

MESSIANIC
Haggadah

“This is done because of
what the Lord did for me.”
Exodus 13:8

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Intended for use with a Messianic Passover Seder.
This is meant only as a guide, not a definitive source.
All the information was taken from various other
sources and put together in this book.

Scripture taken from the New King James Version.
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PREPARING FOR PASSOVER

"For seven days you are to eat matzah – on the first day
remove the leaven from your houses...;"

Exodus 12:15

Haggadah means *the telling*. **Seder** means *order*. And so in this book is laid out *the order of telling a story*.

Passover is a story that has been retold for thousands of years. It is a story of God's miraculous hand, taking His people from slavery to freedom, from despair to hope, from darkness to light.

What began on that night in Egypt, God brought about for every person on earth through the birth, death, and resurrection of His son, Jesus Christ. It is through this Messiah that we are all redeemed from slavery from sin to freedom, from despair of eternity without God to the hope of Heaven, from darkness of our sinful lives to the light that comes with Him in our lives.

Passover is called the *seson of redemption*.

The purpose of the Passover Seder and the recitations of the instructions, prayers, and blessings in the Haggadah is to fulfill God's command.

Let's begin by reciting this charge found in Exodus 13:8 together:

All: ⁸ *On that day you are to tell your son, 'It is because of what ADONAI did for me when I left Egypt.'*

The traditional Seder that has been celebrated yearly by the Jewish community for thousands of years has, at its core, an undercurrent of the coming Messiah. As Christians we realize that the promised Messiah, who is our redemption, has come in Yeshua ha'Mechi'ach, Jesus the Messiah, who, being God, came to earth to give us a way to spend eternity with Him.

At the end of the Seder we recognize our separation from God and we look forward to the day when we can celebrate this festival with the Messiah as promised in Revelation 20:4-6. And so we end this Seder with the traditional declaration:

"Next year in Jerusalem!"



The events chronicled in the book of Exodus are seen as a prototype of all the exiles Israel would endure. As Christians, it is also a picture of our own exile from God, separated from Him by our sins.

God's redemption came to the children of Israel in the midst of their slavery and despair, and that redemption comes to us as well in our slavery to sin, as Ephesians 1:7 says:

⁷ In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.

Yeshua was the promise of redemption, and His death and resurrection is what we now celebrate, but that story began before that. From the beginning God set up His redemptive plan, and His hand was seen often through history even before the Messiah came to redeem us all.

This is one of those stories of God's redemptive love for the children of Israel. In many ways it is a model for redemption. Jesus shared this Seder meal with His talmidim [disciples] the night before His death. Yeshua began His Seder with the words found in Luke 22:15-16 by looking with hope to the ultimate redemption to come:

¹⁵ and he said to them, "I have really wanted so much to celebrate this Seder with you before I die! ¹⁶ For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God."

That night with His talmidim, Yeshua shared the matzah, wine, and other traditional elements of the Seder meal with his companions. But that was not all He shared with 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. As they partook of the elements, Yeshua spoke of His blood and body, and that He would have to die.

It is no coincidence that Messiah chose the Passover Seder for the setting of this revelation. It is no coincidence that Yeshua chose to use the annual celebration as a picture of His purpose. What we call Communion, or the Lord's Supper, was in essence the Passover Seder the nation of Israel had celebrated since that night in Egypt when God rescued them.

As He went through the familiar steps and recitations, He presented to them the truth ***He was the Passover Lamb***. He entrusted them with a charge when He was gone to, "...do this in remembrance of Me."

As the disciples of Yeshua, we must not take that charge too lightly. We too were commanded in the Torah to tell His story. God's story is full of grace and mercy. And so as we retell the story of the birth of the nation of Israel, we also look at the story of God's redemption for us all. We must take this charge seriously and with joy.

Yeshua left us with this command in Matthew 28: 16-20. Let's say this all together as a reminder.

All: ¹⁸ *And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. ¹⁹ Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, ²⁰ teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age."* Amen.

Yeshua charged us to go and make disciples, baptize, and teach others to observe all He commanded.

It is in this Seder that we do this third thing – teach others to observe what God has commanded.

There are 15 steps to the traditional Seder, and they are marked as such in this book. Each section has a specific purpose and are often sung about by Jewish people. Most of these steps have been tradition for thousands of years, though some portions have been added through the years. Most have been a part of a traditional Seder since at least the eleventh century.

This Messianic Haggadah is a carefully and intentionally crafted script that guides us through the critical points of the story found in the book of Exodus. It is not meant as a definitive source, but more as a springboard for questions, thoughts, and discussion.

Just as the Israelites did not know that night in Egypt what God would do in their future, we do not know what glories God has yet for us. What we do know is what He has said in

His Word, and so we take this opportunity each year to remember the mighty and powerful hand of God in this story of redemption.



The Seder plate holds a curious array of ceremonial items of Passover, all of which have their part in the telling. This is meant to be an experience which joins all our senses together, so you are encouraged to fully participate – take in the sights and smells, taste each ingredient, and listen to every word – all as God’s redemptive love is revealed.

The Seder plate contains:

❖ **Maror** and **Chazeret**:

- bitter herbs
- typically: horseradish, romaine, or endive

❖ **Bietzah**:

- a roasted egg

❖ **Charoset**:

- a sweet mixture of apples, honey, nuts, spices, and grape juice

❖ **Karpas**:

- a vegetable
- typically either parsley, celery, or potato

❖ **Zeroa**: a lamb shankbone

You will also see these items laid out:

- ❖ Matzah:
 - unleavened bread
- ❖ Cup of Elijah and Elijah's place setting
- ❖ Grape juice (we use this instead of wine)
- ❖ Bowls containing salt water
- ❖ Echad:
 - a three-part divided bag to hold the matzah
 - As a substitute, you can use napkins to divide the three matzah on a plate
- ❖ Afikomen bag:
 - a bag to wrap the Afikomen in
 - As a substitute, a napkin can be used.
- ❖ A bowl, pitcher of water, and towel for each table for hand washing

Leader Notes:

1. Have on hand a feather and dirt to sweep up the chametz. If you will burn it, also have on hand a metal bowl or can and a lighter.
2. For the Candle Lighting, have: two candles and holders, lighter, and head coverings for everyone
3. Prior to the start of the Seder, assign for the following positions:
 - ❖ Four people to read The Four Questions
 - Traditionally it is a young child who asks these questions, but if your group is mostly adults, you can substitute one person or four to ask them instead. In this Haggadah I assign it to four readers.
 - ❖ Six people for Reader Sections
 - ❖ A person at each table to lead the hand-washing and drying stations
 - ❖ A person at each table to pour the four cups
 - ❖ A person to hide the Afikomen
 - This can be the leader or someone else assigned. (I like to give this job to teenagers to try to get them involved.)
 - ❖ A door opener (to check for Elijah)
 - Again, traditionally this is a child, but it can be assigned to anyone based on their position to the door or a random draw.
4. Explain reclining position of Jesus and His disciples at the Last Supper. They reclined around a center low table, sometimes raised and sometimes not. Each person leaned on their left elbow with their head nearest the table and their feet away. In this position, the person to their right would have their back to your chest, and your back would be to the chest of the person to your left. This is why during the Seder we lean to the left and recline.
5. The sections labeled "All" can either be recited by everyone together, or you can go around the room and each person read that portion, passing to the next person for the next recitation portion. You can also break up the large portions of scripture this way as well. There are obvious places where everyone needs to recite (such as during Deyenu and the Hallel).

SEARCH FOR CHAMETZ

"Let us search out and examine our ways, and turn back to the Lord;"

Lamentations 3:40

During the days before Passover, leavened items are removed from the home to make it ready. These include all breads and cakes, or any yeast drink, such as beer or root beer. Yeast produces leaven, called **chametz**. Preparation for the Seder begins with a thorough cleaning, culminating in a ceremonial search for chametz.

As we begin, we also ready our hearts for the Passover Seder. Tradition teaches that in each generation, we must consider ourselves as having personally been freed from Egypt. As Christians we can examine our hearts and remember what God has personally brought us from to redeem us.

As we prepare for this experience of personal redemption, let us put far from us the *leaven of sin*, or *chametz*, hidden within our hearts.

Pronounce this blessing before searching the place for any leaven (sin):

All: *Baruch attah Adonai eloheinu malech
ha'olam, asher kiddeshanu bemitzvotav,
vetzivanu al bi'ur chametz.*



*Blessed are You, O Lord, King of the
universe, who has sanctified us with His
commandments and has commanded us
about the removal of chametz.*

[All search for any chametz.]

[Leader: find chametz and demonstrate sweeping it up with the feather then throw it away (or it can be burned in a metal bowl or can).]

[All: afterward, say this prayer and declaration:]

All: Lord, we now ask that You, through Your Holy Spirit, reveal to us any chametz, which represents sin, in our lives. Bring our hearts to repentance. We ask for forgiveness and now declare that it is nullified and has no power over us. It is as ownerless property, like the dust of the earth.

LIGHT THE CANDLES

"Adonai is my light and salvation; whom do I need to fear?"

Psalms 27:1

Leader: A woman (or girl) begins each festival with the lighting of the candles. In this way we are reminded that, as promised in Genesis 3:15, it was through a young woman, Mary, that God chose to have our Messiah enter the world. As we pray this blessing, we ask that God bring His illumination into our Messianic Passover celebration.

[A woman lights the candles and all recite the blessing together.]

All: *Baruch atah Adonai eloheynu melekh
ha'olam asher kidshanu bidevaro uvishmo
anakhnu madlikim haneyrot shet yom tov.*



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

STEP #1: KADDESH

"Adonai said to Moses, 'Now you will see what I am going to do...'"

Exodus 6:1

Leader Note:

Assign one person at each table to fill the cups, and have another person fill the cup of that person, explaining that we do this because a person's cup should always be filled by someone else, symbolizing that all are as royalty on this night. All should strive to drink the majority of the contents of their cup each time.

Leader: This is step 1 of the 15 steps of the Passover Seder.

Kaddesh means ***to sanctify [set apart]***, and so we set apart this day from all others through the year, asking God to sanctify this day, our tongues, our hearts, and this Seder to the Lord. Let's pray!

[All: pray together.]

Leader: As the Lord spoke the words of encouragement found in Exodus 6:6-7 to Moses, He revealed to His servant the plan by which He would redeem the children of Israel.

All: Exodus 6:6-7 says:

“Therefore, say to the people of Israel: ‘I am ADONAI. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments. ⁷ I will take you as my people, and I will be your God. Then you will know that I am ADONAI your God, who freed you from the forced labor of the Egyptians.’”

Leader: At Passover, we celebrate these four promises of redemption by drinking from our cup four times.

God’s four promises are:

1. I will free you from the forced labor of the Egyptians.
2. I will rescue you from their oppression.
3. I will redeem you with an outstretched arm and with great judgments.
4. I will take you as My people and I will be Your God.

The first cup is called the ***Cup of Sanctification***.

The second cup is called the ***Cup of Plagues***.

The third cup is called the ***Cup of Redemption***.

The fourth cup is called the ***Cup of Hallel [Praise]***.

With the partaking of each cup we are reminded of the relationship God desires to have with each of us, setting us apart, taking us from our sins with His mighty hand, redeeming us, and finally accepting our praise.

CUP #1: THE CUP OF SANCTIFICATION

"For both Yeshua, who sets people apart for God, and the ones being set apart have a common origin — this is why he is not ashamed to call them brothers."

Hebrews 2:11

[All: lift Cup #1 as you recite.]

Leader: ***Sanctification*** means ***to be set apart for God's use***. We are to be sanctified – set apart to do the will of God. As we think of what God has in store for each of us individually, let us bless the name of the Lord together!

All: *Barukh atah Adonai eloheyenu melek
ha'olam borey peri hagafen.*



*Blessed are You, O Lord, King of the
universe, who creates the fruit of the vine.*

Leader: From the beginning, in Genesis chapter 1, we are told of God's separating things: light from darkness, day from night, land from water. He carried this through to His redemption plan by separating us, mankind, from our sins.

Leader: As He began His final Passover Seder, Luke 22:17-18 tells us that 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.”

We now all drink together of this first cup of the Passover, the **Cup of Sanctification**.

[All: drink Cup #1]

STEP #2: URECHATZ

"Who may go up to the mountain of Adonai? Who can stand in His holy place? Those with clean hands and pure hearts..."

Psalms 24:3-4

Leader Note:

Assign every table someone who is over the hand washing station. The leader will first wash the hands of these assigned individuals, then they will return to their table and perform the same for all those at their table. Each table will need a bowl, a pitcher of water, and a towel.

[Hand-washing: as described in leader note above]

Leader: 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: John 13:5 and 12 says:

⁵ After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded.

¹² So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you?"

STEP #3: KARPAS

"...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: lift up the karpas (parsley) and salt water as it is mentioned]

Leader: 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.

But life in Egypt for the children of Israel was a life of pain, suffering and tears, represented by this salt water. Let's take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears, and say this blessing together before we eat.

All: *Barukh atah Adonai eloheynu melekh
 ha'olam borey pri ha'adamah.*



*Blessed are You, O Lord, King of the
universe, who creates the fruit of the earth.*

[All: dip the karpas into the salt water and eat.]

STEP #4: YACHATZ

MATZAH:

The Bread of Affliction

The Bread of Freedom

Leader: **Matzah** is referred to as both the **bread of affliction** and as the **bread of freedom**. This seems like a contradiction – after all, how can affliction also be freedom?

I Kings 22:27 says:

²⁷ *And say, “Thus saith the king, Put this fellow in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace.”*

The *bread of affliction* is what is given to a prisoner, those enslaved and poor. It is not a risen dough, but a flat piece of unleavened bread. Leavening, or yeast, causes the dough to have a particular flavor that is enjoyable. Unleavened dough is not enjoyable. It is meant to sustain life, not to be savored.

The poor, the slaves, and the prisoners eat only enough to sustain life. They do not have excess. They cannot share their bounty with others.

Leader: John 6:35 tells us:

³⁵ *And Jesus said unto them, "I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst."*

Yeshua, our Messiah, is not the bread of affliction, but is instead the bread of life; He is the bread of freedom. The bread of life can be shared by all, because it is the bread of excess. With excess comes freedom – freedom from the strain of only being sustained; freedom to allow others to taste the goodness with us. Yeshua offers this freedom.

In the Passover Seder we remember that even in their slavery God commanded the Israelites to share their meal together. Their bread of affliction, their slavery, would come to an end that night, giving them their freedom.

And so the unleavened matzah in the Passover Seder is referred to not only as the *bread of affliction* but also as the *bread of freedom*.

During our Passover Seder we encourage anyone to come and share the bounty of the bread of freedom with us. *Celebrate! All are welcome!*

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. But even more than that, the scriptures teach us that leaven symbolized sin.

All: I Corinthians 5:6, 7 says:

⁶ *Your glorying is not good. Do you not know that a little leaven leavens the whole lump?*

⁷ *Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us.*

The Israelites were told by God to eat the bread of affliction on the night of the first Passover in Egypt. However, their affliction would be for only a short time, just as our affliction was only for a short time.

During the Passover Seder three mahtzot are wrapped together. We place them into this divided bag called an ***echad***, which translates ***one***.

There are various explanations for this ceremony of three. 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 Holy Spirit, three in one.

AFIKOMEN:

Dessert

Leader Note:

While talking of the matzah, place one piece inside each pocket of the echad (divided bag). 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 during the Korech portion to put the elements of the Seder plate onto.

[Leader: take the middle piece of matzah from the echad, holding it up.]

Leader: The matzah that is divided represents God: ***God the Father, God the Son, and God the Holy Spirit.*** We know that Yeshua was our redemption. He is represented in the middle matzah, and so we pull that piece out now.

The matzah is striped and pierced, just as Yeshua was striped and pierced.

All: Isaiah 53:5 says:

⁵ But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed.

All: Zechariah 12:10 says:

¹⁰ *“And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for his only son, and grieve for Him as one grieves for a firstborn.*”

[Leader: break the middle piece of matzah in half]

Leader: 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**, which means **dessert**. After it is broken, it is wrapped in a white cloth, just as Messiah’s body was wrapped for burial.

[Leader: place one of the broken pieces in the afikomen bag and hide the bag, or have someone else do it for you.]

Leader: Just as we have hidden the afikomen, so Messiah was placed in a tomb and hidden for a time. But, just as the afikomen will return later as our dessert to complete our Passover Seder, so the sinless Messiah rose from the dead to ascend into Heaven with the promise of His soon return.

[Leader: break a piece from the other half of the middle matzah piece and distribute the remainder among the participants.

All: break off a piece of the matzah for later]

STEP #5: MAGGID

"I have remembered my covenant."

Exodus 6:5

[In this portion those who were assigned to read will be doing so.]

Leader: God is so faithful to remember His covenant with Abraham, and so we take the time now to tell the story of how He rescued His people from slavery in Egypt.

There are four questions asked during the Passover Seder, and it is our responsibility, duty, and most of all privilege to answer the four questions of Passover as we retell the mighty works of our faithful God.

I Peter 3:15 says:

¹⁵ But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

Just as God commanded His people to retell the story of their redemption, we are told to always be ready to tell our story as well. Our hope is found in Yeshua the Messiah, and we are to tell others of this hope.

THE FOUR QUESTIONS

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

Exodus 12:26-27

[Those assigned to read the Four Questions will read below.]

Leader: How different this night is from all other nights!

Question #1 Reader: On all other nights we eat the bread or matzah. **On this night why do we eat only matzah?**

Question #2 Reader: On all other nights we eat all kinds of vegetables. **On this night why do we eat only bitter herbs?**

Question #3 Reader: On all other nights we do not dip our vegetables even once. **On this night why do we dip them twice?**

Question #4 Reader: On all other nights we eat our meals sitting or reclining. **On this night, why do we eat only reclining?**

Leader: The children of Israel were instructed to eat the Passover in haste, their loins girded, their staffs in their hands, and their sandals upon their feet, awaiting departure from the bondage of Egypt.

Today we are no longer slaves, we are as royalty. We all may recline, as royalty did when they ate, as we freely enjoy the Passover Seder. And so during the Passover Seder we recline, or lean to the left, as we tell the story and partake of our meal.

All: In Matthew 11:28, Messiah said:
²⁸ Come to Me, all you who labor and are heavy laden, and I will give you rest.

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.

Reader #1 The Lord promised the land of Israel to Abraham and his descendants. God had led them to Egypt to rescue them from a terrible famine. Yet generations later, they remained and had grown in number. 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!

Reader #1 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 under two years of age, both Israelite and Egyptian, to be drowned in the Nile River.

One Israelite couple hid their little boy to try to save his life. When he was too big to be hidden any longer, they entrusted his future to God by putting him in a basket and placing him in the river. His sister, Mariam, watched as he floated downstream. Pharaoh's daughter came upon the basket and took pity on the child, deciding 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. Pharaoh set out to bring vengeance for the death and Moses fled into the wilderness.

He settled in the land of Midian, marrying and becoming a shepherd.

For forty years he put the cries of the suffering of his people, the children of Israel, behind him, but he could not forget them

Reader #3 forever. God had a plan of redemption, and He knew just the man for the job.

Reader #4 The Lord 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.

God 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 of, "*Let My people go!*" to the Pharaoh of Egypt.

CUP #2: THE CUP OF PLAGUES

"I will free you from the forced labor of the Egyptians..."

Exodus 6:6

[All: lift Cup #2 as you recite]

Leader: Moses left the wilderness to return to Pharaoh's palace, the very place where he had been raised and had fled to save his own life. He returned with the message the Lord had given him, but God Himself had warned Moses of the resistance he would encounter.

All: Exodus 3:19-20 says:

¹⁹ But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand. ²⁰ So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go.

Leader: God sent plagues, yet with each one 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 finally pierced through the hardness of Pharaoh's hard heart.

All: Exodus 12:12

¹² 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD.

[Person assigned at each table to fill the cups is to do so at this time.]

Leader: 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 our beloved Messiah.

As we recount each of the ten plague, we will dip our little finger into the cup, removing a drop of liquid and allowing it to fall to our napkin, reducing the fullness of our cup of joy this night.

[All: 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, and dab it onto your napkin]

All:

—◆—
BLOOD!
FROGS!
LICE!
SWARMS!
CATTLE DISEASE!
BOILS!
HAIL!
LOCUSTS!
DARKNESS!
DEATH OF FIRSTBORN!
—◆—

[Do not drink Cup #2 yet – it comes after Dayenu.]

—◆—
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: lift each element up into the air from the main Seder plate as you
talk of these items.]

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

The Unleavened Bread
The Bitter Herbs
The Passover Lamb

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: 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: Exodus 12:3, and 5-7 says:

³ Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.

⁵ Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. ⁶ Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the

Reader #5: *congregation of Israel shall kill it at twilight.
7 And they shall take some of the blood and
put it on the two doorposts and on the lintel
of the houses where they eat it.*

Reader #6: Exodus 12:8, 11, and 13 says:

*8 Then they shall eat the flesh on that night;
roasted in fire, with unleavened bread and
with bitter herbs they shall eat it.*

*11 And thus you shall eat it: with a belt on
your waist, your sandals on your feet, and
your staff in your hand. So you shall eat it in
haste. It is the LORD's Passover.*

*13 Now the blood shall be a sign for you on
the houses where you are. And when I see the
blood, I will pass over you; and the plague
shall not be on you to destroy you when I
strike the land of Egypt.*

Leader: We are reminded by Moses that it was the Lord Himself who redeemed the children of Israel from slavery. It was not by their own strength, not by their numbers, not by their own power. God alone was to get the glory for bringing about the miracles needed to free them from their slavery.

All: Deuteronomy 26:8 says:

*8 So the LORD brought us out of Egypt with a
mighty hand and with an outstretched arm,
with great terror and with signs and wonders.*

Leader: God's hand was what drew His people from their bondage. It was nothing they did on their own, and it was not brought about by natural forces – only God's mighty power could bring them out.

It is the same for us. We were bound by sin and were enslaved, but it is only the death of Yeshua the Messiah that could free us from our slavery. It is not by our own strength, but only by God's that we are now redeemed and set free.

Exodus 12:12 recounts:

"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."*

All: *I myself and none other.*

Leader: The shankbone on our Seder plate is to remind us of the sacrificed lamb that night, and of the sacrificed Lamb of God who took our place in the story of God's redemption plan.

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

"I will take you as My people, and I will be your God..."

Exodus 6:7

Leader: **Dayenu** means: ***it would have been enough.***

Psalms 145:7 says:

⁷They shall utter the memory of Your great goodness, and shall sing of Your righteousness.

How great is God's goodness!

For each of His acts of mercy and kindness we declare ***Dayenu! It would have been enough!***

If the Lord had taken Israel out of Egypt, but had not executed judgments against the Egyptians...

All: Dayenu! It would have been enough!

Leader: If He had executed judgments against the Egyptians, but not against their gods...

All: Dayenu! It would have been enough!

Leader: If He had executed judgments against Egypt's gods, but had not killed their firstborn...

All: Dayenu! It would have been enough!

Leader: If He had killed Egypt's firstborn, but had not given Israel their wealth...

All: Dayenu! It would have been enough!

Leader: If He had given Israel their wealth, but had not split the sea for them...

All: Dayenu! It would have been enough!

Leader: If He had split the sea for Israel, but had not passed them through it on dry land....

All: Dayenu! It would have been enough!

Leader: If He had passed Israel through it on dry land, but had not drowned their adversaries in it...

All: Dayenu! It would have been enough!

Leader: If He had drowned Israel's adversaries in it, but had not met their needs in the wilderness for forty years...

All: Dayenu! It would have been enough!

Leader: If He had met Israel's needs in the wilderness for forty years, but had not fed them the manna...

All: Dayenu! It would have been enough!

Leader: If He had fed Israel the manna, but had not given them the Sabbath...

All: Dayenu! It would have been enough!

Leader: If He had given Israel the Sabbath, but had not brought them before Mount Sinai...

All: Dayenu! It would have been enough!

Leader: If He had brought Israel before Mount Sinai, but had not given them the Torah...

All: Dayenu! It would have been enough!

Leader: If He had given Israel the Torah, but had not let them enter the land of Israel...

All: Dayenu! It would have been enough!

Leader: But how much more wonderful it is that the goodness of God was so greatly multiplied for Israel!

He took Israel out from Egypt,
He executed judgment upon the Egyptians,
He executed judgment upon their false gods,
He killed the Egyptian's firstborn,
He gave Israel the Egyptian's wealth,
He split the sea for Israel,
He brought Israel through on dry ground,
He drowned Israel's adversaries in it,
He met Israel's needs in the wilderness for forty years,
He fed Israel manna,
He gave Israel the Sabbath,
He brought Israel before Mount Sinai,
He gave Israel the Torah,
He let Israel enter the land.
And not only these, but so many more!

All: *Blessed are You, O God, King of the universe, for You have, in mercy, supplied all our needs. You have given us Messiah, forgiveness for sin, life abundant and life everlasting. Hallelujah!*



[All: drink together Cup #2 and sing Dayenu.]

Song: Dayenu

- Ch: Da-dayenu, da-dayenu, [It would have been
Da- dayenu, dayenu, dayenu enough]
- V 1: Ilu hotzi, hotzi-anu [If God had just
Hotzi-anu mimitz-rayim brought us out of
Hotzi-anu mimitz-rayim Egypt, it would have
Dayenu been enough]
- Ch: Da-dayenu, da-dayenu, [It would have been
Da- dayenu, dayenu, dayenu enough]
- V 2: Ilu natan, natan-lanu [If God had just given
Natan-lanu et ha'Torah us the Torah (and not
Natan-lanu et ha'Torah the Haftorah), it would
Dayenu have been enough]
- Ch: Da-dayenu, da-dayenu, [It would have been
Da- dayenu, dayenu, dayenu enough]
- V 3: Ilu natan, natan-lanu [If God had just given
Natan-lanu, et ha'Shabbat us Shabbat (to worship
Natan-lanu, et ha'Shabbat Him), it would have
Dayenu been enough]

STEP #6: RACHTZAH

"Who may go up to the mountain of Adonai? Who can stand in His holy place? Those with clean hands and pure hearts..."

Psalms 24:3-4

[Hand-washing: as before]

Leader: As before, we will again wash our hands. It is customary not to speak until we say the blessing for the matzah below.

STEP #7: MOTZI

Blessing for the Matzah

All: *Barukh atah Adonai eloheynu melekh ha'olam hamotzi lekhem min ha'aretz.*



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

STEP #8: MATZAH

[All: partake of the matzah together without talking]

STEP #9: MAROR:

Bitter Herbs

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

Leader: Exodus 1:12-14 says:

¹² But the more they afflicted them, the more they multiplied and grew. And they were in dread of the children of Israel. ¹³ So the Egyptians made the children of Israel serve with rigor. ¹⁴ And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.

[Leader: lift the bitter herb (horseradish)]

Leader: As we scoop some maror onto a piece of matzah, allow the bitter taste to cause us each to shed tears of compassion for the sorrow that the children of Israel knew thousands of years ago.

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



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

Leader: Now let's eat the matzah with maror together.

[All: eat the matzah dipped in maror]

—◆—
STEP #10: KORECH:
—◆—

[Leader: pull out the third piece of matzah from the echad (representing the Holy Spirit) and break off a piece, passing it around for all to get a piece.]

Leader: On this night we dip our vegetables – not once, but twice.

Leader: We have already dipped the karpas into the salt water, representing the tears shed during the bitterness of slavery.

The children of Israel toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in a mixture called *charoset*, made from chopped apples, honey, nuts, spices, and grape juice.

One again scoop some bitter herbs onto a piece of matzah, but this time, before we eat, dip the matzah into the sweet charoset as well.

All: We dip the bitter herbs into charoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in God and the peace that comes from the Holy Spirit.

[All: eat the matzah dipped in maror and charoset]

Leader: Mark 14:18-20 says:

¹⁸ Now as they reclined and ate, Jesus said, "Assuredly, I say to you, one of you who eats with Me will betray Me."¹⁹ And they began to be sorrowful, and to say to Him one by one, "Is it I?" And another said, "Is it I?"

²⁰ He answered and said to them, "It is one of the twelve, who dips with Me in the dish."

STEP #II: SHULCHAN ORECH

The Passover Meal

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

Leader: Exodus 12:14 says:

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

[You may pray together, however the blessing is typically given after the meal. Partake of the meal. Participants may go and look for the Afikomen bag at this time.]

Leader: It is customary to begin the meal with dipping a roasted (or boiled) egg in the salt water and eating it. While a roasted egg was not part of the original Passover meal, it was added later and is now traditionally part of the Seder plate.

The egg is a traditional food of mourning, and after the destruction of the Temple in 70 A.D., the Jewish people mourn for the day when they will have their Temple back. And so, we eat an egg as a symbol of that mourning.

STEP #12: TZAFUN

The Afikomen

"... being cut off from the land of the living for the crimes of my people..."

Isaiah 53:8

[The afikomen bag is now redeemed for a prize (a predetermined gift, or the price set by the person who found it). The afikomen is removed and broken to be eaten by all.]

Leader: The afikomen is eaten last at the Passover Seder, as a desert. The bread of affliction became the sweetest of all, just as desert for our meal.

It is divided up just as the Passover lamb was divided from the time of the exodus until the destruction of the Temple (70 A.D.). It is said that the taste of the afikomen should linger in our mouths.

Luke 22 recounts that Messiah broke matzah and gave thanks to the Lord.

All: *Barukh atah Adonai eloheynu melekh
ha'olam hamotzi lekhem min ha'aretz.*



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

Leader: It was then that Messiah added the words found in Luke 22:19

¹⁹ And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

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, just as His sweetness lingers in our lives once we accept God's redemptive plan for our own lives.

[All: eat the Afikomen together.]

STEP #13: BARECH

Blessing After the Meal

"And you shall eat, and be sated, and bless the Lord your God"
Deuteronomy 8:10

Leader: As we remain in our seats, let us all wipe our mouth and hands, washing one last time, and then say the blessing for the meal we have eaten.

All: *Blessed are You, Lord, our God, King of the universe, who, in His goodness, feeds the whole world with grace, with kindness and with mercy. He gives food to all flesh, for His kindness is everlasting.*



Through His great goodness to us continuously we do not lack food, and may we never lack it, for the sake of His great Name. For He is a [benevolent] God who feeds and sustains all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You Lord, who provides food for all.

CUP #3: THE CUP OF REDEMPTION

"I will... redeem you with an outstretched arm..."

Exodus 6:6

[Person assigned at each table to fill the cups is to do so at this time.]

[All: lift Cup #3 as you recite.]

Leader: Luke 22:20 says:

²⁰ *Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.*

All: Exodus 6:6 says:

⁶ *Therefore say to the children of Israel: 'I am the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments.*

Leader: The prophet Isaiah reminds us...

All: Isaiah 59:1 says:

Behold, the LORD's hand is not shortened, that it cannot save; nor His ear heavy, that it cannot hear.

Leader: It is our own righteousness that falls short.

All: Isaiah 59:16 says:

¹⁶ He saw that there was no man, and wondered that there was no intercessor; therefore His own arm brought salvation for Him; and His own righteousness, it sustained Him.

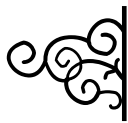
Leader: Yeshua the Messiah lifted the cup saying...

All: Luke 22:20 says:

²⁰ Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood, which is shed for you.

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 eloheynu melek
ha'olam borey pri hagafen.*



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

[All: drink Cup #3]

THE PROPHET ELIJAH

[Leader: lift the Elijah Cup.]

[The person who was previously chosen should now go to the door to check for Eliyahu (Elijah)]

Leader: This cup is for Elijah the Prophet, Eliyahu haNavi.
His return was promised

All: Malachi 4:5 says:

⁵ Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD.

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

All: Luke 1:17 says:

¹⁷ He will also go before Him in the spirit and power of Elijah, 'to turn the hearts of the fathers to the children,' and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord."

Leader: Later Yeshua spoke to John,

All: Matthew 11:14 says:

¹⁴ And if you are willing to receive it, he is Elijah who is to come.

Leader: It was this same John who saw Yeshua and declared,

All: John 1:29 says:

²⁹ The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!"

[All: sing Eliyahu HaNavi]

Song: Eliyahu Hanavie

Ch: <i>Eliyahu Hanavie</i>	<i>[Elijah the Prophet]</i>
<i>Eliyahu Hatish'bi</i>	<i>[Elijah the Tishbite]</i>
<i>Elyahu, Elyahu, Elyahu</i>	<i>[Elijah the Giladite]</i>
<i>Hagil'adi</i>	

V 1: <i>Bim'herah Beya menu</i>	<i>[May he soon come to</i>
<i>Yavo Eleinu</i>	<i>us, with Mashiach the</i>
<i>Im Mashi'ach Ben David</i>	<i>son of David]</i>
<i>Im Mashi'ach Ben David</i>	

STEP #14: HALLEL

"I will take you as My people, and I will be your God..."

Exodus 6:7

Leader: ***Hallel*** means ***praise***. It is where we get the word ***Hallelujah***, which means ***praise be to God***.

After all we have told of God's goodness, it is now time for us to lift our voices in praise. And so it is at this time that we will recite several of the Hallel Psalms all together.

All: Psalms 115:1-18 says:

¹ *Not unto us, O LORD, not unto us, but to Your name give glory, because of Your mercy, because of Your truth.*

² *Why should the Gentiles say, "So where is their God?"*

³ *But our God is in heaven; He does whatever He pleases.*

⁴ *Their idols are silver and gold, the work of men's hands.*

⁵ *They have mouths, but they do not speak; eyes they have, but they do not see;*

⁶ *They have ears, but they do not hear; noses they have, but they do not smell;*

All: ⁷ *They have hands, but they do not handle; feet they have, but they do not walk; nor do they mutter through their throat.*

⁸ *Those who make them are like them; so is everyone who trusts in them.*

⁹ *O Israel, trust in the LORD; He is their help and their shield.*

¹⁰ *O house of Aaron, trust in the LORD; He is their help and their shield.*

¹¹ *You who fear the LORD, trust in the LORD; He is their help and their shield.*

¹² *The LORD has been mindful of us; He will bless us; He will bless the house of Israel; He will bless the house of Aaron.*

¹³ *He will bless those who fear the LORD, both small and great.*

¹⁴ *May the LORD give you increase more and more, you and your children.*

¹⁵ *May you be blessed by the LORD, Who made heaven and earth.*

¹⁶ *The heaven, even the heavens, are the LORD's; but the earth He has given to the children of men.*

¹⁷ *The dead do not praise the LORD, nor any who go down into silence.*

¹⁸ *But we will bless the LORD from this time forth and forevermore.*

Praise the LORD!

All: Psalms 117 says:

¹ *Praise the LORD, all you Gentiles! Laud Him, all you peoples!*

² *For His merciful kindness is great toward us, and the truth of the LORD endures forever.*

Praise the LORD!

Psalms 118:1-29 says:

¹ *Oh, give thanks to the LORD, for He is good! For His mercy endures forever.*

² *Let Israel now say, "His mercy endures forever."*

³ *Let the house of Aaron now say, "His mercy endures forever."*

⁴ *Let those who fear the LORD now say, "His mercy endures forever."*

⁵ *I called on the LORD in distress; the LORD answered me and set me in a broad place.*

⁶ *The LORD is on my side; I will not fear. What can man do to me?*

⁷ *The LORD is for me among those who help me; therefore I shall see my desire on those who hate me.*

⁸ *It is better to trust in the LORD than to put confidence in man.*

⁹ *It is better to trust in the LORD than to put confidence in princes.*

¹⁰ *All nations surrounded me, but in the name of the LORD I will destroy them.*

- All: ¹¹ *They surrounded me, yes, they surrounded me; but in the name of the LORD I will destroy them.*
- ¹² *They surrounded me like bees; they were quenched like a fire of thorns; for in the name of the LORD I will destroy them.*
- ¹³ *You pushed me violently, that I might fall, but the LORD helped me.*
- ¹⁴ *The LORD is my strength and song, and He has become my salvation.*
- ¹⁵ *The voice of rejoicing and salvation is in the tents of the righteous; the right hand of the LORD does valiantly.*
- ¹⁶ *The right hand of the LORD is exalted; the right hand of the LORD does valiantly.*
- ¹⁷ *I shall not die, but live, and declare the works of the LORD.*
- ¹⁸ *The LORD has chastened me severely, but He has not given me over to death.*
- ¹⁹ *Open to me the gates of righteousness; I will go through them, and I will praise the LORD.*
- ²⁰ *This is the gate of the LORD, through which the righteous shall enter.*
- ²¹ *I will praise You, for You have answered me, and have become my salvation.*
- ²² *The stone which the builders rejected has become the chief cornerstone.*
- ²³ *This was the LORD's doing; it is marvelous in our eyes.*

All: ²⁴ *This is the day the LORD has made; we will rejoice and be glad in it.*
²⁵ *Save now, I pray, O LORD; O LORD, I pray, send now prosperity.*
²⁶ *Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD.*
²⁷ *God is the LORD, and He has given us light; bind the sacrifice with cords to the horns of the altar.*
²⁸ *You are my God, and I will praise You; You are my God, I will exalt You.*
²⁹ *Oh, give thanks to the LORD, for He is good! For His mercy endures forever.*

Leader: For this next Psalms, I will recite a line and you will follow with, “For His mercy *endures forever.*”

Psalms 136:1-26

¹ *Oh, give thanks to the LORD, for He is good!*

All: For His mercy *endures forever.*

Leader: ² *Oh, give thanks to the God of gods!*

All: For His mercy *endures forever.*

Leader: ³ *Oh, give thanks to the Lord of lords!*

All: For His mercy *endures* forever.

Leader: ⁴ *To Him who alone does great wonders,*

All: For His mercy *endures* forever.

Leader: ⁵ *To Him who by wisdom made the heavens,*

All: For His mercy *endures* forever.

Leader: ⁶ *To Him who laid out the earth above the waters,*

All: For His mercy *endures* forever.

Leader: ⁷ *To Him who made great lights,*

All: For His mercy *endures* forever.

Leader: ⁸ *The sun to rule by day,*

All: For His mercy *endures* forever.

Leader: ⁹ *The moon and stars to rule by night,*

All: For His mercy *endures* forever;

Leader: ¹⁰ *To Him who struck Egypt in their firstborn,*

All: For His mercy *endures* forever;

Leader: ¹¹ *And brought out Israel from among them,*

All: For His mercy *endures* forever;

Leader: ¹² *With a strong hand, and with an outstretched arm,*

All: For His mercy *endures* forever;

Leader: ¹³ *To Him who divided the Red Sea in two,*

All: For His mercy *endures* forever;

Leader: ¹⁴ *And made Israel pass through the midst of it,*

All: For His mercy *endures* forever;

Leader: ¹⁵ *But overthrew Pharaoh and his army in the Red Sea,*

All: For His mercy *endures* forever;

Leader: ¹⁶ *To Him who led His people through the wilderness,*

All: For His mercy *endures* forever;

Leader: ¹⁷ *To Him who struck down great kings,*

All: For His mercy *endures* forever;

Leader: ¹⁸ *And slew famous kings,*

All: For His mercy *endures* forever;

Leader: ¹⁹ *Sihon king of the Amorites,*

All: For His mercy *endures* forever;

Leader: ²⁰ *And Og king of Bashan,*

All: For His mercy *endures* forever;

Leader: ²¹ *And gave their land as a heritage,*

All: For His mercy *endures* forever.

Leader: ²² *A heritage to Israel His servant,*

All: For His mercy *endures* forever;

Leader: ²³ *Who remembered us in our lowly state,*

All: For His mercy *endures* forever;

Leader: ²⁴ *And rescued us from our enemies,*

All: For His mercy *endures* forever.

Leader: ²⁵ *Who gives food to all flesh,*

All: For His mercy *endures* forever.

Leader: ²⁶ *Oh, give thanks to the God of heaven!*

All: For His mercy *endures* forever;

CUP #4: THE CUP OF PRAISE

[Person assigned at each table to fill the cups is to do so at this time.]

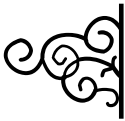
[All: lift Cup #3 as you recite.]

Leader: Let's fill our cups for the fourth and last time and give thanks to God, our great redeemer.

[All: drink from Cup #4 then recite the blessing.]

All:

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



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

STEP #15: NIRZAH
Conclusion of the Seder

Leader: Our Passover Seder is now complete, just as our redemption in Messiah is forever complete!
As we look forward to the coming of the Lord and God setting up His kingdom here on earth, let's conclude with the traditional wish that we may celebrate Passover together...

All:

L'Shana Haba'ah B'Yerushalayim

NEXT YEAR IN JERUSALEM!!
