

THE TELLING

הגדה

HAGGADAH
The Story of Passover

MESSIANIC PASSOVER DINNER SEDER
Compiled by
Adat Eytz Chayim Messianic Congregation

CREDITS

The Telling *Haggadah—The Story of Passover*

Written and compiled by
Christina Oakes, Christene Jackman, Patricia Shijka, and Sandee Sjaarda
for Adat Eytz Chayim (Tree of Life) Congregation.

Special thanks to Elizabeth English-Nworah for her editing assistance.

Artwork by
Ketziyah Rachav © 2011. All rights reserved. Used by permission.

All Scripture quotations are from the Hebrew Names Version.
The Hebrew Names Version is based on the World English Bible,
an update of the American Standard Version of 1901.

This version of the Bible is in the public domain. Note: some
transliterated words have been adjusted for clarity and ease of recitation.



The Telling *Haggadah—The Story of Passover*

Copyright 2011. All rights reserved.

No portion of this book may be reproduced
without written permission from the publisher.

Published by
Adat Eytz Chayim Publishing House, Grand Rapids, Michigan.

Adat Eytz Chayim (Tree of Life) Congregation
5070 Pine Island Drive N.E.
Comstock Park, MI 49321
(616) 531-7455
www.adateytzchayim.org

Second Edition ~ April 10, 2011

Printed in the United States of America.

GLOSSARY OF TERMS

ADONAI: a name of G-d, used out of respect for His sacred name (*Tetragrammaton*.)

Afikomen: traditionally, the broken half of the middle matzah that is hidden during the Passover Seder.

Almah: a young woman, virgin; the Septuagint uses the Greek word, “*parthenos*,” meaning virgin.

Bedikat Chametz: Searching out the Leaven.

Chagigah: literally, a festival offering.

Daiyenu: “It would have been enough.”

G-d: the hyphen is used out of respect.

Haggadah: The Telling.

Charoset: from the Hebrew word *cheres* טרח meaning “clay;” a sweet, chunky paste of fruit and nuts, symbolizing the brick mortar used by the Israelites in Egyptian slavery.

Kohen Gadol: High Priest.

Kadesh: holy.

Karpas: literally, “greens,” usually parsley or celery dipped in salt water representing the tears of bondage.

L-rd: the hyphen is used out of respect.

L-RD: used out of respect for His sacred name (*Tetragrammaton*.)

Ma Nish'tanah: “What is different?”

Magid: literally, “telling.”

Malki-Tzedek: Melchizidek, “My King of Righteousness.”

Maror: bitter herbs.

Matzah (pl. Matzot): unleavened bread.

Matzah Tash: a special holder for the three pieces of matzah, also called a unity pouch.

Nizkor: “We Will Remember,” The L-rd's Supper or Communion.

Pesach: Passover.

Ruach HaKodesh: The Holy Spirit.

Seder: literally “order,” book, order of the Passover program.

Talmidim: disciples.

Tzafun: literally “hidden,” to eat the afikomen which has been hidden away since the beginning of the seder.

Urkhatz: literally “and wash,” the portion of the Seder where we wash our hands before eating the *karpas*.

Yerushalayim: Jerusalem.

Yeshua HaMashiach: Jesus the Messiah.

THE FEASTS OF THE L-RD

**"Speak to the children of Israel, and tell them,
'The set feasts of the L-RD, which you shall proclaim to
be holy convocations, even these are My set feasts.'"**

(Leviticus 23:2)

This Passover Haggadah will allow you to experience a traditional Jewish *Pesach* (Passover) *Seder*, enhanced with the beauty of the Messianic prophetic types and shadows of *Yeshua HaMashiach* (Jesus the Messiah) as found in scripture.

DEDICATION

*In loving memory of Gordy and Sharona Carpenter,
this Passover Haggadah is a promise fulfilled.*

**“Who shall separate us from the love of Messiah?
Could oppression, or anguish, or persecution, or famine,
or nakedness, or peril, or sword? Even as it is written,
‘For your sake we are killed all day long.
We were accounted as sheep for the slaughter.’
No, in all these things, we are more than conquerors
through Him who loved us. For I am persuaded, that
neither death, nor life, nor angels, nor principalities, nor
things present, nor things to come, nor powers, nor
height, nor depth, nor any other created thing, will be
able to separate us from the love of G-D, which is in
Messiah Yeshua our L-rd.”**

(Romans 8:35-39)



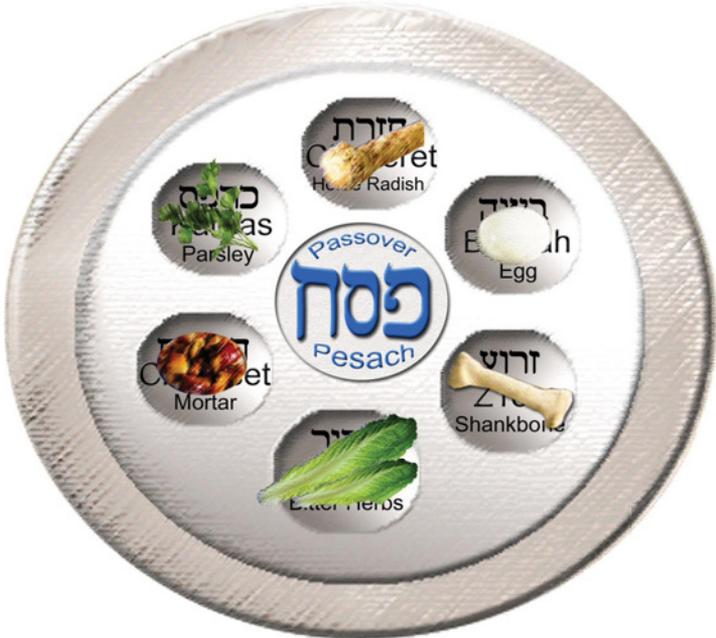
Welcome

Leader: Welcome to our Passover Seder. Passover is a yearly celebration of Israel's redemption from slavery in Egypt, as well as our redemption from slavery to sin. This historical event is commemorated according to Scriptural mandate by a seven-day observance during which we eat only unleavened bread. No leaven, or yeast, is to be found in any of our homes.

For believers in Messiah Yeshua (Jesus), this is also a time to partake of *Nizkor* (We Will Remember), also known as the L-rd's Supper or Communion, as we remember the death, burial and resurrection of our L-rd.

Many traditions surround this appointed Feast of the L-RD. The Seder plate on the table contains items that symbolize each aspect of the Passover story. The Haggadah, which means "The Telling," will provide our script as we re-enact the great and mighty redemption the L-RD has wrought for us.

THE SEDER PLATE



Bedikat Chametz (Searching out the Leaven)



On the day prior to Passover, yeast is removed from our homes, as yeast—or leaven—is a symbol of sin. We thoroughly purge our homes of every crumb that might possibly contain leaven. This cleansing of the home is encapsulated in a ceremony called *Bedikat Chametz*.

(The leader explains Bedikat Chametz.)

Even as our houses are cleansed thoroughly of leaven, let us cleanse our hearts of sin so that we might enter our Redeemer's Presence with clean hands and a pure heart.

(Ps. 24:3-5) As it is written:

All: "Search me, G-d, and know my heart. Try me, and know my thoughts. See if there is any wicked way in me, and lead me in the everlasting way." (Ps. 139:23-24)

Leader: Let us have a moment of silent confession to make sure that our hearts are purged of the leaven of sin.

(A moment of silence is observed.)

Lighting the Candles



Leader: “The L-RD is my light and my salvation. Whom shall I fear? The L-RD is the strength of my life. Of whom shall I be afraid?” (Ps. 27:1, HNV)

“Again, therefore, Yeshua spoke to them, saying, 'I AM the light of the world. He who follows me will not walk in the darkness, but will have the light of life.'” (Jn. 8:12)

We begin every holiday by lighting two candles to remember and keep each special holy day. The privilege of lighting these festival lights falls to a woman. Why a woman? According to the Talmud (Shabbat 31b), since a woman (*Chava* or Eve) was responsible for bringing darkness into the world when she ate the forbidden fruit, she must bring light back into the world. However, as believers in Messiah, we reflect on the fact that G-d chose to send our L-rd Yeshua into the world through a woman. (Is. 7:14)

(A woman lights candles and says the following blessing):

"Blessed are you O L-RD our G-d, King of the universe, who has sanctified us through faith in Yeshua HaMashiach, the Light of the World, and in whose Name we kindle the Passover lights."

Leader: Now that we have ushered in this holy Appointed Time of our G-d, let us remember that Passover is not relegated to ancient history. The rabbis exhort each of us to celebrate this feast as though we had personally been slaves in Egypt, and the Holy One, blessed be He, freed us from bondage. Because those of us who are not Jewish by birth have been grafted into the olive tree of Israel (Romans 11), this is our history and heritage as well. Since we have been redeemed by our Messiah from the slavery of sin, this is the night we remember how we were set free from our own darkness—from our own Egypt. (Deut. 26:5-8)



The Four Cups

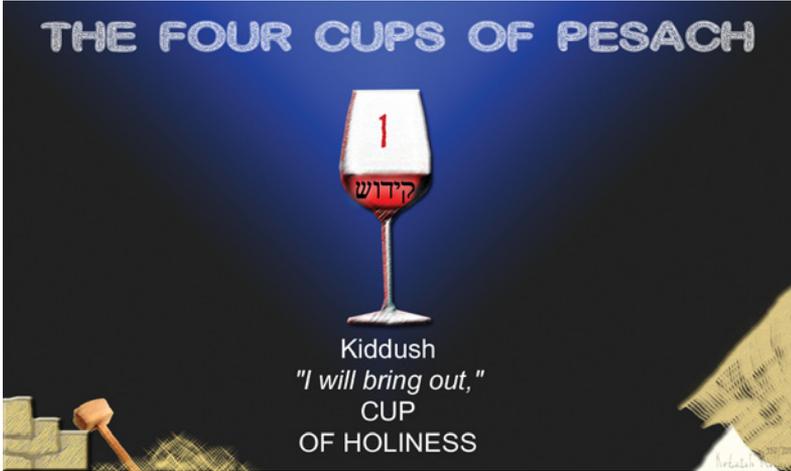


Leader: During our Seder, we will drink from our cups four times: the first cup is the cup of holiness; the second is the cup of judgment (plagues); the third is the cup of redemption; and the fourth is the cup of praise. Each cup corresponds to four promises the *L-RD* made to His people in Exodus 6:6-7. As we recite these covenantal promises, let us remember that we, too, are part of His people.

All: “Therefore tell the children of Israel, 'I AM the *L-RD*, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with an outstretched arm, and with great judgments: and I will take you to me for a people, and I will be to you a *G-d*; and you shall know that I AM the *L-RD* your *G-d*, who brings you out from under the burdens of the Egyptians.’” (Ex. 6:6-7)

The Cup of Holiness Kadesh

“I will bring you out ... ” (Exodus 6:6)



Leader: This first cup of Passover, the cup of holiness, reminds us that even as Israel was redeemed by G-d, so we also have been bought with a price. (1 Cor. 6:19-20)

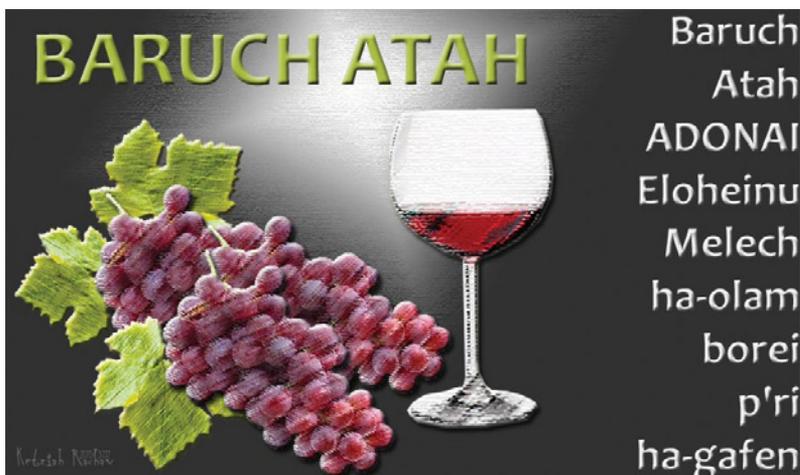
The Hebrew word for holiness (*kadosh*) means, “to be separated out of the world and to be joined unto G-d.” In fact, when a Jewish young man is betrothed to a young lady, he declares that she is sanctified (*kadosh*) unto him, and he in turn is set apart as holy for her. To corroborate this theme of betrothal and marriage, it is traditional during Passover to read the Song of Songs.

Two thousand years ago, on a Passover Eve like this one, our Messiah prayed that we would be set apart as holy for Him and He Who was already set apart for G-d also set Himself apart for us.

As it is written:

"They are not of the world even as I am not of the world. Sanctify them in your truth. Your word is truth. As you sent me into the world, even so I have sent them into the world. For their sakes I sanctify myself, that they themselves also may be sanctified in truth." (Jn. 17:16-19)

With this in mind, let us lift up our cups and offer a blessing to our G-d Who has so graciously brought us into covenant with Himself.



All: *Baruch atah ADONAI Eloheinu, melech ha-olam, borei p'ri ha-gafen.*

**Blessed are You, L-RD our G-d, King of the universe,
Who creates the fruit of the vine.**

(All drink from the first cup.)

Urkhatz Hand washing

"The L-RD spoke to Moshe, saying,
"You shall also make a basin of brass,
and the base of it of brass, in which to wash.
You shall put it between the Tent of Meeting and
the altar, and you shall put water in it.
Aharon and his sons shall
wash their hands and their feet in it.

When they go into the Tent of Meeting,
they shall wash with water, that they not die
or when they come near to the altar
to minister, to burn an offering made by fire
to the L-RD.

So they shall wash their
hands and their feet, that they not die:
and it shall be a statute forever to them,
even to him and to his descendants
throughout their generations."

Exodus 30:17-21

UrKhatz



Leader: The *Torah* commands that whenever the priests would approach the altar in the Tabernacle and the Temple, they must first wash their hands and feet. (Exodus 30:18-21)

Since the destruction of the Temple in 70 A.D., Jewish tradition teaches that now the family table is considered the altar. Thus, our eating and fellowshiping around the table is no longer ordinary—it is an act of worship. Our L-rd Yeshua was very familiar with this kind of thinking as we see Him washing His disciples' feet at a Passover Seder:

“Then he poured water into the basin, and began to wash the talmidim's feet, and to wipe them with the towel that was wrapped around him...So when he had washed their feet, put his outer garment back on, and sat down again, he said to them, 'Do you know what I have done to you? You call me, “(Teacher) and (L-rd).” You say so correctly, for so I am. If I then, the L-rd and the Teacher, have washed your feet, you also ought to wash one another's feet.'” (Jn. 13:5, 12-14)

"Do You Understand?"



"After supper, the devil having already put into the heart of Yehudah from K'riot, Shimon's son to betray Him, Yeshua, knowing that the Father had given all things into his hands, and that He came forth from G-d and was going to G-d arose from supper and laid aside His outer garments. He took a towel and wrapped a towel around His waist. Then He poured water into the basin and began to wash the feet of the talmidim and to wipe them with the towel that was wrapped around him."

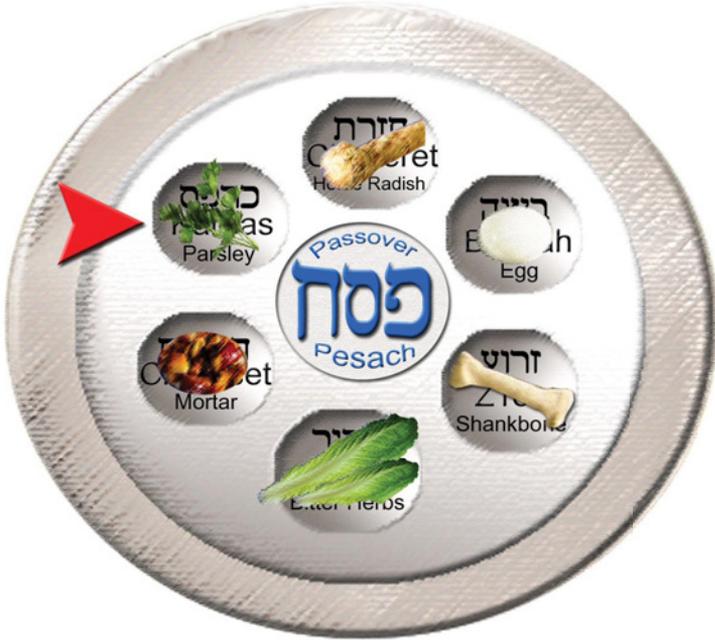
Yochannan (John) 13:2-5

Leader: As believers, we are priests under the charge of Yeshua—our High Priest after the order of Melchizedek. As an act of holiness and of servanthood, let us wash our hands so that we might enter into worship and minister to our L-rd. (Ps. 110:4; Heb. 5:6-10)

(One person takes a bowl of water and a towel, washes the hands of the person to his/her side, and then passes the water and towel on to that person. This continues until everyone's hands have been washed.)

Karpas

Parsley



Leader: Passover occurs in the spring when life is being renewed. Another rabbinic name for Passover is, "The Season of our Freedom." As we are thinking of new beginnings, it is appropriate to partake of an herb that is green and full of new life: however; the significance of this humble plant is far deeper.

We eat parsley dipped in salt water to remember two things. First, Scripture tells us that our forefathers had humble origins as tillers of the soil (Deut. 11:10) and brickmakers.

Second, we remember their life in Egypt was made bitter with cruel bondage:

“They made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, in which they ruthlessly made them serve”...“It happened in the course of those many days, that the king of Egypt died, and the children of Israel sighed because of the bondage, and they cried, and their cry came up to G-d because of the bondage.” (Ex. 1:14, 2:23)



We, too, have seasons when our lives are immersed in tears. As we dip our parsley into the salt water and eat, let us identify with our Jewish brothers and sisters and taste the salt of their tears.

(All take a piece of parsley and dip it in the salt water.)

All: *Baruch atah ADONAI Eloheinu Melech Ha-olam, borei p'ri ha-adamah.*

**Blessed are You, L-RD our G-d, King of the universe,
Who creates the fruit of the ground.**

(All eat a piece of parsley.)



The Four Questions

Ma Nish'tanah

“It will happen, when your children ask you, 'What do you mean by this ceremony?’” (Ex. 12:26)

Leader: In Exodus 12, the Holy One, blessed be He, anticipated that our children would ask us questions about Passover. Because children are never too young to learn, it is traditional for the youngest child of the household to rise and ask the four questions of Passover.

(The children rise and sing Ma Nish'tanah.)

SONG: *Ma nish'tanah ha-laila ha-zeh mikol ha-leilot?*
(What makes this night different from all other nights?)

1. She-be-kol ha-leilot, anu ochlin Chametz umatzah. Ha-laila ha-zeh, kulo matzah?

(On all other nights, we eat both leavened and unleavened bread. On this night, why do we only eat unleavened bread?)

2. She-be-kol ha-leilot, anu ochlin she'ar y'rakot. Ha-laila ha-zeh, kulo maror?

(On all other nights, we eat all kinds of vegetables. On this night, why do we eat only bitter herbs?)

3. She-be-kol ha-leilot, ein anu mat'bilin afilu pa'am echat. Ha-laila ha-zeh, sh'tei f'amim?

(On all other nights, we don't even dip our vegetables once. On this night, why do we dip them twice?)

4. She-be-kol ha-leilot, anu oclin bein yosh'vin uvein mesubin. Ha-laila ha-zeh, kulanu mesubin?

(On all other nights, we eat either sitting or reclining. On this night, why do we eat only reclining?)

Answering the Four Questions

Leader: As a community, we have the honor and privilege of answering these four questions in word and in deed.

QUESTION 1:

On all other nights, we eat both leavened and unleavened bread. On this night, why do we only eat unleavened bread?

We eat only *matzah* (unleavened bread) because the children of Israel had to leave Egypt hurriedly. Since they did not have time for their bread dough to rise, they baked unleavened cakes of the dough they took with them. (Ex. 12:39)

Even more significantly, Scripture teaches us that leaven represents sin. As we eat *matzah* throughout this week of Passover, let us allow the *Ruach HaKodesh* (Holy Spirit) to bring to mind things of which we need to repent, and let us rededicate ourselves to our G-d.

All: "Purge out the old leaven, that you may be a new lump, even as you are unleavened. For indeed Messiah, our Pesach [Passover], has been sacrificed in our place. Therefore let us keep the feast, not with old yeast, neither with the yeast of malice and wickedness, but with the matzah of sincerity and truth." (1 Cor. 5:7-8)

Leader (*lifting Matzah Tash*): This is the bread of affliction, the poor bread our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need celebrate the Passover with us.



Three *matzot* are contained in this ceremonial pouch for Passover. There are a number of explanations for why these matzot are set aside. Mysteriously, the middle matzah is broken.

(The leader breaks middle matzah.)

All: Why is the middle one broken?

Leader: Some rabbis say that the three *matzot* represent the patriarchs Abraham, Isaac, and Jacob.

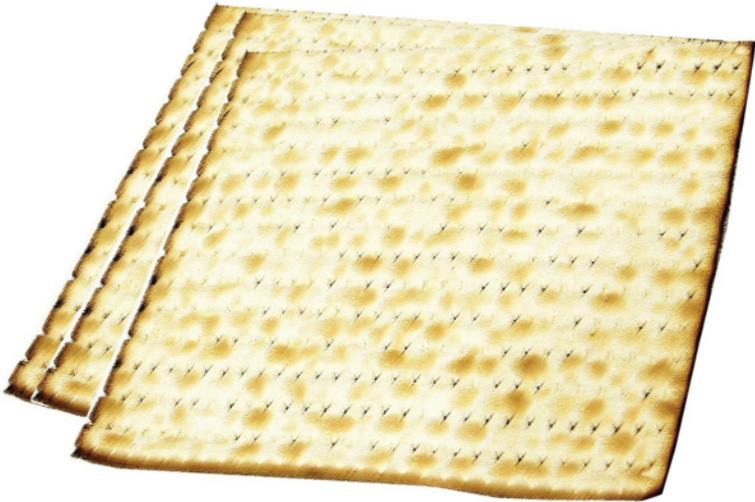
All: But why is the middle one broken?

Leader: Still others say that these three matzot represent the three divisions of the Israelites: the priests, the Levites, and the people of Israel.

All: So, why is the middle one broken?

Leader: We who know Messiah see a deeper meaning to this threefold unity called the *Matzah Tash*. For the Holy One, blessed be He, has manifested Himself as Father, Son, and Spirit.

The middle *matzah* is broken because our Messiah, Yeshua, was broken. This *matzah* tells us even more about our Messiah. (*Leader holds up the matzah.*) Notice that it is striped.



All: “But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our shalom was on him; and with his stripes we are healed.” (Isa. 53:5)

Leader: Also notice that it is pierced.

All: “And I will pour on the house of David, and on the inhabitants of *Yerushalayim*, the spirit of grace and of supplication; and they will look to me whom they have pierced; and they shall mourn for him, as one mourns for his only son, and will grieve bitterly for him, as one grieves for his firstborn.” (Zec. 12:10)

Leader: Half of this *matzah* will be wrapped and hidden away. (*The leader wraps the afikomen.*) This special piece of *matzah* is called the *afikomen*, which means, “The coming

one," or "He is coming."

(The leader asks the children to close their eyes and then hides the afikomen.)

Leader: Even as the *afikomen* is now concealed, so Messiah died and was buried on Passover. However, even as the *afikomen* will reappear later in our *Seder*, so our Messiah rose from the dead. Let us now have our first taste of *matzah*, the bread of affliction.

(Distribute the other half piece of matzah among the people at the table.)

All: *Baruch atah ADONAI Eloheinu Melech ha-olam,
ha-motzi lechem min ha-aretz.*

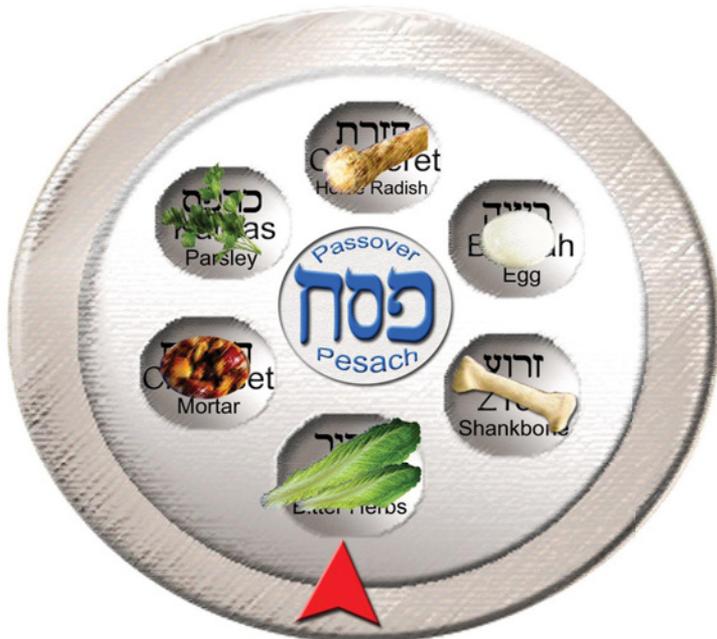
**Blessed are You, L-RD our G-d, King of the universe,
Who brings forth bread from the earth.**

(All eat a piece of matzah.)



QUESTION 2:

On all other nights, we eat all kinds of vegetables. On this night, why do we eat only bitter herbs?



Leader: Our lives today are sweet with freedom, but the lives of our ancestors while they were enslaved in Egypt were harsh and bitter. *(The leader lifts the maror.)*

"Therefore they set taskmasters over them to afflict them with their burdens. They built storage cities for Pharaoh: Pitom and Ra`meses. But the more they afflicted them, the more they multiplied and the more they spread out. They were grieved because of the children of Israel. The Egyptians ruthlessly made the children of Israel serve, and they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field, all their service, in which they ruthlessly made them serve." (Ex. 1:11-14)

Leader: Does the *maror* teach us about our Messiah? Indeed, it does. It is thought that when *Y'hudah Ishkariot* (Judas Iscariot) left the Passover Seder to betray Yeshua, he left with the bitter taste of the *maror* in his mouth. Mark 14:18-20 says:

"As they sat and were eating, Yeshua said, 'Most assuredly I tell you, one of you will betray me--he who eats with me.' They began to be sorrowful, and to ask him one by one, 'Surely not I?' And another said, 'Surely not I?' He answered them, 'It is one of the twelve, he who dips with me in the dish.'"

We also remember the bitter suffering that Yeshua endured in order that we might be redeemed. As we put some of the maror, bitter herbs, onto a piece of *matzah* and prepare to eat, let us once again identify with our Jewish brothers and sisters, and our Messiah, letting its bitter taste cause us to shed tears of empathy.

(All spread maror on their matzah.)

All *(Lifting the matzah with the maror):*

Baruch atah ADONAI Eloheinu Melech ha-olam, asher kid'shanu bid'varo, vitzivanu al achilat maror.

Blessed are You, L-RD our G-d, King of the universe, Who has set us apart by His Word, and has commanded us to eat bitter herbs.

(All eat.)

QUESTION 3:

On all other nights, we don't even dip our vegetables once. On this night, why do we dip them twice?



Leader: We dip twice to remember twice. First, we remember the bitter bondage that our ancestors endured. *(The leader lifts the charoset.)* Second, using a sweet apple, honey, and nut mixture, called *charoset*, we remember that the Israelites worked in brick and mortar to build cities for Pharaoh, king of Egypt (Ex. 1:11, 5:6-8).

This is appropriate since this mixture looks somewhat like mortar. Why do we use a sweet food to remember such a bitter reality? We do this to remember that even the hardest, most bitter circumstances in life are sweetened by our hope of redemption in G-d. In order for us to remember both of these aspects at the same time, we will scoop some *maror* onto another piece of *matzah*, then add some *charoset* on top.

(All scoop maror and charoset onto piece of matzah and eat.)

QUESTION 4:

On all other nights, we eat either sitting or reclining. On this night, why do we eat only reclining?

Leader: Once we were slaves, but now we are free. Once, on the very first Passover, we were commanded to eat the feast standing up, with our loins girded, our sandals on our feet, and our staff in our hand (Ex. 12:11).

Now, we may recline and enjoy our freedom, but our freedom isn't just physical freedom. As Yeshua proclaimed:

All: "Come to me, all you who labor and are heavily burdened, and I will give you rest. Take my yoke upon you, and learn from me, for I am gentle and lowly in heart; and you will find rest for your souls. For my yoke is easy, and my burden is light." (Mat. 11:27-30)



The Telling of the Passover Story

Magid: Exodus 6:5

Leader: In Genesis 15, G-d entered into a blood covenant with *Avram* (Abram), promising to give his descendants the land of Canaan, which today is known as the land of Israel. As the *L-RD* spoke the terms of this covenant, He forewarned *Avram* of what would befall his descendants before the fruition of this promise.

“He said to Avram, 'Know for sure that your seed will live as foreigners in a land that is not theirs, and will serve them. They will afflict them four hundred years. I will also judge that nation, whom they will serve. Afterward they will come out with great substance.’”
(Gen. 15:13-14)

Through Isaac, Jacob, and the patriarchs, the family of Israel grew. A severe seven-year famine forced the Israelites to leave the land of their sojourning and to go down into Egypt (Gen. 45:9-11).

The family of Israel grew into a mighty people while in Egypt. They were so numerous that Pharaoh, king of Egypt, came to dread them. Fearful that, in the event of war, the Israelites would join Egypt's enemies and leave, he set taskmasters over them and enslaved them (Ex. 1:7-11). However, the more he oppressed the Israelites, the more G-d blessed them and the more they multiplied (Ex. 1:12). In a desperate attempt to maintain control, Pharaoh's final solution was to order that every Hebrew baby boy be drowned in the Nile river (Ex. 1:22). Many infants were spared because the Hebrew midwives chose to obey G-d rather than man. G-d honored them for their faithfulness (Ex. 1:20-21).

It was during this dark and dangerous time that *Moshe* (Moses) was born to *Amram* and *Yocheved*, a Levite couple. Refusing to fear Pharaoh, they hid their baby boy for three months. When they could hide him no longer, they placed him in a basket daubed with pitch and set him among the reeds along the banks of the Nile. *Miriam*, *Moshe's* older sister, stood afar to see what would happen to him. Meanwhile, Pharaoh's daughter was bathing in the Nile when she noticed the basket in the reeds. Sending her maidservant to fetch it, she opened the basket to discover a crying Hebrew baby boy. She took pity on the babe and brought him up as her son in Pharaoh's court.

Moshe grew, becoming versed in the ways of Egypt, yet he was aware that he was not truly Egyptian. One day, he saw an Egyptian beating a Hebrew. *Moshe* killed the abuser and buried his body in the sand. News of this murder reached Pharaoh, and *Moshe* fled to the land of Midian where he spent 40 years as a shepherd. The Israelites continued to suffer tremendously in their bondage, and their cries came before G-d, and He remembered His covenant. When the Word says that G-d remembered His covenant, it does *not* mean that He had ever forgotten it. When we see “God remembered” in scripture, it means that He is about to do something spectacular.

Moshe was in the wilderness, tending flocks when he noticed a bush that was burning, yet not consumed. Curious, he drew closer. The voice of the Almighty spoke to him out of the bush, “I have seen the affliction of My people and have heard their groanings. Now go. I am sending you. You will lead my people out of Egypt. Give this message to Pharaoh,

All: 'Let my people go!'"

The Cup of Judgment (Plagues)

Exodus 6:6

Leader: *Moshe* did return to Egypt to go before Pharaoh to seek Israel's release. However, G-d forewarned him that the battle about to commence would not be easily won.

All: "I know that the king of Egypt won't give you permission to go, no, not by a mighty hand. I will put forth my hand and strike Egypt with all my wonders which I will do in the midst of it, and after that he will let you go." (Ex. 3:19-20)

Leader: The wonders that G-d performed were 10 plagues that affected every area of Egyptian life. Despite the increasing severity of each successive plague, Pharaoh refused to humble himself before the G-d of Heaven and Earth. He hardened his heart more and more until the tenth and final most horrific plague crushed Pharaoh's resistance.

All: "For I will go through the land of Egypt in that night, and will strike all the firstborn in the land of Egypt, both man and animal. Against all the gods of Egypt I will execute judgments: I AM the L-RD." (Ex. 12:12)

Leader: We fill our cups a second time, but we will not drink from this cup now. Whereas a full cup symbolizes joy, and we are joyful that we have been redeemed, we do not rejoice at the death of the firstborn. It is traditional that the firstborn males in Jewish families will fast on the day leading up to Passover to remember the firstborn of Egypt who were slain. Tonight, we remember that the price of redemption was very high. People died so that we might live. Even more than that, the firstborn of Creation died so that we might be freed from Satan and sin (Col. 1:15-18).

We will recite each of the 10 plagues that befell Egypt, and as we do, we will dip our little finger into our cup and let one drop corresponding to each plague fall onto our plate. Thus, our cup is diminished even as our joy is diminished.



Eser Ha-Makot עשר המכות (The 10 Plagues)

(Leader calls out each plague in Hebrew, followed by All saying it in English.)

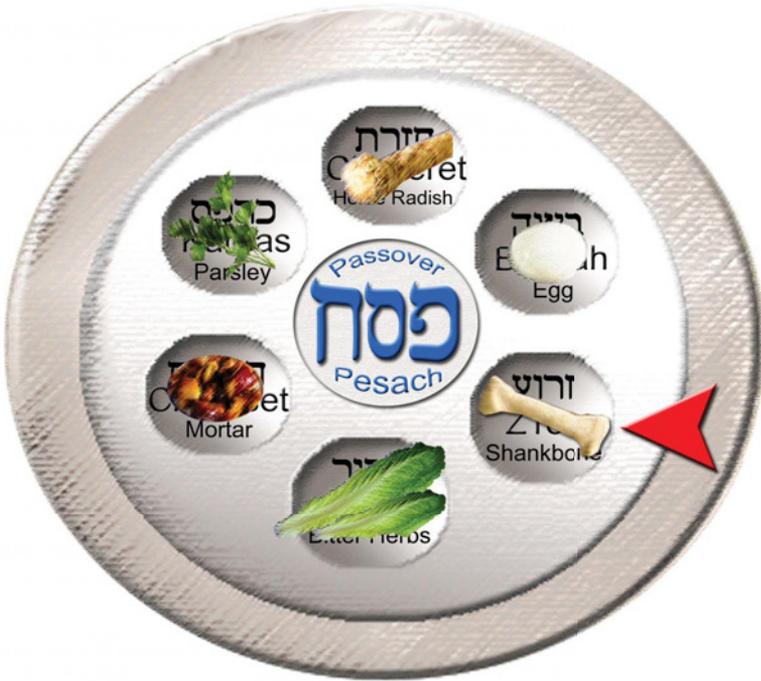
LEADER	ALL
<i>Dam!</i> דָּם	Blood!
<i>Tzefardea!</i> צְפַרְדֵּיִעַ	Frogs!
<i>Kinim!</i> כִּנִּים	Lice!
<i>Arov!</i> עֲרוֹב	Flies!
<i>Dever!</i> דָּבָר	Cattle disease!
<i>Shechin!</i> שְׁחִין	Boils!
<i>Barad!</i> בָּרָד	Hail!
<i>Arbeh!</i> אַרְבֵּה	Locusts!
<i>Choshekh!</i> חוֹשֶׁךְ	Darkness!
<i>Makat bechorot!</i> מַכַּת בְּכוֹרוֹת	Death of the firstborn!

(Do not drink the cup at this time.)

The Passover Lamb

Pesach

Exodus 12:13

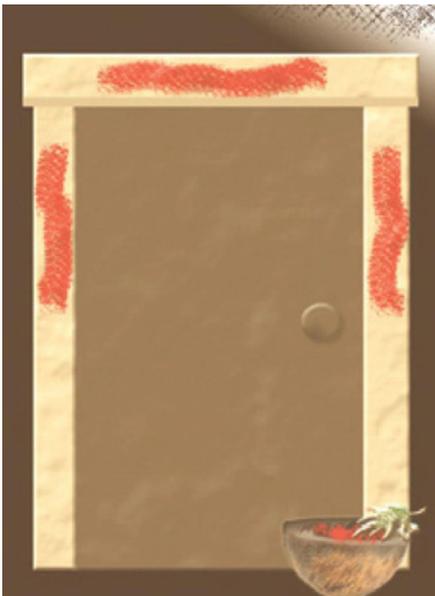


Leader: Rabbi Gam'liel, who lived during the time of Yeshua and who was *Rav Sha'ul's* (Apostle Paul's) rabbi, taught that in recounting the Passover story, three things must be mentioned: the *matzah*, the bitter herbs, and the *Pesach* or Passover lamb.

All: We have eaten the *matzah* to remember that the children of Israel fled from Egypt hurriedly. We have eaten the bitter herbs to remind us of the harsh and burdensome slavery they endured there. Why do we remember the Passover Lamb?

Leader: *(He lifts the lamb shank bone.)* This roasted lamb shank bone reminds us of the lambs that the children of Israel sacrificed in faith on that first Passover Eve. In faith and obedience to G-d's commands, they applied the blood of those lambs on the doors of their houses so that the Destroyer would not touch them.

Leader: "Speak to all the congregation of Israel, saying, 'On the tenth day of this month, they shall take to them every man a lamb, according to their fathers' houses, a lamb for a household... Your lamb shall be without



blemish, a male a year old. You shall take it from the sheep, or from the goats: and you shall keep it until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at evening. They shall take some of the blood, and put it on the two side-posts and on the lintel, on the houses in which they shall eat it." (Ex. 12:3, 5-7)

All: The blood shall be to you for a token on the houses where you are: and when I see the blood, I will pass over you, and there shall be no plague on you to destroy you, when I strike the land of Egypt. This day shall be to you for a memorial, and you shall keep it a feast to the L-RD: throughout your generations you shall keep it a feast by an ordinance forever." (Ex. 12:8-14)

Leader: The rabbis teach us to emphasize that the *L-RD* alone redeemed us and brought us out of the land of Egypt. Why? Their concern arises from Numbers 20:16, which says that the L-RD sent a *messenger* to deliver the people of Israel (Num. 20:16). In Hebrew, the word “messenger” can also mean “angel.” Not wanting the people to participate in angel worship, the rabbis made it clear that this particular passage refers to *Moshe*, a conduit of G-d's miraculous power. So, on this night we remember that it was the *L-RD* Himself Who redeemed us from slavery and sin.

All: "And the L-RD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terror, and with signs, and with wonders."
(Deut. 26:8)



**“On that same night,
I will pass through Egypt ...”**

Leader: On that same night, I will pass through Egypt

All: I, and not an angel

Leader: and strike down every firstborn—both men and animals

All: I, and not a seraph

Leader: and I will bring judgment on all the gods of Egypt

All: I, and not a messenger.

Leader: I AM the L-RD (Ex. 12:12).

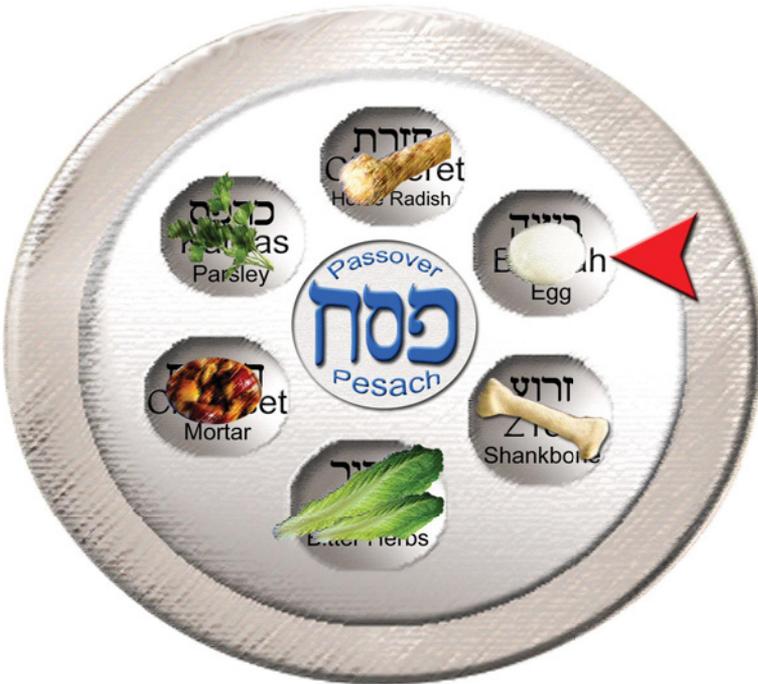
All: I Myself, and none other.

Leader: Even as the children of Israel had to trust that the blood of the Passover lamb would seal them unto the day of their redemption, so we must trust that the blood of the Lamb of G-d, Messiah Yeshua, is more than sufficient to cleanse us and seal us by His Spirit unto the day of our redemption (Eph. 4:30).

“The next day, he saw Yeshua coming to him, and said, 'Behold, the Lamb of G-d, who takes away the sin of the world!'” (Jn. 1:29)

All: Why don't we eat lamb during Passover anymore?

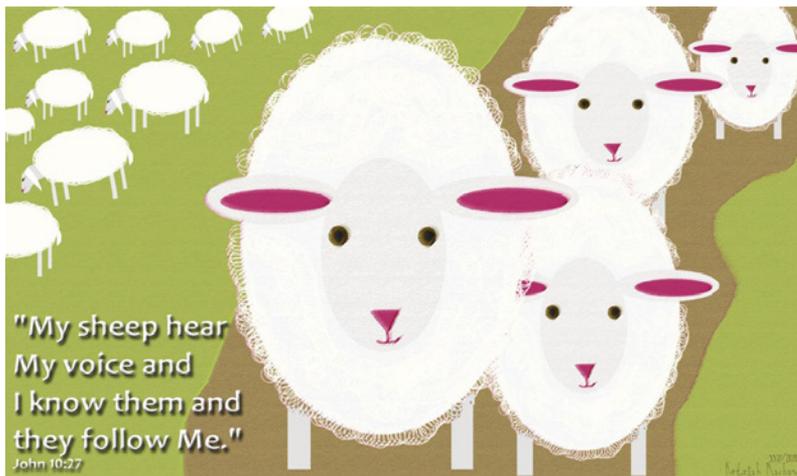
Leader: We do not eat lamb during Passover because the Temple in Jerusalem no longer stands. We can no longer offer this lamb that was meant to be sacrificed to the L-RD. This shank bone reminds us, though, that blood had to be shed, and a lamb had to be sacrificed for our deliverance.



(The leader lifts the egg.)

After the destruction of the Temple, a roasted egg was added to the Seder plate. It represents the *Chagigah*, a special offering that was presented during festivals. This egg is also a poignant symbol of mourning for the loss of the Temple, as the first food served after a Jewish funeral is an egg. In addition, the egg is considered by some to symbolize eternal life, since its shape has no beginning and no end.

All: Yeshua said: "My sheep hear my voice, and I know them, and they follow me. I give eternal life to them. They will never perish, and no one will snatch them out of my hand." (Jn. 10:27-28)



Daiyenu
It Would Have Been Enough
Psalm 145:7

Daiyenu is a traditional song celebrating each of G-d's merciful acts toward us. Consisting of 15 stanzas, it reminds us that if the L-RD had only shown one small kindness toward us, "*Daiyenu*," it would have been enough—but He has done so much more! We will recite and sing only a few verses of this beloved song.

Leader: If the L-RD had only delivered us, but had not brought judgment on the Egyptians,

All: *Daiyenu!*

Leader: If He had only destroyed their gods, but had not parted the Sea of Reeds,

All: *Daiyenu!*

Leader: If He had only drowned our enemies in the Sea of Reeds, but had not provided for us in the wilderness,

All: *Daiyenu!*

Leader: If He had only led us through the wilderness, but had not given us the Sabbath,

All: *Daiyenu!*

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

All: *Daiyenu!*

Leader: But the Holy One, blessed be He, has not only done all of these things, but so many more, and He continually blesses us and cares for us today.

All: Blessed are You, L-RD our G-d, King of the universe, Who has supplied all our needs, given us Messiah Yeshua, forgiveness of sin, and abundant everlasting life. Hallelujah!

(All drink the second cup.)

SONG: "Daiyenu!"

Daiyenu

Public Domain | Traditional

**Ilu Ilu hotzianu, hotzianu miMitzrayim
hotzianu miMitz-ra-yim, dai-yenu...**

(If He had brought us out of Egypt, it would have been enough.)

CHORUS:

**Dai-dai-yenu, dai-dai-yenu, dai-dai-yenu,
dai-yenu, dai-yenu, dai-yenu...**

(It would have been enough.)

**Ilu Ilu natan lanu, natan lanu et haTorah
natan lanu et haTorah, daiyenu...**

(If He had given us the Torah, it would have been enough.)

**Ilu Ilu shalach lanu, shalach lanu et Mashiach,
shalach lanu et Mashiach, daiyenu.**

(If He had only sent Messiah, it would have been enough.)

The Passover Supper
Shul'chan Oreich
Exodus 12:14

Leader: Passover is a feast.

(Give thanks and enjoy the meal.)



The Afikomen *Tzafun* / Isaiah 53:8



(The leader directs the children to look for Afikomen and ransom it back.)

Leader: This mysterious piece of *matzah*, the *Afikomen*, was hidden, but now is brought back. It is the final food we eat during this Passover *Seder*. We will now share this *matzah*, representing the body of our Messiah which was broken for us. When we eat this, let us allow its taste to linger in our mouths. **“He took bread, and when he had given thanks, he broke it, and gave to them, saying:”** (Luke 22:19a)

All: *“Baruch atah ADONAI Eloheinu Melech ha-olam, ha-motzi lechem min ha-aretz.”*

“Blessed are You, L-RD our G-d, King of the universe, Who brings forth bread from the earth.”

Leader: **“This is my body which is given for you. Do this in memory of me.”** (Luke 22:19b)

(All eat the Afikomen.)

The Cup of Redemption Exodus 6:6

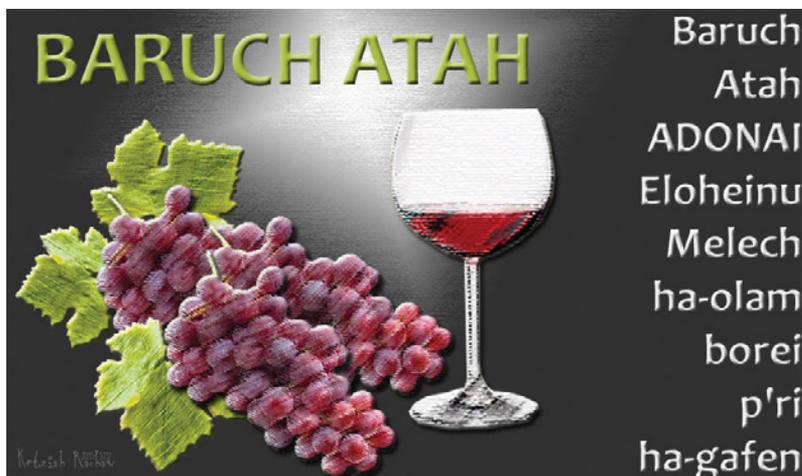


Leader (lifting the Cup of Redemption): This third cup, the Cup of Redemption, reminds us of the blood of the Passover lamb that was shed for Israel's deliverance. Messiah used this cup to identify Himself as the One whose blood would purchase our salvation. This cup was so significant that Messiah Yeshua drew special attention to it when He declared: **“But I tell you that I will not drink of this fruit of the vine from now on, until that day when I drink it anew with you in my Father's kingdom.”** (Mat. 26:29)

The Cup of Redemption was the final cup that Yeshua drank. When we drink this third cup, we not only remember His death and resurrection, but we look forward to His return.

“For as often as you eat this bread and drink this cup, you proclaim the L-rd's death until he comes.”
(1 Cor. 11:26)

“Likewise, he took the cup after supper, saying, 'This cup is the new covenant in my blood, which is poured out for you.'” (Luke 22:20)



All: *Baruch atah ADONAI, Eloheinu Melech ha-olam, borei p'ri ha-gafen.*

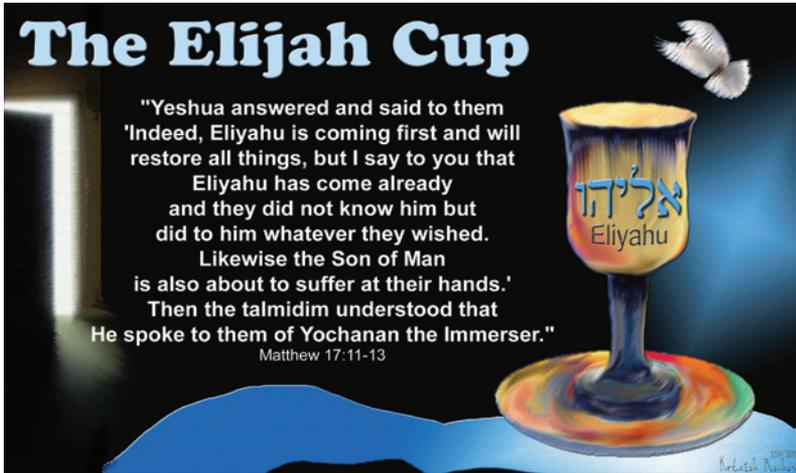
**Blessed are You, L-RD our G-d, King of the universe,
Who creates the fruit of the vine.**

(All drink for the third time.)



The Prophet Elijah

Eliyahu Ha-navi
;Malachi 4:5)



Leader (*lifting Elijah's cup*): This is the cup for *Eliyahu* (Elijah) the Prophet. It is traditional for a child to open the door to see if he has come.

(Child opens the door to look for Eliyahu.)

All: Why are we looking for Elijah?

Leader: According to Malachi 4:5, and Luke 1:17, the *L-RD* declared that He would send the Prophet *Eliyahu* to prepare the way for the Messiah (Mal. 4:5; Luke 1:17).

More specifically, Luke 1:17 says that *Yochanan* the Immerser (John the Baptist) came in the spirit and power of *Eliyahu* as the forerunner of *Yeshua* the Messiah. We know that Messiah came once and will come again. Could it be that, since *Eliyahu* did not see death, he will come again as well?

All: (Sing Eliyahu Ha-Navi)

SONG: “*Eliyahu HaNavi*”

ELIYAHU HA-NAVI

Traditional Folk Song

Eliyahu ha-navi - Eliyahu ha-tishbi

(Elijah the prophet - Elijah the returning)

Eliyahu, Eliyahu - Eliyahu haGil'adi

(Elijah, Elijah - Elijah the Giladi)

Bim'hera v'yameinu - yavoh eleinu

(May he soon come to us)

Im Mashiach ben David - im Mashiach ben David

(with the Messiah son of David - with the Messiah son of David)

(repeat)

Bim'hera v'yameinu - yavoh eleinu

(May he soon come to us)

Mashiach ben David - Mashiach ben David

(Messiah son of David - Messiah son of David)



Passover Today

Leader: Tonight the past, present, and future meet in this sacred hour of remembrance. We remember how the Holy One, blessed be He, redeemed His people from the bondage of Egypt, and how He sent His Messiah to redeem us from the slavery of sin. We also look forward to the coming of Elijah and the return of our Messiah.

Many of the things we have recited are thousands of years old. Traditional as this is, the prophet Jeremiah declared that very soon, there will come a change in our *Haggadah*. He said:

“Therefore, behold, the days come, says the L-RD, that they shall no more say, As the L-RD lives, who brought up the children of Israel out of the land of Egypt; but, As the L-RD lives, who brought up and who led the seed of the house of Israel out of the north country, and from all the countries where I had driven them. They shall dwell in their own land.” (Jer. 23:7-8)

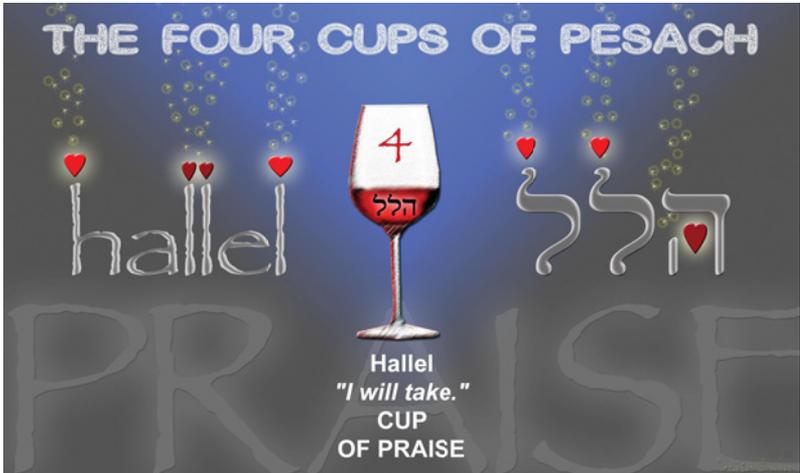
Whenever we see a Jewish person or family decide to make *aliyah* (immigrate to the land of Israel), we are blessed and privileged to see the first fruits of this prophecy being fulfilled. So, we see there are aspects of Passover that have yet to come to fruition.



The Cup of Praise

Hallel

(Exodus 6:7)



Leader: Another aspect of Passover that has yet to be fulfilled is the Cup of Praise. Our L-rd Yeshua did not drink this cup during His final Seder here on earth. Tonight we drink this cup in anticipation of our future union with our Messiah at the Wedding Supper of The Lamb.

Let us fill our cups for the fourth and final time, and give praise to our Redeemer and King!

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

ANTIPHONAL READING

(All stand and recite Psalm 136:1-16, 26, antiphonally)

(Leader divides the room into two halves. Two people are chosen to direct the two sections.)

Section 1: Give thanks to the L-RD, for he is good;

Section 2: Give thanks to the G-D of gods;

Section 1: Give thanks to the L-rd of lords;

Section 2: To him who alone does great wonders;

Section 1: To him who by understanding made the heavens;

Section 2: To him who spread out the Land above the waters;

Section 1: To him who made the great lights;

Section 2: The sun to rule by day;

Section 1: The moon and stars to rule by night;

Section 2: To him who struck down the firstborn of Egypt;

Section 1: And brought out Israel from among them;

Section 2: With a strong hand, and with an outstretched arm;

Section 1: To him who divided the Sea of Suf apart;

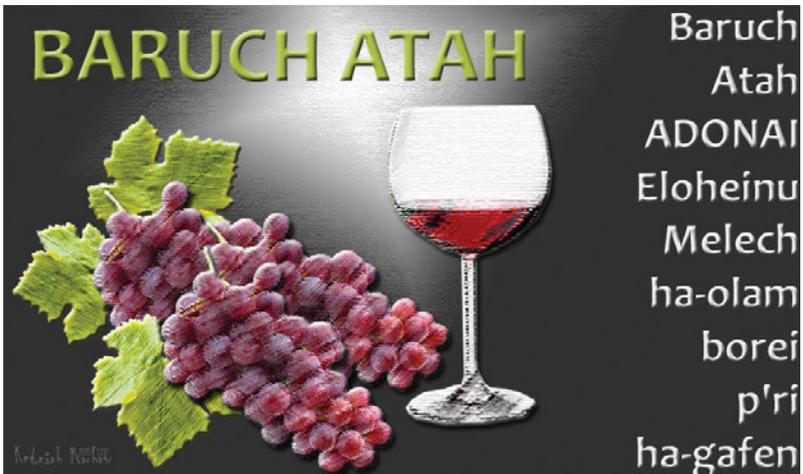
Section 2: And made Israel to pass through the midst of it;

Section 1: But overthrew Pharaoh and his host in the Sea of Suf.

Section 2: To him who led his people through the wilderness;

**ALL: Oh give thanks to the G-d of heaven;
For his lovingkindness endures forever!
For his lovingkindness endures forever!!
FOR HIS LOVINGKINDNESS ENDURES
FOREVER!!!**

Leader: Let us lift our cups and bless our L-RD.



All: *Baruch atah ADONAI, Eloheinu Melech ha-olam, borei p'ri ha-gafen.*

**Blessed are You, L-RD our G-d, King of the universe,
Who creates the fruit of the vine.
(All drink for the fourth time.)**

Leader: Our Passover *Seder* is now complete. Moreover, our redemption is forever completed in our Messiah Yeshua, blessed be He. We eagerly await the fulfillment of Passover prophecies. Therefore we express our yearning to celebrate Passover next year in Jerusalem!

All:

L'shanah haba'ah Bi'yrushalayim!

Next year in Jerusalem!



The Passover Seder is now concluded

Bibliography

" How to Light Sabbath Candles - Jewish Shabbat Candle Lighting blessings and rituals," Retrieved October 24, 2010 from http://judaism.about.com/od/sabbath1/p/all_nerot.htm

"Yachatz - Breaking the Matzah." (date unknown). Retrieved November 1, 2010 from http://www.hebrew4christians.com/Holidays/Spring_Holidays/Pesach/Seder/Yachatz/yachatz.html

