

## Pesach/Passover

Each household on the 10th day of ha'Aviv/ha'Abib (*same as Nisan*) 5 days before the Passover/Pesach on the 14th (*if counting the 10th day as part of the count*) was to bring the Passover/Pesach one year old male lamb or goat that was to be sacrificed into the home as though it became part of the family in order to examine the lamb for fitness and blemishes (Ex 12:3-6). From John 12:1, 12 we know the day YESHUA entered Jerusalem/Yerushalayim on a the colt of a donkey with palm branches laid on the road was 5 days before Passover/Pesach (Mt 21:1-12; Mrk 11:1-11; 12:15; Luk 19:28-45; Jhn 12:1, 12-16). This day is usually called Palm Sunday, the Triumphal Entry. This means YESHUA as the Passover/Pesach Lamb of GOD was entering Jerusalem/Yerushalayim into the Temple or House-of-GOD to be examined by the chief priests, elders, and scribes at the same time all the other Passover/Pesach lambs and goats were being brought into the homes of families in order to be examined.

The LORD's 7 day holiday/feast of Feast-of-Unleavened-Bread/Chag-ha'Matzot starts on the 14th day of the 1st month of ha'Aviv/Nisan and ends at sunset on the 21st day (Ex 12:15-18; Lev 23:6-7). You might have counted out 8 days from the 14th to the 21st. And, that would be correct. On the first day of the 14th, leaven is removed from the house (Ex 12:15). The 15th of ha'Aviv/Nisan is the 1st day of counting the 7 days of Feast-of-Unleavened-Bread/Chag-ha'Matzot and is a Shabbat/Sabbath with the 21st day being a Shabbat/Sabbath and the 7th day of Feast-of-Unleavened-Bread/Chag-ha'Matzot (Lev 23:6-8; Ex 12:16-20).

The Jewish marriage is made up of a betrothal/erusin/qiddushin/kiddushin and wedding/nissuin. As we go through this material, it will be shown how the Passover/Pesach Seder is about the betrothal while foreshadowing all the biblical marriage steps and aligns with the Last Supper.

The Passover/Pesach Seder really explains the salvation message and relationship with our LORD and SAVIOR from beginning to end.

Seder (H5468) just means arrangement or order and is the 15 step order of the Passover/Pesach celebration. Pesach (H6452) is the Hebrew word for Passover and means "to pass/skip over." YESHUA/JESUS died and was buried on Pesach/Passover (Jhn 18:28, 39; 19:14). Passover starts when the Passover/Pesach lamb is sacrificed on the 14th day of the 1st month of ha'Aviv/ha'Abib (*Nisan*) (Ex 12:6, 18; Lev 23:5; Num 9:3, 5; 28:16). Lev 23:5 states, "In/on the first month, on (*the*) 14th of-the month between the evenings (*is*) Passover/Pesach to/for/onto YEHOVAH/the-LORD."

How can there be more than one evening per day?

the Mishnah states in Pesachim 5:1 the Passover/Pesach lamb is to be sacrificed at about the 9th hour of the daytime (*about 3 PM*) on the 14th day of the 1st month. At Noon when the Sun is straight above in the sky, the Sun starts to go down and can be considered the first evening. Then, the Sun setting at 6 PM (*when there is 12 hours of light and 12 hours of night in the spring and fall*) can be considered a second evening. Between the evenings would be about 3 PM. And, 3 PM is about the time the Passover/Pesach and regular daily sacrificial lamb was sacrificed. YESHUA is our Passover/Pesach Lamb (1 Cor 5:7; Jhn 1:29, 36) and was sacrificed at about the 9th hour of daylight (3 PM) (Mt 27:46, 50; Luk 23:44-46). Now, if the Passover/Pesach lamb was to be sacrificed at 3 PM on the 14th toward the end of the day (*day being daytime*), how was YESHUA eating the Passover/Pesach during the beginning of the Hebrew day on the 14th (Mt 26:17; Mrk 14:12-18; Luk 22:8-16). This is because YESHUA was eating the Passover/Pesach lamb of the Sadducees. The 1st day of the Passover/Pesach and the 1st day of Unleavened Bread continued into the 15th day of the 1st Month, which is a Shabbat/Sabbath/rest day, with the Passover/Pesach ending at night on the 15th day before the morning of the 15th day (Lev 23:6-7; Num 28:17-18; Ex 12:10, 15-17). The 14th is called preparation day because all the leaven has to be removed from the house before the holidays of Passover/Pesach and Unleavened Bread start. This is why Mt 27:62; Mrk 15:42; Luk 23:54; Jhn 19:14, 31, 42 all agree it was the preparation day before the Shabbat/Sabbath. And, then just as the Passover/Pesach lamb is eaten and swallowed in the dark pit of our mouth that night of the 15th (Ex 12:8), YESHUA was buried in the dark pit of the-Earth/Aretz by the night of the 15th.

As Passover/Pesach is on the 15th day of the month, this coincides with the Passover Seder having 15 steps. It was on the 15th the Sons of Israel/Yisra'el left Egypt/Mitzrayim Proper and was redeemed by the LORD (Ex 12:29-32). It is in the 15th chapter of Exodus that the song is told of the LORD redeeming the Sons of Israel/Yisra'el and their having left Egypt/Mitzrayim (*the Region Subject to Egypt*) completely (Ex 15:13).

The LORD WHO redeems, HIS name "YAH" has a number value of 15. There were and are 15 steps to ascend the southern side of the Temple while singing the 15 "Psalms of Ascent" that include Psalm 120 to Psalm 134 in order to enter the Temple of the LORD. The priestly blessing has 15 words (Num 6:24-26). This also all points to the 15th Hebrew letter called Samekh that points to the Cross, through which we were redeemed from the world,

This holiday is referred to in Jewish prayers as the "Season of our Freedom," because it celebrates the deliverance of the Sons of Israel/Yisra'el from the bondage of Egypt/Mitzrayim when Israel/Yisra'el was protected by the blood of the lamb (Ex 12:6-8, 11-13). This also points toward YESHUA, "the Lamb of GOD taking-away/removing the sin of the world" (John 1:29) and giving us freedom (Gal 5:1). The 4th Hebrew letter Dalet that means door and points to YESHUA as being the Way/Door to the FATHER (Jhn 14:6; Rev 3:20). So, we also find 4 represented in the Seder to represent YESHUA as the Door that was ripped on the Cross to allow us entrance into the presence of the LORD in the Holy of Holies (Mt 27:50, 51). There are 4 names for Passover/Pesach: The Festival of Spring (Dt. 16:1), The Festival of Matzah/Unleavened-Bread (Ex. 12:17-20), The Festival of the Passover/Pesach Lamb (Num. 9:2), and the Season of our Freedom. There are 4 cups of wine that we drink and their 4 names from the 4 main Passover/Pesach promises from

Ex 6:6, 7: "So, say to (*the*) Sons (of) Israel/Yisra'el, 'I (*am*) YEHOVAH/the-LORD, and I will bring [Aleph-Tav] you out from under (*the*)

burdens/labors (of) Egypt/troubles/pains/distresses/Mitzrayim (H4714; H4712), and I will deliver/rescue [Aleph-Tav] you from their bondage/labor, and I will redeem/act-as-kinsman-to [Aleph-Tav] you with (a) stretched-out/spread-out arm/zero'a and with great/large/mighty judgments. And, I will take [Aleph-Tav] you to ME for (a) people/nation, and I will be to you for GOD/ELOHIM, and you will know/acknowledge/care that I YEHOUAH/the-LORD (am) your GOD/ELOHIM, the (ONE) WHO brings [Aleph-Tav] you out from under (the) burdens/labors (of) Egypt/troubles/pains/distresses/Mitzrayim.

The 4 promises being: (1) I will bring you out (for the Cup of Sanctification/Holy/Set-Apart), (2) I will deliver/rescue you (for the Cup of Deliverance/Plagues), (3) I will redeem you (for the Cup of Redemption/Blessing), and (4) I will take you as a people and I will be your GOD (for the Cup of HIS Restoration/Coming/Kingdom).

There are 4 different types of food on the Seder plate: zero'a (represented by the lamb bone); matzah (unleavened bread); karpas: vegetables (radish greens and/or parsley); bitter herbs: maror (romaine lettuce) & chazeret (horseradish root). charoset (fruit/nut/wine mix) was added later

There are 4 questions and 4 types of sons.

The wine is divided into 4 parts. The 4th liquid measurement of revi'is which is one fourth of a log is the amount of wine is used per cup (the homer is really a dry weight).

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## 0: Step Before Pesach/Passover

(1st of 12 for Marriage)

In the beginning after we sinned, the LORD states the Seed (one of the family) of Adam's wife will crush/overwhelm the enemy's head (Gen 3:15). Then, the LORD made a covenant with Abram/Avram that the promised Seed would come from his family/seed (Gen 22:17-18). We know this Seed is YESHUA from Gal 3:16. The seed that is buried and dies to bring about new life has a root that comes out first and looks like the picture.

YESHUA also compares HIMSELF to the bronze serpent lifted up on a wooden pole in the wilderness that brought healing to the Sons of Israel/Yisra'el (Num 21:8-9; Jhn 3:14-21).

This is because YESHUA took upon HIMSELF our sins and its death represented as a serpent and was raised on the wooden pole of the Cross.

The pharaoh's land of Egypt/Mitzrayim (H4714) is similar to the Hebrew word metzarim (H4712), which is the plural of pain/anguish/distress and symbolizes the unclean world full of sin and death we are to flee from with the help of the LORD as HE lifts us up out of the slavery from the world and sin to bring us to HIMSELF just as HE brought the Sons of Israel/Yisra'el out of Egypt/Mitzrayim. The LORD did this with 4 promises that are taught throughout a Passover/Pesach Seder when remembering when the LORD brought Israel/Yisra'el out of Egypt/Mitzrayim on Passover/Pesach. They are "I will bring you out from under the burdens of Egypt/Mitzrayim," "I will deliver/rescue you from their bondage/labor/work," "I will redeem you with a stretched-out/spread-out arm/zero'a," and "I will take you to ME as MY people" from Ex 6:6-7. That word zero'a is also what is called the Passover/Pesach lamb on the Passover/Pesach Seder plate. YESHUA is the Passover/Pesach Lamb WHO has/will brought/bring us out from under the burdens of the world (Jhn 15:19), has/will deliver(ed) us from the bondage of the sin of the world (Rom 7:14, 24-25), has/will redeem(ed) us through HIS sacrifice as the Pesach Lamb on the Cross with stretched-out arm (Gal 3:13), and has/will take(n) us to HIMSELF as a People/Family-of-the-LORD (1 Pet 2:9; Rev 21:3).

So, YESHUA is the stretched-out/spread-out arm/zero'a. Then, every time a plague is brought upon Egypt/Mitzrayim, Moses/Mosheh or Aaron/Aharon are told to use their staff/rod/scepter and raise/stretch-out their hand/yad (Ex 7:17; 8:5, 6; 8:16, 17; 9:22-23, 29; 10:12-13, 21-22). This is true until the last plague when all the people are to eat the Passover/Pesach lamb with their staff in their hand (Ex 12:11). And, Exodus 7:17 reads, "Now says YEHOUAH/the-LORD, 'By this you will know that I (am) YEHOUAH/the-LORD; look, I will strike with/in/by (the) staff/rod/scepter which/who/that (is) in/by/with MY hand/yad upon the waters...'." Moses/Mosheh is the one holding the staff/rod/scepter (Ex 7:15), but it is the LORD speaking? Then, the LORD says, "Say to Aaron/Aharon, take your staff/rod/scepter and stretch out your hand/yad upon (the) waters..." (Ex 7:19). We have Isa 63:12 state, "WHO went for/to (the) right hand (of) Moses/Mosheh, HIS beautiful/glorious ARM/zero'a, dividing/splitting waters before/from them to make for HIMSELF (an) everlasting/forever name." And, Isa 11:4 states, "... and HE will strike/smite (the) Earth with (the) staff/rod/scepter (of) HIS mouth. In Rev 1:16 we are shown the two-edged Sword, which is the Word according to Eph 6:17 and Heb 4:12, is in the mouth of YESHUA, WHO is the Word in flesh (Jhn 1:1, 14). So, the Staff/Rod/Scepter and Sword are the same and are the Arm that is YESHUA. This is why when Moses/Mosheh threw the staff/rod/scepter on the ground it became a serpent (Ex 7:9, 10); because, YESHUA came down from the Heaven(s)/Shamayim to the earth/ground and became like a snake. Now, if we look at all these items that are representing YESHUA, they all look similar. The seed with root looks like the snake that looks like a staff/rod/scepter that looks like the arm with a hand. This is why in Psalms 23:4 it is 'YOUR Rod and YOUR Staff that 'comfort me.' As for the hand, the LORD is calling Aaron/Aharon HIS hand/yad and at the same time making Aaron/Aharon ("your hand/yad") a representation of HIMSELF. The hand in all the verses above are having the hand represent the LORD and HIS people (Moses/Mosheh & Aaron/Aharon) working together. We know Aaron/Aharon becomes the high priest that represents YESHUA, the Arm/zero'a and the Hand/yad. Moses/Mosheh was a shepherd (Ex 3:1). And, the staff/rod/scepter is being spoken as representing both the arm/zero'a together with the hand/yad. So, the high priest and the staff/rod/scepter and the hand/yad & arm/zero'a are all representing YESHUA. And, YESHUA is our Shepherd (Heb 13:20). By using the staff/rod/scepter & hand/yad to bring the plagues, the LORD delivered Israel/Yisra'el out of Egypt/Mitzrayim with a mighty Arm & Hand that represented HIMSELF and the Body/Church ('Aharon/Aaron/Mosheh/Moses/Sons-of-Yisra'el) working together.

What is also in the same shape is the wooden spoon used for Bedikat-Chametz (*the removing of leavened food from the house*) that is use to pick up the 10 pieces of leaven with a (*dove*) feather by candle light and then the spoon, leaven, and feather are all wrapped in linen and carried out of the house to be burned at the 6th hour of day (*12 Noon*) of Passover/Pesach [Mishnah Pesachim 1:1-4] (*most use a paper bag which replaced the burnable linen cloth*). The house/tabernacle represents ourselves, the leaven/chametz represents our sin, and the feather represents the SPIRIT (1 Cor 5:8). So, on Passover/Pesach leaven/sin is removed from the house/body by the feather/SPIRIT as the spoon/YESHUA takes upon itself/HIMSELF the leaven/sin and is wrapped in linen/a-burial-shroud and burned/destroyed/sacrificed outside the house/tabernacle-area.

This step also goes with the 1st of the 12 step of marriage when the bride is chosen by the servant or son as the 10 pieces of bread with leaven/sin are like ourselves searched out by the SPIRIT/feather-and-fire and die with YESHUA in HIS death when we say "I do" to HIM (Rom 6:2-11; 1 Cor 5:8).

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(Everyone)

Blessed are YOU, LORD our GOD, KING of the universe, WHO sanctifies us with HIS commandments and commanded us to remove leaven/chametz.

(Reader)

Why Passover/Pesach?

You shall tell your child in that day, saying, 'because of what YEHOVAH/the-LORD did for me when I came out of Egypt.' (Ex 13:8)

(Reader)

This day will be to you for a remembrance/memorial and you shall keep it (*as a*) festival/feast to YEHOVAH/the-LORD. You shall keep it as a festival/feast throughout your generations (*as an*) everlasting/forever statute/ordinance. (Ex 12:14)

(Reader)

You shall observe this thing for an ordinance to you and to your sons forever. It shall happen when you have come to the land which YEHOVAH/the-LORD will give you, as HE has promised, that you shall keep this service. It will happen, when your children say to you, 'What do you mean by this service?' that you shall say, 'It is the sacrifice of YEHOVAH's/the LORD's Passover/Pesach, WHO passed over (*the*) houses of the Sons of Israel/Yisra'el in Egypt/Mitzrayim, when HE struck Egypt/Mitzrayim and delivered our households.' (Ex 12:24-27)

(Reader)

And, said Moses/Mosheh to the people, 'Remember this day in which you came out of Egypt/Mitzrayim, out of (*the*) house (*of*) bondage; for by strength (*of the*) Hand, YEHOVAH/the-LORD brought you out from this (*place*), and no leavened bread shall be eaten.' (Ex 13:3)  
This is because we did not have time to make bread and ate unleavened bread for the 7 days of the Feast-of-Unleavened-Bread/Chag-haMatztot when Israel/Yisra'el fled from the Pharaoh of Egypt/Mitzrayim and his army and left the land controlled by Egypt/Mitzrayim (Ex 12:17-20; 23:15). It is also because we are turning from the sin and death represented by the leaven and running toward the LORD.

(Reader)

Clean out the old leaven that you may be a new lump of dough, as you are also unleavened. For, CHRIST our Passover Lamb has been sacrificed so that we might keep the festival/feast, not with old leaven, not with leaven of evil/malice and wickedness/iniquities, but with the unleavened bread of purity/sincerity and truth. (1 Cor 5:7-8)

(Everyone)

Let all who are hungry come and eat. Let anyone who is in need come and observe Passover/Pesach. Now we are here; later in the Land of Israel/Yisra'el. We were slaves; we are now free in YESHUA. (modified from Pasach Haggadah, Magid, Ha Lachma Anya 3)

**1st Step: Nerot: Lights**  
**Lighting the candles**  
(2nd of 12 for Marriage)

There is a Jewish tradition for the eldest woman of the house to light 2 candles 18 minutes (*or 15 to 40 minutes*) before the sunset of a regular Shabbat/Sabbath or before one of the LORD's holidays. From the references we learn only one candle needs to be lit, but the title of this step is plural, and most light 2 candles. "...GOD is light/fire and darkness is not in/on/by/with HIM, (*absolutely*) none" (1 Jhn 1:5). YESHUA calls HIMSELF the "Light of the world" (Jhn 8:12). Then in Gen 1:3, Light comes into the world, and in Gen 1:4, GOD separates the Light from the darkness. For the Light to be separated from the darkness, the Light (that represents the LORD YESHUA the SON) had to take upon itself the darkness that represents death. The separation of the Light from the darkness is then a resurrection of the Light (*that is the SON*) from the darkness of death. Light is also a gift that is a promise to give life to all the-Earth/'Aretz that will be in the Light. This lines up with the 2nd of the 12 steps of the wedding where the price for bride is established, that price being the death and sacrifice of the first born SON. As there were 2 great lights created to represent YESHUA, it is fitting to light 2 candles [see Dalet]. YESHUA was "born of a woman, having been born under Law/Torah" (Gal 4:4). This is why a woman should light the candles.

(Eldest Woman)

*(If Pesach/Passover is on Shabbat, add the words in parentheses.)*

Blessed are YOU, LORD, our GOD, KING of the Universe, WHO has sanctified us with HIS commandments and has commanded us to light the candle (*of Shabbat and*) of the Holiday.

(Everyone)

Blessed are YOU, LORD, our GOD, KING of the Universe, "WHO made the great lights..." (from Psm 136:7-9)

(Reader)

"The people who walked in darkness have seen a great Light. Those who dwelt in (*the*) land/earth (*of*) death-like-shadow/deep-shadow/the-grave, Light has shined upon them." (Isa 9:2).

(Everyone)

Blessed are YOU, LORD, our GOD, KING of the Universe, WHO has granted us life, sustained us, and enabled us to reach this occasion.

(Everyone)

Blessed are You, LORD our GOD, KING of the universe, WHO sanctified us with HIS commandments, and commanded us to be a light to the nations, and has given us YESHUA our MESSIAH, the Light of the World.

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**2nd Step: Kadesh: Holy/Sacred/Set-Apart**  
**1st Cup of Wine Called Cup of Holy/Sanctification/Set-Apart**  
(2nd of 12 for Marriage)

Ex 6:6, I will bring you out ... with (*a*) stretched out arm and powerful hand (Ex 13:3). For, Cup of Holy/Sanctification/Set-Apart. The LORD/YESHUA=Arm & right Hand, Israel included with Hand, called vineyard; YESHUA = the vine; slaves to Egypt = world; LORD set Israel apart from Egypt during flies & after; Blessing for sons & daughters

Ex 6:6, 7, "I will bring you out from under (*the*) burdens/labors (*of*) Egypt/troubles/pains/distresses/Mitzrayim ... with (*a*) stretched-out/spread-out arm/zero'a and with great/large/mighty judgments." And in Ex 13:3, by "a powerful hand." It has been shown the LORD YESHUA is represented as the outstretched Arm. And, the Hand has been shown to represent the LORD YESHUA and the Body/Church working together. Pharaoh and Egypt/Mitzrayim is representing the world and its ruler, Satan. This is why Ezekiel 32:2 states Pharaoh is like the "Serpent." This bringing Israel/Yisra'el out from Egypt/Mitzrayim is the same as Believers being brought out from the world (2 Cor 6:17). They are set apart from the world. The Hebrew word qadesh/kadesh (H6944) means "set apart" or "holy." And, the LORD states, "Holy you shall/will be, for holy (*am*) I YEHOVAH/the-LORD your GOD/ELOHIM" (1 Pet 1:14, 15, 16; Lev 19:2). So, this cup of wine is called the Cup of Sanctification/Holy/Set-Apart. Wine being the color of blood represents the blood of the sacrifice that brings us out from the world and its death (Gen 49:11; Dt 32:14). This is still a part of the 2nd of the 12 steps of the wedding where the Mohar, the price for the bride, is established with the father of the bride to bring the bride out from his family. In fact, the 1st 6 steps of the 12 steps of the marriage are part of the verbal betrothal/Erusin/promise-to-marry called the Kiddushin, which means Sanctification . It was the blood of the Passover/Pesach Lamb, YESHUA, scarified as the 1st born of the family (*the lamb is brought into the house*) being placed on the door-post/the-Cross that becomes the price for

the Bride, the Church, to be brought out from the world, the family of Satan. And, just as the Arm and Hand work together, Believers are to participate in YESHUA's sacrificial work on the Cross by dying to our old self with YESHUA's death and living set apart from the world as citizens of Heaven (Rom 6:3-8; Phil 3:20). YESHUA is the vine and we are the branches in the vineyard together producing the fruit of the vine, that is the wine (Jhn 15:5). Also, the 6th and 7th day of Creation are focusing on the wedding and finally being fully married as we will see as we continue [see Marriage]. And, we will recline to show we are at rest and free in our relationship with YESHUA.

(Reader)

Allow someone else to pour your 1st cup of wine as we are servants and treated like royalty. We will then lift the cup with the right hand and say the following:

*(the amount of wine is 3 ounces (1/4 a log or a revi'is) of the 3 parts water 1 part full strength wine)*

(Reader)

GOD saw everything that HE had made, and, behold, it was very good. There was evening and there was morning, a sixth day. The Heavens, the Earth, and all their vast array were finished. On the seventh day GOD finished HIS work which HE had done; and HE rested on the seventh day from all HIS work which HE had done. GOD blessed the seventh day, and made it holy, because HE rested in it from all HIS work of creation which HE had done. (Gen 1:31; 2:1-3)

(Everyone)

Blessed are YOU, LORD our GOD, KING of the universe, WHO creates the fruit of the vine.

(Reader)

Do not drink from the cup yet

(Reader)

*(If Pesach/Passover is on Shabbat, add the words in parentheses.)*

Blessed are YOU, LORD our GOD, KING of the Universe, WHO has chosen us from all peoples, raised us from all tongues, and sanctified us through HIS commandments. YOU have given us, LORD our GOD, in love (*Sabbaths for rest*), festivals for rejoicing, holy days and seasons for joy, (*this Sabbath day and*) this day of the festival of matzah, the time of our freedom (*with love*), a holy assembly in memory of the Exodus from the world of Egypt. For YOU have chosen us and sanctified us above all peoples, and given us as our heritage (*YOUR holy Sabbath in love and favor and*) YOUR holy festivals for joy and gladness.

Blessed are YOU, LORD, WHO sanctifies (*the Sabbath,*) Israel/Yisra'el and the festivals.

(Everyone)

Blessed are YOU, LORD our GOD, KING of the Universe, WHO has given us life, sustained us, and brought us to this time. Amen.

(Reader)

This first cup represents: "I am YEHOVAH/the-LORD, and I will bring you out from (*being*) under (*the*) burdens of Egypt/troubles/pains/distresses/Mitzrayim." how GOD chose us to be HIS own treasured people:

Let us drink this 1st cup while leaning or reclining to the left.

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As we are representing the LORD setting us apart from the world and having made us holy in this step (1 Cor 3:17), this is a good time to bless our children. In Gen 48:20, it is stated Israel/Yisra'el will bless saying, "May GOD/ELOHIM make you like Ephraim/Ephrayim and Manasseh/Manashsheh." And, this is the blessing stated over sons. "May GOD make you like Sarah, Rebekah/Ribqah, Rachel, and Le'ah" is the blessing stated over daughters. You can use these blessings or different ones like "May the LORD cause you to walk more like YESHUA every day in an ever increasing relationship with our LORD."

*(Adult states a blessing over their child while laying a hand on their head.)*

### 3rd Step: Urchatz: And Wash

(3rd of 12 for Marriage)

Washing right hand 3 times then left 3 times, moving/living water, baptism of repentance and baptism of Spirit- baptized to become a new nation/creature, washing hands = lifting hands up, no blessing, turning from Egypt (sin/world) and baptized going through the salty Suph Sea (Gulf of Aqaba)

(Reader)

This is about the 3rd of the 12 steps of marriage. There is a turning of the heart of the bride toward the groom away from her father's house toward the house of the groom. This step is represented with the lifting up of water out of waters, or lifting up land from waters, or a lifting up of man from waters. Before the Jewish wedding, the bride goes through a mikvah, which is a full body water immersion/cleansing in a spring fed or natural water fed bath.

(Reader)

Just as the land was raised up out of the sea on the 3rd day of Creation (Gen 1:9-10), Israel/Yisra'el was raised up out of Egypt/Mitzrayim from out of the sea (Ex 14:29, 30; Psm 18:16-17); whereas Egypt/Mitzrayim was covered/buried by the sea (Ex 14:28). Man was made from the earth that raised up out of the sea to be a Kingdom of Priests (Gen 1:9, 10; 2:7; 1:26, 28). And, Israel/Yisra'el was raised out of the sea to be a Kingdom of Priests (Ex 19:5, 6). Even during the judgement of the Flood of Noah's/Noach's time, Noah/Noach was raised from out of the sea to continue the line that would be the Kingdom of Priests while mankind was covered/buried by the sea (Gen 7:19-23). The land that is separated from the sea, called waters, is representing the Kingdom of Priests, which is the Church. The sea is representing a place of death. But, isn't water good because it cleans? The water was cleaning evil mankind from Earth/Aretz during the flood and when the army from Egypt/Mitzrayim was covered over by the salt water sea (Gen 6:5, 6, 7). But, there is a water that is different from the sea representing death. Not just land that represents the physical flesh of man was separated from the sea/salt-water. Water of the sky/Heaven(s) was also separated from the salt-water/sea on the 2nd Day of Creation (Gen 1:6, 7). With the light of Day One of Creation heating up the waters upon the Earth/Aretz and causing the water to evaporate from the sea, the evaporated water of the sky/Shamayim/Heaven(s) leaves behind the salt and impurities of the sea. And, the water, water vapor, clouds, and rain in the sky have the wind upon them and moving them. The Hebrew word chay (H2416) means "living" and can also mean "flowing/moving." The clean water of the sky/Shamayim/Heaven(s) is moving, flowing, water that is called living water. Even after the water rains down as moving living water, it remain the fresh moving living water of the streams and rivers that are above the sea. Moving living water is different than the salt sea that is below the surface of the Earth/Aretz and moves nowhere but within itself. The Hebrew word ruach has the meaning of wind and also of spirit (H7307). So, the wind represents the SPIRIT. The water in the sky is still representing man, but it is representing the spiritual part of man that has left mankind/the-world (*represented by the sea*) behind to enter into the Heaven(s)/Shamayim/sky and be filled and moved by the SPIRIT (*represented by the wind*). The LORD the SPIRIT is called the Living Water given from the Rock, that is YESHUA (1 Cor 10:4; Jhn 4:10, 11, 12, 13, 14; 7:37, 38, 39). So, a Believer's baptism represents their death and burial under the waters, that represents the world of man they are leaving behind, and they are raised out from the waters into the sky of the Heaven(s)/Shamayim, that represents the home and Family of the LORD. Then, the Believer who enters the Family of the LORD is filled and moved by the SPIRIT, Living-Water, WHO they welcomed within themselves (Eph 5:18). The Believer becomes one with the SPIRIT; and so, they become a part of the Living-Water (1 Cor 6:17).

(Reader)

The water represents man, and the lifting up of the water from waters represents the lifting up of man from out of mankind. A well is usually still and unmoving water below Earth/Aretz like the salt sea that is below the surface of the Earth/Aretz and moves nowhere but within itself. So, we see this step with Rebekah/Rivqah when she lifted up water from a well for the servant and his camels (Gen 24:17-20). It is Jacob/Ya'aqov who lifts up the water from the well for Rachel and her sheep (Gen 29:10). And, Israel/Yisra'el was raised up out of Egypt/Mitzrayim from out of the salt sea (Ex 14:29, 30). We also find this step listed in Ezk 16:8, 9 as the LORD is entering into a covenant relationship with Israel/Yisra'el.

(Reader)

Then, there is John's baptism of repentance that is a baptism under the water that a person does when they have turned from their sin and the father of that sin, the Devil, and turned toward the FATHER of the Heaven(s)/Shamayim, the LORD (Acts 19:3, 4; Jhn 8:44).

(Reader)

The 2nd Day of Creation of the water raising out from the sea is forming a home in the expanse/firmament for the-family/a-house who will turn from the darkness toward the light. The waters being separated are representing a promise, but there is no fulfillment of that promise yet. This is why the 2nd Day of Creation is the only day the LORD does not call anything good. Being fruitful and multiplying is good (Mt 25:20-23).  
The 2nd Day has nothing being filled or being fruitful or multiplying.

(Reader)

With all this in mind, it is the SPIRIT who turns the heart/mind of a person toward the LORD (Luk 1:17; Mal 4:5). A seed has to die before it can be reborn (Jhn 12:24-25). This turning from sin and dying to the old self is represented in the physical body being brought under the water (*baptized*) to represent death (Rom 6:3-8). Now, it is not the physical body that died, or a Believer would have to be dead and buried to become a Believer. But, the Believer's spirit dies like a seed and is reborn just as Jhn 3:3-6 states a person must be reborn spiritually to enter the Kingdom of Heaven. You have to be born from the water/baptism of the womb for the flesh of the person to be born from the flesh of the mother (Jhn 3:5-6). You have to be born from the Baptism of the SPIRIT for the spirit of the person to be born from the SPIRIT of the LORD and become a new creation/creature (Jhn 3:5-8; 2 Cor 5:17). This is just as the LORD raised Israel/Yisra'el up out of Egypt/Mitzrayim and the salt sea through this baptism to become a new nation (Ex 14:17-31). The reborn spirit of the Believer is then holy with the HOLY SPIRIT remaining forever with their spirit while their flesh is unholy (Rom 8:4-9; Mt 3:11; Mrk 1:8; Luk 3:16; Jhn 14:16-17; Heb 13:5). This is why a Believer can be called holy by the LORD even though they may still sin in their unholy flesh (1 Cor 3:17; 1 Pet 2:9; Rom 7:14-25). This Baptism of the SPIRIT is spiritual as can be seen in Acts 11:15-16 and is represented by water baptism that is represented in this marriage step that is part of this Passover/Pesach step. This is further shown in the 2nd Day of Creation when the water vapor was brought into the Heaven(s) after being separated from the salt water on the-Earth/Aretz, with the water-vapor/clouds representing spiritual birth before the land/earth that became the flesh of man had even raised from the salt water (*which happened on the 3rd Day*).

(Reader)

The tradition for this step of the Passover/Pesach is for someone else to pour water over another person's right hand 3 times and then to pour water over their left hand 3 times and not say a blessing before the washing. Netilat yadayim is the name of the type of washing with a cup/pitcher that we are doing that was also done by the priest at the bronze basin before they entered the Tabernacle/Temple (Ex 30:18-21; 40:30-32). The words "netilat yadayim" literally means "lifting hands," which goes back to lifting up of man from waters. So, after washing and drying our hands we will also lift them up. The pouring of the water is representing the Living Water, the SPIRIT. When the water is being poured over the hand, the hand is held in a loose fist like the picture below.

(Reader: *this is a show and tell section*)

This forms the Hebrew letter Bet/Bayit that means "temple/house/tabernacle." 1 Corinthians 3:16 states our bodies are temples. So, this step is representing the baptism of repentance in the name of the FATHER, SON, and HOLY SPIRIT as we die to our self turning from sin and the world toward the LORD to be reborn in the spirit and receive the unearned gift of the SPIRIT's Baptism and forever indwelling. As this step is representing a person before and at the moment of coming into a talking/praying relationship with the LORD, a blessing is not stated.

(Reader)

We are going to wash our hands without saying a blessing.

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#### **4th Step: Karpas: (The) Green Dipping Green Vegetables**

(3rd of 12 for Marriage)

Dipping green vegetables in salt water, green=life that gives us life=YESHUA, Salt=LORD's wrath, Salt sea killed pharaoh (devil), YESHUA took our salty tears to free us from our old life of salty tears, no tears in the end, baptism of us in to YESHUA's death (Rom 6:3, 4).

(Reader)

For this next step we dip a small amount of the radish greens or parsley in salt water to eat. The Hebrew word karpas (H3768) means "green" or "fine-vegetable-wool/fine-cotton/fine-linen."

(Reader)

In Hebrew the "K" can be a prefix meaning "like/as" & the Hebrew word rapas (H7511) means "to trample/tread-upon" or "to humble/submit self". The Hebrew word kar (H3733) means "male-lamb/ram" & the Hebrew word pas (H6446) means "coat/tunic/flat-of-hand-or-foot/long-sleeved/varicolored". All of this points to Joseph's/Yoseph's (wool) coat of many colors that was torn/tread-upon and dipped in the blood of a male goat as Joseph/Yoseph was humbled being thrown into the earth and lifted up to be sold into slavery only to later become free and 2nd in charge of everyone (Gen 37:2, 23-28, 31; 41:40, 44). This is like a passover/pesach as in the male goat died in place of Joseph/Yoseph (Ex 12:5-6). Then, Joseph/Yoseph becomes a savior to his people, saving them from the death of famine in the land (Gen 45:5-7).

(Reader)

A tree with its 4 parts as it grows from a seed (*the root 1st, the trunk 2nd, the limbs 3rd, and the leaves 4th*) breathes in through its green leaves carbon dioxide ( $CO_2$ ) (*green being the 4th color on Earth as seen by the rainbow with red as the 1st color*). This carbon dioxide is the death we breathe out, and the leaves breathe out oxygen ( $O_2$ ), which we breathe in giving us life (*Rev 22:2*); this is just as YESHUA ha'MASIACH/*the-MESSIAH/the-CHRIST* took upon HIMSELF the death of sin upon the Tree (*Cross*) to give life to those who choose to live with HIM by believing in HIM.

(Reader)

Salt (NaCl) is made up of 1 sodium (Na) atom mixed with 1 chloride (Cl) atom. Sodium is the 11th element on the periodic table which would line up with the 11th Hebrew letter of Kaph. Chloride is the 17th element on the periodic table which would line up with the 17th Hebrew letter of Pe'. As Kaph means palm and Pe' means opening, salt would have the meaning of "opening in the palm/hand." What does salt mean in the Bible? During the judgement of the Flood of Noah's/Noach's time, Noah/Noach was raised from out of the salt sea to continue the line that would be the Kingdom of Priests while mankind was covered/buried by the salt sea (*Gen 7:19-23*). Israel/Yisra'el was raised up out of Egypt/Mitzrayim from out of the salt sea (*Ex 14:29-30*); whereas Egypt/Mitzrayim was covered/buried by the salt sea (*Ex 14:28*). In *Gen 19:26*, Lot's/Loth's wife became a pillar of salt. The area Sodom/Sedom and Gomorrah/'Amorah became a waste land having salt (*Dt 29:23; Zeph 2:9*). In the final judgement in the Lake of Burning Fire and Sulfur everyone will be salted with fire (*Mrk 9:47-49*). Salt is representing the holy FATHER's wrath upon the unholy. The LORD is holy (*Lev 11:45*). When HE is near unholiness/uncleanness, fire comes forth to remove the unholiness (*Dt 4:24; 9:3; 2 Sam 22:9; Heb 12:29*). Unholiness just can not be before the LORD without burning. A few examples of the LORD's holiness burning unholiness in the Bible/Word/Scriptures are Nadab/Nadav and 'Abihu/'Avihu' (*Lev 10:1-2*) and the example we can still see today in the top of Mount Sinai (*Sinai/Jabal-Maqla*) being burned from the holy presence of the LORD (*Ex 19:16-20; Dt 5:2, 22-23*). It is shown that it is because everyone in the end is brought near to the LORD that the LORD's holy fire attacks the unholiness that is upon an unbeliever in the lake because they wanted to keep their sin and its unholiness (see Heaven and Hell article or movie). In *Mark 9*, the holy fire of the LORD that is the fire of the Lake of Burning Fire and Sulfur is being compared to salt. The fire of the LORD is probably electrical like lightning and the Lake of Burning Fire and Sulfur is probably salt water to conduct the fire of the LORD throughout the Lake of Burning Fire and Sulfur (see Heaven and Hell article or movie). Since salt is representing the LORD's wrath on sin and unholiness, this is the reason there is no more salt above or on the surface of the-Earth/'Aretz or in the City of Heaven/Shamayim in the end (*Rev 21:1*). There are no more tears in the City of Heaven/Shamayim; they have salt (*Rev 21:4; Isa 25:8*). There is no more sweating, that was part of the curse from sin and has salt (*Gen 3:19*). We also have in the Scriptures that salt is for the Salt Covenant and is to be used on all grain offerings (that included matzah/unleavened-bread) and on all sacrifices (*Lev 2:4, 5, 11, 13*). Since YESHUA is the offering and the sacrifice that all other offerings and sacrifices foreshadowed (*Heb 10:4-10*), where is the salt that was applied to YESHUA? When YESHUA took our sin upon HIMSELF, the FATHER (like an ox) crushed/gored with iron spikes (like horns) the palms/hands/feet of YESHUA, because of the FATHER's wrath upon the sin and unholiness. This wrath of the FATHER created "openings in the palms/hands," the very meaning of salt as defined by the elements. YESHUA was crushed/gored by the spikes in wrath by the FATHER upon the Cross/sins YESHUA willingly took upon himself for a person who is willing to repent (*turn from sin*) and make YESHUA their LORD and SAVIOR turning their sin's burden over to HIM. YESHUA then opens the door to this person, who is made holy through the life blood spilled from YESHUA's openings onto death and resurrection, to enter into the LORD's home/family in holiness to stand before the holy LORD with hands open in love (*Rom 10:9-11*).

(Reader)

The mouth is a dark bottomless pit of death that is used to continuously sacrifice food (*that was once alive*) in order to give life to the body. Several times the Lake-of-Burning-Fire-and-Sulfur/Hell/The-2nd-Death is called the Place of Gnashing of Teeth (*Rev 20:14; 21:8; Mt 8:12; 13:42, 50; 22:13; 24:51; 25:30; Luk 13:28*). The mouth then represents the Lake-of-Burning-Fire-and-Sulfur/Hell/The-2nd-Death, a place of continuous suffering/sacrificing. It is even located under the head. If we are with YESHUA, the Head, in Heaven, then the jaw is where the enemy is crushed under our feet as *Rom 16:20* states, "Now, the GOD of peace/shalom will crush/shatter/break Satan under/by your feet..."

(Reader)

The green leaves dipped into salt water are to remember the Sons of Israel/Yisra'el grew and multiplied even though their lives were made bitter with hard labor in the land of Egypt/Mitzrayim (*Ex 1:12-14*). And also, the green leaves being dipped into salt are representing YESHUA taking on our sin and its death on the tree of the Cross to give us life. And, as we are in CHRIST and CHRIST is in us as Believers (*Gal 2:20*), the green leaves can represent us in baptism. So, this step is really just a continuation of the last step we just did. Why do it again? In the last step we had fresh water to represent the Living Water of the SPIRIT. This time we have still non-moving dead salt water to represent the world and the wrath of the LORD upon that world that a Believer leaves behind in YESHUA's one time eternal death on the Cross to enter

into the Heavenly Kingdom of our LORD and SAVIOR YESHUA. So, this is another baptism of repentance. But, notice the last step cleansed the Believer and united them with the LORD before this step of leaving the world.

(Reader)

The next blessing we say over the karpas, remembering the past without YESHUA only had bitterness and wrath:

(Everyone)

Blessed are YOU, LORD our GOD, KING of the Universe, WHO creates the fruit of the earth.

(Reader)

We dip the greens in the salt water and eat/sacrifice them without reclining.

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**5th Step: Yachatz: (The) Dividing  
Three Matzot/Bread-of-Affliction**  
(5th/4th/6th & 6th/5th/4th of 12 for Marriage)

FATHER, SON, & HOLY SPIRIT WHO indwells the Church (Abraham the father, Isaac the son bound for sacrifice with ram used in his place, Jacob/Israel/Church [12/13 tribes] of the LORD), Invited- hungry & poor, Luk 14:21 poor, crippled, blind, & lame invited, middle Bread of Affliction broken, Sacrifice of son (YESHUA or Isaac), wrap larger piece in linen and hide it, YESHUA in grave.

(Reader)

In this step we have three matzot/unleavened-bread. The middle matzah is broken in two parts. The bigger part of broken matzah is wrapped in a linen cloth and hidden and will be the Desert/Afikoman after the Passover/Pesach meal. The smaller part of broken matzah is placed back between the two whole matzot.

(Reader)

The 3 matzot are explained as the 3 patriarchs Abraham/Avraham, Isaac/Yitzchaq, and Jacob/Ya'aqov. Abraham/Avraham (H85) means "Father of a multitude." Gen 22:1-19 is about Isaac/Yitzchaq, the 1st born son, going with a donkey to the mountains of Moriah/Moriyyah (*where the Temple was to later be built [2 Chron 3:1] and more than likely included Golgotha where YESHUA was placed upon the Cross*) on a 3 day journey with Isaac/Yitzchaq carrying the wood for his sacrifice up the mountain and bound to the wood to be sacrificed, and a lamb caught with horns to a thorn bush/tree being substituted for his sacrifice. The name of Jacob/Ya'aqov was changed to Israel/Yisra'el from whom the 12 (13) tribes came from that represent the Church that Believers with the indwelling SPIRIT are part of (1 Cor 12:13; Eph 2:12-22). So, in these 3 matzot we have: the top one representing the FATHER of nations; the middle one that is broken representing the SON WHO was sacrificed and broken/crushed as the Lamb of GOD; and the bottom matzah representing the SPIRIT WHO indwells the Believers of the Church.

(Reader)

What is Matzah? Unleavened bread, called matzah/matzzah (H4682), is just flour and water without the yeast added. Flour that has been mixed with water and is already contaminated by natural yeast from the air will in 18 to 24 minutes start to ferment/decay (*from the curse of sin*) and produce carbon dioxide (CO<sub>2</sub>) (*which makes the flour and water dough mixture rise with CO<sub>2</sub> air pockets*) and alcohol/ethanol (*that burns away during the baking process and flavors the bread*). Dough that has yeast in it is called leaven and is added to the flour water dough mixture to introduce the type of yeast you would like to add to the dough to give the bread a certain flavor. There is an estimated 1,500 different kinds of yeast that when mixed with flour and water could form 1000s of different types of flavored breads. If you find a bread people like, it is worth money. And, yeast bread was used like money in Egypt/Mitzrayim. This means yeast bread is rich man's bread, while unleavened bread is poor man's bread. YESHUA came from Heaven/Shamayim to Earth/Aretz and became poor for us (2 Cor 8:9). As YESHUA came down from Heaven in humility and obedience to the FATHER to die for our sins and the death required for those sins, so unleavened bread is brought down and not puffed up (Phil 2:8; Jhn 6:38). YESHUA is the Bread from Heaven like manna (Jhn 6:51) that was given to Israel/Yisra'el after they crossed the Suph/Red Sea like a gift given to the bride called a mattan that is given in the 6th/5th/4th step of marriage (Ex 16:1-31). The matzot is even wrapped up like a gift.

(Reader: *this is a show and tell section while holding up the matzah*)

As you can see, matzah is made with piercings in rows like stripes. As Isa 53:5 states about YESHUA, "And, HE from piercing/bored-throughing/slaying/profaning from our transgressions/sins/revolts/rebellions, from crushing/bruising/beating-to-pieces from our

iniquities/guilt/sins/punishments/perversity/evils, from disciplining/chastening/correcting/rebuking (*for*) our peace/shalom, (*was*) upon HIM; and, by/in HIS stripes/bruises/blows/scourging for us, we will be healed/made-whole.” The stripes are for the lashes HE received, and the holes are for the piercings made by nails upon the Cross (Mt 27:26). The holes are made in the matzah to keep it from rising, and the piercings in YESHUA were to put HIM to death. This is why the Hebrew word matzah/matztzah (H4682) can also mean “contention/strife” (H4683) and is called the bread of affliction/poverty/misery in Dt 16:3. From the root word of matzah/matztzah, we learn that matzah/matztzah is sweet and not embittered by yeast [ref: H4682]. The Hebrew word meaning to be leavened is chametz (H2556) and also means to be “sour/embittered/grieved/cruel/oppress/ruthless” (Dt 16:3). Man’s teaching is called leaven by YESHUA (Mt 16:12). We do not want to add man’s teaching to the Word/teachings-of-GOD. This is why leaven is symbolic for our evil and wickedness (1 Cor 5:8). Since a Believer married to the LORD has died to themselves in YESHUA’s death and arose into the purity of life in YESHUA’s resurrection (Rom 6:2-11), a Believer is also represented in unleavened bread (1 Cor 5:8). For, Believers have turned/repented from sin/evil/wickedness toward the LORD having the yeast removed from their lives, they died to their spirits and were reborn in spirit by the SPIRIT through YESHUA’s death on the Cross and resurrection from the dead (Jhn 3:3-6; 2 Cor 5:17). Because carbon dioxide (CO<sub>2</sub>) is the death in the air we breath out of our bodies and the air that raises rich leavened bread, the Believer’s dying to themselves spiritually is represented in the absence of carbon dioxide (CO<sub>2</sub>) in the unleavened bread that represents themselves.

(Reader)

YESHUA is called the Seed (Gal 3:16). The seed/grain being crushed and stone ground symbolizes the death to the Seed that brings Life through the Bread that is eaten. And, YESHUA states in John 6:53-58, “Most certainly I tell you, unless you eat the flesh of the Son of Man and drink HIS blood, you don’t have life in yourselves. He who eats MY flesh and drinks MY blood has eternal life, and I will raise him up at the last day. For MY flesh is food indeed, and MY blood is drink indeed. He who eats MY flesh and drinks MY blood lives in ME, and I in him. As the living FATHER sent ME, and I live because of the FATHER, so he who feeds on ME will also live because of ME. This is the Bread which came down out of Heaven, not as our fathers ate the manna and died. He who eats this Bread will live forever.” (*from WEB translation*). It was during Feast-of-Unleavened-Bread/Chag-ha’Matzot that Israel/Yisra’el was fleeing from Egypt/Mitzrayim and this fleeing in haste was one of the reasons given that the bread was unleavened (Ex 12:39).

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(Reader)

Now we break the middle matzah representing the SON that was broken upon the Cross for us.

(Reader)

And, we wrap larger broken piece of matzah in linen and hide it to represent YESHUA body of flesh being wrapped in a linen burial shroud and hidden in the earth in a tomb (Jhn 19:40; 20:3-7; Mt 27:59; Mrk 15:46; Luk 23:53; 24:12).

*(Place the smaller broken matzah back in the middle of the 2 other matzot.)*

(Reader)

The (*ONE*) not having known sin/guilt/failure, on behalf of us, HE was made sin/guilt/failure, so that we should become (*the*) divine-righteousness/justice (*of*) GOD through/in/with HIM. (2 Cor 5:21)

(Reader)

This is the Bread of Affliction/Brokenness/Oppression our fathers ate in the land of Egypt/Mitzrayim. Let all who are thirsty & hungry come in and drink & eat; let all who are in need come and join us for Passover/Pesach. Now we are here; next year in Israel/Yisra’el. (Isa 55:1; Luk 14:21)

(Reader)

Now someone has to hide the wrapped up matzah, Desert/Afikoman, without the children seeing where it is being hidden.

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The matzah represents YESHUA, and we just hid the matzah. So, the hidden matzah can represent the 5th/4th/6th of the 12 steps of marriage where YESHUA as the Groom departed to the FATHER’s house, which is what HE did 3 days and 3 nights after being broken on the Cross (Jhn 20:17).

**6th Step: Maggid: (The) Telling**  
**2nd Cup of Wine: Cup of Deliverance/Salvation/Plagues**  
(4th/5th/6th & then 7th of 12 for Marriage)

Pour 2<sup>nd</sup> cup wine: Cup of Deliverance/Plagues Ex 6:6-7 (do not drink), Tell Story then and now; How is this night different? We were slaves, but the LORD redeemed us from our bondage by the blood of the Lamb; 4 questions: [( 1-Why Matzah? Bread of Affliction—we were slaves and also fleeing Egypt in hurry & bread did not rise with yeast, then we [who become unleavened bread] do not have time to become unclean [with yeast]) [( 2-Why bitter herbs? Bitter lives as slaves in Egypt [( 3-Why dip herbs twice? Tears of slaves & crossed salty water, bitterness of slavery made sweet by freedom [( 4-Why recline/sit? Symbol of freedom, slaves never recline in comfort [ 4 sons: wise ask ?, defiant ask none, simple-mind ask what is right, very young doesn't know how to ask [ Telling, 10 Plagues-birth pains, hand & rod lifted for each, Lamb with family 4 days then blood placed on door frame of house passed over, crossed sea (baptism) that kills pharaoh (devil), birth of new nation (new body, not slaves to Egypt/sin). Hallel or Psalms/Songs of Praise & drink the 2<sup>nd</sup> Cup.

This entire step is all about the LORD keeping HIS promises that HE has already given us. It is HIM WHO will deliver us and not ourselves.

We just need to submit to HIM, relax, believe/have-faith HE has us and will fulfill HIS promises. Why? To lift us up out of darkness and death into life and light and joy and love and everything the LORD is and has for us. The "Telling" is our lives brought into the promises of HIS Word/Scriptures through HIS sacrifice and power. The promises are written down, and in a marriage that is called the Ketubah. It is our job to say "I do" and "We [will] do" which is the 4th/5th/6th step of the marriage. The written contract of the Covenant called the Ketubah is the Torah that was written on 2 stone tablets on both sides in 10 Words/Commandments. Children are the ones to ask the questions that guide the whole "Telling" pointing to it is the Children of GOD who guide the "Telling" of the promises. How much we want to participate is how much we get to participate. Even the questions are ordered with the (1) "Bread of Life" given because of the (2) "Bitterness of slavery of sin and Death" that started in (3) "the 1st dipping of the Suph/Red salt sea where the Sons of Israel/Yisra'el become a Nation of GOD called the Church that all Believers are a part of whether native or grafted in" and the "2nd dipping of the Bread of Life into the bitterness of our sin and death on the Cross that brought forth a Nation of new Creations/Believers who are called the Church" and finally (4) "we as Believers are royalty married to the KING of Kings and get to rest in our shalom/peace and freedom." Also, you will want to watch for the symbolism of the covering of the matzot. So, let the "Telling" begin.

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*(While reading the next part, the Seder plate is held up and the middle matza is shown to everyone. )*

(Reader)

This is the Bread of Affliction. Let all who are hungry come and eat. Let anyone who are in need come and observe Passover/Pesach. Now we are here; later in the Land of Israel/Yisra'el. We were slaves; we are now free in YESHUA. (modified from Pasach Haggadah, Magid, Ha Lachma Anya 3)

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*(The seder plate and the matzot are now covered for 1st time for the wine and 4 questions of why? )*

(Reader)

Allow someone else to pour your 2nd cup of wine (*the Cup of I will deliver/rescue you from their bondage/labor*) as we are servants and treated like royalty.

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**4 Questions**

(Reader)

Let's find the youngest child to ask the following 4 questions:

*(Youngest Child with help from everyone. This is sung as a song.)*

[\(Song in Hebrew\)](#) [\(Song in English\)](#)

- (1) What makes this night different from all other nights, all other nights we eat either bread or matzah, but tonight we eat only matzah?
- (2) All other nights we eat many different greens, but tonight we eat bitter greens?
- (3) All other nights we do not dip our food at all, but tonight we dip it twice?
- (4) All other nights some sit to eat and some recline, but tonight everyone reclines? [Mishnah Pesachim 10:4]

*(Uncover the Seder plate and the matzot.)*

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### We Were Slaves

(Reader)

Now we go into the answering of those 4 questions remembering Pharaoh represents Satan, Egypt represents the world and its sin and death, and the outstretched Arm/Zero'a is representing YESHUA the ARM stretched out on the Cross.

(Reader)

What makes this night different from all other nights?

We were slaves to Pharaoh in Egypt/Mitzrayim, and the LORD our GOD brought us out of there with a strong hand and an outstretched arm. And, if the HOLY ONE, blessed be HE, had not brought our fathers out of Egypt/Mitzrayim, then we and our children, and the children of our children, would still be enslaved to Pharaoh in Egypt/Mitzrayim. And, even if we were all wise with all understanding and had all knowledge in the Word, still the command would be upon us to tell of the coming out of Egypt/Mitzrayim; and the more we tell of the coming out of Egypt/Mitzrayim, the more praiseworthy it is.

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### The Four Sons

(Reader)

Blessed is the Omnipresent, blessed is HE. Blessed is the ONE WHO gave HIS people Israel/Yisra'el, the Torah (the Word) blessed is HE. The Word speaks about 4 types of sons: one who is wise; one who is wicked; one with a simple nature; and one who does not know how to ask.

(Reader)

The wise son, what does he say?

(Reader)

He ask questions. The question are like, "What are the testimonies and the statutes and the judgements which YEHOVAH/the-LORD our GOD has commanded you?" (Dt 6:20).

And, you shall say to your son, "We were slaves to Pharaoh in Egypt/Mitzrayim and YEHOVAH/the-LORD brought us out of/from Egypt/Mitzrayim with a strong/mighty hand" (Dt 6:21). And, YEHOVAH/the-LORD gave signs and wonders, great and severe/disastrous in Egypt/Mitzrayim with Pharaoh and in all his house onto our eyes (Dt 6:22). And, HE brought [Aleph-Tav] us out from there so that HE could bring [Aleph-Tav] us in to give to us [Aleph-Tav] the earth which HE swore to our fathers (Dt 6:23). And, YEHOVAH/the-LORD commanded us to do [Aleph-Tav] all these statutes to fear [Aleph-Tav] YEHOVAH/the-LORD our GOD/ELOHIM for our good all the days of our lives, like this day (Dt 6:24). And, righteousness it will be for us when we will keep/guard to do [Aleph-Tav] all this Commandment before (*the*) face/presence (*of*) YEHOVAH/the-LORD our GOD/ELOHIM just as HE has commanded us (Dt 6:25).

(Reader)

The wicked son, what does he say?

(Reader)

He does not ask questions or he ask, "What is this service to you?" "To you," he says, not to "us".

When he sets himself apart from the community, he denies the very core of our beliefs in being united in a family with the LORD.

(Reader)

The simple natured son, what does he say?

(Reader)

He ask simple questions like, "What is this?" (Ex 13:14).

And, you shall say to him, "With a strong/powerful hand YEHOVAH/the-LORD brought us out of Egypt/Mitzrayim, from (*the*) house (*of*) slavery/bondage" (Ex 13:14).

(Reader)

And the one who does not know how to ask?

(Reader)

You must open the story for him, as it is said:

“And you shall tell your son on that day saying, ‘Because of this YEHOUVAH/the-LORD did for me in I came out from Egypt/Mitzrayim’ (Ex 13:8).”

In the beginning, our ancestors were idol worshipers. Josh 24:2, 3, 4 states, "And, said Joshua/Yehoshua to all the people, “Thus says YEHOUVAH/the-LORD, GOD/ELOHIM (of) Israel/Yisra’el, ‘On (the) other side (of) the river dwelt your fathers of (a) long duration, Terah/Terach, father of Abraham/Avraham and father of Nahor/Nachor, and they served other gods. And, I took [Aleph-Tav] your father [Aleph-Tav] Abraham/Avraham from the other side of the river and led [Aleph-Tav] him on all (the) land of Canaan/Kena’an and multiplied and multiplied [Aleph-Tav] his seed/offspring and gave to him [Aleph-Tav] Isaac/Yitzchaq. And, I gave to Isaac/Yitzchaq [Aleph-Tav] Jacob/Ya’aqov and [Aleph-Tav] Esau/Esav, and I gave to Esau/Esav the [Aleph-Tav] mountains (of) Se’ir to possess/inherit [Aleph-Tav] it, and Jacob/Ya’aqov and his children went down into Egypt/Mitzrayim.

Blessed is the ONE WHO has kept HIS promise to Israel/Yisra’el, blessed is HE. For, the Holy ONE numbered the end and fulfilled what HE had spoken to our father Abraham/Avraham in the Covenant between the divided sacrifice. As it is said: “And, HE said to Abram, ‘Know you shall know that your seed/offspring/descendants will be sojourners/strangers/aliens in land not for them, and will serve them and they will afflicted [Aleph-Tav] them four hundred years. And also, [Aleph-Tav] the nation which they will serve I will judge and so they will come out with great riches/possessions’” (Gen 15:13, 14).

.....  
*(The matzot are covered a 2nd time and the wine cup is raised.)*

And, this promise is what has stood by our ancestors and us. For, it was not only one man who rose up to destroy us, in every single generation people rise up to destroy us. But, the holy ONE, blessed be HE, saves us from their hands.

*(The wine cup is put down and the matzot are uncovered.)*  
.....

Laban the Aramean sought to end everything by uprooting Jacob/Ya’aqov, while Pharaoh condemned the boys to death, as it is written: “... (An) Aramean/Syrian pursued/sought-to-destroy my father, and he went down to Egypt/Mitzrayim and sojourned/dwelt there with a few people and he became there a nation, mighty/numerous, and abundant/many.” (Dt 26:5) *(The beginning of the verse can also read "My father (was a) wondering Aramean/Syrian." Both ways are correct.)* [verse with double meaning]

(This is just a note that the verses below are WEB translation due to time constraints)

They also said to Pharaoh, “We have come to live as foreigners in the land, for there is no pasture for your servants’ flocks. For the famine is severe in the land of Canaan/Kena’an. Now therefore, please let your servants dwell in the land of Goshen.” (Gen 47:4)

Your fathers went down into Egypt/Mitzrayim with seventy persons; and now YEHOUVAH/the-LORD your GOD has made you as the stars of the sky for multitude. (Dt 10:22)

The children of Israel/Yisra’el were fruitful, and increased abundantly, and multiplied, and grew exceedingly mighty; and the land was filled with them. (Ex 1:7) When I passed by you, and saw you wallowing in your blood, I said to you, ‘Though you are in your blood, live!’ Yes, I said to you, ‘Though you are in your blood, live!’ I caused you to multiply as that which grows in the field, and you increased and grew great, and you attained to excellent beauty. Your breasts were formed, and your hair grew; yet you were naked and bare. (Ezek 16:6-7)

The Egyptians mistreated us, afflicted us, and imposed hard labor on us. (Dt 26:6) As it is said:

Come, let’s deal wisely with them, lest they multiply, and it happen that when any war breaks out, they also join themselves to our enemies and fight against us, and escape out of the land. Therefore they set taskmasters over them to afflict them with their burdens. They built storage cities for Pharaoh: Pithom and Raamses. (Ex 1:10-11) The Egyptians ruthlessly made the children of Israel/Yisra’el serve, (Ex 1:13)

Then we cried to YEHOUVAH/the-LORD, the GOD of our fathers. YEHOUVAH/the-LORD heard our voice, and saw our affliction, our toil, and our oppression. (Dt 26:7)

As it is said: In the course of those many days, the king of Egypt/Mitzrayim died, and the children of Israel/Yisra’el sighed because of the

bondage, and they cried, and their cry came up to GOD because of the bondage. GOD heard their groaning, and GOD remembered HIS covenant with Abraham/Avraham, with Isaac/Yitzchaq, and with Jacob/Ya'aqov. GOD saw the children of Israel/Yisra'el, and GOD knew/acknowledged. (Ex 2:23-25) Pharaoh commanded all his people, saying, "You shall cast every son who is born into the river, and every daughter you shall save alive." (Ex 1:22) YEHOVAH/the-LORD said, "I have surely seen the affliction of MY people who are in Egypt/Mitzrayim, and have heard their cry because of their taskmasters, for I know their sorrows." (Ex 3:7)

YEHOVAH/the-LORD brought us out of Egypt/Mitzrayim with a mighty hand, with an outstretched arm, with great terror, with signs, and with wonders; (Dt 26:8)

YEHOVAH/the-LORD brought us out of Egypt/Mitzrayim (Dt 26:8) – Not through an angel, not through a seraph, not through any representative. No, it was the Holy ONE, HIS glory, HIS own presence. As it is said:

And, I will pass/cross over on/in (*the*) land of Egypt/Mitzrayim on this night, and I will strike/smite/kill all firstborn in/on (*the*) land (*of*) Egypt/Mitzrayim, from man and as far as livestock/beast/animal; and on all gods (*of*) Egypt/Mitzrayim, I will make judgments; I YEHOVAH/the-LORD. (Ex 12:12)

"I will cross over on/in (*the*) land of Egypt/Mitzrayim on this night," (Ex 12:12) – I and no angel. "I will strike/smite/kill all firstborn in/on (*the*) land (*of*) Egypt/Mitzrayim," (Ex 12:12) – I and no seraph. "And, on all gods (*of*) Egypt/Mitzrayim, I will make judgments" (Ex 12:12) – I and no representative. "I YEHOVAH/the-LORD" (Ex 12:12) – It is YEHOVAH and no other.

Behold, YEHOVAH's/the-LORD's hand is on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks with a very grievous pestilence. (Ex 9:3) Or did any god (*ever*) try to go and take a nation for himself from among another nation, by trials, by signs, by wonders, by war, by a mighty hand, by an outstretched arm, and by great terrors, according to all that YEHOVAH/the-LORD your GOD did for you in Egypt/Mitzrayim before your eyes? (Dt 4:34) You shall take this "rod" in your hand, with which you shall do the signs. (Ex 4:17) I will show wonders in the heavens and in the earth: blood, fire, and pillars of smoke. (Joel 2:30)

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### The Ten Plagues

(Reader)

Take out a drop of wine from your cup with your finger for each plague upon Egypt/world to lessens our joy.

(Everyone)

"... blood and fire and pillars/columns (*of*) smoke..." (Joel 2:30). These were the ten plagues that the HOLY ONE brought upon Egypt/Mitzrayim.

The Hebrew alphabet aligns with the plagues if Aleph goes with the rod of Moses/Mosheh turning into a snake and consuming the snakes of the magicians of Egypt/Mitzrayim (Ex 7:8-13).

(Everyone)

(Bayit) – Blood! Blood! Blood!

(Ex 7:14-25)

(Gimel) – Frogs! Frogs! Frogs!

(Ex 8:1-15)

(Dalet) – Lice! Fleas! Gnats! (*upon men; we are not sure which one*)

(Ex 8:16-19)

(*Israel/Yisra'el was set apart from the plagues after this*)

(Hey) – Swarms! Swarms! Swarms! (of flies) (some say wild animals)

(Ex 8:20-32)

(Wav) – Pestilence! Pestilence! (on animals)

(Ex 9:1-7)

(Zayin) – Boils, Boils, Boils!

(Ex 9:8-12)

(Chayet) – Hail mixed with fire!

(Ex 9:13-35)

(Thyt) – Locusts! Locusts! Locusts!

(Ex 10:1-20)

(Yod) – Darkness! Darkness! Darkness!

(Ex 10:21-27)

(Kaph) – Death of the first born!

(Ex 10:28-29; 11:1; 12:29-33)

## Dayenu (It Would Have Been Enough)

(This is a fun song for the kids, and of course it would not have been enough for the LORD to have not gone all the way, but it would have been enough to us.)

Dayenu: Video online  
(best I could find at this time)

The words of Dayenu:

How much good, layer upon layer, the OMNIPRESENT has done for us:

If HE had brought us out from Egypt, and had not carried out judgments against them, dayeinu! (it would have been enough to us!)  
If HE had carried out judgments against them, and not against their idols/gods, dayeinu! (it would have been enough to us!)  
If He had destroyed their idols/gods, and had not killed their first-born, dayeinu! (it would have been enough to us!)  
If He had smitten their first-born, and had not given us their wealth, dayeinu! (it would have been enough to us!)  
If He had given us their wealth, and had not split the sea for us, dayeinu! (it would have been enough to us!)  
If He had split the sea for us, and had not taken us through it on dry land, dayeinu! (it would have been enough to us!)  
If He had taken us through the sea on dry land, and had not drowned our oppressors in it, dayeinu! (it would have been enough to us!)  
If He had drowned our oppressors in it, and had not supplied our needs in the desert for forty years, dayeinu! (it would have been enough to us!)  
If He had supplied our needs in the desert for forty years, and had not fed us the manna, dayeinu! (it would have been enough to us!)  
If He had fed us the manna, and had not given us the Shabbat, dayeinu! (it would have been enough to us!)  
If He had given us the Shabbat, and had not brought us before Mount Sinai, dayeinu! (it would have been enough to us!)  
If He had brought us before Mount Sinai, and had not given us the Torah, dayeinu! (it would have been enough to us!)  
If He had given us the Torah, and had not brought us into the land of Israel, dayeinu! (it would have been enough to us!)  
If He had brought us into the land of Israel, and not built for us the Holy Temple, dayeinu! (it would have been enough to us!)  
Dayenu!, it would have been enough to us.

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How very many multiplied are the OMNIPRESENT's kindnesses to us. For, HE brought us out of Egypt/Mitzrayim and brought judgment upon our oppressors and upon their gods, and HE killed their firstborn and gave us their wealth, and HE split the sea for us and brought us through it on dry land and drowned our enemies there, and HE provided for our needs for forty years in the desert and fed us manna, and HE gave us Shabbat, and HE drew us close around Mount Sinai/Sinay and gave us the Torah, and HE brought us to the land of Israel/Yisra'el and built for us the House HE chose, so we could find atonement there for all our sins.

The Passover/Pesach is what our ancestors would eat while the Temple stood. And, what does it recall?

It recalls the Holy ONE's passing over the houses of our ancestors in Egypt/Mitzrayim, as it is said: that you shall say, 'It is the sacrifice of YEHOVAH's/the-LORD's Passover/Pesach, WHO passed over the houses of the children of Israel/Yisra'el in Egypt/Mitzrayim, when HE struck the Egyptians, and spared our houses. (Ex 12:27)

*(The matzot are now lifted.)*

This matzah that we eat: what does it recall?

It recalls the dough of our ancestors, which did not have time to rise before the KING, KING of kings, the Holy ONE, blessed be HE, revealed HIMSELF and redeemed them, as it is said: They baked unleavened cakes of the dough which they brought out of Egypt/Mitzrayim; for it wasn't leavened, because they were thrust out of Egypt/Mitzrayim, and couldn't wait, and they had not prepared any food for themselves. (Ex 12:39)

*(The bitter herbs are now lifted)*

THESE BITTER HERBS that we eat: what do they recall?

They recall the bitterness that the Egyptians imposed on the lives of our ancestors in Egypt/Mitzrayim, as it is said: They made their lives bitter with hard service in mortar and in brick, and in all kinds of service in the field, all their service, in which they ruthlessly made them serve. (Ex 1:14)

Generation by generation, each person must see himself as if he himself had come out of Egypt/Mitzrayim, as it is said: You shall tell your son in that day, saying, 'It is because of that which YEHOVAH/the-LORD did for me when I came out of Egypt/Mitzrayim.' (Ex 13:8)

It was not only our ancestors whom the Holy ONE redeemed; HE redeemed us too along with them, as it is said: HE brought us out from there, that HE might bring us in, to give us the land which HE swore to our fathers. (Dt 6:23)

.....  
**First Part of Hallel: Praise**

*(The matzot are covered the 3rd time and the cup is raised. )*

(Everyone)

Therefore it is our duty to thank, praise, laud, glorify, exalt, honor, bless, raise high, and acclaim the ONE WHO has performed all these miracles for our ancestors and for us; WHO has brought us out from slavery to freedom, from sorrow to joy, from grief to celebration; from darkness to great light and from enslavement to redemption; and so we shall sing a new song before HIM. HALLELUJAH!

*(The cup is put down. )*

*(Hallel = Psalms/Songs of Praise = Psalms 113 to 118; Psalm 113 & 114 started here and the rest are after the meal.)*

*(Everyone): (can sing the video song or read it)*

Psalm 113 video online

Psalm 113:

Praise YAH! Praise, my servants of YEHOVAH, praise the name YEHOVAH. Be the name of YEHOVAH blessed/(kneeled-before) from now and until forever. From the rising Sun until its-going-down/HIS-entrance, from-shining/to-be-praised (the) Name, YEHOVAH. High above all nations (is) YEHOVAH, above the Heaven(s), HIS glory. WHO (is) like the YEHOVAH, our GOD, WHO inhabits-the-heights/sits-on-high, WHO brings-HIMSELF-low/humbles-HIMSELF to see in/on/with/by the Heaven(s) and in/on/with/by (the) Earth? HE raises out of the dust (the) poor/weak/low, and out of ash-heaps/dung-heaps HE will lift up (the) needy/poor/destitute, that HE may seat him with princes/nobles, with princes/nobles (of) HIS people. HE establishes (the) barren woman (with) the home/family, (a) joyful mother of children; praise YEHOVAH! WHO redeemed us and our ancestors from Egypt/Mitzrayim (Psm 113:1-9).

*(Everyone): (can sing the video song or read it)*

Psalm 114 video online

Psalm 114:

When Israel went out of Egypt, the house of Jacob from a people of foreign language, Judah became HIS sanctuary, Israel HIS dominion. The sea saw it, and fled. The Jordan was driven back. The mountains skipped like rams, the little hills like lambs. What was it, you sea, that you fled? You Jordan, that you turned back? You mountains, that you skipped like rams? You little hills, like lambs? Tremble, you earth, at the presence of the LORD, at the presence of the GOD of Jacob, WHO turned the rock into a pool of water, the flint into a spring of waters.

(Psalms 114:1-8; WEB).

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**2nd Cup of Wine**

The cup is raised.

I will lift up *(the)* Cup of Salvation/YESHUAH/Deliverance and I will call on/in/by/with *(the)* Name *(of)* YEHOVAH/the-LORD. (Psm 116:13)

Blessed are YOU, LORD, our GOD, KING of the universe, WHO has redeemed us and given to us the Way of Salvation through the MESSIAH YESHUA from our sin and its death and punishment and from the way of the world of Egypt/Mitzrayim, and brought us to this night to remember by eating matzah and bitter herbs what YOU have done for us. So, LORD our GOD, WHO has given us shalom/peace, please bring us to other seasons and festivals in remembrance of our marriage covenant to YOU, happy in the building of YOUR Kingdom that YOU have brought us into and rejoicing in walking with YOU. Blessed are YOU, LORD YESHUA, REDEEMER of Israel/Yisra'el and the Earth.

(Everyone)

Blessed are YOU, LORD, our GOD, KING of the Universe, WHO creates the fruit of the vine.

(Reader)

While reclining to the left, drink the 2<sup>nd</sup> glass called Cup of Deliverance/Salvation/Plagues that represents the 2nd promise of the LORD "I will deliver/rescue you from their bondage/labor/work."

You may have noticed "Why recline/sit?" is not really answered, but is easy to see it is a symbol of freedom, slaves never recline in comfort. But, "Why do we dip twice?" is not answered at all. Some say it is to get the kids asking question? Some say it is salty tears of being slaves & the bitterness of slavery made sweet by freedom. Others say Joseph's coat dipped in blood brought Israel/Yisra'el into Egypt/Mitzrayim and hyssop dipped in blood brought Israel/Yisra'el out of Egypt/Mitzrayim. This fits the word Karpas as noted in that step. All these answers are good; but, the matzah is the 2nd item dipped, and matzah came after they left and were already leaving Egypt/Mitzrayim. So, with the matzah being the "Bread of Life" that is YESHUA, the answer given at the beginning of this step makes since of "the 1st dipping of the Suph/Red salt sea where the Sons of Israel/Yisra'el become a Nation of GOD called the Church that all Believers are a part of whether native or graphed in" and the "2nd dipping of the Bread of Life into the bitterness of our sin and death on the Cross that brought forth a Nation of new Creations/Believers who are called the Church." There is another answer given for the dipping twice in the steps of dipping twice.

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### 7th Step: Rachtzah: (The) Washing

(8th of 12 for Marriage)

Washing right hand then left hand 3 times and clasping hands together and raising them with blessing recited, Crossing fresh water Jordan/Yarden, Baptism of Fire-baptized to do the work, YESHUA washes feet & tells Peter already clean.

(Reader)

Yes, we are washing our hands again. The tradition during this step was to wash the right hand and then the left hand and repeat this 3 times. This gives us a picture of the right and the left being joined together. After washing the hands, the right hand and left hand would be literally clasp together with a blessing being said this time. You may have noticed the priest washed their hands and then their feet at the bronze basin before they entered the Tabernacle/Temple (Ex 30:18-21; 40:30-32). It was at this point in the Seder that YESHUA before eating the meal washed the disciples' feet and dried their feet (Jhn 13:1, 5). This matches what was done at the Tabernacle/Temple with washing the hands 1st and the feet second. In John 13:9-11, Peter states he wants his hands and head washed as well and YESHUA says Peter only needs the feet clean because Peter is already clean and Judas was not. We found the 1st washing of hands was to symbolize the Believer's spirit dying and being baptized/cleaned by the SPIRIT to become a new creation in YESHUA and joining forever with the SPIRIT in the free gift of the Baptism of the SPIRIT, this parallels the event of Israel/Yisra'el dying to their old life in Egypt/Mitzrayim and becoming a new nation after the baptism of walking through the Suph/Red Sea. Peter was a Believer and Judas was not; so, Peter was clean while Judas was not. The 1st washing/baptism is about salvation and being born again (*coming out of water*). So, what is the washing/baptism of this 7th step for?

(Reader)

John also said YESHUA would baptize with the HOLY SPIRIT and Fire (Mt 3:11-12; Luk 3:16-17).

(Reader)

the Believer's flesh/body is unclean and can become cleaner by refining them through fire as silver and gold are refined to be purified. The LORD said HE would do this in Mal 3:2-3 & Zech 13:9. The chaff is the unclean flesh that is burned while the wheat is the clean flesh that is harvested, just as YESHUA will harvest the bodies of Believer when HE comes back for HIS Bride/the-Church during what is usually called the Rapture, and Believer's bodies will be fully holy. So, the Filling by and of the SPIRIT cleanses the flesh/body by the Fire of the LORD the SPIRIT. As the spirit of the Believer is already baptized and clean, this Baptism of Fire is baptizing/cleaning the flesh of the Believer. As this Fire cleans the flesh when a Believer walks in and by the SPIRIT, the LORD the SPIRIT will show up more. The spirit cannot be seen, but the works of our body can be seen and felt. This Baptism of Fire that starts the Filling of the SPIRIT is passed from one Believer to another Believer by the laying on of hands (2 Tim 1:6; Acts 8:17; 19:6 *and so on*).

(Reader)

Believers are commanded to be filled with the SPIRIT daily (Eph 5:18). It is a choice do to so as Gal 5:16 states, "walk by (*the*) SPIRIT and you will not accomplish/fulfill (*the*) flesh's desire/lust/passions." It is by your feet you walk with constant contact with the dust of the earth as the feet can become unclean with the earth. It was shown the hand represents the LORD with HIS Church. The feet are like hands.

(Reader)

The feet represent mankind who was called to be the Kingdom of Priest and the Church. Without the LORD man does not live or breath. The feet represent every Believer's past life before they were lifted up by the WHO is YESHUA the LORD (*into the Hand*). And, the feet represent every person who is called to be with the LORD who has still rejected the LORD's marriage proposal and are therefore separated

from the LORD while still having the Breath of Life in them. YESHUA died for all mankind, and HIS offer for you to be with HIM and HIS Family still stands as long as your still breathing (Jhn 3:16).

(Reader)

With this in view, the feet are representing the works of the flesh of everyone including Believers, as a Believer's body/flesh has not died and been made completely holy. So, washing/baptizing the feet is representing picking up your Cross daily and dying to the flesh while walking by the SPIRIT bringing sanctification/holiness to the flesh. After Judas leaves during the 9th Passover/Pesach step, YESHUA gives a new command, "that you should love each other just as I have loved you, so also you should love each other" (Jhn 13:34). We are to wash each other's feet, meaning we should be helping each other to die to the flesh and walk in the SPIRIT.

(Reader)

This step can be seen when Israel/Yisra'el was to wash their clothes for 2 days before they met the LORD on the 3rd day as they said "we [will] do" to HIM to be their GOD and they to be HIS people before Mount Sinai/Sinay (Ex 19:10-11; 19:8; 24:3, 7). We see this step once again when it is noted 3 times of the 3 days before Israel/Yisra'el crossed the Jordan/Yarden River to enter the Promise Land (Josh 1:11; 2:22; 3:2). This is the 2nd time Israel/Yisra'el walks through water like a baptism, except this time the Jordan/Yarden River is fresh non-salty running "living" water. As Israel lived on both sides of the Jordan/Yarden River (Josh 13:8), on the west in the Promise Land and on the east outside the Promise Land, they would cross back and forth across the living water. This is like a Believer who must choose to leave the past of the flesh to the east that is outside the Promise Land and daily be filled with the "Living Water" of the SPIRIT and walk in the west in the Promise Land in the SPIRIT. Again, we see this step in a day is a thousand years (Psm 90:4; 2 Pet 3:8). In the 2 days that are the last 2000 years since YESHUA left to prepare a place for the Bride the Church in HIS FATHER's House, Believers are called to "wash their clothes" and each other's feet to purify themselves saying "we [will] do" and prepare the way for the coming of their GROOM YESHUA before joining HIM in the 3rd day when HE reigns for 1000 years with HIS Bride the Church (Rev 20:4-6).

(Reader)

Each person here wash the feet of someone else after we recite the blessing:

(Everyone)

Blessed are YOU, LORD, our GOD, KING of the Universe, WHO has sanctified us through HIS commandments, and has commanded us about washing feet.

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**8th Step: Motzi Matzah: Brought Forth Unleavened Bread**  
**Eating Bread of Affliction**  
(9th of 12 for Marriage)

Eating Bread of affliction broken in step 5, round bread without yeast/sin & not puffed up & pierced & salt & stripes & has no history brought into it's creation-new lump, Isa 53:5 states, "pierced for our intentional sin (transgressions), crushed for our planned unrepentant sin (iniquities), by His stripes we are healed", 1 Cor 5:7-8 purge out old leaven-us being in Yeshua, Are we to punish ourselves in repentance? No

(Reader)

For the next 5 steps (*probably should only be 4 steps as explained later*) we will be on the 9th step of the 12 steps of marriage which is when the groom returns to redeem his bride who is made fully clean.

In the 5th Passover/Pesach step, YESHUA as the Groom departed to the FATHER's house symbolized when we placed the broken matzah back with the 2 whole matzot representing the FATHER and the SPIRIT.

Now, we take the middle matzah back out for YESHUA's return as the GROOM. At the same time, we remember how YESHUA made our spirit and flesh clean through his stripes and sacrifice on the Cross. As we are also remembering YESHUA died and took on the punishment, gnashing of teeth, wrath, and salt, of our Hell we should have received, we wait until after sunset to represent the darkness of death for this step, just as Ex 12:8 states. Then we eat and gnash with our teeth the matzah representing HIM. YESHUA said, "... the (*one*) having seen/looked-upon ME has seen/looked-upon the FATHER..." (Jhn 14:9). This is represented in this step when we eat both the middle matzah representing the SON and the top matzah representing the FATHER. Also by eating both pieces we remember we have been made whole and are seated in Heavenly places as represented in the whole matzah because we have been redeemed from our past brokenness through the broken matzah of the SON through WHOM we identify (Eph 2:6). And, we remember to be like CHRIST, not puffed up but holy and without

the yeast of sin as we are a new creation in YESHUA, just as this matzah was made from a new lump of dough that has no history except in YESHUA (2 Cor 5:17). At the same time before we eat the matzot the blessing is stated raising up the matzot representing the FATHER and the SON while the matzah that represents the SPIRIT is placed back down just as the SPIRIT was sent to us when the SON had risen to the FATHER in Heaven (Jhn 16:7-15).

.....

(The leader holds all three matzot )

(Reader)

Blessed are YOU, LORD, our GOD, KING of the Universe, WHO **brings forth bread** from the earth.”

*(The lowermost matzah is placed down. Recite the following blessing while holding the uppermost and middle matzot.)*

(Everyone)

Blessed are YOU, LORD our GOD, KING of the Universe, WHO has sanctified us through HIS Commandments, and has commanded us to eat matzah.

*A large olive (kezayit) sized piece of the uppermost matzah, together with an olive sized piece of the middle matzah, is given to each member of the company.*

*Eat both pieces together while reclining to the left.*

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The matzot were covered from step 6 and not uncovered till this step, and this step also is part of answering the 3rd question of "Why do we dip twice?" Since we just were talking about the flesh of the Believer becoming cleaner/sanctified, the 1st dipping could be seen as becoming a new creature spiritually in YESHUA just as the Sons of Israel/Yisra'el became a new nation. Then, the 2nd dipping would be the matzah representing a Believer in the flesh dying to self and picking up their Cross daily as their body is sanctified through YESHUA's stripes and sacrifice on the Cross.

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### **9th Step: Maror: Bitter (Herbs)**

(9th of 12 for Marriage)

(Reader)

And, they shall eat/consume/burn-up [Aleph-Tav] the body/flesh in/on this night, fire roasted, and matzot/unleavened-bread upon bitter-herbs/merorim they shall eat/consume/burn-up it (Ex 12:8). YESHUA is called the Alpha & Omega. In Hebrew this would be the Aleph-Tav. And in the Hebrew, we can see how eating is like sacrificing and burning up the fire roasted body of the Passover/Pesach LAMB. Remember the green represents YESHUA and us in YESHUA. This is why there are two bitter herbs eaten. But, this time the greens are hot/bitter to remember the bitter affliction of slavery to sin and Satan symbolized by Pharaoh of Egypt/troubles/pains/distresses/Mitzrayim that we left behind through the bride price of the first born SON. In this step we are only eating the bitter herbs (marorim) of maror (*horseradish root*) & chazeret (*romaine lettuce*) dipped in a little of the sweet charoset (fruit/nut/wine mix). After the Temple was destroyed the sweet lamb was not eaten in this step and was replaced with the charoset. It was more than likely this step when YESHUA "dips a morsel" and gives it to Judas to show who would betray HIM to the Cross (Jhn 13:26-27; Mt 26:21-25).

(Reader)

Take the two bitter herbs together and dip them in the charoset (*fruit/nut/wine mix*).

(Everyone)

Blessed are YOU, LORD our GOD, KING of the Universe, WHO has sanctified us through HIS Commandments, and has commanded us to eat bitter herbs.

(Reader)

Do not recline or sit and eat the bitter herbs that will probably bring salty bitter tears to your eyes.

**Added 10th Step: Korekh: The Wrap  
Hillel Sandwich**

(9th of 12 for Marriage)

(Reader)

For step 8 we ate only the matzah and in step 9 we ate only the bitter herbs, but Ex 12:8 seems to read that the lamb and matzah upon the bitter herbs should be eaten. So, Hillel in 30 BC to 10 AD added a sandwich with 2 pieces of matzah.

(Reader)

Take the two bitter herbs together on top of a matzah or between two matzot and dip them in the charoset (*fruit/nut/wine mix*) representing the Lamb.

(Reader)

Eat the sandwich at any time because the we have already said the blessing in the last 2 steps, but eat it remembering the bitterness of slavery and sin made sweet by the gift of freedom from and through YESHUA.

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**11th Step: Shulchan Orekh: The Set Table  
Eating the Passover/Meal/Lamb/Arm**  
(9th of 12 for Marriage; Looking forward to the 11th)  
(Luk 22:14-16; Mt 26:26)

(Everyone)

Blessed are YOU, LORD, our GOD, KING of the Universe, WHO sanctified us with HIS commandments, and commanded us to eat the Passover/Pesach.

(Reader)

We now eat with family and friends to celebrate our redemption through the gnashing of teeth upon the Lamb while eating a festive meal along with the matzah (including the lower piece representing the SPIRIT), charoset, and bitter herbs.

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**12th Step: Tzafun: The Hidden/Buried  
Eating Afikomen/Desert/That-Which-Comes-After**  
(9th of 12 for Marriage)

*This is the communion section for the next 2 steps.*

(Reader)

After the meal, the children go to find the hidden larger wrapped middle matzah, just as the disciples as Children of GOD went to find the wrapped body of YESHUA hidden in the tomb and it was no where to be found because YESHUA had risen (Mt 27:59-60; 28:1, 5-6; Mrk 15:46-47; 16:1-6; Luk 23:53; 24:1, 3, 5-6, 12; Jhn 19:40; 20:1-9). Then, the child who finds the hidden matzah gets a reward, just as Believers as Children of GOD receive a great reward when they "find" YESHUA has risen (Mt 7:7, 8; 13:44; Dt 4:29; Pro 8:17; Jer 29:13).

(Reader)

The bread is divided into large olive sized pieces for each Believer (Luk 22:17; Mt 26:26). "YESHUA having taken the bread and having blessed it" (Mt 26:26).

Our blessing is this: Blessed are YOU, LORD, our GOD, KING of the Universe, WHO **brings forth BREAD** from the earth.

YESHUA, then said, "This is MY body which is offered/given for you, do this for the reminder/remembrance of ME" (Luk 22:19). "For indeed, as often as you will eat/consume this Bread and will drink the cup, you proclaim/preach/celebrate the death of the LORD until which HE will come. So that, whoever should eat the bread or should drink the cup of the LORD in-an-unworthy-manner will be liable/guilty of the Body and

of the Blood of the LORD. Therefore, (*each*) person/man examine/test himself and in this way will he eat of the bread and of the cup will he drink" (1 Cor 11:26-28).

(Reader)

The matzah has piercings set in rows to represent HIS piercings and the stripes by which we are healed (Isa 53:5). 1 Cor 11:30 states (in WEB translation), "For he who eats and drinks in an unworthy way eats and drinks judgment to himself if he doesn't discern the LORD's body. Because of this, many among you are weak and sick, and many have fallen asleep/died. For, if we discerned/judged ourselves, we would not be judged. But when we are judged, we are disciplined by the LORD, that we may not be condemned with the world. Therefore, my brothers, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, so that you might not come together into judgment. The rest I will set in order whenever I come."

The whole "by HIS stripes we are healed" is represented in the Communion and brings healing to those who partake of the bread and the wine in a worthy manner by examining themselves, repenting of sins brought to their mind by the LORD, and eating and drinking the bread and the wine knowing they represent YESHUA's body sacrificed for all our sins, HIS blood poured out for us to be cleansed and have a marriage covenant relationship with HIM, and HE bore all our sicknesses and diseases through HIS stripes.

(Reader)

John 6:51 states, "I am the Living Bread having come down from out of Heaven; if anyone will eat of this Bread, he will live into the eternal-age/forever. And also, the Bread which I will offer/give is MY body/flesh for the life of the world."

"... The Bread that we break, is it not a sharing/partnership/participation in the body of the CHRIST" (1 Cor 10:16).

Eat this like communion while reclining/sitting

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**13th Step: Berekh: Blessing (after Meal)**  
**3<sup>rd</sup> Cup of Wine-Cup of Redemption/Blessing; 5th Cup Poured**  
(shifted 13th [from 7th to 9th] of 12 for Marriage)

Ex 6:6, 7 I will redeem you, marriage covenant cup: Groom shares cup with bride to show pledge, Mt 26:27-28 YESHUA says "this is MY blood of the covenant", recalls shed blood of Lamb applied to door post and the Cross, through the Cross we are passed over, the SPIRIT of Elijah/Eliyyahu and praying for the wrath of GOD.

This step that seals the betrothal allows us to understand that the Passover/Pesach Seder is focused on the betrothal of the marriage as this step of the 3rd Cup of the promise "I will redeem/act-as-kinsman-to [Aleph-Tav] you with (*a*) stretched-out/spread-out arm/zero'a and with great/large/mighty judgments" could have occurred as early as the 7th Step of the Passover/Pesach. Every covenant has to be sealed with the blood of a sacrifice. YESHUA said in Mt 26:27-28 that this 3rd cup represented "HIS blood of the covenant" that is now taken as communion by Believers in YESHUA in their acceptance of HIS being their Groom/Husband (1 Cor 11:23-26; Rom 10:9-10). YESHUA asked Believers in HIM to drink the 3rd cup of wine in the Passover/Pesach to represent HIS blood of HIS sacrifice on the Cross for the sealing of the betrothal marriage covenant HE was and is making with the Believer that drinks the cup in agreement to that covenant (Mt 26:28; Mrk 14:24; Luk 22:20; 1 Cor 11:25). A glass of wine is shared between the groom and the bride to represent the sealing of their marriage covenant through the sacrificial blood of the Lamb of GOD, YESHUA. As this 3rd cup is the 13th step of the Seder, everything before this step is being sealed and accepted by the person drinking this cup. Everything after this step is looking to the future as even the 5th Cup is poured right after drinking the 3rd Cup.

(Reader)

Allow someone else to pour your 3rd cup of wine as we are servants and treated like royalty.

(Everyone)

Song of the coming-up/ascents. When YEHOVAH/the-LORD brought back those who returned to Zion, we were like those who dream. Then our mouth was filled with laughter, and our tongue with singing. Then, they said among the nations, "YEHOVAH/the-LORD has done great things for them." YEHOVAH/the-LORD has done great things for us, and we are glad. Bring back our exiles, YEHOVAH/LORD, like the streams in the Negev. Those who sow in tears will reap in joy. He who goes out weeping, carrying seed for sowing, will certainly come again with joy, carrying his sheaves. (Psm 126)

(Everyone)

My mouth will speak the praise of YEHOVAH/the-LORD. Let all flesh bless HIS holy Name forever and ever (Psm 145:21). ... We will bless the-LORD/YAH, from this time forward and forever more. Praise the-LORD/YAH (Psm 115:18)! Give thanks to YEHOVAH/the-LORD, for HE is good, for HIS loving kindness endures forever. Who can speak of the mighty acts of YEHOVAH/the-LORD, who can declare all HIS praise (Psm 106:1-2)?

**Blessing for Food:**

(Everyone)

Blessed are YOU, LORD our GOD, KING of the Universe, WHO in HIS goodness feeds the whole world with grace, kindness and compassion. HE gives food to all living things, for HIS kindness is for ever. Because of HIS continual great goodness, we have never lacked food, nor may we ever lack it, for the sake of HIS great Name. For HE is GOD WHO feeds and sustains all, does good to all, and prepares food for all creatures HE has created. Blessed are YOU, LORD, WHO feeds all.

**Blessing for the Land:**

(Everyone)

We thank YOU, LORD our GOD, for having granted as an inheritance a desirable, good, and spacious Kingdom; for bringing us out, LORD our GOD, from the land of Egypt/Mitzrayim, freeing us from the house of slavery; for YOUR Covenant which YOU sealed in our flesh (by the SPIRIT); for YOUR Torah which YOU taught us; for YOUR Instructions/Laws which YOU made known to us; for the life, grace, and kindness YOU have bestowed upon us; and for the food by which YOU continually feed and sustain us, every day, every season, every hour.

(Everyone)

For all this, LORD our GOD, we thank YOU and bless YOU. May YOUR Name be blessed continually by the mouth of all that lives, for ever and ever, for so it is written: (Dt 8:10) "You will eat and be satisfied, then you shall bless/kneel-down [Aleph-Tav] YEHOVAH/the-LORD your GOD for the good land which HE has given you." Blessed are YOU, LORD, for the land and for the food.

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**Blessing for Jerusalem**

Have compassion, please, LORD our GOD, on Israel YOUR people, on Jerusalem YOUR city, on Zion the dwelling place of YOUR glory, on the Royal House of David YOUR anointed, and on the great and holy House that bears YOUR Name. Our GOD, our FATHER thank you for tending to us, feeding us, sustaining us, and supporting us, relieve us and send us relief, LORD our GOD, swiftly from all troubles. Please, LORD our GOD, do not make us dependent on the gifts or loans of other people, but only on YOUR full, open, holy and generous hand so that we may suffer neither shame nor humiliation for ever and all time.

*(If it is a Shabbat/Sabbath this blessing is said)*

Favor and strengthen us, LORD our GOD, through YOUR Commandments, especially through the Commandment of the seventh day, this great and holy Sabbath. For it is, for YOU, a great and holy day. On it we cease work and rest in love in accord with YOUR will's Commandment. May it be YOUR will, LORD our GOD, to grant us rest without distress, grief, or lament on our day of rest. May YOU show us the consolation of Zion YOUR city, and the rebuilding of Jerusalem YOUR holy city, for YOU are the Master of salvation and consolation.

Our GOD and GOD of our ancestors, may there rise, come, reach, appear, be favored, heard, regarded and remembered before YOU, our recollection and remembrance, as well as the remembrance of our ancestors, and of the MESSIAH son of David YOUR servant, and of Jerusalem YOUR holy city, and of all YOUR people the House of Israel – for deliverance and well-being, grace, loving-kindness and compassion, life and peace, on this day of the festival of Matzot. On it remember us, LORD our GOD, for good; recollect us for blessing, and deliver us for life. In accord with YOUR promise of salvation and compassion, spare us and be gracious to us; have compassion on us and deliver us, for our eyes are turned to YOU because YOU are GOD, gracious and compassionate. And may Jerusalem the holy city be rebuilt soon, in our time. Blessed are YOU, LORD, WHO in HIS compassion will rebuild Jerusalem. Amen.

**Blessing of GOD's Goodness**

Blessed are YOU, LORD our GOD, KING of the Universe – GOD our FATHER, our KING, our Sovereign, our Creator, our Redeemer, our Maker, our Holy ONE, the Holy ONE of Jacob. HE is our Shepherd, Israel's Shepherd, the good KING WHO does good to all. Every day HE has done, is doing, and will do good to us. HE has acted, is acting, and will always act kindly toward us for ever, granting us grace, kindness and compassion, relief and rescue, prosperity, blessing, redemption and comfort, sustenance and support, compassion, life, peace and all good things, and of all good things may HE never let us lack.

*(This is a prayer that was part of our past Seder that I'm leaving in because I like it.)*

LORD thank you for YOUR shalom, YOUR shalom be upon each one of us and everything that belongs to us. Thank YOU for giving us the SPIRIT, the fruit of the SPIRIT, and the gifts of the SPIRIT, all of which we ask that YOU help us to multiply the manifestation of all these blessings in us each and every day. Please help us to fill us to walk with YOU in and by the SPIRIT in YOUR overflowing, increasing our intimacy with YOU every moment of every coming day, to walk not in our will but in YOUR will. We thank YOU for the gift to rule this Earth, help us to die to ruling it in our flesh that all our rulership be from YOU ruling through us. O pure and Holy ONE, KING of Kings, and LORD of Lords thank YOU for saving us from the curse and slavery of death from our sin and giving us a place in YOUR Kingdom and that we have freedom in YOU. Help us to fully comprehend YOUR mind, wisdom, and understanding of YOURSELF and WHO we are in YOU; help us increase in us the work of the SPIRIT to multiply our fruit done through us by YOU to bring YOU the full glory YOU deserve; the lowly, humble, and those following in YOUR ways be raise up and the proud be brought down; Please rebuild Zion, YOUR vineyard; walls dividing the Body be vanquished in the name of YESHUA, and we ask for YOUR mercy LORD to lift up out of darkness and rebuild YOUR Body the Church to be one with YOU and each other to prepare the Way before YOUR coming. Fulfill, O LORD, the desires and requests of YOUR servants, and grant us in this world knowledge, wisdom, and understanding of YOUR truth, and thank YOU for everlasting life with YOU in the world to come. May YOU WHO has broken Pharaoh's power and set Israel free, crush Satan under our feet. O LORD, speedily, and in our days...Amen and Amen!

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(Everyone)

May the Compassionate ONE reign over us for ever and all time. May the Compassionate ONE be blessed in Heaven and on Earth. May the Compassionate ONE be praised from generation to generation, be glorified by us to all eternity, and honored among us for ever and ever. Thanks be to the Compassionate ONE for breaking the yoke from our neck and leading us upright in our land. Blessed be the GOD and FATHER of our LORD YESHUA CHRIST, WHO has blessed us with every spiritual blessing in the heavenly places in CHRIST (Eph 1:3). Thank YOU LORD our GOD for sending us the SPIRIT of Elijah, WHO has brought to us the Salvation of YESHUA and teaches us and comforts us. May the Compassionate ONE bless the State of Israel, the first flowering of our redemption. May the Compassionate ONE bless the members of Israel's Defense Forces, who stand guard over our land.

(Everyone)

May all the works YOU do through us and all that you have given to us be multiplied greatly for YOUR glory and the works of YOUR Kingdom in and by YOUR will through the SPIRIT. Let not the Accuser hold sway over our deeds, and may no thought of sin, iniquity or transgression enter us from now and for evermore. May the Compassionate ONE help us to understand and manifest in our lives the fullness of the every blessing we have been given from Heaven. Amen.

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On high, may grace be invoked for them and for us for peace. From the GOD of our salvation, and may we walk in grace and in the good favor of our GOD. *On Shabbat*: Thank you to the Compassionate ONE for letting us inherit the future time that will be entirely Shabbat and rest for life everlasting. And, thank you to the Compassionate ONE for letting us inherit the Day that is all good in YESHUA. Thank you to the Compassionate ONE for making us a holy royal priesthood and holy nation in the messianic age and life in the World to Come (1 Peter 2:9; 1 Cor 3:17). Help us to be a tower of YOUR Light, the Light of salvation in YOU our KING YESHUA, loving YOU, YOUR anointed ones the Bride, and all those made in your image. HE who makes shalom/peace in HIS high places, help us to walk in the shalom/peace YOU were sacrificed for us to have (Isa 53:5), and shalom/peace be upon all Israel/Yisra'el, and let us say: Amen.

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(Everyone)

Fear the LORD, you HIS holy ones; those who fear HIM lack nothing. Young lions may grow weak and hungry, but those who seek the LORD lack no good thing (Psm 34:9-10). Thank the LORD for He is good: His loving-kindness is for ever (Psm 136:1). You open Your hand and satisfy the desire of every living thing (Psm 145:16). Blessed is the person who trusts in YEHOVAH/the-LORD, and whose confidence/hope/trust is YEHOVAH/the-LORD (Jer 17:7). Once I was young, and now I am old, yet I have never watched a righteous man forsaken or his children begging for bread (Psm 37:25). YEHOVAH/the-LORD will give HIS people strength. YEHOVAH/the-LORD will bless HIS people with shalom/peace (Psm 29:11).

(Reader)

And, having taken (*the*) cup and having given thanks, HE gave (*it*) to them saying, "Drink of it, everyone. For, this is MY blood of the Covenant for many, being poured out for (*the*) complete-forgiveness/pardon/freedom (of/from) sins." (Mt 26:27-28)

(Everyone)

Blessed are YOU, LORD our GOD, KING of the Universe, WHO creates the fruit of the vine.

(Reader)

Drink this 3rd Cup like communion remembering the blood that YESHUA poured out at the Cross for our sins to establish our marriage covenant with HIM while reclining to the left.

(Reader)

YESHUA stated, "Now, I say to you I will not drink from now on of this the fruit of the vine until the day that when I drink it with you fresh/aneu in the Kingdom of the FATHER of ME" (Mt 26:29). Why did HE say this? Because, the next cups of wine the husband drinks with his wife at the wedding after he has come back from building a home for her onto his father's house. YESHUA said HE had to leave to go to the FATHER to prepare a room for the Believer and would one day come back in the clouds at the last trumpet to carry away HIS Bride/the Church to the Wedding (Jhn 14:2, 3; 1 Thes 4:13-17; Acts 1:11). This being carried-away/caught-up/seized/snatched used in 1 Thes 4:17 is called in Greek harpazō (G726), which is where the word "rapture" comes from.

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(Reader)

Why is Elijah/Eliyyahu in this next part?

(Reader)

So, YESHUA said John was a prophet and Elijah/Eliyyahu while John himself being filled with the SPIRIT said he was not a prophet or Elijah/Eliyyahu. How can both be true? The name Elijah in Hebrew is 'Eliyyahu (H452) and is usually translated "my God is YEHOVAH" or "YAH(u) is GOD". "El" means "GOD" (H410); the "i" mean "my" ; "YAH" is a name of the LORD (H3050); and "u" means "of him". So, the SPIRIT of Elijah means "the SPIRIT of my GOD YEHOVAH". So, when YESHUA says Elijah comes, HE is talking about the SPIRIT of Elijah which is the HOLY SPIRIT, for John says he is not Elijah which is true. But, John has the SPIRIT within him since birth. And, though John is not a prophet in his flesh, by the SPIRIT that is working in him, he is a prophet.

(Reader)

Elijah the prophet, Elijah the Tishbite, Elijah the Giladite can be "my GOD YEHOVAH the Spokesman/Speaker, my GOD YEHOVAH the Sojourner of me, my GOD YEHOVAH the Spring (Living Water) of Witness/Testimony." (Jhn 3:8)

(Reader)

Since we just had the last betrothal cup and Elijah/Eliyyahu is representing the SPIRIT of the LORD coming and being given to the Bride the Church, we once again have a foreshadowing of the Gift of the SPIRIT as a gift and Promise of the FATHER to the Bride.

(Reader)

Why are we telling the LORD to pour out HIS wrath in the next part? Let us go back to salt. Does salt always mean the LORD's wrath? Salt preserves. It preserves by killing in wrath all the unholy organisms that are trying spoil the food. How about "You are the salt of the Earth" from Mt 5:13 (see also Mrk 9:50; Luk 14:34). Even in Mt 5:13 there is a reference to the Lake of Fire in the "cast out to be trampled upon" under foot. But, what is GOD's wrath? Is not HIS light wrath upon darkness, HIS love wrath upon hatred and evil, HIS courage wrath upon fear, HIS holiness wrath upon any unholy concept. The police officer's acts are seen as wrath against the actions of evil intentions. So, a Believer filled with the HOLY SPIRIT and walking in the SPIRIT as holy will be like wrath to all the darkness the Believer walks through and encounters. And, do we want unbelievers to die? Doesn't an unbeliever have to die to self and be reborn to become a Believer? (Gal 2:20) So, let us continue through the next part with these things in mind.

(Reader)

"Behold/Look! I stand at the door and knock. If anyone should hear the voice of ME and open the door, I will come/go in to him and will eat/dine with him and he with ME" (Rev 3:20).

(Reader)

"Behold/Look! I will send to you [Aleph-Tav] Elijah/Eliyyahu the prophet/speaker before the coming great and awesome/fearful/frightening/dreadful Day of YEHOVAH/the-LORD" (Mal 4:5).

(Reader)

The 5th Cup of wine is now poured in honor of Elijah/Eliyyahu, and the door opened for Elijah/Eliyyahu.

(Kids with Everyone Sing, best songs I could find at this time)

Elijah song video online

Words of Elijah song:

Elijah the prophet, Elijah the Tishbite, Elijah, Elijah, Elijah the Giladite - May he soon in our days come to us, may he soon in our days come to us, with the MESSIAH Son of David, with the MESSIAH Son of David.

Elijah the prophet, Elijah the Tishbite, Elijah, Elijah, Elijah the Giladite - May he soon in our days come to us, may he soon in our days come to us, with the MESSIAH Son of David, with the MESSIAH Son of David.

May he soon in our days come to us, may he soon in our days come to us, with the MESSIAH Son of David, with the MESSIAH Son of David.

*(Yell or speak loudly: kids at the door with the help of adults)*

Pour out YOUR wrath/rage/heat/anger upon the nations that do not know YOU and upon kingdoms that do not call on YOUR Name; for [Aleph-Tav] Jacob/Ya'aqov is consumed/burned-up/devoured, and [Aleph-Tav] HIS dwelling place laid-waste/made-desolate (Psm 79:6-7). Pour out upon them YOUR fury/indignation/rage, and let overtake them YOUR burning/fierce anger (Psm 69:24). YOU will pursue in anger and destroy/exterminate them from under (*the*) Heavens of YEHOVAH/the-LORD (Lam 3:66).

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**14th Step: Hallel: (Psalms/Songs of) Praise**  
**4<sup>th</sup> Cup of Wine-Cup of HIS Restoration/Coming/Kingdom**  
(10th of 12 for Marriage)

(Reader)

We see YESHUA and the disciples singing a hymn at this point in Mt 26:30; Mrk 14:26. Praise, song, and dance is found after a victory like the song of Moses/Mosheh in Exodus 15 after the Sons of Israel/Yisra'el crossed the Suph/Red Sea all the way to Revelation 5 when a new song is sang after the Lamb was found worthy to open the 7 seals of the sealed scroll (Ex 15:1, 2; Rev 5:1-10). But, those songs were toward the beginning of the events. The song of Moses/Mosheh after the crossing of the Suph/Red Sea should be after the 3rd step of the Passover/Pesach. So, why is the praise and songs here in the 14th step? There is an event where the song and dance are at the end, the Jewish marriage has song and during and after the marriage supper. We even see this song and praise in Rev 19:1-9 at the marriage of the Lamb and during the marriage supper which is also right after the victory over Babylon/Babel/Bavel. The 10th step of the 12 steps of the marriage is the wedding when the 4th cup of wine is drank that goes with the LORD's promise of "I will take [Aleph-Tav] you to ME for (*a*) people/nation, and I will be to you for GOD/ELOHIM".

(Reader)

Allow someone else to pour your 4th cup of wine as we are servants and treated like royalty.

(Reader)

We will now sing Psalms/Songs of Praise.

(Everyone)

Psalm 115 online video

Psalm 115:

Not to us, LORD, not to us, but to YOUR Name give glory, for YOUR loving kindness, and for YOUR truth's sake. Why should the nations

say, "Where is their GOD, now?" But our GOD is in the Heavens. HE does whatever HE pleases. Their idols are silver and gold, the work of men's hands. They have mouths, but they don't speak. They have eyes, but they don't see. They have ears, but they don't hear. They have noses, but they don't smell. They have hands, but they don't feel. They have feet, but they don't walk, neither do they speak through their throat. Those who make them will be like them; yes, everyone who trusts in them. Israel, trust in the LORD! HE is their help and their shield. House of Aaron, trust in the LORD! HE is their help and their shield. You who fear the LORD, trust in the LORD! HE is their help and their shield. The LORD remembers us. HE will bless us. HE will bless the house of Israel. HE will bless the house of Aaron. HE will bless those who fear the LORD, both small and great. May the LORD increase you more and more, you and your children. Blessed are you by the LORD, who made Heaven and Earth. The Heavens are the LORD's Heavens, but HE has given the Earth to the children of men. The dead don't praise the LORD, nor any who go down into silence, but we will bless the LORD, from this time forward and forever more. Praise the LORD! (Psm 115:1-18; WEB)

(Everyone)

Psalm 116 online video

Psalm 116:

I love the LORD, because HE listens to my voice, and my cries for mercy. Because HE has turned HIS ear to me, therefore I will call on HIM as long as I live. The cords of death surrounded me, the pains of Sheol got a hold of me. I found trouble and sorrow. Then I called on the LORD's name: "LORD, I beg YOU, deliver my soul." The LORD is gracious and righteous. Yes, our GOD is merciful. The LORD preserves the simple. I was brought low, and HE saved me. Return to your rest, my soul, for the LORD has dealt bountifully with you. For YOU have delivered my soul from death, my eyes from tears, and my feet from falling. I will walk before the LORD in the land of the living. I believed, therefore I said, "I was greatly afflicted." I said in my haste, "All people are liars." What will I give to the LORD for all HIS benefits toward me? I will take the cup of salvation, and call on the LORD's name. I will pay my vows to the LORD, yes, in the presence of all HIS people.

Precious in the LORD's sight is the death of HIS saints. LORD, truly I am YOUR servant. I am YOUR servant, the son of YOUR servant girl. YOU have freed me from my chains. I will offer to YOU the sacrifice of thanksgiving, and will call on the LORD's Name. I will pay my vows to the LORD, yes, in the presence of all HIS people, in the courts of the LORD's house, in the middle of you, Jerusalem. Praise the LORD! (Psm 116:1-19; WEB)

(Everyone)

Psalm 117 online video

Psalm 117:

Praise the LORD, all you nations! Extol HIM, all you peoples! For HIS loving kindness is great toward us. The LORD's faithfulness endures forever. Praise the LORD! (Psm 117:1-2; WEB)

(Everyone)

Psalm 118 online video

Psalm 118:

Give thanks to the LORD, for HE is good, for HIS loving kindness endures forever. Let Israel now say that HIS loving kindness endures forever. Let the house of Aaron now say that HIS loving kindness endures forever. Now let those who fear the LORD say that HIS loving kindness endures forever. Out of my distress, I called on the LORD. The LORD answered me with freedom. The LORD is on my side. I will not be afraid. What can man do to me? The LORD is on my side among those who help me. Therefore I will look in triumph at those who hate me. It is better to take refuge in the LORD, than to put confidence in man. It is better to take refuge in the LORD, than to put confidence in princes. All the nations surrounded me, but in the LORD's Name I cut them off. They surrounded me, yes, they surrounded me. In the LORD's Name I indeed cut them off. They surrounded me like bees. They are quenched like the burning thorns. In the LORD's Name I cut them off. You pushed me back hard, to make me fall, but the LORD helped me. The LORD is my strength and song. HE has become my salvation. The voice of rejoicing and salvation is in the tents of the righteous. "The right hand of the LORD does valiantly. The right hand of the LORD is exalted! The right hand of the LORD does valiantly!" I will not die, but live, and declare the LORD's works. The LORD has punished me severely, but HE has not given me over to death. Open to me the Gates of righteousness. I will enter into them. I will give thanks to the LORD. This is the Gate of the LORD; the righteous will enter into it. I will give thanks to YOU, for YOU have answered me, and have become my salvation. The Stone which the builders rejected has become the Cornerstone. This is the LORD's doing. It is marvelous in our eyes. This is the day that the LORD has made. We will rejoice and be glad in it! Save us now, we beg YOU, LORD! LORD, we beg YOU, send prosperity now. Blessed is he who comes in the LORD's Name! We have blessed you out of the LORD's house. The LORD is GOD, and HE has given us light. Bind the sacrifice with cords, even to the horns of the altar. YOU are my GOD, and I will give thanks to YOU. YOU

are my GOD, I will exalt YOU. Oh, give thanks to the LORD, for HE is good, for HIS loving kindness endures forever. (Psm 118:1-29; WEB)

(Everyone)

All YOUR works will praise YOU, LORD our GOD, and YOUR devoted ones, the righteous who do YOUR will (together with all YOUR people, the house of Israel) will joyously thank, bless, praise, glorify, exalt, revere, sanctify, and proclaim the sovereignty of YOUR Name, our KING. For it is good to thank YOU and fitting to sing psalms to YOUR Name, for from eternity to eternity YOU are GOD. (Somewhat from Psm 145:10-13)

(Everyone)

Psalm 136 online video

Psalm 136:

Give thanks to the LORD, for HE is good, for HIS loving kindness endures forever. Give thanks to the GOD of gods, for HIS loving kindness endures forever. Give thanks to the LORD of Lords, for HIS loving kindness endures forever; to HIM WHO alone does great wonders, for HIS loving kindness endures forever; to HIM who by understanding made the Heavens, for HIS loving kindness endures forever; to HIS who spread out the earth above the waters, for HIS loving kindness endures forever; to HIM who made the great lights, for HIS loving kindness endures forever; the Sun to rule by day, for HIS loving kindness endures forever; the Moon and stars to rule by night, for HIS loving kindness endures forever; to HIM WHO struck down the Egyptian firstborn, for HIS loving kindness endures forever; and brought out Israel from among them, for HIS loving kindness endures forever; with a strong/powerful hand, and with an outstretched arm, for HIS loving kindness endures forever; to HIM WHO divided the Red Sea apart, for HIS loving kindness endures forever; and made Israel to pass through the middle of it, for HIS loving kindness endures forever; but overthrew Pharaoh and HIS army in the Red Sea, for HIS loving kindness endures forever; to HIM WHO led HIS people through the wilderness, for HIS loving kindness endures forever; to HIM who struck great kings, for HIS loving kindness endures forever; and killed mighty kings, for HIS loving kindness endures forever; Sihon king of the Amorites, for HIS loving kindness endures forever; Og king of Bashan, for HIS loving kindness endures forever; and gave their land as an inheritance, for HIS loving kindness endures forever; even a heritage to Israel HIS servant, for HIS loving kindness endures forever; WHO remembered us in our low estate, for HIS loving kindness endures forever; and has delivered us from our adversaries, for HIS loving kindness endures forever; WHO gives food to every creature, for HIS loving kindness endures forever. Oh give thanks to the GOD of Heaven, for HIS loving kindness endures forever. (Psm 136:1-26; WEB)

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*(This section is part of the Seder, but with children and depending on how late it is, you may want to move forward to be able to get to the end.)*

The soul of all that lives shall bless YOUR Name, LORD our GOD, and the spirit of all flesh shall always glorify and exalt YOUR remembrance, our KING. From eternity to eternity YOU are GOD. Without YOU, we have no KING, Redeemer or SAVIOR, WHO liberates, rescues, sustains, and shows compassion in every time of trouble and distress. We have no KING but YOU, GOD of the First and Last, GOD of all creatures, Master of all ages, extolled by a multitude of praises, WHO guides HIS world with loving-kindness and HIS creatures with compassion. The LORD neither slumbers nor sleeps. HE rouses the sleepers and wakens the slumberers. HE makes the dumb speak, sets the bound free, supports the fallen, and raises those bowed down. To YOU alone we give thanks:

If our mouths were as full of song as the sea, and our tongue with jubilation as its myriad waves, if our lips were full of praise like the spacious Heavens, and our eyes shone like the Sun and Moon, if our hands were outstretched like eagles of the sky, and our feet as swift as hinds, still we could not thank YOU enough, LORD our GOD and GOD of our ancestors, or bless YOUR Name for even one of the thousand thousands and myriad myriads of favors YOU did for our ancestors and for us. YOU redeemed us from Egypt, LORD our GOD, and freed us from the house of bondage. In famine YOU nourished us; in times of plenty YOU sustained us. YOU delivered us from the sword, saved us from the plague, and spared us from serious and lasting illness.

Until now YOUR mercies have helped us. YOUR love has not forsaken us. May YOU, LORD our GOD, never abandon us. Therefore the limbs YOU formed within us, the spirit and soul YOU breathed into our nostrils, and the tongue YOU placed in our mouth, they will thank and bless, praise and glorify, exalt and esteem, hallow and do homage to YOUR Name, O our KING. For every mouth shall give thanks to YOU, every tongue vow allegiance to YOU, every knee shall bend to YOU, every upright body shall bow to YOU, all hearts shall fear YOU, and our innermost being sing praises to YOUR Name, as is written: "All my bones shall say: LORD, WHO is like YOU? YOU save the poor from one stronger than him, the poor and needy from one who would rob him." Who is like YOU? Who is equal to YOU? Who can be compared to YOU? O great, mighty and awesome GOD, GOD Most High, Maker of Heaven and Earth. We will laud, praise and glorify YOU and bless YOUR holy Name, as it is said: "Of David. Bless the LORD, O my soul, and all that is within me bless HIS holy Name." God – in YOUR absolute power, Great – in the glory of YOUR Name, Mighty – for ever, Awesome – in YOUR awe-inspiring deeds, The KING – who sits on a throne. High and lofty HE inhabits eternity; exalted and holy is HIS Name. And it is written: Sing joyfully to the LORD, you righteous, for

praise from the upright is seemly. By the mouth of the upright YOU shall be praised. By the words of the righteous YOU shall be blessed. By the tongue of the devout YOU shall be extolled, and in the midst of the holy YOU shall be sanctified.

And in the assemblies of tens of thousands of YOUR people, the house of Israel, with joyous song shall YOUR Name, our KING, be glorified in every generation. For this is the duty of all creatures before YOU, LORD our GOD and GOD of our ancestors: to thank, praise, laud, glorify, exalt, honor, bless, raise high and acclaim, even beyond all the words of song and praise of David, son of Jesse, YOUR servant, YOUR anointed.

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(Everyone)

May YOUR Name be praised for ever, our KING, the great and holy GOD, KING in Heaven and on Earth. For to YOU, LORD our GOD and GOD of our ancestors, it is right to offer song and praise, hymn and psalm, strength and dominion, eternity, greatness and power, song of praise and glory, holiness and kingship, blessings and thanks, from now and for ever. Blessed are YOU, LORD, GOD and KING, exalted in praises, GOD of thanksgivings, MASTER of wonders, WHO delights in hymns of song, KING, GOD, Giver of life to the worlds.

(Everyone)

Blessed are YOU, LORD our GOD, KING of the Universe, WHO creates the fruit of the vine.

(Reader)

Drink the 4th cup while reclining to the left.

(Reader)

Blessed are YOU, LORD our GOD, KING of the Universe, for the vine and the fruit of the vine, and for the produce of the field; for the desirable, good and spacious land that YOU willingly gave as heritage to our ancestors, that they might eat of its fruit and be satisfied with its goodness. Have compassion, LORD our GOD, on Israel YOUR people, on Jerusalem, YOUR city, on Zion the home of YOUR glory, on YOUR altar and YOUR Temple. May YOU rebuild Jerusalem/Yerushalayim, the holy city swiftly in our time, and may YOU bring us back there, rejoicing in its rebuilding, eating from its fruit, satisfied by its goodness, and blessing YOU for it in holiness and purity. (*On Shabbat*: Be pleased to refresh us on this Sabbath Day.) Grant us joy on this festival of Matzot. For YOU, GOD, are good and do good to all and we thank YOU for the land and for the fruit of the vine.

(Everyone)

Blessed are YOU, LORD, for the land and for the fruit of the vine.

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### **15th Step: Nirtzah: Accepted Conclusion**

(11th & 12th of 12 for Marriage)

(Reader)

During the 2nd Passover Step we read: GOD saw everything that HE had made, and, behold, it was very good. There was evening and there was morning, a sixth day. The Heavens, the Earth, and all their vast array were finished. On the seventh day GOD finished HIS work which HE had done; and HE rested on the seventh day from all HIS work which HE had done. GOD blessed the seventh day, and made it holy, because HE rested in it from all HIS work of creation which HE had done (Gen 1:31; 2:1-3). Then, the 10 Commandments/Words that are the marriage Ketubah states in the 4th Commandment, "Observe [Aleph-Tav] the Sabbath day, to keep it holy, as YEHOVAH/the-LORD your GOD commanded you. Six days you shall labor and do all your work; but the 7th day is a Sabbath to YEHOVAH/the-LORD your GOD, (*in which*) you shall not do any work — you and your son and your daughter and your male servant and your female servant and your ox and your donkey and your livestock and your foreigner/stranger who (*is*) in your gates; that they will rest, your male servant and your female servant, like you. You shall remember that you were a slaves in the earth of Egypt/Mitzrayim, and YEHOVAH/the-LORD your GOD brought you out of there by a strong/mighty Hand and by a stretched-out/spread-out arm/zero'a. Upon this YEHOVAH/the-LORD your GOD commanded you to keep [Aleph-Tav] the Sabbath day." (Dt 5:12-15).

We are to link the day of Shabbat to Passover/Pesach. In the 10th marriage step of the wedding, the marriage was consummated and a marriage feast was given, but this feasting and time of joy for the groom and bride to be together continues for 7 days. As the wedding occurred during Creation at the end of the 6th Day when Adam and his wife were married, and we see the marriage of YESHUA to the Bride the Church and the marriage supper occur before the 1000 year reign of YESHUA during the 6th 1000 years, YESHUA's dwelling with us occurs when HE

reigns on Earth for a 1000 years during the 7th 1000 years after Creation (Gen 2:23-24; Rev 19:7-9; 20:4, 6). This points to the Shabbat/Sabbath/7th-day as representing the joyous marriage celebration. The Shabbat/Sabbath is celebrated like a day of the husband/king with the wife/queen. GOD is the one WHO made the 7th day holy and celebrated it HIMSELF in Genesis in the beginning (Gen 2:1-3). Then, HE states to celebrate the Shabbat/Sabbath to remember the LORD bringing us out of slavery to be with HIM (Dt 5:15). It points to the 7th (7000 year) day of history when YESHUA comes back for and lives with HIS Bride on the Earth HE has freed from the slavery of the enemy during HIS 1000 year (*like a day*) reign that gives the Earth a day (*1000 years*) of rest on the 7th day (*7000 years after Creation*).

(Reader)

The 12th and final step of the marriage continues forever. The Passover/Pesach Seder foreshadows the whole marriage. This means the last step of the marriage goes with the last step of the Passover/Pesach Seder. What is the final step of the Passover/Pesach Seder? It is a step that is never done. A cup is placed that is never drank from. This would be the 5th and last Cup of Elijah/Eliyyahu. The first 4 cups of wine were named after the first 4 promises of GOD in Ex 6:6-7 of "I will." But, there are actually 7 "I will" statements made. The first 3 are part of the betrothal with the 4th and 5th promises being for the wedding. This leaves the last 2 promises being represented in the Cup of Elijah/Eliyyahu for events after the wedding. The last 2 promises are "I will bring you to the land/Earth" and "I will give [Aleph-Tav] it to you for a possession." Ex 6:8 could also say, "I will come/go (*to*) you to the Earth/'Aretz" and "I will ascribe/appoint [Aleph-Tav]/YOU to/for you (*as an*) inheritance, ME/I YEHOVAH/the-LORD." This reminds us of the City of Heaven coming down upon the-Earth/'Aretz and the LORD dwelling with HIS people forever as their marriage continues forever (Rev 21:1-3; Num 18:20; Dt 18:2; Psm 33:12; Isa 19:25). Also, as we read the last prayer, a "year" (H8141) in Hebrew can also be a "division of time" or a "measure of time."

(Reader)

As Revelation 21:1-3 states, "I saw a New Heaven and a New Earth/'Aretz, for the first Heaven and the first Earth/'Aretz have passed away, and the sea is no more. And, the Holy City, New Jerusalem/Yerushalayim, I saw coming down out of Heaven from GOD, having been prepared as a bride having been adorned for her husband. And, I heard a great voice from the throne saying, "Behold, the Tabernacle of GOD (*is*) with mankind, and HE will dwell/tabernacle with them, and they will be HIS people, and GOD HIMSELF will be with them (*as*) their GOD. And, HE will wipe away every tear from their eyes, and Death will exist no longer, nor mourning, nor crying, nor pain, they will not exist any longer because the former things have passed away."

(Reader)

The Passover/Pesach Seder is finished just as we have been privileged to lay out its order, so may we be privileged to perform it in the Temple YESHUA builds.

(Everyone)

Pure ONE, dwelling in YOUR Heaven, raise up this nation, YOUR people, too abundant to be counted. Soon, lead the redeemed branches of Israel/Yisra'el into Zion/New-JERUSALEM/Yerushalayim with great joy.

(Everyone)

NEXT TIME/year IN JERUSALEM/Yerushalayim!