of new life, we see also parsley (sometimes lettuce) upon the Seder plate, denoting the care of our Heavenly FATHER to create and sustain even the

smallest form of life. It further alludes to the spring time, the anointed season in which to celebrate the feast. Furthermore, this sprig signifies life itself and all living things. It also represents the hyssop with which the blood of the Lamb was applied to the doors of the homes of Israel, that all living therein could remain alive through the night. Above all, however, we see in the Parsley, a picture of Messiah, Who, as the prophecy says, “He shall grow up before Him as a tender plant... He has neither form nor comeliness...” And was it not our Messiah Himself Who applied His own Blood to the doors of our hearts so we could live through to eternal life?

+ ***Saltwater*** - Central in the Seder plate is the saltwater, which we recognize as holy water for which we utilize in blessing, washing, and “making” things sacred. Yet this night the saltwater is the symbol of tears, of which life itself is full to overflowing. In this cup is emblematically collected all the tears of the ages and of every kind. Here are tears of sorrow, loss, and pain... but also tears of joy, happiness, and relief. And all this water is made ready for washing and cleansing life.

+ ***Charoset*** – Finally, we have the sweet apple mixture, known as Charoset. This mixture represents the mortar which ancient Israel was forced to make (and we ourselves as well) when we were slaves of Pharaoh in Egypt. Also, by allusion, however, it is a symbol of sin,

which we were making when slaves to our self-will and wanton lusts. Just as the Charoset is thick and clings to anything it touches, so too is the evil of our inclinations. As this mixture is sweet, so were the dark deeds of our old lives in Egypt, before we were bought in blood, and brought out into the sweetness and light of our Heavenly Father's Instructions and laws. Thereby the last imagery of this mixture is the opposite of all the rest, as we see that it is truly a sign of the sweet life found in the way of the Almighty and in His Messiah.

+ ***Fourfold Meaning of the Cups*** - Before each of us, are also set four cups, which will be filled with wine (or grape juice) periodically throughout the evening. These four cups, at sometimes drunk and others, poured out, will serve to assist in the Telling of the Seder, and will provide the points setting off one section from the next. Attached to each cup is a name: Sanctification, Judgment, Redemption, and Praise — describing the human eras that culminated each in a Passover sacrifice, and the wine we drink or pour out, represents the blood of that offering. The Telling of these ages will commence with a question, asked by a child, and will conclude with the taking of the cup. The interim will answer that inquiry attempting to cover the times and sacrifices and to testify to the one of the LETTERS of the NAME of our Heavenly Father. So in the end, we will ensure that the Sacred NAME of the Most High, our Creator and Savior has been said aloud at the outset for all to hear, spelled out

throughout the Pascal story, provincially explained for perfect understanding, and placed upon each of us for a perpetual proclamation.

And now, laying aside all earthly, anxieties and worldly concerns, let us come to the table in peace. Let us approach with boldness, the altar of the Almighty Elohim, ourselves without leaven and with much love, fearing no reproach from Him, but in faith and hope, earnestly expecting to be blessed. We go up to Eloheinu in innocence, intent upon His praise, and we offer up our gratitude for these and all His gifts. As the highest honor of His humble sacrifice, we dedicate this Seder to the NAME above all names. On this night, unlike all others, on this Day of days, we dare to declare this celebration “Kodesh LaYHWH” (Holy to YAHWEH).

For the Sake of the NAME



We will make known, and shall not be silent like the superstitious: of all the Seder’s signs and symbols, this evening has but one intended ending. The only single purpose of the Telling of Passover is the proclamation of the Tetragrammaton. The lone reason we relive this night year after year to time in memoriam is for the promotion, proclamation, and propagation of the Sacred NAME of our Creator and Savior of our lives and of our souls, within our lives and in all the world.

It is through This, the KingNAME, that all that now is came to be, and It Itself is before all things. In It all things are held together. It is supreme in all things, and that which reconciles all creation back to Him Who is overall and Almighty forever. The Telling of Passover is the history of redemption, His story of redemption, by, through, and for His Tetragrammaton. Such is the Shuddering NAME of the Most High.

Leader: It was not because we were many that He saved us...

Assembly: But for the sake of His NAME.

Leader: It was not because we were valuable...

Assembly: But for the sake of His NAME.

Leader: It was not because we were faithful...

Assembly: But for the sake of His NAME.

Leader: It was not because we were holy...

Assembly: But for the sake of His NAME.

As the Psalmist has said, “He saved them, for His NAME-sake, to make His mighty power known.” Later the prophet, Daniel, recorded, that the Most High had “brought His people out of Egypt with a mighty hand and... made for Himself a NAME that endures to this day.” Moreover, our Mighty One speaking of His own purposes, to pharaoh declared, “I have raised

you up for this very purpose, that I might show you My power, and that My NAME might be proclaimed in all the earth.” And telling further of His reasoning, the Most High said to Moses, “Go to pharaoh, for I have hardened his heart and the hearts of his officials, so that I may perform these miraculous signs of Mine among them, that you may tell your children and grandchildren how I dealt harshly with the Egyptians, and how I performed My signs among them, and that you may know that I am YHWH.” Those signs and miracles comprise the telling of Passover, which the Almighty commanded, we teach on to our children and theirs unendingly, so that they may know His NAME, and that it means their salvation. Therefore, let us tell it like it is without amendment or abridgment.

First Reader: Exodus 3:13 - 20

*And Moses said unto Elohim, Behold, when I come unto the children of Israel, and shall say unto them, The Elohim of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And Elohim said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And Elohim said moreover unto Moses, Thus shalt thou say unto the children of Israel, YHWH Elohim of your fathers, the Elohim of Abraham, the Elohim of Isaac, and the Elohim of Jacob, hath sent me unto you: **this is My NAME for ever, and this is MY memorial unto all generations.***

Go, and gather the elders of Israel together, and say unto them, YHWH Elohim of your fathers, the Elohim of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt: And I have said, I will bring you up out of the affliction of Egypt unto the land of the

Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey. And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, YHWH Elohim of the Hebrews hath met with us: and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to Yahweh our Elohim. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and strike Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

Second Reader: Nehemiah 9:5–12

Then the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, and Pethahiah, said, “Stand up and bless YHWH your Elohim for ever and ever: and blessed be Your honorable NAME, which is exalted above all blessing and praise. You, even You, are YHWH alone; You have made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and You preserve them all; and the host of heaven worship You. You are YHWH the Elohim, Who did choose Abram, and brought him forth out of Ur of the Chaldees, and gave him the name of Abraham; And found his heart faithful before You, and made a covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give it, I say, to his seed, and have performed Your words; for You are righteous: And did see the affliction of our fathers in Egypt, and heard their cry by the Red Sea; And showed signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for You knew that they dealt proudly against them. So did You get Yourself a NAME, as it is this day. And You did divide the sea before them, so that they went through the midst of the sea on the dry land; and their persecutors You

threw into the deeps, as a stone into the mighty waters. Moreover You led them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

Third Reader: Jeremiah 32:17–21

Ah, Sovereign YHWH behold, You have made the heaven and the earth by Your great power and stretched out Your arm, and there is nothing too hard for You: You showed lovingkindness unto thousands, and recompensed the iniquity of the fathers into the bosom of their children after them: the Great, the Mighty El, YHWH of hosts, is His NAME, Great in counsel, and mighty in work: for Your eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings: Which has set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among other men; and has made You a NAME, as at this day; And has brought forth Your people Israel out of the land of Egypt with signs, and with wonders, and with a strong hand, and with a stretched out arm, and with great terror.

Fourth Reader: Psalm 136

Oh give thanks unto YHWH; for He is good: for His mercy endures for ever.

Oh give thanks unto the Elohim of elohim: for His mercy endures for ever.

O give thanks to the Sovereign of rulers: for His mercy endures for ever.

To Him Who alone does great wonders: for His mercy endures for ever.

To Him that by wisdom made the heavens: for His mercy endures for ever.

To Him that stretched out the earth above the waters: for His mercy endures for ever.

To Him that made great lights: for His mercy endures for ever.

The sun to rule by day: for His mercy endures for ever.

The moon and stars to rule by night: for His mercy endures for ever.

To Him that smote Egypt in their firstborn: for His mercy endures for ever.

And brought out Israel from among them: for His mercy endures for ever.

With a strong hand, and with a stretched out arm: for His mercy endures for ever.

To him which divided the Red Sea into parts: for His mercy endures for ever.

And made Israel to pass through the midst of it: for His mercy endures for ever.

But overthrew Pharaoh and His host in the Red Sea: for His mercy endures for ever.

To Him which led His people through the wilderness: for His mercy endures for ever.

To Him Who smote great kings: for His mercy endures for ever.

And slew famous kings: for His mercy endures for ever.

Sihon king of the Amorites: for His mercy endures for ever.

And Og the king of Bashan: for His mercy endures for ever.

And gave their land for an heritage: for His mercy endures for ever.

Even an heritage unto Israel, His servant: for His mercy endures for ever.

Who remembered us in our low estate: for His mercy endures for ever.

And has redeemed us from our enemies: for His mercy endures for ever.

Who giveth food to all flesh: for His mercy endures for ever.

Oh give thanks unto the El of heaven: for His mercy endures for ever.

(All Stand. Face Jerusalem. And Recite the Sh'ma)

Candle Lighting

Blessed are you, YHWH, Eloheinu , King of the Universe, Who has vouchsafed us, life and health to behold the return of this festive season. Blessed, are you, YHWH, Eloheinu, King of the Universe, Who has sanctified us with Your Commandments, and enabled us to kindle the lights of Passover.

(The lady of the house lights the candles, unless no woman is present.)

Lady of the House: It is written, “Elohim is Light. In Him is no darkness at all.

Blessed, are You, YHWH, Eloheinu, King of the Universe, Who kindles the lights of fire. Purify these flames, we pray, for the brilliance of Your beautiful NAME, that shines far brighter than any blaze, and spark within our hearts, a holy fire for You, so we may shine the light of Your Torah to all those lost in darkness through Messiah, our Master. Amen.

Setting & Invitation - Blessed is YHWH, Eloheinu, King of the Universe, Who has set us apart by His Word, and in, Whose NAME we have declared, this a time of separation by the lighting of the festival candles. As we kindle the fire of the feast, we pray for the illumination of the Holy Spirit to bring about great personal meaning to this celebration. May our home be consecrated, Father, by the light of Your Countenance, shining upon us in blessing and bringing us Your shalom. *(the table is then set, each person should have before them some quantity of bitter herbs, matzoh, parsley, Charoset, and salt water. While the table is being set, the leader of the Seder, recites, the following...)*

If anyone is hungry, let them come and eat. If anyone is thirsty, let them come and drink. Should any be found weary or wanting, let them come and be satisfied. Come one, come all who desire, deliverance. Come and celebrate the Passover, for our Savior has said, “Come unto me, all who are weary and burdened, and I will give you rest...” May it be the will of YHWH, Eloheinu, to redeem us this day from all bondage, and to relieve us of every burden. Therefore, praising His NAME and thanking Him for the disciplines of our trials, and Temptations all this year and through all those that are past, we express our joy and happiness for the many blessings of heaven’s bounty onto this day, for life and health, for hope and love, for strength and prosperity, for friends and family. May we bear witness in the coming years to the return of the Messiah, the Lamb of the Elohim, and may we be preserved on the Earth to partake in that last Passover, the final fulfillment of the feast.

Blessed is YHWH, Eloheinu, King of the Universe, Who sanctifies this celebration in the Name of Yahshua, His Messiah. Amein.

Hand-Washing - Let us also sanctify ourselves that we may partake of the Passover with clean hands, and a pure heart. As it is written, “Cleanse your hands, you sinners. Purify your hearts, you double minded men.” *(taking a pitcher of water, the leader pours it into a basin, praise the “Blessing of Water”, and salts the water.)*

Leader: Blessed are You, YHWH, Eloheinu, King of the Universe, and Creator of the waters of life. Bless this pure water, we pray, by the power of Your perfect NAME, and provide the same sanctifying might unto all it ever touches, reminding us always to be consecrated to Your Majesty, and covered by Your Righteousness, working in all things Your wondrous Torah, through Messiah, our Savior. Amein.

Blessed is YHWH, Eloheinu, King of the Universe, Who has sanctified us with His commandments, and commanded us concerning the washing of the hands. Reflecting on the humility of our Master, when He stooped to wash His disciples’ feet, and upon the holy nature of our immersion in His Name, let us now offer one another this water, pondering the purity of its meaning and purpose. *(leader passes the bowl to his right with a towel. All ceremonially washing saying the “blessing of washing” silently to themselves. As the bowl is passed the leader speaks of the symbol of water.)*

As we will bear witness, this evening, Passover is a symbol of life and death, and so too is water. Water speaks of life, because all living things require its sustenance. Yet it also tells of death for its power to drown. Through this sign, we are reminded of the water of life which our Master, Yahshua is and offers in Himself, saying, “If anyone is thirsty, let him come to Me and drink. Whoever believes in Me, as the Writings have said, ‘Streams of

living water will flow from within him.” Also, he says, “Whoever drinks the water I give him will never thirst. Indeed, the water I gave him will become in him a spring of water welling up to eternal life.” Elsewhere, in Scripture we see water as the emblem of death, as it is written, “Having been buried with Him in tevilah, and raised with Him through your faith in the power of the Elohim, Who raised Him from the dead...” We behold herein both life and death, as we were immersed in the waters of our immersion, dead to sin, but made live in our Messiah, to live both for now and forever more. Such is the symbolism of the Seder, that death and life should meet this night in war for all our souls, but blood is shedding in battle and life lost, but not our own. Life and death contend for conquest. But in the NAME of the Most High and the blood of the Lamb, death will passover, and life shall win the day.

Breaking the Middle Matzah (Hiding the Afikomen)



First Reader: Genesis 1:1-5

Second Reader: John 1:1-18

Third Reader: Hebrews 1:1-4

Fourth Reader: Colossians 1:15-20

(Leader lifts /points to the the three loaves and says...)

This is the “bread of affliction,” for, in this moment we affirm its representation to be that of our Creator and, remembering that NAME into which we were immersed, the NAME of the Father. We declare as disciples of His Messiah, that what He has said is true. As He has spoken, so it is, “It is My Father, Who gives you the true Bread from Heaven. For the Bread of Elohim, is He Who comes down from Heaven and gives life to the world... I am the Bread that came down from Heaven... I am the Bread of Life. Your forefathers, ate manna in the desert, yet they died. But here is the Bread that comes down from Heaven, which a man may eat, and not die... This Bread is My Flesh, which I will give for the life of the world.”

(taking the second matzoh, the leader says...)

This second loaf was added to the rite in ancient times to symbolize the Passover Lamb, no longer present in Jewish thought, yet very much a part of our celebration. We therefore understand this loaf to represent the KingMessiah, the Word of the Elohim, and the Bread of Life, and so we regard this bread. Now, as it is written, “Man does not live by bread alone, but by every Word that comes from the mouth of YHWH.” Indeed, He is our Life, our Lord, and our Passover Lamb, accounted slain before the foundation of the Earth.

(the leader breaks the loaf in half and says...)

“For what I received I passed on to you as of first importance: that Messiah died for our sins according to the Scriptures”

(the leader wraps, one half and says...)

That He was buried

(the leader hands the wrapped loaf away to be hidden, and says...) On the third day, He will rise again.”

While this night, for us, signifies the actual occurrence of these ancient events, it also signifies in the Telling those three days and alludes, furthermore, to all the ages of the Earth from beginning to the end of time. And so the second piece of matzoh hidden now, and later to be searched for, and found by a child, is known as the Afikomen or the “coming one”. It represents our Messiah in the grave, awaiting to arise and moreover, our Messiah in glory, awaiting to descend. As we await, then, the eminent arrival of our Messiah, let us not be idle, but to do the work, making all things ready for his return. And let us recount the story of the saving power of our Elohim throughout time and to the end.

The Telling: From Adam to Noah



The First Question -

(A child, rises, and recites...) “Why is this night different from all other nights, for we eat only unleavened bread when ordinarily, we eat any kind of bread?”

(the leader, answers the question as follows...)

The first of four questions has been asked, and indeed, it is our duty and our privilege to give the answer to each as they are raised, that we may faithfully recite the record of the ages, to bear witness and boast of the mighty

works the Most High has done throughout all time. Truly, this night is unlike all others, because these hours embody all others since the dawn of that first day until the final judgment to come. In this evening, we remember and relive the events, uncovering new understanding through our observations and experiences. On this day of days, we discover the depths of our Father's love for us, look upon the wonders He has done for our salvation, and establish LETTER by LETTER, the Sacred NAME spoken in every age.

First Human Era - When YHWH Almighty made all that is, He did so in six days, and rested on the seventh, and He said of all He saw in His universe, that it was truly very good. The Most High made everything good by nature, after the attributes of His NAME, through which He fashioned all reality, that it should exist in a state of perfect righteousness. But more particularly, our Father, in Heaven formed His creation for innocence, and era in which evil was not known, and could not be found in all the cosmos. Such was the time of our Triumph, the age of sanctification.

Into this era, our Father placed us, mankind, made in His own image, with power to know, to reason, and to choose, and as in every age, He placed before us the perfect choice: life and blessing, or death and cursing. And He encouraged us to do right by Him, and to choose life. For as long as we did this, we remained in the time and place, that Edenic paradise, where sorrow and suffering, trial, and trouble, wickedness and wanting were unimagined as of yet. This was the world of our first parents, Adam, and Chaiwa, whose choice it was that ushered in our cursed earth, the ages of evil in which the worst of the mind may become reality. Eloheinu commanded, we eat of every tree we desired, but of that single one which would offer the knowledge of the opposites of good and evil, we were not to eat, and we, through Adam and Chaiwa chose poorly ending the age of innocence.

For this and many other reasons, we eat only unleavened bread this evening. Here, in this understanding leaven, symbolizes the nature of sin, and unleavened bread, thereby denotes our unfallen condition, that state of perfection. We once held by His mercy, and which we long to return to again. As this bread lacks the leavening agent worked throughout its whole substance, so we who are subject to dwell in this fallen world look for the restoration of all things to that far off time in the Inception of everything. And in our present, we are to rid our lives of every compromising and corrupting thing, that which will consume us entirely. We furthermore must acknowledge that the fallen world status is entirely our own fault, the result of our own pride. We admit that this unleavened bread no longer represents us now, because we wanted death and not life. We wanted cursing not blessing. And the curse and the death did come, but not to us, in spite of our desires, because our Heavenly Father in His mercy made a way by which we might live, a way by which we may be redeemed, restored, raised from that fallen state to life again. That means of relief is the very reason we remember this night in perpetuity. Adam and Chaiwa did not die, because death passed over them to another.

First Passover - In our ancient ancestors, we sinned against the Almighty Elohim. We shunned His Word, and we violated the sanctity of His Holy NAME. Then, in our own efforts, to save ourselves, we began to place the blame anywhere, but where it belongs. And to cover our shame, we also made clothes, yet our sin through it all could still be seen clearly for what it was. And so, YHWH, Eloheinu, in His infinite mercy, made the first sacrifice for sin. Though Scripture records of the event only that our Heavenly Father made coverings for us from the skin of an animal, we may be sure, that this was, indeed the sacrifice of the first Passover lamb. From the very dawn of time, *The Way* was made to cover sin, the lamb slain in our stead. YHWH promised us death for our violation of His Instruction, and that death did come, but instead of us, it fell upon another. Death passed

over us, and the promise was made of the Messiah, the true Lamb of Elohim, Who would one day take away the sins of the world.

The First LETTER - The first LETTER of the Divine NAME is “Yod,” the 10th of the Hebrew alephbet. As the only letter “suspended in the air” it is recognized as an emblem, invoking the image of Heaven in the mind’s eye, and alone can serve as the Divine message of the Torah, aswell as of the Besorah (goodness or gospel), traversing the universe in an instant, instilling in the heart the truth of the Elohim, bringing movement, and change into our lives to conform us into the likeness of Messiah.

Appearing as a tiny flame, this LETTER looks like the fire brand it represents, a tiny piece of energy and the power of momentum, taking on greater and greater force. Yod alludes to the power to achieve excellence, the strength it takes to overcome ego for altruism, to conquer evil for good. This LETTER relates also symbolically to the Tree of Life, to which the right to eat is granted all who keep the Instructions of the Elohim. As the first letter also of the Hebrew word “Yom” meaning “day” we may see the incalculable affects one day can have upon the world. This letter begins also the word for Israel, as also it does, the word for Exodus, and of a good many names of the prophets. The first LETTER of our King’s NAME should compel us to come together in this small setting of enormous importance and incredible impact, to open our hearts to the will of Heaven, and to conform our lives to the keeping of the Commandments of our Heavenly Father, to be sanctified, as in the first age of men.

First Cup - Let us therefore praise YHWH and thank Him for all His many blessings upon us from the beginning. For Paradise Lost, we thank Him. For the Commandment against the Central Tree, we thank Him. For the Test of Destiny, we thank Him. And for mercy in our failure, we thank Him. We were born to paradise,

and made for innocence, though we chose perdition and accepted disgrace. Still You let Your Lamb be slain for us, oh YHWH, so our just destruction might Passover. In Your mercy, YHWH, You allow human life to continue. Because You are true and holy, You made a Covenant with our first parents to preserve them, and thus this day we live to praise Your NAME. *(while wine is poured, the following is recited by all...)*

Blessed is YHWH, Eloheinu, King of the Universe, who has sanctified us with His Commandments and commanded, we keep this holy convocation, a memorial of our redemption from the Fall.

You who sent the redeemer, Yahshua, as You so promised our first parents long ago, to bring us back to innocence and to sanctify us for Your service, require once more our humble obedience to Your orders that we again may be given right to the Tree of Life.

Leader: This is the Cup of Sanctification, symbolizing the time we had in Edenic innocence, at one with our Heavenly Father and ignorant of any horror, fear, or sorrow. This cup represents this night, the blood of that Lamb slain, so that Adam, and Chaiva might live, and that we, all humanity, may exist. This is the cup that says it's not over, that says there is hope, that says it will be okay. The Cup of Sanctification is the cup of second chances. It is a cup of promise, faith, and all of the Covenant of the coming King, Who will Himself set all to rights and sanctify all who hope in His Name... We lift up the Cup of Sanctification, and bless the NAME of YHWH.

All: Blessed is YHWH, Eloheinu, King of the Universe, Who creates the fruit of the vine.

Leader: In the Name of Yahshua, the KingMessiah, the fulfillment of this promise, and renewer of the Covenant, let us drink the 1st cup of Passover, Cup of Sanctification. *(All drink together.)*

Dip Vegetables Once (Saltwater) - Cut off from the Tree of Life, cast out of Edenic paradise, and cursed to wander this world of tears, we walked in sorrow, awaiting the promised Saviour to bring us back to perfect life. And yet we know also that, just as there is much grief and heartache within our human existence, so too are there great triumphs and tears, not only of melancholy, but of joy and hope, and of the promise for which we look for with longing.

As it is in the spring season, where the appointed time of Passover is set for celebration every year, the time, when new, green, and fragile life grows boldly up from the cold, hard, gray earth, so it is in the Seder service that this simple sprig of parsley, should represent to us this night, the small, frail essence of all life, created and sustained by Almighty YHWH. Though caught in a cold, cruel world, immersed in terror and tears, symbolized by this salt water, yet hope remains and help from this same Creator and Sustainer. Therefore it is written of Him concerning our crying, “You keep count of my wanderings; put my tears into Your flask, into Your record.” (Psalm 56:8.)

As we all partake of this parsley, dipping first once into the salt water, let us also remember the hyssop we used in Egypt to apply the blood of the lamb to the lentil and door posts of our homes and our hearts. Let us call to mind also the moment we came to trust in Messiah, the true Lamb of Passover, recounting the tears we shed over our former sin and wickedness, along with those we cried, rejoicing in our newness of life. And finally, let this remind us of that eternal promise made in the Revelation to all who bless the Lamb, “He will wipe away every tear from their eyes. There will no longer be any death; then there will no longer be any mourning, crying, or pain; because the old order has passed away.”

All: Blessed is YHWH, Eloheinu, King of the Universe, Who creates the fruit of the earth.

Leader: With all this knowledge in mind, let us partake of the parsley.

The Telling: From Noah to Isaac (Shadows of Passover)



From remotest times, our Heavenly Father has been foretelling how He would redeem us from the Fall, how He would save us from our sin, and restore once more this world of sorrows into the paradise it once was. This foreshadowing was shown to us, through the example of the patriarchs, Noah and Isaac, that we could behold by way of their stories, the perfect plan of salvation.

Following our first parents', expulsion from Eden, evil and corruption increased upon the Earth until YHWH Almighty resolved to destroy them utterly, except for one single man, Noah, and his own family, who alone of all mankind, were willing to do righteousness. YHWH instructed Noah to construct a great barge, an ark on which would be housed all life that would be spared. Noah built the ark, and YHWH brought the animals, two of the unclean and seven of the clean, all of which were shut inside with Noah and his family. Then the Most High destroyed all that He had made, but He saved Noah and his wife, his three sons, Shem, Ham, and Japheth with their wives, all of whom He allowed to passover the waters into the newness of life, this side of the Deluge. Thereafter, Noah sacrificed to the Most High, a lamb.

In this picture is hidden the mystery of the ages, and the image of our Heavenly Father's desire to save us, His children, along with His design to do so. Passover is always judgment upon the workers of iniquity and justification of the workers of righteousness. There is always the destructive force of fire or water or both. Always there is wood. Always blood and always a lamb. Passover, moreover is the time of Covenants. We can see in the story, the symbols of our own salvation and subsequent immersion, as are also readily made visible in the example of Isaac and his father, Abraham.

The world once more grown evil and mankind gone off to follow other elohim, Abraham, alone of all the nations was desirous of a righteous life. And so the Almighty called to him, and took him out from among the people to be separate and sanctified to His NAME. The Most High made His Covenant with this righteous man, and then called him to kill his own promised son. Isaac was to be taken to Mount Moriah (that is Zion) and offered in sacrifice to the Maker. And only when Abraham resigned himself to do the deed, did the Most High, then relent, and provide a lamb in his place. So death did passover Isaac and fall upon the lamb instead.

As it was in Eden, so it also was in the days of Noah and of Isaac. As it was as well in Egypt, so it was too at Calvaria (Calvary) for the Nazarene, and so shall it be in the end, when He returns in majesty. The lamb was slain, death passed over, and we who are set apart escaped the bitter taste of destruction for our sins. This night, as we continue our Seder, keeping these shadow pictures of Passover in mind, let us see ourselves upon that ancient ark, and put ourselves upon that altar, for truly the perdition meant for our own punishment, has passed over us to another; the water destined to drown us, instead kept us afloat, and the fire of the wrath of our Father came upon His beloved 'Son' instead of us. Where He was burned, we are healed. Where He was drowned, we are raised up, and where He tasted the bitterness of the grave, we are blessed with eternal life in His Name.

Bitter Herbs - In spite of the sweetness of our lives now, this night we remember the extreme bitterness of how bad it has been in ancient times. In the years, following the great Flood, in the years of bondage in Egypt, and in the years of slavery to sin and death, there were bitter days of hard labor, toiling in terror for temporal things, and being tempted, tortured, and tried by the world, the flesh, and the devil. And yet, because the Passover Lamb has triumphed over all, and has taken upon Himself all the bitterness of this life, we can rejoice in the festivities of this evening, emboldened, but not embittered, strengthened, and sustained by His sacrifice.

Therefore, taking up the bitter herbs together with the unleavened bread and blessing them, let us experience the smallest paling fraction of the bitterness Messiah took upon Himself. May this extremely bitter flavor remind us of the bitterness of wickedness and serve as a warning whenever we grow tempted to feed at the trough of idolatry

All: Blessed is YHWH, Eloheinu, King of the Universe, Who has sanctified us with His commandments, and commanded us to eat bitter herbs.

Leader: In the name of Yahshua, King Messiah, Who became sin for us, so that we might become the righteousness of YHWH, let us partake of the bitter herbs.

The Telling: From Isaac to Moses



The Second Question - (*a child, rises and recites...*) “On all other nights, we eat many kinds of herbs. Why on this night do we eat only bitter herbs?” (*the leader, answers the question as follows...*) The second of four questions has been asked, and indeed, it is our duty and our honor to give answer to each as they are raised, that we may faithfully recite the record of time, to bear witness and to boast of the mighty works of our Elohim throughout all ages. This day we eat differently, because this day is different from the rest, before or yet to come; for in it is embodied every precious moment of time in memoriam. Here the old is new again, and the new is aged to perfection. That which has not yet been is here as well, and the yet unborn with those long gone rejoice in these most wondrous, everlasting hours. On this day of days, we re-discover the depth of our Father’s love for us, look once more upon all His wondrous works to bring about our salvation, and establish LETTER by LETTER, the Sacred NAME spoken in every age.

Second Human Era - From the Fall of our first parents out of the Grace of that first age to the great Deluge which destroyed all the Earth, from the global Dispersion of the “tower” of Babel to the annihilation of Sodom and Gomorrah, from Jacob’s years of

servitude to Joseph's years of enslavement, the Almighty Elohim has proven time and again that we entered an era of judgment, coming out of Eden.

This was a time of trial and testing out of which Israel emerged as a Nation. Through these harsh and unforgiving years, the Creator wrought upon us, the just punishment for our crimes in the Garden. And yet all the while, He remained calling to all who have ears to hear, longing to gather and draw out His own from among the peoples of the earth. Answering the call in this age of damnation was none other than our father, Abraham, and to him and his descendants was offered the eternal choice of Adam and Eve, life or death, blessing or cursing. Abraham with his son Isaac, chose life and blessing, and Jacob and his sons after him, likewise chose blessing and life.

Joseph, by divine design, was enslaved in Egypt, unjustly yet never did he deny the NAME of his Creator. He it was that the Most High used to save not only Egypt, but his own family from famine. Therefore, the Almighty exalted him to the second of all the land, and into Egypt, Israel entered with joy. Yet, in another generation, the joy was turned to sorrow as the power of Egypt enslaved all Israel for generations. And so came the bondage we remember and the bitterness we can never forget. Then came the terror and the tears, but the end was not yet. The Most High in His mercy allowed all this to

prepare us, to set up the perfect situation, and to create the exact conditions needed to make His NAME known in all the earth in the most profound possible way.

This bitter bondage transformed our humble family of Jacob into an entire Nation of Israelites. The mighty kingdom of Egypt into an unstoppable empire. And enough time to allow the evil of Canaan to become its utmost, just enough for those of us in Egypt to realize there was no hope of anything changing, but a miracle from the Most High. And into this perfect scenario, the Mighty One placed His prophet, Moses, to prepare the way for the passover.

Second Passover - Born to Hebrew parents, Moses, as a child was set upon the Nile, to save him from pharaoh's orders to slay all Hebrew baby boys. As the Most High willed that it should be, Moses' basket drifted to the daughter of that same evil king and she took the child as her own. When he was fully grown, a man of 40 years and knowing his destiny to deliver his people from bondage, Moses slew an Egyptian abusing a fellow Israelite and was forced to flee to the desert when discovered. There in the wilderness, he lived as a shepherd, until at 80 years of age, he met the Almighty in a burning bush upon the mountain, Who commissioned him to go to pharaoh to demand Israel's release. The Most High promised Moses, aforetime that He would harden pharaoh's heart and force him into a fight. As it was the will of the Most High Elohim to insult all the elohim of

Egypt, to ensure their sure demise, and to inspire terror of His NAME in every nation, this was how He chose to introduce Himself, by upending an empire and uprooting His people.

Ten plagues He sent on Egypt until finally pharaoh ordered them out, but it was the last that we remember most of all this evening, the plague upon the first born. The Almighty Elohim told Israel to slaughter the lamb, to put the blood on the doorposts and lintels of their homes and to stay inside their houses till morning, feasting, and rejoicing like free men. And then did the Most High pass through Egypt at the low midnight hour, with His destroying hand, striking the firstborn of Egypt, but seeing the blood on the doors of Israel, passed over each covered house? Did not pharaoh in great sorrow send all Israel away even with the plunder of Egypt? Did not pharaoh then give chase with all his chariots to try to kill us on our way? And did not our Mighty One go before us once more, parting the seas so we could passover on dry ground? Indeed he did, and YHWH drove back the waters with a mighty east wind, but let them flow back upon pharaoh and his army destroying them all to the last.

Thus death passed over us in the night, and we passed over the Sea by day. With a mighty hand and then outstretched arm, the Almighty Elohim worked wonders for us. But rightly we must remember, as it is written, that it was not for us, not, for our sake, that He saved

us; it is, as He said, through the Psalmist, “He saved them, *for His NAME sake*, to make His mighty power known.” (Psalm 106:8.) As it is in every age, YHWH works all things for His own ends, and for His own glory, and so should we, proclaiming also with the Psalmist...

All: “Not to us, oh YHWH, not to us, but Your NAME be the glory, because of Your love, and because of Your faithfulness.” (Psalm 115:1.)

The Second LETTER - The second LETTER of the Divine NAME is “Hey”, the fifth of the Hebrew alephbet, which of itself denotes divine revelation, and thereby also the holy Scriptures. The sound of this letter is produced with a mere exhalation, and as it is but a breath, it is a reminder of the affirmation of the Messiah’s emissaries that “all the Writings that are breathed of Elohim are profitable for doctrine, for reproof, for correction, and for Instruction in righteousness, that the man of the Elohim may be thoroughly furnished unto all good works.”

Furthermore, as the fifth letter, Hey is emblematical of the will of the Elohim, and the working of that will within the world, which we perform predominantly through our five fingers and five toes per hand and foot and with them our five senses. These good works under which we have been furnished are the perfect principles of the Torah, the five

books of Moses, forming the foundation of all our faith and practice, and upon these solid doctrines, we are so able to have communion with all like-minded peoples, on the Five Points of Fellowship.

Finally, this letter serves also as the only appropriate answer to our Heavenly Father's call to us. Beginning the Hebrew word, "Heenayni" meaning "Here I am, "hey", is the response of Moses and Abraham, Samuel and Isaiah. When the Almighty Maker of Heaven and Earth calls to us from His throne, the only possible thing for the man to say in reply is, "Here am I," and thereafter, to agree with whatever He has to say.

Second Cup - And so we praise Your NAME, oh YHWH, for preserving us in our trials and for strengthening us through our years of striving. We thank You for the burdens of this fallen world, which we have carried and now have conquered. We thank You for the bondage we were brought under but have now overcome. For the obstacles, for the offenses, for the offal, and for the onerous nature of this deplorable world, we give You glory, and ever praise the greatness of Your NAME. Knowing that You Who made us sustain us also, and save us from the consequences of our own sin and wickedness, we are most grateful for Your mighty Hand of Deliverance. You alone allowed us life beyond the Fall and likewise as well after the Flood. You alone make us a Nation and chose us out of so many. You alone entered Egypt to topple all her idols. You alone brought

judgment on those who would have dared judge us. And you alone destroyed the firstborn of our slavers and drew us out into the freedom of Your Torah and the knowledge of Your NAME

All: Blessed is YHWH, Eloheinu, King of the Universe, Who has sanctified us with His commandments, and commanded the keeping of this holy convocation, the memorial of our Redemption from Mitzraim

Leader: You sent Your servant, Moses, to lead us out of Egypt, to bring us over the waters, and to deliver to us, Your perfect principles from the mountain. As You then made us Your people and taught us Your holy Torah, our Guide through this fallen world, please show us also now this night, that same direction as we do Your will and desire to deliver Your NAME to all nations.

Leader: This is the Cup of Judgment symbolizing the time from the Fall to the Exodus, in which we were estranged from our Heavenly Father and knew only horror, fear, and sorrow. This cup represents, this night, the blood of that lamb slain, so that we might live, and that all Israel may exist. It is the damnation we deserved for our disobedience in the Inception and the deliverance we received from our bondage in Egypt. It proclaims the

wrath of YHWH upon the unrighteous, His just punishment upon the pride of the nations, and it is the reckoning expected by all who are not covered by the blood of the Lamb.

By no means, do we drink this second cup, the Cup of Judgment, for it was mercifully drained dry by our KingMessiah, Who took our place and passed judgment over us. Yahshua drank this cup himself on Calvary hill, transforming it for us into the cup that is yet to come.

All: Blessed is YHWH, Eloheinu, King of the Universe, Who creates the fruit of the vine.

Leader: Before giving this cup to His ‘Son’ to consume, the Almighty first used it to consummate the condemnation He was bringing upon Egypt, as the Psalmist has said, “Pour out Your wrath on the nations that do not acknowledge You, on the kingdoms that do not call on Your NAME.” And not only on the nations was wrath poured out, but on all their idols, as well, indeed, as it is written about them, “For YHWH brought judgment on their elohim.” And did not our Heavenly Father, say so Himself, “On that same night, I will pass through Egypt and strike down every firstborn – both of man and of animals – and I will bring judgement on all the elohim of Mitzraim. I am YHWH.”

Let us, therefore tell this generation of those YHWH, our Elohim has conquered before us.

All: Blessed is YHWH, Eloheinu, and Elohim of our fathers, Who has made for Himself a Glorious NAME. For YHWH Eloheinu is Elohim of elohim and Master of masters, the Great Elohim, Mighty, and Awesome. And to Him all other elohim, real or imagined, by will or by force, shall bow or be broken before Him.

Leader: Let us now call to mind, the plagues, our Heavenly Father put upon them, and let us mention once more, the mighty ones, the Almighty Himself made sport of this night:

By the plague of blood, YHWH conquered, the idol of the Nile of Egypt.

All: Who, among the mighty ones is like You, oh YHWH?!

Leader: By the plague of frogs, YHWH conquered, the frog goddess of Egypt.

All: Who, among the mighty ones is like You, oh YHWH?!

Leader: By the plague of lice, YHWH conquered, the desert god of Egypt.

All: Who, among the mighty ones is like You, oh YHWH?!

Leader: By the plague of flies, YHWH conquered, the idols of order and chaos.

All: Who, among the mighty ones is like You, oh YHWH?!

Leader: By the plague of pestilence, YHWH conquered, the bovine idols of Egypt.

All: Who, among the mighty ones is like You, oh YHWH?!

Leader: By the plague of boils, YHWH conquered, the medicine idol of Egypt.

All: Who, among the mighty ones is like You, oh YHWH?!

Leader: By the plague of hail, YHWH conquered, the idol of air and sky of Egypt.

All: Who, among the mighty ones is like You, oh YHWH?!

Leader: By the plague of locusts, YHWH conquered, the earth idol of Egypt.

All: Who, among the mighty ones is like You, oh YHWH?!

Leader: By the plague of darkness, YHWH conquered, the sungod with his morning aspect, midday aspect, and His night journey aspect, and with him, YHWH conquered also the moon idol of Egypt, aswell as the one thought to be the only one who could stop the sun and bring the darkness.

All: Who, among the mighty ones is like You, oh YHWH?!

Leader: And by the plague upon the first born, YHWH conquered, the death and funeral idol of Egypt, and above all, YHWH conquered, the idle of the underworld and therefore also of the after life.

All: Who, among the mighty ones like You, oh YHWH?!

Around the Table: Your NAME, oh YHWH endures forever; Your Renown, oh YHWH, through all generations. I will praise you, oh YHWH, with all my heart; before the elohim, I will sing Your praise. For great is YHWH and most worthy of praise; He is to be feared above all elohim. For the elohim of the nations are idols, but YHWH made the Heavens. For you, oh YHWH, are the Most High overall the earth; You are exalted far above all elohim. The nations will fear the NAME of YHWH, and all the kings of the earth will revere Your Glory. Let the nations tremble. Let the earth shake. Let them praise Your Great and Awesome NAME. And let them know, that You, Whose NAME is YHWH, that You alone are Most High over all the earth.

All: HalleluYAH!

Leader: Blessed are You, YHWH, Eloheinu, King of the Universe Who creates the fruit of the vine.

Leader: In the name of Yahshua, KingMessiah, Who manifested this NAME to us, and Who drank this dreaded draught, let us pour out the Cup of Judgment. (*All pour the second cup into the third.*)

Eat the Three Matzahs (Not the Afikomen) - The unleavened bread set before us tonight tells of a great many things. This is the bread of affliction, which we ate in haste, as we hurried to leave the land of Egypt. It symbolizes the distress and sorrow of those days of slavery we long endured, and the bane we faced of harsh bondage. In those days, there was no agent to lift our spirits, or to enable our ability to rise up in liberty. All our lives were flat and flavorless like this unleavened bread. Likewise, before the arrival of our Messiah, we all were enslaved and chained in the affliction of sin, but through Him Who is our Passover sacrifice, we have been brought out from sorrow to joy, from thralldom, to thriving, and from death unto life. Through Him Who is our Passover Lamb, our own lives may now become unleavened, yet no longer flat and flavorless, but instead without sin and wickedness that formerly filled us and puffed us up, never adding substance, nor ever sustaining us.

There are three pieces set before us, together, called the “unity.” Of all their various allusions let us consider as we are able to do so that they collectively represent the patriarchs, Abraham, Isaac and Jacob, or alluding to Israel, the Messiah, and the

Assembly, or once more to the Most High, the high priest, and the holy people. However, these are seen, the second is always illustrative of a type of Messiah Who is broken for our salvation, taken away and hidden from our sight until the end, yet even now part of Who He is remains with us. Let us therefore in the knowledge of these promises, partake in the unity as one people and with one understanding.

All: Blessed is YAHWEH, Eloheinu, King of the Universe, Who brings forth bread from the Earth.

Leader: Let all who are hungry, come and eat. Let all who are in need come share in the Passover. (*leader, breaks and distributes the unleavened bread from the bottom of the unity to the top. At the middle piece, he says...*) Truly in Messiah, the bread of affliction has become the bread of affinity, for like this unleavened bread, He too was without corruption of any kind, and yet also like unto this leavenless loaf, He was pierced with holes, striped, and burned by the fire of the wrath of the Elohim, wrath meant for us, but passed over onto Him. As we eat, this unleavened bread, let us examine ourselves, ridding our hearts of all lust, malice, and wickedness, ridding our lives of the habits of sin and selfishness to begin a new, fresh, and holy life in Him. In the Name of Yahshua, the KingMessiah, let us partake of the bread.

Proclaiming the Poetic Short Form of the Divine NAME



We have now arrived at the halfway mark of this Seder, and so at this time, let us look at the Blessed thing we have been building, spelling, and sounding out so far, the poetic shortened form of the KING NAME of our Creator. Two of the Four LETTERS have been told, “Yod” and “Hey” and together they say, “YAH.”

YAH is the only part of our Father’s NAME which may ever stand alone by itself standing for the Whole. YAH is the part of the NAME able to reflect His Majesty within the names of the prophets and people of old, Elijah, Jeremiah, Isaiah, Uriah, Yahel, in the name of the city of our Heavenly Father, Yahrushalem, and in the Name of our Messiah, Yahshua. And this part alone of the Whole NAME is not any debatable pronouncement. With one accord the world over, we are able to declare with one voice, as Moses did, “YAH is my strength and my song, and He has become my Salvation. He is my Elohim, and I will praise Him, my father’s Elohim and I will exalt Him.”

Therefore, let us boldly make known, the blessed nature of this shortened form of the NAME of our Savior.

Showing us the surety of our Father's faithfulness to us in every generation, through all changing ages, YAH is unchanging. And what ever we need of Him, He is certain to be that for us. YAH is lofty and yet has revealed Himself to us, His lowly creations, and He cares for us.

Since He cares for us, we must care for Him too, being cautious over all our words and actions, and calling on His Holy NAME with that reverential awe do from a creature to its Creator. Doing as the Psalmist has said, let us, "Sing to Elohim. Sing praises to His NAME. Lift up to Him, a highway in the desert, by His NAME, YAH, and rejoice before Him."

So goes the blessing of us, His creatures, and this our battle cry, which we boldly call out this night as we shout "HalleluYAH" as indeed, this means, "Praise be to YAH". We mark this midway moment, with the ancient proclamation of praise in echo again of the Psalmist, who said.

All: (recite Psalm 150.)

Partake of the Passover Lamb



Everything breathing shall bear witness one day, but this night we do so alone, longing for that hour to come. This night as YAH has commanded, the Passover Lamb has been slain. With hyssop we have applied the blood to the door frames of our houses. We have roasted its flesh, and make ready to eat it with bitter herbs and unleavened bread. Whoever is hungry, let him come and eat. Whoever is needy let him come to celebrate the Passover.

We know from whence our deliverance comes, and we will proclaim the NAME of our Reclaimer. As we await with eager anticipation, for the promise to be fulfilled. Surely, in YHWH Eloheinu is the Salvation of Israel, as it is written, “See, our Savior comes! See, His reward is with Him, and His recompense accompanies Him. They will be called the holy people, the redeemed of YHWH.” Our hope and reliance is held in the NAME of YHWH, on Whom we have built our future, for He has said to us, “Fear not, for I have redeemed you. I have summoned you by NAME. You are mine... For I am YAHWEH

Eloheinu, the Holy One of Israel, your Savior... I, even I, am YHWH and apart from me, there is no Savior.”

Leader: We know that it was YHWH, Himself, Who passed over us this night, but slaughtered all the firstborn of Egypt...

All:...YAH and not an angel.

Leader: It was YHWH, Himself, Who brought us on dry ground through the waters of the Red Sea...

All: YAH and not a messenger.

Leader: It was YHWH, Himself, Who led us out of Egypt, with a mighty hand, and an outstretched arm...

All:...YAH and not a seraph

Leader: And it was YHWH, Himself, Who gave us freedom in His holy Instruction...

All:...YAH and none besides.

In order for our emuna, to be strong, we must regularly recount what our Father has done for us, not only when we were in slavery in Egypt, but also and moreover, when we lived

in bondage to sin and death. YHWH, our Heavenly Father, sent us the KingMessiah, Yahshua, to be the true Passover Lamb, to shed His blood, to atone for our sins, to place His blood on the doorframes of our hearts, and to mark us as children of YHWH, so that death would not destroy us. As John the Immerser testified upon seeing him, “Behold the Lamb of Elohim, Who takes away the sin of the world.” As we partake together of this meal now, let us remember that, Yahshua died for us, not just generally, but personally so that death would passover us. He rose again that life would be ours as well in abundance. And He sent us His Holy Spirit to make of our bodies a Temple to the NAME of YHWH Most High.

All: Blessed is YAHWEH, Eloheinu, King of the Universe, Who has sanctified us with His commandments, and commanded us to eat the Passover Lamb.

(The meal is eaten at this time.)

Looking For Elijah

As we can, plainly see, a special place has been made at this table for an expected guest of honor. This vacant plate, full cup, and empty chair are reserved for the prophet, Elijah, the forerunner and herald of KingMessiah, whose arrival we anticipate with great eagerness. As it is written, ““See, I will send My messenger who will prepare *The Way*

before Me. Then suddenly the Master you seek will come to His Temple; the Messenger of the Covenant Whom you desire will come,' says YHWH Almighty." We, who follow Yahshua, watch with such eagerness, because we do not know the day or the hour, when our Master will return to us, but we do know that Elijah will precede Him, for the Scriptures have said, "Behold, I will send you, Elijah, the prophet, before the coming of the great and dreadful day of YHWH. And he shall turn the heart of the fathers to their children and the heart of the children to their fathers, lest I come and smoke the earth with a curse."

Elijah did not see death, but was caught up in a fiery chariot, and with Moses, he appeared on the mountain top, talking with Yahshua before He was to become our sacrifice. As is the precursor of the King, Who is the Salvation of YHWH, the prophet's name proclaims and praises, "My El is YAH." And the one who came before our Master to prepare *The Way* was none other than the one who called him the Lamb, John, the Immerser.

Before John was born, the angel of the Most High spoke of his destiny, saying, "He will go out ahead of the Master, in the spirit and power of Elijah... To make ready a people prepared for YHWH." And did not our Master say of John, "Indeed, if you are willing to accept it, he is Elijah, whose coming was predicted." And again, Yahshua says of him,

“To be sure, Elijah does come first and restores all things... I tell you Elijah has come, and they have done to him everything they wished, just as it is written of him.”

It has long been our hope that Elijah would arrive at Passover, to announce to us the eminent arrival of His Majesty, the King Messiah, Yahshua, just as he has done once before. John, the Immerser came poor and lowly to show *The Way*, and they ill-treated him and tortured him and killed him just as they did also our Master Whom he heralded. For that reason at this hour, we ask for a child to approach the door of the house. We would ask for him to open the door, to observe the outer darkness, to make a careful search for the prophet, and to welcome to our Seder whomever he should find desiring entry from the night. *(the child rises, walks to the door, opens it, looks out into the darkness, puts his head out the door, looks right, and left, and closes the door. All should stand while the door is open.)*

Leader: Did you see Elijah?

Child: *(if not..)* No, I did not see him, but he may have already passed this way.

Leader: If he has, may he be honored in the home, he comes to.

Child: And what if he has not yet come by this house?

Leader: Then may he find us welcoming when he does, and by our acceptance of him, may he determine that the world is ready for the Master's return. Will you listen closely for his distinctive knock this night and all others?

Child: I will stand ready at every hour to welcome Elijah to this house.

Leader: May YHWH send our brother and fellow servant to us in our lifetime. May we behold his humble approach, and may we never miss an opportunity great or small to greet the stranger, to help the poor, to embrace the lowly, and to love the downtrodden, for one of these may yet be he. One of these may be Elijah in disguise, the emissary of the expected KingMessiah.

Dipping Vegetables Twice (Charoset)

At this time, we call our attention once more to the bitter herbs. Formerly the fragile herbs symbolizing the frailty of life were dipped once in the salt water symbol of tears, which drenched our former world of sorrows, making our existence bitter by bondage to sin and to death, but now we who believe in KingMessiah, Yahshua and in Him have been immersed into new life, the bitterness we have endured has been tamed by the sweetness of His sacrifice, and through His saving grace, as it is written, "If anyone is in

Messiah, He is a new creation. Old things have passed away. Behold, all things have become new.”

All: Blessed is YHWH Eloheinu, King of the Universe, Who has brought us out of darkness into the Kingdom of His marvelous Light.

Leader: In light of this knowledge, let us dip our bitter herbs in the sweet Charoset and partake of them together.

Hillel Sandwich

Leader: Yahshua said, “I tell you the truth, whoever hears My word and believes Him Who sent Me, has eternal life and will not be condemned; he has passed from death to life.” And now as we make the traditional Hillel Sandwich of unleavened bread, bitter herbs, and Charoset, eating it from the bitter end to the sweet, let us do so, remembering that all of life, but especially our own personal lives, moves from bitter into sweet through *The Way* of Messiah. The more we come to taste of His life, and to experience the truth of His message, the sweeter our lives shall become.

All: Blessed is YHWH Eloheinu, King of the Universe, Who sweetens our lives, and enlivens our souls, as we approach Him.

Leader: With this thought, in mind, let us eat together, the bundle from bitter, too sweet.

The Telling: From Moses to Messiah



The Third Question - (a child rises and recites...) “On other nights, we do not dip our vegetables once, why on this night do we dip our vegetables twice?”

(the leader answers this question as follows...) The third of four questions has been asked, and indeed it is our duty and our honor to give answer to each as they are raised, that we may faithfully recite the record of time, bearing witness, and boasting of the mighty works of our Elohim throughout all ages.

No other night is like this on which we dip our vegetables twice when at no other time, do we dip them, not even once. First we dipped the fragile herb, symbolizing life itself into the salt water symbol of tears, because in this life, we are often bathed in tears from bondage in slavery in Egypt and in slavery that held us in sin; But through the Passover

Lamb, YHWH turned our tears of sorrow into tears of joy by saving us from death and slavery and delivering us into His life of freedom. We dip the bitter herbs, representing the misery of slavery in Egypt into the sweet Charoset representation of the sweet life of freedom we have been plunged into through the Passover Lamb. YHWH made this life of bitterness and sorrow into a life of joy and liberty. Through Passover, He took what was good immersed in evil and reversed it, so that evil is immersed in good. On this Day of days, we discover the depth of our Father's love for us, look upon the wonders He has done for our salvation, and establish LETTER by blessed LETTER, the Sacred NAME spoken in every age.

The Third LETTER

The third LETTER of the Divine NAME is, "Vav." as the sixth letter of the Hebrew Alephbet, Vav symbolizes the conflicting natures of human and divine, as well as the Union of opposites, the alignment of heaven and earth, or the restoration of the mortal soul with the Elohim that made it. This letter represents a network of action between two parties toward the common goal - in this case, the two parties being the two Hey's of the Divine NAME, the One previous LETTER, and the One yet to come. Because Hey

indicates both the will of our Heavenly Father above, and the working of that will upon the Earth, Vav here emblematically illustrates the incarnation of King Messiah, Who as Scripture states, “Being in very nature, Elohim did not consider equality with The Elohim something to be grasped, but instead made Himself nothing, taking the nature of a servant, and being found in appearance as a man, He humbled Himself ...” He is our peace, and our Passover Lamb, the Mediator between the Elohim and Adam.

Third Passover

As the Passover Lamb was without blemish, so Yahshua, our Passover Lamb was also without flaw. Born in the sheepfolds of Bethlehem, as every Passover sacrifice ever was in Israel, He entered Jerusalem the 10th day in Triumph, as was always done for the entrance of the lamb. Four days He stayed in the Temple courts where the lamb was perpetually penned up year after year for all Israel’s close inspection. Of Him it was said by the authorities what was always spoken over the Passover lamb before it was slaughtered for sin, “I find no fault in Him.” Did He not die on Preparation Day at the very moment the lamb was to be slain? Were not His final words from the Tree, the very same as the high priest, making the offering in the Temple, “It is finished?”... And was He not entombed at the exact time the lambs were put into the oven for three hours...

And He for three days? Yes, indeed, “Yahshua, our Passover, has been sacrificed for us, therefore, let us keep the feast...”

The night before all this event took place, Yahshua, our KingMessiah, gathered together with His closest disciples and celebrated the Seder much as we do now, saying, “I have ardently longed to eat this Passover with you before I suffer...” And thus He went on to explain to us the meaning of this night, relating to Himself, for He spoke over the matzah, “This is My Body, broken for you,” and over the wine, He said, “This is the renewed Covenant in My Blood shed for many for the forgiveness of sins.” And so we follow our Master’s example this night as He taught us to remember ever after, that as often as we eat this bread, and as often as we drink this cup, we do so in memory of Him, proclaiming forever His death, resurrection, and ascension to ‘Heaven’ until He returns to us again at the end of the age.

Third Human Era: As it is written, “From the fullness of His grace, we have received one blessing after another. For the Torah came through Moses and grace and truth came through Yahshua Messiah.” From the time of Moses, this Grace was being revealed to us in the Torah, and was finally fulfilled with the appearance of Yahshua, Whom Moses foretold, as it is also written, “‘I will raise up a Prophet like [him] from among your brothers. You must listen to Him.’... YHWH said...’ I will raise up for them a Prophet... I

will put My Words in His mouth, and He will tell them everything I command Him...”’. And indeed, Yahshua Himself, said, “If you believed Moses, you would believe Me, for he wrote about Me. But since you do not believe what he wrote, how are you going to believe what I say.”

From the Exodus from Egypt, until the dying and rising of our eternal King Messiah Yahshua, redemption has been the theme of the age, *The Way* back to Eden out of evil and damnation.

Our innocence was lost to us in the fall, we lived for generations under the judgment of that sin; but YHWH in His infinite mercy made *The Way* for us to return once more to that unadulterated state through Grace. Having lead us out of Egypt and over the Red Sea, Moses brought us to Mount Sinai, and gave us the Torah of YHWH, all His Instructions for a perfect life on earth and for how to fully please Him, but we broke His Instructions and continued to do so. After 40 years in the wilderness, we entered the Promised Land, and we followed the Torah of YHWH as long as Joshua, Moses’s successor lived. But we failed to drive out or destroy the evil from our country, and so we ourselves were driven out and destroyed. We turned away from the Torah, and from YHWH, and we followed other Elohim and their wicked ways. When we were punished for our rebellion, the Almighty sent judges to deliver us. When we cried out for a king,

that Heavenly Father gave us a king, and when we cried out for deliverance from Saul, the king, the Almighty rose up for us His mighty servant, David, in whose line KingMessiah would come. After David, He rose up Solomon, his son, who built the Temple for the NAME of YHWH, but he too, fell away from the Torah and the living Elohim, and with him all Israel.

And so we were divided at his death, 10 tribes to the north and 3 to the south - the northern 10 swallowed up by idolatry and devoured by the nations. But to those who remained, YHWH sent prophets to restore us to the worship of His NAME, and them we killed. Eventually, we were expelled from the Land of Promis for all our evil, and taken away to Babylon 70 years. When we returned, we rebuilt the Temple, which was destroyed, and we resolved to follow the Torah of the Almighty ever after... Yet we made our own laws to keep us from breaking His, and thus we broke His anyway. We forgot His Torah for our own, and His NAME for the one that we gave Him. Therefore, in these last days, YHWH has sent us, His 'Son', the KingMessiah, Yahshua, to live and die as one of us, to show us how to follow the Torah, and to pay for all our breaking of it.

Third Cup

For all that has been, let us praise YHWH for His mercy, and for allowing us in all our wickedness to call upon His perfect NAME, His NAME Which is our Salvation. How grateful we are YHWH Almighty Father and Elohim of our fathers, for offering us a redemption through Your well-beloved ‘Son’, Whose Name testifies, that truly You are our only Savior, and apart from You we have nothing. How grateful we are for giving us Your Torah, and for never letting us go, even when we had let You go and had lost Your Way. How grateful we are for sending us judges and prophets to show us *The Way* and Messiah to **be** *The Way* back to You. For allowing death to passover us this night, and for not destroying us outright when we abandoned You in the desert, and in the Promised Land, in Babylon, and again in Israel upon our return.

All: Blessed is YHWH Eloheinu, King of the Universe, Who has sanctified us with His commandments and commanded we keep His convocation, a memorial of our redemption from sin, death, and damnation.

Leader: You, Almighty Father, turned our sorrow into joy, and our mourning into dancing. You turned our night of terror into a day of triumphs for all Your people. And by the power of Your NAME, You transformed the judgment due to us all into the

redemption we have received through the sacrifice of Your ‘Son’, Yahshua, our KingMessiah and our Passover Lamb.

This is the Cup of Redemption, symbolizing the time from Moses to the Messiah, in which deliverance has been offered to all, who are willing to live by emuna, the holy Torah of the Heavenly Father. Judgment came upon us from the Fall until the Exodus at which time our Father in Heaven has been giving us grace upon grace, making a Way where there is no way, and we have salvation from the wrath to come. This third cup is therefore poured from the second, for the judgment that was, has become the redemption that is. YHWH poured out His judgment on all the idols of Egypt, but passed over us. He judged sin, but saved us who have repented. And so the judgment meant for us, passed over our heads and was poured out on Yahshua in our place. He drank the cup of the wrath of YHWH, so that we could drink the cup of grace.

On the night, like this, when Yahshua was handed over to Suffering in Death, He took up this cup, the Cup of Redemption, and He blessed it in the usual way, saying,

All: Blessed is YHWH, Eloheinu, King of the Universe, Who creates the fruit of the vine

Leader: And having blessed it, He said, “This is the cup of the renewed Covenant in My Blood, poured out for you, and for many for the forgiveness of sins.” Yahshua renewed in

this cup, the righteous words of Moses, as surely, as He then went to Calvary to redeem all who had repented from breaking them. Therefore, we lift up the Cup of Redemption and invoke, the NAME of YHWH....

All: HalleluYAH!

Leader:In the Name of Yahshua, KingMessiah, Who loves us and gave His life for ours, Who drank wrath so that we could drink redemption, and Who renews the Covenant of YHWH in His own Blood, let us drink the Cup of Redemption.

The Afikomen - Only one sign was offered to an adulterous generation who asked for proof that Yahshua is Who He claimed to be - the Sign of Jonah- “As Jonah was three days and three nights in the belly of the fish so too the Son of Man shall be three days and three nights in the heart of the earth.”

At the start of this Seder, the Afikomen or the Coming One, was hidden from us until the appointed time. Symbolizing our Savior Yahshua, the Son of Man, this matzah has been lying in a secret place for three parts of this service, and now is the time for it to be sought out. The children shall now rise, and make a careful search for the Afikomen. Whoever finds it shall be rewarded. *(the children find the Afikomen and bring it to the*

leader, who gives the finder a prize.) Just as this child, who finds the Afikomen receives a reward, so too is the one who finds Messiah richly blessed...

On the night like this, in which Yahshua was betrayed, He first took bread and blessed it in the usual way:

All: Blessed is YHWH, Eloheinu, King of the Universe, Who brings forth bread from the Earth.

Leader: After blessing it, He said, “This is My Body, which is broken for you.” Just as this bread is without leaven, so too Yahshua Himself was without sin, and yet He took our sins upon His own Body at Calvary. This bread which is pierced is like unto the Body of Messiah, pierced with nails and with spear. As it is striped, so was our Saviour, Who was whipped with the flagrum with full lashes. And as this bread is scorched in the fire, so our Messiah, was made subject to the fiery wrath of His Father for our sakes. He freely endured the punishment we deserved and died in our place. And of all this, we are unworthy, but we are ever grateful for this great mercy.

All: Blessed is YHWH, Eloheinu, King of the Universe, Who loved us so much that He sent us His ‘Son’, the Living Bread come down from Heaven, to give life to the world.

Leader: As we eat, this unleavened bread, remember the love YHWH has for us. Remember Messiah's death for us, and remember to always honor that sacrifice in our actions. Humbly and deeply meditate on this meaning, as we partake of the Afikomen in the Name of Yahshua. (*Leader breaks the bread and passes it to all present.*)

The Telling: From Then to Now (From Here to Eternity)



The Fourth Question

(*A child rises and recites...*) “On all other nights we eat either sitting or reclining. Why on this night do we all recline?” (*the leader, answers this question as follows...*)

The last of four questions has been asked, and indeed it is our duty and our honor to give answer to each, as it is raised, that we may faithfully recite the record of time, bearing witness and boasting of the mighty works of our Elohim throughout all ages.

On this night, unlike all others, we are privileged to recline together as free men and women, free from slavery in Egypt, free from sin and death, free from all forms of fear. The Passover Lamb has been sacrificed for us, and the blood put on the door frames of

our homes. We passed through a night of terror, but all terror passed over us. And we rose up to newness of life in a new day, a day of redemption when we went out from Egypt with great praise for our Savior. The Passover Lamb has been sacrificed for us, and His blood applied to the door frames of our hearts. He passed through a day of darkness, and three in the grave, but death passed over Him too when He rose again to newness of life that Sabbath afternoon. Yahshua fulfill the sign He had given to the people, proving His authority in rising from the dead, to the praise and glory of the NAME of YHWH.

We recline today, because our troubles are over, and because we have true emuna that Messiah has triumphed over all. As Moses brought us out of bondage in Egypt into the freedom found in the Torah, so also Messiah brought us out of bondage to evil into the freedom found in Himself, the living embodiment of the Torah. In Him we rest, and in Him, we relish all the blessings of Heaven. And in Him we offer, age after age, praise to His Father's Holy NAME.

No, there will not be freedom from earthly problems and freedom from pain. Our Savior assured us that this would be so, saying, "In this world, you will have tribulation, but be of good cheer, for I have overcome the world." He Who has conquered the world has called us to rejoice, to be righteous, and to recline, for a people reclining cannot be afraid. They cannot afford to be. They are too busy being at liberty. Let us therefore make every

effort to embrace this emboldened state, in which we let YHWH be Elohim and worry for nothing, and let us praise His NAME in everything.

The Fourth LETTER

The Fourth LETTER of the Divine NAME, like the Second, is “Hey“. As we have seen already, Hey is Emblematical of the Will of YHWH, and the working of that will within the world. While the First Hey, emphasizes His Will, this Second denotes more-so our Work, the Third LETTER alluding to Messiah, as the Mediator between worlds to do the Work, according to the Will, bringing the Kingdom down to our dark world, and showing us how to keep it. This Last LETTER lets us see our life’s mission to make knowing the NAME of our only Creator, and of our only Savior throughout all the Creation He gave His ‘Son’ to save. Hey shows us in this position, our purpose, and His plan, that we are meant to do as Scripture has taught us, “find out what pleases YHWH...” And do it. And the previous Three LETTERS lay out the pattern.

The Yod showed us that we are to open our hearts to the Will of Heaven, to conform our lives to the keeping of the Instruction of our Heavenly Father, and to become sanctified by obedience to the Torah. The First Hey, showed us that we are to be sanctified by the entire Scriptures, open to the Divine, called to service, and looking for opportunities to

share with the searching and help the hopeless. Vav showed us that this is only possible through trusting in Messiah, Who paid for our trespasses and showed us the proper Way to please our Father. And the final Hey showed us the deep driving need to make all this known the world over.

It is our duty and our privilege to proclaim this NAME and offer endless praise to Its greatness. Our responsibility is to teach all nations the power of this NAME, to ensure all peoples hear It uttered in love and adoration from our lips, and to see to it, that this NAME alone is renowned, from one end of the earth to the other. As it is said of this NAME, and no other, “He who pronounces It shakes heaven and earth, and inspires the very angels with terror. A Sovereign Authority resides in It. It governs the world, and It is the foundation of all grace and blessing, the channel through which the mercies of the Most High are conveyed to men. Such as the shuttering NAME of YHWH.” Such is the Tetragrammaton, well spoken, but better spoken and lived out in love for all people in line with Divine Law. Our entire obligation to impact upon all people the greatness of this NAME is both to speak and to live out every Blessed LETTER in the hearing of all, and in the sight of everyone. We are called to utter this NAME aloud, but only as far as we do so with devotion and with dread, knowing Its matchless value in the universe. And we are called to live in such a holy Way, so as to demonstrate this NAME in righteous action

from a right heart. To live by the Torah. To live by the Scriptures. And to pattern our lives after the Messiah. This is *The Way* we praise the Sacred NAME, for such is the NAME of YHWH.

Fourth Passover

When Yahshua last celebrated this Seder, He said, “I will not drink of this fruit of the vine till that day, when I drink it a new with you in My Father’s Kingdom.” It is, therefore our hope and expectation that the Last Passover will be led by Messiah Himself when He returns to us once more in glory. And we so long for that moment. The fourth Passover is that yet to come, but we are looking for it and living for it and lining up last to first for our seat at the table. Moreover, in the same way that each successive Passover revealed evermore meaning to the meal and the service, so also we believe that there will be even more to be understood on that Last Day of celebration when the Lamb Himself leads the Seder. And this newfound significance is surely by no means new it all, but just as all newly revealed relevance at the Passover of Exodus, was there in the Edenic passover yet unseen, and just as the Calvarian Passover was still symbolized in the Exodus passover, so too will we find that the Passover of the last days will have been hidden all along inside our Seder even now.

Fourth Human Era

These, Last Days of the world, since the KingMessiah rose from the dead and ascended to Heaven, have seen the trials and tribulations, He promised His people would face. We have witnessed the destruction of Jerusalem, the distortion of true religion, and the creation of a man-made faith on earth to rival the Kingdom of Heaven. For centuries, what was given by command of the one true Elohim was outlawed by those who claim His worship. The Torah disregarded. The Scriptures twisted. And the Commandments violated. Generations lived and died, without the blessing of the Sabbath, or the Holy Days, and without the praise of the Seder of Passover, even onto our own time.

And yet in every generation, YHWH our Elohim has kept a remnant of the righteous to keep His requirements alive. We were there in the beginning, and we have been here all along, at times tolerated and at times tortured, but always a present reality, living in accordance with the ancient Way of holiness, taught to Moses in the wilderness. And for this, we offer to YHWH our greatest praise, because He has not made us to conform to His will against our own, but to conform our will to His will according to our own. He allowed us to choose Him, or refuse Him, which is why we are so few who live by emuna and keep His Way.

In these Last Days, it is our duty to make known the NAME of YHWH to every person possible, in preparation for the return of the KingMessiah, Yahshua. We are drawing up the boundary lines of the coming Kingdom, by teaching everyone *The Way* of that country where YHWH reigns and His will is Law. If any desire to do His bidding, and to follow His Instructions, they will find a home in that Land. If not, then they will not. As the years of this life draw to a close, let us leave behind a legacy of obedience for others to follow faithfully to the end, and let us praise the NAME of YHWH without end.

Fourth Cup

Leader: We praise You, Father YHWH, King of Heaven and Earth and all the Universe, for sending Your ‘Son’, Yahshua, our KingMessiah to show us how to serve You and to save us from our sins. You raised Him to life the third day, and brought Him to Your Right Hand to sit in honor till the ending of the world. You preserved us through all our persecution and pains of the ages, and have not allowed Your remnant to die out in spite of the efforts of the pagans. And now at the end of all things, You are restoring *The Way* once more, and making Your Path known to all. Strengthen us and emboldened our hearts to show forth Your praise in our time and unto the end, so that all people may come to see and believe that Your NAME is YHWH, that You alone are Elohim, and that You sent Yahshua to bring all who are willing into Your eternal life.

All: Blessed is YHWH, our Elohim, King of the Universe, Who has sanctified us with His commandments and commanded the keeping of this holy convocation, the memorial of His eternal salvation, by chesed through emuna in His promised Messiah.

Leader: This is the Cup of Praise, symbolizing the time from Calvary to the arrival of the Kingdom. From then to now. From here to eternity. Comprising all time and events from the sacrifice of Yahshua for sin until this present moment and then on to the end, it is the cup of a grateful people and of a faithful family of individuals and nations, who joyously sing the praises of their Creator and Savior, all who give Him glory, and all who worship His NAME. This is the cup that represents the one our Messiah will drink anew with us in the end. It represents the blood of the lamb shed at the start of this era and the blood He will shed in the ending thereof when He returns in triumph to exact retribution on all our enemies, and to rule for a thousand years of perfect peace and the praise of YHWH. For this reason, it is also called the cup of promise, the cup of return, and the cup of His coming, and we long for the coming of that great and wonderful day, when our King Messiah returns, as He promised, to claim us as His own.

All: Blessed is YHWH, our Elohim, King of the Universe, Who creates the fruit of the vine.

Leader: Blessed is YHWH, our Elohim, King of the Universe, Who sent us His only unique ‘Son’, that whoever believes in Him shall not perish, but shall have everlasting life. Therefore, we lift up the Cup of Praise, and invoke the NAME of YHWH...

All: HalleluYAH!

Leader: In the Name of Yahshua, KingMessiah, the Passover Lamb, yesterday, today, and forever, let us drink the Cup of Praise.

The Four Sons

Partaking of the Passover Seder is a privilege and an honor, and it is a triumphant expression of our trust in YHWH through Yahshua. Our deliverance in every age, whether from physical slavery or spiritual bondage, was a deliberate act on the part of YHWH, brought about by Divine Providence, and in deep Wisdom, not done on a whim. As we near the end of our service, it is imperative, that we take the time to consider who we are, and how we should receive this ceremony; to reckon the reality of the moment, we must consider our place as one of four people...

Torah alludes to four sons: a wise son, a wicked son, a simple son, and an ignorant son, all of whom approach the passover differently.

The ignorant son asks, “What does this mean?”

The simple son asks nothing, because he is too simple.

The wicked son asks, “What does this mean to *you*?”

And the wise son asks, “What does this mean to *us*?”

Though each will hear differently from the other, to one and all we are taught in the Torah to give the same answer, “This is done because of that which YHWH did for us when we came forth out of Egypt. And it shall be for a sign onto you upon your hand, and for a memorial between your eyes, that the Torah of YHWH may be in your mouth: for with a strong hand has YHWH brought us out of Egypt.”

Let us choose to be like the wise son, as we take this night to heart, knowing it was not done on behalf of another, but personally for us, that it did not happen long ago, and afar off, but this very night, and in our very presence, and that it did not take place only with us individually, but corporately. As our Master, Yahshua taught us also to do all this in memory to Him and for the remembrance of His sacrifice, we see aswell that we stand together this night at Calvary hill, while He was crucified for us in our presence. Let us

take to heart, how blessed we are to be here and how we ought to behave ourselves hereafter.

Blessing of the Divine NAME



And so our Seder comes to a close, but by no means does our obligation to serve YHWH end here. Rather, here is where it begins in earnest. In this evening, we have discovered that His NAME is priceless to Him above all things, that it is far more than mere word and sound, and that there is no limit to what He will do for the sake of His NAME. So also, should there then be no limit to our willingness to live beautifully, nobly, and gloriously for the sake of His NAME, in the sight of all nations. Let this be the lesson we learn and leave-with every Passover, that in all we imagine, in all we intend, and in all we do, that we remember the NAME of YHWH.

Around the Table –

First: Praise be to you, oh, YHWH, Elohim of our father, Israel, from everlasting, to everlasting...

Second – Yours, oh, YHWH, is the greatness and the power and the glory...

Third – And majesty and splendor, for everything in Heaven and Earth are Yours.

Fourth – Yours, oh, YHWH, is the Kingdom, and You are exalted as Head over all.

Fifth – Wealth and honor, come from You, for You are the Ruler of all things.

Sixth – In Your hands are strength and power to exult and give strength to all.

Seventh - Now, our Elohim, we give You thanks, and praise Your glorious NAME.

Leader: As YHWH instructed His priests in ancient times, saying, “This is how you are to bless the Israelites... Put My NAME on the Israelites, and I will bless them.” So now, as we go into the world, once more, in similar fashion, we call down this Sacred NAME upon ourselves with this blessing, that we may do His will always with boldness:

All: May YHWH bless us and keep us. May YHWH make His Face shine upon us, and be gracious to us. May YHWH lift up His Countenance upon us and give us His Shalom.

Leader: May we carry the Passover in our hearts all year long, bearing the NAME in our minds every day, as we look for the glorious appearing of His ‘Son’, Yahshua KingMessiah...

All: Next year in the New Jerusalem.

All: HalleluYAH !

