

Order of the Seder

Passover – the Feast of Redemption – is a day of reckoning! Do you know what purpose it serves? Do you know it is one of the commanded feasts? Do you know it is an eternal feast that we will celebrate in the kingdom?

Passover (also named Pesach in Hebrew) comes this year on the evening of April 17, 2011. For those keeping the Jewish Diaspora calendar it will be observed on the evening of April 18, 2011. The slight difference is based on differences in perceiving when the New Moon occurs and the beginning of the month of Nisan; however, there is also the difference between the Pharisaic tradition of keeping Passover on the 15th of the month (the first day of Unleavened Bread) and Moses actually instructing us to observe the Passover on the 14th at *twilight*. In the ancient texts, the word that is translated as *twilight* is the Hebrew word *erev*. Erev means *evening* and is understood in Hebrew as the *beginning* of the day. This is different from our Western mindset where as the day begins at midnight. According to the Scriptures, the day begins and ends when the evening comes. So if we are commanded to observe the Passover on the 14th of Nisan at *erev*, then it is to be the evening following the 13th. This is a full day before the Pharisees observed it. This is also why the Messiah and His disciples appeared to keep the Passover prior to the Pharisees. Yeshua actually kept the Passover with His disciples according to the Law of Moses, not as the Pharisees had instructed.

I know this is confusing to new Messianic believers, but it is important. We want to join Yeshua and His disciples in keeping the Passover. I know it is traditional for the Jews to keep Passover as they have for the last millennia, but Yeshua criticized this particular tradition saying, "You prefer the traditions of the elders to the commandments of God."

There is nothing wrong with traditions or culture as long as it is not contrary to a commandment of God. Observing the Passover on the 15th of Nisan (Aviv) as opposed to the 14th is in DIRECT conflict with the commandment.

And you shall keep it [the lamb] until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight.

Exodus 12:6

In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening.

Exodus 12:18

In the first month, on the fourteenth day of the month at twilight is the Lord's Passover.

Leviticus 23:5

Rabbinical Judaism teaches explicitly that Passover is observed on the fifteenth day of the month. They connected it to the Feast of Unleavened Bread although there is no Scriptural basis to do so.

Then on the fifteenth day of the same month there is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread.

Leviticus 23:6

Not only does Rabbinical Judaism connect and combine the two observances (Passover and Unleavened Bread), they add an additional day. According to Moses, Unleavened Bread is seven days long beginning on the 15th. The last day of the Feast of Unleavened Bread should be the 21st of the month. But the Pharisees and Rabbis of today add one more day to include the 22nd.

There are even more complications. The 15th and the 21st are supposed to be High Sabbath days. Judaism ignores the High Sabbath on the 21st and observes it on the 22nd. Moses instructed us to neither add to nor take away from the Lord's instructions. This is exactly what the Pharisees did. This is also why the Messiah warned us about the Pharisees saying, "Beware of the leaven of the Pharisees."

If you think this is more of a mess than you wanted to know about, just wait. There is a third observance Moses instructed us to do. It is called the Feast of First Fruits. It always occurs on the first day after the first (weekly Sabbath) after the Passover. Therefore it is always after the 14th, after the weekly Sabbath that follows, generally somewhere during the seven days of the Feast of Unleavened Bread. However, Judaism (the Pharisaic tradition) uses the High Sabbath on their Passover instead of the weekly Sabbath as their basis for calculating the Feast of First Fruits and the Feast of First Fruits always occurs on the 16th. On top of that they essentially ignore the holiday completely.

For us who follow the Messiah's example, we observe the Feast of First Fruits to remember Yeshua's resurrection. If you recall, He was resurrected on the first day after Sabbath. He was the "first fruits" of many brethren.

Moses specified the 14th for Passover, the 15th through the 21st (inclusive) for the Feast of Unleavened Bread, and a variable date based on the occurrence of the weekly Sabbath after Passover for the Feast of First Fruits. Moses never specified an exact date for First Fruits as he did for Passover and Unleavened Bread. Therefore, it cannot always be on the 16th according to the Pharisaic/Rabbinic tradition.

For Messianic believers this issue is of paramount importance. For our testimony to be clear before the Messiah, we must demonstrate a true desire to follow the Torah, not the traditions of Jewish religious leaders. We are not called to keep Jewish feasts; we are called to keep Biblical feasts that are the commandments of God. Furthermore, we are not talking about mere religious duties. Passover is commemorating the blood of the lamb that covered us when the Angel of the Lord passed over the homes in Egypt. The firstborn of our houses were kept alive. The Unleavened Bread we eat is the "bread of haste" we ate when we escaped from captivity and fled Egypt. The firstborn of Israel were the first fruits of freedom and formed a new nation called Israel.

Passover also commemorates the Messiah's redemption for us modeled after the Egyptian exodus. The cup and unleavened bread of the Passover Seder meal also memorializes the offering of our Messiah (the Lamb of God) that has enabled us to escape the trials and tribulations (Egypt) of this world and to be passed over from death (the penalty for our slavery to sin) to life. We then remember the Messiah's resurrection from the dead on the Feast of First Fruits. Let me not hear any one of you who name Messiah Yeshua saying, "The commandments of Passover, Unleavened Bread, and First Fruits are not important for us to observe." As Messianic believers we should set the standard for appropriateness and observance of these holidays.

For 2011, the Passover is to be observed with a Seder meal just as the Messiah did with His disciples on the evening of April 17. We should eat only unleavened bread beginning that evening and extending through the day of April 25. We should observe the High Sabbaths of Unleavened Bread of the evening of April 18 and the evening of April 24. The weekly Sabbath is on April 23. Therefore on Sunday, April 24, we will remember First Fruits on the first day after the weekly Sabbath following Passover.

Now that we have the dates correct, how do we observe them correctly?

Passover is a watch night. There is no Sabbath per se for the date unless it falls on a weekly Sabbath. We observe Passover at night by eating the Seder meal. The word "Seder" means "order." The Hebrew expression for "Okay" is *B'Seder*, which means "in order," or simply everything is okay. The Passover Seder is a specific order of events that leads us through the observance and remembrance of the ancient

exodus from Egypt. First, let's review what those in Egypt had to do.

Speak to all the congregation of Israel, saying, "On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. And you shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. And they shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste- it is the Lord's Passover."

Exodus 12:3-11

Moses continued his instruction concerning the lamb while in Egypt.

Then Moses called for all the elders of Israel, and said to them, "Go and take for yourselves lambs according to your families, and slay the Passover lamb. And you shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning. For the Lord will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to come in to your houses to smite you."

Exodus 12:21-23

Now let us review what Moses said about the Passover memorial feast that we would observe annually after the escape from Egypt.

Now this day [Passover] will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance... And you shall observe this event as an ordinance for you and your children forever. When you enter the land which the Lord will give you, as He has promised, you shall observe this rite. And when your children will say to you, "What does this rite mean to you?" you shall say, "It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes."

Exodus 12:14, 24-27a

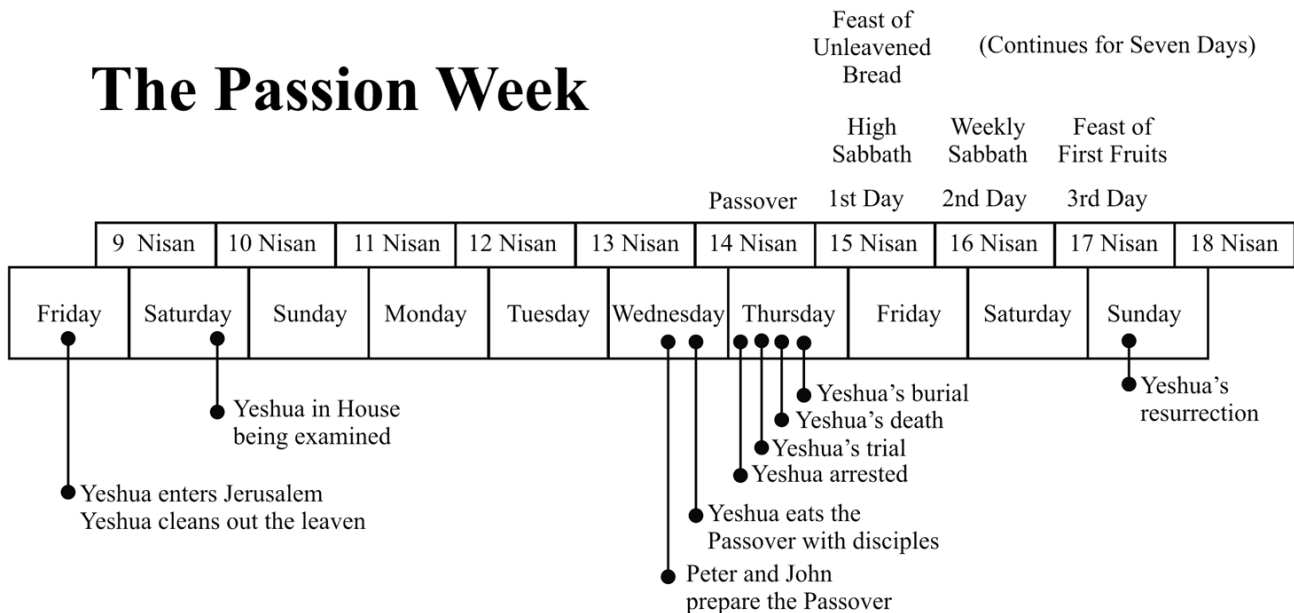
For the priests, Moses gave these additional instructions for the observance in the tabernacle and temple.

In the first month, on the fourteenth day of the month at twilight is the Lord's Passover.
Leviticus 23:5

The term *at twilight* (erev) may confuse some but in temple worship it is actually 3:00 p.m. in the afternoon that leads to evening and start of the next day. When Israel observed the Passover, they would bring their lambs to the temple in the afternoon of the 13th. The lambs would be slain *at twilight*, the blood of the lambs would be drained and poured out at the base of the altar, and the lambs

would then be carried to their homes for the Seder meal that night. At home, the lambs would be skinned but not dressed (the entrails would remain in the lamb whole). It was then cooked over fire with the meat of the lamb carved off the carcass and served for the meal.

When Yeshua instructed Peter and John to prepare the Passover for the Last Supper, they went to the temple to slay the lamb, brought it to the upper room, skinned, and began the cooking process over a fire. The table with the other elements was also set. Other families in Israel were doing the same thing – except for the Pharisees. Since the Pharisees kept the Passover on the 15th, they were waiting until the next day at 3:00 pm (at twilight) to keep the Passover. This is why the trial of Yeshua did not interrupt the Pharisees' Passover Seder meal and the Pharisees were presenting the Passover lamb in the temple at the very moment Yeshua was dying on the cross. (See table below)



The key to this memorial observance was the lamb slain in the temple. The Law of Moses forbids us from preparing any kind of animal sacrifice except at the temple. I have been contacted by churches who wanted to slay a lamb near Easter to mimic the Passover Lamb sacrifice. I have forbidden them from doing so according to the Law.

Without a temple to slay the lamb and a proper placement of the blood of the sacrifice, what are we to do if we want to keep the Passover Seder meal? Since the destruction of the temple, Rabbinical Judaism has instructed that lamb meat is not to be eaten at Passover since it cannot be slain properly. Instead, they eat other meats.

While I agree that we cannot prepare the lamb sacrifice properly without the temple, there is no prohibition of eating lamb in the commandment. It is a foodstuff just like other foods. If other meats are acceptable then lamb meat is acceptable, but we cannot slay the lamb and call it a sacrifice to God. This is a reminder to us that we are scattered in the nations and not in the promised land with temple and priest.

The *memorial observance* was never intended to duplicate exactly what happened in Egypt. There is a difference between the historical event and the memorial event. For example, Israel has never spread the blood of the Passover Lamb over their doors in the promised land as they did in Egypt. That was reserved only for the actual historical event. Instead, the Passover blood has been memorialized in the cups of the Seder.

This may seem bizarre at first given the kosher restrictions, but Israel came to understand the symbol of the cup of wine as the representation of the Lamb's blood and life. It was not a strange thing for the disciples when Yeshua held up the Passover cup and announce the blood of the New Covenant. For generations, Israel had known this symbol for the blood of the lamb in lieu of sprinkling the blood on their door frames. There are other variations from the actual historical event and the memorial observance. I have heard some Ephraimite brethren suggest that the Passover observance should duplicate the historic events, but Moses gave instructions for the memorial event and how it differs from the historical event.

Here is what Moses said concerning the Feast of Unleavened Bread memorial.

Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall have a holy assembly, and another holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.

Exodus 12:15-16

During the historical event, the children of Israel left the cities of Egypt and gathered first at Sukkot where God met them with the pillar of cloud by day and fire by night. They journeyed six days and crossed the Red Sea on the seventh day. The High Sabbaths commemorate the departure of the cities from Egypt and the crossing of the Red Sea.

Our memorial event does not require us to leave our homes. Instead, it requires us to eat unleavened bread during that time. Later, in the fall, at the Feast of Tabernacles (Sukkot) we do leave our homes and camp out (lodge in temporary dwellings) for eight days, remembering how our ancestors escaped Egypt and lived in the wilderness.

Again, the historical event is different from the memorial event. I say this again because some Messianic brethren are seemingly opposed to memorializing these events. In their zeal to avoid the ancient Jewish tradition that was in contrast to the commandments, they reject out of hand all traditions and customs. They make as grave an error as did the ancient Jewish rulers. We have been commanded to memorialize these events and remember them and to teach them to our children, so they can teach their children. How can we keep that part of the commandment if we do not set things in order (the Seder)? Based on this same logic, the Apostle Paul has instructed that we are to assemble and worship the Lord "decently and in order."

What then is the proper order (or Seder) for the Passover meal? How has this been done in the past? Where is the teaching that has been passed down from father to son to this day? How did Yeshua and His disciples keep the Passover?

Many questions of the past are difficult and result in expert guessing, but not this one. The Passover Seder is one of the most documented, well-established memorial traditions known in our faith. And the best historical data (the Gospel accounts of the Passover dinner with Yeshua and His disciples) is completely consistent with the present traditional *Haggadah* (the booklet showing the order of the Passover observance) we have today. A Passover Haggadah has 14 specific elements that lead you through the *order* of observance. Unlike the leaven of the Pharisees, the Messiah and His disciples appear to have kept these same elements. As Messianic believers of Yeshua, we would do well to follow His example. The minimum fourteen elements of the Haggadah serve us well in the order of remembrance and memorialization.

Let's briefly look at those 14 elements:

1. **Kaddesh** – the Cup of Sanctification

2. **Urchatz** – the washing of hands
3. **Karpas** – the dipping of parsley
4. **Yachatz** – the breaking of the matzoh (unleavened bread)
5. **Mageed** – the telling of the story with the Cup of Instruction
6. **Rachatz** - the washing of hands prior to eating
7. **Motzee Matzah** – the first piece of matzah eaten
8. **Maror** – eating the bitter herbs
9. **Koraych** – the matzah sandwich of bitter herbs and charoset
10. **Shulchan Orekh** – the dinner meal
11. **Tzafun** – the Afikoman and the Cup of Redemption
12. **Barekh** – grace after the meal
13. **Hallel** – the Psalm of Joy and the Cup of Praise
14. **Nirtzah** – all is accepted

The order of the Seder uses four cups of wine called *sanctification*, *instruction*, *redemption* (freedom), and *praise*. There are many sub-elements with the Seder, some before the Seder even happens, during the Seder, and after. The search for leaven precedes the Passover and prepares the home for the Seder, while the remembrance of Jerusalem follows the Seder. Each part of the observance is filled with meaning and value, and we would be remiss if we didn't discuss some of the elements a bit more.

Kaddesh and the Cup of Sanctification separate the Passover Seder meal completely from all meals or feasts throughout the year. Sanctification means *separate*. This is done to follow God's instruction so that no one will eat the Passover in an unworthy manner. In fact, those who do not believe in the God of Israel are forbidden from eating the Seder meal. I have seen some Messianics invite others to the Passover as a sort of outreach to friends. They should not do that. The Seder is reserved only for the redeemed and those who have been circumcised (in the heart). The Cup of Sanctification not only separates the meal from others, it sanctifies those who are partaking of it from the rest of the world.

Karpas—dipping the parsley twice into salt water—is an extraordinary symbol of redemption illustrating the need to be *born again*. During the Seder, we will mention how Israel was born of tears (salt water) and again when crossing the Red Sea (a body of salt water), but the more powerful element in the memorial is the need to be born again of God's Spirit sometime after natural birth.

The Seder uses three pieces of matzah placed in a Unity (usually a three compartment decorative cloth cover). A very ornate Unity can be made of silver but it must have the three compartments. The upper piece is usually eaten by the father during the meal. The middle piece serves as the ceremonial and broken piece. Once broken, the best part (determined by the leader) will serve as the Afikoman; it is wrapped in linen to be *resurrected* after the meal to be the best part (the dessert) of the meal. The third piece is often called the *comforter* as it is used when eating the bitter herbs and charoset. You learn quickly to eat more matzah than bitter herbs when eating them together and let abundance of matzah comfort you from the bitterness of the herb.

The telling of the story and the drinking of the Cup of Instruction is the predominant activity in observing the Seder other than the meal itself. There are many elements that review the story of redemption, the judgments, teaching the children, and reviewing the main symbolic foods on the Passover platter. While there are variations to the review, there is one thing in common with all who keep the traditional Seder - we begin with the story of Joseph being dispatched by his father Jacob. Torah teachers will tell you that the story of redemption begins in Scripture at Genesis 37:12. Joseph was the first of the children of Israel to be enslaved in Egypt. His bones were also brought out of Egypt when Moses and the children of Israel went out. Joseph is the predominant Messianic prophetic figure of the entire Tanach (Old Testament). Just like Joseph, Yeshua was rejected, sold out, cast in a pit, raised out of a pit, went away for awhile and will one day be in charge of the world. Joseph had been

sent by his father Jacob to see to the welfare of the flock and his brethren. Yeshua has done the same, being sent by our Heavenly Father, to see about us.

The Passover Seder platter holds and displays the Passover food symbols. Following the Seder, the Passover platter presents each symbol to assist in telling the story. There is much tradition in Passover Seder platters primarily born out of the commandment to teach our children and draw the entire family to the observance. In many American homes there is the larger platter that usually is used for presenting the Thanksgiving turkey. In the same way, Passover Seder platters serve as the ceremonial plate for the Passover Seder meal and that platter comes to the table only after every guest and everything is completely set to start the Seder meal.

The Passover Platter generally holds the following food stuffs: the Zarowa, the Maror, the Karpas, and the Charoset. It will be seated near the Unity with the Matzah and goblet cup.

The Zarowa (the lamb shank bone) actually means *arm*. The prophet Isaiah asked a key question concerning the message of the Messiah that relates directly to the Passover Seder.

Who has believed our message? And to whom has the arm of the Lord been revealed?
Isaiah 53:1

When we observe the Passover we are to ask ourselves about the state of our faith. Do we believe this story of redemption? Do we believe that the arm of the Lord (*Zarowa Adonai*) has reached out to deliver us as well? This is more than just holding a theological thought. We are actually instructed to tell our children that it is us (personally and physically) that were passed over and crossed the Red Sea leaving Egypt. Then our children are to learn that it was them as well when they teach their children and the next generation.

Eating the matzah with *maror* (bitter herbs) can be an exhilarating experience, especially if it is the fresh ground stuff from the root. It will not only wake up your sinuses, it will move you and your comfortable chair. Part of the memorial process is to consider in a dramatic way what was accomplished. The Living God came down and delivered a people who were enslaved and had no escape. He did not use a sword. Instead, he used a shepherd's staff. He didn't array troops across the field and wage combat. Instead, he used words and judged them with their own gods.

Our God is profound beyond words and thoughts. We should be moved by Him and shaken from our complacency. A little horseradish is actually delicious but it does wake us up at first.

A traditional game is played during the Seder meal. The Afikoman, as part of the Seder, is the broken piece of matzah that is wrapped in linen at the beginning of the Seder and buried behind a pillow called "the stone," and is to be brought forth after the meal. Then the children steal the bread and hide it. The leader of the Seder calls for the Afikoman to "come forth." He dispatches a child to retrieve it, but the child returns announcing that "the stone has been moved and all I found was this linen cloth." This is the exact picture given to us in the Gospels at Yeshua's resurrection. It is more than ironic that this traditional children's game at Passover tells the story of Yeshua's resurrection as well as any first century Apostle could. It is even more powerful when considering what *afikoman* means.

Afikoman in Hebrew means "It is finished" or "It is fulfilled!" Had you been standing at the base of the cross, the last words you would have heard Yeshua say is "Afikoman."

Some of my New Covenant brethren like to think that Yeshua's statement somehow meant that the Law of Moses was completed and thus done away at the cross. They are grossly ignorant of the faith, the Scripture, the Messiah, and the Passover. The word afikoman is in the context of Passover and the redemption promised by God through our father Abraham. The Lord will provide Himself as the sacrifice in that place. It was pictured again at the exodus from Egypt and was realized at the cross and

it is remembered at every Passover.

Christianity has so diluted this message that the feast of redemption (communion) is a mere scrap of the bread and less than the spillage of a cup. Most Christians, who take communion every month, have no idea that it is the *Tzafun* element of the Passover Seder. Many don't even recognize that the bread is called the *Afikoman* and the cup is called *Redemption*. Yes, they refer to them as the body and the blood of Jesus, but they have separated Him and themselves from the very feast He ate with His disciples.

It is common for differing opinions of theology to occur. One of the explanations for the difference may be based on one party pulling a thought out of context. Once something is out of context, any explanation can then be given causing a distortion and misunderstanding. This is a great example of this kind of mistake - taking something out of context: the Christian communion vs. its proper context in the Passover Seder. It is tragic and sad that so many New Covenant brethren have never eaten the feast of freedom. Instead, they have been served crumbs and a half sip. Nor have they experienced themselves being passed over from death to life.

The final cup of the Passover is the Cup of Praise. Yeshua did not drink this cup with His disciples. Instead, he declared that He would drink it with us in the kingdom. That would suggest something very powerful about our Passover Seder. It will make it to the kingdom also.

There is much more to say about the Seder and its elements. But rather than have me tell you about it, it would be better that you do it. Let me summarize and make this final point about the traditional Seder we keep. Those who have kept the Passover and known the Messiah will be seated prominently with the Messiah at the Passover in the kingdom. Those who have claimed to know the Messiah but didn't keep His commandment to observe the Passover will be seated elsewhere. They will find that annulling God's commandments and ignoring His instructions to memorialize and remember was a great mistake. There is only one other group of believers that will be more sad than them. That would be Messianic believers who knew the feasts of the Lord and failed to keep them. Ignorance is sad but failing to keep it and knowing you should have kept it will be even worse.

I want to finish on this last point.

To observe the feasts of the Lord, you must learn about them. Don't just follow the Messianic Lemmings that are in front of you. Keep the feasts and do them fully submitted to the Lord from your heart. That is the actual commandment.

The Lord has commanded us to participate in this memorial we call the Passover Seder. It is planned out and has been observed for many generations before us, even to the days of the Messiah and His disciples. There should be no hesitation for us to keep this feast and follow its order. And before we make the same mistake the church fathers made, we should learn what the Seder really means or represents by doing it before suggesting that we make a new order and dismiss the traditional order.

I have prepared this article about the Passover Seder well in advance of April 2011 and our observance of Passover this particular year. I did so in the hope that you would keep all of the feasts of the Lord this year, not just Passover. But if you are going to keep those feasts this year you must keep the Passover first. All of the rest of the feasts are based on keeping this one first.

If you had lived in Egypt in the days of Moses and Aaron, they would have said to you, "Don't plan on leaving Egypt or going to the Promised Land if you don't keep the Passover." If you had been alive in the days of Yeshua and His disciples, they would have said to you, "Don't plan on enjoying your redemption or understanding the Messiah's resurrection unless you keep the Passover."

So, what do you want me to say to you today? Maybe you should not be calling yourself a Messianic believer and hanging around a Messianic congregation if you are not planning on keeping the Passover

with your brethren. Not learning about this commandment and not keeping it betrays your words of faith.

Prophetically, there is one final element of the Passover that you should know. Keeping the Passover will be a life or death decision at the beginning of the Great Tribulation. The last generation of these ages will experience the final three and half years before the Messiah is seen in the heavens returning to the Earth. God has a great escape plan for the tribulation saints. The key to it is not being dismayed in the face of many traumatic things happening and escaping at the moment God says to leave. It is called the Greater Exodus.

When did the children of Israel leave on their exodus? It started with a Passover dinner. Do we know the exact time for our escape? It will be revealed at a future Passover Seder.

If you don't keep the Passover, you will never know about the escape or the timing. But even more than that, you won't really trust the Lord to deliver you in those days.

I invite you to join with other Messianic brethren this year to observe and keep the Passover. We will be meeting in one another's homes. Some of you will say, "There is no one else around me." Then you host the Seder and be prepared to gather brethren with you when they appear. Some of you will say, "But I can't host others; I don't have the means." Then speak with others and join together. "But, there is no one to lead us." Yes, there is! He is the Messiah and He will be happy to be invited to your Seder. That's why we wrote a Messianic Haggadah. Just follow what it says and you will keep the order right along with everyone else in the world. "Yes, but I don't know Hebrew." I have good news for you! God is so smart that He knows all of the languages of the world, but He is more interested in your heart than your words.

Your excuses will not prevail. Make up your mind now, well before Passover and prepare your heart and family to join in the observance.

Learn what *leaven* is in your life and home; remove it. Get some Matzah; you'll like it. Get a Haggadah and review the order of the Seder. Set your table festively for the feast. Have a feast to the Lord in your home or join others in their homes. Don't just talk about your redemption in Messiah Yeshua – do it!

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