

INTRODUCTION

This book is a Haggadah, which means the telling of the story. The Haggadah contains the liturgy used in celebrating the traditional Scriptural Passover Seder. (Seder means set order.) Every detail of the Passover Seder is a teaching experience and questions should be asked at any time.

You don't have to be Jewish to celebrate Passover or to participate in the Seder. As believers, we are directed to participate in the Passover celebration, just as Yeshua did. It is true that in the Seder the Jewish people reenact the time when Elohim (God) delivered their ancestors from bondage to Pharaoh. As Messianic believers this is also a part of our spiritual heritage as revealed in the Tenach (Old Testament). But as you will see in this Haggadah, Passover is a picture of what Yeshua (Jesus) did for us, just as it was a rehearsal for what He would do prior to His first coming. The observance of Passover is based on the requirements specified in Torah, (the first five books in Scripture), and in Jewish tradition. Our observance will show how Yeshua the Messiah fulfills the salvation message of Passover - and how He delivers each of us from bondage to sin. Moreover, the Last Supper was a Passover meal (Seder) (Matthew 26:17-30; Mark 14:12-26; Luke 22:7-38; John Chapters 13-17; I Corinthians 11:17-34) celebrated by Yeshua and His followers.

As you celebrate the Seder, have fun! It is meant to be a celebration. It is designed to be a living drama, to be experienced each time. Hopefully you will feel some of the excitement and awe of the first Passover in Egypt and, more importantly the Passover Seder in the upper room in Jerusalem. Pay particular attention to how precisely the details of the Passover from the time of the Exodus are fulfilled in every detail by Yeshua ha Mashiach!

BE BLESSED AS YOU CELEBRATE!

Your Seder is more than a Jewish tradition with a Messianic twist. Take time to reflect on the wondrous words and mighty acts of Elohim as revealed through the prophets so long ago. When you do, this reenactment will not only come alive, but you will look forward with greater anticipation of the final fulfillment of prophecy in these latter days.

May Yeshua be exalted and blessed through your Passover Seder!

ORDER OF SERVICE

BEDIKAT CHAMETZ (Searching for Leaven)

Signifies that all bread products and leaven (chametz) have been removed and the home is now prepared for Passover

CALL TO WORSHIP

Focuses our hearts to Elohim and the purpose of the celebration

BIRKAT HA-NER (Blessing over the candles)

Separates (sanctifies) the evening as a celebration unto Elohim

KADDESH (Sanctification of the Meal)

Separates (sanctifies) this meal as a memorial to Elohim's miracles of the Passover in Egypt

"Four Cups": explains the four cups that will be used. The first cup, The Cup of Sanctification is taken in this section. The remaining three cups, The Cup of Deliverance, The Cup of Redemption and The Cup of Praise will be taken in later segments of the Seder.

"The Cup of Sanctification": drinking of the first cup

URCHATZ (Washing the Hands)

Ritual cleansing in preparation to eat

KARPAS (Eating of Greens)

Symbolizes renewal through rebirth

YACHATZ (Breaking the Matzoh)

Remembers the bread of affliction

Hiding the "Afikoman," to be shared later

MAGGID (Recounting the Exodus Story)

Four Questions: recognizes the difference of this celebration

Ten Plagues: recounts the plagues Elohim brought on Egypt

Dayenu: recounts Elohim's many acts of kindness

The Three Essentials: Pesach/Matzoh/Maror

The Cup of Deliverance: commemorates deliverance from Egypt

RACHTZAH (Washing the Hands)

EATING THE ELEMENTS

MOTZI: blessing the matzoh

MATZOH: eating the matzoh

MAROR: eating the matzoh with bitter herb

KORECH: eating combination of matzoh, maror and charoset

Eating the egg: symbolizes destruction of the Temple and represents the free-will offering but is not counted as one of the Scripturally ordained steps in the Seder.

SHULCHAN ORECH (Table is Spread)

Eat the meal

TZAPHUN (Retrieving the Afikoman)

BARECH (Blessing after the Meal)

The Cup of Redemption: commemorates Elohim's plan of redemption

Elijah's Place: recognizes work and warnings of Elijah

HALLEL (Song of Praise)

Psalms 115-118, 136 continues to affirm faith in Elohim

Cup of Praise: exalts Elohim for His salvation from Egypt and from sin

NIRTZAH (Our Observance is Accepted)

Completes Seder

Next Year in Jerusalem: calls for Messiah's speedy return

"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to YHWH - a lasting ordinance"

-Exodus 12:14

BEDIKAT CHAMETZ

Search for Leaven

Leader: As it is written in Exodus 12:14-20, in preparation for the Passover, Elohim commanded the people of Israel to remove all leaven or yeast (chametz) from their houses.

Instructor: The search for leaven (which represents sin) is traditionally preformed after the lady of the house has spent about two weeks cleaning all the leaven from the house. The search for chametz reminds us that we are surrounded by sin. It is from this concept of the cleansing of leaven that Paul wrote in First Corinthians 5:6-8: "Don't you know that a little leaven leavens the whole lump of dough? Clean out the old leaven, that you may be a new lump, just as you are in fact unleavened. For Christ, our Passover, also has been sacrificed. Let us therefore celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." Yeshua experienced the judgment of chametz (sin) for us so that we could be free from its condemnation.

Leader: Let us search ourselves for any leaven, for any impurity of thought, word or deed that might separate us from the presence and peace of Elohim. The Spirit searches all things, even the deep things of Elohim.

Group: Father, you have searched me and you know me. Before a word is on my tongue, you know it completely, YHWH. Search me, Elohim, and know my heart; test me and know my anxious thoughts. See if there is any offensive way in me that needs to be removed as the leaven was removed from the house. Lead me in your everlasting way.

Leader: When we confess our sins, He is faithful and righteous to forgive us and to cleanse us from all unrighteousness. We should remember however, that confession must include repentance.

Group: Let the words of my mouth and the meditation of my heart be acceptable in your sight, O YHWH, my strength and my redeemer.

CALL TO WORSHIP

Leader: Father, we come to You recognizing You are the source of all we have and all we are. We have set apart this night to remember Your mighty acts as You preserved and protected us. You have given Yourself to all who believe in You. We rest in Your love, Your sovereignty, Your judgment, and Your redemption. We declare our faith in You, as did the Patriarchs before us. Amen.

BIRKAT HA-NER

Blessing Over the Candles

Leader: At sunset, the beginning of the day on the Biblical calendar, the transition from the 14th to the 15th of Nissan, to usher in the new day and to sanctify the Seder, the lady of the house lights the candles with these blessings:

Hostess: *(Hostess may cover her head if desired. She recites the blessing as she lights the candles.)* May the festival lights we now kindle inspire us to use our gifts to spread Your word and light to all the world. Use us O Elohim, to heal and not harm, to help and not hinder, to bless and not curse, to serve you Elohim, our rock and redeemer.

(Hostess covers her eyes and continues in Hebrew.)

Ba-ruch a-tah YHWH, e-lo-hay-nu me-lech ha-o-lam, a-sher ke-de-sha-nu be-Ye-shu-a, a-sher bish-mo mad-li-kim a-nach-nu ner shel yom tov.

Leader and Group: Blessed are You, O YHWH our Elohim, King of the universe, who has sanctified us in Yeshua, in whose name we light the festive lights.

Blessed are You, O YHWH our Elohim, King of the universe, who has kept us alive and sustained us, and has brought us to this festive season.

Instructor: Let us remember the significance of the Passover Seder, Messiah's Last Supper with His disciples. For He said, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of Elohim." (Luke 22: 16-18)

KADDESH

Sanctification of the Meal

Leader: The purging of leaven made the house set apart (holy), confession made each individual set apart and the lighting of the festal candles made the day set apart. Now the first cup of wine makes the meal set apart.

(Hostess fills cups)

EXPLANATION OF THE FOUR CUPS

Leader: Though not commanded in Torah, the four cups are a very ancient tradition of the Seder. They each relate to Elohim's promises of freedom to our people. With each cup we are reminded of one of the four promises in His words found in Exodus 6:6-7:

The first cup is The Cup of Sanctification (the process of setting apart - through faith and obedience to Torah we are set apart to lead holy lives):

Group: "I will bring you out from under the yoke of the Egyptians."

Leader: The Cup of Deliverance (through Elohim's promise we are delivered from the sin that enslaves us):

Group: "I will free you from being slaves to them."

Leader: The Cup of Redemption (we are redeemed through the final blood sacrifice of Yeshua the Messiah whom Elohim offered through His grace):

Group: "I will redeem you with an outstretched arm and with mighty acts of judgment."

Leader: The Cup of Praise (the Kingdom Cup - the fourth promise looks forward to the kingdom of Yeshua that is to come and we will all praise Him):

Group: "I will take you as My own people."

THE CUP OF SANCTIFICATION

Instructor: The word sanctification means "to separate" or "make set apart" or "make holy." It is our faith in Yeshua, Messiah of Israel, which sanctifies us and separates us to live holy lives through obedience to Torah.

(Lift the cup)

Leader: This is the first cup - the Cup of Sanctification. Let us take it together and proclaim the holiness of this day of deliverance.

(Do not drink yet)

Ba-ruch a-tah YHWH, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen.

Leader and Group: "Blessed are You, O YHWH our Elohim, King of the universe, who makes the fruit of the vine."

Leader: Let us all drink this cup of sanctification.

(Each person drinks from his or her cup)

URCHATZ

Washing the Hands

Instructor: In Hebraic thought, the table is recognized as an altar to Elohim and each of us are priests in His kingdom. Therefore, we should prepare and present ourselves as such. We wash as a reminder to keep the table holy in our heart and with our talk.

Leader: Ancient regulation requires that hands must be washed before dipping food into any liquid. In the days when the Temple was standing, it was part of the process of purification to be holy unto YHWH. The purification process also included sacrifice (a picture of the sacrifice of Yeshua) because no amount of water could cleanse us from our sins. Elohim said: "It is blood that makes atonement and without the shedding of blood there is no forgiveness" (Leviticus 17:11; Hebrews 9:22)

However, we are now free. Therefore, tonight in remembrance of that freedom, and the humility of Messiah as He washed the disciples' feet at the Last Supper, we will wash each other's hands. (At this point some may prefer to wash each others feet as a demonstration of that humility. If this is done, consideration should be given to others sensitivities and gender.)

(Wash each other's hands)

As each individual finishes washing their hands recite the following:

Ba-ruch A-ta A-do-nai, E-lo-hey-nu Me-lech Ha-o-lam, A-sher Kid-sha-nu Be-mitz-vo-tav, Ve-tzi-va-nu Al Ne-ti-lat Ya-da-yim.

Blessed are you YHVH, our Elohim King of the universe, Who sanctified us with His commandments, and has commanded regarding washing hands.

KARPAS

Rebirth and Renewal
Eating the Greens

Leader: The wine we drank was red in color, reminding us of the blood of the Passover lamb. These greens (*leader holds up greens*) remind us of the hyssop that applied this blood to the doorframes of the homes of the Hebrew slaves. The salt water (*leader holds up salt water*) reminds us of tears we shed in bondage and of the waters of the Red Sea through which we passed to safety. The green also reminds us of new life, the new life we have in Messiah. The salt water reminds us of the tears we have because He suffered for us. Let us dip the green in salt water as we recite:

(Each person takes a sprig of green from the Seder plate and dips it into the salt water and eats.)

Ba-ruch a-tah YHWH, e-lo-hay-nu me-lech ha-o-lam, bo-ray
p'ree ha-a-da-mah.

Leader and Group: Blessed are You, YHWH our Elohim, King of the universe, who creates the fruit of the earth.

YACHATZ

Breaking the Middle Matzoh
A bond Formed by Sharing

(The leader uncovers the matzoh and lifts the matzoh container.)

Leader: The matzoh, or unleavened bread, that we use in the Seder is kept in a linen container. The container has three compartments to hold three matzot, which symbolizes a unity or "echad." This is a compound unity - a whole consisting of several parts, a multi-unity.

Instructor: There is no agreement as to why there are three matzot. Some say it symbolizes the priests, the Levites and the congregation. Others say it represents the three patriarchs: Abraham, Isaac and Jacob.

Believers in Yeshua can see that it most vividly represents the multi-unity of Elohim: Father, Son and Spirit.

For the believer, this is a very vivid picture of what Messiah has done. Notice that the matzoh is stripped, pierced and unleavened. Remember Messiah said He is the Bread of Life. We know that He is without sin (leaven). We also know that He was stripped and pierced for our transgressions.

(The leader takes the middle matzoh and breaks it into two parts. He places the smaller part back between the two whole matzot in the container. Then he wraps the larger part in a napkin or bag. For larger groups, the host at each table should do this.)

Leader: We take the middle matzoh and break it in two (as Messiah was broken). We then put the smaller piece back between the other two pieces and wrap the larger piece in a separate napkin (as Messiah was prepared for burial). This larger piece is now called the Afikoman, which is called dessert but more literally means "he who comes." We will hide the Afikoman until after the meal (as Messiah was buried). Later we will share it as the Passover offering was once shared in Jerusalem. Among people everywhere, the sharing of bread forms a bond of fellowship.

(Have all the children close their eyes while the leader hides the Afikoman. It can be hidden in an easy-to-find location such as under the tablecloth or behind a curtain. For large groups, the host at each table should hide the Afikoman for that table.)

MAGGID

Recounting the Story of the Exodus

Leader: This next section developed from the imperative of Exodus 12:26-27: "When your children ask you, 'What does this ceremony mean to you?' then tell them, 'It is the Passover sacrifice to YHWH, who passed over the houses of the Israelites in Egypt and spared our homes when He struck down the Egyptians.'"

THE FOUR QUESTIONS

Leader: Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lay-lot?

Child #1: Why is this night different from all other nights? On all other nights we eat leavened or unleavened bread. Why on this night only matzoh - the unleavened bread?

Adult #1: On this night we eat only matzoh to remind us of the swiftness of Elohim's salvation, which came so quickly there was no time for dough to rise. Further, the purging of leaven from our houses reminds us to purge our lives of sinful thoughts and actions.

Instructor: Likewise, we eagerly wait for Messiah's swift return "as a thief in the night." 1 Thessalonians 5:2 (This passage indicates to us that we should be prepared so that we will not be caught off guard as will the rest of the world). And we seek to live holy lives so as "not to shrink away from Him in shame at His coming."

Child #2: On all other nights we eat any kind of vegetable. Why on this night only maror - the bitter herbs?

Adult #2: On this night we eat maror to remind us of the bitterness of bondage in Egypt.

Instructor: Likewise, as believers in Messiah we remember the bitterness of bondage to sin and death from which Messiah has freed us.

Child #3: On all other nights we are not required to dip our vegetables even once. Why on this night two times?

Adult #3: On this night we dip the greens into salt water to remind us of the tears shed in bondage. We dip the matzoh in the charoset to remind us of the sweetness of freedom, which YHWH brought about through the Exodus.

Instructor: Likewise, as believers in Messiah we remember how He turned our tears, brought on by bondage in the ways of the world, into joy because of His eternal gift of salvation. We praise Him for the abundant life into which He has brought us.

Child #4: On all other nights we eat sitting upright or reclining. Why on this night do all recline?

Adult #4: On this night we recline because in ancient times that was the posture of free people at meals. Those whom Elohim liberated in the Exodus were no longer slaves.

Instructor: Likewise, as believers in Messiah we know that we have been made new creations. We are freed from our past sin and pain, freed to live with joy in the present and freed to live and reign with Elohim forever! Freed by Yeshua, we are free indeed.

Leader: The answers to these questions explain the major features of the Seder: We were once slaves of Pharaoh in Egypt, but YHWH our Elohim brought us out from there with a mighty hand and an outstretched arm. If the Holy One, blessed be He, had not brought our ancestors out from Egypt, then we, our children and their children would still be slaves to Pharaoh in Egypt. Therefore, even if we were all wise, all understanding, all experienced, all intimate with the Scriptures, we would still need to recount the Exodus from Egypt.

THE TEN PLAGUES

Instructor: This section of the Seder is extremely important as it reflects Elohim's intolerance of sin, especially pride, disobedience and unbelief. Through the prophet Ezekiel, Elohim said, "The one who sins must die." As harsh as the plagues may seem to us, they remind us that "the wages of sin is death" (Ezekiel 18:4; Romans 6:23).

Leader: The ten plagues that YHWH inflicted upon Egypt punished them for their harsh treatment of His people and humiliated their "gods." He showed His strength as the only true Elohim of the universe.

Men: Though the plagues on Egypt were the result of their own evil, we do not rejoice over their defeat.

Women: Instead we recognize their suffering and express sorrow for their pain and loss.

Leader: A full cup of wine is a symbol of joy. Therefore as we recall the plagues and the destruction each one caused, we will lessen the amount of wine in our cups.

As each plague is mentioned, take a drop of wine from your cup and allow it to drip onto either your plate or a piece of matzoh. The wine, symbolizing blood, reminds us that "the wages of sin is death." We also are reminded that just as the sins of Egypt led to the death of their firstborn, so also the sin of the world led to the death of Yeshua, our ever risen Lamb and Savior.

Leader and Group:

Blood! Blood! Blood! (*dip and drip*)

Frogs! Frogs! Frogs! (*dip and drip*)

Lice! Lice! Lice! (*dip and drip*)

Flies! Flies! Flies! (*dip and drip*)

Pestilence! Pestilence! Pestilence! (*dip and drip*)

Boils! Boils! Boils! (*dip and drip*)

Hail! Hail! Hail! (*dip and drip*)

Locusts! Locusts! Locusts! (*dip and drip*)

Darkness! Darkness! Darkness! (*dip and drip*)

Slaying of the firstborn! Slaying of the firstborn! Slaying of the firstborn!

(*dip and drip*)

Leader: These plagues were all manifestations of pagan gods. YHWH, we ask for mercy and thank You for Your deliverance from all these plagues.

DAYENU

Leader: The song "Dayenu" answers the question, "For how many favors do we owe praise to Elohim?" The answer is "unending." If YHWH

had done any one of the mighty acts of the Exodus, that would have been enough for us or, in Hebrew, "Dayenu." However, YHWH continually saves and provides!

(The leader will recite the verses below and the group will shout "Dayenu" after each verse is recited.)

Leader: If He had only brought us out of Egypt, but had not punished the Egyptians - Dayenu!

If He had only punished the Egyptians, but had not destroyed their gods - Dayenu!

If He had only destroyed their gods, but had not slain their firstborn - Dayenu!

If He had only slain their firstborn, but had not given us their wealth - Dayenu!

If He had only given us their wealth, but had not divided the sea for us - Dayenu!

If He had only divided the sea for us, but had not led us through on dry ground - Dayenu!

If He had only led us through on dry ground, but had not drowned our oppressors - Dayenu!

If He had only drowned our oppressors, but had not provided for us in the desert for forty years - Dayenu!

If He had only provided for us in the desert for forty years, but had not fed us with manna - Dayenu!

If He had only fed us with manna, but had not given us the Sabbath - Dayenu!

If He had only given us the Sabbath, but had not brought us to Mount Sinai - Dayenu!

If He had only brought us to Mount Sinai, but had not given us the Torah - Dayenu!

If He had given us the Torah, but had not brought us into the Land of Israel - Dayenu!

If He had only brought us into the Land of Israel, but had not built us the Temple - Dayenu!

Instructor: All believers in Yeshua declare:

Had Messiah only come to show us how to live according to Elohim's will, but had not died for our sins - Dayenu!

Had Messiah only died for our sins, but not raised to give us eternal life - Dayenu!

Had Messiah only been raised to give us eternal life, but not sent us His Spirit - Dayenu!

Had Messiah only sent us His Spirit, but was not coming to bring us into eternal fellowship with the Father - Dayenu!

Leader and Group: But He is coming!

(Sing chorus of Dayenu twice.)

THE THREE ESSENTIALS

Leader: Rabbi Gamaliel used to say, "Whoever does not explain the following three essentials of the Passover has not fulfilled his duty." These are pesach (the Passover lamb), matzoh (the unleavened bread) and maror (the bitter herbs).

(The leader lifts up the shankbone of the lamb.)

This represents the Passover lamb (pesach) that was slain. Its blood was put on our forefathers' doorposts (in the form of a chet) that they might be saved. It reminds us that the Holy One, blessed be He, hovered over the houses of our forefathers in Egypt. As is said in the Torah (Exodus 12:27): "It is the Passover sacrifice to YHWH, who hovered over the

houses of the Israelites in Egypt and spared our homes when the destroyer struck down the Egyptians." The only thing that set the Israelites apart from the Egyptians was the blood. The same holds true today for us and the rest of the world.

Instructor: It also reminds us of Yeshua, who was called "the Lamb which takes away the sin of the world." When, by faith, we apply His blood to our hearts, Elohim's hand of judgment passes over our sins and we are saved. Yeshua Messiah is our Passover Lamb.

(The leader lifts up the matzoh container.)

Leader: This matzoh reminds us that in their haste to flee, our ancestors did not have time to let their dough rise before the King of kings, the Holy One, blessed be He, who revealed Himself to them and redeemed them. The Torah (Exodus 12:39) states: "With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves."

Instructor: The matzoh also reminds us of the perfect life of Yeshua. Though He was tempted in all ways, He did not sin; yet He was pierced and stripped for our sin. He is the bread of life from Bethlehem, the house of bread.

(The leader lifts up the maror.)

Leader: This maror reminds us that the Egyptians (the world) embittered the lives of our fathers in Egypt, as is said in the Torah (Exodus 1:14): "They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly."

Instructor: We are also reminded that sin is the most ruthless of all taskmasters. Sin ensnares us, putting us in bondage to pain, fear, anxiety, and worst of all, it separates us from Elohim. But faith in Yeshua frees us from the tyranny of sin. Along with the Psalmist and John, we can say, "The snare is broken and we are set free. Freed by the Son we are free indeed!" (Psalm 124:7; John 8:36). "And there is salvation in no one else; for there is no other name under heaven that has been given among men, by which we must be saved." (Acts 4:12).

Leader: In response to the mighty acts of YHWH, we respond with the full vocabulary of biblical praise.

Group: We are privileged to thank, to praise, to laud, to glorify, to exalt, to honor, to bless, to extol and give reverence to You, YHWH our Elohim, who performed all these miracles for our ancestors and for us. You have brought us forth from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to light, and from bondage to redemption! Therefore, we sing to You a new song! Halleluyah!

THE CUP OF DELIVERANCE

Leader: The Cup of Deliverance is based on YHWH's second promise to Israel in Exodus 6:6, "I will free you (in Hebrew *natsl* or tear you away) from your slavery."

Instructor: In the same way, Yeshua has freed us, or torn us away from the kingdom of darkness and brought us into the kingdom of light (Colossians 1:13).

Leader: Let us raise the second cup, the Cup of Deliverance. (*Raise the second cup, the Cup of Deliverance.*) Blessed are You, YHWH our Elohim, who redeemed us and brought us to this night. So, YHWH, will You bring us to other festivals, and into Your new city. You have put a new song into our hearts, a song of praise and thanksgiving for our redemption and the liberation of our souls. Blessed are You YHWH, Redeemer of Israel and all nations.

Ba-ruch a-tah YHWH, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen.

Leader and Group: Blessed are You, YHWH our Elohim, King of the universe, who makes the fruit of the vine.

Thank you for declaring us righteous and delivering us from Your judgment and wrath.

(All drink from the second cup.)

Music: Hodu La-Adonai

RACHTZAH

Washing the Hands

Leader: We all wash our hands now in preparation for the eating of the Passover elements.

(All the participants symbolically wash their hands in bowls with lemon.)

Leader: Blessed are You, YHWH our Elohim, King of the universe, who has commanded us to eat the Passover. As we remember the plagues that fell upon the Egyptians, we know that Your wrath will fall upon those who reject You, as Lord and Savior.

Instructor: Elohim's wrath will fall upon those who hear the truth, yet turn away.

EATING THE ELEMENTS

MOTZI, MATZOH, MAROR, KORECH

Leader: We have heard about the three elements, let us now share them together. First the matzoh.

(Leader raises the matzoh container.)

Ba-ruch a-tah YHWH, e-lo-hay-nu me-lech ha-o-lam, ha-mo-tzee le-chem min ha-a-retz.

Leader and Group: Blessed are You YHWH our Elohim, King of the universe, who brings forth bread from the earth.

(The leader breaks olive-sized pieces from the upper and middle matzot and distributes them to all participants. For large groups the host at each table distributes the pieces. Don't eat until instructed.)

Leader: Ba-ruch- a-tah YHWH, e-lo-hay-nu me-lech ha-o-lam, a-sheer ki-de-sha-nu be-mitz-vo-tav, ve-tzi-va-nu al a-chi-lat ma-tzoh.

Leader and Group: Blessed are You, YHWH our Elohim, King of the universe, who has commanded us to eat unleavened bread.

(All eat the matzoh.)

Leader: As it is commanded in Torah, let us remember the bitterness of slavery in Egypt by eating the maror.

Instructor: Remember what Messiah had said about the betrayer? It would be "the one to whom I will give this piece of bread when I have dipped it in the dish," the one sitting next to him at the place of honor, who would betray him. It was here that Judas dipped his bread before betraying Yeshua. Let us now continue . . .

(The leader now breaks the bottom matzoh into thin pieces for dipping in the maror. He dips each piece and then distributes to all. For large groups, the host at each table distributes the pieces.)

Leader: Ba-ruch a-tah YHWH, e-lo-hay-nu me-lech ha-o-lam, a-sheer ke-de-sha-nu be-mitz-vo-tav, ve-tzi-va-nu al a-chi-lat ma-ror.

Leader and Group: Blessed are You, YHWH our Elohim, King of the universe, who has commanded us to eat the maror.

(All eat.)

Instructor: "Judas took the bread. He went out, and it was night" (John 13:30).

Leader: Following the custom of Hillel, another great rabbi of Yeshua's time, we combine the elements together. This is meant to fulfill the commandment, "They shall eat the paschal lamb with matzoh and maror together."

The leader now breaks two pieces of matzoh for each participant from what is left of the matzoh. Each person then makes a sandwich using the maror and charoset. For large groups, the host at each table distributes the pieces.)

Instructor: Through this "Hillel sandwich" we are reminded of the bitterness of betrayal through sin and then the sweetness of redemption!

Group: Blessed are You, YHWH our Elohim, who turns our mourning into dancing.

(All eat)

Leader: *(Lifting the roasted egg.)* The roasted egg reminds us of the final destruction of the Temple in 70 AD. We mourn its loss as we remember Elohim's words in Torah, "It is the blood that makes atonement for one's life" (Leviticus 17:11) and Elohim's words in the New Covenant, "Without the shedding of blood there is no forgiveness of sin" (Hebrews 9:22). The egg is roasted and reminds us of the sacrificial lamb and yet it cannot be mistaken for it.

Instructor: The blood of animals could only cover and not cleanse our sins. Yeshua the Lamb of Elohim was the ultimate Passover sacrifice. His was the perfect sacrifice of atonement which brought peace and

fellowship with Elohim. It is a free gift of grace that we need only to accept. We do this by accepting Yeshua as our LORD and Savior.

Leader: The egg also reminds us of the second Passover offering, called the "Hagigah." It was a voluntary act of worship that indicated the worshipers' desire to have peace and fellowship with Elohim.

Instructor: Let us eat the egg as our "fellowship offering" and remember that we are all called to make our lives living sacrifices as we serve and follow Elohim. To remind us that the joy of sacrifice may be surrounded by tears, we dip the egg into the salt water before us.

(Everyone dips the egg into the salt water and eats.)

SHULCHAN ORECH

The Table is Spread

Leader: The meal will now be served . . . let's eat.

TZAPHUN

Retrieving of the Afikoman, the Hidden Matzoh

(All food is now removed from the table; nothing else can be consumed except the Afikoman and two remaining cups of the fruit of the vine.)

Instructor: As the Afikoman is brought up from hiding, so Messiah resurrected from the grave!

(Try to have youngest number of children corresponding to the number of Afikoman)

(Retrieving the Afikoman is a treat for the children. Allow about five minutes for all the Afikomans to be found. The adults should encourage the children by letting them know if they are getting close or far away. Each child should then relinquish the Afikoman for a "ransom," to the host at the child's table. The ransom can be a small amount of money or some candy. The service cannot continue until all the Afikomans have been redeemed.)

(Pour the third cup of wine.)

Instructor: This next portion of the Seder has immense significance for the believer in Messiah. It is here that we see a remarkable illustration of the truth spoken about the suffering servant by the prophet Isaiah. The Afikoman (*holding the Afikoman*) is the middle piece of the three matzot that have been kept in the container, which forms a unity or "echad." It was broken, hidden away and brought back. For its redemption a ransom had to be paid.

In like manner Messiah, the human aspect of the triune Elohim, was broken, buried and brought back to life.

Leader: *(Distributes a piece of the Afikoman to each person. For large groups, the host at each table distributes the pieces.)* The Afikoman is our dessert. Its taste is to remain in our mouths as long as possible to remind us of all Elohim's deliverance in the past, in the present, and in the future.

Instructor: As he had done earlier, Yeshua took the bread and gave thanks.

Leader: Ba-ruch a-tah YHWH, e-lo-hay-nu me-lech ha-o-lam, ha-mo-tzee le-chem min ha-a-retz.

Group: Blessed are You YHWH our Elohim, King of the universe, who brings forth bread from the earth.

Instructor: But then He gave a new commandment, one that must have startled the disciples. He broke the bread and said, "Take, eat, this is my body, given for you; do this in remembrance of me." In remembrance - not one last time. We should celebrate Passover on a Scripturally supplied date every year until He comes, not at our whim!

(All eat the Afikoman.)

BARECH

Blessing after the Meal

Instructor: We don't bless the meal, we bless Elohim for the meal, before the meal. Grace or thanks is given after the meal.

Leader: Here we give thanks after the meal to remind us that all that we have just enjoyed has come from and through the provision of Elohim. We must be aware that His goodness and bounty are constant, daily occurrences and will always be so.

Leader: Let us bless You, our Elohim, of whose gifts we have partaken.

Group: Blessed are You, our Elohim, by whose goodness we exist and by whose loving kindness we will have eternal life.

Leader: Blessed are You, our Elohim, King of the universe, who feeds the whole world with Your goodness, and with grace, kindness and mercy. For Your mercy endures forever.

Group: We will give thanks unto You, O Elohim, for having caused our ancestors to inherit that desirable, good and ample land and because You have brought us forth from the land of Egypt and redeemed us from the house of bondage.

Leader: We thank You for Your covenant, Your commandments, and Your love. Your mercy endures forever.

Instructor: As believers in Yeshua we thank You, O Elohim, for Messiah Yeshua. We thank You that You have cleansed us and forgiven us of all our sin so that we can stand before You without shrinking away. We thank You for Your promise to never leave or forsake us but to return and bring us to Your New Jerusalem where we will dwell in Your house forever. Amen.

Leader: Up to this point we have focused on Elohim's past redemption - how He brought us out from the land of Egypt and bondage and into the promised land of peace and freedom. In the remaining part of the Seder, our focus will be on Elohim's future work of redemption. We will

look at the time of Messiah's kingdom, a time of everlasting peace and freedom, even freedom from the influence of sin.

THE CUP OF REDEMPTION

Leader: The third cup, the Cup of Redemption, recalls Elohim's third promise to Moses: "I will redeem you (in Hebrew *ga' al*) with an outstretched arm."

Instructor: A *ga'al* is one who pays a ransom for the life of another. He who redeemed our fathers from Egypt has redeemed us with his own blood.

Leader: We look forward to the final redemption promised in the new covenant: "I will put my Torah in their minds and write it on their hearts. I will be their Elohim, and they will be my people.

"No longer will a man teach his neighbor, or a man his brother, saying 'Know YHWH,' because they will all know me, from the least of them to the greatest," declare YHWH. "For I will forgive their wickedness and will remember their sins no more" (Jeremiah 31:33-34). This is the new covenant foretold in the old. The new completes the old. It is part of it. It absolutely does not replace it.

(Everyone raises the third cup, the Cup of Redemption.)

Group: I know that my redeemer lives.

Instructor: To confirm the covenant at Mt. Sinai, Moses took the blood of the sacrifice offerings and sprinkled it on the people. As recorded in Exodus 24:8, he said, "This is the blood of the covenant that YHWH has made with you."

As the Last Supper was celebrated, Messiah was about to confirm the new covenant with His blood. Now the Cup of Redemption becomes our "thank offering."

Over this cup the Master (Lord) once again gave new meaning to the existing ritual. As we have over the other cups and as Yeshua did at the Last Supper, we again give thanks. I ask that you don't take this next cup lightly as it is symbolic of what Yeshua has done for us and by partaking of it we are demonstrating that we have partaken of Him by accepting Him as our Lord. If you have not truly accepted Him as LORD of your life you should not partake of this cup. If you desire for Him to take over as LORD

of your life at this point, ask and He will take you to Himself, and you may then partake of this cup.

(Moment of silent prayer)

Leader: Ba-ruch a-tah YHWH, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen.

Group and Leader: Blessed are You YHWH our Elohim, King of the universe, who makes the fruit of the vine.

Instructor: Yeshua said, "Drink from it, all of you. This is my blood of the new covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:27-28).

(All drink from the third cup.)

ELIJAH'S PLACE

(Pour the cup for Elijah)

Leader: Notice that a place has been set at the table but not used. It has been set for Elijah whose return before the coming of Messiah was proclaimed by the prophet Malachi: "See, I will send you the prophet Elijah before that great and dreadful day of YHWH comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse" (Malachi 4:5-6).

As we celebrate our freedom from Egypt, we look forward to the time when the whole world lives in peace. The nations will beat their swords into pruning hooks, the wolf will lie with the lamb and all the world will praise YHWH, Elohim of Israel.

Instructor: Elijah was to warn the people of Elohim's judgment and to prepare the people for the coming Messiah. We know that Elijah's work was in part accomplished in John the Baptizer. We keep Elijah's place as a reminder of Messiah's next coming and of the many people who do not know of Him. It is to them we must bring the message of true redemption. For not only will Messiah bring peace, but He will also bring wrath upon all those who do not know Him.

Our Jewish brethren open the door so that the prophet may enter. They wait breathlessly to see if he will indeed herald the coming of

Messiah. We too check to see if the spirit of Elijah will attend the last Passover before the coming of Yeshua, on a future Feast of Tabernacles.

(Either a child or an adult opens a door, preferable one leading outside.)

MUSIC: Eliyahu Ha-Navi

HALLEL

Songs of Praise

Instructor: Psalms 115-118 are the remaining Psalms in the Hallel. Yeshua and his disciples may have been singing these Psalms as they left the Upper Room.

Imagine how Yeshua might have felt as he sang these Psalms. The words were written for him and by him before the foundation of time. They are words of victory and of surrender. The Hallel was the perfect libretto as Messiah moved to the cross. On the way to Gethsemane, now only hours before his crucifixion, Yeshua sang the words of joy, of love, and of trust in Elohim.

Leader: Let us praise YHWH our Elohim who hears and acts on our behalf. We join with our ancestors who sang the Hallel at every festival while the Temple was standing.

I love YHWH, for He heard my cry for mercy. Because He turned His ear to me, I will call on Him as long as I live.

Group: The cords of death entangled me, I was overcome by trouble and sorrow.

Leader: Then I called on the name of YHWH.

Leader and Group: "YHWH, save me!"

Leader: YHWH You are gracious and righteous.

Group: YHWH You are full of compassion. When I was in great need, You saved me.

Leader and Group: Be at rest once more, O my soul, for YHWH has been good to you.

Leader: You YHWH have delivered my soul from death,

Group: My eyes from tears,

Leader: My feet from stumbling that I may walk before You YHWH in the land of the living.

Group: How can we repay You YHWH for all Your goodness to us? We will lift up the Cup of Salvation and call on Your name, YHWH.

Leader: We will fulfill our vows to You in the presence of all Your people.

Group: O YHWH, truly I am Your servant. You have freed me from my chains.

Leader: We will sacrifice a thank offering to You in the presence of Your people,

Group: And in the courts of the house of YHWH.

Leader and Group: Praise you YHWH!

Leader: Thank You YHWH. You are good.

Group: Your love endures forever.

Leader: Let Israel say:

Group: His love endures forever.

Leader: Let those who fear YHWH say:

Group: His love endures forever.

Leader: In my anguish I cried to YHWH, and He answered me by setting me free.

Group: YHWH is with me.

Leader: I will not be afraid. What can man do to me? YHWH is with me, He is my Helper.

Leader and Group: I will look with triumph on my enemies. I was pushed back and about to fall, but YHWH helped me.

Leader: YHWH is my strength and my song. He has become my salvation.

Group: I will not die but live, and will proclaim what YHWH has done.

Leader: Open the gates of righteousness; I will enter and give thanks, for He has become my salvation.

Group: The stone the builders rejected has become the capstone.

Leader: YHWH has done this, and it is marvelous in our eyes.

Leader and Group: This is the day YHWH has made, let us rejoice and be glad in it!

Leader: O YHWH save us; O YHWH grant us success.

Group: O YHWH save us; O YHWH grant us success.

Leader: Blessed is he who comes in the name of YHWH.

Group: Blessed is he who comes in the name of YHWH.

Leader: YHWH is Elohim, and He has made His light shine upon us.

Group: With boughs in hand, join in the festal procession up to the horns of the altar.

Leader: You are my Elohim, and I will give You thanks.

Group: You are my Elohim, and I will exalt You.

Leader: Give thanks to YHWH, for He is good.

Leader and Group: His love endures forever.

THE CUP OF PRAISE

(Pour the fourth cup)

Leader: We now come to the fourth cup, the Cup of Praise, also called the Cup of the Kingdom. This cup is based on Elohim's fourth promise in Exodus 6:7: "I will take you as my people and I will be your Elohim."

Instructor: The disciples drank, thinking the time had come for their master to march triumphantly into Jerusalem. But Messiah knew there was another cup from which he had to drink (the cross). He did not drink from this fourth cup. Instead he said, "I tell you, I will not drink of this fruit of the vine from now until that day when I drink it anew with you in my Father's kingdom" (the final fulfillment of Passover). As we drink, may we look forward to the day of Messiah's return. In that day there will be a better feast; the wedding banquet to which all who know, trust, and worship Yeshua have been invited. The Wedding Supper of the Lamb - the biblical wedding teaches us much about Elohim's Word - it gives us very rich and deep insight into Elohim's Word that we can't have otherwise.

(All raise the fourth cup.)

Leader: In praise of the salvation YHWH has brought and that which is yet to come, we raise the fourth cup and recite in Hebrew: Ba-ruch a-tah YHWH, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen.

Leader and Group: Blessed are You YHWH our Elohim, King of the universe, who makes the fruit of the vine.

(All drink.)

NIRTZAH

Leader: The order of the Passover service is now complete in accordance with all its laws, ordinances and statutes. Just as we were privileged to perform it, so may we be privileged to do it in the future.

Instructor: He is alive! Death could not hold Yeshua. According to the Scriptures, the Passover lamb, Yeshua, was sacrificed, was buried, and then rose again. He is coming back to bring us where He is. Expectantly we wait.

Leader: O Pure One who dwells on high, raise up your numberless congregation! Soon, and with rejoicing, lead the offshoots of the stock that you have planted, the redeemed, to Zion!

Le-sha-nah ha-ba-ah bey-ru-sha-la-yeem ha-be-nu-Yah!

Leader and Group: Next year in the rebuilt Jerusalem! Praise be to YHWH!

MUSIC: This Year in Jerusalem