

A Believer's Passover Haggadah

Our *Pesach* (Passover) lamb, the Messiah,
Has been sacrificed.

So let us celebrate the *Seder*...
...with the *matzah* of purity and truth.

I Corinthians 5:7-8

A Believer's Passover Haggadah

Researched and Prepared
by
Stan and Shirley Payne
and
Dean and Susan Wheelock

"These are My fixed times,
The fixed times of the LORD,
Which you shall proclaim as sacred occasions."
Leviticus 23:2 (TNK)

Hebrew Roots® Press
PO Box 400
Lakewood, WI 54138

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Printed in the United States of America
First revision: February, 2000
Second revision: March, 2005

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The Scriptures used in this booklet are:

The Complete Jewish Bible (CJB),
translated by David H. Stern,
Jewish New Testament Publications, Inc.,
Clarksville, MD/Jerusalem, 1998.
The Open Bible (New King James Version [NKJV]),
Thomas Nelson, Inc., Nashville, 1985.
Tanakh, The Holy Scriptures, (TNK),
The Jewish Publication Society,
Philadelphia/New York, 1988.

Published by:

Hebrew Roots® Press
PO Box 400
Lakewood, WI 54138
715-757-2775

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~ Forward ~

Shalom Aleichem (Peace be unto you),

The story of the Exodus, and its relationship to the 'Last Supper,' is once again being revealed to Messianic Believers all over the world. This booklet is our personal response to that fact, and we hope it will encourage you to begin experiencing the deep spiritual meanings found in the Passover *Seder* (Say-der = set order), the annual memorial service which pictures the children of Israel being brought out of Egypt. For it is written:

"... this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance."

(Exodus 12:14 NKJV)

The *Seder* is more than just a memorial of the Exodus, great as it was; it is also a memorial that *Yeshua HaMashiach* (Jesus the Messiah) commanded us to observe, when He instituted the symbols of the 'Last Supper,' by saying:

"...do this in remembrance of Me."

(Luke 22:19 NKJV)

For Messianic Believers, Passover has a dual significance. Initially it was a memorial of the escape of the children of Israel from Egypt, the land of their suffering; but now it has also become a remembrance of the sacrifice of our Passover Lamb, *Yeshua HaMashiach*. Because of this duality, the Passover *Seder* has profound meaning for all Believers. Yet, because the Jewish people retained this annual festival as a most important part of their liturgical year, Passover became banished from the early Christian Churches as they sought to distance themselves from the Jewishness of the faith. However, over the centuries, Passover was still observed by various small pockets of Believers, and today, as the full meaning of the *Seder* once again becomes known, there is a growing interest in returning to the observance of this commanded festival.

Central to the Passover *Seder* is the understanding that *Yeshua* is our Passover Lamb (I Cor. 5:7-8). He died on the stake at the exact time when the Jewish pilgrims were bringing their passover lambs to the Temple to be sacrificed, and it is His blood (symbolized by the Cup of Affliction and the Cup of Redemption), when applied to the doorposts of our hearts,

that saves us from the second death. For it is *Yeshua* who took our sins upon Himself so that we could be reconciled to God through Him:

"...who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness -- by whose stripes you were healed."
(I Peter 2:24 NKJV)

It is *Yeshua's* sinless, striped, and pierced body that is symbolized by the *matzah*, the 'striped' and 'pierced' unleavened bread.

If this is your very first Passover *Seder*, then be prepared for an experience the likes of which you have never before known. The symbolism of the Passover *Seder* is rich beyond measure, and profound beyond understanding. Therefore, approach the *Seder* with an open mind and a willing heart; open to the leading of *HaShem's* Holy Spirit, and willing to experience both the joys and the sorrows, the sweetness and the bitterness of this extraordinary evening.

If you have children, be sure to include them in the *Seder*, for they have an integral part to play in the evening's events. Including our children in this service is one of the important ways in which we can teach them to love *YHVH* our God, and to grow in their desire to come into the marriage covenant with *Yeshua*.

The order of this *Haggadah* has been changed from the order of the traditional Passover *Seder*. This was done to bring it into agreement with the gospel accounts of the 'Last Supper.' We believe this change, plus the way we handle the second and third cups of wine, and the inclusion of the footwashing ceremony, adds a new dimension to our understanding of the *Seder*, and of that last night which *Yeshua* spent with His disciples.

For those of you hosting a *Seder* for the very first time, you may also want to obtain a copy of our companion publication: *Instructions for a Successful Seder*. You may receive your free copy by contacting us at the address found in the front of this book.

Our sincere thanks to our dear friends, Stan and Shirley Payne. It was their original *Haggadah* that inspired the writing of this one, as the four of us sat around our dining room table for several days in early 1997, working out all of the many details. Their assistance was priceless and is greatly appreciated.

May your Passover *Seder* be ripe with spiritual meaning.

May the peace of God
be with you always,

Dean & Susan Wheelock

Beit Shalom
February, 1999

~ Introduction ~

This Passover *Haggadah* was written to harmonize the traditional *Seder* (set order) with all of the accounts of *Yeshua's* 'Last Supper' in the scriptures, and the historical background. A comparison of this *Haggadah* to others will reveal that it differs in its order, the number of cups of wine, and the inclusion of footwashing.

~ The Gospel Order ~

The gospel accounts of the Last Supper reveal a different order than the one found in the modern Jewish *Seder*. In the Gospel order, the following steps come after the meal: Step Seven - *Rachtzah* (Washing), Step Eight - *Matzah* (Unleavened Bread), Step Nine - *Maror* (Bitter Herbs), and Step Ten - *Korech* (Bundle or Hillel Sandwich).

~ Cups of Wine ~

Prior to the destruction of the Temple there were only two cups of wine consumed during the traditional *Seder*, rather than the four cups found today. The first cup opened the *Seder* and the second cup followed the *Afikomen*. This *Haggadah* recognizes the four cups of wine of the modern *Seder*. However, the second cup is poured but not consumed, because it represents *The Cup of Affliction*, which *Yeshua* drank for us. Because *Yeshua* drank this cup in our stead, *The Cup of Affliction* is then replaced by the traditional third cup, *The Cup of Redemption*. It is this cup, representing *Yeshua's* redeeming blood, which all Believers drink with willing and joyful hearts, even while understanding that our loving Messiah had to suffer greatly so that we might be allowed the privilege of drinking this blessed *Cup of Redemption*.

Since we, as Believers, look forward to the return of *Yeshua HaMashiach* (Jesus the Messiah), we have also included the traditional fourth cup as the final cup which is

called *The Cup of Praise, The Cup of Return, The Cup of Promise, or The Cup of His Coming*. In this way, we show our faith in Yeshua's imminent return.

~ Footwashing ~

"So He rose from the table, removed His outer garments and wrapped a towel around His waist. Then He poured some water into a basin and began to wash the feet of the *talmidim* (disciples) and wiped them off with the towel wrapped around Him."
(John 13:4,5 CJB)

The example of the service of footwashing was given to us by *Yeshua* when He said:

"Now if I the Lord and Rabbi, have washed your feet, you should wash each other's feet. For I have set you an example, so that you may do as I have done to you... If you know these things, you will be blessed if you do them."
(John 13:14-15, 17 CJB)

Because of these clear instructions we have included the ceremony of mutual footwashing in this Seder.

~ ~ ~ ~ ~

~ *Preparing for the Passover* ~

During the days before Passover, leavening agents and leavened items are removed from the home. These include all breads and cakes that contain leavening agents such as yeast and baking powder. Preparation begins with a thorough cleaning, culminating in a ceremonial search for leaven, called *B'dikat Chametz* (Bh'dee-kaht Hah-mehtz). (See *Instructions for a Successful Seder*.)

Just as we ready our homes, we must also ready our hearts for the Passover *Seder*, the order of service. Tradition teaches that in every generation, each of us must consider ourselves as having been personally freed from Egypt. As we

prepare for this remembrance of personal redemption, let us put far from us the leaven of sin hidden within our hearts.

Upon the table we place a *Seder* plate containing the ceremonial foods of Passover. Each item on the plate serves to remind us of the time when the Israelites were set free from their slavery in Egypt. There are two bitter herbs (*maror*), a roasted egg (*beitzah*), a sweet apple mixture (*charoset*), parsley (*karpas*), a shank bone (*zeroah*), and the unleavened bread (*matzah*), all of which are used in the telling of the Passover story. These items also remind us of how *Yeshua* has set us free through His sacrifice. Let us allow our senses to fully participate in this *Seder*; taking in the sights and smells, tasting each ingredient, listening to every word. Let us see, hear, and feel the truth of God's love for each one of us.

One of *Yeshua's* last earthly acts was teaching the Messianic meaning of the celebration of the Passover. Gathering His disciples in a small room in Jerusalem, He led them in a *Seder*. He taught them the meaning of the Passover *Seder* with regard to Himself, the Messiah. It was there, in the context of this celebration, that *Yeshua* revealed to them the mystery (*sod* [sohd] or deeper meaning) of God's plan of redemption. He spoke to them of His body and blood, and explained that He would have to die.

~ Yeshua the Lamb ~

Yeshua came to do His Father's perfect will, and just as the Passover lambs were to be without blemish, so *Yeshua* was perfect and without sin; having kept perfectly all of the instructions found in the *Torah*. During the Last Supper, *Yeshua* communicated the course He would be taking over the confusing hours that were to follow. *Yeshua* made clear to His disciples the spiritual and redemptive meaning of Passover, and the memorial they would be keeping until His return. As we participate together in this Passover *Seder*, may we rejoice once again in God's great plan of redemption. Let us look upon this Passover table as an altar, with each of us serving as priests, for

this time is holy (set apart), and it is written that we also are to be holy.

"For I the LORD am He who brought you up from the land of Egypt to be your God: you shall be holy, for I am holy."

(Leviticus 11:45 TNK)

With the covering of the blood of the Lamb, we become holy and spotless, clean and white, and are able to come before our God, our Father, our *Abba* (Daddy).

"You should be aware that the ransom paid to free you from the worthless way of life which your fathers passed on to you did not consist of anything perishable like silver or gold; on the contrary, it was the costly bloody sacrificial death of the Messiah, as of a lamb without defect or spot."

(I Peter 1:18-19 CJB)

~ All Sing:

[*As the Mountains*, or some other appropriate song or hymn.]

~ ~ ~ ~ ~

~ *Had' Lakat Neirot* ~

(Candle Lighting)

(The Seder begins with the lighting of candles)

~ Leader: [Read aloud all Scriptures and italicized text.]

Before sunset the woman of the house lights two (or more) candles to indicate that a time of separation has arrived. At that point we enter holy, ('set apart') time.

"The Lord is my light and my salvation - whom shall I fear?"

(Psalm 27:1 NKJV)

As we kindle the festival lights, we ask God to bring great personal meaning to this, our Passover celebration.

~ Woman of the House:

[Light the candles and recite the *Brachah* (blessing).
Use either the transliterated Hebrew, the English, or both.]

*Baruch ata Adonai Eloheinu Melech ha'Olam asher
kidshanu b'mitzvotav, v'tzivanu l'hadlik neir, shel yom tov.
Amein.*

*Blessed are you, O Lord our God, King of the Universe,
who has sanctified us by His commandments and commanded
us to light the festival lights.*

*We ask you, dear Father, to open our eyes, so that we
may fully understand the significance of this celebration. We
thank you for this blessed and holy time, in the name of Yeshua
HaMashiach. Amen.*

~ Woman of the House:

[Recite the *Shehechyanu* (Sheh-heh-key-ah-nu), a
blessing for special occasions]

*Baruch ata Adonai Eloheinu Melech ha'Olam
shehechyanu v'ki'y'manu v'higianu lazman hazeh. Amen.*

*Blessed are you, O Lord our God, King of the Universe,
who has given us life, and sustained us, and enabled us to
reach this time and this season. Amen.*

~ Leader:

*As the lights for the Festival of Redemption are kindled
by the hand of a woman, we remember that our Redeemer, the
Light of the World, came into the world as the promised seed of
a woman. (Genesis 3:15)*

~ ~ ~ ~ ~

~ The Fifteen Steps ~

~ Of the Passover Seder ~

~ Leader:

The Passover Seder is composed of fifteen steps. These fifteen steps correspond to the fifteen steps that existed in the second Temple, which led from the Court of the Women to the Court of the Israelites. By going up those fifteen steps a worshipper was able to move closer to God (make aliyah [ah-lee-yah] or 'go up'). It was upon those same steps that the Levitical Choir stood, facing God in the Temple, as they sang praises to Him.

The same is true of the Seder. Each step of the Seder brings us closer to God. As we proceed up each step in faith, we move closer to God.

- 15 NIRTZAH
- 14 HALLEL
- 13 BIRCHAT HAMAZON
- 12 LACHATZ/PIDYON
- 11 TZAFUN
- 10 KORECH
- 9 MAROR
- 8 MATZAH
- 7 RACHTZAH
- 6 SHULCAN ORECH
- 5 MAGGID
- 4 YACHATZ
- 3 KARPAS
- 2 URCHATZ
- 1 KADDISH

All Sing:

[Come Let Us Go Up, The Lord Is Present, or some other appropriate song or hymn.]

~ ~ ~

~ Step One - Kaddish ~

(SANCTIFICATION)

(The first cup of wine.)

~ Leader:

"When the time came, Yeshua and the emissaries reclined at the table, and he said to them, 'I have really wanted so much to celebrate this Seder with you before I die! For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God.'

"Then, taking a cup of wine, he made the b'rakhah (blessing) and said, 'Take this and share it among yourselves. For I tell you that from now on, I will not drink the "fruit of the vine" until the Kingdom of God comes.'" (Luke 22:14-18 CJB)

~ Leader:

You may pour the first cup of wine.

Let us all stand and lift our cup together and bless the name of the Lord.

~ All: [Lift the cup of wine with your right hand.]

~ Leader: [Recite the following Brachah:]

Baruch ata Adonai Eloheinu Melech ha'Olam borey prei hagafen. Amein.

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the vine. We thank you for it in the name of Yeshua HaMashiach. Amen.

~ Leader:

This cup is called the Cup of Sanctification. Every Sabbath and Festival meal is begun with the Kaddish, which is the Cup of Sanctification. (Kadosh = Holy).

Only on Passover is it customary for all of the participants to lean to the left as they drink the wine and partake of certain foods. This practice stems from the ancient custom of sitting on pillows and reclining at Passover. It is a

symbol of freedom, as this is the way free men sat to eat their meals.

The fact that Yeshua and his disciples reclined at the Last Supper is apparent from the Gospel of Luke:

*"And when the hour had come he sat (anapipto) down, and the twelve apostles with him."
(Luke 22:14 NKJV)*

The Greek word anapipto means to lie down or lean back. This is a key point in helping us determine that the 'Last Supper' was, in actuality, a Passover Seder.

~ All Read:

Blessed are you, O LORD our God, King of the Universe, Who chose us from among all people and exalted us among the nations, and sanctified us with Your commandments. And You, O LORD, our God, gave us Sabbath days for rest, and festival days for joy, and this Feast of Unleavened Bread, the time of our deliverance in love, in remembrance of the Exodus from Egypt.

Blessed are you, O LORD our God, Who sanctified the Sabbath, and Israel, and the festival days.

We give you thanks, O God our Father, for the holy vine of King David, Who was made manifest to us in your Son Yeshua; Yours is the glory forever and ever.

Blessed are You, Lord, our God, King of the universe, who has given us life, and sustained us, and enabled us to reach this time. We thank you in the name of Yeshua HaMashiach. Amen.

~ Leader:

As He began His final teachings on the Passover, Yeshua directed his disciples to share the Cup of Sanctification.

~ All: [Sit down, lean to the left and drink the cup of wine.]

~ All Sing: [An appropriate song or hymn.]

~ ~ ~

~ Step Two - Urchatz ~

(WASH)

~ Leader:

The tradition of handwashing before a meal comes from the Temple practice of the priests washing their hands and feet before beginning their duties. Since we are considered to be priests, it is appropriate that we also wash our hands at the beginning of the Seder.

[Recite the Brachah for the washing of hands.]

Baruch ata Adonai Eloheinu Melech ha'Olam asher kid'shanu b'mitsvotav v'tsivanu al n'tilat yadayim. Amein.

Blessed are you, O Lord our God, King of the Universe, who has sanctified us with His commandments, and has commanded us concerning the washing of hands. We thank you for this in the name of Yeshua HaMashiach. Amen.

*There are bowls of water and finger towels on the table in front of you. Please join me in the washing of hands. **

~ All: [Wash hands.]

~ ~ ~

~ Step Three - Karpas ~

(VEGETABLES)

~ Leader: [Lift the karpas (parsley) and say:]

Passover is a holiday, a moed (mow-ed), an appointed time. It comes in the springtime when the earth is becoming green with life. This vegetable called karpas (car-pahs), represents life, created and sustained by the Lord our God.

* Note: If preferred, the woman of the house and a helper can take a large pitcher of water, a large bowl, and a towel around the table. Each participant holds their hands over the bowl while a small amount of water is poured over them, twice on the right and twice on the left.

~ **Leader:** [Lift the bowl of salt water.]

Life in Egypt for the children of Israel was a life of pain, suffering, and tears; represented by the salt water. As we take a sprig of parsley (karpas) and dip it into the salt water, may we remember that life is sometimes immersed in tears.

We all shed tears of sorrow and tears of joy when we first came to know Yeshua. Tears of sorrow for our sins, and tears of joy for God's mercy and unconditional love.

The salt water is also a picture of the tears of the woman who washed the feet of Yeshua. In ancient practice, the women collected their tears in a tear cup. Scripture tells us that God keeps a tear cup for each one of His children.

"You keep count of my wanderings; put my tears into Your flask, into Your record."

(Psalm 56:9 [8*])

TNK)

The day is coming when there will no longer be a need for tear cups.

"He will wipe away every tear from their eyes. There will no longer be any death; and there will no longer be any mourning, crying or pain; because the old order has passed away."

(Revelation 21:4 CJB)

The parsley also represents the hyssop that was used to apply the blood of the lamb to the doorpost of the house.

~ **Leader:** [Recite the *Brachah* for the *Karpas*.]

Baruch ata Adonai Eloheinu Melech ha'Olam borey prei ha'adamah. Amein.

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the earth. We thank you for it in the name of Yeshua HaMashiach. Amen.

~ **Leader:**

We may now dip the karpas (parsley) into the salt water and eat it without reclining.

~ ~ ~

* Note: Jewish Scriptures are occasionally numbered slightly different than Christian Bibles, where this verse is 8 instead of 9.

~ Step Four - Yachatz ~

(DIVIDE)

~ **Leader:** [Uncover the *matzah* (maht-zah) and raise the plate.]

The three matzot (maht-zoht) represent the Father (top piece), the Son (middle piece) and the Believers (the bottom piece). Yeshua is in the middle because He mediates between the Believers and the Father.

"For there is one God, and one mediator between God and men, the Man Christ Jesus;" (I Timothy 2:5 NKJV)

[Break the middle *matzah* in two. Hold up the larger piece.]

This piece of matzah is called the Afikomen (Ah-fee-koh-men), or 'that which comes later.' It is a perfect picture of Yeshua. The Afikomen is unleavened, striped, and pierced; just as Yeshua was unleavened (sinless), striped (by being beaten with a cat-o-nine tails), and pierced (with nails in His hands and feet and a spear to His side). And just as the Afikomen is wrapped in linen and hidden, so also Yeshua's body was wrapped in linen and hidden from sight in a tomb.

~ **Leader:**

[Wrap the Afikomen in a separate linen cloth. Return the smaller piece to its middle position and cover the three matzot.]

Children, please close your eyes while I bury the Afikomen.

[The leader hides the *Afikomen* out of sight.]

~ ~ ~

~ Step Five - Maggid ~

(TELLING)

A. Ha Lachma Anya

(The Bread of Affliction)

~ **Leader:** [Uncover the *matzah* and hold up the plate.]

This matzah represents the bread of affliction which our ancestors willingly ate in the land of Egypt.

~ **Leader:** [Recite the Brachah for the unleavened bread:]

Baruch ata Adonai Eloheinu Melech ha'Olam asher kid'shanu b'mitsvotav v'tsivanu al achilat matsa. Amein.

Blessed are you, O Lord our God, King of the Universe, Who has sanctified us by His commandments, and commanded us regarding the eating of matzah. We thank you for it in the name of Yeshua HaMashiach. Amen.

It is written that:

"...If you present yourselves to someone as obedient slaves, then, of the one whom you are obeying, you are slaves -- whether of sin, which leads to death, or of obedience, which leads to being made righteous." (Romans 6:16 CJB)

Just as God sent Moses to lead His children out of slavery, even so He sent Yeshua to lead us out of our slavery to sin.

Yeshua said, "I am the bread which is life! Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty." (John 6:35 CJB)

~ **Leader:** [Set down the plate and cover the matzah.]

You may now snack on the matzot that are on the plates in front of you if you are hungry.

~ Leader:

You may now pour the second cup of wine. This is the Cup of Affliction. No Brachah is said at this time and we will not drink of this cup until after the meal.

A second glass is provided for your use with dinner.

~ All: [Pour the second cup of wine.]

~ ~

B. Ma Nishtanah (The Questions)

~ Leader:

It is written:

"...when your children ask you, 'What does this ceremony mean to you?' then tell them..." (Exodus 12:26 paraphrased)

~ Leader:

[Select a child to ask the four questions. This will usually be the youngest member who can read reasonably well.]

A child will now ask the following questions.

~ Child:

1.) *Why is this night different from all other nights?*

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

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

4.) *On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?*

~ Leader:

We were slaves in Egypt when the LORD our God, the God of Abraham, Isaac and Jacob brought us out with a strong hand and an outstretched arm. If He had not taken our

ancestors out from Egypt, we too would still be enslaved to the Pharaoh.

Likewise, each one of us was in our own personal Egypt; slaves to sin, when the LORD our God, the God of Abraham, Isaac and Jacob brought us out of our sins with a strong hand and an outstretched arm in the person of our Savior, Yeshua HaMashiach. It is just as Paul said:

"By God's grace, you, who were once slaves to sin, obeyed from your heart the pattern of teaching in which you were exposed; and after you had been set free from sin, you became enslaved to righteousness. ... For when you were slaves of sin, you were free in relationship to righteousness; but what benefit did you derive from the things of which you are now ashamed? The end result of those things was death. However, now, freed from sin and enslaved to God, you do get the benefit -- it consists in being made holy, set apart for God, and its end result is eternal life. For what one earns from sin is death, but eternal life is what one receives as a free gift from God, in union with the Messiah Yeshua, our Lord."

(Romans 6:17-18, 20-23 CJB)

~ ~

C. Ar'Ba'A Banim

(Four Sons)

~ Leader:

The Torah speaks concerning four sons: a wise son, a wicked one, a simple son, and one who does not know what to ask.

The wise son asks,

"... 'What is the meaning of the testimonies, the statutes, and the judgments which the LORD our God has commanded ...?'"

(Deuteronomy 6:20 TNK)

Because he considers the God of Abraham, Isaac and Jacob to be his own personal God, you shall tell him all the instructions for the Passover, especially the meaning made clear by Messiah regarding redemption and salvation.

The wicked son asks, "What does this service mean to YOU?" Since he has excluded himself from the community, he

has denied the fundamentals of our faith. And you shall explain to your son on that day,

"It is because of what the Lord did for me when I went free from Egypt."
(Exodus 13:8 TNK)

The simple son asks: "What does this mean?" To him you shall say:

"It was with a mighty hand that the LORD brought us out from Egypt, the house of bondage. When Pharaoh stubbornly refused to let us go, the LORD slew every first-born in the land of Egypt, the first-born of both man and beast. Therefore I sacrifice to the LORD every first male issue of the womb, but redeem every first-born among my sons."

(Exodus 13:14-15 TNK)

But for the son who does not know how to ask, you must begin to speak to him as it is written:

"It is because of what the LORD did for me when I went free from Egypt."
(Exodus 13:8 TNK)

Participation in the Passover Seder is a triumphal expression of our faith in God through Yeshua the Messiah. Our deliverance was not an accident or a whim on God's part. He planned it out, in His divine providence and wisdom, especially for us.

~ ~

D. Brit Bein Hab'Tarim (Covenant Between the Parts)

~ Leader:

God spoke to Abram saying:

"...I am the LORD who brought you out from Ur of the Chaldeans to assign this land to you as a possession.' And he said, 'O Lord GOD, how shall I know that I am to possess it?' He answered, 'Bring Me a three-year-old heifer, a three-year-old she-goat, a three-year-old ram, a turtledove, and a young bird.' He brought Him all these and cut them in two, placing each half opposite the other; but he did not cut up the bird. Birds of prey came down upon the carcasses, and Abram drove them away. As the sun was about to set, a deep

sleep fell upon Abram, and a great dark dread descended upon him. And He said to Abram, 'Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed four hundred years; but I will execute judgment on the nation they shall serve, and in the end they shall go free with great wealth. As for you,

You shall go to your fathers in peace;

You shall be buried at a ripe old age.

And they shall return here in the fourth generation, for the iniquity of the Amorites is not yet complete.

"When the sun set and it was very dark, there appeared a smoking oven, and a flaming torch which passed between those pieces. On that day the LORD made a covenant with Abram, saying, 'To your offspring I assign this land, from the river of Egypt to the great river, the river Euphrates...'"

(Genesis 15:7-18 TNK)

~ **Leader:** [Assign readers for the following sections:]

♦ **Reader 1:**

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

♦ **Reader 2:**

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

◆ Reader 3:

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

◆ Reader 4:

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

~ ~

E. Makot
(Plagues)

~ Leader:

God gave Moses instructions saying:

"Say, therefore to the Israelite people: I am the LORD. I will free you from the labors of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements." (Exodus 6:6 TNK)

"...I know that the king of Egypt will let you go only because of a greater might. So I will stretch out My hand and smite Egypt with various wonders which I will work upon them; after that He shall let you go." (Exodus 3:19-20 TNK)

~ Leader:

As we recite the name of each plague, we will dip our little finger into the Cup of Affliction, and allow a drop of liquid to fall onto our plates.

~ All:

[Repeat each plague after the leader while letting a drop of wine fall onto your plate.]

<u>English</u>	<u>Hebrew</u>
Blood	Dam (<i>Dahm</i>)
Frogs	Tzefardeiya (<i>Tzeh-far-day-ah</i>)
Lice	Kinim (<i>Ke-neem</i>)
Flies	Arov (<i>Ah-rohv</i>)
Pestilence	Dever (<i>Deh-vehr</i>)
Boils	Sh'Chin (<i>Sh'Kheen</i>)
Hail	Barad (<i>Bah-rahd</i>)
Locust	Arbeh (<i>Ahr-beh</i>)
Darkness	Choshech (<i>Ho-shehkh</i>)
Slaying of Firstborn	Makat B'Chorot (<i>Mah-kaht B'Hoh-roht</i>)

~ ~

F. Dayenu

(It Would Have Been Enough)

~ Leader:

How great is God's goodness to us! For each of His acts of mercy and kindness we declare DAYEINU (Dah-yeh-new) - which means: "It would have been enough."

~ Leader: *If the Lord had merely rescued us, but had not executed judgment on the Egyptians,*

~ All: *DAYEINU!*

~ Leader: *If He had only destroyed their gods, but had not killed their firstborn,*

~ All: *DAYEINU!*

~ **Leader:** *If He had given us their property and not parted the sea for us,*

~ **All:** *DAYEINU!*

~ **Leader:** *If He had only led us through the sea on dry ground and not drowned our oppressors,*

~ **All:** *DAYEINU!*

~ **Leader:** *If He had only satisfied our needs in the desert for forty years and not fed us with manna,*

~ **All:** *DAYEINU!*

~ **Leader:** *If He had given us the Sabbath and not brought us close to Mount Sinai,*

~ **All:** *DAYEINU!*

~ **Leader:** *If He had given us the Torah and not brought us into the land of Israel,*

~ **All:** *DAYEINU!*

~ **Leader:**

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

~ **All:**

Blessed are you, O Lord our God, for supplying all of our needs. You have given us Messiah, you have forgiven us for our sins, and promised us life everlasting. Hallelujah!

~ **All SING:** [*Dayeinu*]

~ ~
G. SEDER PLATE
(SET ORDER)

~ Leader:

[There are seven items on the *Seder* plate. Three of them are required by scripture.]

It is written:

"They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs."
(Exodus 12:8 TNK)

The three required items for the Seder plate are the:

1. **Zaroah** - Shankbone (Represents the Passover Lamb)
2. **Matzah** - Unleavened Bread (The Bread of Affliction)
3. **Maror** - Bitter Herbs (Lettuce and Horseradish)

The other items on the Seder plate are:

4. **Parsley**

5. **Saltwater**

Both of these items have already been discussed.

6. **Charoset** - Apple and Nut mixture

This item will be explained later.

7. **Beitzah** - Roasted Egg

The roasted egg is a reminder of the additional burnt-offering, called the Hagigah or 'Festival Offering,' which was brought to the Temple on Passover. In remembrance of this special sacrifice, the egg has now become a symbol for the Temple, which no longer stands in Jerusalem.

~ Leader:

[Explain the three scriptural required items in more detail.]

~ Zaroah ~

(*Pesach* = Passover Lamb)

~ **Leader:** [Lift the shankbone of the lamb]

This roasted shankbone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to God's command. In Jewish tradition, lamb is no longer eaten at the Passover Seder because there is no longer a Temple in which it can be properly sacrificed. So a shankbone is used to represent the Passover lamb.

~ **Leader:** [Assign readers.]

◆ **Reader 1**

"...on the tenth day of this month each of them shall take a lamb to a family, a lamb to a household. ... Your lamb shall be without blemish, a yearling male; you may take it from the sheep or the goats. You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight. (Between the two evenings.) They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it." (Exodus 12:3, 5-7 TNK)

◆ **Reader 2**

"They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs."

"This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering to the LORD."

"And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt."

"This day shall be to you one of remembrance: you shall celebrate it as a festival to the LORD throughout the ages; you

shall celebrate it as an institution for all time."

(Exodus 12:8, 11, 13, 14 TNK)

~ **Leader:**

The Passover Lamb was slain, and its blood was placed on the lintel and the doorposts of the houses of the children of Israel in Egypt so that the Lord would pass over.

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

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

(Deuteronomy 26:8 NKJV)

Therefore, when you are asked what you are celebrating,

"... you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households, so the people bowed their heads and worshipped.'"

(Exodus 12:27 NKJV)

~ **Leader:**

In order for our faith to be strong, we must regularly recount what God has done for us in setting us free from sin through Yeshua. If we forget our "first love," we are in danger of forgetting that we are set apart to serve Him.

Yeshua is our Passover Lamb. His blood was shed to atone for our sins. The blood on the doorposts of our souls marks us as the children of God. Death cannot destroy us as long as we remain marked in this way.

Yeshua said,

"Whoever eats my flesh and drinks my blood has eternal life -- that is, I will raise him up in the Last Day."

(John 6:54 CJB)

"Blessed and holy is anyone who has a part in the first resurrection; over him the second death has no power."

(Revelation 20:6 CJB)

~ **All:**

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

~ ~

~ Matzah ~

(Unleavened Bread)

~ **Leader:** [Point to the unleavened bread.]

This unleavened bread which we now eat, what does it mean?

~ **All:**

It is eaten because the dough our ancestors took with them did not have time to become leavened.

"And they baked unleavened cakes of the dough which they had brought forth out of Egypt, for it was not leavened, because they were driven out of Egypt, and could not wait, nor had they prepared any provision for themselves."

(Exodus 12:39 NKJV)

~ **Leader:**

On all other nights we eat bread with leaven, but on Passover we eat only matzah, unleavened bread. As the children of Israel fled from Egypt, they did not have time for their dough to rise, so it was baked as flat bread. But even more than that, the scriptures teach us that leaven symbolizes sin, which we need to have purged from our lives.

~ **All:**

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

(I Corinthians 5:7 NKJV)

~ **Leader:**

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

"...Don't you know the saying, 'It takes only a little chametz (leaven) to leaven the whole batch of dough.'"

(I Corinthians 5:6 CJB)

Therefore:

"...Guard yourselves from the chametz (leaven) of the P'rushim (Pharisees), by which I mean their hypocrisy."

(Luke 12:1 CJB)

Yeshua said:

"I am living bread which came down from heaven; if anyone eats this bread, he will live forever. Furthermore, the bread that I will give is my own flesh; and I will give it for the life of the world."

(John 6:51 CJB)

~ ~

~ Maror ~

(Bitter Herbs)

~ Leader: [Point to the horseradish and the lettuce.]

These bitter herbs, what do they mean?

~ All:

It is eaten because the Egyptians embittered the lives of our ancestors in Egypt.

~ Leader:

It also reminds us of the bitterness of our bondage to sin, and that we all have to come out of our own personal Egypt.

In every generation each person is bound to regard himself as if he had personally gone forth from Egypt. Thus it was not for our ancestors only, whom God then redeemed, but us also has He redeemed. For Yeshua drank the bitter cup of God's wrath for the sins of all mankind, so that we might be brought out of our own personal Egypt, our slavery to sin. So now, let us offer ourselves as,

"...slaves to righteousness, which leads to being made holy,
set apart for God." (Romans 6:19b CJB)

~ ~ ~

~ Step Six - Schulcan Orech ~

(SET TABLE)

DINNER IS SERVED

~ **Leader:**

Whoever is hungry -- let him come and eat. Whoever is needy -- let him come and celebrate the Passover. This year we are here; next year may we be in the holy Israel, the Kingdom of God.

It is customary to set a place for the prophet Elijah, in the expectation that He will appear some year at the time of the Passover. It will be the appearance of the witness Elijah, that will herald the return of the Messiah.

During dinner it is appropriate to discuss: 'Coming out of our own Egypt.'

~ **Leader:** [Recite the Brachah for the meal:]

Baruch ata Adonai Eloheinu Melech ha'Olam ha'motsi lechem min ha'arets. Amein.

Blessed are you , O Lord our God, King of the Universe, Who brings forth our food from the earth. We thank you for it in the name of Yeshua HaMashiach. Amen.

~ **All:** [Dine.]

~ **All Sing:** [An appropriate song or hymn.]

~ ~ ~

~ Step Seven- Rachtzab ~

(WASHING)

~ Leader:

"They were at supper, and the Adversary had already put the desire to betray him into the heart of Y'hudah (Judas) Ben-Shim'on from K'riot. Yeshua was aware that the Father had put everything in his power, and that he had come from God and was returning to God. So he rose from the table, removed his outer garments and wrapped a towel around his waist. Then he poured some water into a basin and began to wash the feet of the talmidim (disciples) and wipe them off with the towel wrapped around him.

"He came to Shim'on Kefa (Simon Peter) who said to him, 'Lord! You are washing my feet?' Yeshua answered him, 'You don't understand yet what I am doing, but in time you will understand.' 'No!' said Kefa, 'you will never wash my feet!' Yeshua answered him, 'If I don't wash you, you have no share with me.' 'Lord,' Shim'on Kefa replied, 'not only my feet, but my hands and head too!' Yeshua said to him, 'A man who has had a bath doesn't need to wash, except his feet -- his body is already clean. And you people are clean, but not all of you.' (He knew who was betraying him; this is why he said, 'Not all of you are clean.')" (John 13:2-11 CJB)

"An argument arose among them as to which of them should be considered the greatest. But Yeshua said to them, 'The kings of the Goyim (Nations) lord it over them; and those in authority over them are given the title, 'Benefactor'. But not so with you! On the contrary, let the greater among you become like the younger, and one who rules like one who serves. For who is greater? The one reclining at the table? Or the one who serves? It's the one reclining at the table, isn't it? But I myself am among you like one who serves.

"You are the ones who have stayed with me throughout my trials. Just as my Father gave me the right to rule, so I give you an appointment, namely, to eat and drink at my table in my

Kingdom and to sit on thrones judging the twelve tribes of
Isra'el." (Luke 22:24-30 CJB)

"After he had washed their feet, taken back his clothes and
returned to the table, he said to them, 'Do you understand
what I have done to you? You call me 'Rabbi' and 'Lord,' and
you are right, because I am. Now if I, the Lord and Rabbi,
have washed your feet, you also should wash each other's
feet. For I have set you an example, so that you may do as I
have done to you. Yes, indeed! I tell you, a slave is not
greater than his master, nor is an emissary greater than the
one who sent him. If you know these things, you will be
blessed if you do them.'" John 13:12-17 CJB)

~ Leader:

[Explain how the footwashing ceremony will be
conducted. (See *Instructions for a Successful Seder*.)]

~ Leader: [Recite the Brachah for the washing of the feet.]

*Baruch ata Adonai Eloheinu Melech Ha'Olam, asher
kid'shanu b'mitsvota v'tsivanu al n'tilat ragelayim. Amein.*

*Blessed are You, O Lord our God, King of the
Universe, who has set us apart by His commandments and has
commanded us to wash one another's feet. We thank you for
this symbol of service, in the name of our Lord and Master,
Yeshua HaMashiach. Amen.*

~ All: [Observe the Footwashing Ceremony.]

~ ~ ~

~ Step Eight - Matzah ~ (UNLEAVENED BREAD)

~ Leader:

A blessing was already said for the Matzah in Step Five - Maggid (Ha Lachma Anya), so it will not be repeated here. Please note, the Afikomen which represents Yeshua's body has already been hidden. This matzah is eaten to fulfill the commandment found in the Torah:

"In the first month, on the fourteenth day of the month, at twilight, there shall be a passover offering to the LORD, and on the fifteenth day of that month the LORD's Feast of Unleavened Bread. You shall eat unleavened bread for seven days." (Leviticus 23:5-6 TNK)

"You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you. You shall observe the (Feast of) Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time. In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening. No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person shall be cut off from the community of Israel, whether he is a stranger or a citizen of the country. You shall eat nothing leavened; in all your settlements you shall eat unleavened bread."

(Exodus 12:16-20 TNK)

"They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and with bitter herbs."

(Exodus 12:8 TNK)

"Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel."

(Exodus 12:15 TNK)

~ Leader:

[Lay the third piece of *matzah* (representing the Believers) on the table. This piece is not used at this time. Take the first *matzah* (representing the Father) and the half of the middle *matzah* (representing the Son), break them and distribute them to the participants.]

~ All: [Recline to the left and eat the *matzah*.]

~ ~ ~

~ Step Nine - Maror ~

(BITTER HERBS)

~ Leader:

On all other nights we do not dip vegetables even once, but tonight we dip them twice. We have already dipped the parsley into the salt water and now we dip the bitter herb (maror or lettuce) into the charoset (sweet apple mixture).

Maror (bitter herbs) represent the bitterness of sin and slavery. The charoset represents the mortar used in the buildings the Israelite slaves made for Pharaoh. It also represents our work in our old life and the fact that it sometimes tasted sweet; because sin can be appealing and give temporary pleasure.

At some point in the Seder, after the meal, but before the Afikomen and the last cup, Yeshua gave a sop to Judas, the Betrayer.

"After saying this, Yeshua in deep anguish of spirit, declared, 'Yes, indeed! I tell you that one of you will betray me.' The talmidim (disciples) stared at one another, totally mystified - whom could he mean? One of his talmidim, the one Yeshua particularly loved, was reclining close beside him. So Shim'on Kefa motioned to him and said, 'Ask which one he's talking about.' Leaning against Yeshua's chest, he asked Yeshua, 'Lord, who is it?' Yeshua answered, 'It's the one to whom I give this piece of matzah after I dip it in the dish.' So he dipped the piece of matzah and gave it to Y'hudah Ben-Shim'on from K'riot. As soon as Y'hudah took the piece of matzah, the Adversary went into him. 'What you are doing do quickly!' Yeshua said to him. But no one at the table understood why he had said this to him. Some thought that since Y'hudah was

in charge of the common purse, Yeshua was telling him, 'Buy what we need for the festival,' or telling him to give something to the poor. As soon as he had taken the piece of matzah, Y'hudah went out, and it was night."

(John 13:21-30 CJB)

The matzah (sop) that Yeshua gave to Judas may have been dipped in the very bitter herb, horseradish. For Judas there would have been no charoset; the antidote for the bitterness of sin.

~ Leader: [Recite the Brachah for the bitter herbs:]

Baruch ata Adonai Eloheinu Melech ha'Olam, asher kid'shanu b'mitzvotav v'tzivanu, al achilat maror. Amein.

Blessed are you, O Lord our God, King of the Universe, who has set us apart by His commandments, and has commanded us to eat bitter herbs. We thank you for them in the name of Yeshua HaMashiach. Amen.

All: [Eat the bitter herbs without reclining.]

~ ~ ~

~ Step Ten - Korech ~

(BUNDLE OR HILLEL SANDWICH)

~ Leader:

[Take the third *matzah*, representing the Believers, and break it into pieces about the size of one-half of a Saltine cracker. Distribute them to the participants. If more *matzah* is needed, use what is provided on the plates around the table.]

To make the 'Bundle' or 'Hillel Sandwich,' take two pieces of matzah. On one end put a spoonful of charoset (sweet apple mixture). On the other end place a smaller amount of horseradish (maror). Then place the other cracker on top to form a sandwich.

This Hillel Sandwich is eaten from the bitter end to the sweet end. It represents our going from the bitterness of slavery to sin into the sweetness of redemption and salvation.

~ All: [Recline to the left and eat the Hillel sandwich.]

~ ~ ~

~ Step Eleven - Tzafun ~

(THE HIDDEN ONE OR AFIKOMEN)

~ Leader:

Tzafun (Tzah-foon) - This word means "the hidden one." It refers to the Afikomen, the matzah that was broken, wrapped in a linen cloth and hidden. The Seder cannot proceed until the Afikomen (the hidden one) is found and redeemed.

The children may now rise from the table and search for the Afikomen. Whoever finds it is to bring it to me.

~ Children:

[The children now search for the Afikomen. The adults may assist the children in locating the Afikomen by telling them when their search is 'cold,' when it is 'warm,' and when it is 'hot.' The rest of the Seder cannot take place until the Afikomen is found and brought to the leader. The child finding the Afikomen negotiates a redemption price from the leader.]

~ Leader: [Hold up the Afikomen.]

We now enter the most important time of the evening. According to Jewish tradition, the Afikomen represents the Passover lamb. This being the case, it also represents the Messiah, Yeshua. It was at this point in the evening when Yeshua established the new symbols for the bread and the wine:

"And He took bread, gave thanks and broke it, and gave it to them, saying, 'This is My body which is given for you; do this in remembrance of Me.'"
(Luke 22:19 NKJV)

This is the last piece of food that may be eaten on this night.

~ **Leader:** [Recite a special Brachah for the Afikomen.]

Blessed are you, O Lord our God, King of the Universe, for you so loved the world that you gave your only begotten Son, Yeshua, so that everyone who trusts in Him may have eternal life. Our Messiah, Yeshua, the Bread of Life, was striped with scourging and pierced with a spear. He freely endured the punishment we deserved and died in our place. We are not worthy, O Lord our God, of this sacrifice; but we humbly Thank You, Praise You, and Bless You for Your love and forgiveness, and for Yeshua's sacrifice as our Passover Lamb. Amen.

~ **Leader:**

[Break the Afikomen and distribute a piece to each participant.]

You may now partake of the Afikomen, the symbol of the body of Yeshua the Messiah. As you do, meditate humbly and deeply upon what this symbol of Yeshua's sacrifice means to you personally.

~ ~ ~

~ Step Twelve-Lachatz/Pidyon ~

(The Cup of Affliction)

NOW BECOMES

(The Cup of Redemption)

~ **Leader:**

Yeshua accepted The Cup of Affliction when He prayed:

"...'Father, if it is Your will, remove this cup from Me: nevertheless not My will, but Yours be done .'"

(Luke 22:42 NKJV)

Yeshua, our Lord and Saviour, drank The Cup of Affliction in our stead, so that, for those who believe in Him, it has become transformed into the blessed Cup of Redemption.

"He did the same with the cup after the meal, saying, 'This cup is the New Covenant, ratified by my blood, which is being poured out for you.'"

(Luke 22:20 CJB)

"Then he took the cup, and gave thanks, and gave it to them, saying, 'Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, from now on until that day when I drink it new with you in my Father's kingdom.'"

(Matthew 26:27-29 NKJV)

"Then Jesus said unto them, "Most assuredly, I say to you, unless you eat the flesh of the Son of Man, and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood, has eternal life, and I will raise him up at the last day. For my flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father hath sent me, and I live by the Father, so he who feeds on Me will live because of Me.

"This is that bread which came down from heaven -- not as your fathers ate the manna, and are dead. He who eats this bread will live for ever."

(John 6:53-58 NKJV)

~ Leader:

[Recite a special Brachah for the Cup of Redemption]

Please stand and with your right hand lift the Cup of Redemption.

Baruch ata Adonai Eloheinu Melech Ha'Olam borey prei hagafen. Amein.

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the vine.

Blessed are You, O Lord our God, and greatly are You to be praised. This Cup of Affliction that we well deserve to

drink was taken for us by our Messiah, Yeshua, and has now become our Cup of Redemption. We take this cup as a sign that we accept your covenant to be a Bride to your Son, Yeshua HaMashiach. We purpose to spend our days readying ourselves for His return, at which time He will claim us as His Bride. We thank you for accepting the magnificent sacrifice of His blood, which paid our Bride price, and we thank You in His holy and precious name, the name of Yeshua HaMashiach. Amen.

~ Leader:

Please be seated, lean to the left and drink the Cup of Redemption. As you do, meditate humbly and deeply upon what this symbol of Yeshua's sacrifice means to you personally.

The Bride is now veiled, and must begin preparing herself for her Husband's return.

~ All Sing:

[Baruch HaShem Adonai, or some other appropriate song or hymn.]

~ ~ ~

~ *Step Thirteen* ~

~ *Birchat HaMazon* ~

(GRACE AFTER MEAL)

~ Leader:

Following the completion of a meal, a prayer of thanksgiving is said to fulfill the commandment:

"When you have eaten and are full, then you shall bless the Lord your God for the good land which He has given you".

(Deuteronomy 8:10 NKJV)

This prayer is called, 'Grace After the Meal.' In Jewish tradition, one never 'blesses' the food, rather he blesses God.

Therefore we pray:

Blessed are you, O Lord our God, King of the Universe, who feeds the entire world with Yeshua's goodness; in grace, lovingkindness, and mercy. Yeshua gives bread to all flesh, for His mercy endures forever. In His great goodness we have never lacked food, and may we never lack His sustenance for ever and ever, for the sake of His great Name, for He feeds and sustains all, and does good to all, and prepares food for all His creatures which He has created. And for all this, O Lord our God, we thank You and bless You. Blessed be Your name through the mouths of all that are alive, continually and forevermore. Blessed are You, O Lord, who gives food to all. We thank you in the name of Yeshua HaMashiach. Amen.

~ Leader:

[The following readings are optional. They constitute the 'Grace After the Meal' that was recited by *Yeshua* at the Last Supper.]

~ Leader: [Assign Readers.]

♦ Reader 1: John 13:31-38

♦ Reader 2: John 14

[This is the Bridegroom's promise to the Bride at the time of their betrothal.]

♦ Reader 3: John 15

♦ Reader 4: John 16

♦ Reader 5: John 17

[The prayer of our Lord and Savior, *Yeshua*, for His disciples, the Bride of Messiah.]

~ ~ ~

~ *Step Fourteen - Hallel* ~

(SONGS OF PRAISE)

~ Leader:

You may now pour the last cup of wine.

~ All:

[Pour the last cup of wine.]

~ Leader:

[Pour the Cup of Elijah, then select a child to go to the door, open it, and see if Elijah has come.]

"Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the LORD. He shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with utter destruction." (Malachi 3:23-24 [4:5-6] TNK)

~ All Sing: [*Eliyahu HaNavi.*]

~ Leader:

[Assign someone to read Psalm 118, (113, 114, 115, 116, 117, can also be read by others, but they are optional).]

~ All Sing: [An appropriate Psalm of praise (optional).]

~ Leader and All:

[Read Psalm 136, The Great Hallel, while all the guests respond to each line by saying in unison:]

"His mercy endures forever."

~ Leader:

The Cup of Praise, which sits in front of you, is also known as: The Cup of Promise, The Cup of His Coming, and The Cup of Return. We long for the coming of that great and wonderful day when our Husband, Yeshua, will return to claim us as His own.

Let us drink this cup with joy, knowing that our Husband, Savior, and High Priest, the Messiah Yeshua, has promised to return to take us to the Wedding Chamber, the Chuppah (Who-pah).

~ All: [Stand and lift the cup of wine with your right hand.]

~ Leader:

It is written that our Lord,

"... shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God. And the dead in Christ shall rise first. Then we which are alive, and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

"Wherefore comfort one another with these words."

(I Thessalonians 4:16-18 NKJV)

~ **Leader:** [Recite the Brachah for the wine:]

Baruch ata Adonai Eloheinu Melech Ha'Olam borey prei hagafen. Amein.

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the vine.

Blessed are you, O Lord our God, King of the Universe, who has sent us your only begotten Son, that whosoever believes on Him might have life everlasting. As your children, we now raise this Cup of Praise and drink to Yeshua's return as our Husband and provider. We thank you for Your glorious plan of redemption, in the precious name of Yeshua HaMashiach. Amen.

~ **All:**

[Sit down, recline to the left and drink the Cup of Praise.]

~ ~ ~

~ Step Fifteen - Nirtzah ~

(ACCEPTANCE)

~ **Leader:**

The order of the Passover is now accomplished as prescribed, according to all its formalities and customs.

We have climbed all fifteen steps of the Seder (the set order). May our Heavenly Father show His acceptance of our worship by descending from His very throne to meet us, both now and forever more.

Let us all say:

Lashanah haba'ah bi Yerushalayim.

NEXT YEAR IN THE NEW JERUSALEM!

~ ~ ~ ~ ~

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