

Instructions For A Successful Seder

And He sent Peter and John, saying, "Go and prepare the Passover for us, That we may eat." *Luke 22:8*

If you have decided to host a Passover Seder your questions may seem endless. At first glance it looks much more intimidating than a formal meal, but take heart, it is not nearly as difficult as it might appear. This article has been written to help you in your planning so that everything will move along smoothly and, as host and/or hostess, you will be able to enjoy the fullness of the Seder experience along with your invited guests. Before we get into the details of the Seder meal itself we need to take a look at some of the preparations that traditionally take place in the home, prior to Passover night.

~ Eliminating Leaven ~

For those who wish to follow the biblical injunctions concerning the celebration of the Festivals of the LORD, the first instruction is to eliminate all leaven from one's house.

“For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land. You shall eat nothing leavened; in all your habitations you shall eat unleavened bread.” (Ex. 12:19-20)

In traditional Judaism the process of eliminating leaven begins to take place anywhere from several days to a few weeks prior to Passover. First, all food products in the home that contain leaven are identified so that a systematic consumption of those products can be undertaken before the Passover season. Purchases of leavened products are then scrutinized carefully to be sure they can be eaten prior to the *Days of Unleavened Bread* (another name for the Passover season), so that food does not go to waste due to poor planning. However, another important ritual is also carried out during these crucial days just before Passover. During this time the entire home is cleaned thoroughly, so that all traces of leavening can be located and eliminated. These include the toast crusts the children have left in the sofa, and the cookie crumbs hiding in the pockets of suits hanging in the closet. Leavened products have a way of hiding in all sorts of nooks and crannies, thereby teaching us a very important spiritual lesson.

~ Spiritual Leaven ~

“And when His disciples had come to the other side, they had forgotten to take bread. Then Jesus said to them, ‘Take heed and beware of the leaven of the Pharisees and the Sadducees.’

“And they reasoned among themselves, saying, ‘It is because we have taken no bread.’...

“But when Jesus perceived it, He said to them, ‘O you of little faith, ... How is it you do not understand that I did not speak to you concerning bread? — but you should beware of the leaven of the Pharisees and the Sadducees.’

“Then they understood that He did not tell them to beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.” (Matt. 16:5-8, 11-12)

During Passover week, leaven becomes symbolic of sin. This does not mean that leaven is itself sin, it is merely used to represent sin. It is wonderfully symbolic because of its unusual property which enables just a small amount of it to permeate an entire batch of bread dough. It is written:

“... Do you not know that a little leaven leavens the whole lump? Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.

“Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.” (I Cor. 5:6-8)

So, there is a great spiritual lesson that is to be learned from the physical exercise of eliminating leaven from one's home. The lesson is that we, as Believers, need to be ever ready to eliminate sin from our daily lives. However, another lesson also becomes apparent during the Passover cleaning process; it is impossible to eliminate all leaven from our homes (and likewise all sin from our lives) through our own efforts. (For a more complete exposition of this topic please request our taped message *Sin and the Days of Unleavened Bread.*)

~ Some Comments About Days ~

Before proceeding we would like to comment briefly about our understanding concerning these days and how they fall on the Hebrew calendar. First of all, the Hebrew calendar is based primarily on the new moon being the indicator as to when each month begins. Since a new moon occurs approximately every twenty-nine and one-half days, a lunar month will have only twenty-nine or thirty days. Because of this shortened month, the dates for Passover and the Days of Unleavened Bread fluctuate each year, however they always fall within the Roman months of March or April. The festivals do not get out of sync with the seasons because of the addition of a thirteenth month every few years. On the Hebrew calendar, Passover falls on the 14th day of the first month, which is called *Aviv* or *Nisan*. (Many Hebrew months have dual names.)

“These are the feasts of the LORD, holy convocations which you shall proclaim at their appointed times. On the fourteenth day of the first month at twilight is the LORD's Passover.” (Lev. 23:4-5)

Aviv 14 is the day on which the Passover lambs were commanded to be sacrificed at the Temple. This was done at about three o'clock in the afternoon and was followed immediately by the *Days of Unleavened Bread*, which began at sundown after the sacrifice. *The Days of Unleavened Bread* are celebrated for seven days, 15 Aviv through 21 Aviv.

“And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread.” (Lev. 23:6)

According to tradition, all leaven must be removed from the home and burned by noon of 14 *Aviv*. ‘This is to insure that no leaven will remain in the house when the Passover *Seder* is eaten, after sundown, at the beginning of 15 *Aviv*.

“In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. For seven days no leaven shall be found in your houses...”(Ex 12:18-19a)

Thus, according to Scripture, we are not to eat leavened products from the close of 14 *Aviv* (at evening on the beginning of the 15th) until the close of 21 *Aviv* (after sundown at the end of the 21st day). The fact that the days begin and end at sundown is fully confirmed for us in the following passage concerning the Day of Atonement:

“Also the tenth day of this seventh month shall be the Day of Atonement. It shall be a holy convocation for you; you shall afflict your souls,

“It shall be to you a sabbath of solemn rest, and you shall afflict your souls; on the ninth day of the month at evening, from evening to evening, you shall celebrate your sabbath.” (Lev. 23:27, 32)

~ The Search for Leaven ~

In traditional Jewish practice, a ritual is observed in each home when the evening portion of 14 *Aviv* arrives. (This would be at the beginning of 14 *Aviv*, or the night before the *Seder*.) This special ritual is called *Bedikat Hametz* (Beh-dee-khat Hah-mehtz), the Search for Leaven. In this ritual, the woman of the house takes ten pieces of leavened bread and hides them throughout the house. After sunset the father and the children take a candle, a wooden spoon, a feather, and a linen bag. They go throughout the house to find the ten pieces of leaven that have been hidden. This ‘hidden’ leaven represents the ‘hidden sin’ that each of us have stored away somewhere in our minds and hearts. As each piece of leaven is found, it is brushed from its resting place onto the wooden spoon with the feather. It is then transferred into the linen bag. When all ten pieces have been collected in this way, the utensils are bound together and set aside for the night. The next morning begins a busy day of preparation. In traditional Judaism, leaven can be eaten in the morning until the third hour (about nine a.m.); however, all leaven must be removed from the home by the sixth hour (noon). It is noteworthy that the sect of the Pharisees put a fence around this tradition by saying that all leaven must be removed by the fifth hour (eleven a.m.). While the mother is finishing the house cleaning the father takes the linen bag containing the ten pieces of leaven, the feather, and the wooden spoon to the local synagogue where a bonfire has been started. After a brief prayer the linen bag with its contents (representing sin) is thrown into the fire to be consumed. In ancient times, the lulav from Succoth or the willows from *Hoshana Rabbah* (see *Hebrew Roots* issue 96-3) were saved to be used to light this fire. This ritual is called *Bi-ur Hametz* (Bee-oor Hah-mehtz), the Burning of the Leaven.

~ The Fast of the Firstborn ~

Meanwhile, another ritual is also being observed in traditional Jewish homes, where the firstborn son in each family is required to fast during the daylight hours of 14 *Aviv*, or Passover Day. This practice is to remind the family that God spared the firstborn children of Israel on Passover night in Egypt. This fast is called *Ta-anit Bekhorim* (Tah-ah-need Behkh-ohr-eem) The Fast of the Firstborn. Sometimes the father of the family also fasts, just in case his son does not.

~ The Nullification ~

Once the house has been emptied of leaven the family gathers for *Bittul Hametz* (Beet-tool Hah-mehtz); the Nullification. This is a prayer that is said to declare that to the best of their knowledge all leaven has been removed from their home, and if any unknown leaven still resides there, they request that God make it as though it did not exist. The rest of the day is spent in preparation for the Passover *Seder* meal which is to be eaten after sundown.

~ Family Traditions ~

Of course, it is up to each family to decide whether they wish to observe any, all, or none of the above traditional rituals. Certainly, each have great symbolic meaning to us as Believers and we are instructed to involve our children in our services, as it is written: **“And it shall be, when your children say to you, “What do you mean by this service?” that you shall say, “It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.”** (Ex.12:26-27)

It must be remembered that rituals are designed to help people to understand spiritual truths via physical means. By making the festivals rich in meaning, our children are attracted to them, and will hopefully wish to continue them when they reach adulthood and have families of their own; thus teaching their children about the things which God has done and is doing for them personally.

~ Planning the Seder ~

The first thing to do when making plans for the Passover *Seder*, is to sit down and study the Passover *Haggadah* (Hah-gah-dah = the telling) that you are going to use. Many of your questions will be answered as you come to understand the ceremony and how it is conducted. As you study the *Haggadah* you will want to make a list of the items that will be needed, and also a list of questions concerning those things which you do not fully understand. The second thing you will want to do is to recruit helpers, especially if there are going to be a fairly large number of people attending. For example, you might want to put one person in charge of the place settings, and another in charge of menu planning. If you are going to include a footwashing ceremony you may want someone to be in charge of it, so that it will be conducted smoothly. (More on that later.) An appropriate person needs to be responsible for the music that will be shared on this very special evening. Also, you will want to make plans up front concerning cleanup; so that you are not left with all the dirty dishes on the *First Day of Unleavened Bread*. Above all, do not try to do everything yourself. If you do, chances are that neither you, nor your guests, will be entirely happy with the results.

~ **The Room** ~

The Egyptian Passover was celebrated within households, or if the family was very small, with a small group of families. **“And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb.”** (Ex. 12:4) In *Yeshua’s* day it is said that a minimum of ten people had to be present to partake of the Passover Lamb, and that the group was not to be larger than twenty. However, today we often see community *Seder’s* that include tens, if not hundreds, of people.

~ **The Tables** ~

If you are doing a small family *Seder*, hopefully all can sit at the same table. This is the ideal setting so that all can share equally in the festivities and the conversation. If it is not possible for everyone to sit at one table, then try and arrange the seating so that no one feels left out. Children need to sit with the adults so they can feel involved with the ceremonies. Also, since this is a very family centered event, it is preferable to keep families together if at all possible. If you are in charge of planning a large *Seder* in some sort of community or church hall, then use your best judgment as to what would be the best arrangement for the tables. Remember that one table functions as the head table, and the *Seder* leaders (usually husband and wife) will sit at that table. However, if there are multiple tables, leaders may be chosen for each table, in order to assist in some of the ceremonies at their table. In ancient practice, the guests would sit in a reclining position on pillows on the floor; this being the position in which ‘freemen’ would eat their meals. Since a major part of the Passover experience is a remembrance of God moving His people from slavery to freedom, this practice had great meaning to the guests. The table was very low to the floor so that food could be served easily. Today, the reclining position is usually simulated by having the guests lean to the left when drinking the various cups of wine and eating certain foods.

~ **The Table Setting** ~

Each guest, including children, should have a normal table setting for a nice meal. In addition, there are some special items that pertain to the *Seder* ceremony. These include:

- *Candles*: The head table should have two long burning candles in appropriate candle sticks. A book of matches should also be included. In traditional practice it is the woman of the house who lights the festival and sabbath candles and recites a *brachah* (blessing). It is also customary that everyone, male and female, cover their head when reciting a *brachah*.

- *Wine Glasses*: In addition to whatever glasses or cups are deemed necessary for the meal, each place setting should also have a glass or cup for wine. In a traditional Jewish *Seder*, four cups of wine are consumed as a part of the ritual portion of the *Seder*. However, if you are using *A Believer’s Passover Haggadah* published by *Hebrew Roots*, you may want a second drinking glass available for use during the meal, since one of the ritual cups is poured before the meal but not consumed until after the dinner.

- *Haggadot*: Every guest should have their own copy of the *Haggadah* that is being used for the *Seder*.

- *Elijah’s Place*: It is traditional to reserve an extra seat and place setting at the head table for Elijah the Prophet. Tradition holds that Elijah will appear at Passover to herald the coming of the Messiah.

- *Bowls for Handwashing*: Since the *Seder* is a ritual meal that is ‘consecrated to God,’ it is customary to do a ritual handwashing prior to the meal, such as was done by the priests prior to their service in the Temple. This can be done in one of two ways. One method is to provide each place setting with a small ‘finger bowl’ and a special napkin. The second, and more traditional way, is for the table hostess and helper(s) to take a pitcher of water, a large bowl and a hand towel around the table to each guest. The guest holds his/her hands over the bowl and the hostess pours the water, twice over the right hand and then twice over the left.

~ **The Seder Plate** ~

A *Seder* plate is placed at the head table. The foods on the *Seder* plate are not eaten during the meal but are there for display purposes only. The important thing is to understand the meaning behind the various foods that are found on the *Seder* plate. Illustrated below is a typical *Seder* plate:



Dishes containing the ceremonial foods may be placed on each table for easy passing. Following is an explanation of the *Seder* plate items:

- *Zeroah* (zeh-row-ah): A roasted unbroken/uncut shank bone of a lamb, which represents the actual Passover lamb sacrifice (*korban pesach*). Check with your local butcher, he may be able to provide you with one. Trim off any

remaining meat and roast it in the oven until it is dry. If you are unable to obtain a lamb bone, an unbroken/uncut leg bone of a chicken may be substituted.

- *Maror* (mab-roar): The bitter herbs. Two commonly used herbs are romaine lettuce and horseradish. While we do not normally think of lettuce as being a ‘bitter herb,’ those with gardening experience know that if lettuce is left in the ground too long, it becomes very bitter.

- *Hazeret* (hah-zeh-reht): This is the other ‘bitter herb,’ horseradish, which is peeled and then grated or sliced and served unadulterated.

- *Beitzah* (bait-zah): A roasted egg, which is a symbol of the festival sacrifice known as the *korban chagigah* (kohr-bahn hah-gee-gah), which was offered by each Jew at Passover. This was an offering in addition to the actual Passover Lamb. It was used to provide sufficient meat for all of the guests, as only one passover lamb was sacrificed per household. Many people hard boil an egg in tea water to give it a roasted appearance.

- *Karpas* (car-pahs): This is a green vegetable, usually parsley. It is dipped in saltwater during the *Seder* ceremony.

- *Charoset* (hah-row-set): A mixture of chopped fruit, nuts, wine and spices (a recipe has been included at the end of the article). The bitter herbs are dipped in the charoset in order to moderate their taste. The *charoset* represents the mortar that the slaves had to make for the bricks in Egypt.

Dishes of the ceremonial foods: *maror* (romaine lettuce), *hazeret* (horseradish), *karpas* (parsley) and *charoset* (sweet apple mixture) should be placed on each table.

~ **Matzot** ~

Matzot (maht-zoht): Unleavened bread should be placed on each table so that all can partake of it, for it is written: **“You shall eat nothing leavened; in all your habitations you shall eat unleavened bread.”** (Ex. 12:20)

~ **Ceremonial Matzot** ~

Three *matzot* are designated as ceremonial. They are placed on a plate, at the head table, with a linen cloth between each *matzah*, as well as above and below the entire packet. We prefer to use store purchased *matzah* because of the messianic picture it portrays by being striped and pierced. While *matzah* is sold that is specifically designated as ‘kosher for Passover,’ it is our opinion that the regular *matzah* is also acceptable. The leader should have one set of ceremonial *matzot*. A linen ‘*matzah* bag’ can be sewn or purchased which will hold the ceremonial *matzot* in separate pockets; otherwise linen napkins can be used in a couple of different ways:

- Using a very large linen napkin or cloth, open it up and lay it on a table. Place one *matzah* in the upper left corner of the cloth and another in the upper right corner. Fold the bottom half of the cloth over the two *matzot*. Then place a third *matzah* over one of the other covered *matzah* and fold the cloth so this *matzah* is in the middle. When folded correctly, the three *matzot* will be separated from each other and enclosed top and bottom by the linen cloth.

- If you do not have a linen cloth large enough to wrap all three *matzah*, four small linen napkins may be used. One on the bottom, one between each of the *matzot* and one on the top.

In addition to the ‘*matzah* bag,’ place one more linen napkin on the table next to the plate. This will be used to wrap the ‘afikomen’ (the middle *matzah*), which is broken, wrapped and hidden during the ceremony.

~ **Wine** ~

As previously mentioned, a traditional Jewish Passover Seder uses four cups of wine. In *A Believer’s Passover Haggadah* we have reduced this to three cups of wine, although all four cups are acknowledged. The difference has to do with the second cup, known as the *Cup of Affliction*. Since our Savior, *Yeshua HaMashiach* drank that cup for us when He went to the execution stake, we no longer need to partake of it. Therefore, during the *Seder* we pour the second cup (*The Cup of Affliction*), but it is left on the table untouched until later in the *Seder* when it becomes the third cup, the *Cup of Redemption*. It is this cup which *Yeshua* took and passed around to His disciples after supper, as it is written:

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

While wine is sold that is specifically designated as ‘kosher for Passover,’ it is our opinion that any good wine of deep red color is acceptable. For those who do not drink alcoholic beverages, a good quality grape juice may be substituted. (The dark color is preferred since it is meant to represent the blood of *Yeshua*, our passover lamb.)

~ **Other Items and Practices** ~

- *Salt Water*: Each table should contain one or more small dishes of salt water placed so that all guests can easily reach one of them. One of the *Seder* steps is to dip the parsley into the salt water and eat it. The salt water is a symbol of the tears of slavery.

- *Reclining*: To eat in a reclining position was considered a symbol of freedom in the ancient world. It is customary to recline or lean to the left when partaking of the wine, the *matzah*, and the *korech* (koh-rehch = the ‘Bundle’ or ‘Hillel Sandwich’ made of *matzah*, horseradish and *charoset*).

- *Elijah’s Cup*: Often times a very ornate cup is set at the place reserved for Elijah the Prophet. This is known as ‘Elijah’s Cup’ and is filled towards the end of the ceremony just prior to sending a child to the door to see if Elijah has come.

- *Kittel*: In traditional Jewish practice it is customary for the leader to wear a *kittel*, a white robe. This is a reminder of the priestly robes worn during the temple services.

~ **The Afikomen** ~

As mentioned earlier, at one point in the ceremony the middle *matzah* is removed from the *matzot* bag and is broken in half. The larger piece is then wrapped in a separate linen cloth. This is called the *afikomen*, which means “that which comes later” or “dessert.” The leader asks the children present to close their eyes while he hides the *afikomen* out of sight. Later in the *Seder* the children are asked to search for the *afikomen* or ‘hidden’ one. The child finding it brings it to the leader, who must then ‘redeem’ the *afikomen* by paying a redemption price for it. The *afikomen* is the very last piece of food eaten at the *Seder*. In *A Believer’s Passover Haggadah*, this *matzah* is used to represent the body of our Lord and Savior, *Yeshua HaMashiach* which was given for us. “And He took bread, gave thanks and broke it, and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’” (Luke 22:19)

~ **Footwashing Ceremony** ~

One major difference between *A Believer’s Passover Haggadah* and most others is the inclusion of the ceremony of footwashing. This practice was instituted by *Yeshua* at the ‘Last Supper,’ and He expressly indicated that we should practice this ceremony with each other.

“Jesus, knowing that the father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe *them* with the towel with which He was girded.

“Then He came to Simon Peter. And *Peter* said to Him, ‘Lord, are You washing my feet?’

“Jesus answered and said to him, ‘What I am doing you do not understand now, but you will know after this.’

“Peter said to Him, ‘You shall never wash my feet!’

“Jesus answered him, ‘If I do not wash you, you have no part with Me.’

“Simon Peter said to Him, ‘Lord, not my feet only, but also *my* hands and *my* head!’

“Jesus said to him, ‘He who is bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you.’ For He knew who would betray Him; therefore He said, ‘You are not all clean.’

“So when He had washed their feet, taken His garments, and sat down again, He said to them, ‘Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for *so* I am. If I then, *your* Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example, that you should do as I have done to you. Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him.

“‘If you know these things, happy are you if you do them.’”(John 13:3-17)

The footwashing ceremony can be effectively performed in one of two ways. One is to have the men and women each go to separate rooms and wash one another’s feet. A second method is to have each family perform the footwashing ceremony among their own members. In the second example single guests, in order to participate, could be adopted for the evening by a loving family. However, it is never a good idea to have men and women wash each other’s feet outside the family unit.

Regardless of the method used, it is important to plan ahead, and advisable to instruct your guests to dress appropriately. Each guest should bring a small wash basin and towel so that these items do not have to be shared. In the interest of time, it works best when the individual having their feet washed removes their own shoes and socks. Adequate water must be available, either from a nearby sink, faucet, or a large container from which a small amount of water can be dipped or poured into each individual basin. Your guests will greatly appreciate having warm water for this ceremony. After the footwashing ceremony it is VERY IMPORTANT to remember that anyone who will be handling food items must WASH THEIR HANDS before returning to the table. (This means everyone.)

~ **Music** ~

Music can add a very special touch to the *Seder*. In *A Believer’s Passover Haggadah* we have suggested a number of Messianic songs with which we are familiar, along with two traditional Jewish songs; *Dayeinu* and *Eliyahu HaNavi*. Unfortunately, copyright laws do not allow us to reproduce music without special permission. Whatever your choice of music, make sure it fits into the story that is being told. An experienced pianist can help the singing if one is available. Or, you may want to copy individual songs from a variety of tapes, print out the words and use a small tape player for your accompaniment. Of course, singing *a cappella* (without accompaniment) is also acceptable.

~ **The Meal** ~

While the menu for the main meal is ultimately up to the hostess to determine, there are some foods you may wish to serve which are considered traditional for Passover. First of all, it is a tradition to begin the meal with a hard boiled egg dipped in salt water, as a reminder of the Temple where the Passover Lambs were sacrificed. Other traditional foods include: *Chicken Soup with Matzah Balls*, *Gefilte Fish* and *Carrot Tzimmes*. Recipes for traditional Passover foods may be found in numerous Jewish cookbooks, however taste preferences vary. Therefore it is our recommendation that all recipes selected for the *Seder* meal be personally taste tested prior to use. Remember that only unleavened foods are eaten during the *Feast of Unleavened Bread*, and fermented grains are prohibited. This is due to the sourdough principle, where a mixture of wheat flour and water left to sit will catch wild yeast from the air. *Matzah* is baked soon after mixing to prevent this natural leavening from taking place.

Foods that contain baking powder, baking soda, and yeast are forbidden and, due to the sourdough effect, regular flour is traditionally replaced with potato flour and/or matzo meal. Usually chicken or fish is served for the main dish of the meal. Traditionally, lamb has not been eaten at the *Seder* since the destruction of the Temple, and it was never eaten outside of Jerusalem except at the very first Passover in Egypt. The reason for this is that God commanded the Passover lambs to be sacrificed only at the Tabernacle/Temple.

“**Observe the month of Abib and keep the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night. Therefore you shall sacrifice the Passover to the LORD your God, from the flock and the herd, in the place where the LORD chooses to put His name. ...**

“**You may not sacrifice the Passover within any of your gates which the LORD your God gives you; but at the place where the LORD your God chooses to make His name abide, there you shall sacrifice the Passover at twilight, at the going down of the sun, at the time you came out of Egypt. And you shall roast and eat it in the place which the LORD your God chooses, and in the morning you shall turn and go to your tents.**” (Deu 16:1-2, 5-7)

Have a wonderful Seder. DEW & SAW

Next year in Jerusalem.

Wine or grape juice to moisten

Cinnamon and cloves (to taste)

Combine all ingredients in a food processor, or chop finely, mix and refrigerate.

~ **Recipe for Charoset** ~

4 oz. - chopped, pined dates

4 az.- seedless raisins

1 apple - cored, peeled, & chopped

1/4 cup chopped pecans

~ **Resources** ~

Many of the items you may wish to purchase for the *Seder* will be available at any Jewish gift shop. Check with the synagogue in your area to see if they have a gift shop that is open to the public. Also, there are a number of Messianic mail-order firms that will also carry items such as *seder* plates, *matzah* bags, etc. They may also be a good resource for music tapes and music books. Some that we are familiar with are listed below:

~ **Sources** ~

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And they sang a new song saying:

“You are worthy to take the scroll,
And to open its seats;
For You were slain,
And have redeemed us to God by Your blood
Out of every tribe and tongue
And people and nations
And have made us kings and priests to our God;
And we shall reign on the earth.”
“Worthy is the Lamb who was slain
To receive power and riches and wisdom,
And strength and honor and glory and blessing!”
“Blessing and honor and glory and power
Beto Him who sits on the throne,
And to the Lamb, forever and ever!”
Then the four living creatures said, “Amen!”
And the twenty-f our elders fell down
And worshipped Him who lives forever and ever.

Revelation 5:9-10,12,13b-14