

Messianic



Passover
Haggadah

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Shalom Aleichem!

It is the eve of the first Pesach (Passover) in Goshen, Egypt. The lamb has been slaughtered and its blood smeared on your doorposts as YHVH commanded. The Pesach meal is finished and you and your loved ones are lounging in the afterglow of a satisfying repast contemplating the surreal prospects of the next days' events. Are we really leaving this land that has held us in slavery for as long as anyone can remember? The joyful anticipation is virtually irrepressible. Just then, we hear the shrieks—here, then there, from those who are losing loved ones to the Destroyer. Joy and angst all at the same time. It could have been you!

Pesach is a festival of extremes—the heights of joy, the depths of pathos. The slave is triumphant over his cruel and tyrannical master, and the master, the mightiest nation of its day, is brought down to the dust—to remain a second-rate nation to this very day, 3500 years later.

This day the King and Ruler of the Universe visits a tiny speck of a people, crushes a mighty nation and redeems his chosen people from the hand of a bloody and merciless oppressor. With surgical precision, the sword of justice of the Almighty One cuts deeply, distinguishing between the saved and the damned. One minute misstep of his justice and Israel ceases to exist. After all, Scripture says that the “righteous are scarcely saved.” Yet, despite the fearsome terror of the moving of YHVH’s mighty hand for both master and ex-slave alike, the Israelites found within themselves, out of the depths of raw human emotion, the wherewithal to sing and shout and dance before YHVH on the shores of the Red Sea in Exodus 15 as the Egyptians lay crushed at the bottom of the sea.

In light of all this then, what should be our mental and emotional

disposition coming into Pesach? Do we tremble or rejoice before the Almighty? This is the question.

Undoubtedly, it is a time of great solemnity and reverence for the awesome things YHVH has done. It is a time of deep introspection for each individual to consider the core issues of their faith and their walk before YHVH. A time to consider our redemption and deliverance from the destroying grip of the power of sin, death and the grave. A time when YHVH calls his people and sets them apart for a *kadosh* (holy) purpose, when he makes a separation between his chosen vessels and the world. Those in the world—including some loved ones—will be marked for destruction, while those under the blood of the Lamb will not only be spared certain and deserved judgment, but will go forth victoriously as more than conquerors.

So Pesach is both a time of intense sobriety and solemnity, awe and fear of YHVH, who not only destroyed Egypt to set his people free, but also “destroyed” the Lamb to redeem his people spiritually. Simultaneously, Pesach is a time of great rejoicing. A celebration of the bringing forth of spiritual life—of victory over the bitter enemies that would deprive us of that glorious and heavenly gift.

It is my intense hope that you will leave this Pesach Seder with a higher view of the Almighty and of his Lamb. That your fear and love of him will deepen, that your walk before him will be more solemn and yet more joyful. That is what this night is about!

After Israel left Egypt they fled to the Wilderness where YHVH instructed them to build the Mishkan (Tabernacle) where they were to draw close to him. The door to the Outer Court of that Tabernacle was wide, but not very tall. That door pictures Yeshua the Messiah, whose arms of love are open. The doorway is approachable to all—plenty wide, but not too high. YHVH's basic salvational requirements are not so stringent that some people are excluded because of difficulty. Upon entering the door (Yeshua), one encounters the altar of sacrifice (a prophetic aspect of the cross) followed by the Bronze Laver (baptism). At this point in one's

spiritual journey, the issues of sin, judgment, death, sacrifice, crucifixion of self have to be dealt with. That Outer Courtyard was a bloody, smelly and messy place. Here sinners get cleansed and redeemed.

Just beyond the Bronze Laver was the Set-Apart (Holy) Place. Before entering that part of the Mishkan—a place of life, light, anointing, reconciliation, communion with our Heavenly Father, one had to enter through another door. That door was identical in its color and square size to the first door except for one difference: it was taller and narrower. To enter the Set-Apart Place, one must realize that YHVH's ways—the paths of righteousness—are a lot narrower and higher than when we first believed.

May this revelation be yours this Passover Season! Blessings to you b'shem Yeshua HaMashiach!!

Natan Lawrence

Hoshana Rabbah Messianic Discipleship Resources



Why Celebrate the Passover?

Isn't your life already busy enough? Who has time for a six-hour Passover Seder commemorating something that happened thousands of years ago? What could this possibly have to do with my life here and now, you may ask? How can a 3500-year-old Biblical ritual in any way relate to those living in the age of the laser, satellites, the worldwide web and computers? Well, let's see!

The Preacher said in Ecclesiastes 3:15, "That which is has been already and that which will be has already been..." Life is full of paradoxes. Do advancements in technology, science, economics, medicine, religion, and world government really promise to give men the rest for their weary souls for which they long?

How about a different approach to the questions and problems facing modern man? Is it possible to go forward by going backwards? This is a thesis that the ancient prophet Yermeyahu (Jeremiah) proffered to those who had ears to hear. He said,

Thus says YHVH, Stand by the ways and see and ask for the ancient paths, where the good way is, and walk in it; and you will find rest for your souls. But they said, we will not walk in it. (Jeremiah 6:16)

What were those ancient paths to which this white-haired Jewish prophet referred? This question is answered three verses later:

Because they have not listened to My words, and as for My Torah, they have rejected it also. (Jeremiah 6:19)

YHVH through his prophets has been showing men the way of rest for their souls for thousands of years, yet men consistently refuse to hearken. They always have a better way, it seems!

The festival of Passover is one of the most ancient paths to be found in all of Scripture. In it are contained clues that will help the partakers of it to understand the past, present and the future.

An Elohim-hater, Karl Marx, the father of modern communism, said that religion is the opiate of the masses. Yes, this can be said of dead, truthless and spiritless religion. But how about that religion which gives definition, purpose, meaning, hope and destiny to a man's life? How could anything that comes directly from the Loving Father who created you and me in his own image be detrimental to us?

It has been said that the religion of the Bible tells a man where he has come from, where he is and where he is going. Could it not be said that a man who knows the answers to these questions possesses true wisdom and wealth, and has indeed found rest for his troubled soul?

One of the most important Scriptures in the Jewish faith is the Shema passage of Deuteronomy 6:4-9. This passage, which is like a "pledge of allegiance" for the Jews, starts out by saying, "Hear [*Shema*], O Israel ..." The word *Shema* literally means **to hear and to do**. Later, in verse five, the *Shema* continues, "And you shall love YHVH your Elohim with all your heart, and with all your soul **and with all your might**." Loving our Heavenly Creator is not just a mind-thing, but also an action and a doing thing. It is something we act out and participate in. This is the Hebrew way ... the ancient paths! This is how YHVH's people showed their love and devotion to him. Yeshua, the Jewish Messiah, reiterated this when he said, "If you love me keep my *mitzvot* [commandments]" (John 14:15).

This is what the Passover Seder is all about. We, as humans, learn by doing. We learn obedience by obeying. We learn to love by loving. We learn about heavenly and spiritual mysteries by walking out the types and shadows found in Scripture (of which Passover is but one) that point to the heavenly and spiritual domain or dimension of YHVH himself. The French have a saying: *L'appétit vient en mangeant*. Translated this means: Appetite comes while eating. Or we could say that the more one eats (delicious food) the more one wants. David said in the Psalms 34:8, "O taste and see that YHVH is good: blessed is the man that trusts in him." The more we walk out the commandments of our Heavenly Father, the more of his goodness we behold, the more of his blessings we receive, the more our soul finds rest, the more we want to walk out his commandments, the more we behold his goodness, and so on goes this wonderful spiritual growth-cycle.

So why do we go to the trouble, expense and time to celebrate a Passover Seder? First, it helps us to fulfill the commands YHVH gave to us to do at Passover; such as eating lamb, unleavened bread and bitter

herbs; telling our children the story of the Passover; holding a "set-apart convocation"; etc. (Exod 12:14-20, 43-49; Lev 23:4-5; Num 9:2-3; 28:16; Deut 16:1-3). But again we ask, what is the significance and relevance to us of this celebration?

Passover is but the first piece of a panoramic puzzle or the first thread in a rich tapestry of YHVH's plan of redemption of mankind. Though the Children of Israel kept the first Passover 3500 years ago in the land of Egypt, this ancient celebration is not only a memorial of what occurred then, but is of utmost significance to the spiritual life of the Believer today. It has future or prophetic implications, as well. Passover is the first step of a spiritual journey that, if one continues in it faithfully to the end, will lead one into the very presence of YHVH Elohim, our Heavenly Father, himself. What a journey! Let's look at it.

Ancient Israel, the covenant people through whom YHVH had chosen to reconcile all nations of the earth to himself, was in slavery in Egypt. YHVH heard their desperate cries, and remembering his promises to Abraham, with a mighty hand he brought down proud and powerful Egypt by his judgments and set his captive children free. Israel was in bondage to Egypt even as you and I were in bondage to our past sinful lives and under helpless control of the world, flesh and the devil. As the Israelites slew a perfect lamb and smeared its blood on the sides and top of the doorposts of their homes they were spared the judgment of the death angel who smote sinful Egypt and all those who were not under the blood. Likewise, there is deliverance for us if we but recognize our state of sin and lostness, and if we but come repentantly to the cross of Golgotha upon which the bleeding Lamb of YHVH, slain from the foundation of the earth, hung. If we too will apply his blood to the doorposts (thoughts and actions) of our lives, we, like our ancient forefathers, can escape the death angel's terrifying judgment, for he will have no claim on our lives if we are under the blood of the Lamb.

Passover is but the first step in a parade of seven prophetic dress rehearsals or convocations (each is called a *miqra*) represented by the seven glorious Festivals of YHVH (called *moedim* or *appointed times*) all of which point to the redemptive work of Messiah Yeshua in the life of the Believer. There are three set-apart festivals (called *moedim*) in the spring of the year that are prophetic shadow-pictures of Messiah's first coming to earth, and there are four set-apart festivals in autumn which are prophetic shadow-pictures of his second coming at the end of the age.

Passover and Chag HaMatzot (the Feast of Unleavened Bread) represents the Believer being separated from and leaving spiritual Egypt. Interestingly, Passover falls at the beginning of YHVH's sacred year. Not only is it at the beginning of the New Year, but it is the first festival of the year and represents the first step in a Believer's life—all falling in the spring season of the year: the time of rebirth and new beginnings!

Chag haMatzot, which immediately follows Passover and is a continuation of Passover, represents the Believer putting Egypt out of his life, symbolized by putting leavening out of our homes and living in a leaven-free environment for seven days.

After that comes **Shavuot** (Pentecost). It is impossible for one to live sin-free for very long without help from above. Man needs a guidebook on righteous living, and one needs divine enablement to follow the instructions within the guidebook. YHVH's Torah (i.e., the first five books of the Bible) is that guidebook and was given to Israel at Mount Sinai. On the day of Pentecost in Acts 2, the first-century Believers had not only been given Yeshua, the Living Torah (the Word of YHVH made flesh), but they were promised that the **Ruach haKodesh** (Set-apart Spirit) power of Yeshua, the Living Torah, would live inside of them empowering them to walk faithfully in the light and truth of the Written Torah.

After the Spring festivals there are the Fall festivals, which speak of a great harvest of Believers at the end of the age corresponding to the Second Coming of Yeshua. Those festivals are **Yom Teruah** (Day of Blowing Trumpets), **Yom Kippur** (Day of Atonement), and **Sukkot** (the Feast of Tabernacles) immediately followed by **Shemini Atzeret** (the Eighth Day). Each of these contains a whole world of spiritual and prophetic meaning of tremendous significance to the Believer pertaining to the regathering of Israel, the resurrection of the righteous dead, the return of Yeshua the Messiah, the marriage of Yeshua the Lamb of Elohim to his spiritual bride (the believing Saints) and the establishment of YHVH's millennial kingdom on earth. Learn about them. You will be blessed!

The central theme of the Passover Seder celebration was the lamb, along with the matzah (unleavened bread) and the bitter herbs. The Lamb is a picture of Messiah Yeshua who was crucified for you and me at the exact moment when each family of the Children of Israel was killing its own lamb, and later on when the High Priest was killing the Passover lamb up on the temple mount in Jerusalem.

In the Gospels we find recorded how Yeshua celebrated an early

Passover/"Lord's Supper" memorial celebration with his *talmidim* (disciples). At that supper he instructed them how he would perfectly fulfill the role of the Passover lamb and that they were to continue that memorial meal that Paul makes reference to in I Corinthians 11:17-34.

In the Seder are Four Cups of wine around which the Seder revolves. They are called the Cup of Sanctification, the Cup of Deliverance, the Cup of Redemption, and the Cup of Praise or Completion. The Four Cups are based on Exodus 6:6-8, in which YHVH makes seven promises (called the **Seven Steps of Redemption**) to Israel where he elaborated how he would start by delivering Israel from Egypt and end up bringing them into the Promised Land that he would give them.

Messiah will drink of the Fourth Cup with his spiritual bride in his kingdom, for it is recorded in the Gospels that Yeshua drank of at least two of the four cups with his disciples during the Last Supper. But the last, or Fourth Cup of Praise or Completion, he said he would not partake of "until that day when I drink it new with you in my Father's kingdom" (Matthew. 26:29). This is a reference to the long-awaited Marriage Supper of the Lamb.

And this, my beloved friends, is only the tip of the proverbial iceberg in the explanations of these wonderful events that Bible Believers celebrate during the Passover Seder. It is a journey, if you stay faithful to him, that will never end, for the more you grow and learn, the more you will realize how little you know and how vast the ocean of YHVH Elohim's unsearchableness really is!

I Corinthians 10:11, " Now all these things happened unto them for examples and they are written for our admonition, upon whom the ends of the world are come."

I Corinthians 2:9-10, "But as it is written, Eye has not seen, nor ear heard, neither have entered into the heart of man, the things which Elohim has prepared for them that love him. But Elohim has revealed them unto us by his Spirit, for the Spirit searches all things, yes, the deep things of Elohim."

Overview of Key Elements Pertaining to the Passover

☞ Meaning of the Word **Passover/Pesach**

- **Pesach** in Hebrew and **Pascha** in Aramaic and Greek means **to step, leap over**.

- ✎ Passover is in the Month of the Aviv
 - Hebrew months always begin at *Rosh Chodesh* with the sighting of the first sliver of the new moon.
 - The month of the *aviv* is the first month of YHVH's biblical (sacred) year (Exodus 12:2 and 13:4).
 - The word *aviv* (*Strong's* H24) refers to a stage in the ripening of grain when the seeds have reached full size and are filling with starch, but have not dried yet. (Exodus 9:31).
- ✎ The Physical and Spiritual Worlds Come Together Around the Biblical Calendar
 - The Hebrew calendar is lunar-solar.
 - The sun and moon must interact to coincide with the agricultural cycle to keep Passover in the spring of the year to fulfill the types of YHVH's plan of redemption in the seven feast days.
 - The feast days are in *their seasons* (Lev 23:4); i.e., the seasons were created around the feasts, which represent YHVH's plan of redemption for mankind.
 - Heaven (the sun and moon), earth, the weather and the seasons literally come together or are in harmony with and synchronize with each other to choreograph YHVH's plan of salvation. How few people are aware of this! Yet now you can walk in the light of this understanding, for you are part of it.
- ✎ Passover is at the Full Moon
 - Passover occurs when the moon has reached its full strength. The moon in harmony with the sun reflects its light and shines in the darkness of this world. This is a picture of Torah-keeping Believers in Yeshua who reflect Yeshua, the Sun of Righteousness (Mal 4:2) and the Light of this world, into the darkness of this world.
- ✎ Passover is the First of Three *Aliyah* Feasts
 - We must get the idea of pilgrimage into our hearts, and learn to celebrate YHVH's feasts where he has placed his name.
 - Three *aliyah* feasts coincide with the three subdivisions in the Tabernacle or *Mishkan*. This pattern of three corresponds to body/soul/spirit, Father/Son/Spirit, Torah/Prophets/Writings, three steps

in Jewish wedding: betrothal/separation and preparation/married life together:

- ✎ There Are Actually Four Passovers. Each Passover unfolds into the next to bring the plan of redemption into greater fruition or fulfillment.
 - **The First Passover:** This Passover was kept in Egypt (the first Passover). Unique aspects of this Passover are:
 - Leaving Egypt
 - Loins girded, sandals on and walking staff in hand
 - No Levitical priesthood yet, the head of each home was the priest and so killed the lamb for his family
 - Passover kept in the home
 - **The Second Passover:** The Passover that ancient Israel kept. Unique aspects of this Passover are:
 - Passover was kept wherever YHVH placed his name
 - Passover lamb was killed in the Tabernacle or Temple
 - A memorial meal was eaten on Passover in the homes of families at the place of *Aliyah*
 - **The Third Passover:** The “Lord's Supper” or Passover that Yeshua instituted in the Renewed Covenant for Believers. Unique aspects of this Passover are:
 - Yeshua instituted this at his “Last Supper.”
 - This Passover is totally Yeshua-centered and focuses on the salvation of the individual Believer through the salvific and redemptive work of Yeshua at the cross (Matt 26:28; 1 Cor 11:24-26).
 - **The Fourth Passover:** The Millennial Passover kept during the 1000-year-long Millennium or Messianic Age. Unique aspects of this Passover are:
 - This points to the wedding feast of Yeshua the Lamb when he will drink of the fourth cup (Cup of Praise) of the Passover Seder (Matt 26:29).
- ✎ The Commemorative Meal Is Called a *Seder*
 - *Seder* means *order*. It is the order of service.
 - At the Seder a *Haggadah* is used. This is a booklet that is used to *tell* the Passover story to our children. The word *haggadah* means

telling or *recounting* and it is following the command YHVH gave to the Israelites in Exodus 10:2, "And that you may tell in the ears of your son, and of your son's son, what things I have done in Egypt, and my signs which I have done among them; that you may know that I am YHVH."

- ✎ Four Cups of Wine Are Central to the Seder
 - The four cups of wine are based on the four "I wills" of Exodus 6:6-8.
 - The four cups are not only commemorative, but also celebratory and prophetic. We drink the wine to remember and to celebrate.
 - **The First Cup:** The Cup of Sanctification points to Believers/Israelites being set apart from the world
 - **The Second Cup:** The Cup of Deliverance pictures Believers/Israelites being delivered by the strong arm of YHVH the Redeemer from the world, flesh and the devil.
 - **The Third Cup:** The Cup of Redemption points to the Believer's salvation. This is the "communion cup" or Cup of Acceptance (first of two cups of wine) of the Jewish wedding ceremony and corresponds to Romans 10:9-10 when the new Believer says "I do" to Yeshua. These first three cups point to Yeshua's first coming as the Suffering Servant, Messiah Son of Yoseph.
 - The Cup of Elijah points to preparing the way for Messiah's coming again
 - **The Fourth Cup:** The Cup of Praise or Completion points prophetically to Yeshua's second coming as Bridegroom to his bride and as King of kings. This cup speaks to the millennial marriage feast of the Lamb.
- ✎ The Key Elements of the Seder That Go Back to the Original Passover In Egypt
 - Lamb
 - Matzah
 - Bitter herbs
 - Telling your children the story of the Exodus
 - Celebrating

- Assembling together on the first Day of Unleavened Bread
- ✎ Passover Is Prophetic and Points to Yeshua's Second Coming. In the traditional Jewish Passover Seder between the third and fourth cups there is a sub-cup of wine that is called the Cup of Elijah. A place is set for the prophet Elijah at the table, a cup of wine is poured for him and the door is ceremonially opened to let him into the house where the Seder is occurring. This pictures that someone coming in the spirit of Elijah must precede the coming of the Messiah. At Yeshua's first coming, this represents Yochanan the Immerser. Now you and I are those coming in that spirit of Elijah to help prepare the way for Messiah's return (Mal 4:5-6).



Before The Seder

[Leader]

Welcome

[Pray for YHVH's blessing on the Seder and welcome the Ruach haKodesh (Holy/Set-Apart Spirit) into the service.]

Before we begin this Seder, let us start with some explanations.

Four Cups will be celebrated tonight, traditionally with wine. Wine is used because it is a symbol of joy and happiness. Each cup is completely drunk to symbolize the completeness of our joy. Please don't completely fill up your cup. We know Yeshua drank wine, we also know he was never drunk with wine. Scripture says drunks are fools. (Ephesians 5:18)

Grape juice is provided at the table and will be used to celebrate the cup also. Both are from the "fruit of the vine," grapes. There is only a 12% difference between them.

The order of service we will follow tonight is from the **Haggadah**. *Haggadah* means "the telling or recounting." The Torah, the five Books of Moshe, says in Sh'mot/Exodus 13:8, "You shall tell your son on that day, saying, 'It is because of what YHVH did for me when I came out of Egypt.'"

Haggadah is the name of the many versions of books that have been written that tell of the Passover through the Seder.

The word **Seder** means "order," as in order of service. This meal will be celebrated in the same ancient tradition that it has been through thousands of years. In our homes, Passover is a special time of preparing and celebrating. Special foods are cooked and special plates and utensils are

brought out. All leaven is removed and the family is busy cleaning the house. The children look forward to the search for leavened bread and the Seder dinner.

בְּדִיקַת חָמֵץ Bedikat Chametz: Searching For Leaven

[Leader]

Leaven in Scripture is almost always a symbol of sin or as the rabbis say “the evil inclination”. Putting away of leaven is a picture of sanctification, which is the word for a set-apart, sin-free life. *Chametz*, a Hebrew word for leaven, means “to be pungent” or “sour.” So it is with sin in one’s life. Sin of pride causes one to puff up, to think of themselves more highly than they are. It teaches pride, arrogance, and self-will. Before modern yeast, breads were all sour-dough type. An old lump of dough was added to the new dough. So sin also is passed from one generation to the next. The curse of the sin of the fathers is passed down to the children, even to the third and fourth generation (Sh’mot/Exodus 34:7).

Before the start of the Feast of Unleavened Bread, all leaven is to be removed from our homes. Sh’mot/Exodus 12:18-20 says:

[Reader 1]

In the first month, on the fourteenth day of the month at evening, you shall eat unleavened breads (*matzot*), until the twenty-first day of the month at evening. Seven days there shall be no leaven (*se’or*) found in your houses; for whoever eats what is leavened (*chametz*), that person shall be cut off from the congregation of Israel, whether an alien or a native of the land. You shall not eat anything leavened (*chametz*); in all your dwellings you shall eat unleavened breads (*matzot*).

[All say or sing:]

*Baruch atah YHVH, Eloheinu Melech ha’olam, asher kid’shanu
b’mitzvotav v’tzivanu ahl bi’ur chametz.*

Blessed are you, YHVH our Elohim, King of the universe, who made us set-apart with his commandments, and commanded us to remove the leaven. (Sh’mot/Exodus 12:15)

[Leader:]

Traditionally, the head of the household makes the final preparation for the Passover Seder by searching for leaven throughout the house. It is customary for the wife to place a few pieces of bread in various places, so that when the search is made, leaven is found. A search is made with a candle, a wooden spoon and a feather for any leaven that may defile the house. All leaven found is wrapped together and burned.

The feather, the spoon and the candlelight are perfect pictures of spiritual realities in the redeemed believer’s life. The white feather points to the Spirit of Elohim that descended upon Yeshua when he was filled with the Spirit at his baptism (John 1:32). It is this same Spirit that Yeshua gives to his followers that helps us to uncover and overcome the sin in our lives by convicting us of sin, righteousness and judgment (John 16:8), and then helping us to walk in righteousness, which is the fruit of the Spirit (Galatians 5:22–25). The wooden spoon into which the feather sweeps the leavening (sin) points to the wooden cross where Yeshua took upon himself the sins of the world and died to pay the price for our sins. The candle speaks of the Word of Elohim, which the psalmist tells us is a light to our feet and a lamp unto our path (Psalm 119:105), for it is YHVH’s Word—the Bible—that teaches us what sin is (1 John 3:4).

[Father and children search for leaven. Once found and properly disposed of, leader continues:]

The “Bittul Chametz” (nullifying the leaven) prayer is said by all:

[All say:]

Any leaven that may still be in the house, which I have not seen but which I have searched out, may it be as if it does not exist, and accounted ownerless as the dust of the earth.

[Leader:]

Scripture says that YHVH knows our secret sins, but we can pray the prayer of David in Psalm 19 and trust that YHVH will forgive us of those hidden sins, since he knows our hearts, and he knows that we want to obey him despite our weaknesses.

[All say:]

Acquit me of hidden faults. Also keep back your servant from presumptuous sins; let them not rule over me; then I will be blameless, and I shall be acquitted of great transgression. Let the words of my mouth and the meditation of my heart be acceptable in your sight, O YHVH, my Rock and my Redeemer. (Psalm 19:7-4)

[Leader:]

The apostle Paul wrote of leaven and Passover:

[Reader 2]

Don't you know that a little leaven works through the whole batch of dough? Get rid of the old leaven that you may be a new batch without leaven—as you really are. For Messiah, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old leaven, the leaven of malice and wickedness, but with bread without leaven, the bread of sincerity and truth. (1 Corinthians 5:6-8)

[All sing, a cappella: “Create in Me a Clean Heart”]

Create in me a clean heart, YHVH
and renew a right spirit within me.

Cast me not away from thy presence, YHVH
And take not thy Kadosh Spirit from me
Restore unto me
The joy of thy salvation
And renew a right spirit within me.

[The Seder will now begin. Each table has all the implements of the seder, including matzah, salt water, wine and grape juice, Afikoman cover (napkin with spice bag), candles, and a seder plate that includes bitter herbs, charo-set, and lamb bone. Additionally, there are 10-plague bags for the children set aside in a basket, which are not to be opened until the appointed time.

Each table please choose a woman to light the candles for your table. Sections of the Haggadah are marked as to who reads that portion. If it is not specified, then the section is read by the leader or an appointed reader.]



Let The Seder Begin

Call to Worship

[All stand. All read Psalm 81:3:]

“Sound the shofar at the new moon, at the full moon, on our feast day.”

[Sound the shofar]

[All sing or say:]

Baruch atah YHVH Eloheinu Melech ha-olam, asher kidshanu b'mitzvotav vetzivanu lishmoah kol Shofar.

Blessed are you YHVH our Elohim, King of the universe, who has sanctified us by Your Word and has instructed us to hear the voice of the shofar.

[Face Jerusalem as all recite the Shema and V'ahavta:]

Shema Y'israel YHVH Eloheinu, YHVH Echad!

Baruch shem kavod malchuto, le'olam va'ed.

Hear, O Israel! YHVH is our Elohim, YHVH is one.

Blessed be his name, whose glorious kingdom is forever and ever.

And you shall love YHVH your Elohim with all your heart, with all your soul, and with all your might. These words, which I command you this day, shall be on your heart; and you shall teach them diligently to your children and speak of them when you sit in your house, when you walk by the way, when you lie down and when you rise up. And you shall bind them for a sign on

your hand, and they shall be as frontals on your forehead. And you shall write them on the doorposts of your house and upon your gates. (Dvarim/Deuteronomy 6:4–9)

V'ahavta l'reyacha kamocho

And you shall love your neighbor as yourself. (Vayikra/Lev 19:18)

[All sit. Song: Bo, Ruach Elohim—Come Spirit of Elohim]

Birkat HaNer: Lighting of the Candles

[Leader:]

Now to begin the Season, the lighting of the Festival Lights.

The two candles have several spiritual meanings. According to one interpretation, one candle represents the Torah, and the other candlestick represents the Prophets. The Torah and the Prophets reveal that Yeshua is the Messiah. Yeshua refers to this in Luke 24:44, as it is written:

[Reader 3:]

Then he—Yeshua—said unto them, “These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the Torah of Moshe and the Prophets and the Psalms concerning me.”

[Leader:]

Let the daughter of Zion come forth and kindle the festival lights. (It is appropriate that the woman brings light into the home, because it was through woman that the light of the world, Yeshua HaMashiach, came into the world.)

[Honored woman lights the candles and says the blessing:]

Baruch atah YHVH, Eloheinu Melech ha'olam, asher kidshanu b'dvarecha v'natan lanu et Yeshua HaMashiach, ohr ha'olam v'Pesach shelanu l'ma'an nich'yeh biz'chuto. A-mein

Blessed are you, YHVH our Elohim, King of the universe, who sanctified us by your word and has given us Yeshua the Messiah, the Light of the World and our Passover Lamb, that through him we might live. A-mein.

[Leader sings or says the Aaronic Blessing (B'midbar/Numbers 6:24–26):]

Y'varekh'kha YHVH v'yishmerecha; Ya'ayr YHVH panav Eleicha vichunekha; Yisah, YHVH panav eyleikha v'yasem l'kha shalom.

[Men all say:]

YHVH bless you and keep you; YHVH make his face shine upon you and be gracious to you; YHVH lift up His countenance upon you and give you shalom.

May the festival lights we now kindle inspire us to use our gifts to spread Your word and light to the world as your Son, Yeshua, commanded us when he told us to be lamps on a hill and to go into all the world and spread the Good News of the Kingdom of Elohim. Use us, O Elohim, to heal and not harm, to help and not hinder, to bless and not curse, and to serve you, O YHVH, our Rock and Redeemer.

[Focus hearts on YHVH and the purpose of the Passover Seder]

[Song: Dance With Me]

The Four Cups

[Leader:] Tonight we will partake of four cups of the fruit of the vine. Each cup symbolizes one of the "I wills" YHVH promised to Moshe and the Children of Israel in Sh'mot/Exodus 6:6-7:

[Reader 1:]

Say, therefore, to the sons of Israel, “I am YHVH, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments. Then I will take you for My people, and I will be your Elohim; and you shall know that

I am YHVH your Elohim, who brought you out from under the burdens of the Egyptians.”

“I will bring you out”—Cup of Sanctification

“I will deliver you”—Cup of Deliverance

“I will redeem you”—Cup of Redemption

“I will take you for my people”—Cup of Praise

First Cup: Sanctification

“I will bring you out...” (Sh'mot/Exodus 6:6)

[All fill the first cup and hold it up.]

[Leader:]

Yeshua blessed the First Cup in Luke 22:17.

The word sanctification means “to separate out for a set-apart purpose.” It is our faith in Yeshua, the Messiah of Israel, the Living Torah, and our being born of his Ruach HaKodesh (Set-Apart Spirit) so that we can live in accordance with the written Torah (YHVH's walk of righteousness), which sanctifies us and separates us to live set-apart lives before him.

קִדְּשׁ Kaddesh: Sanctification

[Leader:]

With this cup we set this night aside, as different than all other nights.

[All say or sing:]

Baruch atah YHVH Eloheinu Melech ha-olam, boray p'ree hagafen.

Blessed are you, YHVH our Elohim, King of the universe, who creates the fruit of the vine.

Baruch atah YHVH Eloheinu Melech ha-olam, asher bachar banu mikol am, v'romananu mikol lashon, v'kid'shanu b'mitzvotav.

Blessed are you, YHVH our Elohim, King of the universe, who chose us from all peoples and exalted us among all nations, by

making us set apart with Your commandments.

Baruch atah YHVH Eloheinu Melech ha-olam, sheshechyanu, v'kiy'manu, v'higiyanu lazman hazeh.

Blessed are you, YHVH our Elohim, King of the universe, who has given us life and brought us to this happy season.

[Lean to the left and drink the Cup.]

[Leader:]

Yeshua reclined or leaned. See Matthew 26:20; Mark 14:18 and Luke 22:14 where the word “sat” in the Greek literally means “to recline, lean or lean back.” The purpose of leaning or reclining is to symbolize the lifestyle of the affluent—of one who was not a slave—which saints of YHVH have become due to their deliverance from the bondage to sin and death in spiritual Egypt.

At the time of the first cup, during Yeshua's last Passover, Scripture tells us:

[Reader 2:]

And they left and found everything just as he had told them, and they prepared the Passover. When the hour came, Yeshua and his apostles reclined at the table. And he said to them, “I have eagerly desired to eat this Passover with you before I suffer.” After taking the cup, he gave thanks and said, “Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of Elohim comes.” (Luke 22:13-18)

וְרַחֵץ Ur'chatz: Cleanse— The Washing of the Hands

[Leader:]

Now for the washing of hands. Scripture tells us:

[Reader 3:]

[Moshe] set the Altar of Burnt offering before the doorway of the Tabernacle of the Tent of Meeting, and offered on it the burnt

offering and the meal offering, just as YHVH had commanded Moshe. He placed the Laver between the Tent of Meeting and the Altar and put water in it for washing. From it Moshe and Aaron and his sons washed their hands and their feet. When they entered the Tent of Meeting, and when they approached the Altar, they washed, just as YHVH had commanded Moshe. (Sh'mot/Exodus 40:29-32)

The earth is YHVH's, and the fullness thereof; the world, and they that dwell therein. For he has founded it upon the seas, and established it upon the floods. Who shall ascend into the hill of YHVH? Or who shall stand in his set-apart place? He that has clean hands, and a pure heart; who has not lifted up his soul unto vanity, nor sworn deceitfully. (Tehillim/Psalm 24:1-4)

[All say or sing:]

Baruch atah YHVH Eloheinu Melech ha'olam, asher kidshanu b'mitzvotav v'tzivanu al n'tilat yadayim.

Blessed are you, YHVH our Elohim, King of the universe, who has sanctified us with his commandments and instructed us to wash the hands.

[Leader:]

[Name(s)] has/have consented to be a servant tonight for the washing of hands. Please start at my left with [name] and come around to me last.

[Use pitcher and large bowl with towel. Larger groups may need several servants and have a separate table set up for the handwashing.]

The Symbols of Passover: The Seder Plate

[Leader:]

In the center of the table is the Seder Plate, a special plate. Each item on it has special symbolic meaning.

 **Matzah—The Unleavened Bread.** The Israelites fleeing Egypt had no time for it to rise. It is the bread of affliction or the humble bread. The

bread without leaven, made of fine flour, water and oil. It is pierced; striped, and without leaven. (Sh'mot/Exod 12:39; D'varim/Deut 16:3; Tehillim/Ps 22:16b; Z'kharyah/Zech 12:10; Yesha'yahu/Isa 53:5, 9)



Zeroa—The Roasted Lamb Bone is a reminder of the Passover Lamb that was sacrificed. The lamb shank bone is roasted simulating the Passover sacrifice that is roasted (Sh'mot/Exod 12:9). For believers, it is a reminder that Yeshua is our Passover Lamb.

[Reader 1:]

“You shall sacrifice the Pesach to YHVH your Elohim from the flock and the herd, in the place where YHVH chooses to establish his name... You are not allowed to sacrifice the Pesach in any of your towns which YHVH your Elohim is giving you, but at the place where YHVH your Elohim chooses to establish his name, you shall sacrifice the Pesach in the evening at sunset, at the time that you came out of Egypt. You shall cook and eat it in the place which YHVH your Elohim chooses. In the morning you are to return to your tents.” (D'varim/Deut 16:2,5–7)

[Leader:]

The Hebrew term *zeroa* means “arm” or “powerful arm.” The *zeroa* is a reminder that YHVH our Elohim brought us out of bondage “by a mighty hand and by an outstretched arm.” (D'varim/Deut 5:15)

The lamb shank bone on the Seder plate is a picture of what we read about in Isaiah 53. There it speaks of the Redeemer sent from heaven who would take upon himself the sins of the world and die to pay the death penalty incurred upon each man because of his sin. Verse one of that chapter calls this Redeemer “the arm of YHVH.” As the strong arm of YHVH brought the Israelites out of their slavery to Egypt, which is a spiritual picture of our slavery to the world, the flesh and the devil, so Yeshua, as YHVH's strong arm, has redeemed those who put their trust in him and believe that his spilled blood paid the price for our sins and ransomed or delivered us from the wages of sin, which is death (Romans 6:23).

 **Maror—Bitter Herbs** recall the bitterness of slavery and reminds us of the suffering of the Messiah. Two herbs are required because YHVH specified herbs (Sh'mot/Exod 12:8). This is represented by the lettuce and horseradish.

Sin, like the bitter herb, tastes sweet at first, then bitter (Hebrews 11:25, 12:15; Ya'akov/James 3:14). As Pharaoh enslaved and embittered the lives of those under his servitude, so will Satan and his servants who control this world do to you if you turn away from YHVH. Stay faithful to YHVH all of your days so that your life will not become bitter because of sin and wrong living.

Traditionally the horseradish is grated by hand by the man of the house till he sheds a tear. It is taught that this makes up for the ones shed by the wife during the year.

 **Karpas—A Green Vegetable** represents the hyssop branches used to apply the blood of the lamb to the doorpost. It is also considered a bitter herb (Sh'mot/Exod 12:22a). Parsley is most often used and celery may also be used. It is dipped in salt water near the beginning of the Seder.

 **Charoset—The Clay** of apples, nuts, cinnamon, honey and wine represents the bricks and mortar the Israelites were forced to make under Pharaoh's taskmasters (Sh'mot/Exod 1:14). It also represents the food of the Promised Land and some traditions use figs and dates and other dried fruits for the Charoset.

 **Beitzah—Roasted Egg.** The spot for the roasted egg on this plate is empty. Some say it is a reminder of the Temple Holiday Sacrifice and also a symbol of life. The Holiday Sacrifice was offered at the Temple during the Feasts of Passover, Weeks (Pentecost), and Tabernacles. (D'varim/Deut 16:2, 16; and Vayikra/Lev 23:16-19, 34-36). Because of pagan connotations regarding the egg, we have chosen not to use it.

 **Salt water** symbolizes the sweat and tears shed by the Israelites slaves. We also recall Israel's baptism in the Red Sea. (Sh'mot/Exod 14:22; I Corinthians 10:2)

Only lamb, matzah, and bitter herbs are commanded by the Torah to be eaten for Passover; but the other foods have been part of the Passover tradition for centuries and help in recounting the story.

כָּרְפָּס Karpas: Eating of the Green Vegetable

[Leader:]

Now we prepare to eat the green vegetable (parsley) dipped in salt water. The salt water is to remind us of the tears shed by the oppressed children of Israel in Mitzraim (Egypt). With hyssop branches they sprinkled the blood of the lamb on their lintel and doorposts (Sh'mot/Exod 12:22).

Hyssop also represents purification and was used for ritual purification (Vayikra/Lev 14; B'midbar/Num 19).

Purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow. (Tehillim/Ps 51:7)

A hyssop branch was used during Yeshua's execution:

A jar full of sour wine was standing there; so they put a sponge full of the sour wine upon hyssop and brought it up to his mouth. (Yochanan/John 19:29)

[All say or sing:]

Baruch atah YHVH Eloheinu Melech ha'olam, boray p'ree ha'adamah.

Blessed are you, YHVH our Elohim, King of the universe, Creator of the fruit of the earth.

[Dip the parsley in salt water, then eat it.]

יָחַץ Yachatz: The Breaking of the Middle Matzah

[Leader—Show 3 matzot wrapped in white covering:]

Now comes one of the most interesting parts of the Seder for believers in Yeshua, the breaking of the middle matzah. Three matzot are placed in a special white covering—called the *Matzo Tosh* or *Echad*. This container

has three compartments to hold the three matzot, which symbolizes oneness, a compound unity—a whole consisting of three parts. The middle matzah is removed and broken. The larger piece is wrapped and hidden. It is called the *Afikoman*, meaning “that which comes later.” The Afikoman is hidden, or buried, to be found and redeemed later for a reward. The smaller piece is returned to the matzo tosh and is eaten before the meal. Why are there three matzot? Some rabbis say it represents the High Priest, Levites and the People of Israel, the three forms of worship in temple times. But why is the middle broken? Other rabbis say that it represents Abraham, Isaac and Jacob. But this, too, does not explain why the middle matzah is broken. Still other rabbis say that in the wilderness YHVH gave daily manna, but on Friday a double portion was given and one is added for Passover, making three. But why is the middle matzah broken, buried and brought back? This tradition has been celebrated for thousands of years.

For us who believe in Yeshua, it is no mystery. It is a beautiful picture of Elohim, who is one (*echad*), yet who reveals himself to us as the Father, Son and Set-Apart Spirit. Elohim sent a part of himself in the form of the Son and was broken, buried, and brought back. He who finds him receives a great reward, eternal life.

[Remove the middle matzah from the Matzo Tosh for all to see. Then all recite the following:]

This is the bread of affliction which our forefathers ate in the land of Egypt. All who are hungry—let them come and eat. Let all who are needy come and celebrate the Passover with us. Now we celebrate it here; next year may we celebrate it in the land of Israel with Messiah!

[Break the middle matzah. The smaller piece is returned to the Matzo Tosh, then leader continues:]

Only some were slaves in Egypt, but all are enslaved and in bondage to sin, in need of the deliverance only Yeshua can give.

Now we will hide the Afikoman. All children close your eyes and keep them closed until you are instructed to open them....

[Wrap the Afikoman (larger piece) in the napkin with the spices and hide it from sight. Once hidden, leader announces:]

The children may open their eyes now.

[Please pour wine in preparation for the Second Cup coming later.]

[Song/Dance Presentation: The Pesach Song—We Are Leaving]

מגיד Maggid: Telling of the Passover Story

Ma Nishtanah: The Four Questions

[Leader:]

Now it is time for the Four Questions to be asked. Traditionally, the youngest person present asks the Four Questions. [Name(s)] will ask the questions this evening.

[Child or youngest present asks the following questions:]

Mah nishtanah ha-laylah ha-zeh mi-kol ha-laylot?

Why is this night different from all other nights?

- 1 On all other nights we may eat either leavened or unleavened bread; but on this night why only unleavened bread?
- 2 On all other nights we eat herbs of any kind; but on this night why especially eat bitter herbs?
- 3 On all other nights we do not dip our herbs even once; but on this night why do we dip them twice?
- 4 On all other nights we eat our meals sitting; but on this night why do we eat in a reclining position?

[Uncover the top matzah and leader begins the reply:]

Before we read the Haggadah that tells in detail the whole story, I will answer your questions one by one:



- 1 We eat matzah because when our ancestors were told by Pharaoh that they could leave Egypt, they had no time for their bread to rise, so they baked it without leaven.
- 2 At the Seder, we eat bitter herbs to remind us of the bitterness and cruelty our ancestors experienced when they were oppressed by the Egyptian taskmasters.
- 3 At the Seder, we dip food twice: the parsley in salt water to remind us of the tears shed in bondage, and the matzah into charoset to remind us of the clay used to make bricks used in building the Pharaoh's city.
- 4 As a sign of freedom, we lean to the left when we partake of the cup. In ancient times, slaves ate hurriedly, standing, while royalty and the wealthy in Egypt and other empires dined on couches. To show that Israel is now free, we too recline while eating. We lean to the left when drinking the cup and eating the matzah to remind us that we are now free.

[All say:]

We were slaves in Egypt, and YHVH our Elohim brought us out with his strong arm. Blessed is YHVH who delivered and gave the Torah to his people Israel. Blessed is he!

The Story of the First Passover**[Leader:]**

Now it is time for the telling of the Passover Story. We will read responsively from our Haggadah:

[Responsive Reading]

Reader 2: Scripture teaches that during a great famine in the land of Canaan, the sons of Israel journeyed to Egypt to purchase food. There they were reunited with their brother Yoseph. Because of his influence, they were permitted to dwell in the fertile plains of Goshen. At first, the House of Israel numbered less than 80 souls.

But in time, their numbers swelled, their flocks increased, and they became a mighty people.

All: And then there arose a new Pharaoh, one who did not know Yoseph. He beheld the might of Israel, and he feared that in time of war, the sons of Ya'acov might join themselves with Egypt's foes.

Reader 2: And so he subdued the Israelites, and he afflicted them with cruel labor. Task masters were placed over the Israelites, to compel them to make bricks and to build Pharaoh's great storage cities of Ramses and Pithom.

All: But despite their hardship, they continued to thrive, just as YHVH had promised. This caused Pharaoh even greater alarm, and he ordered the slaughter of Israel's infant sons. By his command, every male child born to the Hebrews was to be cast into the Nile and drowned.

Reader 2: How sober were the afflictions of the Hebrew people. In anguish, we cried to the Elohim of our fathers. And YHVH heard our cry. YHVH remembered his covenant and raised up a deliverer, a redeemer, the man Moshe—who was a forerunner-type of the Messiah to come. And he sent Moshe to Pharaoh's court to declare the commandment of YHVH...

All: Let my people go.

Reader 2: But Pharaoh would not hearken to YHVH Tz'vaot.* And so, Moshe pronounced YHVH's judgment on Pharaoh's house and on Pharaoh's land. Three plagues were poured out upon the people.

All: But Pharaoh's heart was hardened. He would not yield to the will of YHVH. He would not let the House of Ya'acov depart.

Reader 2: Again, Pharaoh would not hearken to YHVH Tz'vaot. And so, YHVH set apart the land of Goshen where his people were living as a sign that we may know that he, YHVH, is in the midst of the land. "I will put a division between my people and your people." Six more

* Tz'va-ot צְבָאוֹת = of hosts, of armies, of legions

plagues were poured out upon the Egyptians, upon their crops, and upon their flocks, but they did not touch the land of Goshen.

All: But Pharaoh's heart was hardened. He would not yield to the will of YHVH. He would not let the House of Ya'acov depart.

Reader 2: Then the tenth plague fell upon the land of Egypt: the death of Egypt's firstborn. "And all the first born in the land of Egypt shall die, from the first born of Pharaoh who sitteth upon his throne, even unto the first born of the maid servant who was behind the mill; and all the first born of beasts... and against all the mighty ones of Egypt I will execute judgment." But to protect the children of Israel, YHVH commanded the head of each Hebrew household to sacrifice a spotless lamb, without breaking any of its bones, and to apply its blood to the doorway of our homes, first to the top of the doorway (the lintel) and then to the two sideposts.

All: "And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plagues shall not be upon you to destroy you when I smite the land of Egypt."

Reader 2: By the blood of the lamb was Israel spared.

All: By the blood of the lamb was Israel redeemed. By the blood of the lamb was death made to pass over.

Reader 2: Passover. The night when death passed over the houses of the children of Israel because of the blood of the Passover lamb. What a mighty act of redemption. And what a beautiful picture of redemption destined to come.

All: And just as the blood of those first Passover lambs was applied in faith to the doorposts of Israel's homes, so the blood of the Messiah must be applied in faith to the lintel and doorposts of our lives.

Reader 2: Tonight, we worship YHVH not only because he passed over our ancestors' homes and did not allow the destroyer to come into

their houses, but because he has redeemed us from the bondage of sin, death and the grave through our faith in the blood atonement of the Messiah of Israel, Yeshua. Through him, we may pass over from death to life.

The Second Cup: Deliverance (from Plagues and Iniquity)

"I will deliver you ..." (Sh'mot/Exodus 6:6)

[All lift up the Second Cup and say:]

So this promise made to our forefathers holds true also to us! For more than once has the enemy risen up to destroy us. But the Kadosh One, blessed be he, YHVH our Elohim, he saves us!

[Set cup down]

[Leader:]

Even as the Almighty destroyed Egypt on behalf of the Israelites, likewise, the Almighty will again destroy those who oppressed and enslaved his people. In the end times, at the second coming of our Heavenly King, Yeshua will defeat Babylon the Great with its wicked political, religious and economic systems. At that time, the captives will be set free, and all humanity will be given an opportunity to serve Yeshua the Messiah, the King of kings and the Master of masters.

The Ten Plagues Bags

[Song: Go Down Moses!]

[Select a man to be Pharaoh and the 10 Plagues Bags are passed out. Kids tell Pharaoh to "Let my people go!" When Pharaoh says "NO!" the next plague comes out.]

Children: Let my people go!

Pharaoh: NO!

[Take out plague, hold it up, and read below for that plague, then repeat for

each one as Pharaoh says, “No!”]

- 1 All the water in the Nile turned to blood and the fish that were in the Nile died. The Nile became foul and stunk, so that the Egyptians could not drink water from the Nile.
- 2 The Nile swarmed with frogs, which came up and went into their house and into their bedroom and on their bed, and into the houses of their servants and on their people, and into their ovens and into their kneading bowls.
- 3 All the dust of the earth became lice through all the land of Egypt so there were lice on man and beast.
- 4 The houses and yards of the Egyptians were full of swarms of flies. Great swarms of flies came into the house of Pharaoh and the houses of his servants and the land was laid waste because of the swarms of flies in all the land of Egypt.
- 5 A very severe pestilence came on the livestock that were in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks.
- 6 Boils broke out with sores on man and beast through all the land of Egypt.
- 7 Hail, and fire flashing continually in the midst of the hail, very severe, such as had not been in all the land of Egypt since it became a nation. The hail struck all that was in the field through all the land of Egypt, both man and beast; the hail also struck every plant of the field and shattered every tree of the field.
- 8 Hoards of locusts came up over all the land of Egypt. They were so numerous they covered the surface of the whole land, so that the land was darkened. They ate every plant and all the fruit of the trees that the hail had left. Nothing green was left on tree or plant of the field through all the land of Egypt.

9 Darkness, which was so thick it could be felt, covered the land of Egypt for three days. They did not see one another, nor did anyone rise from his place for three days.

10 At midnight all the firstborn in the land of Egypt died, from the firstborn of the Pharaoh who sat on his throne, even to the firstborn of the slave girl who was behind the millstones. All the firstborn of the cattle died as well. There was a great cry in all the land of Egypt, such as there has not been and such as shall never be again, for there was no home where there was not someone dead.

[Song: *The Ten Plagues*]

The Ten Plagues

[Leader:]

Less than full is our joy because our redemption involved the suffering of the Egyptians. Though their suffering was a result of their own evil, YHVH has taught us to love our enemies. Mishlei/Proverbs 24:17 says, “Rejoice not when your enemy falls.” A full cup is a symbol of joy and we rejoice tonight, but we shall diminish our cup to show that our joy is not complete.

Neither as believers in Yeshua, is our joy complete so long as so many are still in bondage to sin.

Yeshua taught us to love our enemies and to bless those who curse us. Judgment on our enemies is a bittersweet thing for the people of YHVH. While we are avenged of our persecutors and enslavers, at the same time we see our fellow man suffer the wrath and justice of Elohim, which is the fate that all who are not saved—or redeemed by the blood of the Lamb—will experience. The joy of our victory over our enemies is diminished by sorrow from the deaths of our fellow man.

I will say the plagues in Hebrew, then we will all say them together in English and diminish our cup. These were the ten plagues that YHVH, blessed be his kadosh name, brought upon Egypt:

דָּם (Dam)
 צְפַרְדֵּיָע (Tzfardeia)
 כִּנִּיִּם (Kinim)
 עֲרוֹב (Arov)
 דְּבַר (Dever)
 שְׁחִין (Sh'chin)
 בָּרָד (Barad)
 אֲרֵבָה (Arbeh)
 חֹשֶׁךְ (Choshech)
 מַכַּת בְּכוֹרוֹת (Makat b'chorot)

We will spill one drop out of our cup for each of the ten plagues. With your little finger dip into your cup to remove a drop, one for each of the plagues, spilling the drop onto your plate as we say each plague. Repeat after me:

Blood
 Frogs
 Lice
 Swarms of insects
 Disease on livestock
 Boils
 Hail
 Locusts
 Darkness
 Slaying of the first born.

Dayeinu (Enough)

How thankful must we be to YHVH, the all knowing, all loving Elohim, for all the good he has done for us. For each blessing we give thanks!

If YHVH had only delivered us from Egypt, it would have been enough for us. That is it would have been sufficient.

The Hebrew word for "It would have been enough" is *dayeinu*.

[All say:]

Had he brought us out from Egypt and not executed judgment against them, **DAYEINU!**

Had he executed judgment and not done justice to their idols, **DAYEINU!**

Had he done justice to their idols and not slain their firstborn, **DAYEINU!**

Had he slain their firstborn and not given us their treasure, **DAYEINU!**

Had he given us their treasure, and not divided the sea for us, **DAYEINU!**

Had he divided the sea for us, and not drowned our oppressors in it, **DAYEINU!**

Had he drowned our oppressors, and not led us through the desert, **DAYEINU!**

Had he led us through the desert, and not fed us with manna, **DAYEINU!**

Had he fed us with manna, and not given us the Shabbat, **DAYEINU!**

Had he given us the Shabbat, and not given us his Torah, **DAYEINU!**

Had he given us his Torah, and not brought us into the land of Israel, **DAYEINU!**

Had he brought us into the land of Israel, and not built for us the Temple, **DAYEINU!**

Had he built for us the Temple, but not come to dwell among us, **DAYEINU!**

Had he come to dwell among us, but not given us eternal salvation through Yeshua, **DAYEINU!**

Had he given us eternal salvation through Yeshua, and not given us his Ruach, **DAYEINU!**

Had he given us his Ruach and not bestowed us with the fruits of the Spirit, **DAYEINU!**

Had he bestowed us with the fruits of the Spirit and not given us his shalom, **DAYEINU!**

[Song: Dayeinu! (Tradition is to tap on table while singing)]

Ilu hotzi, hotzianu,	(If he had only brought us out
hotzianu miMitzrayim,	of Egypt,
hotzianu miMitzrayim,	It would have been enough)
Dayeinu!	

Dai, dayeinu! (3X)	(Chorus)
Dayeinu! Dayeinu!	

Ilu natan, natan lanu,	(If he had only given us
natan lanu et haTorah,	his Torah,
natan lanu et haTorah,	It would have been enough)
Dayeinu!	

Ilu natan, natan lanu,	(If he had only given us
natan lanu et haShabbat,	the Shabbat,
natan lanu et haShabbat,!	It would have been enough)
Dayeinu!	

[Leader:]

But YHVH, blessed be his kadosh name, has done all these things and more!

The Three Essential Symbols of Passover

[Leader:]

Gamliel taught that whoever does not explain the following three symbols at the Seder on Passover has not fulfilled his duty:

-  The Passover Offering
-  The Matzah
-  The Bitter Herbs

[Hold up the Shank Bone]

The Passover offering which our fathers ate in Temple days, what was the reason for it? It was because YHVH, blessed be his name, passed over the houses of our forefathers in Egypt, as it is written in Torah:

And you shall say, “It is the Passover sacrifice for YHVH, who passed over the houses of the children of Israel in Egypt when he struck the Egyptians and spared our homes.” And the people bowed low and worshiped. (Sh’mot/Exod 12:27)

This is symbolized by the lamb shank bone. The Torah states that the Pesach lamb was to be offered only where YHVH placed his name (D’varim/Deut 16:5–6). YHVH allowed the destruction of the Temple, where the Pesach lamb could be offered, because Mashiach, who is the Pesach lamb, has already come. In the years that followed the destruction of the Temple, the Jews have provided a symbol for the Pesach lamb by placing a roasted lamb shank bone on the plate. It has been suggested that the shank bone, which is in essence the arm bone, symbolizes the strong right arm of YHVH by which he delivered his people from the clutches of Egypt.

Just as no bones of the Pesach lamb were to be broken, so also no bones of Mashiach were broken.

[Hold up a Matzah]

This matzah that we eat, what is the reason for it? It is because there was not time for the dough of our ancestors in Egypt to leaven, before YHVH revealed himself to them and redeemed them, as it is told in Scripture:

And the dough that they had brought out from Egypt they baked into cakes of unleavened bread, for it had not leavened, because they were thrust out of Egypt and they could not tarry, nor had they prepared for themselves any provisions. (Sh’mot/Exod 12:39)

[Hold up the bitter herbs]

These bitter herbs that we eat—what is their meaning? They are eaten to recall that the Egyptians embittered the lives of our forefathers in

Egypt, as it is written:

[Reader 1:]

And they embittered their lives with hard labor; with mortar and bricks, with every kind of work in the fields; all the work that they made them do was rigorous. (Sh'mot/Exod 1:14)

[Leader:]

We also recall the suffering of our Messiah:

[Reader 1:]

And then began Yeshua to make known to his talmidim that he must go to Jerusalem, and to suffer there many scourging and many mockings of the elders and scribes and of the Chief Kohanim [priests], and to be killed, and to rise again the third day. (Matthew 16:21)

[Leader:]

In every generation one must look upon himself as if he personally had come out from Egypt, as Scripture says:

[Reader 1:]

And you shall tell your son on that day, saying, it is because of what YHVH did to me when I went forth from Egypt. (Sh'mot/Exod 13:8)

[Leader:]

For it was not our forefathers alone whom YHVH redeemed; he redeemed us too, with them, as it is said: "He brought us out from there that he might lead us to and give us the land which he pledged to our forefathers."

In Romans 6:6-8, 11, Paul teaches that we are to think of ourselves as crucified with Messiah, putting aside the old self.

[All raise the cup and say:]

Therefore, it is our duty to thank and to praise in song and prayer, to glorify and extol him who performed all these wonders for our fore-

fathers and for us. He brought us out from slavery to freedom, from anguish to joy, from sorrow to festivity, from darkness to great light.

[Set cup down again]

Psalm 136: The Great Hallel

[This Song of Praise is read responsively:]

[Reader 2:] Hodu l'YHVH ki tov

○ give thanks unto YHVH; for he is good:

**[All (response):] Ki l'olam chasdo
for his mercy endureth for ever.**

[Reader 2:] ○ give thanks unto the Elohei of elohim

[All (response):] for his mercy endureth for ever.

○ give thanks to the Master of masters:

for his mercy endureth for ever.

To him who alone doeth great wonders:

for his mercy endureth for ever.

To him that by wisdom made the heavens:

for his mercy endureth for ever.

To him that stretched out the earth above the waters:

for his mercy endureth for ever.

To him that made great lights:

for his mercy endureth for ever:

The sun to rule by day:

for his mercy endureth for ever:

The moon and stars to rule by night:

for his mercy endureth for ever.

To him that smote Egypt in their firstborn:

for his mercy endureth for ever:

And brought out Israel from among them:

for his mercy endureth for ever:

With a strong hand, and with a stretched out arm:

for his mercy endureth for ever.

To him which divided the Red sea into parts:

for his mercy endureth for ever:

And made Israel to pass through the midst of it:

for his mercy endureth for ever:

But overthrew Pharaoh and his host in the Red Sea:

for his mercy endureth for ever.

To him which led his people through the wilderness:

for his mercy endureth for ever.

To him which smote great kings:

for his mercy endureth for ever:

And slew famous kings:

for his mercy endureth for ever:

Sihon king of the Amorites:

for his mercy endureth for ever:

And Og the king of Bashan:

for his mercy endureth for ever:

And gave their land for an heritage:

for his mercy endureth for ever:

Even an heritage unto Israel his servant:

for his mercy endureth for ever.

Who remembered us in our low estate:

for his mercy endureth for ever:

And hath redeemed us from our enemies:

for his mercy endureth for ever.

Who giveth food to all flesh:

for his mercy endureth for ever.

○ give thanks unto the Elohim of heaven:

for his mercy endureth for ever.

[All raise the cup and sing or say:]

Baruch atah YHVH Eloheinu Melech ha-olam, boray p'ree hagafen.

Blessed are you, YHVH our Elohim, King of the universe, who creates the fruit of the vine.

[All drink the second cup, leaning to the left.]

[Optional: Personal testimonies of how YHVH delivered you from your spiritual Egypt.]

רחצה Rach'tzah: The Washing of the Hands and Footwashing

[Leader:]

The washing of hands was customarily done by the servant or the slave of the house. According to Yochanan/John 13:2, Yeshua washed the disciples' feet during the festival supper. Scripture tells us Yeshua did the washing himself.

We read of the washing in John 13:4-17:

[Reader 3:]

[Yeshua] got up from supper, and laid aside his garments; and taking a towel, he girded himself. Then he poured water into the basin, and began to wash the disciples' feet and to wipe them with the towel with which he was girded. So he came to Simon Peter. He said to him, "Master, do you wash my feet?" Yeshua answered and said to him, "What I do you do not realize now, but you will understand hereafter." Peter said to him, "Never shall you wash my feet!" Yeshua answered him, "If I do not wash you, you have no part with me." Simon Peter said to him, "Master, then wash not only my feet, but also my hands and my head." Yeshua said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For he knew the one who was betraying him; for this reason he said, "Not all of you are clean." So when he had washed their feet, and taken his garments and reclined at the table again, He said to them, "Do you know what I have done to you? You call me teacher and master; and you are right, for so I am. If I then, the master and the teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you

also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master; nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.”

[All say or sing:]

Baruch atah Yeshua Mashicheinu Melech Yisrael, asher kid'shanu b'mitzvotav v'tzivanu al n'tilat regelim

Blessed are you Yeshua our Messiah, King of Israel, who sanctifies us by your commandments and commanded us concerning the washing of feet.

[Instructions for footwashing are given. For the sake of modesty, men will wash men's feet and women will wash women's feet in separated areas. Pitcher, bowl, and hand towel is also set up in footwashing areas for washing of the hands.]

מוציא מצה Motzi Matzah: Eating of Unleavened Bread

[Pass out the middle and top Matzah. Each person break off an olive-size portion.]

[All say or sing the two blessings over the matzah:]

Baruch atah YHVH Eloheinu Melech ha-olam, hamotzi lechem min ha'aretz.

Blessed are you, YHVH our Elohim, King of the universe, who brings forth bread from the earth.

Baruch atah YHVH Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al alkilat matzah.

Blessed are you, YHVH our Elohim, King of the universe, who made us set-apart with his commandments, and commanded us concerning the eating of matzah.

[Eat the matzah.]

מרור Maror: Eating of Bitter Herbs

[Reader 1 reads Sh'mot/Exodus 12:8:]

They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.

[All say or sing the blessing over the maror:]

Baruch atah YHVH Eloheinu Melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al akhilat maror.

Blessed are you, YHVH our Elohim, King of the universe, who made us set-apart with his commandments, and commanded us concerning the eating of bitter herbs.

[The bottom matzah is broken in olive-size pieces for each person. Eat the matzah dipped in the bitter herb (horseradish).]

כורך Korech: Eating the Bitter Herbs and Matzah Sandwich

[Leader:]

Now we will put matzah and bitter herbs together and eat them as a sandwich (known as the “Hillel Sandwich”), in order to observe literally the words of the Torah: “They shall eat [the Passover lamb offering] with matzah and bitter herbs.” (Sh'mot/Exodus 12:8; B'midbar/Numbers 9:11). Hillel taught we are to eat enough bitter herbs to bring tears to the eyes.

[Using the remaining matzah, each person breaks off two olive-size portions to make a sandwich of matzah and bitter herbs (horseradish and lettuce). Dip this sandwich into the charoset (mortar apple mix) and eat the sandwich.]

[Leader:]

This sandwich of matzah and bitter herbs was eaten with the lamb during second temple times in Jerusalem, it is also known as the sop. The word

sop is translated from the Greek word *psomion*, meaning “a fragment, bit, morsel.” (Strongs 5596)

It was with the dipped sop Yeshua spoke of his betrayal:

[Reader 2:]

When Yeshua had thus said, he was troubled in spirit, and testified, and said, “Verily, verily, I say unto you, that one of you shall betray me.” Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Yeshua’s bosom one of his disciples, whom Yeshua loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Yeshua’s breast saith unto him, “Master, who is it?” Yeshua answered, “He it is, to whom I shall give a sop, when I have dipped it.” And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Yeshua unto him, “That thou doest, do quickly.” Now no man at the table knew for what intent he spake this unto him. (John 13:21-28)

[Leader:]

Scripture teaches us in D’varim/Deuteronomy 8:10 to give thanks after a meal and we will. Yeshua also gave thanks before he ate many times. “Lifting up the food he gave thanks.” (Matthew 14:19; Luke 9:16; John 6:11)

Let us give thanks.

[Personal prayer of thanks]

שולחן עורב Shulchan Orech: The Festival Meal

[Leader:]

It is customary to start the meal by eating a roasted egg dipped in salt water. Because of the pagan connotation of the egg, we will not do this.

Let the Meal Begin.

[Eat the Festival meal.]

ברכה Barech: Blessing After the Meal

[Leader:] Let us continue the Seder.

[Impromptu prayer may be offered before we say the blessing responsively:]

Leader: Let us give thanks to YHVH.

All: May the name of YHVH be blessed from this time forth and forever.

Leader: We praise you, YHVH, from whose abundance we have partaken.

All: We praise you, YHVH our Elohim, our Redeemer and our King who gives bread to all flesh, for your lovingkindness endures forever.

[Please fill your cup in preparation for the Cup of Redemption.]

צפון Tzafun: Eating the Hidden Afikoman

[Leader:]

Since the meal cannot be completed without eating the Afikoman, the broken middle matzah that was hidden and now will be brought back, must be found.

[Children now search for the Afikoman that was hidden. When found, the Afikoman is brought to the leader in return for a special gift. Song played during search: Afikoman Mambo.]

[Leader, holding up the Afikoman:]

This is the bread of affliction, the humble bread.

The bread itself reminds us of Messiah. The rabbis have rigid codes as to the appearance of the matzah. It must have stripes, be pierced and without leaven. Yeshua was afflicted, striped, pierced and without sin.

The Prophet Yesha'yahu (Isaiah), inspired by YHVH, said of the Messiah to come:

[Reader 3:]

Who hath believed our report? And to whom is the arm of YHVH revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of Elohim, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and YHVH hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Yet it pleased YHVH to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of YHVH shall prosper in his hand. He shall see of the travail of his soul, he shall see light and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the

transgressors. (Isaiah 53:1-12)

[Leader:]

What a perfect description of Yeshua told 700 years before his birth.

The Prophet Zechariah inspired by YHVH said of the Messiah:

[Reader 1:]

And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son. (Z'kharyah/Zechariah 12:10)

[Leader:]

There are 60 major direct prophecies predicting the birth, life, death and resurrection of the Messiah and another 270 implied references to the coming of the Messiah all written hundreds to thousands of years before his birth. Only Yeshua of Nazareth fulfilled or could fulfill these predictions foretold by the prophets of Elohim.

The Afikoman points to the Passover lamb. Yeshua is the Lamb of Elohim that takes away the sin of the world (Yochanan/John 1:29). The Afikoman has been buried and risen.

Paul tells us in I Corinthians 11:23-24:

[Reader 2:]

Yeshua, the same night in which he was betrayed, took bread: and when he had given thanks, he broke it, and said, "Take, eat: this is my body, which is broken for you: this do in remembrance of me."

[Leader:]

Yeshua said:

[Reader 2:]

"I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty." (John 6:35)

[Leader:]

The apostle Paul also wrote to the Corinthians:

[Reader 2:]

Wherefore whosoever shall eat this bread, and drink this cup of the Master, unworthily, shall be guilty of the body and blood of the Master. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eats and drinks unworthily, eats and drinks damnation to himself, not discerning the Master's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Master, that we should not be condemned with the world. Wherefore, my brethren, when you come together to eat, tarry one for another." (1 Corinthians 11:27-33)

[Leader:]

Selah. Let us pause for moment of thought and reflection.

[Each person is given a portion. Pass to left and right. All say or sing:]

Baruch ata YHVH, Eloheinu Melech ha'olam, hamotzi l'chem min ha-aretz, v'shalach Yeshua M'shechanu at lechem ha-chayim

Blessed are you, YHVH our Elohim, King of the universe, who brings forth bread from the earth and has sent Yeshua our Messiah, the bread of life.

[Pause for moment of thought and personal prayer before eating bread.]

Let us eat the bread. His sacrificial death on the cross fulfilled the prophetic symbolism of the Passover Lamb.

The Third Cup: Redemption

"I will redeem ..." (Sh'mot/Exodus 6:6)

[All lift up the Third Cup. Leader says:]

With this cup Israel remembers our deliverance from 430 years of slavery,

and our redemption from the plague of death by the blood of the first Passover lamb.

It was with this cup:

[Reader 3:]

In the same way, after the supper, [Yeshua] took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you" (Luke 22:20).

This do, as often as you drink it, in remembrance of me. (1 Corinthians 11:25b)

[Leader:]

I will lift up the cup of salvation, the cup of Yeshua, and call on the name of YHVH. Remembering that Yeshua's blood was poured out for the forgiveness of sins, let us be thankful.

[All say or sing:]

Baruch atah YHVH Eloheinu Melech ha-olam, boray p'ree hagafen v'shalach Yeshua M'shechanu et gafen emet.

Blessed are you, YHVH our Elohim, King of the universe, who creates the fruit of the vine and has sent Yeshua our Messiah, the true vine.

[Pause for moment of thought and personal prayer before drinking the cup.]

Drink the cup while leaning to the left. Leader continues:]

The apostle Paul wrote of this cup and this bread:

[Reader 1:]

The cup of blessing which we bless, is it not the communion of the blood of Messiah? The bread which we break, is it not the communion of the body of Messiah? (1 Corinthians 10:16)

For as often as you eat this bread and drink this cup, you proclaim the master's death till he comes. (1 Corinthians 11:20, 26)

[Leader:]

In Egypt had they not trusted YHVH and applied the blood of the Lamb to their doors, they would have died. So also, YHVH must see the blood of the Lamb, Yeshua our Messiah at the door of our heart. That we may pass over from death to life.

It was by YHVH's grace and for his name's sake that Israel was redeemed, not by their own righteousness. So it is also with our redemption from sin and spiritual death, for those who have put their faith in Yeshua, the Lamb of Elohim.

Let us sing a song of praise to Him.

[Song: Lamb of Yah]

We are witnesses to YHVH's power to deliver us from slavery and sin. YHVH calls us. Do not go back to bondage in Egypt nor back to the bondage of sin. There is a Redeemer, Yeshua our Messiah. We have partaken of the Afikoman and the Third Cup of Redemption, remembering the one who was to come, has already come and will come again.

אֵלִיָּהוּ הַנָּבִיא Eliyahu HaNavi (Elijah the Prophet)

[Leader:]

Elijah's name is associated with the coming of the Messiah, whose advent he is expected to announce.

[Reader 2:]

I will send you the prophet Elijah before that great and dreadful day of YHVH comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers, so that I will not come and smite the land with a curse. (Malachi 4:5-6)

[All:]

Direct thy wrath, O YHVH, upon evil and persecution. Protect your people, Yisrael from those who would destroy them. May the Spirit

of Eliyahu enter the hearts of all men. May we be inspired to love you, and desire to return to you, and may we be filled with a desire to build a righteous world, one in which justice and freedom shall be the inheritance of all.

[Leader:]

How long, O YHVH, how long will your anger not be turned away from your people, and will you have mercy and restore us to your favor? Behold our suffering. We are scattered among the heathen. They mock us saying, "Where is your Elohim, where is the promise of his coming?" We grow faint, yet we hope, dear YHVH.

We recall Yeshua saying of John the Baptist:

[Reader 3:]

And they asked [Yeshua], "Why do the teachers of the Torah say that Elijah must come first?" Yeshua replied, "To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected? But I tell you, Elijah has come, and they have done to him everything they wished, just as it is written about him." (Mark 9:11-13)

"For all the Prophets and the Torah prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear." (Matthew 11:13-15)

[Leader:]

The spirit of Elijah came in the person of Yochanan the Immerser (John the Baptist) as a herald announcing Messiah's first coming. Similarly, the spirit of Elijah will come to herald his soon return.

[All:]

I believe with perfect faith in the Messiah's returning. And even if he be delayed, I will await him!

[Song: Eliyahu HaNavi (traditional)]

Eliyahu Hanavi, Eliyahu Hatishbi,
Eliyahu, Eliyahu, Eliyahu Hagiladi.

Bimheira b'yameinu, yavo eileinu,
Im Mashiach ben David (2x)

*(Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite.
Speedily in our days will come to us the Messiah, the son of David.)*

[Leader:]

At this time we also remember the promises of YHVH to Israel. He who blesses the Israelites will be blessed, he who curses the Israelites will be cursed. (B'reisheet/Genesis 27:29)

History speaks for itself that this is true. Many a mighty nation has fallen when they began to persecute YHVH's people. Nations like Babylon, Egypt, Rome, Spain, Germany and more have fallen. Elohim is faithful and true to his promises. We can trust in him!

Let us praise YHVH our Elohim, our Redeemer.

[Song: Days of Elijah]

The Fourth Cup: Praise

"I will take you as my own..." (Sh'mot/Exodus 6:7)

[Pour Fourth Cup. Lift up the fourth cup of praise and all sing or say:]

Baruch atah YHVH Eloheinu Melech ha-olam, boray p'ree hagafen.

Blessed are you, YHVH our Elohim, King of the universe, who creates the fruit of the vine.

[Drink the cup while leaning to the left.]

Let Us Sing To YHVH!

[Leader:]

When they had sung a hymn *[the word hymn in the Greek literally*

means "a song of praise."], they went out to the Mount of Olives. "You will all fall away," Yeshua told them, "for it is written: 'I will strike the shepherd, and the sheep will be scattered.' But after I have risen, I will go ahead of you into Galilee." (Mark 14:26-28)

Yeshua, after singing and closing the dinner, had to leave the city:

[Reader 3:]

For the bodies of those animals whose blood is brought into the kadosh place by the high priest as an offering for sin, are burned outside the camp. Therefore Yeshua also, that he might sanctify the people through his own blood, suffered outside the gate. So, let us go out to him outside the camp, bearing his reproach. For here we do not have a lasting city, but we are seeking the city which is to come. (Hebrews 13:11-14)

הלל Hallel: Psalm of Praise

[Leader:]

The Passover Psalms (Psalms 113 to 118) are Psalms of praise. The Great Passover Hallel is Psalm 136. These were sung in the Temple by the Temple Choir during Passover. Let us read the latter half of Psalm 118 responsively, since it specifically points to Yeshua:

Reader 1: Praise YHVH!

All: Praise, O servants of YHVH. Praise the name of YHVH.

Reader 1: Blessed be the name of YHVH from this time forth and forever. When Israel went forth from Egypt, the House of Jacob from a people of strange language, Judah became his sanctuary, Israel his dominion.

All: The sea looked and fled. The Jordan turned back. The mountains skipped like rams, the hills like lambs.

Reader 1: You who fear YHVH, trust in YHVH; he is their help and

their shield. What shall I render to YHVH for all his benefits toward me?

All: I shall lift up the cup of salvation, and call upon the name of YHVH.

Reader I: Give thanks to YHVH, for he is good.

All: For his lovingkindness is everlasting.

Reader I: I shall give thanks to thee, for you have answered me; and you have become my salvation.

All: The stone which the builders rejected has become the chief cornerstone.

Reader I: This is YHVH's doing; it is marvelous in our eyes.

All: This is the day that YHVH has made. Let us rejoice and be glad in it.

Reader I: YHVH, do save, we beseech thee!

All: YHVH, do save, we beseech thee!

Reader I: Blessed is the one who comes in the name of YHVH. We have blessed you from the House of YHVH.

All: Give thanks to YHVH for he is good. For his lovingkindness is everlasting.

נִרְצָה Nirtzah: Conclusion of the Seder

[Leader:]

In closing we call out to our Master and Elohim,

[All say:]

We joyfully await the coming down of the New Jerusalem, the set-apart city of Elohim, where we can dwell in your kadosh Presence and worship you in perfect holiness and redemption.

Blessed are you, YHVH our Elohim, King of the universe. We thank you for sustaining us all to this day. Blessed be YHVH.

[Leader:]

Ended is the Passover Seder according to custom, statute and law.

As we were worthy to celebrate it this year, so may we perform it in future years.

O Pure One in heaven above, restore the congregation of Israel in your love, and bring them to the knowledge and love of the everlasting Redeemer, Yeshua, the Anointed One, King of kings, Master of masters. For before him every knee will bow and every tongue confess, Yeshua haMashiach is Master. And we will be with him in the New Jerusalem. He will be our Elohim and we will be his people forever more. (Revelation 21:1-4).

[All say:]

Worthy is the Lamb that was slain to receive power and riches and wisdom and might and honor and glory and blessing. Salvation belongs to our Elohim who sits on the throne, and to the Lamb. Halleluyah! (Revelation 5:12; 7:10; 10:1)

[Leader:]

Speedily lead your redeemed people to Zion in joy.

The Seder customary ends by every one saying, "Next year in Jerusalem!" And everyone said:

[All respond:]

L'Shana haba'ah b'Yerushalayim! Next Year in Jerusalem!

[Leader:]

Because of YHVH's promises to Israel and the resurrection of the Master Yeshua haMashiach, we can know there is only one Elohim and one Redeemer in whom we can and must trust. Elohim has kept all his promises to Israel, and Scripture tells us he still has future blessings and covenant promises to give to the remnant Israel.

MESSIANIC PASSOVER HAGGADAH

I hope to see all of you in the New Jerusalem!

Baruch Ha Ba B'Shem YHVH

Blessed is He Who Comes in the Name of YHVH

[Song: *Hava Nagila*]



Seder Music

Bo, Ruach Elohim (Come, Spirit of God),

Adonai, Soundtrack #6

Sung by Daniel Kopp & Sarah Liberman of Sar-Shalom

Music & words written by Gilah & Israel Nelson

©1998 Integrity's Hosanna! Music /ASCAP

Dance With Me

Lion of Judah, Soundtrack #11

Sung by Paul Wilbur, written by Chris Dupre

©1998 Integrity's Hosanna! Music/ASCAP

The Pesach Song (We're Leaving)

HaMoedim, The Appointed Times, Soundtrack #2

Sung by Steve McConnell

©1998 Steve & Sue McConnell

Go Down Moses

Reggae Passover, Soundtrack #6 (add'l lead in on #5, optional)

Alan Eder and Friends

©1996 mr. e. records

The Ten Plagues

A Singing Seder, Soundtrack #11

Cindy Paley

Dayeinu

Downhome Dayeinu from Aleph Bet Boogie is a nice version
(Traditional)

Afikoman Mambo

Aleph Bet Boogie, Soundtrack #2

Rabbi Joe Black

©1991 Lanitunes Music, www.rabbijoeblack.com

Lamb of God

He Is My Defense, Soundtrack #2

Marty Goetz

©1994 Singin' in the Reign Music/ASCAP

MESSIANIC PASSOVER HAGGADAH

Eliyahu Hanavi

A Singing Seder, Soundtrack # 16

Cindy Paley
(Traditional)

Days of Elijah

Jerusalem Arise, Soundtrack # 14

Paul Wilbur, written by Robin Mark

©1996 Daybreak Music Ltd., 1999 Integrity's Hosanna! Music/ASCAP

Hava Nagila

Sh'ma Yisrael, Soundtrack # 13

Barry & Batya Segal



Preparation Checklist

For each table:

- Nice tablecloth (many will choose white, we prefer one that can take wine/ grape juice spills better)
- Two tall tapered dripless white candles, candle holders, plain white matchbook, & oval paper lace doily to protect tablecloth from wax drips.
- Place settings for each person:

Plate	Napkin	Eating Utensils
Wine Glass	Water Glass	Coffee Cup (optional)
- Seder Plate (10" or larger plate or traditional Seder plate)—choose organic whenever possible.
 - Parsley, washed and cut into sprigs for each person
 - Horseradish, ground (recipe for homemade from fresh root follows)
 - Romaine Lettuce, washed and separated
 - Charoset – clay of apples, nuts and honey (recipe follows)
 - Lamb Shank Bone (clean, unbroken and roasted dry—available raw from the butcher)
- Two small spoons next to Seder plate (for horseradish & charoset)
- Matzah – the Unleavened Bread (3 pieces per table, more if larger group)
- Matzah cover (traditional Matzo Tosh or plate covered with white napkin)
- Afikomen cover (a white linen napkin with small bag of spices: place about 1 tablespoon mulling/sweet pickling spices into a small re-usable cotton bag—available at kitchen speciality stores or may come with mulling spices—and place in folded linen napkin)
- Passover wine and/or grape juice (1 bottle wine, 2 bottles grape juice per table, corkscrew if needed for wine)
- Small bowl of salty water (float a small sprig of parsley in it to identify it)

MESSIANIC PASSOVER HAGGADAH

- Pitcher of water with ice for drinking (optional: add thin organic lemon slices to water)
- Haggadah (booklet with Seder service)

General:

- Candle (or flashlight), wooden spoon, feather, paper bag and some leavened bread that has been "hidden" to be "found" before the start of the Seder.
- Place setting and special cup for Eliyahu/Elijah (use place card with "Eliyahu" saving his spot for him) if you include this tradition.
- Pitcher, bowl, liquid soap and towels for hand washing (enough to quickly service your size group)
- Tub or large bowl, pitchers for water, liquid soap and towels for foot washing (2 stations set up for men, 2 for women in separate areas)
- 10-Plague Bag with an item representing each plague for each child (over 3 years old)
- Prize for child finding the Afikoman (suggestion: if a large group, have enough for all children to receive a reward. We use individually-wrapped white Life-savers candies, which provide a teaching opportunity)
- Food for the festival meal. Unleavened Biblical foods **only** are to be served (no pork, shellfish, or non-kosher gelatin; no yeast, sour dough, baking soda or baking powder). Remember:

Serving spoons	Coffee, cream & sugar	Toothpicks
Salt & pepper	Butter or substitute	Hot pads for table
- Platter, sharp slicing knife, and meat fork to serve lamb roast.
- Paper towels for spills
- Select a woman (at each table) to light the candles. Provide headcovering (scarf) for her head.
- Select and prepare a child (or children) to ask the four questions.
- Assign readers for sections of the Seder.
- Select servant(s) for the handwashings.
- Songbooks, digital presentation, or overheads (projector for digital/overheads & screen). Select songs.
- Sound system, musicians, iPod, or CDs, and area for dancers

SEDER PREPARATION CHECKLIST

- Microphone(s) for leader, readers, singers, testimonies, etc., if needed.
- Camera, video camera, tripod, etc. Assign someone to be responsible for photography (you will be busy).
- Welcome table at entrance (idea: tablecloth, flowers, bowl of floating candles)
- Room decorations, candles, mini-lights, grape vines & grapes, banners, etc.
- Remove all items containing leavening (ie, yeast, sour dough, baking soda, baking powder, etc.).
- Additional items to consider:

Table place cards	Name tags (for large groups)
Plate of extra matzoh	Bowl of extra charoset
Extra trash bags	Coffee stirrers
Pillow for leader	Extra headcoverings available
First aid kit	Spot for young children to nap
Cleaning supplies (including dish soap, dish scrubber, towels, Soilmaster, and wash rags)	
Written instructions for the clean-up crew (ie what to do with leftover wine, etc.)	
- _____
- _____
- _____
- _____
- _____

Notes:

Lamb Roast

To prepare (after salting and draining the blood): make many slits all over roast (about 1 ½ inches apart) and put garlic cloves in holes. Use *lots* of garlic. Using a syringe, inject roast with dry red wine until it “weeps”. Cover outside with glaze of olive oil, dry red wine, dry mustard and lots of crushed rosemary blended together. Roast slowly at 200° uncovered. Slow roasting helps hold in moisture and avoid overcooking. Roast is fully cooked at 180°. The roast will take most of the afternoon to cook. A larger roast may cook all day. Allow to cool 10 minutes or more before slicing.

Slow roasting in a wood pellet grill also produces a very nice and tasty lamb roast using pecan hardwood pellets and prepared as above. Once the internal meat temperature reaches 180°, switch over to the smoke setting.

Charoset

4 medium to large tart apples (such as Granny Smith)

½ teaspoon cinnamon

1 cup walnuts

2 Tablespoons sweet Passover wine **2¼ teaspoons honey**

Core unpeeled apples. Chop apples and walnuts together in a food processor or by hand until finely chopped (the size of small peas). With a soft spoon, such as pliable spatula or wooden spoon, stir in the cinnamon, honey and wine until well blended. Will serve 20 people, approximately 1 tablespoon each. You may want to make extra to serve with the festival meal.

Natan’s Horseradish

A blender or food processor may be used, but the end product of the food processor is preferred. Use organic horseradish root dug from your garden or purchased from a grocery store that carries organic produce.

Wash and peel the horseradish root(s) and cut into chunks.

- Put chunked horseradish root(s) into a food processor and chop until paste-like, adding a little water initially to get some consistency so it doesn’t just stick to the sides of the bowl.
- Let it sit about 5 minutes (makes it “hotter”) then add a little organic apple cider vinegar and a little salt. Keep drizzling in vinegar until it’s the consistency you want.

The vinegar taste usually does not come through. Use care as the fumes will make you shed tears!

To grow your own horseradish, chunk off a piece of the root and plant it in your garden. The plant is a perennial and can be a good 18-24” tall, so give it some room and a permanent spot in a sunny or mostly sunny place. It will be coming up in your garden at Passover time.