

## 2<sup>nd</sup> Passover

<sup>9</sup> The LORD spoke to Moses, saying, <sup>10</sup> “Speak to the people of Israel, saying, If any one of you or of your descendants is unclean through touching a dead body, or is on a long journey, he shall still keep the Passover to the LORD. <sup>11</sup> In the second month on the fourteenth day at twilight they shall keep it. They shall eat it with unleavened bread and bitter herbs. <sup>12</sup> They shall leave none of it until the morning, nor break any of its bones; according to all the statute for the Passover they shall keep it. <sup>13</sup> But if anyone who is clean and is not on a journey fails to keep the Passover, that person shall be cut off from his people because he did not bring the LORD's offering at its appointed time; that man shall bear his sin. <sup>14</sup> And if a stranger sojourns among you and would keep the Passover to the LORD, according to the statute of the Passover and according to its rule, so shall he do. You shall have one statute, both for the sojourner and for the native.” **Numbers 9:9-14**

## A Haggadah for believers in Jesus Biblical Introduction

*“When the hour came, Jesus and his apostles reclined at the table. And he said to them, ‘**I have eagerly desired to eat this Passover with you before I suffer.** For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.’ After taking the cup, he gave thanks and said, ‘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 22:14-18**

*“This day shall be for you a **memorial day** (written sign to remember), and you shall keep it as a **feast** (fixed time/appointment) to the Lord; throughout your generations, as a **statute** (Divine law engraved in our being) **forever** (eternal), you shall keep it as a **feast** (fixed time/appointment).”*

**Exodus 12:14**

*“For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread, and when he had given thanks, he broke it, and said, ‘This is my body, which is for you. Do this in remembrance of me.’ In the same way also he took the cup, after supper, saying, ‘This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me.’ **For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.**”*

**1 Corinthians 11:23-26**

*“But we speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the ages for our glory, which none of the rulers of this age knew; for had they known, they would not have crucified the Lord of glory.”*

**1 Corinthians 2:7-8**

*“Do not think that I came to **abolish** (bring to not, overthrow) **the Law or the Prophets**, (teaching and instruction of God); I did not come to abolish (bring to not, overthrow, unhitch), but to **fulfill** (to be obeyed (walked out) as it should be). For truly I say to you, until heaven and earth pass away, not the smallest letter or stroke shall pass away from the Law, until all is accomplished. Whoever then **annuls** (relaxes, does away with a law) one of the least of these commandments, and so teaches others, shall be called least in the kingdom of heaven; but whoever **keeps** (to make, to do, to follow) and teaches them, he shall be called great in the kingdom of heaven. For I say to you, that unless your **righteousness** (the condition acceptable to God) surpasses that of the scribes and Pharisees, you shall not enter the kingdom of heaven.”*

**Matthew 5:17-20**

### 1. Overview of the Feasts

The Hebrew word for 'seasons' in Genesis 1:14 is *moed* (Strong's Concordance #H4150), which literally translated is "**appointed times**" (divine appointments) in reference to God's festivals. This is the earliest known allusion to what would later be called the Holy (or Feast) days (periods) of worship, which are seven in number, eight including Sabbath:

#### Genesis 1:14

<sup>14</sup> And God said, “Let there be lights in the expanse of the heavens to separate the day from the night. And let them be for **signs** and for **seasons**, and for days and years, <sup>15</sup> and let them be lights in the expanse of the heavens to give light upon the earth.” And it was so. <sup>16</sup> And God made the two great lights—the greater light to rule the day and the lesser light to rule the night—and the stars. <sup>17</sup> And God set them in the expanse of the heavens to give light on the earth, <sup>18</sup> to rule over the day and over the night, and to separate the light from the darkness. And God saw that it was good. <sup>19</sup> And there was evening and there was morning, the fourth day.

**Signs: 226. oth: a sign, a witness, a pledge** (*signs, tokens* of changes of **weather & times** Genesis 1:14 . . .).

**Seasons: 4150. moed: appointed time**, place, or meeting (translations used: **appointed feasts, appointed times, fixed festivals, set time, times appointed.**)

**Note:** It is most probable that in **Genesis 1:14** (P), where אֹתָם " " מַעַן, the reference is to the sacred seasons as fixed by moon's appearance; and so also למ יְשַׁעָה יָרַח he made the moon for sacred seasons **Psalm 104:19**.

*“He made the moon to mark the **seasons** (the **appointed times** – Genesis 1:14); the sun knows its time for setting.”*

**Psalm 104:19**

### Strong's Exhaustive Concordance

Or moled {mo-ade'}; or (feminine) moweadah (2 Chronicles 8:13) {mo-aw-daw'}; from ya'ad; properly, an appointment, i.e. A fixed time or season; conventionally (regularly) a year; an assembly (as **convened for a definite purpose**); also a signal (as appointed beforehand).

**Note:** It is here in **Genesis 1:14**, that we learn that God put the "Redemption of Mankind" in the signs and seasons (sun, moon, stars, and seasons), "The Appointed Times", of his creation, Day 4, a number symbolizing "Rest & Refreshment", before He had even created man, and even before man had even fallen, and needed God's Redemption. God had a perfect plan and purpose He created from the beginning of time for the Redemption and Salvation of all things (Matthew 5:8, Ephesians 1:10). This also speaks of God being the Author and Finisher (Hebrews 12:2, John 1:1-4), the Beginning and the End (Revelation 22:13), and the focus and goal of our faith (Hebrews 12:2).

*"You hypocrites! You know how to interpret the appearance of earth and sky,  
but why do you not know how to interpret the present time?"*

Luke 12:56

### Read: Leviticus 23:1-2, 3-14:

#### Feasts of the Lord

The Lord spoke to Moses, saying, <sup>2</sup>"Speak to the people of Israel and say to them, These are the **appointed** (fixed festivals) **feasts** (an exact divine appointment) of the Lord that you shall **proclaim** (attract the attention of and detain (someone) in conversation) as **holy** (set apart for a most holy thing) **convocations** (rehearsal, assembly, reading); they are my appointed feasts.

**The Sabbath (will be fulfilled following the millennial reign of Christ on Earth, 8<sup>th</sup> Day of "The Feast of Booths", New Heaven)**

<sup>3</sup>"Six days shall work be done, but on the seventh day is a Sabbath of solemn rest, a holy convocation. You shall do no work. It is a Sabbath to the Lord in all your dwelling places.

**The Passover (Spring Feast - fulfilled in Messiah ben Joseph's (Yeshua) First Coming, "Yeshua's Death on the Cross")**

<sup>4</sup>"These are the appointed feasts of the Lord, the holy convocations, which you shall proclaim at the time appointed for them. <sup>5</sup>In the first month, on the fourteenth day of the month at twilight, is the Lord's Passover. <sup>6</sup>And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; for seven days you shall eat unleavened bread. <sup>7</sup>On the first day you shall have a holy convocation; you shall not do any ordinary work. <sup>8</sup>But you shall present a food offering to the Lord for seven days. On the seventh day is a holy convocation; you shall not do any ordinary work."

**The Feast of Unleavened Bread (Spring Feast - fulfilled in Messiah ben Joseph's (Yeshua) First Coming, "Yeshua's (Jesus') Death on the Cross");**

**The Feast of First Fruits (Spring Feast - fulfilled in Messiah ben Joseph's (Yeshua) First Coming, "Yeshua's (Jesus') Resurrection");**

**The Feast of Weeks (Spring Feast - fulfilled in Messiah ben Joseph's (Yeshua) First Coming, "Out Pouring of the Ruach Hako'desh" (Holy Spirit));**

**The Feast of Trumpets (Fall Feast - will be fulfilled in Messiah ben David's (Yeshua) Second Coming, "The Feast Messiah ben David's (Yeshua - Jesus) will Return On");**

**The Day of Atonement (Fall Feast - will be fulfilled in Messiah ben David's (Yeshua) Second Coming, "The Feast the Books are Sealed and the Beginning of Messiah ben David's (Yeshua - Jesus) Millennial Reign");**

**The Feast of Booths (will be fulfilled at the conclusion of the Millennial Reign of Messiah ben David's (Yeshua - Jesus) on Earth, "The Wedding Feast of the Lamb").**

**Read: Daniel 7:25 (Satan will Change the Time (Laws) & Seasons (Feast/Appointed Times) to Wear Out the Saints),** "He shall speak words against the Most High, and shall wear out the saints of the Most High, and shall think to change the times and the law; and they shall be given into his hand for a time, times, and half a time."

**Read: 1 Thessalonians 5:1-11** "Now concerning the **times and the seasons** (the feast (fixed appointments) of the Lord), brothers, you have no need to have anything written to you <sup>2</sup>For you yourselves are fully aware that the day of the Lord will come like a thief in the night. <sup>3</sup>While people are saying, "There is peace and security," then sudden destruction will come upon them as labor pains come upon a pregnant woman, and they will not escape. <sup>4</sup>**But you are not in darkness, brothers, for that day to surprise you like a thief.** <sup>5</sup>For you are all children of light, children of the day. We are not of the night or of the darkness. <sup>6</sup>So then let us not sleep, as others do, but let us keep awake and be sober."

**Read: Matthew 17:1-14 (\*v. 9)** <sup>9</sup>And as they were coming down the mountain, Jesus commanded them, "Tell no one the vision, until the Son of Man is raised from the dead." (Why did Jesus tell his Disciples not to tell anyone of this vision until he had been raised from the dead? What does this event speak of regarding future events? <sup>10</sup>And the disciples asked him, "Then why do the scribes say that first Elijah must come?" <sup>11</sup>He answered, "Elijah does come, and he will restore all things. <sup>12</sup>But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. **Matthew 17:10-12) This is why it is so important to know about God's Appointed Times to Meet with His people.)**

## 2. Start Haggadah (commandment – Significance of the Feasts) – **READ: Exodus 13:3-16**

### The Feast of Unleavened Bread

<sup>3</sup>Then Moses said to the people, "Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the Lord brought you out from this place. No leavened bread shall be eaten. <sup>4</sup>Today, in the month of Abib, you are going out. <sup>5</sup>And when the Lord brings you into the land of the Canaanites, the Hittites, the Amorites, the Hivites, and the Jebusites, which he swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month. <sup>6</sup>Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the Lord. <sup>7</sup>Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your

territory.<sup>8</sup> You shall tell your son on that day, 'It is because of what the Lord did for me when I came out of Egypt.'<sup>9</sup> And it shall be to you as a sign on your hand and as a memorial between your eyes, that the law of the Lord may be in your mouth. For with a strong hand the Lord has brought you out of Egypt.<sup>10</sup> You shall therefore keep this statute at its appointed time from year to year.

<sup>11</sup> "When the Lord brings you into the land of the Canaanites, as he swore to you and your fathers, and shall give it to you, <sup>12</sup> you shall set apart to the Lord all that first opens the womb. All the firstborn of your animals that are males shall be the Lord's. <sup>13</sup> Every firstborn of a donkey you shall redeem with a lamb, or if you will not redeem it you shall break its neck. Every firstborn of man among your sons you shall redeem. <sup>14</sup> And when in time to come your son asks you, 'What does this mean?' you shall say to him, 'By a strong hand the Lord brought us out of Egypt, from the house of slavery. <sup>15</sup> For when Pharaoh stubbornly refused to let us go, the Lord killed all the firstborn in the land of Egypt, both the firstborn of man and the firstborn of animals. Therefore I sacrifice to the Lord all the males that first open the womb, but all the firstborn of my sons I redeem.'<sup>16</sup> It shall be as a mark on your hand or frontlets between your eyes, for by a strong hand the Lord brought us out of Egypt."

#### **Set Seat for Elijah - do not Fill Cup yet.**

**Why a Seat and Cup for Elijah?** Here's a simpler explanation cited for the custom: The new cup is prepared for a guest who would come. At this time when we recount the redemption of the Jews from Egypt in the Haggadah we also express our hope for the future redemption with the coming of the Messiah. **The tradition is that Elijah the Prophet will be the one to announce the coming of Messiah.** In fact, there's a tradition that Messiah will come in the month in which Passover occurs – "Nisan" on the Jewish calendar (which the Messiah, Jesus, did fulfill in the month of "Nisan", and was preceded and heralded with the forerunner, John the Baptist, identified by Jesus as one who carried the mantle/anointing of Elijah). **The cup is called "Elijah's Cup" to express our hope that our guest will be Elijah himself coming to inform us of Messiah's coming and the rebuilding of the Holy Temple in Jerusalem.** This theme of the future redemption rings throughout the Haggadah, and is stated explicitly at the beginning and the end in the words "Next Year in Jerusalem!"

**Read (Optional): 2 Kings 2:1-27, Matt 3:1-2, Mk 1:2-8, Lk 3:1-28, Isaiah 40:3-5, Malachi 4:5, and Matt 17:9-13**

"Now when the Lord was about to take Elijah up to heaven by a whirlwind, Elijah and Elisha were on their way from Gilgal . . . <sup>6</sup> Then Elijah said to *Elisha*, "Please stay here, for **the Lord has sent me to the Jordan** . . . <sup>8</sup> Then Elijah took his cloak and rolled it up and struck the water, and the water was parted to the one side and to the other, till the two of them could go over on dry ground . . . <sup>11</sup> And as *Elijah and Elisha* still went on and talked, behold, chariots of fire and horses of fire separated the two of them. And Elijah went up by a whirlwind into heaven . . . <sup>13</sup> And he took up the cloak of Elijah that had fallen from him and went back and stood on the bank of the Jordan. <sup>14</sup> Then he took the cloak of Elijah that had fallen from him and struck the water, saying, 'Where is the Lord, the God of Elijah?' . . . <sup>15</sup> Now when the sons of the prophets who were at Jericho saw him opposite them, they said, '**The spirit of Elijah rests on Elisha**' . . . <sup>16</sup> Please let them go and seek your master. It may be that the Spirit of the Lord has caught him up and cast him upon some mountain or into some valley" . . . <sup>17</sup> **And for three days they sought him but did not find him."** **2 Kings 2:1-17**

By the way . . . this was the same place where Elijah and Elisha would cross some 550 years after the Israelites arrived at the Promised Land and where Jesus would be baptized by John the Baptist 900 years after that.

". . . the word of God came to John . . . in the wilderness. And he came into all the district around the Jordan, preaching a baptism of repentance for the forgiveness of sins; saying, '*Repent, for the kingdom of heaven is at hand.*' For this is the one referred to by Isaiah the prophet, saying, '**BEHOLD, I SEND MY MESSENGER BEFORE YOUR FACE, WHO WILL PREPARE YOUR WAY; THE VOICE OF ONE CRYING IN THE WILDERNESS, MAKE READY THE WAY OF THE LORD,**' (Isaiah 40:3-5) . . . Now John himself had a garment of camel's hair, and a leather belt about his waist ('*Elijah wore a garment of hair, with a belt of leather about his waist,*' 2 Kings 1:7-8); and his food was locusts and wild honey. Then Jerusalem was going out to him, and all Judea, and all the district around the Jordan; and they were being baptized by him in the **Jordan River**\* . . . Now while **the people were in a state of expectation and all were wondering in their hearts about John, as to whether he might be the Christ,** John answered and said to them all, "As for me, I baptize you with water; but One is coming who is mightier than I, and I am not fit to untie the thong of His sandals; He will baptize you with the Holy Spirit and fire." **Matthew 3:1-12, Mark 1:2-8 and Luke 3:1-18**

**The Jews knew several other things about Elijah:** what he looked like, the area that he had last been seen in, that he had gone through the parted waters and that he had not died, but simply went to be with God. So when John the Baptist appeared dressed the same way as Elijah ('*The spirit of Elijah rests on Elisha,*' 2 Kings 2:15), in the same area and was baptizing people they naturally asked if he was Elijah, the prophet (*Behold, I am going to send you Elijah the prophet . . .* Malachi 4:5-6). *They asked him, "What then? Are you Elijah?" And he said, "I am not." "Are you the Prophet?" And he answered, "No."* (John 1:21) However, Jesus said of him:

"<sup>10</sup> And the disciples asked him, "Then why do the scribes say that first Elijah must come?" <sup>11</sup> He answered, "Elijah does come, and he will restore all things. <sup>12</sup> But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly suffer at their hands." <sup>13</sup> Then the disciples understood that he was speaking to them of **John the Baptist.**" **Matthew 17:10-13**

## A Haggadah for believers in Jesus

### The Seder

#### Lighting the festival candles

- Light the candles.

Everyone covers their eyes and the blessing is recited:

(Prayer - *Hostess of the Home Prays*):

**Mother:** Blessed are you, O Lord our God, King of the Universe, who has sanctified us by your commandments and commanded us to kindle the festival lights.

Everyone uncover their eyes and gaze briefly at the candles.

- Jesus, the light of the world is beautiful to behold in His Glory.
- **Why the Mother?** Prophetically the Mother would be the one who would ultimately Host the Ultimate Light of the World in her Womb, where light shines in darkness (John 1:5, 9-13), *as illustrated in the natural Conception process*; and yet prophetically realized in Luke 1:26-38, at the Conception of Jesus, during Hanukkah. As Jesus Proclaimed: "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life," John 8:12 ("In him was life, and the life was the **LIGHT** of men," John 1:4).

Five Cups will be used throughout the Passover Seder to Represent God's Promised Deliverance out of Egypt:

- **First Cup:** Say therefore to the people of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians . . .,' **Exodus 6:6**
- **Second Cup:** 'I am the Lord, and . . . I will deliver you from slavery to them . . .,' **Exodus 6:6**
- **Third Cup:** 'I am the Lord, and . . . I will redeem you with an outstretched arm and with great acts of judgment . . .,' **Exodus 6:7**
- **Fourth Cup:** 'I am the Lord, and . . . I will take you to be my people . . .,' **Exodus 6:7**
- **Fifth Cup:** 'I am the Lord, and . . . I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians,' **Exodus 6:7**

#### The first cup – I will bring you out.

**Kadesh:** The prayer of sanctification or blessing of the festival day.

- The **first cup of wine** is the cup of Sanctification or Holiness (*I will bring you out from under the burdens of the Egyptians; I will deliver you from their bondage*). **For a Christian the first cup of wine represents God's promise to deliver him from bondage in this world, setting him apart for a life of holiness.**

All glasses are filled, but we **do not drink yet**. (optional: For each cup it is traditional to lean on one elbow.)

(Prayer - *Host of the Home Prays*):

**Father:** Blessed are you, O Lord our God, King of the Universe, creator of the fruit of the vine. Let us give thanks for this Passover feast, which commemorates the departure from Egypt and freedom of the children of Israel from slavery. Blessed are you, O Lord our God, King of the Universe, who has kept us alive, sustained us and enabled us to reach this season.

#### All drink from the first cup - 1st Cup

##### Reading 1: Luke 22:14-18

"When the hour came, Jesus and his apostles reclined at the table. And he said to them, 'I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.' After taking the cup, he gave thanks and said, '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.'"

**Washing of hands (purification by washing)** – (a picture of Repentance – stop doing things our way and start doing things God's way)

**Read: Isaiah 1:16**

*“Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight.”*

**Read: Isaiah 52:7**

“How beautiful on the mountains are **the feet** of those who bring good news, who proclaim peace, who bring good tidings, who proclaim salvation, who say to Zion, ‘Your God reigns!’”

**Read: John 13:4-5**

“So he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.”

**i.e. Luke 14:25-33**

*The Cost of Discipleship*

<sup>25</sup>Now great crowds accompanied him, and he turned and said to them, <sup>26</sup>“If anyone comes to me and does not hate his own father and mother and wife and children and brothers and sisters, yes, and even his own life, he cannot be my disciple. <sup>27</sup>**Whoever does not bear his own cross and come after me cannot be my disciple . . .** <sup>33</sup>So therefore, **any one of you who does not renounce all that he has cannot be my disciple.**

**Reading 2: Exodus 6:6-7**

“Therefore, say to the Israelites: ‘I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.’”

**Breaking the middle piece of matzah**

**Read: Isaiah 53:5**

"But he was **pierced** for our transgressions; he was **crushed** for our iniquities; upon him was the chastisement that brought us peace, and with **his wounds** we are healed."

*Observe that the Matzah is stripped and pierced; sinless/without leaven.*

**Yachatz: Breaking bread.**

- Three pieces of unleavened bread (matzah) enclosed in white linen are produced and the middle one is broken into two pieces. The larger of these two pieces is hidden until after the meal is finished. It is eaten as dessert (afikomen). The smaller of the broken pieces along with the other two original pieces are again enclosed in the white linen. They will be eaten during the part of the service known as Motzi, Matzah, which is part of the main meal.

**Read the Mystery of the Three-In-One (below)**

**Read: Luke 22:19**

“And when He had taken some bread and given thanks, He broke it, and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’”

- **Mystery of the Three-In-One:** The Jewish people usually have difficulty explaining the significance of this part of the Seder. Most concede that it represents unity: three in one. They might say that it refers to the three names of God in the Sh'ma (Deuteronomy 6:4): YHWH, Eloheynu and YHVH or that it refers to the patriarchs: Abraham, Isaac and Jacob (Which one was sacrificed? - the middle one).

As Christians, our understanding of this ritual is that three matzos represent the Godhead: Father, Son and Holy Spirit. All three are of the same substance (bread) and without corruption (unleavened). They exist separately but as one (unity: three in one, like the three names of God in the Sh'ma). Being wrapped in white linen indicates their heavenly abode, which is pure and holy. When the Godhead is revealed from heaven, the middle piece, which represents the Son (Jesus) is broken that He might become the bread of life (manna) to all those who partake of Him. The portion of broken bread that was returned to the white linen points to the Son's resurrection from the dead and ascension into heaven. At the completion of the meal the children search for the hidden piece of matzah and when they find it are rewarded. This points to the children (Christians) who discover Him after His resurrection. The fathers (Jews) will primarily partake of Him at His second coming.

*The father takes the middle piece and breaks it in two. One half is put back between the other two pieces, while the other half is wrapped in a napkin and placed to one side. This second half, now called the afikomen, is hidden.*

*(Prayer - Host of the Home Prays):*

**Father:** This is the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry enter and eat thereof and all who are in want come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be free in the land of Israel.

## Telling the story

**Maggid:** Telling the Passover story.

- The Passover story is found in the book of Exodus and tells how God delivered His people from bondage and took them to the Promised Land.
- **The Second Cup of Wine** (*wait till after the reading of the Passover Story*).

*All glasses are filled a second time, but we do not drink yet (wait till after the reading of the Passover Story in the middle of page 7). First the children ask their questions. There are several parts for children in the Passover Seder, reflecting their different personalities. There is a wise son, a wicked son, a simple son and one who is too young to ask a question. The most important is the youngest son who asks the questions 'Why?' The adults then recount the story of the Exodus, so passing on the story to the next generation.*

**Mah Nishtanah:** The **four** questions.

- The four questions are **part** of the **maggid (Passover story)** and are usually asked by children. The questions are asked in such a way that the answers tell the story of Passover.

**Youngest child:**

### 1. Why is this night different from all other nights?

*Because on every Pesach (Passover) night, including tonight, we repeat the call that echoed through the entrance of Pharaoh's palace: Let my people go!"*

*But on this night, we chime in and add: Let all people go!*

*We remember that the Midrash (commentaries on the Tanakh (Hebrew Bible)) asks: Why did God create just one man, Adam, and one woman, Eve, if not to remind us that we are all descended from the same ancestors and part of the same human family; so that no person can say to another, "I am better than you, for my ancestors are better than yours. I have more rights than you, for my ancestors had more rights than yours."*

*On this night we overcome the darkness with the light of creation, so that we can all see each other face to face as equals.*

### 2. On all other nights we may eat leavened or Matzah (unleavened bread), but on this night why do we only eat unleavened bread?

*Matzah reminds us that when the Jews left the slavery of Egypt they had no time to bake their bread. They took the raw dough on their journey and baked it in the hot desert sun into hard crackers called matzah.*

### 3. On all other nights we may eat any kind of herbs, but on this night why only bitter herbs?

*Maror (bitter herbs) reminds us of the bitter and cruel way the Pharaoh treated the Jewish people when they were slaves in Egypt.*

### 4. On all other nights we do not dip even once, but on this night why twice?

*We dip bitter herbs into Charoset to remind us how hard the Jewish slaves worked in Egypt. The chopped apples and nuts look like the clay used to make the bricks used in building the Pharaoh's buildings.*

*We dip parsley into salt water. The parsley reminds us that spring is here and new life will grow. The salt water reminds us of the tears of the Jewish slaves.*

### 5. On all other nights we eat and drink either sitting or leaning, but on this night why do we all lean?

*We lean on a pillow to be comfortable and to remind us that once we were slaves, but now we are free*

**All:** Why? To remember that we were all slaves of Pharaoh in Egypt and that if the Lord had not brought our fathers out, they and we and all our children would still be there in bondage.

## Reading 3: Exodus 12:1-14 (Read (Optional) Exodus 12:15-13:22):

### The Passover

"The LORD said to Moses and Aaron in Egypt, 'This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them

until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire—head, legs and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. 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.

On that same 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. The blood will be a sign for you on the houses where you are; and when I see the blood (**obedience/salvation**), I will pass over you. No destructive plague will touch you when I strike Egypt.

This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD - a lasting ordinance (This lasting ordinance implies that we will Never Break and will Never Forget, as He too will Never Break and will Never Forget any of His Covenants and Promises).”

*(Prayer - Host of the Home Prays):*

**Father:** Our own hard hearts can separate us from God's rich blessings – though not from his love – if we refuse to submit to him in love and obedience. The Lord comes in judgment on people, as he did on Pharaoh and the Egyptians.

*As we remember the ten plagues, for each plague mentioned we dip a finger into our wine and spill that drop of wine on our plates. Why? Because even the suffering of our enemies pains us. God himself is grieved at the wickedness of, and therefore the need for judgment on, those who oppose him.*

**All:** These are the ten plagues that God brought on the Egyptians: blood, frogs, gnats, flies, pestilence, boils, hail, locusts, darkness, slaying of the firstborn.

### **The second cup – I will set you free.**

The second cup of wine is the cup of Judgment or Instruction (*I will also redeem you with an outstretched arm and with great judgments.*). **For Christians the Passover story is the Gospel.** In other words, how Jesus stretched out His arms on the cross to redeem them.

*(Prayer - Host of the Home Prays):*

**Father:** Blessed are you, O Lord our God, King of the Universe creator of the fruit of the vine.

### **All drink the second cup - 2nd Cup**

*The next section concerns the three essential elements of Passover.*

#### **Read: Isaiah 53:5**

“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.”

#### **Read: Matthew 26:26-29**

“And while they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, ‘Take, eat; this is My body.’ And when He had taken a cup and given thanks, He gave it to them, saying, ‘Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom.’”

*A small piece of matzah is eaten from the top and the middle piece (optional – use these two pieces in the following, **Binding the sandwich** portion of the meal).*

#### **Read: Isaiah 53:3-4**

“He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.”

### **The Meal**

*(Prayer - We will Pray After the Meal):*

*The meal, or the optional Binding sandwich, eating all four portions, required, at the same, is now served - All eat the meal.*

*Towards the end of the meal the **children are asked to go and search for the afikomen**, the piece of matzah which was hidden. The adults may like to have a present for the one who finds it.*

## **Binding – the sandwich**

**Father:** Rabbi Hillel took the unleavened bread and bitter herbs and ate them together with the Paschal lamb that he might perform what is said, ‘With unleavened bread and with bitter herbs shall they eat it.’

Hillel, the famous rabbi of Jesus’ childhood, said that there were three things that were essential to a Passover celebration. These were the Paschal lamb, unleavened bread (matzah) and bitter herbs. He suggested that these were eaten (‘bound’) together, making a kind of sandwich. It is thought that this might have been the method used to eat the very small piece of Paschal lamb. Each of these things was to remind the descendants of those who came out of Egypt of what God had done for Israel. The **lamb** would remind them that God had passed over their homes; the **unleavened bread (the sweet, not soured food)** would remind Israel that God had redeemed them; the **bitter herbs (romaine lettuce and/or freshly ground horseradish)** would remind them of the bitterness of slavery under the Egyptians; **dipping of parsley (dipped into salt water)** reminds God’s people that life in Egypt before the Passover was filled with tears (salt water); and **haroset** (chopped apples, honey, nuts and wine), it reminds the God’s people how they had to work with brick and clay in Egypt, and then dipping the **bitter herbs** into the **haroset** reminds them that even the most bitter of circumstances can be sweetened by the hope they have in God.

It became traditional for the leader of the Passover to give this sandwich, as a special privilege, to someone on whom he wanted to confer a blessing and show his regard. We cannot be certain if this tradition was established in Jesus’ day, but it is thought by some to be the origins of the sop given to Judas. If this were the case it would reveal the deep unconditional love of Jesus even to the one whom he knew would betray him.

For many, the cost of a Paschal lamb was beyond them. Households would come together and share a lamb between them. There was a minimum amount of lamb that you had to eat to say that you had taken part in the Passover, but this was only the size of an olive. This meant that one Paschal lamb could be used for a very large number of people, but it would not be sufficient for the meal itself.

**Tzafun:** Ransoming the Afikomen (a Greek word meaning “*He came*” or “*dessert*”).

- The large piece of unleavened bread that was obtained during the first breaking of bread (Yachatz) and hidden is searched for and found by the children. **Then it is ransomed, broken, and distributed to all - not eaten yet.**

## **Grace after the meal**

**Bareikh:** The grace after meals.

**Father:** When you have eaten and are satisfied, praise the Lord our God (Deuteronomy 8:10, “*When you have eaten and are satisfied, praise the LORD your God for the good land he has given you.*”).

## **The third cup – I will redeem you.**

- The Third Cup of Wine.
- The third cup of wine is the cup of Blessing or Redemption (“*Then I will take you for My people, and I will be your God*”).
- *Look into the cup. (It is the color of blood)*

**Read: Isaiah 53:6-7**

“We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.”

**All glasses are filled but do not drink yet.**

**Father:** Traditionally this cup is known as the ‘Cup of Redemption’. We move into this part of the Seder aware that at about this stage **Jesus began to move into the deepest mystery of all.** He must have shocked his disciples with his interpretation of this third cup and the afikomen. Let us move forward with him.

## **Reading 4: 1 Corinthians 11:23-26**

“For I received from the Lord what I also passed on to you: The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, ‘This is my body, which is for you; do this in remembrance of me.’ In the same way, after supper he took the cup, saying, ‘This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.’ For whenever you eat this bread and drink this cup, you proclaim the Lord’s death until he comes.”

## **Eating of The Afikomen (the dessert)**

- Again, a Greek word meaning “*He came*” or “*dessert*” or “*brining out that which was hidden*”.
- We now Bless it and eat it.

**(Prayer - Host of the Home Prays):**



**Father:** Let us eat together from the matzah, which was hidden, the last piece of the meal to be eaten. Blessed are you, O Lord our God, King of the Universe who gives us Jesus to be the bread of life.

*Everyone eats a small piece of matzah/afikomen.*

### **All drink the third cup. - 3rd Cup**

*(Prayer - Host of the Home Prays):*

**Father:** Blessed are you, O Lord our God, King of the Universe, who gives us Jesus to be the true vine.

### **The Final Blessing**

**Read: John 14:27-31**

“Peace I leave with you; my peace I give you. I do not give to you as the world gives. Do not let your hearts be troubled and do not be afraid. You heard me say, “I am going away and I am coming back to you.” If you loved me, you would be glad that I am going to the Father, for the Father is greater than I. I have told you now before it happens, so that when it does happen you will believe. I will not speak with you much longer, for the prince of this world is coming. He has no hold on me, but the world must learn that I love the Father and that I do exactly what my Father has commanded me.”

### **The Fourth cup – I will take you as my people.**

**Nirtzah:** The **final** blessing.

- The Fourth Cup of Wine.
- The fourth cup of wine is the cup of Praise or Hope (*I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the LORD.*). Traditionally, it is also called Elijah’s Cup and looks forward to the future fulfillment of all of God’s promises, which will be symbolized in a Fifth Cup and for the setting for Elijah.

*All glasses are filled, but do not drink yet.*

*(Prayer - Host of the Home Prays):*

**Father:** This is known as the cup of completion. Passover ends with the words ‘Next year in Jerusalem’. May our greater hope be that Jesus will return to Jerusalem and reveal himself to his people, Israel.

Blessed are you, O Lord our God, King of the Universe, Creator of the fruit of the vine.

### **All drink the fourth cup - 4th Cup**

**“Elijah Cup”:** (The “Fifth Cup”)

- An **extra cup is now filled to overflowing** for the prophet Elijah, whose seat was set at the beginning of the Seder, along with the door being left ajar so that he can enter the room easily.
- **Fifth Cup:** ‘I am the Lord, and . . . I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians,’ **Exodus 6:7**

**Again, Why a Seat and Cup for Elijah?** Here’s a simpler explanation cited for the custom: At this point in the Seder we pour a new cup of wine to carry out, at least symbolically, our announcement at the opening of the Haggadah, **“All those who are in need, come and eat!”** The new cup was prepared for a guest who would come. At this time when we recount the redemption of the Jews from Egypt in the Haggadah we also express our hope for the future redemption with the coming of the Messiah. **The tradition is that Elijah the Prophet will be the one to announce the coming of Messiah.** In fact, there’s a tradition that Messiah will come in the month in which Passover occurs – “*Nisan*” on the Jewish calendar (which the Messiah, Jesus, did fulfill in the month of “Nisan”, and was preceded and heralded with the forerunner, John the Baptist, identified by Jesus as one who carried the mantle/anointing of Elijah). **The cup is called “Elijah’s Cup” to express our hope that our guest will be Elijah himself coming to inform us of Messiah’s coming and the rebuilding of the Holy Temple in Jerusalem.** This theme of the future redemption rings throughout the Haggadah, and is stated explicitly at the beginning and the end in the words “Next Year in Jerusalem!”

To arrive at the meaning and rationale for *this drink offering*, it is helpful, first, to note, . . . that the **drink offering** was never to be offered except in the land of promise. The instructions in Leviticus *chapter 23* are prefaced with “*when you enter the land which I am going to give to you*” (v. 10), as are the instructions in Numbers 15. If the sacrifices are God’s food (literally, bread), then the **libations (drink offering)** are evidently God’s drink. The law of the **drink offering**, therefore, tells us that God would not drink wine with His bread until His people entered the land.

This makes sense in terms of biblical theology. **Drinking wine is a sabbatical activity; it is a sign and a means of rest and celebration.** Specifically, the **drink offering is a sabbatical offering**, particularly as described in Leviticus 23. Only after the Lord had defeated the enemies of His people, and given His people a restful dwelling in the land, would He accept the wine of the libations.

This connection of victory and rest with the **drink offering** is highlighted by the context of the laws of Numbers 15. These laws were delivered immediately after Israel rebelled at **Kadesh Barnea** (*this is the account of Israel in the wilderness complaining to God about not having meat, Miriam complaining about Moses, the 10 Spies complaining, and God's judgement in each scenario, Numbers 11-14*), and then rashly attacked the Amalekites when God was not with them. God punished the Israelites by leaving them to wander in the wilderness for 40 years (Num. 13–14). Immediately after this defeat, God gave Moses instructions on the drink offering. In the context, the **drink offering is a promise of eventual victory and settlement in the land.** *It is a sign also of God's faithfulness to His covenant with Israel.* Israel was to suffer in the wilderness for 40 years, restless and wandering; for 40 years, they were unable to eat and drink and rejoice before the Lord (Dt. 14:22-27). **If God's peculiar people were to be 40 years without wine, then God Himself would refrain from drinking wine for those same 40 years.** Wine is an eschatological drink; it requires time for it to reach its maturity. So, God fasted from wine until His people reached their *final event in the divine plan; the end of the world*, the land where huge clusters of grapes grew. He wandered with His people, sharing in their sufferings, for the joy that was set before Him. Though the Israelites would wander for a generation, they could take comfort in the assurance that God was wandering with them.

*Second*, it should be noted that, even when the people of Israel entered into a conquered land, it was only God who was given the wine of the drink offering. True, the people were permitted to drink wine and strong drink at the sanctuary. But, unlike most of the animal and grain offerings — a portion of which were retained for the priests or the worshiper — **the entire drink offering was poured out upon the altar of burnt offering.** (. . . *understanding* two facts: first, the priests were forbidden to drink wine in the tabernacle [Lev. 10:9], and, second, the requirement that all sacrificial food be eaten in the tabernacle precincts [Lev. 6:16]). Thus, the **drink offering was a sign not only of God's victory and His entering into sabbath rest, but a sign of Israel's exclusion from full participation in that victory and rest.** . . . Therefore, we are given not only to eat of the flesh of our peace offering (sacrifice of thanksgiving and praise – brought anytime – taken in communion with God), but also to drink of the wine of the **drink offering.**

*<sup>9</sup> So then, there remains a Sabbath rest for the people of God, <sup>10</sup> for whoever has entered God's rest has also rested from his works as God did from his. <sup>11</sup> Let us therefore strive to enter that rest, so that no one may fall by the same sort of disobedience. <sup>12</sup> For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.*

Hebrews 4:9-12

<http://www.biblicalhorizons.com/biblical-horizons/no-25-the-theology-of-the-drink-offering/>

#### The “Hallel”: (The “Praise God”)

- At the end of the service the participants sing the Hallel, which consists of Psalms 113 through 118.

#### Read: Psalm 118:22-29

“The stone that the builders rejected has become the cornerstone. <sup>23</sup> This is the LORD's doing; it is marvelous in our eyes. <sup>24</sup> This is the day that the LORD has made; let us rejoice and be glad in it. <sup>25</sup> Save us, we pray, O LORD! O LORD, we pray, give us success! <sup>26</sup> Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD. <sup>27</sup> The LORD is God, and he has made his light to shine upon us. Bind the festal sacrifice with cords, up to the horns of the altar! <sup>28</sup> You are my God, and I will give thanks to you; you are my God; I will extol you. <sup>29</sup> Oh give thanks to the LORD, for he is good; for his steadfast love endures forever!”

- And after singing a hymn, they went out to the Mount of Olives:

#### Read: Matthew 26:30

“When they had sung a hymn, they went out to the Mount of Olives.”

*Traditionally Psalms 115-118 and 136 would now be sung. This would be an appropriate time for prayer and worship.*

**Father: Accomplished is the Passover Service** according to its laws and statutes. Let us end with words from scripture.

#### Reading 5: Hebrews 13:20-21

“May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory forever and ever. Amen.”

#### Blow out the candles.

**All:** Next year in Jerusalem!

### 2nd Passover - Our Second Chance

Numbers 9:9-14

6pm Thursday, May 7th to 6pm Friday, May 8th, 2020

(30 Days from the Beginning of Passover every year)

## Joshua 5

### *The New Generation Circumcised*

<sup>1</sup> As soon as all the kings of the Amorites who were beyond the Jordan to the west, and all the kings of the Canaanites who were by the sea, heard that the Lord had dried up the waters of the Jordan for the people of Israel until they had crossed over, their hearts melted and there was no longer any spirit in them because of the people of Israel.

<sup>2</sup> At that time the Lord said to Joshua, "Make flint knives and circumcise the sons of Israel a second time."<sup>3</sup> So Joshua made flint knives and circumcised the sons of Israel at Gibeath-haaraloth. <sup>4</sup> And this is the reason why Joshua circumcised them: all the males of the people who came out of Egypt, all the men of war, had died in the wilderness on the way after they had come out of Egypt. <sup>5</sup> Though all the people who came out had been circumcised, yet all the people who were born on the way in the wilderness after they had come out of Egypt had not been circumcised. <sup>6</sup> For the people of Israel walked forty years in the wilderness, until all the nation, the men of war who came out of Egypt, perished, because they did not obey the voice of the Lord; the Lord swore to them that he would not let them see the land that the Lord had sworn to their fathers to give to us, a land flowing with milk and honey. <sup>7</sup> So it was their children, whom he raised up in their place, that Joshua circumcised. For they were uncircumcised, because they had not been circumcised on the way.

<sup>8</sup> When the circumcising of the whole nation was finished, they remained in their places in the camp until they were healed. <sup>9</sup> And the Lord said to Joshua, "Today I have rolled away the reproach of Egypt from you." And so the name of that place is called Gilgal to this day.

### **First Passover in Canaan**

<sup>10</sup> While the people of Israel were encamped at Gilgal, they kept the Passover on the fourteenth day of the month in the evening on the plains of Jericho. <sup>11</sup> And the day after the Passover, on that very day, they ate of the produce of the land, unleavened cakes and parched grain. <sup>12</sup> And the manna ceased the day after they ate of the produce of the land. And there was no longer manna for the people of Israel, but they ate of the fruit of the land of Canaan that year.

### **The Commander of the Lord's Army**

<sup>13</sup> When Joshua was by Jericho, he lifted up his eyes and looked, and behold, a man was standing before him with his drawn sword in his hand. And Joshua went to him and said to him, "Are you for us, or for our adversaries?" <sup>14</sup> And he said, "No; but I am the commander of the army of the Lord. Now I have come." And Joshua fell on his face to the earth and worshiped and said to him, "What does my lord say to his servant?" <sup>15</sup> And the commander of the Lord's army said to Joshua, "Take off your sandals from your feet, for the place where you are standing is holy." And Joshua did so.

## Holidays

### 9<sup>th</sup> Elul (Jesus is Born – September 9, 5 BCE - 3756)

(40 weeks from Hanukkah – Deuteronomy 21:10, Isaiah 54:1-10)

2020: Ki Tetze/"When you go out": Start Date(s) - 2020/Aug. 29 – Week 45

2021: Ki Tetze/"When you go out": Start Date(s) - 2021/Aug. 21 – Week 46

### 1<sup>st</sup>-2<sup>nd</sup> Tishri – Leviticus 23:23-25

2020: Rosh Hashana/Feast of Trumpets: Start Date(s) - 2020/Sept. 19-20 – Week 48

2021: Rosh Hashana/Feast of Trumpets: Start Date(s) - 2021/Sept. 7-8 – Week 48

### 10<sup>th</sup> Tishri – Leviticus 23:26-32

2020: Yom Kippur/Feast of Atonement: Start Date(s) - 2020/Sept. 28 – Week 49

2021: Yom Kippur/Feast of Atonement: Start Date(s) - 2021/Sept. 16 – Week 49

### 15<sup>th</sup>-21<sup>st</sup> Tishri – Leviticus 23:33-44

2020: Sukkot/Feast of Tabernacles: Start Date(s) - 2020/Oct. 3-9 – Week 50

2021: Sukkot/Feast of Tabernacles: Start Date(s) - 2021/Sept. 21-27 – Week 50

### 22<sup>nd</sup> Tishri (Last Day of Sukkot – "The Great Day of Salvation")

(Mary waited the prescribed 40 days for her purification (Lev. 12:1-4) from the blood of childbirth before presenting her son, Jesus at the Temple – Luke 2:22-38)

2020: Shmini Atzeret/Eighth Day of Assembly: Start Date(s) - 2020/Oct. 9-10 – Week 51

2021: Shmini Atzeret/Eighth Day of Assembly: Start Date(s) - 2021/Sept. 27-28 – Week 51

### 22<sup>nd</sup>-23<sup>rd</sup> Tishri (celebrates and marks the conclusion of the annual cycle of public Torah readings, and the beginning of a new cycle)

2020: Simchat Torah/Day of Celebrating the Torah: Start Date(s) - 2020/Oct. 10-11 – Week 52/1

2021: Simchat Torah/Day of Celebrating the Torah: Start Date(s) - 2021/Sept. 28-29 – Week 52/1

### 25<sup>th</sup> Kislev – 1 & 2 Maccabees (John 10:22-42)

2020: Chanukah/Feast of Lights: Start Date(s) - 2020/Dec. 11-18 – Week 9

2021: Chanukah/Feast of Lights: Start Date(s) - 2021/Nov. 29-Dec. 6 – Week 9

### 14<sup>th</sup>-15<sup>th</sup> Adar (reading of the book of Esther) – Esther 9:31

2020: Purim/Festival of Lots Start Date(s) - 2020/Mar. 10 – Week 20

2021: Purim/Festival of Lots: Start Date(s) - 2021/Feb. 26 – Week 20

**14<sup>th</sup>-15<sup>th</sup> Nisan/Aviv – Leviticus 23:4-8**

**2020: Pesach/Feast of Passover: Start Date(s) - 2020/Apr. 8-10 – Week 25**  
**2021: Pesach/Feast of Passover: Start Date(s) - 2021/Mar. 27-29 – Week 24**

(varies - the day following the weekly Sabbath during the week of Chag HaMatzot/Unleavened Bread) Nisan/Aviv – Leviticus 23:9-14

**2020: Yom Habikkurim/Feast of Firstfruits: Start Date(s) - 2020/Apr. 11-12 – Week 25**  
**2021: Yom Habikkurim/Feast of Firstfruits: Start Date(s) - 2021/Apr. 3-4 – Week 24**

**16<sup>th</sup>-21<sup>st</sup> Nisan/Aviv – Leviticus 23:4-8**

**2020: Pesach/Chag HaMatzot/Feast of Unleavened Bread: Start Date(s) - 2020/Apr. 11-16 – Week 26**  
**2021: Pesach/Chag HaMatzot/Feast of Unleavened Bread: Start Date(s) - 2021/Mar. 30-Apr. 4 – Week 25**

(varies - 50 days after Pesach/Passover) Sivan – Leviticus 23:15-22

**2020: Shavuot/Feast of Weeks/Pentecost: Start Date(s) - 2020/May 31-Jun. 1\* (May 29-30) – Week 32**  
**2021: Shavuot/Feast of Weeks/Pentecost: Start Date(s) - 2021/May 23-24\* (May 17-18) – Week 32**

\* (<http://www.tedmontgomery.com/bblovrwv/GoodThursday/Shavuot.Pentecost.html>)

<https://www.hebcal.com/holidays/2018> • <http://www.tedmontgomery.com/holydays/> • <http://torahportions.foz.org/torah-portionsthisyear/>

- \* The first issue we need to deal with is time. We in Western cultures base our time on the Gregorian calendar. This calendar was derived from the Julian calendar developed by Julius Caesar in 46 BC and modified by Pope Gregory XIII in 1582 AD. The Gregorian calendar is a solar calendar, basing its calculations on the earth's movement around the sun, which makes a complete cycle about every 365 days. The calendar consists of twelve months: 7 of 31 days, 4 of 30 days and 1 of 28 days. An extra day is added to the 28-day month every 4th year and every 100th year to keep it accurate. **The Gregorian calendar does not have a recurring cycle of dates.**
- \* The Hebrew or Jewish calendar is a lunar calendar. It is based on the movement of the moon around the earth, which makes a complete cycle about every 29-1/2 days. This calendar also consists of twelve months, but the beginning of each month is determined by visual observation of a new moon. In order to maintain accuracy with the solar year, an extra (13th) month is added seven times within a nineteen-year period. This extra month follows the twelfth month, Adar and is called Ve Adar or "second" Adar. **The Biblical calendar (some call it the Hebrew or Jewish calendar) has a recurring cycle of dates "every nineteen years".**

**CALENDARS**

**Civil Calendar**

**Religious Calendar**

- |                                       |                                       |
|---------------------------------------|---------------------------------------|
| 1. <b>Tishrei</b> (September/October) | 1. <b>Nisan (Aviv)</b> (March/April)  |
| 2. <b>Cheshvan</b> (October/November) | 2. <b>Iyar</b> (April/May)            |
| 3. <b>Kislev</b> (November/December)  | 3. <b>Sivan</b> (May/June)            |
| 4. <b>Tevet</b> (December/January)    | 4. <b>Tammuz</b> (June/July)          |
| 5. <b>Shevat</b> (January/February)   | 5. <b>Av</b> (July/August)            |
| 6. <b>Adar</b> (February/March)       | 6. <b>Elul</b> (August/September)     |
| 7. <b>Nisan (Aviv)</b> (March/April)  | 7. <b>Tishrei</b> (September/October) |
| 8. <b>Iyar</b> (April/May)            | 8. <b>Cheshvan</b> (October/November) |
| 9. <b>Sivan</b> (May/June)            | 9. <b>Kislev</b> (November/December)  |
| 10. <b>Tammuz</b> (June/July)         | 10. <b>Tevet</b> (December/January)   |
| 11. <b>Av</b> (July/August)           | 11. <b>Shevat</b> (January/February)  |
| 12. <b>Elul</b> (August/September)    | 12. <b>Adar</b> (February/March)      |

**Acts 15:12-21**

**For he is read every Sabbath in the synagogues**

<sup>12</sup> And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles.<sup>13</sup> After they finished speaking, James replied, "Brothers, listen to me. <sup>14</sup> Simeon has related how God first visited the Gentiles, to take from them a people for his name. <sup>15</sup> And with this the words of the prophets agree, just as it is written,

<sup>16</sup> "After this I will return,  
and I will rebuild the tent of David that has fallen;  
I will rebuild its ruins,  
and I will restore it,

<sup>17</sup> that the remnant of mankind may seek the Lord,  
and all the Gentiles who are called by my name,  
says the Lord, who makes these things <sup>18</sup> known from of old."

<sup>19</sup> Therefore my judgment is that we should not trouble those of the Gentiles who turn to God, <sup>20</sup> but should write to them to abstain from the things polluted by idols, and from sexual immorality, and from what has been strangled, and from blood. <sup>21</sup> For from ancient generations Moses has had in every city those who proclaim him, for he is read every Sabbath in the synagogues."

**Torah Portions - Holidays - Schedules - Dates**

<https://www.springsoflivingwateronline.org/torah-portion---holidays---schedules---dates.html>