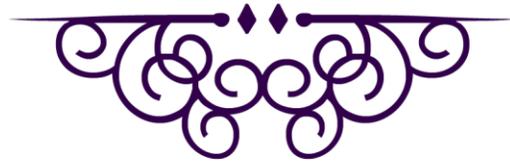


# Messianic Haggadah



"This is done because of  
what the L-rd did for me"  
Exodus 13:8



## PREPARING FOR PASSOVER



*For seven days you are to eat matzah  
[unleavened bread] - on the first day remove the  
leaven from your houses...  
-Exodus 12:15*

### *Leader*

During the days before Passover, leavened items are removed from the home to make it ready. These include all breads and cakes, anything that contains yeast. Preparation begins with a thorough cleaning, culminating in a ceremonial search for leaven, called bedikat khameyetz.

Let us also ready our hearts for the Passover seder, the order of service. Tradition teaches that in each generation, we must consider ourselves as having personally been freed from Egypt. As we prepare for this experience of personal redemption, let us put far from us the leaven of sin hidden within our hearts.

Haggadah means “the telling.” Passover is a story that has been retold for thousands of years. It is a story of miraculous transitions—from slavery to freedom, from despair to hope, from darkness to light. Its greatness is the greatness of God. Its timelessness comes from the eternal truth of His involvement with His people. As God cards for the children of Israel in ancient times, He cares for all who are His today.

Upon the table is a seder plate, holding the ceremonial items of Passover. There are bitter herbs, a roasted egg, a sweet apple mixture, parsley, and a bone. Curious things, yet all part of the telling. Let us allow our senses to fully participate, taking in the sights and smells, tasting each ingredient, listening to every word. Let us see, hear, and feel the truth of God’s love.

One of Messiah’s last earthly acts was the celebration of the Passover. Gathering His friends in a small room in Jerusalem, He led them in a seder. *“I have really wanted so much to celebrate this seder with you” (Luke 22:15)*. He passed the foods among them. It was there, in celebration of the deliverance from Egyptian bondage, that Yeshua revealed to them the mystery of God’s plan of redemption. He spoke to them of His body and blood. He explained to them that He would have to die.

It was no coincidence that Messiah chose the Passover for the setting of what is called by some,



communion, or the Lord's supper. For in the story of the Passover Lamb, Yeshua could best communicate the course He would be taking over the confusing hours that were to follow. Here, as we participate together in the Passover seder, may we recall once again God's great redemption.

After nightfall, prepare the table with these symbolic items:

- ❖ Matzah: Unleavened bread
- ❖ Maror: A bitter herb, often horseradish, lettuce, or endive
- ❖ Chazeret: Another kind of Maror, often Romaine lettuce
- ❖ Charoset: a mushy mixture of fruit, nuts, spices, and wine (or grape juice)
- ❖ Zeroa: A roasted lamb shank bone (some use a chicken neck if lamb is unavailable)
- ❖ Beitzah: A roasted egg:
- ❖ Karpas: A vegetable, often parsley, celery, or a potato
- ❖ Wine or Grape Juice: At least 20 oz. should be available per participant. Note: Any time the term "wine" is used in this Haggadah, grape juice is a perfectly acceptable alternative.)

Other important items to have available:

- ❖ Salt water (or red wine vinegar)
- ❖ Cloth or three part cloth bag for holding the matzah
- ❖ Cloth or bag to hold the Afikoman
- ❖ Hand-washing facilities and towels for drying

**Leader Note:**

Many people recite the steps of the seder to a cheerful melody at this point.

**Leader Note:** Prior to the start of the seder, assign, or have a name draw, for the following positions:

- ❖ The Four Questions: This can be done by one person or by four different people.
- ❖ Six Readers: This can be done by one person or by six different people.
- ❖ A door opener (to check for Elijah)

❧  
**ORDER OF THE SEDER**



**KADDESH**  
Recite the blessing over wine (1st cup of Wine)

**URECHATZ**  
Wash hands before the seder

**KARPAS**  
Eat greens dipped in salt water

**YACHATZ**  
Break the middle matzah in two - hide the Afikoman

**MAGGID**  
Tell the Passover narrative (2nd cup of Wine)

**ROCHTZAH**  
Wash hands before the meal

**MOTZI**  
Recite the blessing over bread

**MATZAH**  
Recite the blessing over matzah

**MAROR**  
Eat bitter herbs

**KORECH**  
Eat matzah with bitter herbs & charoset

**SHULCHAN ORECH**  
Partake of the Passover meal

**TZAFUN**  
Eat the Afikoman

**BARECH**  
Blessings after the meal (3rd and 4th cups of Wine)

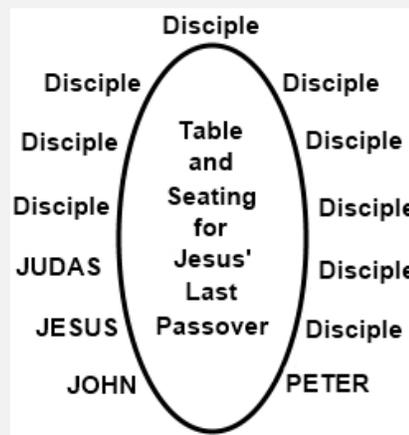
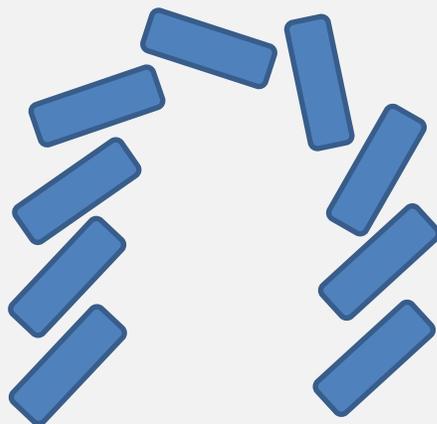
**HALLEL**  
Recite the Hallel prayer

**NIRTZAH**  
Next year in Jerusalem! Conclude the Seder

**Leader Note:** Read Luke 22:14-16

*And when the hour had come, He reclined, and the twelve apostles with Him. He said to them, "I have greatly longed to eat this Passover offering with you before my suffering. For I say to you that I will not eat it any more until it is fulfilled in the kingdom of God."*

Have participants **recline** to the left, back to front, and preferably in a U-shaped configuration.



From BibleStudy.org:

What was the seating arrangement at Jesus' last supper (Passover)? How did Judas get to sit at the place designated for the gathering's most honored guest? Who prompted the Lord to reveal the name of his betrayer?

The seating of guests in chairs, implied in Leonardo da Vinci's Last Supper painting, were not used for this most solemn occasion. Based on Jewish law and tradition, Passover (and most meals) was partaken of while people reclined around a low, long oval table. Each person would be lying on their left side and leaning on their left arm, with their feet behind them and their heads facing the table. This means those seated on the left side would have their bodies somewhat facing the end of the table. This position, during a meal like the last supper, frees up the right arm for eating.

Jesus was the host of this unique "supper" (it was actually an observance of the Passover). Although the Bible does not directly state the seating for this last meeting, we can deduce, however, where Judas, Jesus, Peter, and John HAD to have sat.

In the above diagram of the last supper seating, Judas is sitting to the left of Jesus, in the place designated for the most honored guest. Although the host would normally select who sat next to him (see Luke 14:7 - 11), no record exists of Christ asking Judas to sit next to him. Judas likely felt he deserved to be the honored guest at the supper and quickly claimed the choice position as his right (Life and Times of Jesus the Messiah, Book 5, Chapter 10).

It should also be noted that Peter, in the seating diagram above, is located across from John at the end of the table. This was, especially during this most solemn "last supper," the lowest and most humble place at the table.

What evidence from the Bible exists to show that the above seating arrangement for Christ's last gathering with his disciples is correct? Scripture states that Peter had to get John's attention in order to request that he ask Christ who will betray him (John 13:21, 24). This would not be needed if Peter sat next to John. Peter, however, had to be close enough to John such that his request could NOT be heard by others. John then leans on Jesus' chest to ask him Peter's question (John 13:23 - 25).

## WE LIGHT THE CANDLES



*Adonai is my light and salvation; whom do I  
need to fear?  
~ Psalm 27:1*

*Leader*

As we kindle the festival lights, we pray for the illumination of the Spirit of God to bring great personal meaning to this, our Messianic Passover celebration.

*A Woman* (Lighting the candles, says)



*Barukh atah Adonai elohaynu melekh ha'olam asher kidsbanu bidevaro uvishmo anakbnu  
madlikim haneyrot shet yom tov.*

*Blessed are You, O Lord, ruler of the universe, who has set us apart by His Word, and in whose  
name we light the festive lights.*

*Leader*

As light for the festival of redemption is kindled by the hand of a woman, we remember that our redeemer, the Light of the World, came into the world as the promised seed of a woman. (Genesis 3:15)

## THE FOUR CUPS OF WINE



*Adonai said to Moshe, "Now you will see what I  
am going to do..."  
~ Exodus 6:1*

*Leader*

As the Lord spoke these words of encouragement for Moses, He revealed to His servant the plan by which He would redeem the children of Israel.

*All*

*"... I will free you from the forced labor of the Egyptians... rescue you from  
their oppression... redeem you with an outstretched arm... I will take you  
as My people, and I will be your God..."*

*(Exodus 6:6, 7)*

**Leader Note:** A person's cup should always be filled by someone else, symbolizing that all are royalty on this night. All should strive to drink the majority of the contents of their cup each time.

*Leader*

At Passover, we celebrate these promises of redemption by drinking from our cups four times. With each cup, let us remember the union that God desires.

## THE CUP OF SANCTIFICATION



*"... I will free you from the forced labor of the Egyptians..."  
~Exodus 6:6*

*Leader*

Let us lift our first cup together and bless the name of the Lord!

*All*



*Barukh atah Adonai elohaynu melekh ha'olam borey pri hagafen.*

*Blessed are You, O Lord, ruler of the universe, who created the fruit of the vine.*

*Leader*

As He began His final Passover seder, Yeshua the Messiah shared a cup with His talmidim (disciples), and said to them, *"Take this and share it among yourselves. For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes."*

*(Luke 22:17, 18)*

Let us all drink of this, the first cup of the Passover.

## WE WASH OUR HANDS



*Who may go up the mountain of Adonai?*

*Who can stand in His holy place?*

*Those with clean hands and pure hearts...*

*~Psalm 24:3,4*

*Leader* (Lifting the basin of water)

Let us now offer the bowl of water to one another and share in this hand-washing ceremony.

**Leader Note:** Assign every table someone who is over the hand washing station. The leader will wash the hands of these assigned individuals. Then have them return to their table and pour the water over those at their table and give them a towel.

(Pass the bowl of water along with a napkin or towel)

Let us reflect upon the gesture of humility and the lesson of commitment made by Messiah Yeshua, when, on that night, He laid aside His garments and girded himself with a towel.

*All*

*“Then He poured some water into a basin and began to wash the feet of the talmidim and wipe them off with the towel wrapped around Him. He said to them, ‘Do you understand what I have done to you? You call me ‘Rabbi’ and ‘Lord’ and you are right, because I am. Now if I, the Lord and Rabbi, have washed your feet, you also should wash each other’s feet.’” (John 13:5, 12-14*

## PARSLEY



*...the people of Israel still groaned under the yoke of slavery, and they cried out, and their cry for rescue from slavery came up to God..*

*-Exodus 2:23*

*Leader*

(Lifting up the parsley)

Passover is a holiday that comes in the springtime, when the earth is becoming green with life. This vegetable, called karpas, represents life, created and sustained by Almighty God.

(Lifting up the salt water)

But life in Egypt for the children of Israel was a life of pain, suffering and tears, represented by this salt water. Let us take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

*All*



*Barukh atah Adonai elohaynu melekh ha'olam borey pri ha'adamah.*

*Blessed are You, O Lord, ruler of the universe, who created the fruit of the earth.*

*Leader*

Now let us, together, eat the karpas.

**Leader Note:** Each participant takes the karpas vegetable (usually parsley, celery, or a potato) and dips it into the salt water, then eats it immediately.

# THE FOUR QUESTIONS

Ma Nishtanah



*"When your children ask you, 'What do you mean by this ceremony?' say..."*

*~Exodus 12:26, 27*

*Leader:*

How different this night is from all other nights!

*A Young Child*

(Rising to ask the four questions)

On all other nights we eat the bread or matzah.

On this night why do we eat only matzah?

On all other nights we eat all kinds of vegetables.

On this night why do we eat only bitter herbs?

On all other nights we do not dip our vegetables even once.

On this night why do we dip them twice?

On all other nights we eat our meals sitting or reclining.

On this night, why do we eat only reclining?

**Leader Note:** Usually the youngest child asks these questions. In a service where participants are all (or mostly) adults, these can be assigned by the leader, or names can be drawn to choose who will ask each question.

## WE ANSWER THE FOUR QUESTIONS



*"You are to observe this as a law, you and your descendants forever."*

*~Exodus 12:24*

*Leader*

It is both a duty and privilege to answer the four questions of Passover and to recite the mighty works of our faithful God.



On all other nights we eat bread with leaven, but on Passover we eat only matzah, unleavened bread. As the children of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. But even more than that, the scriptures teach us that leaven symbolized sin.

All

*“Don’t you know the saying, “It takes only a little hamatz [leaven] to leaven the whole batch of dough?” Go rid of the old hamatz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach [Passover] Lamb, the Messiah, has been sacrificed.” (1 Corinthians 5:6, 7)*

During this season of Passover, let us break our old habits of sin and selfishness and begin a fresh, new, and holy life.

Leader

(Lifting the plate which contains the three matzot)

This is the bread of affliction, the poor bread which our fathers ate in the land of Egypt. Let us all who are hungry come and eat. Let all who are in need share in the hope of Passover.

Three matzoh are wrapped together for Passover. There are various explanations for this ceremony. The rabbis call these three a “Unity.” Some consider it a unity of the patriarchs—Abraham, Isaac, and Jacob. Others explain it as a unity of worship—the priests, the Levites, and the people of Israel. We who know Messiah can see in this the unique tri-unity of God—Father, Son, and Spirit. Three in one. In the matzah we can see a picture of Messiah. See how it is striped.

All

*But He was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on Him, and by His bruises we are healed. (Isaiah 53:5)*

Leader

See how the matzah is pierced.

All

*“I will pour out on the house of David and on those living in Jerusalem; a spirit of grace and prayer; and they will look to me, whom they pierced.” They will mourn for him as one mourns for an only son... (Zechariah 12:10)*

Leader

(Removing and breaking the middle matzah in half)

Just as the middle piece of the bread of affliction is broken, Messiah, too, was afflicted and broken. One half is now called the afikomen—“the coming one.” It is wrapped in a white cloth just as Messiah’s body was wrapped for burial.

**Leader Note:** While talking of the matzah, place one piece inside each pocket of the echad (divided bag). *Echad* means *one*. It is one bag but divided into three, representing the triune God.

The first piece is left untouched in the bag.

The middle piece is taken out and talked about (striped, pierced, etc), and it is broken.

Half of it is placed in the Afikomen bag This bag is then hidden. It will be searched for during the meal portion of the seder.

The last piece is used to put the elements of the seder plate onto.

(Wraps the afikomen)

If the children will cover their eyes, I will hide the afikomen.

Just as I have hidden the afikomen, so Messiah was placed in a tomb, hidden for a time. But just as the afikomen will return to complete our Passover seder, so the sinless Messiah rose from the dead to ascend into heaven.

(Break piece of matzah from the other half of the middle piece and distribute the remainder among the people at the table.)

Let us now share a piece of this unleavened bread of Passover.

*All*



*Barukh atah Adonai elohaynu melekh ha'olam hamotzi lekhem min ha'aretz.*

*Blessed are You, O Lord, ruler of the universe, who brings forth bread from the earth.*



*Leader*

## The Maror

The Bitter Herbs



On all other nights we eat all kinds of vegetables, but on Passover we eat only maror, bitter herbs. As sweet as our lives are today, let us still remember how bitter life was for the children of Israel in the land of Egypt.

(Lifting the horseradish)

*"...the Egyptians came to dread the people of Israel and worked them relentlessly, making their lives bitter with hard labor—digging clay, making bricks, all kinds of field work..." (Exodus 1:12-14)*

As we scoop some maror onto a piece of matzah, let us allow the bitter taste to cause us to shed tears of compassion for the sorrow that our ancestors knew thousands of years ago.

*All*

(Lifting the matzah with maror)



*Barukh atah Adonai elohaynu melekh ha'olam asher kidshanu bidevaro vetzivanu al akhilat maror.*

*Blessed are You, O Lord, ruler of the universe, who has set us apart by His Word and commanded us to eat bitter herbs.*

(All eat)

**Leader Note:** With the remaining piece of the second matzah, break, replacing one piece in the divided bag. With the second piece, starting with the leader, break off a piece and pass it around, each participant taking a piece of it.



## We Dip Twice

The Kharoset



*Leader*

On all other nights we do not dip our vegetables even once, but tonight we dip them twice. We have already dipped the parsley into the salt water.

(Lifting the kharoset, the brown apple

mixture)

The children of Israel toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in a mixture called kharoset, made from chopped apples, honey, nuts, and wine. Let us once again scoop some bitter herbs onto a small piece of matzah, but this time, before we eat, let us dip the herbs into the sweet kharoset.

*All* (Lifting the matzah with the maror and kharoset)

We dip the bitter herbs into kharoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in God.

(All eat)



## Tonight We Recline



*Leader*

As they were reclining and eating, Yeshua said, “Yes! I tell you that one of you is to betray Me.” They became upset and began asking Him, one after the other, “You don’t mean me, do you?”

*“It is one of thee twelve,” He said to them, “someone dipping matzah the dish with me.” (Mark 14:18-20)*

*Leader*

On all other nights we eat either sitting or reclining, but tonight we eat reclining.

The first Passover was celebrated by a people enslaved.

*All*

Once we were slaves, but now we are free!

*Leader*

The children of Israel were instructed to eat the Passover in haste, their loins girded, their staffs in their hands, their sandals upon their feet, awaiting departure from the bondage of Egypt. Today we all may recline as freely enjoy the Passover seder.

*All*

Messiah said: *“Come unto Me, all you who are struggling and burdened, and I will give you rest.”*  
(Matthew 11:28)

**Leader Note:** The third matzah piece is passed around, each person breaking off a piece to use. Have plates of matzah around the tables to add if anyone needs more. All participants need about an egg's worth of matzah.

# THE STORY OF PASSOVER



*"I have remembered my covenant."*

*~Exodus 6:5*

## *Leader*

The story of Passover is a story of miracles, a story of redemption, a story of the mighty power of God to overcome evil.

**Leader Note:** Prior to the seder starting, assign (or have a name draw for) six people to be readers for this next section.

## *Reader 1*

The Lord had promised the land of Israel to Abraham, Isaac, and Jacob. Yet here were their children in Egypt. The Pharaoh who had come to power feared them. *These foreigners in our midst are prospering and have grown numerous*, he thought. *Suppose they join with our enemies and turn against us!* Pharaoh decided to exert greater control over this people, imposing harsh and bitter slavery upon the Israelites. Still, God blessed His people in strength and number.

## *Reader 2*

Pharaoh grew more frightened, and ordered every baby boy among the Israelites to be drowned in the Nile River. One Israelite couple hid their little boy for three months. Finally, entrusting his future to God, they set him in a basket and placed him upon the river. His sister, Mariam, watched as he floated downstream. Coming upon the basket, Pharaoh's daughter took pity on the child and chose to raise him as her own son. She called him Moses, meaning "drawn from the water."

## *Reader 3*

Moses grew and became aware of the travail of his people. One day, in a rage, he lost control of himself and killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and the eye of Pharaoh, Moses became a shepherd in the land of Midian, far from the cried of his suffering brothers.

## *Reader 4*

The Lord, however, saw the affliction of the children of Israel and heard their groaning. He would raise up a deliverer to lead them out of bondage. It was then that He appeared to Moses in the midst of a bush that burned with fire, yet was not consumed. Moses drew close and listened as God commissioned him to go to Pharaoh. Fearful and reluctant, still Moses agreed to bring God's message to the kind of Egypt, "Let My people go!"

# THE CUP OF PLAGUES



*"I will free you from the forced labor of the Egyptians..."  
~Exodus 6:6*

*Leader*

Moses left the wilderness to return to Pharaoh's palace, the very place where he had been raised. He returned with the message which the Lord had given him. But God Himself warned Moses of the resistance that he would encounter.

*All*

*"I know that the king of Egypt will not let you leave unless he is forced to do so. But I will reach out My hand and strike Egypt with all My wonders that I will do there. After that, he will let you go." (Exodus 3:19, 20)*

*Leader*

God sent plagues, one by one, yet with each plague, Pharaoh hardened his heart. The Egyptians became afflicted with discomfort and disease, bane and blight. Still, Pharaoh would not relent. With the tenth and most awful plague, God pierced through the hardness of Pharaoh's impenetrable heart.

*All*

*"For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt: I am Adonai." (Exodus 12:12)*

*Leader*

Let us fill our cups a second time. A full cup is a symbol of joy and indeed on this occasion we are filled with joy at God's mighty deliverance. But let us also remember the great cost at which redemption was purchased. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt. But a far greater price purchased our redemption from slavery to sin—the death of Messiah.

As we recount each plague, let us dip our little finger into the cup, allowing a drop of liquid to fall, reducing the fullness of our cup of joy this night.

**Leader Note:** Each table is to fill the participant's cups a second time. Remember, each person's cup is to be filled by another person.

All



(Do not drink the second cup at this time.)

**Leader Note:** Each time one plague is said aloud, participants will take their finger and dip it into their own cup, removing just a drop of the contents. (They can dab their finger on their napkin.)

The second cup is not drunk at this time. It comes after the *Dayenu* section is recited.

## THE PASSOVER LAMB



*"The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over you."*  
~Exodus 12:13

Leader

Rabbi Gamaliel, teacher of Rabbi Saul (Paul the Apostle), taught that in recounting the Passover story one must be certain to mention three things.

**Leader Note:** Lift each element up into the air from the main seder plate as you talk of these items.



All

We have eaten the matzah to remind us of the haste with which the children of Israel fled Egypt. We have tasted the bitter herbs to remind us of the bitter slavery they experienced there.

Leader

(Lifting the shankbone of the lamb)

This roasted shankbone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to God's command.

Reader 5

*“...on the tenth day of this month, each man is to take a lamb or kid for his family, one per household—Your animal must be without defect, a male in its first year... You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Israel will slaughter it at dark. They are to take some of the blood and smear it on the two sides and top of the door frame at the entrance of the house in which they eat it.” (Exodus 12:3, 5-7)*

Reader 6

*“That night, they are to eat the meat, roasted in the fire; they are to eat it with matzah and morar. Here is how you are to eat it: with your belt fastened, your shoes on your feet and your staff in your hand; and you are to eat it hurriedly. It is Adonai’s Pesach. The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over you—when I strike the land of Egypt, the death blow will not strike you.” (Exodus 12: 8, 11, 13)*

Leader

We are reminded by Moses that it was the Lord Himself who redeemed the children of Israel from slavery.

All

*“And Adonai brought us out of Egypt with a strong hand and a stretched-out arm, with great terror, and with signs and wonders.” (Deuteronomy 26:8)*

Leader

*“For that night, I will pass through the land of Egypt...”*

All

I, and not an angel.

Leader

*“...and kill all the firstborn in the land of Egypt, both men and animals;”*

All

I, and not a seraph.

Leader

*“...and I will execute judgment against all the gods of Egypt.”*

All

I, and not a messenger.

Leader

*“I am Adonai.” (Exodus 12:12)*

All

I myself and none other.

Leader

Since the Temple in Jerusalem no longer stands, lamb is not eaten at Passover. This shankbone remains to remind us of the sacrificed lamb.

All

We who have trusted Yeshua the Messiah, believe He is the Lamb of God, our Passover. Like the ancient Israelites, we know that it was God Himself, and not an angel, who achieved final redemption from sin and death. God Himself, through Yeshua, who takes away the sin of the world.

DAYENU

It would have been sufficient



*I will take you as my people, and I will be your  
God...*

*~Exodus 6:7*

**Leader Note:** Explain to participants how to say Dayenu and what it means.

Dayenu means: it would have been sufficient

*Psalms 145:7 says:*

*They will gush forth the fame of Your abounding goodness, and they will sing of Your righteousness*

Leader

How great is God's goodness to us! For each of His acts of mercy and kindness we declare *dayenu*—*it would have been sufficient*.

If the Lord had merely rescued us, but had not judged the Egyptians,

All

 Dayenu!

Leader

If He had only destroyed their gods, but had not parted the Red Sea,

All

 Dayenu!

Leader

If He had only drowned our enemies, but had not fed us with manna,

All

 Dayenu!

Leader

If He had only led us through the desert,  
but had not given us the Sabbath,

All

 Dayenu!

Leader

If He had only given us the Torah, but not  
the land of Israel,

All

 Dayenu!

Leader

But the Holy One, blessed be He, provided  
all of these blessings for our ancestors. And  
not only these, but so many more.

All

Blessed are You, O God, for You have, in  
mercy, supplied all our needs. You have  
given us Messiah, forgiveness for sin, life  
abundant and life everlasting. Hallelujah!

(Drink the second cup and sing *Dayenu*.)

**Leader Note:** This is when the second cup is drunk.

All sing together the song **Dayenu!** (If you or your group is not familiar with this song, various versions can be found on Youtube to play at this time.)



Verse 1:

I-lu ho-tzi ho-tzi-a-nu,  
ho-tzi-a-nu mi-mitz-ra-yim,  
ho-tzi-a-nu mi-mitz-ra-yim  
day-yey-nu

Chorus:

Day day-yey-nu,  
Day day-yey-nu,  
Day day-yey-nu,  
Day-yey-nu, Day-yey-nu

Verse 2:

I-lu na-tan, na-tan la-nu,  
na-tan la-nu et ha-sha-bat,  
na-tan la-nu et ha-sha-bat,  
day-yey-nu

Chorus:

Day day-yey-nu,  
Day day-yey-nu,  
Day day-yey-nu,  
Day-yey-nu, Day-yey-nu

Verse 3:

I-lu na-tan, na-tan la-nu,  
na-tan la-nu et ha-to-rah,  
na-tan la-nu et ha-to-rah,  
day-yey-nu

Chorus:

Day day-yey-nu,  
Day day-yey-nu,  
Day day-yey-nu,  
Day-yey-nu, Day-yey-nu



# The Passover Supper

"... a day for you to remember and celebrate as a festival to Adonai..." Exodus 12:14



**Leader Note:** During this time, participants are allowed to go and search for the Afikomen bag.

*Leader*

Exodus 12:14 says:

"...a day for you to remember and celebrate as a festival to Adonai..."

(Gives a blessing before partaking of the meal.)

## THE AFIKOMEN



... being cut off from the land of the living for the crimes of my people...  
~Isaiah 53:8

**Leader Note:** The Afikomen bag with the broken matzah is now redeemed for a prize. Either this prize can be predetermined (as a gift basket), or it can be a price asked for by the one who found the bag.

The contents of the Afikomen bag is removed and broken to be eaten by all participants.

*Leader*

It is time for us to share the afikomen, the dessert, the final food eaten at Passover. It is divided up as the Passover lamb was from the time of the exodus until the destruction of the Temple. It is said that the taste of the afikomen should linger in our mouths.

Messiah broke matzah and gave thanks to the Lord.

*All*



*Barukh atah Adonai elohaynu melekh ha'olam hamotzi lekhem min ha'aretz.*

*Blessed are You, O Lord, ruler of the universe, who brings forth bread from the earth.*

Leader

It was then that Messiah added the words, *“This is My body, which is bring given for you; do this in memory of Me.”* (Luke 22:19)

Let us now eat the matzah, meditating on the broken body of the Lamb of God who takes away the sin of the world. Let us allow the taste to linger in our mouths.

## THE CUP OF REDEMPTION



*“I will ... redeem you with an outstretched arm...”*

*~Exodus 6:6*

**Leader Note:** the cups are filled for the third time. Remember, each participant’s cup is filled by someone else.

Leader

Let us fill our cups for the third time.

(Lifting the cup)

*“This is the cup of redemption, symbolizing the blood of the Passover lamb. It was the cup “after the meal,” with which Messiah identified Himself.”*  
(Luke 22:20)

All

*“I will... redeem you with an outstretched arm...”*  
(Exodus 6:6)

Leader

The prophet Isaiah reminds us,

All

*“Adonai’s arm is not to short to save...”* (Isaiah 59:1)

Leader

It is our own righteousness that falls short. Though the Lord searched, He could find no one to intercede.

All

*“Therefore his own arm brought him salvation, and his own righteousness sustained him.”* (Isaiah 59:16)

Leader

Yeshua the Messiah lifted the cup saying,

All

*“This cup is the New Covenant, ratified by My blood, which is being poured out for you.”* (Luke 22:20)

Leader

Just as the blood of the lamb brought salvation in Egypt, so Messiah’s atoning death can bring salvation to all who believe.

All



*Barukh atah Adonai elobeynu melekh ha'olam borey pri hagafen.*

*Blessed are You, O Lord, ruler of the universe, who creates the fruit of the vine. Let us gratefully drink.*

(All drink)

## The Prophet Elijah



Leader

(Lifting the extra cup from Elijah's place at the table.)

This cup is for Elijah the Prophet, Eliyahu haNavi. At this time let one of the children open the door to welcome Elijah to our seder.

(A child opens the door.)

All

*"Look, I will send you Eliyahu the prophet before the coming of the great and terrible day of Adonai."  
(Malachi 3:23 or Malachi 4:5 in some Bibles)*

Leader

Elijah did not see death, but was swept up to heaven by a great whirlwind, in a chariot of fire. It has been our hope that Elijah would come at Passover, to announce the Messiah, Son of David. Before the birth of John the Immerser, an angel of the Lord said,

All

*"And he will go out ahead of Adonai, in the spirit and power of Eliyahu... to make ready for Adonai a people prepared." (Luke 1:17)*

Leader

Later Yeshua spoke to John,

All

*"Indeed, if you are willing to accept it, he is Eliyahu, whose coming was predicted." (Matthew 11:14)*

Leader

It was this same John who saw Yeshua and declared,

**Leader Note:** Lift the Elijah Cup during this time.

Have someone preassigned to open the door at this time. They can be chosen beforehand (such as a child) or names can be drawn before the seder begins.

All

“Look! God’s Lamb! The one who is taking away the sin of the world!” (John 1:29)

(All sing Eliyahu HaNavi)

**Leader Note:** All sing together the song *Eliyahu Hanavi* (If you or your group is not familiar with this song, various versions can be found on Youtube to play at this time.)



*Eliyahu Hanavie,  
Eliyahu Hatishbbi,  
Elyahu, Elyahu, Elyahu Hagiladi*

*Elijah the Prophet,  
Elijah the Tishbite,  
Elijah the Giladite,*

*Bimberah Beyameinu  
Yavo Elenu  
Im Mashiach Ben David.  
Im Mashiach Ben David.*

*May he soon come to us,  
with Mashiach the son of David.*

## THE CUP OF PRAISE



*I will take you as my people, and I will be your  
God...  
~Exodus 6:7*

*Leader*

Let us fill our cups for the fourth and last time and give thanks to God, our great redeemer.

Give thanks to Adonai, for He is good,

*All*

 for His grace continues forever

*Leader*

Give thanks to the God of gods,

*All*

 for His grace continues forever

*Leader*

Give thanks to the Lord of lords,

*All*

 for His grace continues forever

*Leader*

to Him who alone has done great wonders,

*All*

 for His grace continues forever

*Leader*

to Him who skillfully made the heavens,

*n All*

 for His grace continues forever

*Leader*

to Him who spread out the earth on the  
water

*All*

 for His grace continues forever

*Leader*

to Him who made the great lights;

*All*

 for His grace continues forever

*Leader*

the sun to rule the day,

*All*

 for His grace continues forever

*Leader*

the moon and stars to rule the night,

*All*

 for His grace continues forever

*Leader*

to Him who struck down Egypt's firstborn,

*All*

 for His grace continues forever

*Leader*

and brought Israel out from among them,

*All*

 for His grace continues forever

*Leader*

with a mighty hand and outstretched arm,

*All*

 for His grace continues forever

*Leader*

to Him who split the Red Sea,

*All*

 for His grace continues forever

*Leader*

and made Israel cross right through it,

*All*

 for His grace continues forever

*Leader*

but swept Pharaoh and his army into the  
Red Sea,

*All*

 for His grace continues forever

*Leader*

to Him who led His people through the  
desert,

*All*

 for His grace continues forever

*Leader*

Give thanks to the God of heaven.

*All*

 for His grace continues forever

*(Psalm 136:1-16, 26)*

*Leader*

*(Lifting the cup)*

Let us lift our cups and bless the name of  
the Lord!

*All*



*Barukh atah Adonai elobeynu melekh ha'olam borey pri hagafen.*

*Blessed are You, O Lord, ruler of the universe, who created the fruit of the vine.*

*Leader*

Our Passover seder is now complete, just as our redemption in Messiah is forever complete. Let us conclude with the traditional wish that we may celebrate Passover next year in Jerusalem!

*All*

*Lashanah haba'ah bi Yerushalayayim*



**Next year in Jerusalem!**

