

The Changing Face of Pesach (Passover)

Introduction

YHWH instructed for the moed (festival) of Pesach (Passover) to be a perpetual observance throughout Israel's generations (Exod.12:14).

When compared with the other moedim (festivals), Pesach is unique because YHWH changed the rules for Pesach several times, a trait not found with any of the other moedim. A further significance surrounds the slaying of the animal – the actual Pesach. The Pesach was neither an offering nor sacrifice to YHWH, although the principle behind the sacrificial laws of blood = life is pertinent but the initial Pesach was merely a means of obtaining blood.

The First Pesach

YHWH decided the timing of Israel's exit from Egypt would be known as Pesach. It was after eating the Pesach lamb on the night of the 14th the Israelites left Egypt on the night of the 15th of Aviv(Deut.16:1).

YHWH gave stringent instructions concerning this first Pesach and Exodus chapter 12 provides a very detailed account of how this particular Pesach was to be performed,

1. The animal was to be killed between the evenings that is 3:00 – 6:00PM,
2. None of its bones were to be broken,
3. It was to be roasted,
4. It was intended for nothing of the animal to remain until morning, if anything was remaining it was to be burned up,
5. It was to be eaten whilst in a state of readiness for the journey
6. Blood from the animal was to be smeared on the doorposts and lintel
7. The people were to stay in their houses throughout this night.

YHWH instructed for this night to be memorialised by future generations but how? Clearly some of these laws and regulations (for example 5, 6 & 7) were designed to accommodate specific circumstances never to occur again. Of course YHWH recognised the uniqueness of the situation, thus this moed was subject to several changes as discussed in the following items. Indeed there may be a very valid argument for none of the above being applicable today.

Nevertheless, there are those who believe the rules for the first Pesach in Egypt remain applicable and must be followed today. The foundation for this belief tends to be the wording found in two verses in Exodus chapter 12,

*For YHWH will pass through to smite the Egyptians; and when he sees the blood upon the lintel, and on the two side posts, YHWH will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. And you shall **observe this thing** for an ordinance for you and your sons **forever**. (Exod.12:23-24).*

Verse 24 in particular is submitted for the necessity of maintaining the provisions of the first Pesach in Egypt. But as we shall see, YHWH Himself changed the rules and we cannot therefore interpret this verse in a way that is contradictory to the changes YHWH has deemed necessary. Our interpretation of this verse must accommodate the evolutionary aspect of Pesach celebrations. Two salient phrases are highlighted; '*observe this thing*' and '*forever*.' The crux of this issue is how we interpret these phrases.

'Observe' is the translation of the Hebrew '*shamar*' (pronounced 'shaw-mar') and has the meaning of 'to preserve, guard or keep. So what is it that is to be preserved?

To answer this question we need to consider the very essence of what this night was all about and the clue to this is the blood. Why did YHWH command for blood to be put on the doorposts, why not just nail a piece of cloth externally to the door of the house? Would not this have been sufficient to identify all Israelite homes? Why did it have to be blood?

For the Israelites, the 14th Aviv was a night of salvation, salvation of the first born and salvation from bondage and we know that from the time of Adam, salvation requires the spilling of blood. After Adam's fall an animal was sacrificed, blood was shed and he and his wife Haver were both clothed with the hide from the sacrifice. After the flood and his salvation Noah sacrificed animals to YHWH (Gen.8:20), again blood was shed. If we jump approximately 2500 years, Mashiach offered salvation through the spilling of His own blood.

The salvation achieved on the 14th Aviv was to be memorialised by the spilling of blood. Obviously this required an animal sacrifice and so the rules associated with the selection, killing, cooking and the ultimate disposal of the animal carcass, were to continue *for a time*. But even these rules were subsequently modified by YHWH. So coming back to verse 24, what was to be preserved was the necessity of blood for memorialising salvation. We should understand that insofar as memorialising the event, the spilling of blood was sufficient without the need for smearing blood around an entrance way. Neither Adam, Noah nor as we shall see, the temple priests, smeared blood on doorways. This act was necessitated by the unique circumstances specific to Egypt: it was for both salvation and identification - to identify the Israelite homes from Egyptian homes.

A further thought is that, during this night of terror, a nation was being knitted together and the next day they emerged as one. As the Israelites crossed the bloodied doorway of their homes, it was a defining moment to be compared to the process of birth. This metaphor also explains why the placement of the lamb's blood was a one-time event. While the Passover meal was to be celebrated as an eternal commemoration of YHWH's saving intervention, a nation can only be born once. Once they had crossed through the blood of delivery, they could not re-enter the birth canal and pass through on an annual occurrence.

Now let us consider the second phrase, 'forever.' This is a translation of the Hebrew '*olam*.' In almost all cases '*olam*' is translated 'forever' or 'everlasting' but in truth '*olam*' does not necessarily have either meaning, it can simply mean a long time. '*Olam*' comes from the root '*alam*' which means 'to conceal' or 'to hide.' Therefore, idiomatically '*olam*' may mean of such a long duration that the end cannot be seen. This considered, a more appropriate translation would be 'long lasting' not 'forever' not 'everlasting.' This makes sense for those who 2500 years later, accepted Mashiach Yahusha as their Pesach, thereby annulling the previous rules concerning the sacrifice of an animal as explained later in this article. Judaism has not yet accepted Yahusha as Mashiach; consequently an animal is still sacrificed 4500 years later.

Insofar as the first Pesach held in Egypt is concerned, it was never the intention to relive the actual night that is impossible. What was meant was to memorialise, the salvation achieved by YHWH's grace to His people and salvation requires the spilling of blood.

The Second Pesach

When the Israelites left Egypt they took with them large numbers of flocks and herds (Exod.12:38). These animals were not just for food but also for worship (Exod.10:24-26).

Having performed the first Pesach in Egypt, we know exactly one year later they celebrated their second Pesach in the wilderness (Num.9:1-5). This is the only wilderness Pesach recorded. However, this wilderness Pesach creates a conundrum – after only one month in the wilderness the people were complaining because they had exhausted their food supplies (Exod.16:1-3) and YHWH provided them meat via quails, this being the case how were they able to slaughter Pesach lambs 11 months later?

The answer may be found in Exod.16:3. Although they should have realised by now it was YHWH who called them out of Egypt, we find in Exod.16:3, the people blaming Moshe for their hunger and maybe they had a valid reason to do so. Consider, after four weeks in the wilderness they have no animals left for food, yet 11 months later they have sufficient animals for a Pesach sacrifice. Could it be that Moshe had instructed the people to separate certain perfect animals which were to be kept wholly for worship? Moshe prohibiting a hungry people from slaughtering these animals for food would certainly explain them directing their anger towards him personally and answer the conundrum high-lighted above.

How was the Second Pesach performed?

The Pesach held in the wilderness is recorded in Num.9:1-5,

*And YHWH spoke to Moshe in the wilderness of Sinai in the first month of the second year after they had left the land of Egypt, saying, "Let the children of Israel keep the Pesach at its appointed time. On the fourteenth day of the first month at dusk, they shall keep it at its appointed time; they shall keep it **according to its law, and according to its ordinance**. And Moshe ordered the children of Israel to sacrifice the Pesach, on the fourteenth day of the first month in the wilderness of Sinai. According to all that YHWH commanded Moshe, so the children of Israel did.*

The verse says, 'According to its law and to its ordinances' but which law and which ordinances? It cannot mean the rules attached to the first Pesach performed in Egypt because their circumstances now are very different and actually prevent the ritual as performed in Egypt,

- 1) There is no fear of a 'Destroyer.'
- 2) They are living in tents and have no door posts or lintels on which to smear blood.
- 3) They are no longer in Egypt and there is no reason for putting blood around the door.
- 4) There was no need for them to have their loins girded and sandals on their feet for the reason given in Egypt.
- 5) There was no need for them to stay inside all night, as in Egypt.

Clearly, if the wilderness Pesach was performed in accordance with laws and ordinances, then YHWH must have provided a new set of rules to those He stipulated for the first Pesach in Egypt. Whilst the Scriptures are specific concerning the procedure for the first Pesach, they are relatively silent insofar as the second Pesach is concerned and as we will see, there is possibly a plausible reason for this silence hidden amongst other verses,

On the first day of the first month, you are to set up the tabernacle, the Tent of Meeting.
(Exod.40:2).

On the first day of the first month of the second year the tabernacle was set up. (Exod.40:17).

Why did YHWH ensure the completion of the tabernacle was just in time for Pesach? Was it because all future Pesach celebrations would require the animals to be slaughtered at the tabernacle/temple by the Aharonic priests? No longer were the animals to be slaughtered by individuals at their homes. The phrase 'According to its law and to its ordinances' in Num.9:1-5 infers that YHWH had previously instructed Moshe how the Pesach celebration was to be performed under a tabernacle/temple system.

As stated earlier, this is the only wilderness Pesach recorded in the Scriptures. The next Pesach we are told about is forty years later when the Israelites enter the land and is after the death of Moshe (Moses).

Could it be that whilst in the wilderness and the Israelites still had sufficient animals, YHWH gave Moshe the rules for a temple Pesach as is recorded later in Leviticus. Could it be that whilst Moshe was still leading them, YHWH decided this was the opportune time to introduce the new Pesach laws and thus had the

people rehearse a temple Pesach in readiness for the future? Having the opportunity for an actual rehearsal may explain why we cannot find any new rules recorded anywhere. What is certain it would not have been performed in the same manner as the first Pesach held in Egypt.

Pesach Celebrations in the Land

YHWH has prescribed seven annual moedim and He has separated three of these to be performed at a specific location by specific people. First YHWH identifies which moedim are to be treated separately; *three times in the year you are to observe a festival to Me:*

- 1) Guard the Festival of Unleavened Bread (Pesach). Seven days you eat unleavened bread, as I commanded you, at the time appointed in the month of Aviv – for in it you came out of Egypt – and do not appear before Me empty-handed; and*
- 2) The Festival of the Harvest, the first-fruits of your labours which you have sown in the field; and*
- 3) The Festival of the Ingathering at the outgoing of the year, when you have gathered in the fruit of your labours from the field. (Exod.23:14-16).*

The above moedim are commonly referred to as Unleavened Bread of which Pesach (Passover) is the start, Shavuot (Pentecost) and Sukkot (Tabernacles). However, the above passage does not tell us how these particular moedim are to be different, for this information we need to look elsewhere,

Three times in the year all your men are to appear before the Master YHWH, Elohim of Israel. (Exod.34:23).

So these three moedim are to be a male only celebration and to be performed before YHWH. What does it mean, 'to be performed before YHWH?' Again we need to look to other verses for clarification,

"Guard the month of Aviv and perform the Pesach to YHWH your Elohim, for in the month of Aviv YHWH your Elohim brought you out of Mitsrayim (Egypt) by night. And you shall slaughter the Pesach to YHWH your Elohim, from the flock and the herd, in the place where YHWH chooses to put His Name." (Deut.16:1-2).

"You are not allowed to slaughter the Pesach within any of your gates which YHWH your Elohim gives you but at the place where YHWH your Elohim chooses to make his Name dwell, there you are to slaughter the Pesach in the evening at the going down of the sun, at the appointed time you came out of Mitsrayim. And you shall roast it and eat it in the place which YHWH your Elohim chooses and in the morning you shall go to your tents." (Deut.16:5-7).

'Where YHWH chooses to put His Name, where YHWH your Elohim chooses to make his Name dwell.' Subsequent to the construction of the tabernacle, YHWH's presence was above the mercy seat on top of the Ark of the Covenant situated in the Most Holy Place. This was YHWH's dwelling place amongst His people but YHWH also refers to a geographical location for His presence,

And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty and one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city which YHWH chose out of all the tribes of Israel, to put his name there. (1Kings 14:21)

Behold, I and the children whom YHWH has given me are for signs and for wonders in Israel from YHWH of hosts, who dwells on mount Zion. (Isa.8:18).

So shall ye know that I am YHWH your Elohim dwelling on Zion, my holy mountain: then shall Yerushalayim (Jerusalem) be holy, and foreigners shall not pass through her again (Joel 3:17).

When we consider these verses, all Pesach celebrations held in the Land were to be held in Yerushalayim (Jerusalem) conducted at the Temple by the priests and attended by the Israelite males: three distinct changes to the Egyptian Pesach. As Pesach was no longer performed within individual homes the smearing of blood around the entrance to individual homes must also have been annulled. However, Deut.16:7 infers for the men to return home after eating the Pesach and celebrate the week of Unleavened Bread with their families.

One might ask why females celebrate Pesach today if it was changed to an all-male affair. For those who have not accepted Yahusha and still sacrifice an animal, without a temple and priestly system the Pesach celebration has again become an individual family affair. The problem is that today there are no set rules for performing the Pesach within individual homes hence there is not always consistency in how Pesach is observed. What we do know, is that YHWH recognised the circumstances surrounding the first Pesach in Egypt were no longer applicable and introduced new laws and regulations. YHWH recognised it would be nonsense to continue with rules designed for circumstances that no longer exist.

Pesach Celebrations - Post Mashiach

For those who have accepted Yahusha, Pesach can pose the problem; is it necessary for believers to slaughter an animal if, as the apostle tells us, Mashiach is our Pesach (1Cor.5:7)? Clearly you cannot have two Pesachs, is it an animal or is it Mashiach? We cannot hide behind the assertion the animal is merely a representation of Mashiach, the 'golden calf' incident at Sinai absolutely prohibits this kind of substitution where our faith is concerned.

So for believers is Pesach an animal or is it Mashiach? It cannot be both. This question has ramifications reaching well beyond the Pesach celebration itself and going all the way back to the Abrahamic Covenant. The connection between the Abrahamic covenant and Mashiach's Pesach and sacrifice are separate studies but suffice to say that Mashiach was the 'Word' in the flesh and it was the Word that 'cut the Covenant' (Gen.15:17). Consequently, the person who substitutes our true Pesach with an animal is in very real danger of unwittingly rejecting the principle of kinsman redeemer thereby rejecting his participation in the 'Old Covenant' and putting himself outside the 'New Covenant.'

Mashiach was referring to His role of kinsman redeemer when He said,

*"This is My blood of the New Covenant which is shed in **exchange** for many."* (Mark 14:23).

Only by accepting Yahusha's sacrifice in the role of kinsman redeemer do we acknowledge our participation in the 'Old Covenant.' Without this acknowledgement we cannot be part of the 'New Covenant.' The apostle alluded to this very principle in his epistle to the Galatians,

And if you are of Messiah, then you are seed of Abraham and heirs according to promise. (Gal.3:29).

Note Paul says 'according to promise' and not 'according to covenant.' This is because he is referring to those who have accepted Mashiach as their kinsman redeemer and therefore accept their participation in the Abrahamic covenant thereby becoming heirs to the promise attached to the covenant. Without this acceptance there is no need of a kinsman redeemer. Hence Paul's opening phrase 'if you are of Messiah.' A lot more is explained about covenant in a separate study.¹

¹

Under Covenant or Under Law found at www.undertorah.com

To summarise;

Of Mashiach = accepted Him as kinsman redeemer.

Of Abraham = party to the covenant (Old Covenant) - because only the Old Covenant required a kinsman redeemer.

So how should we celebrate Pesach today? We must interpret Yahusha's actions and obey His words. The consensus of opinion is that Yahusha celebrated Pesach in the 'upper room' with His disciples. Unfortunately the Scriptures are somewhat vague about how He performed this celebration. What is certain, He certainly did not follow Torah. Torah requires the animal to be slaughtered at the temple by the temple priests and there is no record of Yahusha or His disciples following this provision. Yet Yahusha was fully Torah observant! So how do we reconcile this anomaly?

Yahusha more than anyone understood the relevance of Pesach and its evolution, he knew that He was about to fundamentally change the reason for the Pesach celebration via Himself becoming the Pesach. Consequently there was no longer a need for an animal to be sacrificed. What is more the Torah required for the animal to be taken to the temple and slaughtered by the temple priests. However, the temple system had become corrupt; the priesthood was no longer an Aharonic only priesthood as ordained by YHWH. The high priest at this time was Caiaphas who was not even a descendant of Aharon. To Yahusha these temple administrators were imposters without authority. A false priest has no authority to perform temple rites thus, if the animal could not be slaughtered in accordance with Torah there would be no point in killing the animal, a second very plausible reason a lamb is not mentioned at Mashiach's Pesach.

So what else can we discern from Yahusha's Pesach? Whilst we are not told what the meal was, Yahusha would have followed the Torah requirements insofar as they were applicable to His Pesach. No doubt He ate unleavened bread, with wine and bitter herbs but as for the Rabbinical Seder, I doubt He would be interested in the dictates of man. What Yahusha did do however, was to re-direct the focus of the celebration from an animal to Himself by adding His body and His blood. By this, Yahusha was signifying His imminent execution which would complete the Pesach programme, from Egypt through Sinai and into the New Covenant via His sacrifice as kinsman redeemer thereby fulfilling the prophetic picture given to Abraham when he was about to sacrifice his son Yitzchak. Today Pesach is about covenant and Yahusha taking the role of the kinsman redeemer. This is the salvation Pesach celebrates for all believers today, not Egypt, remember Egypt was to be celebrated for a 'long time' not 'forever.' Today it is our sin that is 'passed over' by the Father; it is not a 'destroyer' passing over our homes. Remember the words of Yahusha, "Do this (*celebrate Pesach*) in remembrance of me." (Luke 22:19). Yahusha's words should not be confined to the previous sentence because this would be to exclude what followed. Yahusha must therefore have been referring to the celebration itself.

A Comment on 1 Cor.5:7

In his address to the Corinthian assembly the apostle says,

"Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also Messiah our Pesach (Passover) was offered for us." (1Cor.5:7).

As a result of this passage there is a tendency to consider Mashiach's sacrifice in terms of the Pesach celebration. Some consider Pesach to be a 'blue-print' of Mashiach. Yet there is no physical connection between these two events. The timing of Mashiach's death, resurrection and His ascension to heaven shows no correlation with the timing of Pesach and the waving of the first fruits. Yahusha Himself celebrated the Pesach with His disciples, thus His death does not correlate with the slaughter of a Pesach lamb. Neither is there any similarity in the timing of His ascension as first fruits of the resurrection with the timing of the waving of the first fruits of the barley harvest. What is more, the slaughter of the Pesach and Mashiach's sacrifice accomplished fundamentally different objectives, which is evidenced by the

constitutional change to the Pesach celebration inaugurated by Mashiach through His instruction to the disciples,

And taking bread, giving thanks, He broke it and gave it to them, saying, "This is My body which is given for you, do this in remembrance of Me." Likewise the cup also, after supper, saying, "This cup is the new covenant in My blood which is shed for you. (Luke 22:19-20).

Mashiach's words effectively introduce a new focal point: His sacrifice, for all future Pesach celebrations thereby transferring the emphasis from Egypt to covenant. But not only the emphasis changed with Mashiach, He changed the actual objective of Pesach and gave birth to an entirely new reason for memorialising Pesach hence, it was fitting for Him to introduce a new method of memorialisation of only bread, wine and bitter herbs. Mashiach elevated the Pesach celebration to a higher level; He gave it a greater significance. Pre-Mashiach, Pesach memorialised the saving of the Israelite first born in Egypt that is, the saving of selective members of the Israelite nation. Now through Mashiach's sacrifice as kinsman redeemer (paying the death penalty for the golden calf transgression), the whole nation can be saved. The fundamental difference between the pre-Mashiach Pesach and a post-Mashiach Pesach is the objective: the former was the protection of the first born from the plague of death and the latter the redemption of the nation for the sin of the golden calf. Mashiach's sole purpose in coming was to pay the penalty for the golden calf transgression and return the people back to covenant.²

We cannot close this section without commenting on another passage,

*"For Elohim so loved the world (**Kosmos**) that He gave His only brought-forth Son, so that everyone (**Pas**) who believes in Him should not perish but possess everlasting life."*
(John 3:16).

If Mashiach's sole purpose was the redemption of Israel how are we to understand this passage? It says Mashiach's sacrifice was for the world not just Israel, yet Mashiach himself tells us that He came only for the lost sheep of Israel (Matt.15:24). The answer is quite simple, whilst Mashiach's sacrifice is available to all who wish to partake of it, all wanting salvation must become grafted into Israel as told by the apostle but this is into the Israel of YHWH. The apostle referred to this matter in terms of being grafted into Israel. The apostle spoke in terms of grafting because he knew that the covenant was made with Israel alone and belongs to Israel alone. Paul subsequently reiterates this fact in his epistle to the Galatians,

And if you are of Mashiach, then you are seed of Abraham and heirs according to promise.
(Gal.3:29)

To be of Mashiach (that is for Him to be your kinsman redeemer) you must be seed of Abraham (you must be of Israel).

A Week of Matzah (Unleavened Bread)

What is the reason for the week of matzah and why is it specifically seven days? Whilst Scripture explains the relevance of leaven and tells us how we are to spend this week of unleavened bread, Scripture fails to explain the relevance behind this command. I can only therefore provide my own belief and leave it for the reader to come to his/her own decision.

Blessed and set-apart is the one having part in the first resurrection, they shall be priests of Elohim and of Messiah, and shall reign with Him a thousand years. (Rev.20:6).

² Mashiach's role as kinsman redeemer is explained in 'Under Covenant or Under Law' found at www.Undertorah.com

I believe the week of unleavened bread is associated with our ordination as priest under the Malkizedek priesthood and parallels the rules set by YHWH for the anointing of priests,

“And you shall anoint Aharon and his sons, and set them apart, to serve as priests to Me. (Exod.30:30).

“And so you shall do to Aharon and his sons, according to all I have commanded you. Seven days you shall ordain them, (Exod.29:35).

Leviticus chapter 8 describes the ordination of Aharon and his sons as the priests of Israel but it is YHWH's instructions to Aharon in verse 33 we need to examine,

“And do not go outside the door of the Tent of Meeting for seven days, until the days of your ordination are completed – for he fills your hands for seven days. YHWH has commanded to do, as he has done this day, to make atonement for you. “And stay at the door of the Tent of Meeting day and night for seven days. And you shall guard the duty of YHWH and not die, for so I have been commanded.”(Lev.8:33).

It is my opinion that this was a week of purification and learning for Aharon and his sons. It says that YHWH *filled their hands for seven days*. Could it be that Aharon and his sons were made to spend seven full days learning every minute detail of YHWH's Tabernacle and their role in the rituals that will be performed there. The seven days is a time of “circumcision of the heart” as they put away every fleshly inclination that will prevent them from properly performing their spiritual duties and qualifying as the vessels to be used by YHWH to draw all of Israel nearer to Him. Then we have the rules for the cleansing of a metzora (leper),

And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days. But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eyebrows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean. (Lev.14:8-9).

Once again we have a seven day period of purification but returning to the priests, other verses of relevance can be found in Hebrews,

For by a single offering He has brought to the goal for all time those who are being set apart for Elohim and made holy. And the Ruach HaKodesh too bears witness to us; for after saying, “This is the covenant which I will make with them after those days,” says YHWH, “I will put My Torah on their hearts and write it on their minds.” He then adds, “And their sins and their wickedness I will remember no more.” Now where there is forgiveness for these an offering for sins is no longer needed. So brothers, we have confidence to use the way into the Holiest Place opened by the blood of Yahusha.(Heb.10:14-18)

Only the priests were qualified and holy enough to enter the ‘holy place’ in the temple, they had to be the holiest of all Israel. It is no different for us as Malkizedekian priests of Mashiach. Unlike Aharon who commenced his priestly duties straight away we remain in a state of apprenticeship until Mashiach collects us into the land. Until we receive our rejuvenated bodies (Isa.65:17, 20, 22), not received until we enter the land, we are susceptible to the flesh and therefore need to undergo spiritual cleansing/purity and a refreshing of ordination annually. As priests we are to be most holy and a passage from Luke is most relevant,

For everyone to whom much is given, from him much will be required; and to whom much has been committed, of him they will ask the more. (Luke 12:48).

Conclusion

When we celebrate Pesach today we should do so with covenant and redemption in mind not protection of the first born. Many believers persist in following the Rabbinical Seder with its emphasis on Egypt. Judaism has not accepted Yahusha and whilst in this state, redemption is beyond their grasp. Yahusha said "Nobody comes to the Father except through Me." By its rejection of Mashiach, Judaism is unable to make the transition from Egypt (protection of the first born) to covenant (redemption). It makes little sense for a believer in Mashiach to follow a tradition memorialising something Mashiach has replaced. It makes even less sense to add Mashiach to a Rabbinical Seder as some do, this is mixing iron with clay.

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