

The Passover Seder for the Saints (Short)

Haggadah adapted by Dr. Jensen Petersen, Senior Pastor
(Revised 2013)

Leader Copy

Introduction

In most cases these introductory comments would not be a part of the actual Seder service and meal. However, because the Seder is a new experience to most people, it is a good idea to provide this information in a separate handout or as part of the Haggadah.

The Story of Passover

Passover is the oldest and one of the most important of Jewish religious festivals. In its earliest forms it marked the beginning of the Jewish religious year (Ex 12:1; because of changes in calendars, later Judaism observed the beginning of the year in the Fall with Yom Kippur and Rosh Hashanah. It is based on the rituals of ancient Israel preserved primarily in Exodus 12-14 in which Israelites celebrated their deliverance by God from slavery in Egypt. The term Passover refers to the tenth and final plague God brought upon the Egyptians to persuade Pharaoh to let the people go, the death of all the firstborn of Egypt. In obedience to God's instructions, those who believed placed the blood of a lamb on the door posts of their homes, so that God would "pass over" those homes. The festival actually celebrates the entire sequence of events that led to the Israelites' freedom from slavery. While thoroughly based in those historical events, the celebration encompasses much more as it becomes a vehicle to celebrate the very nature of God and His gracious work in the world. It is in this larger dimension that Jesus showed how the Passover service points to Him and His work as God and Savior, and allows the Saints to celebrate this ancient festival in its fullest meaning.

Purpose

The Passover meal is known as the Seder, which means "order," because the meal and service are done in a prescribed sequence. This sequence is presented in the Haggadah ("telling") which outlines the steps of the meal as well as the readings and songs for the participants. While there can be a great deal of variety in how the service is conducted, and so should not be seen as rigidly structured, the basic elements and order have remained unchanged for centuries). This blend of tradition and innovation conforms to the purpose of the celebration: to tell the story of God's actions in history in a way that brings it out of the past and makes it a present reality for everyone in the community, young and old, as if they personally are part of the story. As such, the Passover has been termed one of the most effective teaching tools ever devised, as it appeals to all of the senses and involves everyone to tell the story of God. It represents the very best of communal liturgy.

Instructions

At various points in the service there are different actions required of the participants. All of the actions have carefully composed symbolic meanings, hence the Seder, the order. Instructions should be followed carefully, and the Leader should be familiar enough with the service that he can give instructions clearly and anticipate miscues. **A good rule of thumb for participants is: don't do anything without directions from the leader.**

Terms

Afikomen: אפיקומן Greek επί Κομός, "dessert, lit. that which comes after" in ancient times the last morsel of the paschal lamb, eaten at the end of the Passover meal. In modern times, it is represented by half of the middle Matzah in the ceremonial Seder dish, which, when broken off, is hidden until the end of the meal. Adapted from some Jewish traditions, it also symbolizes the Messiah who will come to restore all things. In Ha Meshachian Seders, this becomes the symbol of Jesus the Messiah (Ha Meshach), and is used as the bread of the The Passover.

Beitzah: ביצה "egg," in the Seder meal represents the burnt offerings brought to the Temple during festivals in ancient days; it also symbolizes the cycle of life, the endurance of God's people and the hope for a future. Traditionally, a brown egg is used on the Seder plate, roasted in an oven until it turns dark. Vegetarians often use an avocado seed as a substitute for the egg on the Seder plate. Hard boiled eggs are often served as the first course of the Seder meal.

Barekh: an after meal blessing.

Chametz: xmj "leaven" or "yeast," the ingredient in bread that ferments and makes the bread "rise" by producing bubbles of gas in the dough. Its absence in Passover carries a dual symbolism. First, the use of unleavened bread symbolizes the haste with which the Israelites had to flee Egypt; second, it is often a symbol of corruption and sin, and so its removal symbolizes the freedom from sin that God brings.

Charoset: tswrj derived from the Hebrew word for "clay," a mixture of apples, nuts, cinnamon, honey, and wine which serves to sweeten the bitter herbs. Because of its appearance, it symbolizes the mud mixed with straw used by the slaves in Egyptian buildings. However, it's sweetness symbolizes that the bitterness of slavery is tempered with the hope for a future. While the maror and matzah are biblical commands, the charoset was an element added by the rabbis.

Chazeret: a second bitter herb sometimes used to make the "Hillel" sandwich; often romaine lettuce is used for the second herb. Why two bitter herbs? Because God said to eat it with "bitter herbs" plural.

Dodi li: "my beloved is mine," the first words of the traditional reading from Song of Songs (2:16), used as a title for the entire reading.

Haggadah; plural, **haggadot:** from a root which means "to tell," the printed booklet that contains the instructions or order or service, readings, and songs for the Passover Seder.

Hallel: "praise," refers both to the section of the Seder in which songs are sung, as well as to the songs themselves.

K'arah: a ceremonial Seder plate, sometimes very ornate, that contains places for the five symbolic elements of the Passover Seder: karpas (parsley), lamb bone, bitter herbs, egg, and charoset. On more elaborate plates, additional places are provided for other symbols, such as a place for a small bowl of salt water. In this Seder plate, space is provided for the chazeret, a second bitter herb used to make the "Hillel" sandwich.

Karpas: "green vegetable," garden greens, usually parsley, celery, lettuce, or other leafy green vegetable such as watercress used in the Seder meal. The greens are dipped in a small bowl of salt water, recalling the hyssop dipped for sprinkling on the door posts of Hebrew dwellings in preparation for the Exodus (Exodus 12:22).

Kashrut: "fitness," the Jewish dietary laws developed from the Old Testament and the Talmud; kosher ("proper") identified those foods acceptable to observant Jews. There are a variety of laws governing which foods can be eaten and how they may be prepared, but the basic restrictions are: (1) no pork or pork products as well as certain other foods such as shellfish, and (2) no dairy products served with meat. Also during Passover there can be no food eaten that is made with yeast, baking powder, or baking soda. Today, many commercial foods are marked in various ways (e.g., with a "K") to indicate that they are kosher.

Ma Nishtanah: means 'what is different?' and represents the four questions of the Haggadah.

Maggid: "telling," the section of the Seder in which the story of exodus and Passover are recited in various ways.

Maror: "bitter herb," traditionally a piece of horseradish root or romaine lettuce. A reminder of the bitterness of life in bondage, not only in Egypt, but everywhere. In the Seder meal, grated horseradish is usually used.

Matzah; plural, **matzot:** "unleavened bread," dough made without yeast that bakes into a thin flat bread. Biblical tradition says that the Hebrews had to leave Egypt so quickly that they did not have time to let the bread rise so they made the dough without yeast or leaven. It is possible that they took the dough with them in kneading bowls and sun baked the bread on the hot rocks of the desert. There are various ways to transliterate this term. Today, Matzah is represented by flat cracker-like wafers. In the Passover Seder three Matzot are used, two representing the two loaves of bread that were placed in the Jerusalem Temple on festival days, plus an additional one for Passover.

Mitzrayim: "Egypt," although the origin of this Hebrew word is uncertain, some see it derived from the Hebrew word tzar (narrows, straits), meaning "from the narrows" or "from between the two sides." With this understanding, some use the name Mitsrayim rather than Egypt in the Seder as a more generic symbol of persecution and oppression.

Nirtzah: "acceptance," the concluding section of the Seder marked by a prayer that the service will be accepted and the drinking of the last cup.

Pesach: "passover," used to refer to the entire Passover festival or more specifically to the Passover lamb. In the Seder, it refers to the roasted lamb shank bone that represents the sacrificial Passover lamb (Exodus 12:21-27).

Seder: "order," refers both to the service of the Passover festival meal that follows a prescribed order, and to the entire festival meal itself.

Shulhan orekh: the eating of the Seder meal.

Tzafun: "hidden," refers to the "dessert" of the meal, which is a piece of Matzah that has been hidden (the Afikomen).

Urkhatz: the washing of the hands.

Yom tov: "good day," used to mean "festival."

Zorah: "arm," the roasted shank bone of a lamb that is symbolic of the Passover lamb, both the lambs that were killed in Egypt for the first Passover, but also for the sacrificial lambs offered in the Temple to commemorate Passover. Some Jews understand the bone also to symbolize the arm of God outstretched to help his people in times of trouble. Since there are no longer Temple sacrifices, no lamb or any other roasted meat is eaten at Passover. Some households use a chicken neck in place of the shank bone, and vegetarians often use beets to replace the shank bone on the seder plate, with the red beets and juice symbolizing the blood of the lamb that was used to mark the door posts of the houses.

1. Preparation: Removal of Chametz (Yeast/sin)

Leader:¹ Welcome to our Passover Seder. Let us ready our hearts to celebrate and hear the retelling of our ancestor's deliverance, freedom, and redemption from slavery in Egypt through the Passover lamb and the story of our ultimate deliverance, freedom, and redemption from slavery to sin through God's Sacrificial Lamb. It is in that spirit of unity and remembrance of Jesus the Messiah (Jesus the Christ) that we enter this Passover celebration. Remember, this is a privilege, not a right, and we are celebrating with our Lord present, as He says, *"I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God."* Luke 22:15-16

Mother/Woman Leader: As the Israelites prepared for the exodus by obeying the commands of God through Moses, so in removing the Chametz, the leaven, we symbolize our willingness to obey God in preparation for celebrating the deliverance he has already brought to his people. Let us find and put away the Chametz from this place. And as we do, let us search for any hidden sins in our hearts that might prevent us from celebrating the joy of this festival.

Leader:² Yeast is symbolic of sin, for the Apostle Paul tells us, *"Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For The Messiah our Passover also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."* 1 Cor 5:6-8

And Paul says, *"Therefore whoever eats the bread or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep. But if we judged ourselves rightly, we would not be judged. But when we are judged, we are disciplined by the Lord so that we will not be condemned along with the world."* 1 Cor 11:27-32 So while the children look for and remove the leaven from this place, let us search our hearts and remove any sin that is present within us in preparation to celebrate the feast.



Action:³ Have several younger children search for and collect all the bread in order to remove the Chametz. When the bread is collected, have it carried out of the room and if possible, burned.

Leader: We praise you O Lord our God, Ruler of the universe, who sanctifies us with your commandments, and who has commanded us to prepare for Passover by removing the leaven.

(1) People: Any leaven that may remain among us, which we have not seen and have not removed, may it be as if it does not exist, as if it is the dust of the earth. Forgive us, our LORD God, for we have sinned against you.

¹ **Preparation:** Prior to the beginning of the service, "hide" several pieces of leavened bread in semi-obvious places to be found.

² **Explanation:** Even though we have called people to reflection, this should not be a solemn occasion. The children should be allowed to have fun searching, and the remainder of the service should be marked by joy and celebration, as well as a certain amount of freedom and informality. Remember, the context of Passover is a family meal.

³ **Explanation:** In the days preceding Passover, it is tradition to clean the house thoroughly, and the evening before the Passover Seder any trace of *chametz* (leaven, pronounced **ka-mets**) is removed from the house. Leaven (yeast) is a necessary element in baking and wine making. However, it was viewed somewhat ambiguously because it also has the power to decay and destroy. Even Jesus used it as both a positive and negative metaphor. In Jewish tradition it came to have more of a negative connotation as a religious symbol, signifying the potential for corruption and sin.

As a result, the removal of leaven carries with it deeper significance in Passover than simply its connection with the exodus. Its removal, and the symbolic removal at the beginning of the Seder, signifies the attitude of penitence, the willingness to remove any corrupting influence in one's life and submit to God in obedience. As the Israelites prepared for the exodus by obeying the commands of God through Moses, so in removing the *chametz*, we symbolize our willingness to obey God in preparation for celebrating the deliverance he has already brought to His people.

2. Lighting the Passover Candles

Mother/Female Leader:⁴ Now in the presence of Almighty God, our loved ones and friends and before us the symbols of our rejoicing, we gather for our sacred celebration. With the household of Israel, our elders and young ones, linking and bonding the past and the future, we once again hear and obey the divine call to service, we gather to observe this Passover, as it is written:

(2) People: God says, *“Remember this day in which you came out of Egypt, out of the house of slavery, for by the strength of his hand the Lord brought you out from this place.”* (Exodus 13:3)

Mother: Thus, we assemble in fulfillment of the commandment to remember that day, and to observe from generation to generation, as God says, *“You shall keep the feast of Unleavened Bread, for on this day I brought your companies out of the land of Egypt. You shall observe this day throughout the generations as a practice for all times.”* (Exodus 12:17)

Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments, and commanded us to be a light to the nations and Who gave to us Jesus our Messiah the Light of the world.



Action: The Mother/Woman Leader lights the Passover candles. In a public service, a woman at each table lights the candles for each group.

(3) People, Mother leading: May the lights we now kindle remind us of the true light of the World, who teaches us and leads us into all truth, O God of Truth!

Leader:⁵ Blessed are You, Adonai our God, King of the Universe, who chose us from all peoples and exalted us from all tongues, and sanctified us with His commandments. And You gave to us, Lord our God, with love appointed times for gladness, festivals and times for joy, the day of this festival of Matzah, the time of our freedom, a holy convocation, a memorial of the exodus from Egypt. For you chose us and sanctified us from all the nations and the festivals of your holiness in gladness and in joy you gave us a heritage. Blessed are You, Adonai, who sanctifies Israel and the seasons.

Just as these candles give light to our eyes, so Jesus The Messiah has come to give light to our hearts, as it is written, *“There was the true Light which , coming into the world, enlightens every man. He was in the world, and the world was made through Him, and the world did not know Him. He came to His own , and those who were His own did not receive Him. But as many as received Him, to them He gave the right to become children of God, even to those who believe in His name, who were born , not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh, and dwelt among us, and we saw His glory, glory as of the only begotten from the Father, full of grace and truth. John testified* about Him and cried out, saying, “This was He of whom I said, ‘He who comes after me has a higher rank than I, for He existed before me.’ “For of His fullness we have all received, and grace upon grace. For the Law was given through Moses; grace and truth were realized through Jesus Ha Meshach. No one has seen God at any time; the only begotten God who is in the bosom of the Father, He has explained Him.* John 1:9-18

⁴ **Preparation:** If this is a public service, have a lady designated ahead of time at each table to light the candles for that table. To preserve the sense of continuity with the past, it is most appropriate to have mothers or grandmothers light the candles. In large well lit rooms, the lights can be temporarily subdued to make the lighting more effective.

Explanation: The actual Seder begins with the lighting of the Passover candles. Traditionally, the mother of the home lights the candles, just as she lights the candles that signal the beginning of Shabbat (Sabbath). The candles symbolize the presence of God and mark this as sacred time.

⁵ **Explanation:** Traditionally, the Seder concludes with singing in celebration of the story of deliverance that has been told, although there are often songs scattered throughout the service. If this is a public service, a song at this point will encourage people to enter into the service and become participants. If a song is used here, the construction of this Seder suggests that it be a hymn and not a Gospel or "Yeshua" song yet.

3. The First Cup: the Cup of Sanctification

Leader:⁶ The first cup is the cup of Sanctification; how God chose Israel (and all who believe) out from the world to be His people. Our story tells us that in various ways, with different words, that God gave promises of freedom to His people. With four cups from the fruit of the vine we celebrate and we recall God's promises to Israel and to us, For Scripture says, *"Even so Abraham BELIEVED GOD, AND IT WAS RECKONED TO HIM AS RIGHTEOUSNESS. Therefore, be sure that it is those who are of faith who are sons of Abraham. The Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel beforehand to Abraham, saying, "ALL THE NATIONS WILL BE BLESSED IN YOU." So then those who are of faith are blessed with Abraham, the believer.* (Gal 3:6-9)

God's four fold plan of redemption is recorded in the promises He made to Moses in Exodus 6:6-7.

(4) People: God says, *"I am the Lord; I will bring you out from under the yoke of the Egyptians, I will deliver you from slavery, I will redeem you with an outstretched arm, I will take you as my people and be your God."* (Exodus 6:6-7)

Leader: With these four cups, we celebrate the four "I will" promises of God for those who love Him and respond to His call: **1) Sanctification, 2) Deliverance, 3) Redemption, and 4) Acceptance.**



Action: The Leader fills his first glass, as each person fills their own glass or the leader of each group fills the others. After all glasses are filled, the Leader holds the cup in his right hand so all can see.

Leader: We take the first cup and proclaim the holiness of this day of freedom. We recline on our left because God has made us free. Slaves do not recline, a freed man reclines. Since God has freed us from bondage, we recline, celebrate and drink as a free people. Blessed is God who fulfills His promises, who is ever faithful to his servants who trust in Him. In every age oppressors rise against us to crush our spirits and bring us low. We praise you, O Lord, who makes holy your people. *"So if the Son shall make you free, you will be free indeed."* John 8:36

Leader: Blessed art Thou, LORD our God, King of the universe, Creator of the fruit of the vine.

(5) People: "Blessed art Thou, LORD our God, King of the universe, Creator of the fruit of the vine."



Action: We all drink the first cup while leaning on our left.

Leader: Blessed are You, Adonai our God, King of the Universe, who chose us from all peoples and exalted us from all tongues, and sanctified us with His commandments. And You gave to us, Lord our God, with love appointed times for gladness, festivals and times for joy, the day of this festival of Matzah, the time of our freedom, a holy convocation, a memorial of the exodus from Egypt. For you chose us and sanctified us from all the nations and the festivals of your holiness in gladness and in joy you gave us a heritage. Blessed are You, Adonai, who sanctifies Israel and the seasons.

(6) People: Blessed art thou, Lord our God, Master of the universe, who has kept us alive and sustained us and has brought us to this special time.

⁶ **Preparation:** The Leader will usually have four separate glasses for each of the four cups to be used in the service, while others will have a single glass that is refilled. It is effective to have rather ornate glasses for the Leader, a different style for each cup. For a public service, before beginning designate someone at each table to be responsible for the distribution of wine and other elements of the service at the appropriate time. If this is only a symbolic service and not a full meal, each cup should be only partially filled each time.

4. The Washing: Preparation of Clean Hands

Leader:⁷ We will now prepare for the meal by washing our hands, symbolizing the sacredness of this occasion, and the purity of heart and hands that we are called to exhibit as God's people. For God says, *"For I am the LORD who brought you up from the land of Egypt to be your God; thus you shall be holy, for I am holy."* Lev 11:45 and *"Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city."* Rev 22:14

God now tells us, *"Wash yourselves, make yourselves clean; Remove the evil of your deeds from My sight. Cease to do evil, Learn to do good; Seek justice, Reprove the ruthless, Defend the orphan, Plead for the widow. Come now, and let us reason together,"* Says the LORD, *"Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool. If you consent and obey, You will eat the best of the land; But if you refuse and rebel, You will be devoured by the sword. Truly, the mouth of the LORD has spoken."* Isaiah 1:16-20

So we know, *"He who has clean hands and a pure heart, Who has not lifted up his soul to falsehood, And has not sworn deceitfully. He shall receive a blessing from the LORD And righteousness from the God of his salvation. This is the generation of those who seek Him, Who seek Your face—even Jacob. Selah"* Psalms 24:4-6

So when you physically wash your hands, pray:

Create in me a clean heart, O God, And renew a steadfast spirit within me. Do not cast me away from Your presence And do not take Your Holy Spirit from me. Restore to me the joy of Your salvation And sustain me with a willing spirit. Then I will teach transgressors Your ways, And sinners will be converted to You. Deliver me from bloodguiltiness, O God, the God of my salvation; Then my tongue will joyfully sing of Your righteousness. O Lord, open my lips, That my mouth may declare Your praise. For You do not delight in sacrifice, otherwise I would give it; You are not pleased with burnt offering. The sacrifices of God are a broken spirit; A broken and a contrite heart, O God, You will not despise. Psalms 51:10-17



Action: Take the pitcher or cup in one hand and pour a small amount of water over the other hand into the empty basin, then reverse the process; dry hands. Since this is a symbolic action, only a very small amount of water should be used.

⁷ **Preparation:** If this part of the Seder is to be included, there will need to be a pitcher of water, a small basin to receive the water as it is poured, and a towel at the Leader's table. For a public service, a pitcher and basin, as well as a small towel for each person should be available for each of the groups. (An alternative method is for each group to have one large basin of water, a smaller empty one, and a small cup for dipping and pouring the water.)

Explanation: In preparation for the meal, there is a ceremonial hand washing. This is not a sanitary action but is symbolic of the "clean hands" with which one comes before God (Psalm 24:3-4). This can be done only by the leader, with a brief explanation of the action, or can be done by all the participants. If time allows, this can be expanded into a communal activity, in which one person pours for another, thus emphasizing the humility and service to each other in community. It is also possible to incorporate a reading here from John 13:2-14, in which Jesus washed the disciples' feet as a sign of humility. It is not included here in order to preserve the flow of the story without introducing specifically Ha Mashiachian elements at this point.

5. Karpas - The Vegetables of lowly origin (Parsley) Preparation of Humble Hearts

Leader:⁸ Passover is the first of all festivals, the season of rebirth, renewal, and new life. The days are filled with more light than darkness. The earth is becoming green with new life. *“Therefore if anyone is in Ha Meshach, he is a new creature; the old things passed away; behold, new things have come.”* 2 Cor 5:17

Action: The Leader takes a sprig of fresh Parsley and holds it up for the people to see.

Leader: This vegetable, called “Karpas”, represents life, created and sustained by the Lord our God. It is a vegetable of lowly origin, just as we are to remember that we are to have lowly and humble hearts in coming to God. When we humbly come to God, we are filled with joy at the goodness of God in loving us and caring for us, and bringing into our lives all good things.

And yet as good as God intended life to be, it is often mixed with tears. For, *“The Spirit Himself testifies with our spirit that we are children of God, and if children, heirs also, heirs of God and fellow heirs with Ha Meshach, if indeed we suffer with Him so that we may also be glorified with Him. For I consider that the sufferings of this present time are not worthy to be compared with the glory that is to be revealed to us. For the anxious longing of the creation waits eagerly for the revealing of the sons of God.”* Ro 8:16-19

Action: The Leader lifts up the bowl of salt water so all can see.

Leader: Tonight, we are not celebrating springtime or love, but Jesus the Messiah. The Karpas is a picture of Him. Just as life in Egypt was hard and filled with pain, suffering and tears, let us never forget that the price of our freedom included great suffering, pain and tears on Messiah’s behalf. The parsley also represents the hyssop which they put the blood on the door posts, and we our hearts. As you eat the karpas dipped in saltwater, remember not only the tears you shed over your sin, but also the anguish Jesus endured on our behalf.

Blessed art thou, Lord our God, Master of the universe, Creator of the fruit of the earth.

(7) People: Blessed art thou, Lord our God, Master of the universe, Creator of the fruit of the earth.



Action: Everyone dips a spring of parsley the salt water and eats it.

⁸ **Explanation:** The Scripture reading for this section of the Seder is taken from the Song of Songs. It is clearly a love song between a man and a woman, which is appropriate for this time of year and the celebration of newness. However, the significance of this reading is the symbolism seen in a husband and wife of the love of God for His people expressed in His willingness to enter into a covenant with them. While Parsley is the traditional green vegetable here, celery or another leafy green vegetable can be used.

Preparation: If they are easily available, fresh Spring flowers can be placed on the table, either before the service begins or at this point. If this is a public service, each family or a representative from each group can be asked to bring flowers from their own yards or gardens to contribute.

6. The Breaking of Bread: The Matzah

Action:⁹ The Leader uncovers the three Matzot, takes the middle Matzah, and holds it before him.

Leader: This night requires three pieces of matzah for the Seder. There is no given reason there must be three pieces of matzah or why they must be kept together but separate. However, the following are some rabbinical answers to this mystery that have been put forth. The three matzos in the one bag represent:

- The three fathers – Abraham, Isaac, and Jacob.
- The unity of Jewish worship – Priest, Levites, and the Congregation.
- The three crowns – Learning, Priesthood, and Kingship.
- The two loaves of Shabbat (Exodus 16:22) and one loaf of the Bread of Affliction
- The three “measures of the fine meal” that Sarah prepared for Abraham’s angelic guests, Gen 18

We know the secret of the three as they represent the trinity of God:

- 1) HaShem the Father
- 2) Jesus the Son and Messiah
- 3) Ruach HaKodesh – Holy Spirit

Notice how it is the middle piece that is broken and not any of the others. It is also the larger of the broken middle pieces that becomes the afikomen (the desert).

Now I will break the middle Matzah in two. Later we will share it together as the Passover offering itself was shared in this service in Jerusalem. Among people everywhere, the sharing of bread forms a bond of fellowship and community.

I will later hide a portion of the Matzah which we will use as the Afikomen (Gk: *“that which comes after”* or *“dessert”*), of our meal. It is a symbol of the redemption yet to be seen.

Action: The Leader breaks the middle Matzah in half, as everyone else or the group leaders do the same. The participants should simply return the two halves to the plate and cover them again. The Leader returns one half of the broken Matzah to the plate with the other two and leaves them uncovered. The other half he holds in front of him. The Leader wraps the Afikomen in a white napkin.

Leader: For the sake of our deliverance, we will say together the ancient words that join us with our own people and the beggar in the street. For our redemption is bound up with the deliverance from bondage of all people everywhere. It is only the grace of our Lord God that sets us free!

(8) People: This is the bread of affliction which our ancestors ate in the land of Egypt. All who are hungry come and eat. All who are needy come and celebrate Passover with us. Now we celebrate it here. Next year, may we celebrate Passover in Jerusalem. Now we are slaves. Next year may we be truly free.

⁹ **Preparation:** On the leader’s table there should be three *matzot* on a plate covered with a napkin.

Explanation: This part of the service begins to introduce themes that will become more obviously Ha Mashiachian as the service progresses. The Israelites waiting for deliverance and redemption in Egypt is a central element of the story that is to unfold. The hope in God who is the only One who can bring deliverance is also a crucial element.

There is not only a sense of celebration at what God has done in the past, there is also an eager anticipation of what God will continue to do to bring deliverance to a world that still groans under its slavery to sin, and awaits its final redemption. The traditional saying “next year in Jerusalem” is an expression not only of the faithfulness of God in the past, but of faith and hope in God’s future as he continues to work out his redemption in the world. Jerusalem is really a symbol of the restoration of all things for which both Jews and Ha Mashiachians eagerly await. Among some Orthodox Jews the *matzah* has become a symbol of the Pascal lamb, which gives the Ha Mashiachian dimension of these unfolding symbolic actions deeper meaning.

So, while the Seder is a celebration of deliverance already accomplished, there is a strand throughout the Seder that recognizes the yet to be fulfilled promises of God that all creation will be restored and all oppression, sin, and evil destroyed. This dimension is not negative, but is wonderfully positive, the expression of a faith and hope in God’s future based on who God is as revealed in His past actions. We can trust that promise of future deliverance because he has delivered! This expresses the Second Coming.

If this is a full meal, the Afikomen is set aside and is hidden by the Leader sometime later during the meal. If this is only a symbolic meal, the Leader asks all the children to close their eyes while he hides the Afikomen. They will later make a game of finding it, and the one who finds it will receive a small prize. Some families hide enough pieces so that every child can find a piece and so all receive a gift. An alternative is to have the children hide the Afikomen, for which the leader must later search. After he cannot find it, he must “pay” the children with a small gift for its return.

7. The Telling, The Story of Passover

Action: The Leader fills his second cup of wine, and signals the participants to refill their cups (if this is only a symbolic meal, only a little should be added to the cup). **DO NOT drink this cup yet.**

Leader:¹⁰ The second cup is the cup of Deliverance; how God delivered Israel out from under the hand of Pharaoh. It is only proper to remember exactly how God delivered His people from slavery.

For God declares, *"Hear, O Israel! The LORD is our God, the LORD is one! You shall love the LORD your God with all your heart and with all your soul and with all your might. These words, which I am commanding you today, shall be on your heart. You shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up. You shall bind them as a sign on your hand and they shall be as frontals on your forehead. You shall write them on the doorposts of your house and on your gates."* Deut 6:4-9

Scripture tells us that our children will ask questions about who they are as God's people. *"Therefore, you shall keep this ordinance at its appointed time from year to year... 14 "And it shall be when your son asks you in time to come, saying, 'What is this?' then you shall say to him, 'With a powerful hand the LORD brought us out of Egypt, from the house of slavery"* Ex 13:10-14 The Lord has instructed us that we not only partake of the Passover to remember for ourselves but also to teach our young so that they might know the Lord. It is both a duty and a privilege to answer questions about the Passover and to recount the gracious acts of our God.

¹⁰ **Explanation:** The Passover Story is the heart of the Seder and was traditionally recounted as a parent telling the exodus story to his children, following the biblical command, "When your children ask in time to come . . . then you shall tell them" (Ex 14:14; Deut 6:20-21). The four questions, actually five with the first general question introducing the four more detailed ones, are usually asked by the youngest child present that can read well, with the answers given by the father or grandfather, although the answers can be alternated between a "father" and a "mother."

In a full-meal Seder there are a great variety of other elements and activities that can be added as part of the telling of the story. These are usually built around telling the Passover story four times: 1) The Four Questions, 2) the Four Children, 3) the exodus story concluding with the reading *Dayeinu*, "It would have been enough," 4) the explanation of the Passover symbols on the Seder plate. The Ha Mashiachian Seder given here combines The Four Questions with the explanation of the Passover symbols on the Seder plate to answer the questions and tell the Passover story. There are many ways to tell the story. Change them year to year.

The Four Children of Passover (Biblical)

There are four types of people here tonight. Which one are you?

The Scornful Child: *"And when your children say to you, 'What does this rite mean to you?' you shall say, 'It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.' "* *And the people bowed low and worshiped."* (**Exodus 12:26**). This is the question of disinterest and indifference, betrayed by saying "you" and not "we," by which this person excludes him/her from the community. This is answered sternly and forcefully: *"We celebrate Passover because of what God did for us while we were slaves in Egypt (Exodus 13:8). If you had been in Egypt, you would not have been included when the Lord God delivered us from slavery."* While this sounds harsh, the idea is that indifference to the things of God excludes one from participation in God's work in the world. The call is to join the community, to participate, to hear the testimony, and to learn about God.

- Softening of the heart -

The Silent Child: This one does not know enough to ask a question and the proper response to this is to repeat the testimony with patience and tenderness: *"You shall tell your son on that day, saying, 'It is because of what the LORD did for me when I came out of Egypt.' "* *And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the LORD may be in your mouth; for with a powerful hand the LORD brought you out of Egypt. Therefore, you shall keep this ordinance at its appointed time from year to year. (Ex 13:8-10)*

- Beginning to learn-

The Simple Child: *"And it shall be when your son asks you in time to come, saying, 'What is this?'* This is the question of confusion and ignorance, which is answered in the simplest way possible: *then you shall say to him, 'With a powerful hand the LORD brought us out of Egypt, from the house of slavery. 'It came about, when Pharaoh was stubborn about letting us go, that the LORD killed every firstborn in the land of Egypt, both the firstborn of man and the firstborn of beast. Therefore, I sacrifice to the LORD the males, the first offspring of every womb, but every firstborn of my sons I redeem.' "* *So it shall serve as a sign on your hand and as phylacteries on your forehead, for with a powerful hand the LORD brought us out of Egypt."* (**Exodus 13:14**)

- True learning -

The Spiritual Child: *"When your son asks you in time to come, saying, 'What do the testimonies and the statutes and the judgments mean which the LORD our God commanded you?'* *then you shall say to your son, 'We were slaves to Pharaoh in Egypt, and the LORD brought us from Egypt with a mighty hand. (Deut 6:20-21)*. This is the question of curiosity and interest, which is answered eagerly and with enthusiasm, explaining in detail the customs and rituals of Passover, taking time to relate each to the community of faith, the nature of freedom, and the call to be God's people to practice justice and righteousness. This can be used as the setting for explaining the symbols of Passover on the Seder plate, as well as the other aspects of the Seder meal.

The Four Questions

Child – Why is this night different from all other nights?

1. Why is it that on all other nights we do not dip into bitter even once, but on this night we dip twice?
2. Why is it that on all other nights we eat leavened bread, but on this night we eat only matza?
3. Why is it that on all other nights we eat all kinds of vegetables, but on this night we eat bitter herbs?
4. Why is it that on all other nights we dine either sitting upright or reclining, but on this we all recline?

Leader – This is the Lord's doing, and it is marvelous in our eyes!

1. **Answer to the first question:** We dip twice - (1) green vegetables in salt water, and (2) Maror in Charoses, a sweet mixture of nuts and wine. The first dip, green vegetables in salt water, reminds us of tears of humility and gratefulness. The second dip, Maror in Charoses, reminds us of the bitterness and suffering mixed with the sweetness of forgiveness the Jesus gives. Corresponding to this, those who humble themselves and weep over their sin, will have their tears turned to joy.
2. **Answer to the second question:** We eat only matzah because our forefathers were commanded not to use leaven because they did not have enough time for their breads to rise when God freed them from slavery in Egypt. Corresponding to this, we do not have time to waste on sin (leaven) in this life because quickly we will be freed from our slavery to sin through Jesus Ha Meshach.
3. **Answer to the third question:** We eat Maror, a bitter herb, to remind us of the bitterness of slavery that our forefathers endured while in Egypt and the bitterness of our slavery to sin.
4. **Answer to the fourth question:** We all recline at the Seder table because in ancient times, a person who reclined at a meal symbolized a free person, freed from slavery, and so we recline in our chairs at the Passover Seder table to remind ourselves of the glory of God's freedom in Ha Meshach, Who freed us from our burden of sin and now through the blood of The Messiah we enter His rest.

Retell the Story of our Exodus

Retell the story starting from, " *"You shall answer and say before the LORD your God, 'My father was a wandering Aramean, and he went down to Egypt and sojourned there, few in number; but there he became a great, mighty and populous nation. 'And the Egyptians treated us harshly and afflicted us, and imposed hard labor on us. 'Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction and our toil and our oppression; and the LORD brought us out of Egypt with a mighty hand and an outstretched arm and with great terror and with signs and wonders; and He has brought us to this place and has given us this land, a land flowing with milk and honey. Deut 26:5-9*

These are the ten plagues which the Holy One, Blessed is He, brought upon the Egyptians in Egypt:

- 1) Blood, 2) Frogs, 3) Lice, 4) Flies, 5) Disease on the beasts, 6) Boils, 7) Hail & Fire, 8) Locusts, 9) Darkness, 10) Slaying of the First-born

In memory of the Pesach Lamb

- This is the bread of affliction that our fathers ate in the land of Egypt.
- Whoever is hungry — let him come and eat!
- Whoever is needy — let him come and celebrate Pesach!
- Now, we are here — next year may we be in the New Jerusalem!
- We were slaves — but now we are free men!

We have an obligation upon us to tell about the Exodus from Egypt as it is written: *'In order that you may remember the day you left Egypt all the days of your life'*. (Deuteronomy 16:3)

Retell the Story of our Salvation from Sin by the work of Jesus The Messiah

- **(READ Luke 23:1-24:12)**

Before we partake of the Second Cup (Deliverance) we must first be sure to explain to everyone present the meaning of the three main elements of the Seder: the Passover Lamb, the matzah, and the maror. The sacrifice of the Passover lamb originally commemorated the passing over of those Jews who put their trust in the LORD God of Israel by applying the shed blood of the paschal lamb to their doorposts. Followers of Jesus The Messiah believe that He is the true the Lamb of God who provides everlasting redemption from slavery - not slavery to Ahavah and Egypt, but to Satan and sin. His sacrifice on the cross is the blood that truly causes the wrath of God to pass over us. (For non-Messianic Jews, the shank bone is used to represent korban Pesach that was offered at the Temple that was destroyed after Jesus came.) The Haggadah clearly tells us how the blood of a lamb, placed on the doorposts of every Hebrew dwelling, caused the Angel of Death to Passover them. Unlike Rabbinical Judaism, it was not (good deeds) which Isaiah called filthy rags; in the sight of God (Isaiah 64:6), but only the blood of the lamb.

Action: At this time, the Seder Leader lifts up the shank bone from the Seder plate.

Leader: We all recite John the Baptist's words: "Behold the Lamb of God, who takes away the sin of the world!"

(9) People: Behold the Lamb of God, who takes away the sin of the world!

Leader: When your children ask you why we celebrate the Passover, you will say...

(10) People: *Once we were slaves to sin but now we are free! "Therefore there is now no condemnation for those who are in Messiah Jesus. For the law of the Spirit of life in Messiah Jesus has set you free from the law of sin and of death."* Romans 8:1-2

8. The Second Cup: the Cup of Deliverance

Action: The Leader takes the second glass, and raises it for all to see.

Leader: With the second cup we celebrate the deliverance that God has brought to us. We are privileged to thank God, to praise Him, to reverence Him, and to rejoice in His grace. *“And Jesus came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, “THE SPIRIT OF THE LORD IS UPON ME, BECAUSE HE ANOINTED ME TO PREACH THE GOSPEL TO THE POOR. HE HAS SENT ME TO PROCLAIM RELEASE TO THE CAPTIVES, AND RECOVERY OF SIGHT TO THE BLIND, TO SET FREE THOSE WHO ARE OPPRESSED, TO PROCLAIM THE FAVORABLE YEAR OF THE LORD.” And He closed the book, gave it back to the attendant and sat down; and the eyes of all in the synagogue were fixed on Him. And He began to say to them, “Today this Scripture has been fulfilled in your hearing.” Luke 4:16-21*

He has brought us forth from bondage to freedom, from sorrow to joy, from darkness to light, from slavery to redemption. *“Therefore there is now no condemnation for those who are in The Messiah Yeshua. For the law of the Spirit of life in The Messiah Jesus has set you free from the law of sin and of death. For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh, so that the requirement of the Law might be fulfilled in us, who do not walk according to the flesh but according to the Spirit.” Romans 8:1-4*

(11) People: God says, *“I am the Lord; I will deliver you from slavery”* (Exodus 6:6). We praise you O Lord our God, who has freed your people.

Leader: Blessed art thou, Lord our God, Master of the universe, Creator of the fruit of the earth.

(12) People: Blessed art thou, Lord our God, Master of the universe, Creator of the fruit of the earth.



Action: We all drink the second cup.

(13) ALL: (Recite the 1st part of the Hallel (Praise), Psalms 113-114)

Psalms 113:1-9

1 Praise the LORD!
Praise, O servants of the LORD,
Praise the name of the LORD.
2 Blessed be the name of the LORD
From this time forth and forever.
3 From the rising of the sun to its setting
The name of the LORD is to be praised.
4 The LORD is high above all nations;
His glory is above the heavens.
5 Who is like the LORD our God,
Who is enthroned on high,
6 Who humbles Himself to behold
The things that are in heaven and in the earth?
7 He raises the poor from the dust
And lifts the needy from the ash heap,
8 To make them sit with princes,
With the princes of His people.
9 He makes the barren woman abide in the
house As a joyful mother of children.
Praise the LORD!

Psalms 114:1-8

1 When Israel went forth from Egypt,
The house of Jacob from a people of strange
language,
2 Judah became His sanctuary,
Israel, His dominion.
3 The sea looked and fled;
The Jordan turned back.
4 The mountains skipped like rams,
The hills, like lambs.
5 What ails you, O sea, that you flee?
O Jordan, that you turn back?
6 O mountains, that you skip like rams?
O hills, like lambs?
7 Tremble, O earth, before the Lord,
Before the God of Jacob,
8 Who turned the rock into a pool of water,
The flint into a fountain of water.

9. The Meal

Hand Washing

Leader:¹¹ Now we must prepare to eat the Passover meal by washing our hands.

Blessed art thou, Lord our God, Master of the universe, who hast sanctified us with thy commandments, and commanded us about washing the hands.



Action: All wash hands in preparation to eat the meal.

Leader: This is where Jesus washed the disciples feet and taught them to do likewise. *"If I then, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet. For I gave you an example that you also should do as I did to you. Truly, truly, I say to you, a slave is not greater than his master, nor is one who is sent greater than the one who sent him. If you know these things, you are blessed if you do them.* John 13:14-17 Therefore after your hands are washed, wash one another's.

Eating Matza (Unleavened Bread)

Action: The Leader takes the **top and middle Matzot** (the half from which the afikomen was broken) and breaks pieces to distribute to the group.

Leader: We are commanded to eat unleavened bread as part of the Passover, for thus says the Lord God, *"They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs."* Ex 12:8 This bread is symbolic of Yeshua, and it was at this time when He had taken some bread and given thanks, He broke it and gave it to them, saying, *"This is My body which is given for you; do this in remembrance of Me."* Luke 22:19 Just as Jesus did, let us all offer a blessing for the bread, salted with the salt of His trials and tears. 'Every grain offering of yours, moreover, you shall season with salt, so that the salt of the covenant of your God shall not be lacking from your grain offering; with all your offerings you shall offer salt. Lev 2:13.

Leader: Blessed art Thou, LORD our God, King of the universe, who brings forth bread from the earth. Amen.

(14) People: Blessed art Thou, LORD our God, King of the universe, who brings forth bread from the earth. Amen.

Leader: *"While they were eating, Jesus took some bread, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body."* Matt 26:26

Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments, and commanded us to eat matzah.

(15) People: Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments, and commanded us to eat matzah.



Action:¹² We eat a piece of Matzah.

¹¹ **Explanation:** Here begins the actual meal. It is traditionally preceded first by another ceremonial hand washing (which is here omitted) and the symbolic eating of herbs.

¹² **Preparation:** In anticipation of someone getting too much Maror, it is wise to have a small glass of water at each place setting, or a few extra glasses and a pitcher of water, since it will be a few minutes before another cup is taken.

Explanation: The Maror or bitter herb is traditionally horseradish root. Since some people may not be familiar with the "raw" version of this herb, it may facilitate a public service to use prepared horseradish. Do not use the "creamed" variety that is processed into a white sauce, but the type that is made with grated roots. To be effective as a symbol, however, it needs to have a little "edge" to it, even to the point of bringing tears. Although most prepared horseradish is relatively mild, it would be wise to check it ahead of time and perhaps warn people that this herb is very "hot." Sometimes a second bitter herb is used to make the Hillel sandwich, usually romaine lettuce. For simplicity, the horseradish is used here for both.

Eating Maror (Bitter Herbs)

Action: The Leader takes the bottom or the third Matzot and breaks it in two, dips it into maror and places the lettuce on top and distributes a small piece of Maror to each person.

Leader: We are commanded to eat bitter herbs as part of the Passover, for thus says the Lord God, "They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs." Ex 12:8 Not, "bitter herb" but "herbs" because our bitterness was plentiful. Why the three? 'Passover' - because God passed over the houses of our fathers in Egypt; 'unleavened bread' - because our fathers were redeemed from Egypt; 'bitter herbs' - because the Egyptians embittered the lives of our father in Egypt. In every generation a man must so regard himself as if he came forth himself out of Egypt, for it is written, "You shall tell your son on that day, saying, 'It is because of what the LORD did for me when I came out of Egypt.' "And it shall serve as a sign to you on your hand, and as a reminder on your forehead, that the law of the LORD may be in your mouth; for with a powerful hand the LORD brought you out of Egypt. "Therefore, you shall keep this ordinance at its appointed time from year to year. Ex 13:8-10 As we eat, let us allow the bitter taste to bring tears of compassion for the pain that our fathers and mothers felt long ago. But let us also weep for those who are still enslaved and have not yet experienced the deliverance that our gracious God brings.

Leader: Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments and commanded us to eat maror.

(16) People: Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments and commanded us to eat maror.



Action: We eat the bitter herb.

Action: The Leader then takes the bowl of Charoset and holds it in front of him.

Leader: As we are reminded of the bitterness of our slavery, so too are we reminded of the hope that we have in our Lord.

The Charoset is a sweet mixture of apples, honey, and nuts. It symbolizes the mixture of clay and straw that the Israelites used to make bricks for the cities of Pharaoh. But the apples of the mixture also remind us of something else, sweetness and hope of a land flowing with milk and honey. Life is a mixture of the bitter and the sweet, of sadness and joy. "For to me, to live is *The Messiah* and to die is gain. But if I am to live on in the flesh, this will mean fruitful labor for me; and I do not know which to choose. But I am hard-pressed from both directions, having the desire to depart and be with Ha Meshach, for that is very much better; yet to remain on in the flesh is more necessary for your sake. Phil 1:21-24



Action: The Leader takes the Matzah and Maror and dips it into the Charoset. The remaining piece of Matzah is used to make a "sandwich" of the Maror and Charoset.

Eating the Meal (The Sandwich)

Leader: We are commanded to the Passover lamb, roasted with fire, as part of the Passover, for thus says the Lord God, *"They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs."* Ex 12:8

In the days of the Jerusalem temple, Rabbi Hillel ate a sandwich of the Pesach, the Passover lamb, with bitter herbs and Matzah. The sandwich is made of matza, the Pesach lamb's meat, the romaine lettuce (the second bitter herb) dipped into the maror (bitter herbs/horseradish) and topped with the sweet charoset. Why two bitter herbs? Because God said to eat it with "bitter herbs" plural.

Pascal lamb cannot take away sins because it is only a picture of the true Lamb of God, Jesus our Passover lamb. Therefore, when He comes into the world, He says, *"SACRIFICE AND OFFERING YOU HAVE NOT DESIRED, BUT A BODY YOU HAVE PREPARED FOR ME; IN WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE TAKEN NO PLEASURE. THEN I SAID, 'BEHOLD, I HAVE COME (IN THE SCROLL OF THE BOOK IT IS WRITTEN OF ME) TO DO YOUR WILL, O GOD. " after saying above, "SACRIFICES AND OFFERINGS AND WHOLE BURNT OFFERINGS AND sacrifices FOR SIN YOU HAVE NOT DESIRED, NOR HAVE YOU TAKEN PLEASURE in them" (which are offered according to the Law), then He said, "BEHOLD, I HAVE COME TO DO YOUR WILL." He takes away the first in order to establish the second. By this will we have been sanctified through the offering of the body of Jesus The Messiah once for all.* Hb 10:5-10

- As we taste the **Matza** (bread), remember His sinless, humble body, bruised, pierced and broken
- As we taste the **Maror** (bitter herb), we remember that He was despised and forsaken by men
- As we taste the **Chazeret** (lettuce, second bitter herb), we remember that He grew up as a humble, tender shoot yet His life was doubly bitter.
- As we taste the **Charoset** (mortar) red, sweet substance, we remember the sweetness of knowing that by His strips we are healed and built up upon Him
- As we taste the **meat** (if used) we remember Jesus is the Passover lamb
- As you eat, look at the **Zoar**, the arm bone, eat slowly, letting the taste linger in your mouth and these words of Isaiah 52-52 linger in your ears.

Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments and commanded us to eat the Pesach.

(17) People: Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments and commanded us to eat the Pesach.



Action: We eat the Hillel sandwich as the leader reads Isaiah 52-53.

Leader: You may now eat and drink and visit with one another. May your conversation focus on God and His Salvation. It is customary to share testimonies of what God has done with those around you, to discuss the Scriptures, and to ask spiritual questions.

MEAL: People can eat as much as they want and visit but the focus of the conversations are to be about the Lord's salvation.

Action: Sometime during the meal, either the Leader secretly hides the afikomen (the broken part of the middle Matzah). After the meal is finished the dishes are removed from the table, and the seder plate is returned to the table. NOTE: No food is consumed after this point except the two remaining cups.

10. The Third Cup: the Cup of Redemption

Leader: (Blessing after the meal) Blessed are you, LORD our God, master of the universe, Who nourishes the whole world in goodness, with grace, kindness, and compassion. He gives bread to all flesh, for His mercy endures forever. And through His great goodness we have never lacked, nor will we lack food forever, for the sake of His great Name. For He is God, who nourishes and sustains all, and does good to all, and prepares food for all His creatures which He created. Blessed are You, LORD, who nourishes all. Amen.

Leader: The third cup is the cup of Redemption; God paid for Israel's sins and bought them from death. This cup was once for Elijah the Prophet who would announce the Redeemer. Elijah did not see death but was taken to heaven in a chariot of fire. It has been the hope of God's people that Elijah would come at Passover, to announce the coming of the Messiah, the son of David. As the God said: "*See, I will send you Elijah the prophet before that great and dreadful day of the Lord comes.*" (Malachi 4:5). This cup has traditionally been left untouched, awaiting the time when Elijah would appear to share the Passover. Since John the Baptist came in the spirit of Elijah before Jesus first coming, as Scripture says, "*It is he who will go as a forerunner before Him in the spirit and power of Elijah, TO TURN THE HEARTS OF THE FATHERS BACK TO THE CHILDREN, and the disobedient to the attitude of the righteous, so as to make ready a people prepared for the Lord.*" Luke 1:17 (CR. Rev 11:3-17)

Leader: We will now open the door to welcome Elijah to the Passover.

Action: A child opens the door.

Leader: The Compassionate One! May He make us inherit the day that is completely good. The Compassionate One! May He make us worthy of the days of the Messiah and the life of the world to come. He is a tower of salvation to His King, and He does kindness for His anointed, to David and his Seed forever. May He who makes peace in His heights make peace upon us, and upon all Israel. And say ye, Amen.

Leader: It is now time to reveal that which has been hidden. We will find the Afikomen so that we may conclude our meal. The Afikomen has traditionally symbolized hope for the future, a symbol of redemption, as God again acts in history to *proclaim good news to the poor, release to the captives, recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor* (Isaiah 61:1-2 quoted in Luke 4:18-19).

Action: If the Leader has hidden the Afikomen, the children now search and find it and return it to the leader for a prize. If the children have hidden it, the leader gives them a gift for its return. If time is short, or if very small children are participating, the Leader or others, even the older children, can give clues to the younger children where to find the Afikomen, especially if more than one piece has been hidden. This serves in its own way to symbolize the role of parents and the community in leading children to an understanding of the hope and future that they will find in being God's people. After the children have received their prizes, the Leader holds a piece of the Afikomen in front of him in his left hand.

Leader: Jesus used the symbol of the Afikomen to represent His body that was broken for the sins of the world and as a picture of the resurrection. We now ready ourselves to partake of the Bread of Life.

BEHOLD, THE RESURRECTION! *Now I say this, brethren, that flesh and blood cannot inherit the kingdom of God; nor does the perishable inherit the imperishable. Behold, I tell you a mystery; we will not all sleep, but we will all be changed, in a moment, in the twinkling of an eye, at the last trumpet; for the trumpet will sound, and the dead will be raised imperishable, and we will be changed. For this perishable must put on the imperishable, and this mortal must put on immortality. But when this perishable will have put on the imperishable, and this mortal will have put on immortality, then will come about the saying that is written, "DEATH IS SWALLOWED UP in victory. O DEATH, WHERE IS YOUR VICTORY? O DEATH, WHERE IS YOUR STING?" The sting of death is sin, and the power of sin is the law; but thanks be to God, who gives us the victory through our Lord Jesus Ha Meshach. 1 Cor 15:50-57*

Leader: We will now eat the Afikomen, a picture of the resurrected body of Ha Meshach, the sweetness (dessert) of life. This broken bread of redemption reminds us of the broken body of our Lord Jesus The Messiah that was broken for us. Take and eat this, remembering that Jesus died for us, and in so doing accept the grace of God that brings freedom from bondage to sin.

Action: The people all take a piece of the broken Matzah. In a home setting, this would be pieces broken and distributed by the Leader from the Afikomen. If this is a public service, the Matzah can be either from what they have earlier broken from the middle Matzah, or a piece broken by the group leader and distributed. The Leader holds up the bread for all to see.

Leader: Blessed art Thou, LORD our God, King of the universe, who brings forth the True Bread from Heaven.

(18) People: Blessed art Thou, LORD our God, King of the universe, who brings forth the True Bread from Heaven. *To him who loves us and has freed us from our sins by his blood and made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen.* (Revelation 1:5-6)



Action: We all eat of the Afikomen.

Action: When finished, the Leader holds up the cup for all to see.

Leader: We will now fill the third cup of Redemption and Salvation.

Action: The Leader fills Elijah's cup and the leader's third cup and replaces it on the table.¹³ The leader instructs the people to the 3rd cup (if this is only a symbolic meal, only a little should be added to the cup). The Leader takes Elijah's cup in right hand, while still holding the Afikomen in his left hand.

Leader: We celebrate in joy today because John the Baptist has come in the spirit and power of Elijah and our Messiah has also come. But we also remember, Elijah will come again before Yeshua's second coming so we look forward to the Passover when Elijah eats with us, knowing full well that when he comes, the day of the Lord's appearing and the gathering together with Him is near.

(19) People: Blessed is He who has come in the name of the Lord!

Leader: *And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood. Luke 22:20 And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins. "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." Matt 26:27-29*

(20) People: God says, *"I am the Lord; I will redeem you with an outstretched arm."* (Exodus 6:6).

Leader: Blessed art thou, Lord our God, Master of the universe, Creator of the fruit of the earth.

(21) People: Blessed art thou, Lord our God, Master of the universe, Creator of the fruit of the earth.



Action: All drink the cup. This is followed by a song of praise for God's grace

(22) People: *"Salvation to our God who sits on the throne, and to the Lamb." "Amen, blessing and glory and wisdom and thanksgiving and honor and power and might, be to our God forever and ever. Amen."* Rev 7:10, 12

Leader: It was at this point, Matthew writes, *"After singing a hymn, they went out to the Mount of Olives."* Mark 14:26. This is most likely Psalm 115-118 as the second part of the Hallel, (means 'Praise.')

¹³ **Preparation:** If there is a separate place setting for Elijah, the leader will fill Elijah's third cup. If there is not a separate place setting, then a separate cup will be set for Elijah and the leader will fill both Elijah's cup and his third cup.

(23) All: (Repeat the 2nd part of the Hallel (Praise), Psalms 115-118)

Psalms 115:1-18

1 Not to us, O LORD, not to us,
But to Your name give glory
Because of Your lovingkindness, because of
Your truth .
2 Why should the nations say,
"Where, now, is their God?"
3 But our God is in the heavens;
He does whatever He pleases.
4 Their idols are silver and gold,
The work of man's hands.
5 They have mouths, but they cannot speak;
They have eyes, but they cannot see;
6 They have ears, but they cannot hear;
They have noses, but they cannot smell;
7 They have hands, but they cannot feel;
They have feet, but they cannot walk;
They cannot make a sound with their throat.
8 Those who make them will become like them,
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,
The small together with the great.
14 May the LORD give you increase,
You and your children.
15 May you be blessed of the LORD,
Maker of heaven and earth.
16 The heavens are the heavens of the LORD,
But the earth He has given to the sons of men.
17 The dead do not praise the LORD,
Nor do any who go down into silence;
18 But as for us, we will bless the LORD
From this time forth and forever.
Praise the LORD!

Psalms 116:1-19

1 I love the LORD, because He hears
My voice and my supplications.
2 Because He has inclined His ear to me,
Therefore I shall call upon Him as long as I live.
3 The cords of death encompassed me
And the terrors of Sheol came upon me;
I found distress and sorrow.
4 Then I called upon the name of the LORD:
"O LORD, I beseech You, save my life!"
5 Gracious is the LORD, and righteous;
Yes, our God is compassionate.
6 The LORD preserves the simple;
I was brought low, and He saved me.
7 Return to your rest, O my soul,
For the LORD has dealt bountifully with you.
8 For You have rescued my soul from death,
My eyes from tears,
My feet from stumbling.
9 I shall walk before the LORD
In the land of the living.
10 I believed when I said,
"I am greatly afflicted."
11 I said in my alarm,
"All men are liars."
12 What shall I render to the LORD
For all His benefits toward me?
13 I shall lift up the cup of salvation
And call upon the name of the LORD.
14 I shall pay my vows to the LORD,
Oh may it be in the presence of all His people.
15 Precious in the sight of the LORD
Is the death of His godly ones.
16 O LORD, surely I am Your servant,
I am Your servant, the son of Your handmaid,
You have loosed my bonds.
17 To You I shall offer a sacrifice of
thanksgiving,
And call upon the name of the LORD.
18 I shall pay my vows to the LORD,
Oh may it be in the presence of all His people,
19 In the courts of the LORD'S house,
In the midst of you, O Jerusalem.
Praise the LORD!

Psalms 117:1-2

1 Praise the LORD, all nations;
Laud Him, all peoples!
2 For His lovingkindness is great toward us,
And the truth of the LORD is everlasting.
Praise the LORD!

Psalms 118:1-29

1 Give thanks to the LORD, for He is good;
For His lovingkindness is everlasting.
2 Oh let Israel say,
"His lovingkindness is everlasting."
3 Oh let the house of Aaron say,
"His lovingkindness is everlasting."
4 Oh let those who fear the LORD say,
"His lovingkindness is everlasting."
5 From my distress I called upon the LORD;
The LORD answered me and set me in a large
place.
6 The LORD is for me; I will not fear;
What can man do to me?
7 The LORD is for me among those who help
me;
Therefore I will look with satisfaction on those
who hate me.
8 It is better to take refuge in the LORD
Than to trust in man.
9 It is better to take refuge in the LORD
Than to trust in princes.
10 All nations surrounded me;
In the name of the LORD I will surely cut them
off.
11 They surrounded me, yes, they surrounded
me;
In the name of the LORD I will surely cut them
off.
12 They surrounded me like bees;
They were extinguished as a fire of thorns;
In the name of the LORD I will surely cut them
off.

13 You pushed me violently so that I was falling,
But the LORD helped me.
14 The LORD is my strength and song,
And He has become my salvation.
15 The sound of joyful shouting 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 will not die, but live,
And tell of the works of the LORD.
18 The LORD has disciplined me severely,
But He has not given me over to death.
19 Open to me the gates of righteousness;
I shall enter through them, I shall give thanks to
the LORD.
20 This is the gate of the LORD;
The righteous will enter through it.
21 I shall give thanks to You, for You have
answered me,
And You have become my salvation.
22 The stone which the builders rejected
Has become the chief corner stone.
23 This is the LORD'S doing;
It is marvelous in our eyes.
24 This is the day which the LORD has made;
Let us rejoice and be glad in it.
25 O LORD, do save, we beseech You;
O LORD, we beseech You, do send prosperity!
26 Blessed is the one who comes in the name of
the LORD;
We have blessed you from the house of the
LORD.
27 The LORD is God, and He has given us light;
Bind the festival sacrifice with cords to the horns
of the altar.
28 You are my God, and I give thanks to You;
You are my God, I extol You.
29 Give thanks to the LORD, for He is good;
For His lovingkindness is everlasting.

11. The Fourth Cup: the Cup of Praise and Acceptance

Leader: We rejoice with thanksgiving, and yet are humbled by God's love! Even though our redemption (the third cup) is complete, our Seder is not yet complete, for we await the fourth and final promise, For God says, "I am the Lord; I will take you as my people and I will be your God" (Ex 6:7). Now we eagerly await the Second coming of Messiah.

(24) People: For God says, *"I am the Lord; I will take you as my people and I will be your God"* (Ex 6:7).

Leader: The story of God's redemption is not ended. We celebrate what God has done in our history, and at the same time we still await a new future. All creation still groans and longs for its final redemption, so we await the day in which He will again come and bring His Kingdom in fullness.

(25) People: Amen. Come, Lord Jesus



Action: The Leader raises his glass and all the people also raise their glasses. **BUT DO NOT drink.**

Leader: Since Jesus left before the Passover was complete and He promised He would not drink from the fruit of the vine until we are all with Him when His Kingdom comes to earth, He left this final fourth cup that still awaits to be drunk. This is the cup of Praise and Acceptance. Jesus said, *"Truly I say to you, I will never again drink of the fruit of the vine until that day when I drink it new in the kingdom of God."* Mark 14:25 Since He awaits to drink the final cup with us, let us with a desire to be like Him also wait to drink the fourth cup of Praise and Acceptance with Him when He comes again to gather us all. Jesus said, *"I am the way, and the truth, and the life; no one comes to the Father but through Me."* John 14:1-6

(26) People: Amen. Come, Lord Yeshua

Action: All lower their glasses.

Leader: The traditional conclusion of the Seder is a hope for the future expressed by Jews throughout history: "Next year in Jerusalem." We will conclude our Seder with the same expression of hope and faith in God, as we await the coming of The Messiah and the New Jerusalem. As Scripture says, *"Blessed are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city. Outside are the dogs and the sorcerers and the immoral persons and the murderers and the idolaters, and everyone who loves and practices lying. "I, Yeshua, have sent My angel to testify to you these things for the churches. I am the root and the descendant of David, the bright morning star." The Spirit and the bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who wishes take the water of life without cost. I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God will add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God will take away his part from the tree of life and from the holy city, which are written in this book. He who testifies to these things says, "Yes, I am coming quickly." Amen. Come, Lord Yeshua. The grace of the Lord Jesus be with all. Amen. Rev 22:14-21*

Leader: Next year in Jerusalem!

(27) People: Amen. Come, Lord Yeshua. Next year in the Jerusalem!

Action: Extinguish the Passover candles.