



Passover - Pentecost

A Messianic Program to memorialize
the Crucifixion, Resurrection, and Ascension of Yeshua



Machzor for Spring Feasts

Prepared By:

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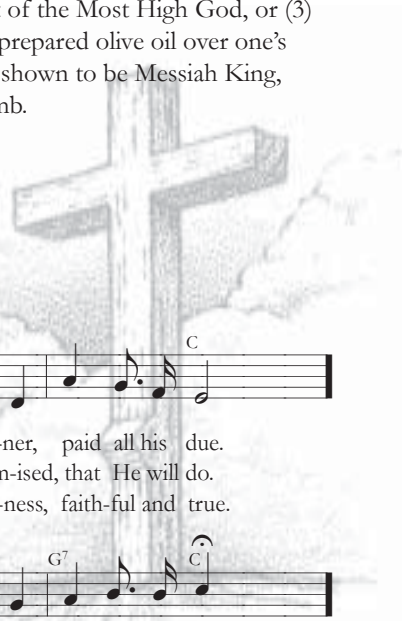
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Messiah / Christ

Messiah (from the Hebrew *Mashiach*) and Christ (from the Greek *Christos*) mean the same thing — anointed. One is anointed to be (1) King of Israel, (2) Priest of the Most High God, or (3) Prophet of Jerusalem. This is normally done by pouring a cup of specially prepared olive oil over one's head, and letting it run down over the beard (see Psalm 133:2). Yeshua was shown to be Messiah King, Priest, and Prophet in the days preceding His crucifixion as the Passover lamb.



I Will Pass Over You



1. Christ our re-deem-er died on the cross; died for the sin-ner, paid all his due.
2. Chief—est of sin—ners Ye-shu—a will save; all He has prom-ised, that He will do.
3. O great com-pas-sion, O bound-less love! O lov-ing-kind-ness, faith-ful and true.



1. Sprin-kle your soul with the blood of the Lamb, and "I will pass, will pass o-ver you."
2. Wash in the foun-tain o-pened for sin, then "I will pass, will pass o-ver you."
3. Find peace and shel-ter un-der t he blood, and "I will pass, will pass o-ver you."



"When I see the blood, When I see the blood,
When I see the blood, When I see the blood



"When I see the blood, I will pass I will pass o-ver you."
When I see the blood o-ver you

The Priestly Blessing

Numbers 6:24-26

Leader:

יְבָרֶכֶּךָ יְהוָה וְיִשְׁמְרֶךָ

Y'va-re-ch'cha Yah-weh v'yish'm're-cha;
Yahweh bless you and keep you;

יְאֵר יְהוָה פָּנָיו אֵלֶיךָ
וְיַחֲנֶךָ

**Ya-eir Yah-weh pa-nav ei-le-cha
vi-chu-ne-cha;**
Yahweh make His face shine upon you
and be gracious to you;

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ
וְיִשֶׂם לְךָ
שְׁלוֹם

**Yis-sa Yah-weh pa-nav ei-le-cha
v'ya-seim l'cha
sha-lom.**
Yahweh lift up His countenance upon you
and give you
peace.

Congregation:

אָמֵן

A-mein.

The blessings over the juice and bread suffice for the meal.

The Festival Meal is Served

This day is commonly known as Dairy Day. Besides eating of the new wheat crop and new fruit, dairy products are primary on the menu. Cheese blintzes are a popular tradition.

Grace at the End of the Meal

"When you have eaten and are full, then you shall bless Yahweh your God for the good land which He has given you." – Deuteronomy 8:10

Leader: Let us praise God.

All: May God be praised now and forever.

Leader: May God be praised now and forever. Let us praise our God of Whose bounty we have partaken and through Whose goodness we live.

All: Let us praise our God of Whose bounty we have partaken and through Whose goodness we live.

Leader: Praised be He, and praised be His name.
 Blessed are You, Yahweh our God, King of the universe,
 Who sustains the world with goodness, with grace, with love and mercy.
 He gives food to every creature, for His mercy endures forever.
 Through His great goodness, we have not lacked, and may we never lack, our daily bread. For God is great; He nourishes and sustains all, and deals bountifully with all, providing food for all His creatures.
 Blessed are You, Yahweh, Who provides food for all.

All: Sustain Jerusalem, the Holy City, now and forever.
 Blessed are You, Yahweh, Who in His grace builds Jerusalem.
 Amen.
 May He Who makes peace on high, make peace for us, and for all Israel.
 May God give strength to His people.
 May God bless His people with peace.

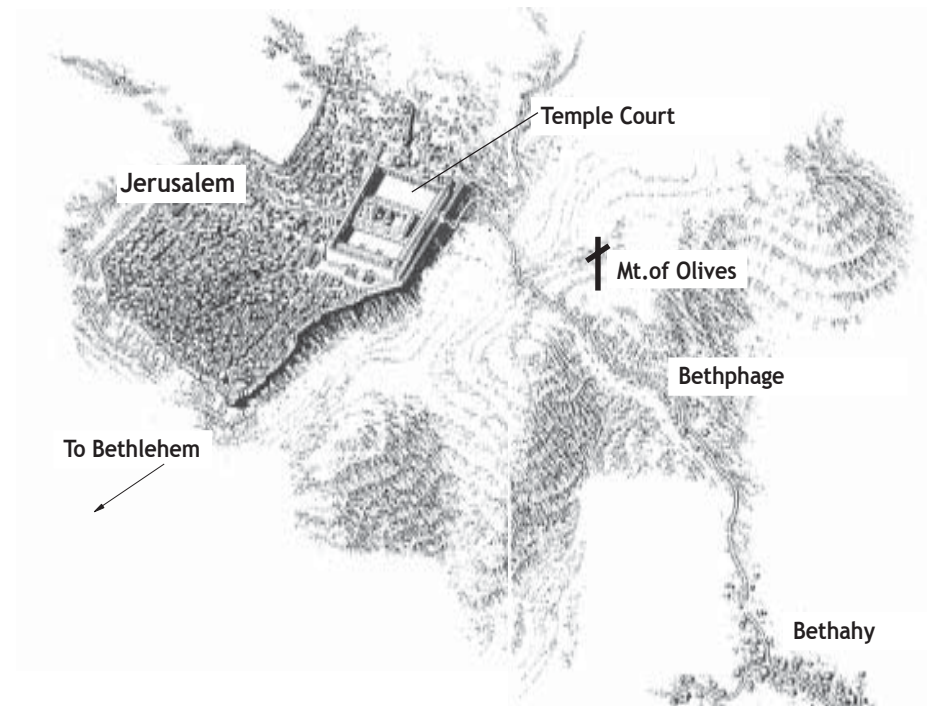
The Great Rehearsal Feast

Today marked the date when the Passover Lamb was prepared (slain). Tonight is the beginning of the seven-day Feast of Unleavened Bread, when the Passover Lamb was eaten. The seder (order of service) that we will observe is an ancient rehearsal. Yeshua commanded us to *"Do this in remembrance of Me."*

The years 1999, 2000, 2002, 2003, and 2006 are among the many years that the Passover date is the same day of the week as in the year that Yeshua was crucified. As we rehearse this year, let us consider each day of the week, as if we were there at the crucifixion.

Each of our families is required to choose a lamb from Bethlehem, one without blemish, for Yahweh's Feast (Exodus 12:2-5). There are about two million of us at Jerusalem, with a quarter-million lambs for Passover! We are to parade them through the Temple grounds for four days, so that they can be scrutinized for blemishes.

This year, in the midst of these lambs, comes Yeshua – the Lamb of God, from Bethlehem also, riding a new donkey. For four days He is scrutinized and found blameless by all.



(for Wed night seder)

Last Friday
Nisan 9
“six days before Passover” – John 12:1

Today is Friday, six days before the Feast. Yeshua is coming to Bethany, in preparation for His trips to the Temple at Jerusalem.

**For four days He is scrutinized
 and found blameless by all.**

Last Saturday
Nisan 10 **Messiah King**
“blessed is he who comes” – Mark 11:1-11

Now, today is the Sabbath. How can one ride a donkey on the Sabbath – when neither men nor animals are allowed to work? A priest is allowed (required) to work on the Sabbath; a king is allowed to travel on the Sabbath. A donkey may carry a load on the Sabbath if that is not his customary work. Hence, a new (never ridden) donkey may have the honor of presenting the King on the Sabbath.

So, as He is being presented as **Messiah King**, we yell with the crowds, *“Blessed be the King of Israel who comes in the Name of the Lord!”*

Do we longingly await His coming to reign? Do we show it by seeking His reign in our lives now?

Last Sunday
Nisan 11 **Messiah Priest**
“and on the next day” – Mark 11:12-19

Today He is being presented as **Messiah Priest**. Fulfilling His priestly duty of cleansing the Temple for all of us to worship, He will cast out the cheating moneychangers and sellers of sacrificial animals.

Do we daily confess our sins to Him, seeking His cleansing of our temples?

Last Monday
Nisan 12 **Messiah Prophet**
“in the morning” – Mark 11:20-14:2

Today He is being presented as **Messiah Prophet** – a teacher. Even His most educated critics will recognize that His parables put them to shame.

Do we seek to grow spiritually through His teaching — by regularly studying His Holy Word?

Yesterday
Nisan 13
“Two days before the feast” – Mark 14:1-16

Yeshua will send two of His disciples into town, telling them that they will find a man carrying a pitcher of water, and to request where his master’s guestroom is that they might prepare their Passover meal. The Passover lamb must be prepared at the Temple at a specific time, but its ordinances

— unleavened bread, bitter herbs, water pots, etceteras, are prepared earlier where the Feast is to be eaten.

Hallel – Psalm 113

Congregation: Sing for the waving of the loaves
 All recite blessing... Blessed are you, Yahweh our God, king of the universe, who has sanctified us by His Word, and instructed us to sing Hallel.

1. ¹ Hal-le-lu-yah; praise the LORD; Ye His ser-vants, praise ac-cord. ² Bles-sed be Yah-
 2. ³ From the dawn to set-ting sun, praise Yah-weh, the Might-y One. ⁴ O'er all na-tions
 3. ⁵ Who is like Yah-weh our God? High in heav'n is His a-bode. ⁶ Who him-self doth
 4. ⁷ He the low-ly makes to rise from the dust in which he lies, ⁸ that ex-alt-ed
 5. ⁹ He the child-less wo-man takes and a joy-ful mo-ther makes; keeping house she

Waving directions

- 1. S (rt-lt facing Jerusalem) . . . N | S N S |
- 2. E (from sunrise to sunset) . . . W | E W E |
- 3. Up (heavenward - east) | Down (bowing)

- 4. refers to the lowly Yeshua being exalted
- 5. refers to Messiah's Bride (the heavenly Jerusalem typified by Sarah the barren wife) - the church

1. weh's great name; ev-er-more His praise pro-claim. Ev-er-more His praise pro-claim.
 2. He is high; Yea, His glo-ry crowns the sky. Yea, His glo-ry crowns the sky.
 3. hum-ble low, things in heav'n and earth to know. Things in heav'n and earth to know.
 4. he may stand with the prin-ces of the land. With the prin-ces of the land.
 5. finds re-ward. Hal-le-lu-yah praise the LORD. Hal-le-lu-yah praise the LORD.

Waving directions

- 1. N | Up (outward - over all)
- 2. W | Up (inward - making crown)
- 3. | Down (bowing) | Down (bowing)

(for Mon, Fri, or Sat night seder)

Waving the Firstfruits

The day after the Yahweh's Passover Feast is called Waving Day, and it's the **first day of counting the omer** (*tithe*). On that day the first omer of barley - the first grain crop to ripen - is made into unleavened cakes and waved.

Today is the **fiftieth day of counting the omer**. On this day the first omers of wheat - the last grain crop to ripen - are baked into leavened bread and brought to wave before Yahweh.

Leader: Did you start counting the weeks after sundown at the end of Passover High Sabbath?

Congregation: **Yes.**

Leader: Is this the day after seven complete weeks?

Congregation: **Yes.**

Leader: Have you reached the fiftieth day of counting the omer?

Congregation: Yes, the Day of Pentecost is fully come; we may wave the omers.



Each loaf is made with two omers of fine wheat flour, about 2 liters. It is about three feet long and nine inches wide.

All bless God:

ברוך אתה יהוה אלהינו
מלך העולם
המוציא לחם מן הארץ

**Baruch atah, Yahweh Elohenu,
melech ha-olam,
ha-motzi lechem min ha-aretz.**

Blessed are You, Yahweh our God,
king of the universe,
who brings bread from the earth;
and blessed are You who created all things for Your glory,
and sanctifies the firstfruits;
and blessed are You who has sanctified us by Your Word,
and instructed us to sing Hallel.

Instructions for Wavers:

Two wavers each hold a loaf. Standing side-by-side facing east, they wave from right to left three times. Then standing back-to-back, facing outward wave upward. Next, standing back-to-back, wave from east to west three times. Then facing one another, making a crown. Finally, standing side-by-side, wave upward, then downward three times.

Nisan 9

“six days before Passover” – John 12:1

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Nisan 10 | Messiah King

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— unleavened bread, bitter herbs, water pots, etceteras, are prepared earlier where the Feast is to be eaten.

Calendar Times

| Sun | Mon | Tue | Wed | Thu | Fri | Sat | | | |
|--|------------|-----|----------------|-------------|---------------|-------------------------|----|----|----|
| <h1>Nisan</h1> | | | | 1 | 2 | 3 Sabbath | | | |
| | | | | 4 | 5 | 6 | 7 | 8 | 9 |
| 11 Priest | 12 Prophet | 13 | 14 Crucifixion | 15 Holy Day | 16 Interm.Day | 17 Sabbath Resurrection | | | |
| <div style="background-color: #333; color: white; padding: 2px;">IN THE TOMB (3 days & 3 nights)</div> <div style="background-color: #666; color: white; padding: 2px;">Feast of Unleavened Breads</div> | | | | | | | | | |
| 18 | 19 | 20 | 21 Holy Day | 22 | 23 | 24 Sabbath | | | |
| <div style="background-color: #666; color: white; padding: 2px;">Feast of Unleavened Breads</div> | | | | 25 | 26 | 27 | 28 | 29 | 30 |

Last Night
Nisan 14
“and in the evening” – Mark 14:17

On this beginning of Nisan fourteen – the evening, He is beginning to lead a Passover Seder with His disciples. At the proper time during the Seder (that afternoon), He will become the sacrifice – the Passover Lamb.

The Passover must be prepared (slaughtered at the Temple according to its rites) between noon and 3:00 PM, and the Feast completed that night - Nisan 15. *“In the fourteenth day of this month, between the two evenings (noon and sunset), you shall prepare it in his appointed season: according to all the rites of it, . . . and eat it with unleavened bread and bitter herbs . . . leave none of it until morning”* – Numbers 9:3-12.

Many years later, the Apostle Paul will write, *“Messiah our Passover has been sacrificed, therefore let us observe the feast . . .”* - I Corinthians 5:7.

Notes on the Torah Commentary

Genesis 1:1

Because of the things called FIRST God created the heavens and the earth.

Yeshua our Messiah is called the FIRST and last (Revelation 1:11), and the FIRST one resurrected with a glorified body (Revelation 1:5). He is first in time and first in greatness and authority. Because of Him all things were created (Colossians 1:16).

God’s people are called FIRSTFRUITS (James 1:18), and their works for God are called FIRSTFRUITS. Except for God’s people and their worship, the earth would be destroyed.

Revelation 2:5

Repent, and do the things called FIRST.

The FIRST commandment (Matthew 22:38) is to Love the Lord your God, and that encompasses all of God’s commandments. We are to sanctify the FIRST of our increase to God, the Omer we wave being the symbolic first tithing of an ephah of the crops.

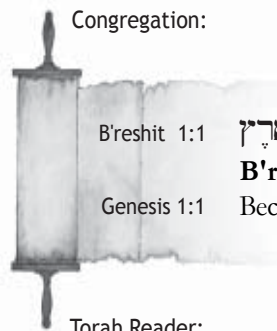
Torah Reading

The Torah and its blessings should be heard standing and without distractions.

Torah Reader: **בְּרַכּוּ אֶת יְהוָה הַמְבַרְכֵךְ:** **Barchu et Yahweh Ham'vorach.**
 Interpreter: Bless Yahweh, who is to be praised.
 Congregation: Blessed be Yahweh, who is praised for all eternity.

Torah Reader: **בְּרוּ אֲתָהּ יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם** **Baruch atah Yahweh Eloheinu Melech haolam,**
אֲשֶׁר בָּחַר בְּנוּ מִכָּל הָעַמִּים **asher bachar banumikol haamim,**
וְנָתַן לָנוּ אֶת תּוֹרָתוֹ **venatan lanu et torato.**
בְּרוּךְ אַתָּה יְהוָה נֹתֵן תּוֹרָה: **Baruch atah Yahweh, notein hatorah.**
 Interpreter: Blessed are You, Yahweh our God,
 King of the universe,
 who chose us from among all peoples
 by giving us Your Torah
 Blessed are You, Yahweh, giver of the Torah.

Congregation: **אָמֵן** A-men!



B'reshit 1:1 **בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ**
B'reshit bara Elohim et ha-shamaim v'et ha-eretz
 Genesis 1:1 Because of the things called FIRST God created the heavens and the earth.

Torah Reader: **בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ** **Baruch atah Yahweh Eloheinu**
מֶלֶךְ הָעוֹלָם **Melech haolam**
אֲשֶׁר נָתַן לָנוּ יֵשׁוּעַ תּוֹרָה חַיָּה **asher natan lanu Yeshua Torah hachayah,**
וְהָיָה עוֹלָם נֹטֵעַ בְּתוֹכֵנוּ **v'haiei olam natah b'tocheinu.**
בְּרוּךְ אַתָּה יְהוָה נֹתֵן תּוֹרָה: **Baruch atah Yahweh, notein haTorah.**

Interpreter: Blessed are You, Yahweh our God,
 King of the universe,
 who in giving us Yeshua the Living Torah,
 has planted everlasting life in our midst.
 Blessed are You, Yahweh, giver of the Torah.

Congregation: **אָמֵן** A-men!

Lighting the Festival Candles



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.
Ba-ruch A-tah Yah-weh E-lo-hei-nu, Me-lech ha-o-lam,
We praise Your Name Yah-weh Our God, and King of all the world,



אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוָתוֹ לְהַדְלִיק נֵר שַׁבַּת חַדָּשׁ:
A-sheer kid'-sha-nu b'-mitz-vo-tav, v'-tzi-va-nu l'-had-lik neir shel Yom Tov.
Who sanc-ti-fied us by His Word, and taught us to kin-dle lights for the Ho-ly Day.

Candle Lighting Song



1. See the Shab-bat can-dles burn-ing bright, Flick-er-ing so soft-ly in the night.
 2. See the Shab-bat can-dles soft-ly glow, By their strong and stea-dy flame we know,
 3. See the Shab-bat can-dles burn and burn, Just as in our hearts our spir-its yearn.



Tel-ling us Ye-shu-a is the light of the world
 By our be-ing lights we, too, can show the world
 For the day Ye-shu-a will re-turn to this world



Ev-en in the dark-ness, ev-en in the night-time, Ye-shu-a is the light of the world.
 Ev-en in the dark-ness, ev-en in the night-time, Ye-shu-a is the light of the world.
 Then there'll be no dark-ness, then there'll be no night-time, Ye-shu-a is the light of the world.







Then there'll be no dark-ness, then there'll be no night-time, Ye-shu-a is the light of the world.

by Nancy Santiago © Messianic Eve Productions

What the Seder is:

The Seder (order of service) is divided into four acts. Each act begins with an overflowing cup of wine / grape juice. (The Hebrew *peri hagafen* – fruit of the vine, refers to *yayin* or the equivalent Greek *oinos*, which may be sweet grape juice, fermented grape wine, or sour grape vinegar, and in Yeshua’s day the Passover cups were not usually the strong alcoholic drink called wine today.) The four cups represent the four parts of the covenant. This blood of grapes is called “the blood of the covenant.” Wine is a symbol of joy, and this festival celebrates our joy in God’s covenant.

| COVENANT of PASSOVER.....Blood of the Covenant.....Our Salvation (4 parts) (4 cups) (4 applications) | | |
|--|--|--|
| <p><i>“I am Yahweh and I will separate you from Egyptian bondage,</i></p> <p><i>I will deliver you (through plagues),</i></p> <p><i>I will redeem you with an out-stretched arm,</i></p> <p><i>I will take you as My own people and I will be your God.”</i> <i>Exodus 6:6-7</i></p> |  1 Sanctification  2 Deliverance  3 Redemption  4 Glorification | <p>We are chosen to be separate from sinners,</p> <p>we are delivered from idolatry through chastisement,</p> <p>we are purchased by Yeshua’s crucifixion,</p> <p>we will receive glorified bodies and God will dwell with us.</p> |

The Passover Seder (order of events) used 2000 years ago was recorded for us in the Mishnah, with Scripture reasons for each point. Jewish people around the world use the same Seder to this day (with a substitution for the animal sacrifices). The evening’s feast, as highlighted in the Gospels and commonly known as “The Last Supper,” is herein depicted in fuller detail using the Mishnah’s Passover Seder.

Why we do this:

God instructed us to observe the Passover rites “as a memorial forever” (Exodus 12:14) – “*That thou mayest remember the day of thy going forth from Egypt, all the days of thy life.*” (Deut. 16:3) *The days of thy life* refer to this world only, but *‘all the days of thy life’* include the time of Messiah (ancient rabbinic teaching).

The rites were prophetic of Yeshua’s crucifixion for us. In keeping this eternal observance, Yeshua said, “*Do this in remembrance of Me*” (Luke 22:19, 1 Cor. 11:24). We joyfully do this in remembrance of Yeshua and His fulfilling God’s Covenant with us (Ephesians 3:6).

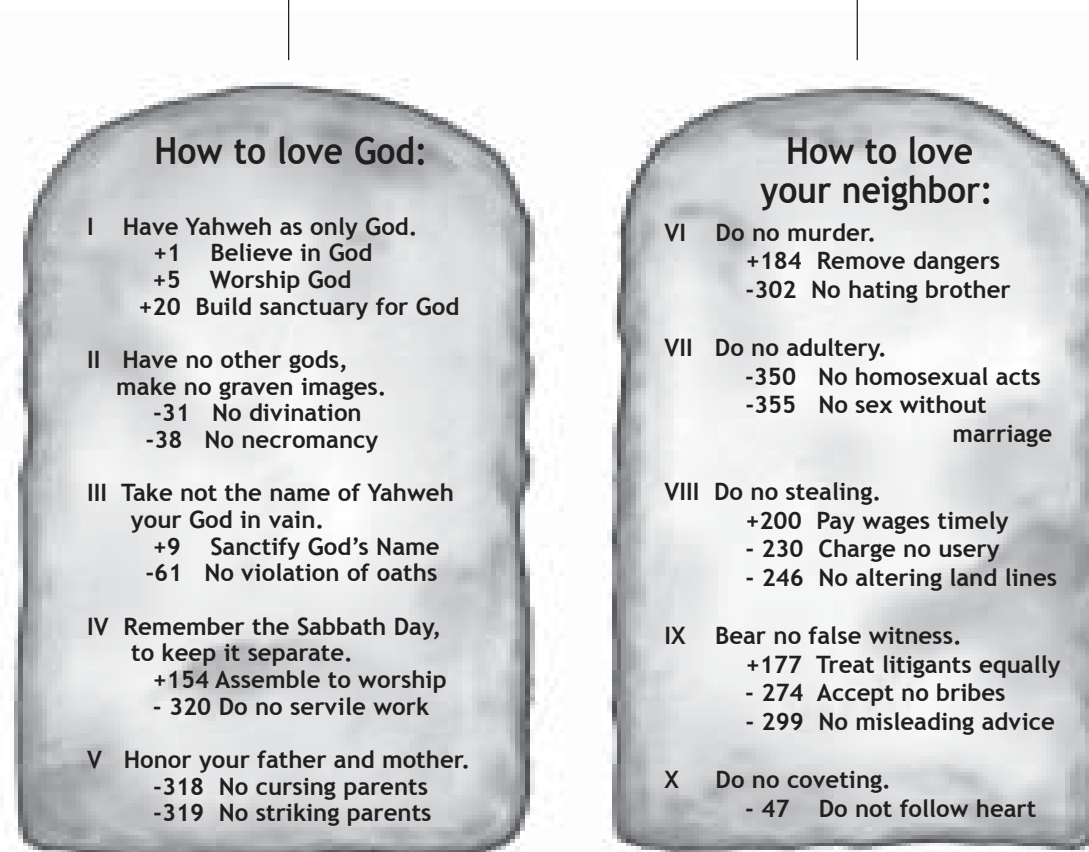
Giving the Betrothal Contract
This is my covenant with you, to always seek what is best for you.

“Yahweh your God is one, and you shall . . . (Deut 6:4)

“Love Yahweh your God with all your heart, with all your soul, and with all your might.”
 (The commandment called FIRST – Matt 22:38)

“Love your neighbor as yourself.”

On these two commandments hang all the law and the prophets.- Matt 22:40



How to love God:

- I Have Yahweh as only God.
 +1 Believe in God
 +5 Worship God
 +20 Build sanctuary for God
- II Have no other gods, make no graven images.
 -31 No divination
 -38 No necromancy
- III Take not the name of Yahweh your God in vain.
 +9 Sanctify God’s Name
 -61 No violation of oaths
- IV Remember the Sabbath Day, to keep it separate.
 +154 Assemble to worship
 - 320 Do no servile work
- V Honor your father and mother.
 -318 No cursing parents
 -319 No striking parents

How to love your neighbor:

- VI Do no murder.
 +184 Remove dangers
 -302 No hating brother
- VII Do no adultery.
 -350 No homosexual acts
 -355 No sex without marriage
- VIII Do no stealing.
 +200 Pay wages timely
 - 230 Charge no usury
 - 246 No altering land lines
- IX Bear no false witness.
 +177 Treat litigants equally
 - 274 Accept no bribes
 - 299 No misleading advice
- X Do no coveting.
 - 47 Do not follow heart

Numbers reference the 248 positive and 365 negative commandments of the Torah.

All 613 commandments of the Torah hang on the commandment called FIRST.

Bride's Acceptance

Today is an annual rehearsal for the betrothal of the Bride (Israel / the Church) to Messiah.

At the Passover seder we took four cups of grape juice, representing the four parts of God's covenant of salvation.

Now, fifty days later, at the conclusion of the Passover season, we take another cup. The Messiah who loved us enough to give His life to redeem us, on this day betrothed us to be His bride.

All bless God: **בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן:** **Baruch atah Yahweh Elohenu melech ha-olam, boray peri ha-gafen.**
 Blessed are you, Yahweh our God, king of the universe, who created the fruit of the vine.
 Blessed are you, Yahweh our God, king of the universe, who has chosen us from among all nations, and sanctified us by Your Word, which is exalted above all languages.

Bride's Cup



All drink the cup, saying: "Whatever our Lord speaks, we will do and we will listen." Exodus 24:7

Leader: "Thy Maker is thine husband; Yahweh of hosts is his name; and thy Redeemer the Holy One of Israel; The God of the whole earth shall he be called." Isaiah 54:5

We rehearse the Marriage of the Lamb at the Feast of Tabernacles in the fall. At that time the *Ketubah* (marriage contract) is signed.

Act 1: Cup of Sanctification

"I will separate you from Egypt" (land of sin)

We are chosen to be a holy people, sanctified (separated) from sin to serve God

1 Kaddesh (setting apart the day unto God)

The First Cup is filled



Together, we lift the cup and bless the Creator, saying:

"Blessed are You, Yahweh our God, King of the Universe, who creates the fruit of the vine. Blessed are You, Yahweh our God, who chose us from among all the peoples to make us a nation of priests before You. In love You have given us, Abba, our Father, Sabbaths of rest, and Holy days and Festivals for rejoicing. We thank You for the Feast of Unleavened Bread, which we keep in remembrance of Your gift of deliverance and freedom from Egypt — the bondage of sin. Blessed are You, Yahweh our God, who has sanctified us in Messiah Yeshua, and has sustained us and brought us to this season."

Together we say:

..... "L'Chaim! To Life!"

...and drink the Cup of Blessing



Paul referred to this cup: *"The Cup of Blessing, with which we bless, is it not the communion of the blood of Messiah?"* I Corinthians. 10:16

2 Urchatz (purification) – no blessing

At a laver (hand washing bowl) the leader then baptizes His hands, as in preparation to enter the Holy Place.

3 Karpas

All take a sprig of parsley, dip it twice in salt water, and bless the Creator, saying:

“Blessed are You, Yahweh our God, King of the Universe who creates the fruit of the earth, and gives us hope of Your Kingdom.”

...then eat the parsley



This is a symbol of new life, of going from tears of sorrow to tears of joy.

4 Yachatz (a bond of sharing)

Announcement (with a shofar call):

“Whoever is hungry, let him come and eat! Whoever is needy, let him come and celebrate Passover! Now we are here; next year we may be in the land of Israel! Now we are slaves; next year we may be free men!”

Three pieces of matzah (unleavened bread) are brought, having been pierced and striped with special tools during preparation. (This is done under the watchful eye of a rabbi when certified Kosher for Passover.)

Take the middle matzah, and break it into two; wrap the larger piece in the linen cloth; then hide it from the children.



This matzah is called the afikomen (dessert); it is hidden in a folded linen cloth, symbolizing of burial. Later, after the supper, the afikomen will be found – resurrected, and eaten; Yeshua taught that it represented His body, which was broken for us (under the watchful eyes of rabbis), and should be remembered as such every Passover. Leaven, the symbol of sin throughout Scripture, may not be found in this matzah, for the body of the Son of God is without sin (having had no earthly father through whom to inherit Adam’s nature).

All:

וְהָיוּ הַדְּבָרִים הָאֵלֶּה,
אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם,
עַל לְבָבְךָ:

**V’hayu had’varim ha-eil-leh,
Asher ano-chi mitz-ve-cha ha-yom,
al l’va-ve-cha;**

And these words,
which I am instructing you today,
shall be on your heart;

וְשִׁנַּנְתָּם לְבָנֶיךָ,

V’shi-nan’tam l’va-ve-cha,
And you shall teach them diligently to your children,

וּדְבַרְתָּ בָּם, בְּשִׁתְּךָ בְּבֵיתְךָ,

V’di-bar’ta bam, b’shi-v’t’cha b’vei-te-cha,
And shall talk of them, when you sit in your house,

וּבְלִכְתְּךָ בַדֶּרֶךְ,

Uv’lech’t’cha va-de-rekh,
And when you walk by the way,

וּבְשָׁכְבְּךָ,

Uv’shach’b’cha,
And when you lie down,

וּבְקוּמְךָ:

Uv’qu-me-cha.
And when you rise up.

וְשָׂרְתָם לְאוֹת עַל יָדְךָ,
וְהָיוּ לְתֹתְפֹת בֵּין עֵינֶיךָ:

**Uq’shar’tam l’ot al ya-de-cha,
V’ha-yu l’to-ta-fot bein ei-nei-cha,**
And you shall bind them as a sign on your hand,
And they shall be as frontals on your forehead.

וּכְתַבְתֶּם עַל מְזוֹזֹת בֵּיתְךָ,
וּבְשַׁעְרֶיךָ:

**Uch’tav’tam al m’zu-zot bei-te-cha,
Uvish’a-re-cha.**
And you shall write them on the doorposts of your house,
And on your gates.

The Sh'ma

Deuteronomy 6:4 Instructions to the Bride of Messiah
How she is to have one Lord, love Him, teach His children and speak His words.

Leader: בָּרְכוּ אֶת יְהוָה הַמְבָרָךְ Bar-chu et Yah-weh Ham'vorakh.
Bless Yahweh Who is to be praised.

Congregation: בְּרוּךְ יְהוָה הַמְבָרָךְ Ba-rukh Yah-weh Ham'vorakh
לְעוֹלָם וָעֶד: P'o-lam va-ed.
Blessed be Yahweh, Who is praised
for all eternity.



שְׁמַע יִשְׂרָאֵל, יְהוָה אֱלֹהֵינוּ, יְהוָה אֶחָד: בְּרוּךְ שֵׁם כְבוֹד מְלֻכּוֹתוֹ לְעוֹלָם וָעֶד:

Sh'ma Yis-ra-eil, Yah-weh E-lo-hei-nu, Yah-weh E-chad. Ba-rukh shem kh'vod mal-chu-to P'o-lam va-ed. A-men.
(whisper)



All: Hear, O Is-ra-el, Yah-weh our God is one. Blessed be the Name of the Lord—Whose glo-ri-ous king-dom's for-ever!
(whisper)



M. Thou shalt love Yah-weh thy God with all of thy heart...
W. Thou shalt love Yah-weh thy God with all of thy heart;



M. Thou shalt love Yah-weh thy God with all of thy soul...
W. Thou shalt love Yah-weh thy God with all of thy soul;



M. Thou shalt love Yah-weh thy God with all of thy mind...
W. Thou shalt love Yah-weh thy God with all of thy mind;



M. Thou shalt love Yah-weh thy God with all of thy strength...
W. Thou shalt love Yah-weh thy God with all of thy strength;



All: Hear, O Is-ra-el!

Act 2: Cup of Deliverance

“I will deliver you” (Deliverance was through plagues)

Our deliverance from sin is by chastisement: plagues against the idols in our lives.

5 Maggeed (The Story of Egypt is Retold)

This is the Festival of Freedom! We are delivered from the bondage of sin!

The Second Cup is filled



The youngest child present asks:

“Why is this night different than all other nights?”

Four answers are given:

- 1 – “On all other nights we eat chametz (leavened bread) or matzah (unleavened bread), while on this night we eat only matzah.
- 2 – On all other nights we eat vegetables and herbs of all kinds, while on this night we must eat bitter herbs.
- 3 – On all other nights we do not dip herbs even once, while on this night we dip them twice.
- 4 – On all other nights we eat in an upright or reclining position, while on this night we recline at the table.”

The story of Egypt is retold. [We replace this 45 minute reading with a dinner play by our children.]

Torah reader: Bless Yahweh, who is to be praised.
 All: Blessed be Yahweh, who is praised for all eternity.
 Torah reader: Blessed are You, Yahweh our God, King of the universe, who chose us from among all peoples by giving us Your Torah
 Blessed are You, Yahweh, giver of the Torah.

Torah reader: שְׁמוֹרָה Exodus 3 through 12 is read.

Torah reader: Blessed are You, Yahweh our God, King of the universe, who in giving us Yeshua the Living Torah, has planted everlasting life in our midst.
 Blessed are You, Yahweh, giver of the Torah.
 Amen!

All:

Let My People Go...



1. When Is-ra-el was in E-gypt land; *Let my people go!* Op-pressed so hard they could not stand;
2. Thus saith the Lord, bold Moses said: *Let my people go!* If not I'll smite your first-born dead;
3. No more shall they in bon-dage toil; *Let my people go!* Let them come out with E-gypt's spoil;
4. We need not always weep and moan; *Let my people go!* And wear these slav-ery chains for-lorn;
5. Oh, let us all from bon-dage flee; *Let my people go!* And let us all in Christ be free;



1. *Let my people go!*
2. *Let my people go!*
3. *Let my people go!* Go down, Mo-ses, way down in E-gypt land, tell ole Pha-raoh, *Let my people go!*
4. *Let my people go!*
5. *Let my people go!*



...That they may hold a feast to Me!



3. [Bread] Having been forced to work seven-days-a-week for sustenance in Egypt, they now could not see how they were to feed themselves. Instead of praying, they complained. God provided “Bread from Heaven” for them to collect each morning, with twice as much on Friday so they could observe Sabbath. Even with such goodness, the people called the bread a derogatory name – “*manna* / what’s-this-stuff?” – and some of them tried to collect it on the Sabbath. We need to learn to trust God daily for provision – remembering that we are created, re-deemed, and sustained for His service.

4. [Luxuries] They wanted the luxury-food of Egypt, so God sent quail in the evening. (1 John 2:15-17) Do not love the world, nor the things in the world. If anyone loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the boastful pride of life, is not from the Father, but is from the world. And the world is passing away, and also its lusts; but the one who does the will of God abides forever.

5. [Idolatry] They became lax in their faith – “loosened their grip on the Torah” (Rephidim), and were attacked by Rome’s religious system (Amelek / Esau-Edom-Rome). (1 Peter 4:12-13) Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing, as though some strange thing were happening to you; but to the degree that you share the sufferings of Messiah, keep on rejoicing; so that also at the revelation of His glory, you may rejoice with exultation.

Now, since the time of our redemption, we should have matured. At this time for betrothal, we should be prepared to say, “Whatever my Lord says, I will obey, and I will learn” (Exodus 24:7).

The Torah is the Betrothal Contract (*Shitve Erusin*). This should not be confused with the Marriage Contract (*Ketubah*), which relates to a later Festival

On the day after the Passover Seder (Sivan 16) we started counting Day One – Waving Day: on that date the “manna” stopped and the first of the new grain harvest (barley) was waved and then eaten “unleavened”. (It was during the Feast of Unleavened Bread.) Now we have reached Day Fifty, and we have grown to maturity – the bread is leavened, and is become large loaves. We wave two two-omer loaves from the new wheat harvest, then we may eat of that harvest. (An omer is dry measure, about a half-gallon of flour.)

Paul says, (1 Peter 2:1-3) Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander, like newborn babes, long for the pure milk of the word, that by it you may grow in respect to salvation, if you have tasted the kindness of the Lord.

Seeking a mature Bride

For several weeks, studying on the Triennial Torah Cycle from the Holy Temple, we have been looking into the details of the Exodus from Egypt, and their significance to us, especially those relating to this Festival season.

On the evening of Nisan 15, we celebrated the redemption from “Egypt”, the “Land of Sin”. The following day, we started “Counting the Omer” each day. Today is the Fiftieth Day of Counting the Omer – it is therefore called Pentecost.

This year, we “prepared the Passover” on a Wednesday, the same day of the week as the crucifixion of Yeshua. Three days later, we observed the Sabbath, remembering the Sabbath resurrection of Yeshua. The Sabbath when we read that “Moses went up to God” (on Mt. Sinai) preceded the fortieth day when Yeshua ascended into the heavens. And now, on the same day of the week as 3500 years ago at Sinai, and the same day of the week as Pentecost (approx.) 2000 years ago – eight days after Yeshua’s ascension, we celebrate Pentecost on this Friday.

Between the Passover celebration and Pentecost, there are exactly seven weeks: therefore it is called *Hag Shavuot* – the Feast of Weeks. The seven weeks are for the redeemed slave-girl (Israel) to mature enough for her betrothal to Messiah at Shavuot.

For seven weeks, Israel would face trials in the wilderness.

1. [Foresight] The redeemed people (Israel) appeared trapped by the world (Sea), couldn’t see the way to the promised land, and sin’s Treasure City wanted them back. (Egypt symbolizes sin, and Rameses means Treasure City) They said, (Ex 14:12) “It would have been better for us to serve the Egyptians (sin) than to die in the wilderness (learning to serve God).” But Moses said, “Do not fear: stand still and see *Yeshua Yahweh!* (the salvation of Yahweh)” After the Sea was parted for them, they sang “*MiChamocho* – Who is like You?” Then, at this Festival time, 3314 years ago, the Ten Commandments were given at Mt. Sinai in the hearing of millions of people, so that we would believe the Torah and the Prophets. They were not secretly given to one man! (1 Corinthians 5:7) For we walk by faith, and not by sight.

2. [Water] After traveling three days without taking time for hearing the Word of God, when they finally came to a resting place, the Word seemed bitter to them. Then God showed Moses how to make it taste sweet. We need to daily consume the Word of God, and it will stay sweet. David said (Psalm 119:97), “O how I love Thy law! It is my meditation all the day”, and (Psalm 119:103) How sweet are Thy words to my taste! Yes, sweeter than honey to my mouth!

Ballad of the Four Children

A Parable of the Four Kinds of Hearer's of God's Word

1. Said the fa—ther to his chil - dren, *(father)* “At the se—der you will dine,
You will eat your fill of mat—zah, You will drink four cups of wine.”

- | | |
|---|--|
| <p>2. Now the father had two daughters, With his sons they numbered four. One was wise and one was wicked, One was simple and a bore.</p> | <p>7. Then did sneer the one so wicked, <i>boy</i> “What does all this mean to you?” And the father’s voice grew bitter And his grief and anger grew.</p> |
| <p>3. And the fourth was sweet and winsome, He was young and he was small. While the others asked the questions, He could scarcely speak at all.</p> | <p><i>father</i> 8. “If yourself you don't consider As a son of Israel, Then for you this has no meaning, You could be a slave as well.”</p> |
| <p><i>girl 1</i> 4. Said the wise one to the father, “Would you please explain the laws? Of the custom of the seder Will you please explain the cause?”</p> | <p><i>girl 2</i> 9. Then the simple one said simply, “What is this?” and quietly The good father told his offspring, <i>father</i> “We were freed from slavery.”</p> |
| <p><i>father</i> 5. And the father proudly answered, “As our fathers were in speed, Ate the Paschal lamb ere midnight And from slavery they were freed.</p> | <p>10. But the youngest one was silent For he could not ask at all; His bright eyes were filled with wonder As his father told him all.</p> |
| <p>6. “So we follow their example, And ere midnight must complete All the seder and we should not After twelve remain to eat.”</p> | <p>11. Now dear children, heed the lesson And remember ever more What the father told the children, Told his children numbering four.</p> |

The Ten Plagues

Ten drops of wine are removed from the cup by each person and placed on his plate (using a spoon), naming in unison one of the ten plagues with each drop placed.



HEKA



SET

Pharaoh praying to Ra
(the Sun god)

RA

Blood (Exodus 7:19-20) – The Nile River, the longest in the known world, was worshipped, so God turned it into blood and all life in it died.

Frogs (Exodus 8:1-15) – Heka, their goddess of intelligence, was represented by a frog, so God put them knee-deep in frogs everywhere.

Lice (Exodus 8:16-21) – The one thing Egypt’s magicians could not produce was lice, so lice covered the people and their animals.

Wild Beasts (Exodus 8:24) – The god Set, represented by a crocodile, had its own temples and priests, so God sent them beasts.

Murrain (Exodus 9:1-6) – Their chief god was Apis, a bull, and they also worshipped Osiris, a goat, and Isis, a cow, so God killed the cattle with a plague.

Boils (Exodus 9:8-9) – God gave them boils – even their magicians, showing their powerlessness.

Hail (Exodus 9:23-25) – Horus, the Falcon sky god, was defeated as God destroyed their crops with great hail and fire.

Locusts (Exodus 10:12-15) – The locusts ravished whatever the hail left.

Darkness (Exodus 10:22-23) – Ra, the hawk sun-god, was defeated by three days of total darkness that could be felt.

Slaying of the First-Born (Exodus 12:29) – God’s judgment upon His enemies is always “in kind”: just as the Egyptians would have had all of the Jewish firstborn sons killed, so God killed their firstborn sons – including the firstborn of their cattle.

Giving a Betrothal Contract

Babel (About 4000 years ago)

Noah’s family left the Ark, and grew to seventy families. God told them to cover the Earth. But they went east to a land we call Iran, and built a city. They had one language, and were of one purpose - to make a name for themselves, and they started building a tower.

But one day God gave each of the seventy families a different language, so that they could not understand each other, and would disperse throughout the Earth.

The fiftieth day of the Omer, this is an anniversary of that day! (Talmudic)

Sinai (About 3500 years ago)

About five-hundred years later, the children of Israel – including a mixed multitude from the seventy nations, were delivered from Egyptian slavery on Passover. Fifty days later, they were encamped around Mt. Sinai. Hear what the Hebrew people have been taught and have believed about this for three-and-a-half millenniums.

God spoke to them His Covenant in Hebrew and in the seventy languages of the nations. A tongue as of fire came to each of them and said, “Do you accept?” They answered, “Whatever our Lord says, we will obey, and we will learn.” The Stone Tablets were given as the earnest of the betrothal contract.

The fiftieth day of the Omer, this is an anniversary of that day!

Jerusalem (About 2000 years ago)

Almost two-thousand years ago, Yeshua was sacrificed on Passover. When the fifty days of the Omer were fully counted, “When the day of Pentecost was fully come” (Acts 2:1), people from all the nations were gathered at Jerusalem to rehearse this Sinai event, as God commanded. Amazingly, they saw the centuries-old teaching unfold before their eyes!

Everyone heard the Hebrew apostles speaking - in their own language - about Yeshua being their Passover sacrifice; and tongues as of fire appeared, and they had a decision to make: would they accept? The Holy Spirit was given as “earnest” of the betrothal contract - the promise of the future marriage.

“This is the Day” (Psalm 118:24)!

The removal of each drop indicates the diminishing of our joy due to its cost upon the Egyptians. Each plague is representative of a god of Egypt:

The majority of these terrible plagues will again come upon the earth during the great tribulation period. (Revelation 7 & 8)

Explanation of Rehearsal Celebration

Messiah's Betrothal

About 3500 years ago, Israel was redeemed from Egypt, and wandered forty years in the wilderness of Sinai. A few million people, the descendants of Abraham, Isaac, and Jacob, and followers from the seventy nations, it was called the Church in the Wilderness (Acts 7:38). Along the way, some are cut off, and others grafted in, to His Church. Yeshua said that He would "build up" His Church, and it would never die out (Matthew 16:18).

As the Passover, Yeshua redeemed this slave-girl (Israel / the Church) to be His future bride. Then He told her to "count the days."

On day forty-two, He left this earth, saying, "I go to prepare a place for you".

When the fifty days were fully counted (Pentecost means fiftieth day), He gave her an engagement stone. This is that day. This Festival is an engagement party.

On the Day of Trumpeting, we will hear the "last trump", as we rehearse Yeshua's return for His Bride.

By the Day of the Atonements, the Bride is to be purified, ready for the wedding.

At the Feast of Tabernacles, the marriage will be celebrated.

Preparing a House for Marriage

Noah leaves the Ark to build a House (About 4300 years ago)

Noah spent a year in the Ark during the Great Flood. On the "twenty-seventh day of the Second Month" (Genesis 8:14) – the forty-second day of the Omer – the waters were dried off the earth. Noah left the Ark to build a new house. God then spoke His Covenant through Noah (Genesis 9:9).

That date was Iyyar 27 – day forty-two of the Omer, as counted eight days ago.

Yeshua leaves earth to build a House (About 2000 years ago)

Yeshua was crucified on the fourteenth day of the First Month (the preparation of the Passover – John 19:14), was raised three days later (Matthew 12:40), and spent forty more days on the earth (Acts 1:3): He ascended into the heavens on the forty-second day of the Omer. The "Water of Life" was dried off the earth – He went to prepare a house for us (John 14:2)! Eight days later, God spoke His Covenant through the Apostles (Acts 2:11,39).

That date was Iyyar 27 – day forty-two of the Omer, as counted eight days ago.



Lamb

Since the destruction of the Temple, a lamb shank bone is raised to symbolize the sacrificial lamb.

Bitter Herbs

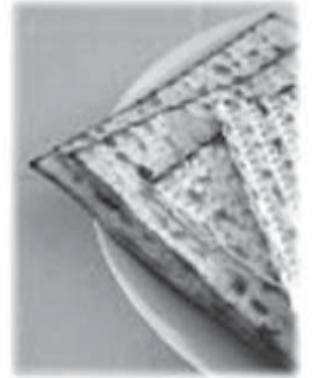
A bitter herb (such as horseradish) is raised to symbolize bitter slavery in Egypt, and may also be seen to symbolize Yeshua's bitter suffering – including a crown of thorny herbs.



Matzah

The Broken Body

Matzah is raised to symbolize the haste in fleeing Egypt (as there was no time for bread to rise), as we too should make haste to flee from sin.



Wine

The Blood of the Covenant



Horseradish

Lamb Bone (unbroken)

Saltwater

Parsley

Bitter Herbs

Haroset



The Seder Plate

with Symbolic Foods

Dayenu

It would have been enough for us to be grateful.



1. Le-lu ho-tzi ho—tzi—a—nu, ho—tzi—a—nu mi-mitz-ray-im,
2. If the Lord, the Lord had res-cued, on—ly res-cued us from E-gypt,
3. Le-lu na-tan, na—tan la—nu, na—tan la—nu et ha-Shab-bat,
4. If the Lord, the Lord had giv—en, on—ly giv—en us the Sab—bath,
5. Le-lu na-tan, na—tan la—nu, na—tan la—nu et ha—Tor—ah,
6. If the Lord, the Lord had giv—en, on—ly giv—en us the To—rah,
7. Le-lu sha-lach, sha—lach la—nu, sha—lach la—nu, et Ma—shi—ach,
8. If the Lord, the Lord had on—ly, sent us on—ly the Mes-si—ah,



ho-tzi—a—nu mi-mitz-ray-im, da—ye—nu
 just the res-cue would have been e-nough for us.
 na-tan la—nu et ha-Shab-bat, da—ye—nu
 just the Sab-bath would have been e-nough for us.
 na-tan la—nu et ha—Tor—ah, da—ye—nu
 just the To—rah would have been e-nough for us.
 sha-lach la—nu et Ma—shi—ach, da—ye—nu
 just Mes-si—ah would have been e-nough for us.



(2 x) Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu, da-ye-nu da-ye-nu.

Psalm 92



1. To render thanks to Thee Yah-weh, it is a come-ly thing,
2. Up—on a ten-stringed ins-tru-ment and on a psal-ter—y,
5. And like the palm tree flour-ish-ing shall be the Righteous One;



1. And to Thy Name, O Thou Most High, due praise a-loud to sing;
2. Up—on a harp with sol-emn sound, with grave sweet melody.
5. He shall like to the ce—dar grow that is in Le-ba—non.




1. Thy lov-ing-kind-ness to show forth when shines the morn-ing light,
2. For Thou O Yah-weh by Thy works hast glad-ness to me brought;
5. Those that with—in Yah-weh’s House are plan—ted by His grace,




1. and to de-clare Thy faith-ful-ness with plea-sure ev—ery night;
2. And I will tri—umph in Thy works which by Thy hands are wrought.
5. They shall grow up and flour-ish all in our God’s Ho—ly Place.

 1 Father, for separating us from the world,

 2 for delivering us from idolatry,

 3 for redeeming us with the blood of the Lamb,

 4 for the Holy Spirit - the promise of glory,

Dayenu — We are grateful!

Kaddish

Holy

– Please stand facing Jerusalem –
(Psalm 28:2, Psalm 138:2, Jonah 2:4)

Leader: May His Great Name grow exalted and sanctified
 All: **Amen**
 Leader: in the world that He created as He willed.
 May He give reign to His Kingship,
 and cause (Yeshua) His Salvation to sprout,
 and bring near His Messiah
 All: **Amen,**
 Leader: in your lifetimes and in your days, swiftly and soon
 All: **Amen.**
Come quickly, Messiah Yeshua! (Rev.22:20)

Verses of Praise

(Pesukei D'zimrah)

1 Chronicles 16:8

Congregation:

Give thanks to Yahweh, declare His Name,
 make His acts known among the peoples.
 Sing to Him, make music to Him,
 speak of all His wonders.
 Glory in His Holy Name,
 be glad of heart,
 you who seek Yahweh.
 . . . Sing to Yahweh, all the earth,
 announce His Salvation daily.
 Relate His glory among the nations,
 among all the peoples His wonders,
 that Yahweh is great and exceedingly lauded,
 and awesome is He above all heavenly powers.

Leader: For the gods of the peoples are nothings,
 but Yahweh made the heavens.

The Great Hallel

First half: Praise Psalms 113 through 115.

All recite blessing... *Blessed are you, Yahweh our God, king of the universe,
 who has sanctified us by His Word,
 and instructed us to sing Hallel.*

All sing: **Psalm 113**



1. ¹ Hal-le-lu-yah; praise the LORD; Ye His ser-vants, praise ac-cord. ² Bles-sed be Yah-
 2. ³ From the dawn to set-ting sun, praise Yah-weh, the Might-y One. ⁴ O'er all na-tions
 3. ⁵ Who is like Yah-weh our God? High in heav'n is His a-bode. ⁶ Who him-self doth
 4. ⁷ He the low-ly makes to rise from the dust in which he lies, ⁸ that ex-alt-ed
 5. ⁹ He the child-less wo-man takes and a joy-ful mo-ther makes; keep-ing house she



1. weh's great name; ev-er-more His praise pro-claim. Ev-er-more His praise pro-claim.
 2. He is high; Yea, His glo-ry crowns the sky. Yea, His glo-ry crowns the sky.
 3. hum-ble low, things in heav'n and earth to know. Things in heav'n and earth to know.
 4. he may stand with the prin-ces of the land. With the prin-ces of the land.
 5. finds re-ward. Hal-le-lu-yah praise the LORD. Hal-le-lu-yah praise the LORD.



Psalm 114

KILMARNOCK. C.M.

1. ¹When Is—ra—el was go—ing forth From out of E—gypt's land, And
 2. ²To be His ho—ly dwell—ing place His choice on Ju—dah fell And
 3. ³The sea be—held and fled a—way; The Jor—dan stopped its flow ⁴The
 4. ⁵O sea, why did you run a—way? O Jor—dan, why turn tide? ⁶You
 5. ⁷O tremble, earth, be—fore Yah—weh; The God of Ja—cob fear. ⁸He

1. Ja—cob's house from al—ien tongues They could not un—der—stand.
 2. He as His do—min—ion took His cho—sen Is—ra—el.
 3. mountains skipped like rams; the hills Like lambs skipped to and fro.
 4. mounts and hills, like rams and lambs, Why leap on ev—ery side.
 5. made the rock a wa—ter pool, The flint a foun—tain clear.

Psalm 115

SCOTT. C.M.D.

1. ¹Yah—weh, not to us, not to us, But do Thou glo—ry take
 2. ²The hea—then say, “Where is their God?” But why should they speak thus?
 3. ⁶No smell their nos—trils have dis—cerned; No sound their ears have heard;
 4. ⁹O Is—rael, trust ye in Yah—weh, He is their help and shield
 5. ¹²Yah—weh our God has mind—ful been, and He will bless us still
 6. ¹⁵May you be bless—ed of Yah—weh, Who made the heav'ns and earth

Hallel – Psalm 118

Verses 24

(Split Left and Right)

L This is the day that the LORD has made.
 R This is the day that the LORD has made.

L We will re-joyce and be glad in it.
 R We will re-joyce and be glad in it.

Chorus:
 This is the day that the LORD has made; We will re-joyce and be glad in it.

L This is the day that the LORD has made.
 R This is the day

Shehecheyanu Our Keeper

ברוך אתה יהוה אלהינו מלך העולם Baruch atah Yahweh Elohenu melech haolam,
 Blessed are you, Yahweh our God, king of the universe,

Shehecheyanu vekiyemanu vehigyanu laz'man hazeh.
 Who has kept us alive, sustained us, and brought us to this season.

Hallel – Psalm 118

Verses 1-3



1. O praise Yah-weh, for He is good; His grace is ev-er sure.
2. The stone is made head corner stone, which builders did despise.
3. Yah-weh is God, and He to us has made the light arise;



Now let the tribes of Israel say, His mercy doth endure.
This is the do—ing of Yah—weh, and wondrous in our eyes.
O bind ye to the Altar's horns with cords the sac—ri—fice.



Now let the house of Aar-on say, His grace is ev—er sure.
O bles—sed be the one who comes, comes in Yah-weh's own name;
Thou art my God; I'll give Thee thanks, my God I'll worship Thee.



Let those that fear the Lord now say, His mercy doth en—dure.
the blessing from Yah—weh's abode, up—on you we proclaim.
O thank Yah—weh for He is good; His grace will endless be.

Psalm 115

Continued



- To Thine own name, ev'n for Thy truth And for Thy mer—cy's sake.
³ But our God in the hea—ven is; What plea—ses Him He does.
⁷ They ne-ver move their hands and feet; Their throat e—mits no words.
¹⁰ O house of Aar-on, trust Yah—weh; He is their help and shield.
 He will the house of Is—rael bless; Bless Aar—on's house He will.
¹⁶ The heav'ns, the heav'ns are of Yah—weh, Who gave to men the earth.



- ¹ Yah-weh, not to us, not to us, But do Thou glo—ry take
⁴ Of gold and sil-ver are their gods which hu—man hands have wrought,
⁸ And like to them shall all be—come By whom these gods are made;
¹¹ O all of you that fear Yah—weh He is their help and shield
¹³ He'll bless all those who fear Yah—weh, the great as well as small
¹⁷ No dead, not those to si—lence gone, give prai—ses to Yah—weh



- To Thine own name, ev'n for Thy truth And for Thy mer—cy's sake.
⁵ But with their mouths they do not speak, And with their eyes see not.
 And ev—ery one be—comes like them Whose trust on them is stayed.
 Put all your trust up—on Yah—weh; He is their help and shield.
¹⁴ O may Yah-weh grant you in—crease, you and your chil—dren all.
¹⁸ But we for—ev—er bless Yah—weh. O do ye praise Yah—weh.



We lift the cup and
bless the Creator:

*Blessed are You, Yahweh our God, King of the Universe,
who creates the fruit of the vine,
and gives us joy in Your deliverance.*

then say:

..... "To Freedom!"

...and drink the Cup of
Deliverance

.....



6 Rachatz (washing)

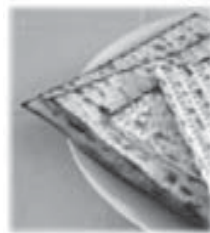
The laver is passed for
all to use, after
blessing the Holy One:

*Blessed are You, Yahweh our God, King of the Universe,
who has sanctified us by Your Word,
and instructed us to baptize our hands,
and has opened to us the Most Holy Place.*

At this time Yeshua washed His disciples' feet, symbolizing that, now having a clean heart, if their walks were cleansed, they would be entirely clean (except Judas, whose heart was unclean) (John 13:5-14).

7 Motzi (the bringer forth)

The top matzah is
passed around for each
one to break off a
piece



We bless the "bringer
forth":

*Blessed are You, Yahweh our God, King of the Universe,
who brings forth bread from the earth,
and gives us the Bread of Life.*

The blessing over bread suffices for the whole meal.

Titles for the Day

Hag Shavuot - Feast of Weeks

Ex 34:22 And you shall observe the **Feast of Weeks** of the **firstfruits** of wheat harvest, . . .

Feast of Firstfruits is a commonly used title condensed from **Feast of Weeks of the Firstfruits**.

Pentecost - Fiftieth Day

Lev 23:16-17 Even to the next day after the seventh week shall you number **fifty days**; and you shall offer a new grain offering to Yahweh. You shall bring out of your habitations two wave loaves of two omers: they shall be of fine flour; they shall be **baked with leaven**; they are the **firstfruits** to Yahweh.

Feast of Leavened Bread, ending the Passover season, contrasts to the beginning Feast of Unleavened Bread.

Yom HaBikkurim - Day of the Firstfruits

Num 28:26 Also in the **Day of the Firstfruits**, when you bring a new grain offering to Yahweh, **after your weeks are ended** (*the day after seven weeks from Passover High Sabbath*), you shall have a solemn assembly; you shall do no servile work:

Historic Events of the Day

Languages divided (3750+ years ago)

Gen 11:8 Therefore is the name of it called Babel; because Yahweh did there confound the language of all the earth: and from thence did Yahweh scatter them abroad upon the face of all the earth.

Torah given in languages of all nations (3300+ years ago)

Ex 19:18-19 And mount Sinai was altogether on a smoke, because Yahweh descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the shofar sounded long, and grew louder and louder, Moses spoke, and God answered him by a voice.

Ex 20:1-3 And God spoke all these words, saying, I am Yahweh your God, who has brought you out of the land of Egypt, out of the house of bondage. You shall have no other gods before me.

Gospel given in languages of all nations (1900+ years ago)

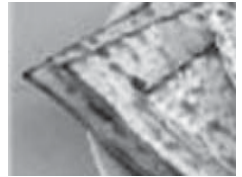
Act 2:1-41 And when the day of Pentecost was fully come, . . . every man heard them speak in his own language. . . "we do hear them speak in our own languages the wonderful works of God." . . and the same day there were added unto them about three thousand souls.

8 Matzah (unleavened bread)

Lifting the matzah,
we bless the Holy One:

*Blessed are You, Yahweh our God, King of the Universe,
who has sanctified us by Your Word,
and instructed us to eat unleavened bread.*

Then eat the matzah.



A spoonful of haroset (fruit-nut sause), and two clumps of horseradish from the Seder Plate, are to be placed onto each person's plate.

9 Maror (bitter herbs)

Mix some "maror"
(haroset) with "bitter-
ness" (horseradish,

then bless the Holy One,

*Blessed are You, Yahweh our God, King of the Universe,
who has sanctified us by Your Word,
and instructed us to eat bitter herbs,
and given us the joy of the Holy Spirit in the midst of sorrow.*

and eat the mixture.

10 Korech (reminder of sacrifice)

Place horseradish
between two pieces of
matzah,

then eat the
"Hillel Sandwich".



This symbolizes the laying of bricks in Egypt.

Judas of Keriot (Iscariot), who was reclining next to Yeshua in the honored guest's place, having dipped his matzah in the bitter herbs, went out to betray his friend (in fulfillment of Psalm 55:12-14). The other disciples assumed that he was sent out to get some needed item for the imminent supper (Matthew 26:47-50).

The table is cleared of symbolic foods.

YAHWEH'S FEAST (The LORD'S SUPPER) IS SERVED

11 Shulhan Orech (the feast is begun)

"It is Yahweh's Passover" (Numbers 28:17, Exodus 12:11, 14).



12 Tzafun (hidden) . . . The Aphikomen (Desert Matza)

The broken middle matzah is found and removed from its linen cover, symbolizing the resurrection of Yeshua from the sealed tomb, leaving His grave clothes behind. Yeshua taught: *"Take and eat, this is My Body, which is broken for you; this do in remembrance of Me."* (Luke 22:13-19, Mark 14:22, I Cor. 11:24)

13 Barech (grace)

Grace is said at the end of the meal (Deuteronomy 8:10)

Nothing more is to be eaten this night.

Yom haBikkurim

Day of the Firstfruits



**A Program for Pentecost
to Rehearse Betrothal to Messiah**

Iyyar 27 – Ascension “He will come in just the same way”

*Blessed are You, Yahweh our God, King of the Universe,
Who has sanctified us by His Word, and instructed us to count the omer.
Today is forty-two days of the Omer; it is six weeks of the Omer.
Blessed are You, Yahweh, Who redeems a people, and prepares them, for His bride.*

“To these He also presented Himself alive, after His suffering, by many convincing proofs, appearing to them over a period of forty days” – Acts 1:2-3. From His resurrection on Nisan 17, to His ascension on Iyyar 27, was forty days.

“And in the second month, on the twenty-seventh day of the month, the earth was dry” – Genesis 8:14. The water of life had ascended into the clouds.

“He was lifted up while they were looking on, and a cloud received Him out of their sight. And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them; and they also said, ‘Men of Galilee, why do you stand looking into the sky? This Yeshua, who has been taken up from you into the heavens, will come in just the same way as you have watched Him go into the heavens’” – Acts 1:9-11.

We rehearse Yeshua’s return on *Yom Teruah* – the Day of Trumpeting, in about four months.

Act 3: Cup of Redemption “I will redeem you with an outstretched arm” Redeemed by the Blood of the Crucified Lamb

14 Kos Sh’lishi (third cup)

“And in the same way, after the supper, He took the cup (the Cup of Redemption, which is taken after the supper and the dessert matzah), saying, ‘This cup which is poured out for you is the new covenant in My blood.’” – (Luke 22:20 & I Corinthians 11:25)

The Third Cup is filled.



We lift the cup and
bless the Creator:

*Blessed are You, Yahweh our God, King of the Universe,
who creates the fruit of the vine,
and gives us the joy of Your redemption.*

then say:

..... “L’Shalom!” “To Peace!”

...and drink the Cup of
Redemption



It is forbidden to drink anything between the third and fourth cups of the Passover Seder. While hanging on the cross, Yeshua refused a drink of wine mixed with myrrh, offered before His time to give up the spirit. (Mark 15:23)



The Cup of Elijah

Not one of the four Cups of the Covenant, not taken by participants.

Elijah, the prophet from the village of Tishbi in Gilead, challenged the injustice of the king and overthrew the worship of Baal. He healed the humble sick and helped the widowed. As to the end of his days on earth, his disciple Elisha saw Elijah being carried to the skies in a whirlwind.

The prophet Malachi promised that Elijah would come to turn the hearts of the parents to the children, and the hearts of the children to the parents, and to announce the coming of Messiah – Malachi 4:5-6.

Hence, he has a place in every Seder. We open the door that he may enter, and set a cup of wine to represent the final messianic promise for us and all peoples: *“I will bring you into the land.”*

Yeshua proclaimed that John the baptizer was this promised prophet, that John was announcing Him as Messiah, and that this prophet would again precede Messiah's coming to us in the future (Matthew 17:10-13).

Eliyahu (Elijah)



E-li-ya-hu ha-na-vi, E-li-ya-hu ha-tish-bi; E-li-ya-hu, E-li-ya-hu, E-li-ya-hu ha-gi-la-di —
Elijah the prophet, Elijah the Tishbite; Elijah, Elijah, Elijah the Gileadite



Bim-hei-ra b'—ya-mei-nu ya-vo ei-lei-nu, im Ma-shi-ach ben Da-vid, im Ma-shi-ach ben Da-vid!
Very soon in our days he will come to us, with Messiah son of David, with Messiah son of David!



E-li-ya-hu ha-na-vi, E-li-ya-hu ha-tish-bi; E-li-ya-hu, E-li-ya-hu, E-li-ya-hu ha-gi-la-di.
Elijah the prophet, Elijah the Tishbite; Elijah, Elijah, Elijah the Gileadite

The theme of this day is: after God delivers His people, the wicked try to take them back, but then God destroys the wicked. This is what happened at the Passover in Egypt, and will happen in this world's last day.

On this date the Israelites came to the Red Sea, and the Egyptian army caught up to them. The people greatly feared, but Moses said, “Stand still and see Yeshua Yahweh” (the Salvation of Yahweh).

“But Moses said to the people, ‘Do not fear! Stand still and see the salvation of Yahweh which Hw will accomplish for you today; for the Egyptians whom you have seen today, you will never see them again forever’” - Exodus 14:13.

On this Seventh Day, Israel entered the Red Sea mikvah (baptistry) on dry ground, and came up the other side, but the Egyptian army was drowned.

“For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the Sea; and all were baptized unto Moses in the cloud and in the Sea” - 1 Corinthians 10:1-2.

Yeshua will reign on this earth, with those whom He has delivered, for a thousand years.

“Then I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those who had been beheaded because of their testimony of Yeshua and because of the Word of God, and those who had not worshipped the beast or his image, and had not received the mark on their forehead and on their hand; and they came to life and reigned with Messiah for a thousand years” - Revelation 20:4.

At the end of the Sabbath Millennium, the armies of the world will gather for “the final solution” - to destroy the Holy City, but fire from heaven will destroy them.

“When the thousand years are completed, Satan will be released from his prison, and will come out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together for the war; the number of them is like the sand of the seashore. And they came up on the broad plain of the earth and surrounded the camp of the saints and the beloved city, and fire came down from heaven and devoured them” - Revelation 20:7-9.

Nisan 21 – Seventh Day of Feast

(This is the sixth day of counting the Omer.)

“Stand still and see Yeshua Yahweh”

This is a Holy Day - to be observed like a Sabbath. It is an appointment with God: a sacred rehearsal must be included - a public worship service to rehearse historic past and prophetic future acts of God. It is the last of seven days wherein no leaven is allowed, and unleavened breads are required eating. It is an ordinance - one of the three kinds of Torah commandments (judgments, ordinances, and statutes): ordinances are physical performances to show spiritual truths.

“Yahweh’s (moedim) appointed times which you shall proclaim as sacred rehearsals - My appointed times are these” - 1 Corinthians 10:1-2.

“When both (silver trumpets) are blown, all the congregation shall gather themselves to you at the doorway of the tent of (moed) appointment” - Numbers 10:3.

“Now this day will be a memorial to you, and you shall celebrate it as a feast to Yahweh; throughout your generations you are to celebrate it as a permanent ordinance. Seven day you shall eat unleavened breads, but on the First Day you shall remove leaven from your houses; for whoever eats anything leavened from the First until the Seventh Day, that person shall be cut off from Israel. On the First Day you shall have a sacred rehearsal, and another (mikre kodesh) sacred rehearsal on the Seventh Day; no work shall be done on them, except what must be eaten by every person, that alone may be prepared by you. You shall also observe the (Hag haMatzot) Feast of Unleavened Breads, for on this very day brought your hosts out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent (hukkah) ordinance” - Exodus 12:14-17.

2nd Half of the Great Hallel

Praise Psalms 116-118

Psalm 116

Lift your cup

1. ¹ I love Yah-weh be-cause He heard my sup-pli-cat-ing plea;
 2. ⁴ Then called I on Yah-weh's great name and un-to Him did say,
 3. ⁷ O thou my soul do thou re—turn to thine own qui—et rest,
 4. ¹⁰ I still be-lieved al-though I said, "How sore-ly I am tried!"
 5. ¹² I'll lift sal—va-tion's cup, Yah—weh, and on Your Name will call;

2 I while I live, will call on Him who bowed His ear to me.
 “De—liv—er Thou my soul, Yah—weh, I do Thee hum-bly pray.”
 Be-cause Yah-weh has dealt in grace; His boun—ty has thee blessed.
¹¹ Though I as-ser—ted in my haste, “All liv—ing men have lied.”
¹⁴ I'll pay my vows now to Yah-weh be—fore His peo—ple all.

3 The cords of death on eve—ry side en-com-passed me a—round;
⁵ Yah—weh is gra-cious and is just; our God will mer—cy show;
⁸ Thou hast re-leased my soul from death, my eyes from tears kept free;
¹² What shall I rend—er to Yah—weh? What shall my off—ring be
¹⁵ The death of all His saints, Yah—weh is deep-ly moved to see.

The sor—rows of the grave took hold; I grief and trou-ble
⁶ Yah-weh pre-serves the meek in heart; He saved me when brought low.
 From fall—ing Thou hast saved my feet;⁹ I live and walk with Thee.
 For all the gra-cious be—ne—fits He has be—stowed on me?
¹⁶ O Yah—weh I'm Thy hand-maid's son, Thy slave, by Thee set free.

Psalm 117

1 O praise Yah—weh, all ye na—tions: praise Him all ye

peo—ple. 2 For His mer—ci—ful kind—ness is great toward us: and the

truth of Yah—weh en—dures for—ev—er. Praise ye Yah—weh!

Psalm 118

1. 1 O praise Yah—weh, for He is good; His grace is ev—er sure.
 2. 5 The stone is made head cor—ner stone, which buil—ders did des—pise.
 3. 7 Yah—weh is God, and He to us has made the light a—rise;

He Arose

1. Low in the grave He lay - Ye-shu-a my Sav-ior! Wait-ing the com-ing day - Ye-shu-a my Lord!
 2. Vain-ly they watch His bed - Ye-shu-a my Sav-ior! Vain-ly they seal the dead - Ye-shu-a my Lord!
 3. Death can-not keep his prey - Ye-shu-a my Sav-ior! He tore the bars a-way - Ye-shu-a my Lord!

Up from the grave He a - rose, with a migh-ty tri-umph o'er His foes;
 He a-rose He a-rose

He a-rose a vic-tor from the dark do-main, and He lives for-ev-er with His saints to reign

He a-rose! He a-rose! Hal-le-lu-yah, Christ a-rose!
 He a-rose! He a-rose!

Nisan 16 is day 1;
 Nisan 17 is day 2 - Resurrection Day;
 Iyyar 18 is day 33, known as “Lag b’Omer”;
 Iyyar 27 is day 42 (six weeks) - Ascension Day;
 Sivan 6 is day 50 (seven weeks and 1 day) - Pentecost.

Nisan 17 – Resurrection Shabbat

“As Jonah was three days and three nights . . .”

“And Yahweh appointed a great fish to swallow up Jonah, and Jonah was in the stomach of the fish three days and three nights” – Jonah 1:17. Yeshua told His accusers that this would be their requested sign: *“For just as Jonah was three days and three nights in the belly of the great fish, so shall the Son of Man be three days and three nights in the heart of the earth”* – Matthew 12:40).

From the time of the Passover Sacrifice and Yeshua’s burial (near the end of Nisan 14), three days and three nights brings us near to the end of the weekly Sabbath (Nisan 17). These three days were a three-day Sabbath: the first day of Unleavened Breads (a Holy Day), the intermediate day (*Chol Hamoed*) in which only limited work could be done, and then the weekly Sabbath.

Prior to His crucifixion, Yeshua had prophetically indicated this day by a Sabbath day healing, saying: *“What man shall there be among you, that shall have one sheep, and if it fall into a pit, on the Sabbath day will he not lay hold on it and lift it out?”* The Lamb of God was raised out of the pit on the Sabbath day: our healing from sin was a Sabbath day healing – Matthew 12:10-12.

The third day of Unleavened Breads was coming to a close. After three days and three nights in the grave, it was nearing the end of the weekly Sabbath – time to go. Yeshua left the linens, just as they had been folded about His body and head – like an empty cocoon in the empty tomb. He left a still-sealed tomb for a walk toward Galilee.



Nisan 18 – Empty Tomb

“He is not here”

Early the next morning, while it was yet dark, an angel rolled away the stone tomb-door, showing that He was gone.

Psalm 118

Continued

² Now let the tribes of Is—rael say, His mer—cy doth en—dure.
 This is the do—ing of Yah—weh, and won—drous in our eyes.
 O bind ye to the Alt—ar’s horns with cords the sac—ri—fice.

³ Now let the house of Aar—on say, His grace is ev—er sure.
⁶ O bless—ed be the one who comes, comes in Yah—weh's own name;
⁸ Thou art my God; I'll give Thee thanks, my God I'll wor—ship Thee.

⁴ Let those that fear Yah—weh now say, His mer—cy doth en—dure.
 the bless—ing from Yah—weh's a—bode, up—on you we pro—claim.
⁹ O thank Yah—weh for He is good; His grace will end—less be.

Yeshua and His disciples went out to the
 Garden of Gethsemane after singing Hallel.
 (Matthew 26:30)

Their Seder was then moved from the room prepared for the supper, to be completed at the place of sacrifice. The fourth cup would be taken by Yeshua at the Mount of Olives, on a cross.

The women (who had not yet started their Seder) were busy searching their houses for leaven, and would finally remove some planted leaven and the houses would be declared clean for Passover. At the same time, some leaders were searching Yeshua for sin, finally planting false accusations (leaven).

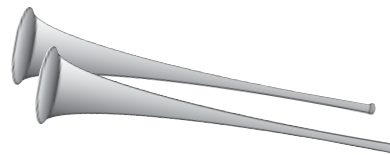
That night, as Yeshua and His disciples were praying in the Garden of Gethsemane, Judas came, leading priests' servants and synagogue elders along with a band of (600!) Roman soldiers, carrying torch lights and swords, to arrest Yeshua. Upon requesting Yeshua of Nazareth, He answered: *"Yahweh,"* a name of God that can mean *"I am He,"* and the whole multitude backed up and fell to the ground - Mark 14:43-52.

He was led to a nighttime assembly of the chief priests, scribes, and elders, where many conflicting accusations were heard against Him. Some said that He bragged of being able to rebuild the Temple in three days if they destroyed it, but He had referred to the resurrection of His own body. He did not answer His accusers – a king is forbidden to testify – but affirming to be the Messiah and the Son of God, He was condemned to death for blasphemy, as they beat Him and spit upon Him until His face was covered. Under Roman rule, they could not themselves carry out their death sentence - Mark 14:55-59.

This condemnation was contrary to Torah:

With regard to capital cases it is written: *"Then shalt thou inquire and make a search"* (Deuteronomy 13:15); . . . the arguments for acquittal must first be marshaled . . . Capital charges must be tried by day and concluded by day . . . and may be concluded only on the morrow with an unfavorable verdict. Therefore, trials are not held on the eve of a Sabbath or festival. But if they (the witnesses) contradict each other, whether in the hakiroth (searching queries about time and place) or the bedikoth (cross examination about circumstances), their evidence is void" - Talmud: Sanhedrin 32a & 40a.

Yeshua had foretold that Peter would deny Him thrice before the second cock-crow. At that cock-crow (trumpet announcement) for the second changing of the Temple guard, (about midnight) Peter remembered and wept bitterly, having just made a third denial – Mark 14:30, 72.



The second "cock-crow"

Nisan 16 – Waving the Omer

From Waving Day, “You shall count for yourselves . . .”

In Israel, in Temple times:

After sunset, immediately following the Holy Day, three *se'ahs* (that is one *ephah*, about five gallons) of the new barley crop were reaped into three baskets. In the morning, it was winnowed and sifted, then parched over a fire, ground into flour, and sifted, yielding one omer (a tithe of an ephah, about one-half gallon) for the Omer offering. It was mixed with one *log* (about one-and-a-half cups) of pure olive oil. The mixture was sanctified by placement into a sacred vessel. In a procedure called *haggashah*, it was brought near to the copper-plated Outer-Altar, and then touched to its southwest corner.

A male lamb, between eight days and one year old, was slaughtered in the northern half of the Temple courtyard. Blood spurting from its neck was caught by a priest in a sacred vessel. The blood was then carried to the Outer-Altar by a priest, and thrown from the sacred vessel onto the northeast and southwest corners, such that all four sides of the Altar received blood.

The Omer grain offering was placed upon the lamb, and they were together waved before the Altar (“before Yahweh”).

The lamb was dismembered, salted, and entirely burned upon the wood-fire of the altar (except the hide, which went to the priests). This is called an elevation offering, because its significance is the “sweet aroma” ascending to God.

A portion of the grain offering called *kometz* (three-fingers-full) was removed and, together with salt and frankincense, was placed into another sacred vessel, from which it was thrown onto the altar and burned. (The remainder of the grain offering went to the priests.)

This offering was obligatory, and it was communal - it was for the entire church (*qahal*). Yeshua’s righteousness, imputed to His own, ascends for them as a sweet aroma to God. Those, who are redeemed and imputed righteous, count down the days to their betrothal to Messiah - at Pentecost. “*You shall count for yourselves - from the morrow after the rest day, from the day when you bring the Omer of the Waving - seven weeks, they shall be complete. Until the morrow of the seventh week you shall count, fifty days*” – Leviticus 23:16 ; Deuteronomy 16:9.

At the beginning
of each day,
after sunset,
we say:
(fill in appropriate
numbers)

*Blessed are You, Yahweh our God, King of the Universe,
Who has sanctified us by His Word, and instructed us to count the omer.
Today is (10) days of the Omer; it is (1) week and (3) days of the Omer.
Blessed are You, Yahweh, Who redeems a people, and prepares them, for His bride.*

Early in the morning, Yeshua was taken to the Hall of Judgment, and delivered to the Roman Governor Pontius Pilate for sentencing to death. Pilate had Him scourged – tortured to bring forth a confession, by means of a whip embedded with stones that shred one’s body: He was striped like matzah! Illegally by Roman law, and unwillingly, but in deference to the incited people screaming at him, Pilate sentenced the Lamb of God to crucifixion. The Roman soldiers, in mockery, put a purple robe on Him, and a crown of thorns on His head, and saluted Him, “*Hail, King of the Jews!*” – Mark 14:1-47

Was the Lamb without blemish?

Judas testified: “*I have betrayed innocent blood,*” and hanged himself - Matthew 27:3-5.

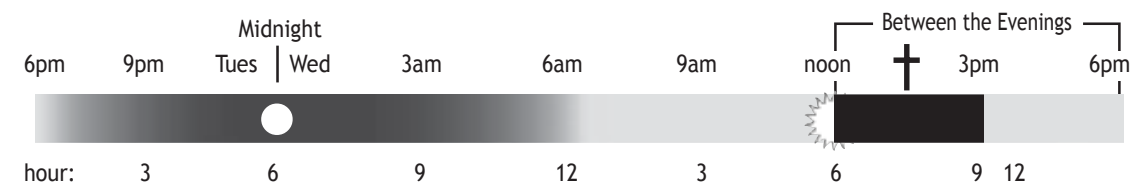
Pilate testified: “*I have examined Him before you, and have found no fault in this man . . . No, nor yet Herod, for I sent you to him*” – Luke 23:13-15.

It was the third hour (about 9:00 AM). His clothing was taken away. His hands and feet were nailed to a large wooden cross: He was pierced like matzah! The cross was dropped (excruciatingly) into a supporting hole on a hill called Calvary, near the main road for all to view. He was lifted up, as the brazen serpent in the wilderness, (in God’s purpose) to draw all men to Him for healing – (Numbers 21:8-9, John 3:14-15). In fulfillment of Psalm 22:18, the soldiers cast lots (like throwing dice) to determine who would get His garment.

Preparation of Passover sacrifices started at noon. The daily elevation offering was to be slaughtered at the seventh-hour-and-a-half (1:30 PM) and offered up at the eighth-hour-and-a-half (2:30 PM), followed by the Passover sacrifice. But this couldn’t be done! It was too dark! God’s Passover Lamb was hanging on a cross, and from noon until the ninth hour (3:00 PM) there was no sunlight for preparing substitutes; the sun was darkened without warning (Mark 15:33) except Amos’s prophecy (Amos 8:9-10), so that there were no torch lights or candles prepared.

As God abruptly stopped Abraham from slaying Isaac, and provided a substitute, so He also abruptly stopped the slaying of a quarter-million lambs, by turning out the light, and provided a substitute.

The Torah requires Passover sacrifices to be killed “between the evenings” (Exodus 12:6, literal), which rabbis interpret to mean between noon and sunset. This day literally had two evenings - the sun darkened at noon and sunset - between which Yeshua gave his life.



Act 4: Cup of Glorification

“I will take you as my own people, and I will be your God.”

We shall be resurrected with immortal bodies, shining with God's glory, and God shall dwell with us and we shall be His people (Revelation 21:1-5).

The Fourth Cup is filled

.....



Yeshua prayed: *“My Father, if it is not possible for this cup to be taken away unless I drink it, may Your will be done,”* and *“I have brought You glory on earth by completing the work You gave Me to do”* — fulfilling the covenant — Matthew 26:42, John 17:4.

At the ninth hour (3:00 PM), Yeshua cried: *“My God, My God, why hast Thou forsaken Me?”* At this time, being given sour wine, He took the Cup of Completion, saying: *“It is completed / finished.”* He then yielded up the spirit. The veil of the Temple (a six inch thick curtain) rent from top to bottom, indicating our new and living way to enter the holiest place, by the sacrifice of the Lamb Yeshua — Mark 15:34-38, Heb. 10:19-20.

We lift the cup, and with it bless the Creator:

*Blessed are You, Yahweh our God, King of the Universe,
who creates the fruit of the vine,
and gives us the joy of promised glory with You in Paradise.*

then say:

..... *“Next year in Jerusalem!”*

and drink the Cup of Redemption

.....



Yeshua said: *“I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in My Father's kingdom,”* referring to His reign over the earth from Jerusalem (Matthew 26:29).

Soldiers came to the cross to break Yeshua's legs, to speed up His death, so that He could be buried before the High Sabbath; they marveled that He was already dead. He fulfilled the Torah (Exodus 12:46) and Psalm (Psalm 34:20) that His bones would not be broken. He was buried and sealed in a hewn stone tomb at the end of the Preparation Day (before 6:00 PM).

Omer Reshit (First Omer)

**Counting from (Day 1)
the First Omer of Barley Flour
to (Day 50)
the First Two Omers of Wheat Flour**



15 Nirtzah (acceptance) We Complete the Seder

We recite together:

*Our Seder is now completed.
May our service be acceptable to You, Yahweh our God,
and may we be granted the blessing
of celebrating Passover for many years to come.
Pure and Holy One, dwelling on high,
raise up Your people with love
and lead us to Zion in joyful song.*

This 3300 year old Seder is to be rehearsed forever! — Exodus 12:42

Yeshua said He would do it anew in His Father's kingdom, and that we should do it in remembrance of Him!

— Luke 22:18-19

In the morning

Nisan 15

“Holy Day” – Leviticus 23:9-14

The Passover Lamb was to be entirely consumed by midnight:
anything left over was to be burned in the morning.

The rest of this day, until tomorrow night is a Holy Day, to be set
aside for worship. For the next seven days, matza is to be eaten, and no leaven used.

Next Friday | (or Morning after next)

Nisan 16*“you shall count”* – Leviticus 23:9-14

On the morning of Waving Day, an offering — a lamb with an omer of barley — was waved. This is the first of fifty days of “counting the omer.” (The omer is a tithe of an ephah — approximately a tenth of a bushel.) The redeemed one is counting the

fifty days until her betrothal to Messiah.

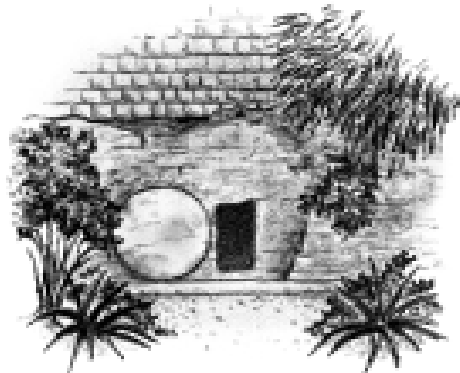
Next Saturday | (or in three days)

Nisan 17 | **Resurrection Shabbat***“three days and three nights”* – Luke 23:53; John 20:6-7

After three days and three nights in the grave, it was near the end of the weekly Sabbath. Yeshua left the linens, just as they had been folded about His body and head, in the sealed

tomb. The Matzah-Man slipped out for a quiet walk toward Galilee.

He had prophetically indicated this day, saying: *“What man shall there be among you, that shall have one sheep, and if it fall into a pit, on the Sabbath day will he not lay hold on it and lift it out?”* – Matthew 12:11. The Lamb of God was raised out of the pit on the Sabbath.



Next Sunday | (or the following morning)

Nisan 18*“after the Sabbath”* – Matthew 28:1

It was yet dark, early on the first day of the week (Nisan 18). The two women named Miryam came with their preparations to embalm Yeshua’s body. A great stone was rolled over the entrance to the tomb; it was sealed, and soldiers stood guard. Then an angel

appeared. The guards froze. The angel rolled back the stone. An empty cocoon of folded linens?!

He escaped through linen burial clothes, and through a sealed stone tomb. Later, He would enter a locked room where the disciples were meeting, causing them to think they were seeing a spirit.

In 42 days

Iyyar 27 | **The Ascension***“27th day of the second month”* – Gen. 8:14

Forty days after the resurrection (and eight days before Pentecost) Yeshua ascended bodily into the heavens, saying He would return in like manner.

In 50 days

Sivan 6 | **Betrothal***“at the full count”* – Acts 2:1

The fiftieth day is the Feast of the Firstfruits, also called Shavuot or Pentecost. It is the date that the Law of Moses was given at Mt. Sinai; on this day the Holy Spirit empowered the disciples to evangelize the nations. These are the earnest of the betrothal contract.

Our Final Redemption

In the fall

Tishri 1 | **The Return***“at the last trump”* – 1 Corinthians 15:22

On the Day of Trumpeting, we rehearse hearing the shout of the archangel, and the last trump of the shofar. We learn of the return of Messiah for His Bride, and the resurrection of the righteous dead.

Tishri 10 | **Purification**

On the Day of the Atonements, two goats represent two atonements: our sins accounted to Yeshua, and His righteousness imputed to us. The Bride is purified before the wedding.

Tishri 15 | **Wedding Feast**

The seven-day Feast of Tabernacles is a rehearsal for future glory: *“Blessed are those who are invited to the wedding feast of the Lamb”* – Revelation 19:7.