

פסח

The Christian-Messianic



PASSOVER

Haggadah

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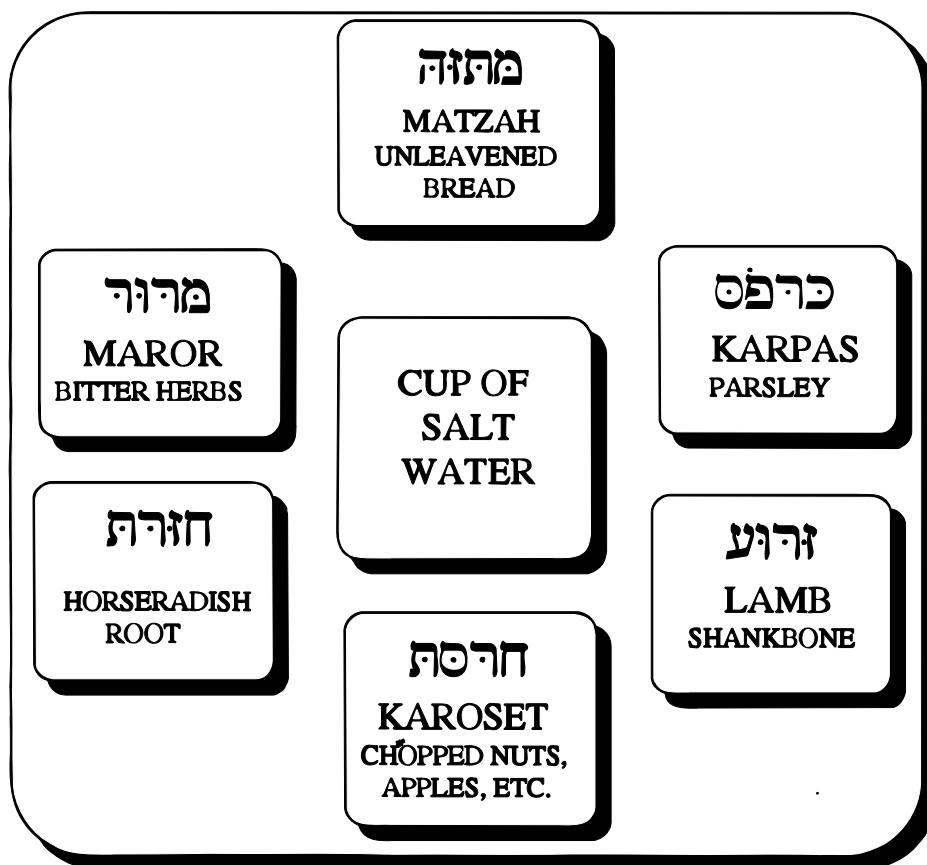
*"Purge out therefore the old leaven,
that ye may be a new lump, as ye are
unleavened.*

*"For even CHRIST OUR PASSOVER
is sacrificed for us: Therefore let us
keep the feast, not with old leaven of
malice and wickedness, but with the
unleavened bread of sincerity and
truth." -- I Cor.5:7-8.*

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The Seder Plate

Below is an illustration of a seder plate used at the Passover. Seven items are placed on the plate, near the host and the center of the table. (Depending on the number present and size of the table, there may be two or three seder plates per table.) The items on the seder plate are



explained later in the text of the Haggadah (see page 6). Our seder plate includes matzah instead of the traditional “roasted egg” because the egg has a connotation of paganism as it is a central symbol of Easter. In the original Passover, there was no roasted egg so we have eliminated it, to get back to the original faith and customs of God’s people.

Celebrating the *PASSOVER*

The Passover is a time of joy and rejoicing, tempered with a mixture of sorrow. On that night, our God delivered our forefathers from Egyptian slavery and bondage by slaying all the firstborn in the land of Egypt. Our deliverance, however, necessitated the death of others.

The Passover was never intended by God to be a time of weeping, mourning, or sorrow -- but of the joy and happiness surrounding deliverance, liberty, and newfound freedom from servitude and slavery. This original freedom was made possible by two elements -- 1) the blood of the slain Passover lambs placed over the doors of the Israelites' houses; and 2) the intervention of the Almighty God to slay the Egyptian firstborn, sparing all the firstborn of the Israelites whose houses had the sign of the blood. Therefore, our joy is alloyed with a certain solemnity and awareness of the death of others, who refused to obey God.

The blood of the Passover lambs, offered down through history, represented in symbolic form the blood of God's true Passover Lamb -- Jesus Christ, the Messiah. As Paul wrote, "For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast" (I Cor.5:7-8). Jesus is our Passover Lamb, slain for us, that our sins might be erased and forgiven. However, it is not His shed blood that saves us. As Paul the apostle wrote, "For when we were yet without strength, in due time Christ died for the ungodly. . . . But God commended his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now JUSTIFIED BY HIS BLOOD, we shall be saved from wrath through him. For if, when we were enemies, we were RECONCILED to God by the DEATH of his Son, much more, being reconciled, we shall be SAVED BY HIS LIFE" (Romans 5:6-10).

Passover does not celebrate the death of the Lamb of God, but rather our reconciliation to God through His death, and our salvation through His resurrection! It is therefore a glorious festival of deliverance and salvation. It should not be a time of sorrowful mourning, or sober-minded heaviness of spirit, or weeping and crying. Although we should remember the suffering and travail that Christ went through, for us, and we should remember the death of the Egyptians who refused to repent of holding the Israelites in slavery, our focus during Passover should be on what God and Christ have done for us, rescuing us from bondage, delivering us from sin, restoring us to freedom and liberty in God's grace and under His protection, as we obey Him and follow His truth. We should focus and concentrate on the tremendous SALVATION that Christ, our Passover Lamb, bought for us!

Preparing for the Passover

Bedikah Chametz -- Searching for Leaven

During the days before the Passover, all leavened items should be removed from our dwellings or homes. These include all breads and cakes and cookies that contain yeast or baking soda. It also includes all leavening agents, such as yeast or baking soda itself. Preparation for the Passover begins, therefore, with a thorough cleaning.

This cleaning culminates in a ceremonial search for leaven the night before Passover. All in the family should look through the house for any leavening which might be left, especially the kitchen, bathrooms, or any locations where leaven would likely be found.

As we ready our houses for the Passover, we should also prepare our hearts, getting rid of any spiritual "leaven" in our lives that we know about. We should prepare our hearts to seek God, and to serve Him. The Passover dinner itself is called a "seder," which means "order of service." Tradition teaches that in each generation we must consider ourselves as if we personally have been freed from Egypt -- a type of sin. As we prepare for this experience of personal redemption, let us put far from us all leaven of sin hidden within our hearts and minds.

The Passover Seder Plate

Upon the Passover table is a seder plate for each individual. On this plate are the symbolic and ceremonial items of the Passover. There are bitter herbs, a sweet apple mixture, parsley, horseradish, and a lamb shankbone. These are all part of the story of the Passover. Each is placed separately on the seder plate, with a glass of salt water in the center. Many Jews also add a roasted egg, saying it is a symbol of "life." However, the "egg" from antiquity was a universal pagan symbol of fertility, especially devoted to the goddess of fertility in the springtime -- Semiramis, Venus, Aphrodite, etc., also known as "Easter." Since we do not want to have anything to do with paganism, we do not add the "egg" to the seder plate, as many Jews do, who have seemingly "lost touch" with God's truth in this regard (see Deut.4:1-2), and have strayed from the true path and inculcated a pagan symbol in the Passover! Instead of the egg, we put matzah -- unleavened bread -- on the seder plate. Matzah is one of the required items for Passover. Without it, there can be no Passover!

The Order of the Passover

Brechot Haner -- Lighting of the Candles

"And God said, Let there be LIGHT: and there was light" (Genesis 1:3).

"The Lord is my light and my salvation -- whom shall I fear?" (Psalm 27:1).

We begin the Passover evening with the wife of the host, or a leading woman present, lighting the Passover candles. Some may begin with two candles, symbolizing the light of the Father and the Messiah. Or, the seven lights of the candelabra, patterned after the Temple menorah, may be used on this wondrous occasion. This light represents the "seven spirits (lights) of God, and also the lights of the seven churches of Revelation (Rev. 1:20).

As we light the festival lights, we pray for the illumination of God's Spirit upon the proceedings, asking God to bring great personal meaning to this unique celebration, His Passover. A woman, lighting the candles on their candlesticks, prays according to the following theme:

**Baruch atta Adonai, Elohenu, Melek ha Olam
Asher Kidshanu Bidevaro Uvishmo Anakhnu
Madlikim Haneyrot Shel Yom Tov.**

"Blessed are You, O Lord our God, Ruler of the universe,
who has set us apart by His Word, and in whose Name
we light the festival lights."

The leader of the Passover then reminds us Who is the True Light of the world -- Yeshua our Messiah, Jesus Christ, saying something like this:

"Jesus said, 'I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life'" (John 8:12).

"As light for the festival of redemption is kindled by the hand of a woman, we remember our Redeemer, the Light of the World, came into the world as the promised seed of a woman" (Gen. 3:15).

The First Cup of Wine -- *The Cup of Sanctification*

As Jesus began His last supper with His disciples, He shared a cup of wine with His disciples, and said to them: "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes" (Luke 22:17, 18). At the beginning of a meal, it is custom to first pray, blessing God and thanking Him for the "fruit of the vine," the wine that graces our table. The traditional blessing we ask and pray is the prayer:

**"Baruch atta Adonai, Elohenu, Melek ha Olam,
boray pri hagafen.**

"Blessed are You, O Lord our God, Ruler of the universe,
who creates the fruit of the vine."

After the blessing is recited by all, together in unison, under the direction of the leader, each drinks from his glass of wine. (If desired, the wine may be diluted with water. In cases where wine cannot be drunk due to medicinal reasons, grape juice may be substituted instead.

Urchatz -- the Washing (The Washing of Feet)

At this point, the traditional Jewish family each washes their hands in a ceremonial bowl of water passed around. However, at the last supper, before He was crucified, Jesus our Messiah gave us a new custom. He took a towel, and basin of water, and washed His disciples' feet! Notice both what He did, and what He said:

"After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter said unto him, Lord, dost thou wash my feet? Jesus answered him, What I do thou knowest not now; but thou shalt know hereafter. . . . So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If you know these things, happy are ye if ye do them" (John 13:5-17).

This, of course, is an example of humility and servitude. It demonstrates an attitude of being willing to humble ourselves, and to even wash each other's feet! It is truly a fitting and humbling way to begin the evening of Passover! Jesus said, "Blessed are the meek: for they

shall inherit the earth" (Matt.5:5). If we are not willing to humble ourselves, and follow our Master's example, how shall we expect to enter God's Kingdom?

It is fitting and proper that we follow the example of our Lord and Master, Jesus Christ, who washed the feet of His disciples. Therefore, the leader should read this passage of Scripture, and then, at this time, the men present should wash one another's feet, pairing off, and the women likewise with the other women. In this way we follow this precious example set by our Lord at His last Passover-type meal before His death, when He gave final instructions to His disciples. In this way, we remember and call to mind one of the supreme lessons of life -- that we are called to a life of serving, humbling ourselves -- taking upon us the role of a servant, even as Yeshua did (see Phil.2:3-8).

The *Matzah* -- Unleavened Bread

All other nights we eat bread made with leaven, but on Passover and during the Feast of Unleavened Bread, we eat only unleavened bread, or matzah. As the children of Israel fled from Egypt, they did not have time for their dough to rise. They had to get out of Egypt so quickly that they did not have time to leaven their bread!

But even more than that, leaven during the Days of Unleavened Bread represents sin. As the apostle Paul wrote to the Corinthians:

**"Don't you know that a little yeast works through the whole dough?
Get rid of the old yeast that you may be a new batch without yeast --
as you really are. For Messiah, our Passover lamb, has been sacrificed
for us" (I Cor.5:6-7).**

But there is more to the story than that. Flat bread, or unleavened bread, in the Bible is called the "bread of affliction." God says, "You shall eat no leavened bread with it [the Passover lamb, which represented Jesus Christ, our Passover lamb]: seven days you shall eat unleavened bread with it, that is, *the bread of affliction* (for you came out of the land of Egypt in *haste*), that you may remember the day in which you came out of the land of Egypt all the days of your life" (Deut.16:3). The unleavened bread we eat at Passover is the bread of "affliction." The Hebrew word here for "affliction" is *ony* and means "depression, misery, affliction, trouble."

It is used also in Genesis 16:11; 31:42; 41:52.

Therefore, the unleavened bread here pictures the *bread of sufferings* and trials.

The unleavened bread eaten during the Passover dinner technically pictures *the suffering, affliction, and misery* that our ancestors suffered while they were slaves in Egypt. But it also pictures the bread of FREEDOM! For it is by means of suffering that we learn the true lessons of freedom, liberty and life!

The apostle Paul spoke of the unleavened bread of Passover as "the unleavened bread of *sincerity and truth*" (I Cor.5:8). Leaven, during Passover, pictures "the leaven of malice and wickedness" (same verse). It also pictures false teaching and false doctrine (Matt.16:6-12).

Leavening, at this time, therefore, pictures the doctrines and teachings and ways of Satan the devil -- malice and wickedness, false doctrine and evil. It is that which corrupts the soul and changes the essence of that which is good to that which is evil, and contaminated.

Unleavened bread, on the other hand, is the bread of suffering, affliction, and sincerity and truth. There is a vital relationship between these things. It is through suffering and affliction that we arrive at sincerity and truth. Suffering produces humility and meekness of mind. We read of Christ Himself, "learned he obedience *by the things which he suffered*" (Heb.5:8).

David wrote of this connection, saying, "Before I was *afflicted* I went astray: but now have I kept thy word" (Psalm 119:67). He added: "It is good for me that *I have been afflicted*; that I might *learn thy statutes*" (Psalm 119:71). Thus the unleavened bread pictures afflictions, which bring about sincerity, humility and truth -- and purge out insincerity, lies, deceit, malice, hypocrisy, pride, arrogance, and all forms of wickedness.

Therefore, the first item on the seder plate we partake of is the matzah. But notice! The matzah is arranged in a strange fashion -- that is, three whole pieces of matzah are wrapped up and placed one on top of another, in the center of the table.

By a tradition, that goes back at least to New Testament times, and was extant during the time of Jesus Christ and His disciples, the Jewish people during Passover put a separate plate of *three matzot* wrapped together in a napkin. None of this is mentioned in the Scriptures, although we are told that Jesus observed the Passover, "after the custom of the feast" (Luke 2:42). Therefore, undoubtedly He observed this custom. It is very significant, as we will explain later. The middle matzah is called the "Afikomen," a Greek word, interestingly, which at an early date entered into the Passover tradition!

In the middle of the table, in a separate plate, the three matzot wrapped together in a napkin -- is placed. This is called, interestingly, the "Unity." Some consider it representative of the three patriarchs, Abraham, Isaac and Jacob. Others say it represents God the Father, the Priesthood, and Israel. However, for Christians and Messianic believers who believe that Jesus is the true Messiah, it has a far deeper meaning than that. The top or highest matzah represents God the Father. How can "flat bread" of "affliction" represent God? Does not God also suffer "affliction" when He sees His children suffer? Does He not suffer along with them? Yes, He does! (see Gen.6:6). He certainly suffered and was afflicted in all the afflictions of His beloved Son -- in a sense, He agonized and suffered even more than Christ, even as a human father feels deep pain when he sees his only son go through excruciating pain, injustice, and unjust suffering. The story of Abraham, who was willing to sacrifice his own son Isaac, is a wonderful *type* of the suffering the Father endured seeing His only Son being crucified for our sins (compare Gen.22). Abraham was a *type* of God the Father.

The second or middle matzah represents the *Messiah*, and all the suffering He went through for us. *Yeshua* -- Jesus Christ, the Logos, the Word of God, our Saviour, was beaten and *scourged and crucified for our sins* (John 19:1-3; Heb.12:2-4). Isaac was a *type* of Jesus Christ, the Messiah, as he was about to be "sacrificed" on the altar by his father.

The bottom matzah represents "Israel" -- that is, the people or nation of God. Jacob was a type of his descendants -- the nation of Israel. His name itself was changed to "Israel" (Gen.32:28). But in a greater, spiritual sense, it represents the "Israel of God" (Gal.6:16), meaning the people of the true Church of God, who constitute the "body of Christ" (I Cor.12:13-20; Eph.4:4). We, too, must endure suffering, following in the footsteps of Christ (I Pet.2:21-25). David wrote, "Many are the *afflictions* of the righteous" (Psalm 34:19). As Paul and Barnabas put it, "we must through *much tribulation* enter the kingdom of God" (Acts 14:22).

The Leader should explain these things, and then continue: "Now let us share a piece of this unleavened bread of Passover." He recites the traditional prayer over bread:

**Baruch attah Adonai, Elohenu, Melek ha Olam,
ha motzi lechem min ha aretz.**

"Blessed are You, O Lord our God, Ruler of the universe,
who brings forth bread from the earth."

The Leader then removes the middle matzah and breaks it in half! The reason the middle piece is broken is not clear in Jewish tradition. However, it beautifully pictures Jesus, His body being "broken" for us.

The Leader then says: "Just as the middle piece of matzah is broken, Messiah Himself was *afflicted and broken*. One half is wrapped in a white cloth, just as Messiah's body was wrapped for burial" (wraps the Afikomen). This mystery we will explain later.

The leader now breaks a piece from the other half of the middle piece, and distributes the remainder to the people at the table, passing it round the table. Each person eats the matzah piece they receive or break off from the half sent around, meditating on it as the "bread of affliction," and bread of "sincerity and truth."

Then the leader continues:

"If the children will cover their eyes, I will hide the Afikomen (does so). Just as I have hidden the Afikomen, so Messiah was hidden -- placed in a tomb out of sight -- for three days and nights. But just as the Afikomen will return to complete the Passover, so the Messiah rose from the dead to become our Eternal Saviour and Redeemer. Also, as the Afikomen is "hidden" for a time, so Messiah ascended into Heaven, where He is now hidden from our view, and now sits at the right hand of the Father." (At the end of the Passover seder, when the "missing" portion of the

Afikomen is found and returned, it pictures not only the risen Christ, but also the *returning Christ from heaven -- at the end of the age!*

The *Maror* -- The Bitter Herbs

The Leader then points out that on all other nights, we eat all kinds of vegetables, but on Passover we eat only *maror*, bitter herbs. This could be lettuce, mustard greens, parsley, etc. Horseradish is generally used, as it is truly a "bitter herb" and can bring tears to the eyes, symbolizing the bitterness of bondage and slavery in Egypt! It also symbolizes the bitterness and bondage we suffered while enslaved to sin, and our trials and tests and afflictions as Christians (Acts 14:22; Psalm 34:19). These verses may be quoted if desired, or simply referred to, if desired, to shorten the service a little.

The first of the "bitter herbs" used is called *karpas*.

Parsley -- *Karpas*

". . . the Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God . . ." (Exo.2:23).

The leader then lifts up the parsley, saying: Passover comes in the spring, the time of new life. This vegetable represents new life, created and sustained by God.

He then lifts up the salt water, saying: But life in Egypt was painful slavery, anguish and suffering, bringing tears and sorrow, symbolized by this salt water. He prays in this fashion:

**Baruch attah Adonai, Elohenu, Melek ha Olam,
borey pri ha adamah.**

"Blessed are You, O Lord, our God, King of the Universe,
Who Creates the Fruit of the Earth."

Then we eat the karpas, dipping it in the salt water, thinking of the tearful bondage our ancestors suffered. So we dip the parsley into the salt water, and eat it, reminded of the salty tears and suffering of our ancestors, remembering that life is sometimes immersed in tears.

Horseradish -- "*Bitter Herbs*"

The leader may then quote from Exodus:

". . . so the Egyptians came to dread the Israelites and worked them ruthlessly.

They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields" (Exodus 1:12-14).

Another bitter herb is "horseradish." At this point, the leader puts some *maror* -- "hot" horseradish -- between two pieces from the bottom matzah, making a "Hillel sandwich." He says something like this:

Leader: As we scoop some *maror* onto a piece of matzah, let us allow the bitter taste to cause us to shed tears of compassion for the sorrow that our ancestors knew thousands of years ago. All, lifting up the matzah with the *maror*:

**Baruch attah Adonai, Elohenu, Melek ha Olam
asher kidshanu bidevaro vetzivanu al akhilat maror.**

"Blessed are You, O Lord our God, Ruler of the universe,
who has set us apart by His Word, and commanded us to eat bitter herbs."

All then eat, experiencing the "bitter herbs." The horseradish, if used, will probably bring a few tears to a few eyes, reminding us of the tears and pain of slavery and bondage to sin.

We Dip the Kharoset

Leader: On all other nights, we do not dip our vegetables or bitter herbs even once. Tonight, we dip them twice -- we have already dipped the parsley into the salt water.

Lifting the *kharoset*, the brown apple mixture, the Leader says: "The children of Israel toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in a mixture called *kharoset*, made from chopped apples, honey, nuts, and wine. Let us once again scoop some bitter herbs onto a small piece of matzah. But this time, before we eat, let us dip the herbs into the sweet *kharoset*."

All: (Lifting the matzah with the maror and *kharoset*)

**"We dip the bitter herbs into kharoset to remind ourselves that even
the most bitter of circumstances can be sweetened by the hope we
have in God."**

All eat of the mixture of the bitter herbs and the *kharoset*.

Leader: On all other nights, we eat either sitting or reclining, but tonight only reclining. The first Passover was celebrated by a people enslaved -- still in bondage. The children of Israel were instructed to eat the Passover in haste, their loins girded, their staffs in their hands, their sandals on their feet, awaiting departure from the furnace of Egypt. Today, we all recline, and freely ENJOY the Passover seder!

All together recite: "Once we were slaves, but now we are FREE!"

All: Messiah said, "Come unto me, all you who are weary and

burdened, and I will give you rest" (Matt.11:28).

The Four Sons

Four times the Torah instructs us to tell the story of Passover to our children (Exo.12:26, 13:8, 13:14, and Deut.6:20), both in response to their questions (three of the passages), and even if they don't ask (one passage). The wording of each suggests a different level of understanding and personal involvement.

Thus we picture four kinds of sons, or children. Each reflects a different "type" of person and level of commitment. There is, first, the intellectually "wise" (*khakham*) person, who includes himself in the community, and is eager for details of the law, the Passover, and its meaning. Then there is the "simple" (*tam*) person, who is perhaps immature or naive, lacking in understanding, who needs more basic answers. Thirdly, there is the unquestioning or ignorant person (*she eino yodei'ah lishol*), who needs to be treated and taught from beginning to end with sensitivity, as being new and having little grasp of the Passover or even none.

And the fourth kind of person, is the "rebellious," or "wicked" person (*rasha*), referring to those who are "negative" toward the Torah and Passover, with its rituals, and who tend to disassociate themselves from the community, in various ways. Their "questions" may be more "picky," or "questioning" in a negative fashion.

On one level, the questions therefore reflect that individuals have varying interests, and capacities of understanding. On another, they reflect people at different stages of spiritual growth and understanding. But *all are included* in the spectrum of the "four" sons -- as four is a number symbolizing the earth, north, south, east and west -- thereby including everyone.

The Four Questions

The Passover is meant to be a time of instruction and remembrance of our ancestors coming out of Egypt, and the suffering they went through, and the manner of their deliverance. God said, "And it shall be, when your children say to you, 'What do you mean by this service?' that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households'" (Exo.12:26-27).

Traditionally, the youngest child present (or one of them) rises and asks these four questions:

"This night of Passover is so different from all other nights!"

"On all other nights we eat bread or matzah. On this night why do we eat only matzah?"

"On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?"

"On all other nights we do not dip our vegetables. On this night we dip them twice. Why?"

"On all other nights we normally eat our meals sitting up. On this night why do we recline, and eat only in a easy-going, reclining position?"

The leader then responds, beginning to answer the "Four Questions."

Leader: Why do we do these things? Because God commanded:
"And ye shall observe this thing for an ordinance to thee and thy sons forever" (Exodus 12:24).

At this point, the leader answers these four questions, telling the story of the Passover saga and its profound meaning for each one of us. He begins to explain in greater depth the meaning of the Passover symbols, as they apply historically, and spiritually.

The Passover Saga

The saga of the Passover is a story of miracles, redemption, wonders, and the mighty power of God displayed on the behalf of His people to deliver and save them, and to overcome and punish the evil. The following story or "telling" of the Passover, and its meaning, may be done by several "readers," each chosen to read a section. Or it may be summarized by the host, and given as a shorter recitation.

Reader #1: The Lord had promised the land of Israel to Abraham, Isaac and Jacob. Yet here were their children in Egypt. The Pharaoh who had come to power feared them, and thought, These foreigners in our midst are prospering and have grown numerous. What if they join up with our enemies, and turn against us? He decided to exert greater control and authority over them, imposing harsh and bitter tyranny over them, brutal government, making them slaves. Still, God blessed His people, and they multiplied.

Reader #2: Pharaoh grew more frightened, and ordered that every male baby should be killed. Pharaoh commanded, "Every son that is born you shall cast into the river Nile." But one couple, trusting in God, hid their baby boy for three months, and then put him in a basket, and let it drift with the current of the Nile. Pharaoh's daughter saw the basket, took pity on the child, and raised him as her own. She called him "Moses," meaning "drawn out." Miriam, the boy's sister, watched the basket float down the river, and saw the daughter of Pharaoh rescue it.

Reader #3: Moses grew up, and became aware of the suffering and travail of his people. One day, furious to see an Egyptian beating a Hebrew slave, he rose up and killed the Egyptian. Fleeing for his life, Moses left Egypt and became a shepherd in the land of Midian in Arabia.

Reader #4: The Lord, however, heard the continual groaning and cries of His people and saw their affliction. He appeared to Moses in a burning bush that didn't burn up, and when Moses drew near to investigate the phenomenon, the Lord spoke to him and commissioned him to go to Pharaoh to bring God's message to

the king of Egypt, telling him, "Let my people go!"

The Second Cup of Wine -- the *Cup of Plagues!*

"... I will stretch out my hand and strike the Egyptians with all manner of plagues and wonders, until they are willing to let you go" (Exodus 3:19-20).

Leader: God sent plagues upon the Egyptians, to cause them to set the children of Israel free from their slavery and yoke of bondage. These plagues were very severe. God said:

"... On that night I will pass through Egypt and strike down every firstborn -- both men and animals -- and I will bring judgment on all the gods of Egypt: I am the LORD" (Exodus 12:12).

Leader: Let us fill our cups a second time. A full cup of wine is indeed a symbol of joy, but it can also be a symbol of the wrath and anger of God -- His wrath poured out on the wicked. Lives were sacrificed, people suffered, to bring about the redemption of God's people from Egyptian slavery. TEN PLAGUES were sent upon the Egyptians -- the number signifying complete judgment on this world. Let us dip our finger in the cup of wine, and shake the wine off our finger, reciting the name of each plague three times -- the number of finality, of judgment and decision. All dip their finger in the wine cup, and shake their fingers saying:

BLOOD! BLOOD! BLOOD!
 FROGS! FROGS! FROGS!
 LICE! LICE! LICE!
 FLIES! FLIES! FLIES!
 MURRAIN! MURRAIN! MURRAIN!
 BOILS! BOILS! BOILS!
 HAIL! HAIL! HAIL!
 LOCUSTS! LOCUSTS! LOCUSTS!
 DARKNESS! DARKNESS! DARKNESS!
 DEATH OF FIRSTBORN! *DEATH OF FIRSTBORN!*
DEATH OF FIRSTBORN!

Leader: By means of these awesome and horrible plagues of judgment, God intervened on the behalf of His people and delivered them from cruel rigor and brutal oppression. With this same power, He delivers us from the power of Satan, and his kingdom, and the captivity to our own human nature with its lust of the flesh, lust of the eyes, and pride of life -- ego, vanity, and arrogance (I John 2:16).

The Passover Lamb

"The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you" (Exodus 12:13).

In the book *Judaism*, we read: "Rabban Gamaliel used to say: Whoever has not said the verses concerning the following three things at Passover has not fulfilled his obligation. 'Passover, unleavened bread and bitter herbs.' 'Passover,' because God passed over the houses of our ancestors in Egypt. 'Unleavened bread,' because our ancestors were redeemed from Egypt [and there was no time, when they left, for their dough to ferment]. 'Bitter herbs,' because the Egyptians embittered the lives of our ancestors in Egypt. In each generation, every individual is obliged to feel as though he or she personally came out of Egypt, for it is written, 'You shall tell your child in that day, 'It is because of what the Lord did for me when I came out of Egypt'" [Ex.13:8]" (p.182).

At this point the leader says, "We have eaten the matzah to remind us of the haste with which the children of Israel fled Egypt; we have tasted the bitter herbs to remind us of their bitter bondage and slavery." He now lifts up the shankbone of the lamb and says:

"This roasted shankbone represents the lamb whose blood marked the houses of the children of Israel, symbolizing their obedience to God's command. Lambs are no longer sacrificed since there is no Temple (Deut.16). However, this shankbone reminds us of the sacrificed lamb -- and of Yeshua, "The Lamb of God who takes away the sin of the world!" (John 1:29).

Then either the Leader or chosen readers recite the following relevant passages concerning the lambs:

Reader #1: ". . . on the tenth day of this month, each man is to take a lamb for his family, one for each household.

"The animals you choose must be year-old males without defect. . .

"Take care of them until the fourteenth day of the month, when the people of the community of Israel must slaughter them in the evening -- toward the end of the day.

"Then they are to take some of the blood and put it on the sides and tops of the door frames of their houses where they eat the lambs" (Exodus 12:3, 5-7).

Reader #2: "That same night they are to eat the meat roasted over the fire, along with bitter herbs and bread made without yeast.

"This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover.

"The blood will be a sign for you on the houses where you are; and when I see the blood, I WILL PASS OVER YOU. No destructive plague will even touch you when I strike Egypt" (Exodus 12:8, 11, 13).

Leader: We are reminded by Moses that it was the Lord Himself who redeemed the children of Israel from slavery:

"So *the Lord* brought us out of Egypt with a mighty hand and an outstretched arm, and great terror and with miraculous signs and wonders" (Deut.26:8).

Leader: **"On that same night I will pass through Egypt . . .**

All: **"I, and not an angel."**

Leader: **"and strike down every firstborn -- both men and animals --"**

All: **"I, and not a seraph."**

Leader: **"and I will bring judgment on all the gods of Egypt."**

All: **"I, and not a messenger."**

Leader: **"I am the Lord."**

All: **"I myself and none other."**

Since the Temple in Jerusalem was destroyed and razed to the ground in 70 A.D. by the Romans, and no longer stands, lamb is not eaten at the Passover by Ashkenazi Jews. However, the Sephardic Jews often do still eat the lamb during the meal. It is probable that the Orthodox Ashkenazi Jews dispensed with the eating of lamb because of their deep hatred for Messiah Yeshua, and the early Nazarenes, who constantly portrayed Jesus as the "Lamb of God," which grated on the early Rabbis of that period. When the Temple was destroyed, they wanted to do away with the memory of "Yeshua," the "Lamb of God," so they stopped eating any "lamb" at Passover, and substituted the pagan "egg" as part of their seder plate instead!

However, as Christians and followers of Messiah Yeshua celebrate the Passover, the shankbone remains to remind us of the sacrificial Lamb of God who died for our sins. In addition, I believe we should eat lamb with the regular Passover meal which follows the seder, as a *reminder and remembrance* of Jesus, "the Lamb of God" (John 1:29, 36). Of course, we do not "sacrifice" it since there is no Temple of God existing today. It is not proper to sacrifice a lamb in one's own backyard today, as God forbids it (Deut.16:5-6).

Leader says:

"We who have trusted Yeshua the Messiah, believe He is the Lamb of God, our Passover. Like the ancient Israelites, we know it was God Himself -- not an angel -- God Himself, and not a seraph --- God Himself, and not a messenger, who achieved final redemption from sin and death. God Himself, through Yeshua, the Son of God, who takes away the sin of the world.

All: **"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to**

condemn the world, but that the world through him might be saved" (John 3:16-17).

Dayenu

Leader: *"They will celebrate your abundant goodness and joyfully sing of your righteousness"* (Psalm 145:7).

How great is God's goodness to us! For each of His acts of mercy, and kindness, we declare *dayenu* -- "it would have been sufficient."

Leader: "If the Lord had merely rescued us,
but had not judged the Egyptians
All: *dayenu!*

If He had only destroyed their gods,
but had not parted the Red Sea
All: *dayenu!*

If He had only drowned our enemies,
but had not fed us with manna
All: *dayenu!*

If He had only led us through the desert,
but had not given us the Sabbath
All: *dayenu!*

If He had only given us the Torah,
but not the land of Israel,
All: *dayenu!*

Leader: But the Holy One, blessed be He, provided all of these blessings for our ancestors. And not only these, but so many, many more!

All: Blessed are You, O God, for You have, in mercy, supplied ALL our needs. You have given us Messiah, forgiveness for sin, life abundant and life everlasting.

The Passover Supper

" . . . ye shall keep it a feast to the Lord . . . " (Exodus 12:14).

After the first part of the seder is completed, at this point, the table is cleared off, an intermission occurs, and the table is re-set with the dishes and plates of the regular festive Passover dinner -- with all the creative "panache" of the wives and their culinary creations

placed on the table. We recommend when possible that the best tableware, dishware, and eating utensils be used, as this meal is to be a "celebration of life."

The leader should lead those present in blessing the Lord, and offering thanks to God for all His providence, as well as for the Passover meal. All should rejoice and eat the Passover dinner with celebration, joy, and pleasant, bounteous fellowship.

The Afikomen

"... for the transgression of my people he was stricken" (Isaiah 53:8).

Following the supper, the Leader once again takes up with the Seder service, bringing it to completion. So we continue with the rest of the seder:

Leader: It is time for us to share the Afikomen, the unleavened bread which pictures the Messiah, as well as His suffering and agony He went through on our behalf. What is the "Afikomen"? This is a Greek word! How did it enter into the Passover ceremony? Ah, there is a mystery, indeed! Obviously, the Afikomen was not part of the original Passover. Yet at some point, by New Testament times, the Jews added this to the Passover, and to this day they cannot tell you why!

Could this have been done as a result of the influence of the early New Testament Church? James, the brother of Christ, church history tells us, became a priest and was highly respected by the Jewish nation and people of his time, until he was martyred by his enemies. Could his influence have been partly responsible? Peter also was highly admired by the Jews (see Acts 5:12-16). Peter is said to have written part of the Jewish Sabbath liturgy still used in synagogues today. The influence of the apostles on the Passover ritual during the first century may also have been considerable.

What does this strange-sounding custom involving the three pieces of *matzah*, and especially the middle portion, represent? It has been a part of the Passover ceremony since Second Temple times -- that is, during and after the Second Temple which was built in the time of Ezra and Nehemiah. Exactly when it began, we do not know. But it was part of the Jewish Passover service during the time of Messiah, Yeshua. Its origin is shrouded in mystery -- and its meaning as well is unknown to the Jewish people and Rabbis who have observed it every year for well over 2,000 years.

The first part of the middle *matzah* -- the Afikomen -- is eaten toward the beginning of the Passover seder. The second part is *hidden away* and brought back at the end of the evening festivities. Says Lesli Koppelman Ross in *Celebrate!*,

"It used to be customary that when the middle *matzah* was broken during the service, a member of each household would be sent to neighbors to predict the messiah's arrival" (p.47).

Clearly, the middle *matzah* was tied in with the appearance of the long-awaited Messiah. It represented the expected arrival of the Messiah. But why was it broken in two? Why was part of it hidden away, till the end of the evening, and found and eaten at the completion of the Passover seder? The mystery thickens!

Says Galen Peterson, in *The Everlasting Tradition*:

"The hidden piece of unleavened bread is called the *afikomen*. Toward the end of the *seder*, the children search for the *afikomen*, and when it is discovered, they hold it for ransom. The leader then redeems it by paying an agreed-upon price to the children. A piece is distributed to all participants who then eat their portion. It is a ceremony not well-understood today and has lost its original meaning. . . .

"The difficulty comes in the translation of the word. Peculiarly, it is a Greek word buried in the midst of Hebrew liturgy. Some linguists believe that it is derived from *epikomoi*, meaning 'dessert.' Others contend that it comes from *epi komon*, which means 'revelry' or 'entertainment.' These interpretations, widely accepted in contemporary Jewish observance, imply that there should not be anything eaten nor any party atmosphere after the meal.

"Unfortunately, both of these derivations convey a shallow meaning in a celebration replete in deep symbolism. A better choice is *aphikomenos*, a verb meaning 'he is coming.' This derivation is more closely transliterated from the Greek language. It also has direct messianic implications. Is there any further evidence to support this derivation over the others?

"Since the destruction of the Temple, many Rabbis have said that the *afikomen* is symbolic of the Passover lamb. Others say that the hiding ritual refers to the Messiah, the Hidden One. They reason that just as the *afikomen* is hidden away until the people are ready to eat it, Messiah is hidden until the people are ready to meet Him. Daube contends that during the Second Temple period the *afikomen* was a symbol of the expected Messiah" (*The Everlasting Tradition*, p.108-109).

The word *aphikomen* is derived from the Greek word *aphikneomai*, the root form of the word. It becomes *aphiknomenos*, "THE COMING ONE," as a perfect passive participle, and it becomes *APHIKOMEN*, that is, "I CAME," in the aorist (PAST) tense. Thus literally and technically, the "afikomen" matzah pictures Christ, the Messiah, who had THEN COME (aorist - past tense) -- He had already come, and was *in their midst*, during His very life on earth! AND, this word also pictures Him as "the coming One," or "He who comes," now, a second time, to finish the process of human redemption and salvation!!!

At the "first" appearance of the Afikomen, it is "broken" in two. At His first appearance, the Messiah was "cut off" -- killed.

"And after threescore and two weeks shall Messiah be CUT OFF, but not for himself" (Dan.9:26).

"He was taken from prison and from judgment: and who shall declare his generation? for he was CUT OFF out of the land of the living: for the transgression of my people was he stricken" (Isaiah 53:8).

At the second appearance of the Afikomen, it is brought back from being "hidden." And it is eaten by all the participants. Even so, at Christ's second coming, He returns from heaven, where He has been "hidden" for almost 2,000 years. And this time He brings final salvation, redemption and deliverance to the world, rescuing all from the grasp of Satan!

Passover, of course, is a celebration of redemption. The central focus of the Passover is the Passover lamb. In ancient Egypt, the blood of the original Passover lambs was placed upon the door posts and lintels of each family's door, for protection from the plague which was to pass through the land that night. Only those families which had the blood of the lamb on their doorposts were spared the death of all the firstborn in their families. All the firstborn of the Egyptians, who did not observe the Passover, and place the blood of the lamb on their doorposts, were killed that very night (Exodus 12:21-29).

In like manner, all who do not partake of the true Passover Lamb of God, Yeshua the Salvation of God, will also be condemned, for there is no salvation through any other. As the apostles stated it: *"Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved"* (Acts 4:12).

The Afikomen = "He That Comes"

On the day Jesus Christ, Yeshua, was baptized by John the Baptist, John saw Him coming toward him, and declared, "Behold, the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water."

John went on to bare record, that as he baptized Yeshua, a marvelous thing happened. He said, "I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Spirit. And I saw, and bare record, that this is the Son of God" (John 1:29-34). John saw Yeshua again, the next day, as He was walking, and exclaimed to his disciples, "Behold, the *Lamb of God!*" (John 1:36).

For centuries the Jewish people have celebrated the Passover, and performed the ritual of the hiding of the *afikomen*, then having a child find it, and then ransoming it back, and then distributing it to all the celebrants to eat of it. In performing this part of the Passover, they have been unknowingly bearing witness to Christ the Messiah, who is the *afikomen*. He is the One who was represented by the expression, "he who comes." He was coming then, to be the Messiah, and to die for the sins of mankind, as Isaiah the prophet wrote so plainly in the 53rd chapter of his prophecy. And, as we celebrate the Passover today, we look forward to His *second* coming, when He will fulfill the rest of the prophecies of the Scriptures pertaining to the Messiah and His works, and when He will destroy the wicked, and usher in the Kingdom of God upon this earth.

Writes Galen Peterson in *The Everlasting Tradition*:

"Passover is a celebration of redemption. It recalls the redemption from bondage in Egypt some 3,500 years ago and looks forward to a final redemption. The coming Messiah, represented by the *afikomen*, gave the people of ancient Israel a source of great hope. Yeshua took a tradition that was already in use and revealed its fulfillment. This occurrence is supported by the context of the original Passover order of service.

"There is no question that the early Jewish believers in Yeshua included the afikomen in their seders. Some scholars say that they were the ones to originate the practice. Whether it preceded them, or they began it, this is a custom intimately linked to Yeshua. Incredibly, this messianic custom has become part of the modern observance of Passover throughout Judaism. Each year, this emblem of messianic testimony is handled and eaten, but greatly misunderstood.

"The messianic symbolism of the *afikomen matzah* is plentiful. It is the second of three pieces. It is baked without leavening. It has piercings. It has stripes from baking. It is broken. A price is paid to bring it back. It is hidden from the people and later revealed once again.

"Messiah, the Son of God, is the second person of God's tri-unity. He was **without sin**. He was **pierced** for our transgressions. By his **stripes** we are healed. He was **broken** on our behalf. He **paid the price** for our salvation. And though **hidden** from Israel for a time, He is being received by more Jewish people today than in any time in recent history. Truly this symbol is much more than dessert.

"The mystery of the *afikomen* becomes an enlightening revelation when the Passover is considered in its original format. As we have seen, the meal was eaten accompanied by several symbolic rites. The curiosity arising from these acts prompted a series of questions. The response to the question of the Wise Son -- 'What is the meaning of Passover?' -- was the *afikomen*, the coming Messiah and now the One Who Came" (*ibid.*, p.109-110, emphasis mine).

The deep, hidden meaning of Passover, is revealed in the true understanding of the mysterious ritual of the *Afikomen*. During the Passover seder, after the missing *afikomen* is found, it is taken by the leader, ransomed back, a blessing is said, and then it is eaten, portraying the broken, bruised, and scourged body of the Messiah, and His sufferings on our behalf.

The imagery and visualization is a powerful witness and testimony of the true Messiah, and the sufferings He was to go through for us.

Consider: The word "Afikomen" means "*he that comes.*" How fitting, then, that the middle sheet of matzah, which is broken, and depicts the broken body of Christ, should be named "he that comes"!

Throughout the year, we partake of the Kiddush (the bread and wine ceremony, picturing Christ's body and shed blood). This dates back to the time when Melchisedek brought forth bread and wine for Abraham (Gen.14:18). In celebrating the "kiddush" we "remember" the Lord's death till He returns (I Cor.11:23-26). As the apostle Paul said, "*As often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes*" (I Cor.11:26). This Kiddush is partaken of "often," by individual families, often at the Sabbath evening meal, or when believing guests come over for dinner. The "kiddush" includes the use of *challah* bread, the traditional Jewish bread eaten on the Sabbath, which is "broken." It represents Christ who is the "bread of

life" (John 6:48).

But at Passover, we do not eat of leavened bread at all. Therefore, we partake of the *unleavened bread*, which pictures the Messiah and His suffering, as the "bread of *affliction*."

At this point, a child is sent to search for the missing part of the Afikomen. As he gets closer, the group shouts, "Getting warm, warmer, hot, very hot!" But as he gets further away from it, they shout "Getting cold, colder, verrry cold," until he changes direction, and begins to get close. When he finds it, he gives it to the leader, who "redeems" it by giving the child a few coins.

The leader explains this to the group, and then focuses on the second half of the middle matzah, which has been retrieved, pointing out how it is striped, and discoloured, picturing the sufferings our Messiah went through on our behalf, because He loved us so much. He recites or quotes the Scripture (or has someone else do it):

"But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his STRIPES we are healed" (Isaiah 53:5).

The Leader points out how the matzah is also pierced, just as the Messiah was pierced for our sins. Leader reads:

**"They will look on me, *the one they have pierced*, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son" (Zech.12:10).
All: "My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: *they PIERCED MY HANDS AND MY FEET*" (Psalm 22:15-16).**

He points out the discolorations, and reads:

"So then Pilate took Jesus and *scourged Him*. And the soldiers twisted a crown of thorns and put it on His head, and they put on Him a purple robe. Then they said, 'Hail, King of the Jews!' And they *struck Him with their hands*" (John 19:1-3).

The matzah is broken and distributed, in olive size pieces, to each of the guests. All pray:

**Baruch attah Adonai, Elohenu, Melek ha Olam,
Ha Motzi Leckem min ha aretz.**

Blessed are You, O Lord our God, Ruler of the universe,
who brings forth bread from the earth.

Leader: At the last supper, Messiah Yeshua gave new meaning to the bread, and as He broke the bread, He said::

"This is my body given for you. Do this in remembrance of me" (Luke 22:19).

"Take, eat: this is my body, which is broken for you: this do in remembrance of me" (I Cor.11:24).

Leader then leads in prayer, giving God the Father thanks and blessing Him for all the marvelous things in His Plan, redemption, salvation through the atoning sacrifice of Christ, and His sufferings on our behalf. Leader then says: Let us now eat matzah, meditating on the broken body and sufferings of the Lamb of God who takes away the sin of the world. Let us allow the taste to linger in our mouths.

The Third Cup of Wine -- The *Cup of Redemption*

"I will redeem you with an outstretched arm . . ." (Exodus 6:6).

Leader: Let us fill our cups for the third time this evening. (Lifting the cup) This is the Cup of Redemption, symbolizing the blood of the Passover lamb. It was the cup "after supper" with which Messiah identified Himself.

The Leader quotes from Luke's gospel:

"Likewise He also took the cup *after supper* saying, 'This cup is the new covenant in My blood, which is shed for you' (Luke 22:20).

Yeshua the Messiah lifted the cup saying,

"This cup is the new covenant in my blood, which is poured out for you" (Luke 22:20).

The gospel of Matthew tells us:

"And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom" (Matt.26:27-29).

The apostle Paul recorded the words of the Messiah:

"This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me" (I Cor.11:25).

Leader: The prophet Isaiah reminds us,

"Surely the arm of the Lord is not too short to save . . ." (Isa.59:1).

It is our own righteousness that falls short. As it is written,

Leader: "There is none righteous, no, not one" (Romans 3:10).

All: "For all have sinned, and come short of the glory of God" (Rom.3:23).

All: "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all" (Isaiah 53:6).

Just as the blood of the lambs brought salvation in Egypt, so the atoning death of Yeshua the Messiah brings salvation and the gift of everlasting life to all those who believe in Him and obey Him. As the apostle Paul declared,

""For when we were still without strength, Christ died for the ungodly . . . But God demonstrates His own love toward us, in that while were yet sinners, Christ died for us" (Rom.5:6-8).

"For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him" (II Cor.5:21).

The leader prays over the third cup of wine, the Cup of Redemption:

**Baruch attah Adonai, Elohenu, Melek ha Olam,
borey pri ha gafen.**

**"Blessed are you, O Lord, our God, Ruler of the Universe,
Who gives us the fruit of the vine."**

The leader then goes on to bless and pray, praising God for the salvation we receive through His Son, and the shed blood of Yeshua, the Lamb of God, who takes away the sin of the world, and gives thanks to God for His wonderful love, as it is illustrated in the life and death of Yeshua, His Son, who poured out His life's blood for us, reconciling and redeeming us to God.

Then all at the Passover seder recite together:

All: "Blessed are you, O Lord our God, Ruler of the universe, who sent Messiah, your beloved Son, to die for us, in our stead, so that we might be redeemed from death and live forever in your Kingdom!"

The third cup of wine -- the Cup of Redemption -- is then drunk by all (again, grape juice may be used by those who cannot medically drink wine itself).

The Cup of Elijah

Traditional Jewish families set an extra cup at the table, and an extra place setting, for the prophet Elijah, who was foretold to come at the "time of the end," to herald the coming of the Messiah. This cup is for Elijah the Prophet, *Eliyahu HaNavi*. At this time traditionally one of the children opens the door to see if Elijah is coming. This is not necessary, but may be done if the group wishes to retain this part. To our knowledge, it was not done during the time of Christ but was an innovation of the Rabbis during post-Temple times.

Nevertheless, we are living in the end times, and so it is appropriate now to focus the remainder of the Passover to the future, and the coming of the Messiah, and the Kingdom of God, when we will partake of the Passover with Christ Himself!

The Prophet Malachi wrote, of this end time generation:

"And behold, I will send you Elijah the Tishbite, before the great and glorious day of the Lord comes; who shall turn again the heart of the father to the son, and the heart of a man to his neighbor, lest I come and smite the earth grievously.

"Remember the law of my servant Moses, according as I charged him with it in Choreb for all Israel, even the commandments and ordinances" (Mal.4:5-6, quoted from LXX).

The original Elijah lived during a time of gross and great apostasy -- much like the present time. He challenged all Israel, who had gone a whoring after Baal and false gods,

"How long will you halt between two opinions? If the Lord is God, follow Him; but if Baal, follow him" (I Kings 18:21).

Elijah prayed to God, atop Mount Carmel,

"Hear me, O Lord, hear me, that this people may know that You are the Lord God, and that You have turned their hearts back to You again" (I Kings 18:37).

John the Baptist came in the power and spirit of Elijah to announce the first coming of the Messiah (Matt.11:7-14; 17:10-13; Luke 1:13-17, 67-80). Even so, God has promised to send another in the power and spirit of Elijah to announce the second coming of the Messiah. The first time Yeshua came to teach His disciples, to build His Church, and to give His life as a ransom for many. The second time He will return in awesome power and glory to take His great power and to reign over the earth and to establish the Kingdom of God!

Before the birth of John the Baptist, an angel of the Lord said: "And he will go on before the Lord, in the spirit and power of Elijah . . . to make ready a people prepared for the Lord" (Luke 1:17).

Isaiah prophesied of the prophetic herald who would come:

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God" (Isaiah 40:3).

The second coming of the Messiah, Yeshua our Messiah, the Anointed King of kings and Lord of lords, is drawing very close. We don't have much time, very many years, left. The days of urgency are here, and the time has come to awaken from our sleep and our reveries, and to be alert, on our toes, vigilant, and to carefully WATCH!

Jesus said of these days:

"But as the days of Noah were, so shall also the coming of the Son of man be . . . Watch therefore: for ye know not what hour your Lord doth come" (Matt.24:37-42).

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man" (Luke 21:36).

Perilous times are coming, and have already begun (II Tim.3:1-5). Great travail and tribulation is in the offing, very soon (Matt.24:21-22). But it is darkest just before the final Dawn of the New Age and the Kingdom of God!

The Fourth Cup of Wine -- *The Cup of Praise*

The Jewish people have four cups of wine during the Passover. The fourth cup of wine is called the "Cup of Praise." As we look forward to the soon coming of our Lord, Master, Savior, Redeemer, Ruler and King -- Yeshua Ha Moshiach -- our Messiah and Saviour, Jesus Christ -- it seems very fitting that we should end the Passover service with a final cup of wine - the "Cup of Praise."

We celebrate Passover with four cups of wine -- the cup of sanctification, the cup of judgment or plagues, the cup of redemption, and the final one, the "cup of praise." This last cup, at the end of the Passover seder, we raise our glasses for a final time, and offer praise to our God and His Son, Messiah Yeshua, for their great Plan and Purpose. for calling us to be a part of His Work and His Church, and Praising Him that He will soon take to Himself His Kingdom, and Reign on this Earth!

Leader: "For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God, and the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord" (I Thess.4:16-17).

All: "Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed -- in a moment, in the twinkling of an eye, at the last trumpet.

For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed" (I Cor.15:51-52).

Responsively, then, the Leader leads the group in reciting Psalm 136:

Give thanks to the Lord, for he is good.
All: His love endures forever.

Give thanks to the God of gods.
All: His love endures forever.

Give thanks to the Lord of lords.
All: His love endures forever.

To him who alone does great wonders,
All: His love endures forever.

Who by his understanding made the heavens,
All: His love endures forever.

Who spread out the earth upon the waters,
All: His love endures forever.

Who made the great lights:
All: His love endures forever.

The sun to govern the day,
All: His love endures forever.

The moon and stars to govern the night;
All: His love endures forever.

To him who struck down the firstborn of Egypt
All: His love endures forever.

And brought Israel out from among them
All: His love endures forever.

With a mighty hand and outstretched arm;
All: His love endures forever.

To him who divided the Red Sea asunder
All: His love endures forever.

And brought Israel through the midst of it,
All: His love endures forever.

But swept Pharaoh and his army into the Red Sea,
All: His love endures forever.

To him who led his people through the desert,
All: His love endures forever.

Give thanks to the God of heaven.
All: His love endures forever
 (Psalm 136:1-16, 26).

Leader: (Lifting the cup) Let us lift our cups and bless the Name of the Lord!

**Baruch attah Adonai, Elohenu, Melek ha Olam,
 boray pri ha gafen.**

*All: Blessed are You, O Lord our God, Ruler of the universe,
 who creates the fruit of the vine.*

The leader continues, praying as follows, or similarly:

**"Blessed are you, O Lord, our God, King of the Universe, who gives us the
 fruit of the vine. We bless and praise your Name forever, for your wonderful**

works to the children of men. We bless and praise you, for calling us, for revealing your Truth to us, and for making us part of your heavenly Family. We bless and praise you, Holy Father, for your great Love. And we bless and praise you, that you will soon send Messiah Yeshua to come back and to take His Kingdom, and to Reign on the Earth! Blessed are you, O Lord, our God, our Heavenly Father, King of Eternity, Ancient of Days, and Father of all mankind. Blessed be your Name, for ever and ever! *AMEN!*"

As we conclude this final cup of wine, then, we "Toast" the coming Kingdom, the Kingdom of God, shouting together,

L' MALKUT YAVEH ELOHENU!!!!
"TO THE KINGDOM OF THE LORD OUR GOD!"
"THY KINGDOM COME -- SOON!"

Closing of the Passover

The last part, the conclusion of the Passover seder, is the singing of spiritual songs and hymns, and psalms. We read of Jesus and the disciples on that final night after they finished supper, and before His betrayal, that they sang a hymn.

"And when they had sung a hymn, they went out to the Mount of Olives" (Mark 14:26).

At this time, then, as we close the Passover service, it is fitting that we sing hymns to God. At the Temple in ancient times, the Psalms of the Hallel were sung at Passover -- Psalms 113-118. So let us sing hymns and spiritual songs, of joy and rejoicing, praise and glory to God -- to our heart's content! Let the songs explode from our lips, and burst from our hearts -- let our praises and our joy ascend before the Throne of our Father in Heaven! A list of suggested hymns and spiritual songs is included later in this booklet.

After singing songs and hymns to God, at the end of the song service, we conclude the Passover Seder and Haggadah, with the leader saying to the group:

"Our Passover seder is now complete. We have celebrated God's Passover Feast as He has commanded us to do so -- at the very time He appointed it to be done, according to the Scriptures. May the Almighty look upon our efforts to obey Him, and His every Word, and bless us, as He has promised. May His *Shekinah* -- His Holy Presence -- go with us throughout the coming year -- and may He protect us from all harm and danger! (Psalm 91).

Leader: *The Lord bless you, and keep you;*
The Lord make his face to shine upon you,
And be gracious unto you;

*The Lord lift up his countenance upon you,
And give you peace! (Numbers 6:24-26).*

"NEXT YEAR . . . IN JERUSALEM!"

This traditional toast, or salute, reminds us of our connection with the city of Jerusalem, the city of the Great King. It is from Jerusalem that the law of the Lord will go forth to all the earth, and all nations will come up to the holy city, to be taught of God (Isaiah 2:1-4; Micah 4:1-4). Jesus Himself loves Jerusalem, and longs for the time Jerusalem will welcome Him, and return to seek Him in truth and love. He prayed, "O Jerusalem, Jerusalem . . . How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!" (Matt.23:37).

God says of His city, "I have set watchmen on your walls, O Jerusalem; they shall never hold their peace day or night. You who make mention of the Lord, do not keep silent, and give Him no rest till He establishes and till He makes Jerusalem a praise in the earth" (Isaiah 62:6-7).

David prayed, "If I forget you, O Jerusalem, Let my right hand forget its skill! If I do not remember you, let my tongue cling to the roof of my mouth -- If I do not exalt Jerusalem above my chief joy" (Psalm 137:5-6).

As many Jewish families and people do, we may also conclude the whole evening with the traditional shout, exclamation, and prayer, looking forward to the NEXT Passover, hoping it will be *in Jerusalem!* We raise our glasses, and toast, in a mighty chorus, and exclaim:

"Next year in Jerusalem!"

* * *

Suggested Hymns

"Amazing Grace"
 "The Holy City"
 "How Great Thou Art!"
 "How Good and How Pleasant"
 "El Shaddai"
 "The Lord Is My Shepherd" (Psalm 23)
 "Rest in the Lord" (Psalm 37)
 "Come, See the Works of God" (Psalm 46)
 "Mt. Zion Stands Most Beautiful" (Psalm 48)
 "O Thou the Shepherd of Israel Art" (Psalm 80)
 "How Lovely Are Thy Dwellings" (Psalm 84)
 "How Long, Eternal, Hide Thou Away?" (Psalm 89)
 "Holy, Mighty Majesty!" (Psalm 99)

"When Israel Out of Egypt Went" (Psalm 114)
 "Praise Belongs to God!" (Psalm 115)
 "O Give Thanks Unto Our God" (Psalm 118)
 "O How Love I Thy Law!" (Psalm 120)
 "Praise Ye the Lord!" (Psalm 148)
 "Hallelujah! Praise God!" (Psalm 146)
 "America the Beautiful"
 "Battle Hymn of the Republic"
 "Praise Ye the Lord, the Almighty!"

Final Instructions for the Passover

The Seder Plate

The seder plate is the ceremonial setting for the first part of the service. Included are the items which will be partaken of in memorializing this Festive service. There should be one seder plate per table of ten people. Included on the seder plate should be the following items in the proportions given for each person:

<u>Item</u>	<u>Definition</u>	<u>Quantity per Person</u>
Karpas	Parsley	1 sprig per person
Maror	Ground horseradish (preferably red)	1 teaspoon per person
Kharoset	chopped apples, honey, nuts and wine	1 tablespoon per person
Salt water	For dipping of Karpas	1 2 1/2 cup per plate
Zeroah	Shankbone of a lamb	1 bone per plate

The shankbone can be obtained from a local butcher. He will know what bone you desire. Remove the meat from the bone and then roast the bone until dry and brown. The shank bone is required for only the head table, but would be good to have on each seder plate. Place the items on the seder plate as follows:

The "UNITY"

This item is very important for the Passover seder service. There should be one "Unity" for each table. The Unity consists of:

1 large dinner-sized paper plate
 2 dinner-sized napkins
 3 matzos

The three whole sheets of matzo are placed inside the dinner napkin so that one sheet is inside each section of the napkin. The second napkin is placed on top of the Unity.

During the service, the host or one he selects will remove the center sheet of matzo, break it in half (two parts), "bury" one half in the extra napkin to be "found" ("resurrected") later.

This ceremony is most important, as is described in the Passover Haggadah.

Suggested Passover Menu

Following the ceremonial Passover seder, the table is cleared, and then the principle meal is served -- the Feast meal itself. We recommend you include the following items:

Appetizers: Olives, celery sticks, carrot sticks,, gefilte fish (if you wish) and kosher pickle spears, cauliflower pieces, radishes (these may be served on one large plate)

Main Course: LAMB -- other meat dishes may include chicken, beef, turkey, quail, fish, etc. Although Orthodox Jews do not eat lamb since the Rabbis enjoined a proscription on lamb among the Ashkenazi Jews, the Sephardic Jews do eat this traditional meat, since it is so appropriate for the Passover. We recommend that LAMB be eaten, as it is a clear and obvious reminder of Yeshua, our "PASSOVER LAMB," who was sacrificed for us! It appears the real reason the early rabbis did away with the lamb altogether was because they did not want to be reminded of the One whom they regarded as a heretic, upstart, and deceiver of the people -- Jesus, the Lamb of God.

Vegetables:

(choice of) Carrots, squash or broccoli and/or a fruit compote, cauliflower, peas or beans

Potato substitute: Matzo Stuffing (Baked potatoes may be used if necessary)

Bread substitute: Matzo ONLY is used -- or unleavened bread. **NO LEAVENED BREAD OF ANY KIND!**

Dessert: Sponge Cake with Fruit, pies or cookies -- no long as there is **NO LEAVEN.**

Meat and Dairy Products

Modern Jews do not use any dairy products at Passover -- no cream, milk, butter, or the like. This, however, is one of those "traditions of the elders" which Jesus condemned (see Matthew 15; Mark 7). Serving meat and dairy products at the same meal is NOT wrong, but the practice is based on a misinterpretation of the Scripture, "Boil not a kid in its mother's milk" (Exo.23:19; 34:26; Deut.14:21). This could well be a prohibition against killing and eating a lamb before it has finished suckling or nursing. Or, it could be a prohibition against cooking a lamb in its own mother's milk, which would be a repulsive and cruel thing to do, symbolically as well as literally.

Rather than simply taking this Scripture literally, the Rabbis of the second Temple period added many laws to the Scriptures, putting an additional "fence" around Biblical laws, to keep the people from disobeying them. They extended a "fence" around all dairy products and

forbad them to be eaten together with meat dishes. There is no evidence that Jesus Christ followed this "tradition of men" (see Matt.15; Mark 7).

However, we read in the book of Genesis, that both Abraham -- the father of the Jews and all Israel -- and the One who became Christ Himself, ate meat and dairy products together, at the same meal, at the same time. Notice!

"Then the Lord appeared to him by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted up his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them and bowed himself to the ground, and said, 'My lord, if I have now found favor in Your sight, do not pass on by Your servant. Please let a little water be brought, and wash your feet and rest yourselves under the tree. And I will bring a morsel of bread, that you may refresh your hearts. After that you may pass by, inasmuch as you have come to your servant.' They said, 'Do as you have said.' So Abraham hurried into the tent to Sarah and said, 'Quickly, make ready three measures of fine meal; knead it and make cakes.' And Abraham ran to the herd, took a tender and good calf, gave it to a young man, and he hastened to prepare it. *So he took butter and milk and the calf which he had prepared, and set it before them;* and he stood by them under the tree *as they ate*" (Gen.18:1-8, NKJV).

It is clearly all right to eat butter, milk, cheese, and dairy products at Passover. Interestingly, this meal Abraham prepared for the heavenly visitors was right about the time of Passover!

Beverages: Coffee, Milk, Tea
 Red Passover wine for the seder cup itself -- (some dilute it with
 water -- that is optional) -- one 6 oz. glass per person

In areas of the country where there is a significant Jewish population, Passover ingredients and items should be readily available during Passover season at most food or grocery stores. If you have difficulty locating any items, you might ask a food store manager to order the items for you (ask for brand names like Streits, Tel Aviv, Manishchewitz and others). Or, you could call a nearby synagogue and ask for assistance in procuring the items needed.

Passover Serving Schedule

The first part of the Passover meal or seder is ceremonial and the initial place setting should have all the necessary items in place for this purpose. Following this part of the Passover service, the serving of the dinner begins. Begin with a prayer giving God thanks for the bounteous provisions of your Passover dinner, and His many blessings. Then strive to adhere to the following order:

1. Bring on immediately the appetizers and matzo ball soup.
2. Prepare plates for main course.
3. Remove soup bowls and seder plates.
4. Serve main course.

5. Serve coffee and tea.
6. Remove plates.
7. Serve desserts.

After the dinner, continue with the remainder of the ceremonial seder.

Additional Tips for the Cook(s)

1. Please remember that the seder plates and matzo must be on the tables when the people arrive. The dinner itself, however, is not served until after the ceremonial part of the Passover, which takes 45-60 minutes, more or less.

2. It may be wise to try recipes ahead of time to familiarize yourself with them and the serving size best for your own individual situation.

3. Much of the food can be prepared ahead of time and frozen, starting a week or more before the seder (once you have an idea of the number to be served).

4. Making the soup ahead of time and freezing it is ideal. Also, several smaller quantities are sometimes easier to handle than one large one.

5. The cakes can be baked one at a time as time permits and then frozen until the day of the seder.

6. The chopped liver is best made a day ahead (without animal fat -- use mayonaise instead); matzo balls are less prone to mistakes causing toughness if made the day before.

7. The matzo for the stuffing can be broken up ahead of time, the kharoset also.

8. This way, the cook(s) have only the vegetable to cook, the chicken or beef to roast, the stuffing to mix and bake, and the cake topping to prepare on the day of the seder, besides the actual last minute preparation and serving of the dinner.

Suggested Passover Recipes

Kharoset

1 cup chopped apples (without skin)
 1/4 cup chopped nuts (preferably walnuts)
 1 teaspoon honey
 1 teaspoon cinnamon
 3 tablespoons grape juice or wine
 grated rind of 1/2 lemon

Mix all ingredients. Add enough grape juice or wine to blend the mixture. Approximate yield: 20 servings (1 tablespoon per person). This mixture is so tasty you may want to make a little more.

Chopped Liver

1/2 cup vegetable oil (approximate)	3/4 teaspoon salt
2 medium-sized onions, sliced	1/4 teaspoon pepper
1 pound liver (chicken or beef)	
2 eggs, hard-boiled	

Pour 1/4 cup of oil in a skillet. Add the onions. Sauté for approximately 10 minutes, then remove onions and set aside. Pour more oil in the same skillet as needed. Sauté the liver in it for 10 minutes or until done, stirring occasionally. Chop (meat grinder is best) onions, liver, and eggs very fine. Add the salt and pepper and mix well. Chill, form into balls (1 inch) or you may wish to serve one large portion per table. Serve cold. Serves 20. (It is not contrary to God's law to eat properly prepared beef, lamb or chicken liver. Properly prepared, liver is a good source of iron and protein.)

Gefilte Fish

It is best to buy the Gefilte fish from a local supermarket. The hors d'oeuvre size works best. If you cannot find this size, the large size may be cut into one inch pieces. Don't plan on more than one or two small pieces per person as people have to acquire a taste for this. It tastes especially good with matzo and horseradish.

Chicken soup

1 large chicken (4 or 5 lbs)	2 sprigs parsley
3 quarts cold water	1 small bay leaf
1 carrot, sliced	1 tablespoon salt
2 stalks celery and tops	1/4 teaspoon pepper

Cut chicken into pieces. Place in large soup kettle with cold water. Cover and bring slowly to a boil. Add the seasonings and vegetables. Simmer gently for about 5 hours. Strain soup and chill overnight. Remove the cake of fat. Reheat and add matzo balls for serving. This makes about two quarts of soup (8 servings). Figure 1 cup per serving. (This recipe can be extended by adding canned chicken broth.)

Matzo Balls

6 tablespoons of oil	
1 teaspoon salt	2 eggs, slightly beaten
2 tablespoons soup stock or water	
1/2 cup matzo meal (a 1 lb. box of matzos yields about 4 cups meal)	

Add matzo meal and salt to oil and eggs, and mix together. When well blended, add soup stock or water. Cover mixing bowl and place in refrigerator for at least 20 minutes, then form into 1 1/2 inch balls. Using a two or three quart pot, bring salted water to a brisk boil. Reduce flame and into the slightly bubbling water drop balls formed from above mixture. Cover pot and cook 30-40 minutes. This should be done right away as matzo balls have a tendency to

become very tough if mishandled. For convenience, the matzo balls may be made a day or several hours ahead of time. When preparing to serve, have soup at room temperature, or warmer, and remove matzo balls from water to soup pot, allow soup to simmer for about 5 minutes. Makes 8 balls.

Roasted Chicken

For each 5 pounds of poultry, place the following in a deep roaster with a cover. (We recommend using chicken quarters.)

1 large sliced onion	1/2 cup diced celery
2 tablespoons melted butter or oil	

Rub each piece of chicken with a mixture of the following:

1 teaspoon paprika	2 tablespoons matzo cake meal
1 teaspoon salt	1/15 teaspoon garlic powder
1/4 teaspoon ground ginger	

Place the pieces of chicken on the vegetables and roast uncovered for 20 minutes at 400 degrees F. Turn the chicken over and roast 20 minutes longer. Lower the heat to 350 degrees F and add 3/4 cup boiling water for each 5 pounds. Cover tightly and continue cooking until tender (approximately 1 1/2 hours).

LAMB, Beef, or other meat dishes (all must be "clean" meats, of course -- no pork, shrimp, crab, lobster, or other "unclean" animal flesh -- see Leviticus 11 and Deuteronomy 14) -- you may experiment with whatever dishes you desire in this respect. Rack of lamb is good, or lamb chops, Prime rib of beef, steak, etc. Although traditional Orthodox Jews avoid beef and lamb, the fact is both of these were sacrificed to God during the Passover season and Feast of Unleavened Bread. It would certainly not be wrong to eat lamb or beef, therefore, as part of your Passover dinner.

Lemon Carrots

2 cups cooked carrots	1/2 teaspoon paprika
1 teaspoon minced parsley	1 teaspoon lemon juice
1 teaspoon sugar	1 tablespoon oil or butter
1/2 teaspoon salt	

For this recipe, the large old carrots are better than the young ones. Frozen carrots also work well (especially frozen baby carrots). Drain the cooked carrots. While they are still hot, add remaining ingredients. Stir constantly over as low heat as possible for 5 minutes, until each piece of carrot is coated with sauce. This serves 4.

Winter Squash

These are the large, richly flavored varieties, of which hubbard is the most widely used. Cut into 2 inch squares, remove seeds and string. Place the squares, unpeeled, on a greased baking sheet. Put 1/2 teaspoon of oil or butter on each square, sprinkle with salt and pepper to taste, and bake at 350 degrees F about 1 hour, or until tender. Allow 1 square for each portion.

Passover Stuffing for Chicken

5 matzos	1 tablespoon chopped parsley
approx. 1 cup soup stock	4 tablespoons oil or butter
2 eggs	(from soup stock if available)
4 tablespoons grated celery root or onion	pepper
1 teaspoon salt (this is too much if bouillon is used for stock)	

Break up the matzos and dampen in the soup stock. Let the mixture rest for 15 minutes. Beat the eggs and mix with remaining ingredients. Add this mixture to the matzo and mix well. Place in oiled roasting pans and bake covered in 350 degrees F oven until done. (Length of cooking depends on quantity). Be careful not to have the stuffing too thin or the time too long so as to cause it to become dry.

Figure one matzo per person.

Passover Sponge Cake

2 eggs, separated	juice and grated rind from one lemon
1 1/3 cups sugar	3/4 cup matzo cake meal
6 tablespoons water	3/4 cup potato starch
pinch salt	

Beat egg yolks and water. Add sugar gradually and beat until very stiff. Add lemon juice and rind. Sift matzo cake meal, salt and potato starch together and add gradually to egg yolks while beating very smooth. Beat egg white until stiff. Fold into batter gently and thoroughly. Turn into 10 inch tube pan. Bake in 325F degree oven for 1 hour and 10 minutes. Invert pan and let thoroughly cool before removing cake from pan.

Kosher cake mixes may be used or already baked kosher sponge cakes may be purchased.

A one pound box of cake meal has enough for about 4 1/2 cakes.

A 12 ounce box of potato starch has enough for about 2 2/3 cakes.

Suggestions for Cake Topping

- A. 1 cup raspberry jam per cake. Warm the jam and spoon over each piece.
- B. Danish junket or dessert mix (comes in packages something like gelatin).
- C. Canned fruit (thicken the juice with potato starch).
- D. Fresh fruit such as strawberries with sugar.
- E. Cut-up dried fruit simmered and thickened with potato starch.

Additional Passover Recipes

Passover Onion Rolls

1 tablespoon melted butter	1 small onion
1/2 cup oil	1 cup water
1 cup matzo meal	1 1/2 teaspoon salt
4 large eggs	

Preheat oven to 350F degrees. Grease cookie sheet and fill small bowl with cold water. Heat butter in small skillet and saute onions until golden brown. Set aside. Bring oil and water to boil in 2-quart saucepan. Remove from heat and add matzo meal and salt all at once. Mix well with wooden spoon. Place in work bowl of food processor. Add 2 eggs and pulse until well mixed.

Remove to mixing bowl. Shape into 2-inch rolls and place about 2 inches apart on cookie sheet, dipping your hands in water to avoid sticking. Bake 50 to 60 minutes or until golden brown. Cool for several minutes before removing from cookie sheet. Can be split and used for sandwiches.

Makes 12 servings.

Stewed Tomato Pudding

1 1/2 cups matzo farfel	1/3 cup melted butter
3 1/2 cups canned chopped tomatoes	1 cup sugar
1 tsp cinnamon	1 tsp ground ginger
1/2 tsp salt	dash of pepper

Preheat oven to 350F. Grease 1 1/2 quart baking dish. Place farfel and melted margarine in baking dish and toss lightly with fork. In separate bowl or in food processor, beat tomatoes, sugar, cinnamon, ginger, salt and pepper until smooth. Transfer to saucepan and bring to boil. Remove from heat and pour over farfel. Bake uncovered for about 45 minutes. Makes 6 servings.

Passover Stuffing

1/2 cup blanched slivered almonds	1 cup chopped onions
1/2 cup chopped celery	1/2 cup finely grated carrots
1/4 cup vegetable oil	1 cup grated potatoes
1/2 cup chicken broth	1 cup matzo meal
1 tablespoon chopped parsley	3/4 tsp thyme
1/4 tsp sage	1/4 tsp salt
pinch black pepper	1 egg, lightly beaten
1/3 cup currants	

Spread almonds in a single layer in shallow pan. Place in cold oven; toast at 350, 5-10 minutes, stirring occasionally, until lightly toasted. Remove from pan to cool. Saute onions, celery and carrots in butter or vegetable oil in a medium skillet over medium heat until

softened 5-10 minutes.

Remove from heat; stir in potatoes and chicken broth. Meanwhile, combine matzo meal with seasonings and stir into vegetable mixture along with the egg, currants and almonds.

Makes enough stuffing for one 4 1/2 pound chicken, or four cornish game hens. Reheat any leftover stuffing in a separate, covered dish. Do not stuff birds until just before roasting.

Note: To roast cornish game hens: preheat oven to 450, place the stuffed birds, uncovered into the oven and immediately reduce heat to 350. Baste breasts frequently, cooking for about 45 minutes or until juices run clear when thigh is pierced with fork. To roast chicken: preheat oven to 450, place stuffed and trussed bird in oven, reduce heat at once to 350, cook about 20 minutes per pound or until juices run clear when thigh is pierced with fork. Makes 4 servings.

Honey Mandelbrot

3 eggs, separated	1/4 cup butter, softened
1 cup matzo cake meal	1/2 cup honey, heated, divided
1 tsp grated orange peel	3/4 cup whole almonds

Separate eggs, beat yolks until light; beat in butter until blended. Stir in cake meal, 1/4 cup honey and peel. Beat egg whites until stiff but not dry. Slowly pour remaining honey in a thin stream into egg whites while beating.

Fold egg white mixture into yolk mixture until blended. Stir in almonds. Pour half of batter into each of two 3 x 4 x 2 1/2-inch loaf pans. Bake at 350F for 30 to 35 minutes or until wooden pick inserted in center comes out clean.

Remove loaves from pans; cut into 1/2-inch slices. Place cut-side up on greased baking sheet. Return to oven and bake at 250F for 25 to 30 minutes or until lightly browned. Cool completely and serve or store in airtight container. Makes about 32 cookies.

Since honey is able to absorb moisture from the atmosphere, Honey Mandelbrot may require crisping after a few days of storage. Bake at 250F about 20 minutes, cool and serve.

Sephardic Kharoset

1/2 pound pitted dates	Orange juice or wine
1/2 pound golden or dark raisins	1/2 cup finely chopped
walnuts or almonds	
2 apples, peeled, cored and grated	

Grind dates and raisins with meat grinder. Add apples. Moisten with orange juice. Add nuts. Cover and store in refrigerator. Makes about 3 1/2 cups, or 8 servings.

Stuffed Veal Breast

8 to 10 pounds veal breast, or slightly more	2 pounds chopped veal
1 to 2 onions, chopped	2 eggs, beaten

4-6 tablespoons matzo meal salt, pepper
 Minced garlic 1 onion, sliced
 1 cup water

Have butcher cut pocket in veal breast. In large mixing bowl, combine chopped veal, chopped onion, eggs and matzo meal. Season to taste with salt, pepper and garlic. Stuff mixture into veal pocket and close with skewers. Place onion slices on bottom of roasting pan. Place veal on top, placing additional garlic on top of veal or in pocket. Add water, cover and bake at 350F for 2 1/2 to 3 hours. Add more water, if needed. Uncover during last 15 minutes to brown meat. Test to check tenderness.

For sauce, combine pan-liquid and onion slices in blender and blend until smooth. Turn into saucepan and reheat. Carve veal on serving board and serve with onion gravy. Makes 10 to 12 servings.

Carrot Ring

3 tablespoons potato starch 1/2 cup sweet red wine
 1/4 cup butter 1/2 cup matzo meal
 1 pound carrots, peeled and grated 1/4 cup raisins
 1/2 cup sugar 1 egg, beaten
 Juice and grated zest of 1 lemon 1 teaspoon ground cinnamon
 1 teaspoon ground ginger 1/2 teaspoon salt

In small bowl, blend potato starch evenly with wine. Cream butter and matzo meal in large bowl. Add carrots, raisins, sugar, egg, lemon juice and zest, cinnamon, ginger and salt and mix well. Pour into well-greased 3-cup ring mold or casserole. Bake at 350 for 1 hour. Unmold to serve. Makes 10 servings.

Passover Apple-Plum Pudding

2 cups matzo farfel 2 cups boiling water
 6 eggs, beaten 1 cup golden raisins
 6 medium-size tart apples, peeled, 1 cup plum jam
 cored and coarsely grated 1 teaspoon ground cinnamon
 1 1/4 cups sugar, scant Oil
 1/2 teaspoon salt 1/4 cup sweet wine
 Juice and grated zest (peel) of 1 lemon 1/4 cup honey

In a large bowl, mix matzo farfel and boiling water. Cool. Stir in eggs. In another bowl, combine apples and raisins. Fold farfel mixture into fruit. Add jam, sugar, cinnamon and salt. Cover bottom of 3-quart glass baking dish with small amount of oil. Place in 350F degree oven 3 minutes. Add farfel-fruit mixture and bake 25 minutes. Combine lemon juice and zest (peel), wine and honey. Bring to boil. Pour over pudding and bake 25 minutes longer, or until golden brown on top. Makes 12 servings.

Chocolate Mousse Cake

1 (10-ounce) can macaroons 1/4 cup sweet wine

8 ounces semisweet chocolate	3 egg yolks
3 tablespoons sugar	4 egg whites
3 tablespoons coffee or water	

Slice macaroons in half vertically and reserve any crumbs. Line bottom and sides of greased 8-inch springform pan with 24 macaroon slices. If desired, drizzle wine over macaroons. Melt chocolate in double boiler.

In large bowl combine egg yolks, sugar and coffee. Slowly blend chocolate into yolk mixture. Beat 4 egg whites until stiff but not dry. Fold egg whites into cooled chocolate mixture. Pour into macaroon-lined pan. Refrigerate 2 or 3 hours or until set. Unmold and sprinkle macaroon crumbs on top. Makes 8 servings.

Passover Almond Cake

1 2/3 cups whole unblanched almonds	1/4 cup matzo meal
1 1/2 teaspoons finely grated lemon zest	4 large eggs, separated
Fresh Strawberry Sauce or Raspberry Sauce	1 cup sugar
Sliced strawberries, whole raspberries or blackberries, or mixed berries for garnish	Salt

Grind almonds with matzo meal and 1/4 cup sugar in food processor until fine. Beat egg yolks with 1/2 cup sugar at high speed until light and fluffy. Beat in lemon zest (peel) just until blended. Whip egg whites with dash of salt until soft peaks form. Gradually beat in remaining 1/4 cup sugar, beating until stiff and shiny. Alternately fold whites and almond mixture into yolk mixture, each in 3 batches. Transfer to greased 9-inch springform pan. Bake at 350F degrees about 35 minutes or until wood pick inserted in center of cake comes out dry. Cool slightly, then run metal spatula gently around cake and remove sides of springform pan. Cool cake on rack. Cake will sink slightly.

To serve, cut cake into wedges and place on dessert plates. Spoon little sauce next to cake and garnish with berries. Makes 8 servings.

Fresh Strawberry Sauce

4 cups fresh strawberries	6 tablespoons sugar
2 teaspoons lemon juice or to taste.	

Purge strawberries with 6 tablespoons sugar in food processor or blender until smooth. Remove. Add lemon juice to taste and more sugar if needed. Makes 8 servings.