



M E S S I A N I C  
P A S S O V E R H A G G A D A H

I HAVE EAGERLY DESIRED TO EAT THIS PASSOVER WITH YOU BEFORE  
I SUFFER, FOR I TELL YOU, I WILL NEVER EAT IT AGAIN  
UNTIL IT IS FULFILLED IN THE  
KINGDOM OF GOD  
LUKE 22:15-16



**Messianic**  
**Passover *Haggadah***

סֵדֶר הַגָּדָה מְשִׁיחִית שֶׁל פֶּסַח



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## Introduction

Of all the holidays the world has ever celebrated, only seven have been given by God; and all seven were given to the nation of Israel, the children and grandchildren and great grandchildren of Abraham, Isaac, and Jacob.

Tonight we celebrate the holiday called Passover. Passover is the first of these holidays and we learn about it in the second book of the Bible, the book called Exodus, in chapter 12.

For more than 3400 years Jewish people have been celebrating Passover. Wherever we live, wherever we go, we gather around a table to remember when God delivered our ancestors from slavery to freedom.

Several elements of the Passover observance are also mentioned in the New Testament accounts, we will see later this evening that understanding what Passover is about, will help us understand these passages in a much clearer way.

The compilation of the passages and rituals used for the “Seder Service” (Passover), is known as the *Haggadah*. It came from the word *V’Higgadta* (Exodus 13:8) “On that day tell your son ....” *Haggadah* means “to tell” the story of Passover, to tell of God’s redemptive grace. The *Haggadah* was originally brief. Succeeding generations have added their interpretations, legends, and traditions. There are now over 1,200 different versions of the *Haggadah*.

The traditional *Haggadah* retells the story of the Exodus from Egypt. It speaks of God’s great redemption in bringing the nation of Israel out from bondage into freedom. It symbolizes God’s physical redemption of His people.



This messianic *Haggadah* has been prepared to show God's redemptive grace in the Passover through the death, burial, and resurrection of His Messiah, *Yeshua HaMashiach*. It symbolizes God's spiritual redemption of His people both Jews and Gentiles, all who would come to faith in Israel's God and Israel's Messiah.

In keeping with Jewish tradition, our Messiah *Yeshua* (Jesus Christ) made preparation to keep the Passover: "Then came the day of *matzah* when the Passover lamb had to be sacrificed. Now *Yeshua* sent Peter and John, saying, "Go and prepare the Passover for us, so we may eat Then they said to Him, "Where do You want us to prepare?"

And He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters. And say to the owner of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?"'" And with that, he will show you a large upper room, fully furnished. Make preparations there." So they left and found just what *Yeshua* had told them, and they prepared the Passover. (Luke 22:7-13)



### Preparing for Passover

Prior to Passover most Jewish homes undergo a complete spring-cleaning. All foods containing leaven or yeast are removed from the home. This tradition is taken from the command of God in Exodus 12:15, "For seven days you are to eat *matzot*, but on the first day you must remove hametz from your houses, for whoever eats *hametz* from the first day until the seventh day, that soul will be cut off from Israel."

The night before Passover, the head of the house goes on a ceremonial search for leaven called the *bedikat chametz*. Once the leaven is found, it is then removed from the house and destroyed by fire. The family is now ready for the Passover celebration.

Typically, in the Bible leaven is a symbol for sin. Just as the house is prepared for the Passover by removing all leaven, so it is good for us to examine our own lives and prayerfully consider how we may live lives that are pleasing to God. Getting rid of leaven is easier than getting rid of bad habits and sinful attitudes in our hearts.

*Rabbi Sha'ul* of Tarsus (the Apostle Paul) said, "Don't you know the saying, 'It takes only a little *hametz* to leaven a whole batch of dough?' Get rid of the old *hametz*, so you may be a new batch, just as you are unleavened—for Messiah, our Passover Lamb, has been sacrificed." (1 Cor. 5:6-7)

The symbols of the Passover Seder help us relive the story of Passover. We also believe that the symbols and traditions testify to the eternal salvation brought about by the life, death, burial and resurrection of *Yeshua* of Nazareth, the Messiah of Israel.

## Beginning the Passover

At the Last Supper that *Yeshua* had with his disciples, a Passover Seder, he said, "And He said to them, "I have eagerly desired to eat this Passover with you before I suffer." (Luke 22:15)

So, let us now commence our journey from slavery to freedom, from bondage into relationship with the Living God.



## Lighting of the Festival Candles

### *Nay-rot shel Pesach* - נרות של פסח

Leader:

The lady of the house will light the candles and then say the following:

ברוך אתה ה', אלוהינו מלך העולם אשר קדשנו בדברו ובשמו אנו  
מדליקים נר של פסח. אמן

*Ba-rooch a-tah Adonai, Eh-loh-hay-noo meh-lech ha-o-lam, a sher kid sha noo bid-varo, U b'she mo anu ma dli kim ner shel pesach. Amen.*

All:

Blessed are You, O Lord our God, King of the universe, who has sanctified us through His Word and in His Name we kindle the Passover Lights. Amen.

Leader:

ברוך אתה יי אלוהינו מלך העולם, שהחיינו וקימנו והגיענו לזמן  
הזה.

*Ba-rooch a-tah Adonai, Eh-loh-hay-noo meh-lech ha-o-lam, she-heh-chee-ya-noo, v'kee-y-ma-noo, v'hee-gee-ya-noo laz-man ha-zeh.*

All:

Blessed are you, O Lord our God, King of the universe, who has kept us alive and sustained us, and has brought us to this festive season.

## The Four Questions - *Mah Nish-tanah* - מה נשנתנה

Leader:

We now come to the time when the youngest person in the house asks



the traditional four questions. These questions are designed to give an opportunity to tell the story of Passover to the children and thereby pass on the story to future generations. As it says in the Bible: "When your son asks you in times to come, saying 'What are the testimonies and the statutes and the ordinances that Adonai our God commanded you?' then you are to tell your son, 'We were slaves to Pharaoh in Egypt, and Adonai brought us out from Egypt with a mighty hand.'" (Deut 6:20 21).

<p>Why is this night different from all other nights?</p> <p>1. On all other nights we eat leavened or unleavened bread. Why on this night do we eat only unleavened bread?</p>	<p><i>Mah nish-ta-nah ha-laylah ha-zeh mi-kol ha-lay-lot, mi-kol ha-lay-lot?</i></p> <p>1. <i>Sheh-be-chol ha-lay-lot, a-noo och-lin cha-metz oo-matzah, cha-metz oo-matzah. Ha-lay-lah ha-zeh, ha-lay-lah ha-zeh, koo-lo matzah. Ha-lay-lah ha-zeh, ha-lay-lah ha-zeh, koo-lo matzah.</i></p>
<p>On all other nights we eat all kinds of herbs. Why on this night do we eat only bitter herbs?</p>	<p>2. <i>Sheh-be-chol ha-lay-lot, a-noo och-lin sheh-ar ye-ra-kot, sheh-ar ye-ra-kot. Ha-lay-lah ha-zeh, ha-lay-lah ha-zeh, koo-lo ma-ror. Ha-lay-lah ha-zeh, ha-lay-lah ha-zeh, koo-lo ma-ror.</i></p>
<p>3. On all other nights we do not dip our vegetables even once. Why on this night do we do so twice?</p>	<p>3. <i>Sheh-be-chol ha-lay-lot, en a-noo mat-billin a-fee-loo pa-am a-chat, a-fee-loo pa-am a-chat. Ha-lay-lah ha-zeh, ha-lay-lah ha-zeh sheh-tay pe-a-mim, ha-lay-lah ha-zeh, ha-lay-lah ha-zeh sheh-tay pe-a-mim.</i></p>
<p>4. On all other nights we eat our meals sitting or reclining. Why on this night do we all recline?</p>	<p>4. <i>Sheh-be-chol ha-lay-lot, a-noo och-lin ben yosh-vin oo-ven me-soo-bin, ben yosh-vin oo-ven me-soo-bin.</i></p> <p><i>Ha-lay-lah ha-zeh, ha-lay-lah ha-zeh koo-la-noo me-soo-bin, ha-lay-lah ha-zeh, ha-lay-lah ha-zeh koo-la-noo me-</i></p>

## Leader:

I am glad you asked these questions. This night is different from all other nights, because on this night we celebrate the going forth of the Jewish people from slavery into freedom.

“Why do we eat only *matzah* tonight?” When Pharaoh let our forefathers go from Egypt they were forced to flee in great haste. They had no time to bake their bread and could not wait for the yeast to rise.

The sun which beat down on the dough as they carried it along baked it into unleavened bread called *matzah*.

“Why do we eat bitter herbs tonight?” Because our forefathers were slaves in Egypt and their lives were made very bitter.

“Why do we dip the herbs twice tonight?” We dip the parsley in salt water because it reminds us of the green of springtime. We dip the bitter herbs in sweet charoseth to remind us that our forefathers were able to withstand bitter slavery, because it was sweetened by the hope of freedom.

“Why do we recline at table?” Because reclining was a sign of a free man long ago, and since our forefathers were freed on this night, we recline at the table.

## The Four Cups of Passover



During the course of our celebration we will drink four cups of 'the fruit of the vine.' These four cups represent the four "I will" promises of God to the His people who were slaves in Egypt as recorded in Exodus 6:6-7:

The Cup of Sanctification - 'I WILL bring you out from under the burdens of the Egyptians.'

The Cup of Plagues - 'I WILL deliver you from their bondage.'

The Cup of Redemption - 'I WILL redeem you with an outstretched arm with great judgments.'

The Cup of Praise - 'I WILL take you to Myself as a people, and I will be your God.'

### **The Cup of Sanctification - Kiddush - כוס קידוש**

#### **Leader:**

Sanctification is setting something apart as a special treasure for a special purpose. God was planning to do something special with the Jewish people so He told them that He would bring them out from under the burdens of the Egyptians and take them to a special land where they could be free to live for Him. And He did!

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא  
פְּרֵי הַגֶּפֶן

*Ba-rooch a-tah Adonai, Eh-lo-hay-noo meh-lech  
ha-o-lam, boh-ray p'ree ha-ga-fen.*

#### **All:**

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



## The Ceremonial Washing of Hands - *Ur'chatz* - ןרחת

It is customary to wash one's hands before partaking of a meal. *Yeshua* gave this simple ceremony a far greater significance on that night of Passover with his disciples.

The Scriptures tell us: "Now it was just before the feast of Passover. *Yeshua* knew that His hour had come to depart from this world to the Father. He loved his own people until the end. While the *seder* meal was happening, the devil had already put in the heart of Judah from Kriot that he should hand over *Yeshua*. *Yeshua* knew that the Father had given all things into His hands, and that He had come from God and was returning to God. So He gets up from the meal and lays aside His outer garment; and taking a towel, He wrapped it around His waist. Then He pours water into a basin. He began to wash the disciples' feet, drying them with the towel wrapped around Him.

Then He comes to Simon Peter, who says to Him, "Master, are You going to wash my feet?" *Yeshua* responded, "You don't know what I am doing now, but you will understand after these things." Peter said to Him, "You shall never wash my feet!" *Yeshua* answered him, "If I don't wash you, you have no part with Me." Simon Peter said to Him, "Master, then not only my feet, but also my hands and my head!" (John 13:1-9)

## The Story of the Passover - *Maggid* - מגיד

**Reader 1:** Jacob and the children of Israel had joined Joseph in living in the land of Egypt. The Pharaoh who knew Joseph had died and the new Pharaoh feared the Israelites. "Look, the people of Bnei-Yisrael are too numerous and too powerful for us. Come, we must deal shrewdly with them, or else they will grow even more numerous, so that if war breaks out, they may join our enemies, fight against us, and then escape from the land." (Exod. 1:9,10). So, he imposed harsh and bitter slavery upon the Israelites. However, God blessed his people and they grew 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 tried to hide their little boy. 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 Moses, meaning "drawn from the water."

**Reader 3:** Moses grew and became aware of the suffering of his people. One day, in a rage, he killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and 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, he saw their tears. He knew it was time to raise up a deliverer to lead them out of bondage. It was then that 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. Fearful and reluctant, Moses agreed to bring God's message to the king of Egypt, "Let my people go!"



**Reader 5:** Moses left the wilderness to return to Pharaoh's palace, the very place where he had been raised. He returned with the message that the Lord had given him. But God himself warned Moses of the resistance that he would encounter.

**Reader 6:** "Nevertheless, I know that the king of Egypt will not let you go, except by a mighty hand. So I will stretch out My hand and strike Egypt with all My wonders that I will do in the midst of it. After that, he will let you go." (Exodus 3:19, 20).

## **The Ten Plagues - *Eser Makkot* - עֶשֶׂר מַכּוֹת**

### **Leader:**

God sent terrible plagues upon the Egyptians. Yet, after each plague had passed, Pharaoh again hardened his heart against God as it is written, 'But when Pharaoh saw that there was relief, he hardened his heart and did not listen to them—just as *ADONAI* had said.' (Exodus 8:15)

**All:**

**Finally, with the tenth and most terrifying plague, God pierced through the hardness of Pharaoh's unyielding heart. Destruction had come upon the entire land of Egypt as it is written, "For I will go through the land of Egypt on that night and strike down every firstborn, both men and animals, and I will execute judgments against all the gods of Egypt. I am *ADONAI*. (Exodus 12:12)**

**Leader:**

We will now fill our cups a second time. A full cup is a symbol of joy and indeed on this occasion we are filled with joy at God's mighty deliverance. Yet, we are forbidden to rejoice over the destruction of the Egyptians. We mourn Pharaoh's rebellion against God and the death of the firstborn of every Egyptian family.

Thus, as we recite each plague, let us dip a finger into the cup and release a droplet of the fruit of the vine onto a plate, expressing our grief and mourning over the plight of the Egyptians.

**All:**

**Blood! Frogs! Lice! Flies! Cattle Disease! Boils! Hail! Locusts! Darkness! Death of the firstborn!** (Do not drink the second cup until later)

**It Would Have Been Sufficient - *Deyenu (Day-yay-noo)*- יִדְּעֵנוּ**

**Leader:**

Just as we do not rejoice over the fate of our enemies, we also recognise the magnitude of God's salvation and his gracious actions toward us. Had God just performed **one** of his great miracles for us - it would have been sufficient (in Hebrew *da-yay-noo*). However, he has done so much for us and continues to bless us in so many ways. So, let us all proclaim *da-yay-noo*!

**All:**

**Had the Lord brought us out of Egypt  
And not judged the Egyptians... *day-yay-noo!*  
Had he slain their firstborn  
And not destroyed their gods... *day-yay-noo!***

**Had he parted the Red Sea  
And not drowned our enemies... *day-yay-noo!*  
Had he led us through the desert  
And not fed us with manna... *day-yay-noo!***

**Had he given us the Torah  
And not given us the Sabbath... *day-yay-noo!*  
Had he given us the Temple  
And not the Land of Israel... *day-yay-noo!***

**Indeed, our God has done more  
And has even given us His son *Yeshua*... *day-yay-noo!***

**Leader:**

As Messianic believers we can add a further *day-YAY-noo*: Had God given us nothing more than *Yeshua* our Messiah, that would have been sufficient for us; yet he continues to give us so much more! *Yeshua* said, "I have come that they might have life, and have it abundantly!" (John 10:10b)

**All:**

**Blessed are you, O Lord our God, for you have, in mercy, supplied all our needs. You have given us Messiah, forgiveness for sin, life abundant and life everlasting. Hallelujah!**



## The Cup of Judgement/Deliverance - *Kos Makkot* - כּוֹס מַכּוֹת

### Leader:

The second cup is called the cup of judgement or deliverance. God told the Israelites in Egypt that He would deliver them from slavery by judging the sins of the Egyptians.

When Jesus was on the earth, the night before He died, He prayed to His Father in Heaven and said, "Let this cup pass from me." He was talking about this second cup. It represents God's judgement being poured out on sinful

man because of sin. Jesus knew that he had been born to let God pour out His judgement on Him, but He still wasn't looking forward to the separation from His Father that the judgement would bring.

He asked His Father if there was some other way to save sinful people. Of course, He knew there was no other way, so He chose to obey the Father and take the cup of God's judgment so that we don't have to. He allowed Himself to be separated from God so that we can be close to God.

Let us now drink the second cup – the Cup of Deliverance in remembrance of God's second promise to the Israelites – "I will free you from being slaves."



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

*Ba-rooch a-tah Adonai, Eh-loh-hay-noo meh-lech ha-o-lam, boh-ray p'ree ha-ga-fen.*

### All:

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

## The Passover Symbols - מצה מרור ופסח

The symbols of the Passover Seder help us relive the story of Passover. We also believe that the symbols and traditions testify to the eternal salvation brought about by the life, death, burial and resurrection of *Yeshua* of Nazareth, the Messiah of Israel.

In scripture only three things are mandatory for a Passover meal.

- The Passover Lamb (Luke 22:7)
- The Unleavened Bread (Luke 22:19)
- The Bitter Herbs (John 13:26)

“They are to eat the meat that night, roasted over a fire. With *matzot* and bitter herbs they are to eat it.” (Exodus 12:8)

## The Dipping of Greens - *Karpas* - כרפס



The parsley, which is called *kar-pas*, represents springtime and life. The *karpas* also reminds us of the hyssop used to place the blood of those first Passover lambs in Egypt and used to mark the doorposts and lintels of the homes of the Children of Israel .

This *karpas* dipping, is mentioned in Matthew, “And He replied, ‘The one who dipped his hand in the bowl with Me, he’s the one who will betray Me.’” (Matthew 26:23 )

The salt water reminds us of the sweat and tears of the Israelite slaves in Egypt. This reminds us that a life without redemption is a life immersed in tears. At this time we do well to remember those in our world today who live in bondage and slavery in one form or another. We will now take a sprig of parsley and dip it into salt water.

(Dip a sprig of parsley into the salt water.)

**Leader:**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאָדָמָה.

*Ba-rooch a-tah Adonai, Eh-loh-hay-noo meh-lech ha-o-lam, boh-ray p'ree ha-a-da-ma.*

**All:**

**Blessed are you, O Lord our God, King of the universe, who creates the fruit of the earth.**

(Eat the *karpas*.)

## **The Shank Bone—Passover Sacrifice - *Pesach* - נֶסֶךְ**

**Leader:**

(Lifting up the shank bone)

The roasted shank bone is called the *z'roah*. This reminds us of the lamb that was sacrificed on the Passover.



**All:**

**“Tell all the congregation of Israel that on the tenth day of this month, each man is to take a lamb for his family one lamb for the household... Your lamb is to be without blemish, a year old male. You may take it from the sheep or from the goats. You must watch over it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel is to slaughter it at twilight. They are to take the blood and put it on the two doorposts and on the crossbeam of the houses where they will eat it... The blood will be a sign for you on the houses where you are. When I see the blood, I will pass over you. So there will be no plague among you to destroy you when I strike the land of Egypt.” (Exodus 12:3, 5-7, 13)**

**Leader:**

The prophets of Israel spoke of the Messiah as being a sacrifice for our sins. The prophet Isaiah said, "He was oppressed and He was afflicted yet He did not open His mouth. Like a lamb led to the slaughter, like a sheep before its shearers is silent, so He did not open His mouth." (Isaiah 53:7)

**All:**

**John the Baptist recognised the Messiah when he came down to the Jordan River to be immersed by John. He pointed to *Yeshua* and said, "Behold, the Lamb of God who takes away the sin of the world!" (John 1:29)**

**Unleavened Bread - *Matzah* - מצה**

**Leader:**

Look at the *matzah*. It isn't fluffy and puffed up bread we normally eat. It's flat because it has no leaven in it to make it rise. When the king of Egypt finally let



the Jewish people leave Egypt, the people had to go quickly. There was no time for them to wait for their bread to rise. So they had to just grab their flat bread and leave.

Remember that in the Bible leaven that puffs

up is a symbol or picture of sin. *Yeshua* was like this bread. Just as *Yeshua* never sinned so the *Matzah* also doesn't contain any leaven. Only a person without sin (Messiah) could take the punishment for our sins and give us His sinless everlasting life instead.

The *matzah* is striped, just like the Messiah, the Saviour, was prophesied to be.

**All:**

**The prophet Isaiah said, “But He was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our shalom was upon Him, and by His stripes we are healed.” (Isaiah 53:5)**

**Leader:**

The fact that the *matzah* is pierced is also a wonderful symbol for us of our Messiah, as the prophets predicted:

**All:**

**“Then I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication, when they will look toward Me whom they pierced. They will mourn for him as one mourns for an only son and grieve bitterly for him, as one grieves for a firstborn.” (Zechariah 12:10)**

### **The Middle *Matzah* - *Ya-chatz* - יאֶחַץ**

**Leader:**

One of the items on the Passover table is called a *matzah* tosh. It has three layers of *matzah* inside, each of them separated by a piece of cloth yet forming a unity within the cover. The middle piece of *matzah* is removed from the *matzah* cover and is broken in two.

Break the middle *matzah*, leaving one half in the middle of the *matzah* tosh. One half is wrapped up in a cloth and given a special name – the *Afikomen*.

(Leader raises the *Afikomen*.)

The *Afikomen* is then hidden from sight somewhere in the house. Later the children will have to discover the *Afikomen* before the service can be completed. In Jewish tradition this three-in-one bag has many interpretations and a lot of significance. Rabbis have differing answers as to why we have the three layers of *matzah* with the cover. Some say it represents the three patriarchs of Israel; Abraham, Isaac and Jacob.

Others say it presents the three classes of Jewish people named: the priests (Cohen), the Levites (Levi) and the people (Israel).

The reason why this middle *matzah* is broken is not clear in Jewish tradition. However, the significance of the breaking of this middle *matzah* will be seen later in the service.

(The *Afikomen* is lifted for all to see.)



**All:**

**This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry - let him come and eat. Whoever is needy - let him come and celebrate the Passover! Now, we are here, next year may we be in the Land of Israel!**

(Don't eat the *matzah* just yet)

**Leader:**

Let us first say the blessing for eating the *matzah* as food and then we will say the blessing for eating the *matzah* according to God's instructions.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Ba-rooch a-tah Adonai, Eh-lo-hay-noo meh-lech ha-o-lam, ha-moh-tzi leh-chem min ha-a-retz.*

**All:**

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

**Leader:**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּדִבְרוֹ וּבְשֵׁמוֹ אֲנַחְנוּ  
אוֹכְלִים מַצָּה.

*Ba-rooch a-tah Adonai, Eh-lo-hay-noo meh-lech ha-o-lam, a-sher kid-sha-noo b'div-roh oo-vish-moh a-nuh och-leem mat-zah.*

**All:**

**Blessed are you, O Lord our God, King of the universe, who has sanctified us by his Word, and in whose name we eat *matzah*.**

(The *matzah* is to be eaten while leaning to the left.)

## **Reclining**

**Leader:**

On all other nights we eat either sitting or reclining, but tonight we eat reclining. The first Passover was celebrated by a people enslaved.

**All:**

**Once we were slaves, but now we are free!**

**Leader:**

The children of Israel were instructed to eat the Passover in haste; their loins girded, their staffs in their hands, their sandals upon their feet, awaiting departure from the bondage of Egypt. Today we are free and thus we may recline and freely enjoy the Passover Seder.

**All:**

***Yeshua* said, "Come to Me, all who are weary and burdened, and I will give you rest. Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and 'you will find rest for your souls.' For My yoke is easy and My burden is light." (Matthew 11:28-30)**

## The Bitter Herb - *Maror* - מרור

### Leader:

The bitter herb that God commanded the Israelites to eat is called maror. When we eat it we are reminded that the Israelites in Egypt had very hard lives as they endured bitter slavery under the hand of Pharaoh. As the horseradish



brings tears to our eyes, let us remember the tears of the Israelite slaves in Egypt as well as the tears of Jewish people through many centuries of persecutions and near annihilation. God told them to eat bitter herbs at the Passover festival so they wouldn't forget that they were miserable and needed a deliverer.

Let us now scoop up a spoonful of *maror* (horseradish) with a piece of *matzah* and wait until everyone is served.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּדִבְרוֹ וּבְשֵׁמוֹ אֲנַחְנוּ.  
אוֹכְלִים מָרוֹר.

*Ba-rooch a-tah Adonai, Eh-loh-hay-noo meh-lech ha-o-lam, a-sher kid-sha-noo b'div-  
-roh oo-vish-moh a-nach-noo och-leem maror.*

### All:

**Blessed are you, O Lord our God, King of the universe, who has sanctified us by his Word, and in whose name we eat bitter herbs.**

(Eat the *matzah* and the *maror*.)

## The Mortar - *Charoset* - חרוסת

### Leader:

The Children of Israel toiled to make cities for Pharaoh, working in brick and clay. We remember this arduous toil by eating charoset, a mixture that



resembles mortar, which is made of chopped apples, honey, nuts, and wine. You will find it sweet, reminding us that God can turn our sorrow into joy, like when the Israelites joyously left Egypt.

(Eat *matzah* and *charoset*.)

In accordance with a tradition instituted by the great Rabbi Hillel, we can also



eat the sweet charoset together with the bitter maror to remind us that even the bitterest of toil is made sweet by the promise of redemption. This has come to be known as “Hillel’s sandwich.”

(Eat *charoset* together with *maror* sandwiched between two pieces of *matzah*.)

## The Roasted Egg – *Chagigah* - חגיגה

**Leader:**



The roasted egg on our Seder plate has a special name; it is called the chag-gad-yah. This name was given to the special sacrifices that were made at Passover when the Temple still stood. The Second Temple was destroyed by Titus and the Roman armies in AD 70. We eat this egg dipped into salt water as a way of expressing our grief over the destruction of the Temple.

The presence of the cha gee gah (the egg) and the z’roah (the shank bone) pose a very important question: Without the existence of the Temple and the cessation of the sacrificial system, how can we all be forgiven for our sins?

**All:**

**The Torah was very clear about how sins would be atoned for. Moses said, “For the life of the creature is in the blood, and I have given it to you on the altar to make atonement for your lives—for it is the blood that makes atonement because of the life.” (Leviticus 17:11)**

**Leader:**

How can we be forgiven for our sins today? God sent the Messiah to be an atoning sacrifice for sin. *Yeshua* died for us. He is the Lamb of God who takes away the sins of the world.

(Dip the egg into salt water and eat.)

## The Passover Meal - *Shulchan Orech* - שלחן עורך

### The *Birkat Hamazon* - The Blessing after the Meal

**Leader:**

Let us bless the Lord for his great provision for us this Passover *Seder*.

**All:**

**Blessed be the name of the Lord, both now and forever.**

**Leader:**

Let us bless our God of whose gifts we have eaten and by whose goodness we live.

**All:**

**Blessed be our God, of whose abundance we have eaten, and by whose goodness we live.**

## **The Afikomen - אֶפִיְקוֹמֵן**

(The children look for the *Afikomen*.)

### **Leader:**

The children search for the *Afikomen*.

Towards the end of the meal the hidden *Afikoman* (wrapped broken middle *matzah*) is now found and brought out with great rejoicing. It is redeemed from a child by the giving of a gift. The *matzah* is broken up and everyone at the table receives a small piece. The *matzah* is then eaten together with the third cup, the Cup of Redemption.

(Leader holds up a small piece of *Afikoman* and the third cup.)

Those who are believers in *Yeshua* will recognise the presence of the bread and the wine as the Lord's Supper – the Communion service.

### **All:**

**What is the meaning of the three layers of *matzot* contained in the *matzah* cover and why is the middle *matzah* broken, hidden from sight, and then brought back again?**

### **Leader:**

Sadly, to many of the Jewish people, these questions still remain a riddle yet to be resolved. For believers in *Yeshua*, however, the tradition of the Afikomen clearly points to the nature of God and to *Yeshua* the Messiah.

The three layers of *matzah* form a unity within the cover: A Hebrew word that suggests such a unity is *eh chad* which is used when we recite the Shema: "*Shema Yisrael, Adonai eh lo hay noo, Adonai eh chad. Hear O Israel, the Lord our God, the Lord is one.*"

We believe that the tri unity of the *matzah* cover bears witness to the unity of one God who is revealed in three persons.

Why is the middle *matzah* removed from this unity and hidden somewhere in the house? Because *Yeshua*, the Son of God, the second Person of the Tri-unity was revealed in the flesh—he was made manifest while the other two Persons remain hidden from our sight.

**All:**

**The Gospel of John says: “In the beginning was the Word. The Word was with God, and the Word was God.... And the Word became flesh and tabernacled among us.... He came to His own, but His own did not receive Him.” (John 1:1, 14a, 11)**

**Leader:**

Why is the middle layer of *matzah* wrapped up in white linen and then hidden away before it is later retrieved? Because after *Yeshua*'s body was broken, he was taken off the cross, wrapped up in white linen according to Jewish burial customs and then buried (hidden) in the tomb.

But praise be to God, the Holy One did not see decay and rose from the dead early on the third day according to the Scriptures: “...For You will not abandon my soul to *Sheol* nor let Your faithful one see the Pit.” (Psalm 16:10)

After 3 days He came back to life and was seen by 500 people.



**All:**

Earlier, we called this *matzah* the Bread of Affliction. This is because the Messiah was afflicted for us as the prophet Isaiah said: "Surely He has borne our griefs and carried our pains. Yet we esteemed Him stricken, struck by God, and afflicted. But He was pierced because of our transgressions, crushed because of our iniquities. The chastisement for our shalom was upon Him, and by His stripes we are healed." (Isaiah 53:4-5)

**Leader:**

It is time for us to eat the *Afikomen*. It is shared as the Passover Lamb. was shared from the time of the exodus until the destruction of the Temple.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצֵיא לֶחֶם מִן הָאָרֶץ.

*Ba-rooch a-tah Adonai, Eh-lo-hay-noo meh-lech ha-o-lam, ha-moh-tzee le-chem min ha-a-retz.*

**All:**

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

## **The Cup of Redemption - *Kos Ha-Geu-lah* - כּוֹס גְּאוּלָּה**

**Leader:**

Let us fill our cups for the third time this evening. This is the Cup of Redemption, for God's third promise to the Children of Israel was...

**All:**

'I will redeem you with an outstretched arm...' (Exodus 6:6)

**Leader:**

This Cup of Redemption is a reminder of the lamb's blood, the price paid for Israel's promised redemption. *Yeshua* likely took this cup and spoke the words in Luke 22:20, "This cup is the new covenant in My blood, which is poured out for you."

In so doing, he spoke of a greater redemption than the Israelites experienced in Egypt. *Yeshua* had in mind the redemption and deliverance of humankind, forgiveness of sin through the shed blood of the Lamb of God. *Yeshua* is quoting from the great New Covenant prophecy given by the prophet Jeremiah in Jeremiah 31:31-34. In thankfulness to God for our redemption in *Yeshua* the Messiah, let us drink the Cup of Redemption.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ  
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

*Ba rooch a tah Adonai eh loh hay noo meh lech ha o lam boh ray p'ree ha ga fen.*

**All:**

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

(Everyone drink together while leaning to the left)



## **The Cup of Elijah - *Kos Eh-lee-ya-hoo* - כוס אליהו**

### **Leader:**

A cup for *E-lee-ya-hoo Ha-Na-vee*, Elijah the Prophet, is left untouched on the Seder table. Traditionally, a child is asked to go to the front door of the house and to open it up to see if Elijah is there and to welcome him in. Why is there such a longing in the hearts of Jewish people for the coming of Elijah?

### **All:**

**The prophet Malachi said, “Behold, I am going to send you Elijah the prophet, before the coming of the great and terrible day of Adonai. He will turn the hearts of fathers to the children, and the hearts of children to their fathers— else I will come and strike the land with utter destruction.” (Malachi 3:23,24)**

### **Leader:**

The prophet Elijah is seen as the forerunner to the Messiah, the one who will come and herald the way and announce the coming of the Messiah that year. Jewish people have been doing this ritual for thousands of years, longing, waiting and anticipating the coming of Elijah and hence the coming of Messiah. Tragically, they do not know that the Messiah has already come.

### **All:**

***Yeshua* said, “For all the prophets and the Torah prophesied until the time of John. And if you are willing to accept it, he is Elijah who is to come. He who has ears, let him hear!” (Matthew 11:13-15)**

## The Cup of Praise - *Kos Hallel* - כוס הלל

### Leader:

The proper response to redemption is praise. We now praise God for the deliverance of the Jewish people from bondage and that both Jewish and Gentile followers of the Messiah were redeemed from the bondage of sin and death.

The fourth and final cup of the Passover Seder is the Cup of Praise, sometimes called the cup of acceptance or the cup of the kingdom. It comes

from the promise of God in Exodus 6:6, "I will take you to be my people." The people of Israel have rebelled against God for thousands of years, but one day they will trust Him, love Him, and follow Him.

It is a reminder of Israel's promised future beyond slavery in Egypt - dwelling instead in freedom in the Promised Land.

In many ways, this cup also foreshadows the glorious future for Israel and the world to come in the age of the Messianic kingdom.

Traditionally Psalms 112-118 are sung. We will read extracts from these Psalms. This final hymn (song of blessing) is mentioned in the gospels. "And when they had sung a hymn, they went out to the Mount of Olives." (Matthew 26:30, Mark 14:26)





The Lord has remembered us, He will bless us, He will bless the house of Israel, He will bless the house of Aaron. He will bless those who revere the Lord, the small as well as the great: May the Lord increase you, more and more, you and your children. You are blessed of the Lord, the maker of heaven and earth.

The heavens are the heavens of the Lord, but the earth has He given to the children of men. The dead praise not the Lord nor do they who descend into the silent grave. But we will bless the Lord from henceforth until evermore. Hallelujah!

**ALL:**

**Praise the Lord, all you nations; praise Him, all you people; For His mercy prevails over us, and the truth of the Lord endures for ever. Hallelujah!**

Leader:

I will praise you, for you have answered me and become my deliverance. The stone which the builders rejected, has become the chief cornerstone. This has proceeded from the Lord, it is marvellous in our eyes. This is the day which the Lord has appointed, we will rejoice and be glad in it.

**ALL:**

**Blessed be he who comes in the name of the Lord we bless you from the house of the Lord. The Lord is God, and it is He who granted us light.**

Leader:

You are my God, and I will praise you! O my God, I will extol you. Give thanks to the Lord, for He is good, for His mercy endures forever.

We exclaim the praises of our God who has saved his people! We acknowledge God as our Father, the King who rules our lives. He saved us from slavery, he redeemed us from bondage. His name shall be praised for ever and ever.

When Jesus was on earth, just before he died, He said He would not drink the fourth cup until He returns to earth as King. When that happens, He'll drink it with us. Let us lift our cups for the fourth time and drink the Cup of Praise.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן

*Ba rooch a tah Adonai eh loh hay noo meh lech ha o lam boh re p'ree ha ga fen.*

**All:**

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

(Everyone drink together while leaning to the left)

**In the spirit of joy and celebration, we rejoice together for all that God has done for us! He has set us apart to be His people, he has brought us out of slavery, he has redeemed us, and he has brought us to himself. For all of this we praise him!**

**SING**

*hallelujah*

## The Completion - *Nir-tzah* - נרצה

**Leader:**

The Seder of the Passover is now complete, even as our salvation and redemption is complete through Yeshua our Messiah. Just as we have joyfully celebrated this Passover Seder this year, may we be granted the privilege of observing it next year.

**All:**

***Yeshua* the Messiah died for our sins according to the Scriptures. He was buried in the tomb. But death could not hold him down. He was raised from the dead on the third day according to the Scriptures. During the season of Redemption, may our hearts be joined in gratitude to God for the coming of the Messiah, for his death and resurrection and for the promise of his return.**

**Leader:**

The name Jerusalem comes from two Hebrew words: urY (y'roo) which means "foundation" and OLa (shalem) which means "peace." When Yeshua our Messiah returns, Jerusalem will surely be the city with foundations of peace.

Yeshua is alive! Death could not have the final victory. Let us, as free people go forth proclaim the good news of Messiah. We now anticipate with eagerness his return to fulfil all of God's promises to us:

**All: To bring us! To free us! To redeem us! To take us!**

**Leader:**

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

*L'sha-nah Ha-ba-ah Bir-roo-sha-la-yim*

**All: Next year in Jerusalem! Amen!**

**Amen!**



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## Glossary

**ADONAI** (a doe NIE) – Lord. When written in small capitals, it refers to God's personal name YHWH. It is God's "covenant name", used when God is relating to the Jewish people in an intimate way.

**Afikomen** (a fee KOE men) – The white napkin used to hide the broken middle *matzah*

**Bedikat Chametz** (bed ee KAT ha METS) – The search for leaven in the house before Passover.

**Bracha** (BRA kah) – Blessing, usually done at a specific time as part of a ritual. A bracha acknowledges that God is the giver of life and good things.

**Chametz** (hah METS)– Meaning any food made with a leavening agent such as yeast. It is a biblical symbol for sin.

**Charoset** (HA row zet) – The mixture of apples, honey, nuts and wine which is used to represent the mortar used by Israelite slaves in Egypt.

**Chagigah** (ha gee GAH)– The name given to the egg, the word originally was given to the special temple sacrifices that were made at Passover.

**Messianic Haggadah** (hog ah DAH)– A *Haggadah* is a book used by the celebrant to guide participants through the Passover service. It retells the story of the Exodus from Egypt. You are holding a *Messianic Haggadah*, a version that reveals how the elements of the Passover Seder point to Yeshua (Jesus) as the Lamb of God who takes away the sins of the world.

**Hallel** (hah LEL) – Meaning praise. It refers to Psalms 113-118 which are sung towards the end of the Passover.

**Karpas** (kar' PAS) – A green vegetable such as parsley which is dipped into salt water, which represents the tears of the Israelite slaves.

**Kiddush** (kee DOOSH) – Meaning sanctification. It is a blessing recited over bread or wine.

**Maggid** (ma GEED)– The narrator who tells the story of the Passover.

**Ma Nishtana** (mah nish tah NAH) – Meaning “Why is?” and relates to the four questions asked by the youngest person able to speak.

**Matzah Tash** (maht TSA TAHSH)– The three-in-one bag used to store three pieces of *Matzah*.

**Matzot** (maht TSOTE) - More than one piece of unleavened bread.

**Pesach** (pay SOCK) – the Hebrew word meaning to skip or pass over. This is the first of the seven annual observances given to Israel (Leviticus 16, 23; Numbers 28,29; Deuteronomy 16) Pesach (Passover )commemorates Israel’s redemption from slavery in Egypt by God and is a shadow of the work of the Messiah as the once-for-all Passover Lamb.

**Seder** (say DEHR) – the Hebrew word for order or arrangement, and refers to the ceremonial dinner and symbolic foods of the Passover meal, which is held on the first night of Passover.

**Shalom** (shah LOME) – Peace, wholeness, well-being. It is used as a modern-day greeting or farewell.

**Talmadim** (tal ma DEEM) – disciples

**Yeshua** (yeah SHOO ah) - Jesus

Thank you for celebrating the Passover with us tonight. We hope you really enjoyed the evening in the presence of the Lord.

*'ADONAI* bless you and keep you!

*ADONAI* make His face to shine on you and be gracious to you!

*ADONAI* turn His face toward you and grant you *shalom!*"

(Numbers 6:24-26)

All Bible references are from the Tree of Life translation which is available from our website.



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