

Messianic Passover Haggadah



“I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God” (Luke 22:15-16)



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סֵדֶר הַגָּדָה מְשִׁיחִית לְעַל פֶּסַח

The Order of the Passover Seder

The Festival Candles - Nay-rot shel Pesach - נרות של פסח

The Cup of Sanctification - Kiddush - בוס קידוש

The Washing of Hands - Ur'chatz - ורחץ

The Dipping of Parsley - Karpas - כרפס

The Breaking of the Middle Matzah - Ya-chatz - יחץ

The Story of the Passover - Maggid - מגיד

The Four Questions - Mah Nish-tanah - מה נשׂתנה

The Ten Plagues - Eser Makkot - עשר מכות

It Would Have Been Sufficient - Da-yay-noo - דיינו

The Cup of Plagues - Kos Makkot - בוס מכות

The Passover Symbols - מצה מרור ופסח

The Passover Sacrifice - Pesach - פסח

Unleavened Bread - Matzah - מצה

The Bitter Herb - Maror - מרור

The Mortar - Charoset - חרוסת

The Cha-gee-gah - חגיגה

The Passover Meal - Shulchan Orech - שולחן עורך

The Afikomen - אפיקומן

The Cup of Redemption - Kos Ge-soo-lah - בוס גאולה

The Cup of Elijah - Kos Eh-lee-ya-hoo - בוס אליהו

The Cup of Praise - Kos Hallel - בוס הלל

The Completion - Nir-tzah - נרצה

Introduction

The compilation of the passages and rituals used for the Passover *Seder* (Service) is known as the *Haggadah* which means ‘to tell’ from Exodus 13:8, ‘On that day tell your son, “I do this because of what the LORD did for me when I came out of Egypt.”’

The *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 symbolises God’s physical redemption of His people.

This Messianic *Haggadah* has been prepared to show the complete story of God’s redemptive grace from Egypt all the way to Golgotha - the place Messiah was executed. This is the story of God’s spiritual redemption of His people, both Jews and Gentiles, all who would come to faith in Israel’s God and who have found freedom from sin through Messiah’s death, burial, and resurrection.

In keeping with Jewish tradition, our Messiah *Yeshua* made preparation to keep the Passover: ‘Then came the day of *matzah*, on which the Passover lamb had to be killed. *Yeshua* sent *Kefa* and *Yochanan*, instructing them, “Go and prepare our *Seder*, so we can eat...” They went and found things just as *Yeshua* had told them they would be, and they prepared for the *Seder*.’ (Luke 22:7, 8, 13, CJB)

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 bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel.’

The night before Passover, the head of the house goes on a ceremonial search for leaven called the *bedi-kat cha-metz*. 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 that a little yeast works through the whole dough? Get rid of the old yeast that you may be a new batch without yeast - as you really are. For Messiah, our Passover lamb has been sacrificed." (1 Cor. 5:7)

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.

At the Last Supper that *Yeshua* had with his disciples, a Passover *Seder*, he said, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfilment in the kingdom of God." (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:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ
לְהַדְלִיק נֵר שֶׁל (שַׁבָּת ו) יוֹם טוֹב

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, a-sheer kid-sha-noo bemitz-vo-tav, ve-tziva-noo le-had-lik ner shel (Shabbat ve) yom tov.
Amen.

All women say:

Blessed are you, O Lord our God, King of the universe, who has sanctified us through your Word, and has commanded us to light the (Shabbat and) festival lights. Amen.

Leader:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּיבֵינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזֶמֶן
הַזֶּה

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, she-heche-ya-noo,
ve-ke-ye-ma-noo, ve-hee-gee-a-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 Cups of Wine

During the course of our celebration we will drink four cups of ‘the fruit
of the vine.’ These four cups represent the four promises of God to the
Children of Israel as recorded in Exodus 6:6-7:

1. The Cup of Sanctification - ‘I will bring you out from under the
burdens of the Egyptians.’
2. The Cup of Plagues - ‘I will free you from being slaves.’
3. The Cup of Redemption - ‘I will redeem you with an outstretched
arm.’
4. The Cup of Praise - ‘I will take you as my own people and I will be
your God.’

The Cup of Sanctification - Kiddush - כּוֹס קִידּוּשׁ

Leader:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, bo-ray pree ha-ga-fen.

All:

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

The Washing of Hands - *Ur'chatz* - **וְרַחֵץ**

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: 'It was just before the festival of Pesach, and *Yeshua* knew that the time had come for him to pass from this world to the Father. Having loved his own people in the world, he loved them to the end. They were at supper, and the Adversary had already put the desire to betray him into the heart of *Yehudah 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* and wipe them off with the towel wrapped around him. He came to *Shim'on Kefa*, 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!" (John 13:1-9, JNT).

The Dipping of the Parsley - *Karpas* - **כַּרְפָּס**

The parsley which is called *karpas* symbolises the hyssop used to place the blood of the Passover lamb upon the doorposts and lintels of the homes of the Children of Israel during the tenth and most terrible plague that the Lord visited upon Egypt - the slaying of the firstborn. The salt water represents the tears of the Children of Israel, and the Red Sea. We are therefore reminded of the tears shed by those not yet redeemed and still in slavery. This is a good time to consider those around the world who are hurting and enslaved.

Let us dip a sprig of parsley into the salt water:

Leader:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, bo-ray pree 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 Breaking of the Middle Matzah - *Ya-chatz* - ׀

Leader:

One of the central elements of the Passover is *matzah* (unleavened bread). For the Passover *Seder*, three separate sheets of *matzah* are inserted into a bag with three compartments, known as the *matzah tash*.

In Jewish tradition, this three-in-one bag has many interpretations. It is said to represent the three Patriarchs: Abraham, Isaac, and Jacob; or the three kinds of people of Israel: The priests, the Levites, and the Israelites (the masses). Believers in *Yeshua* suggest that this could be a representation of the triune nature of God: The Father, the Son, and the Holy Spirit.

The leader takes the middle *matzah*, breaks it in two and puts one half back in the middle of the *matzah tash*. He then wraps the other half, now known as the *Afikomen*, in a white napkin and hides it.

This *matzah* will reappear at the conclusion of the Passover meal.

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

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)

The Story of the Passover - *Maggid* - תּוֹרַת

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.

“The Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country.” (Exodus 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, and 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.

Reader 5: 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 6: 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 7: “But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go.” (Exodus 3:19-20)

The Four Questions - *Mah Nish-tanah* - מַה נִשְׁתַּנָּה

It is now time for the youngest person in the house to ask the traditional four questions as it says in the Bible: 'In the future, when your children ask you, "What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?" Tell them: "We were slaves of Pharaoh in Egypt, but the LORD brought us out of Egypt with a mighty hand.' (Deuteronomy 6:20-21)

Mah nish-ta-nah ha-laylah ha-zeh mi-kol ha-lay-lot?

1. Sheh-be-chol ha-lay-lot, a-noo och-lin cha-metz oo-matzah. Ha-lay-lah ha-zeh, koo-lo matzah.
2. Sheh-be-chol ha-lay-lot, a-noo och-lin sheh-ar ye-ra-kot. Ha-lay-lah ha-zeh, koo-lo ma-ror.
3. Sheh-be-chol ha-lay-lot, en a-noo mat-billin a-fee-loo pa-am e-chat. Ha-lay-lah ha-zeh sheh-tay fe-a-mim.
4. Sheh-be-chol ha-lay-lot, a-noo och-lin ben yosh-vin oo-ven me-soo-bin. Ha-lay-lah ha-zeh koo-la-noo me-soo-bin.

Why is this night different from all other nights?

1. On all other nights we eat leavened or unleavened bread. Why on this night do we eat only unleavened bread?
2. On all other nights we eat all kinds of herbs. Why on this night do we eat only bitter herbs?
3. On all other nights we do not dip our vegetables even once. Why on this night do we do so twice?
4. On all other nights we eat our meals sitting or reclining. Why on this night do we all recline?

Leader:

We were slaves to Pharaoh in Egypt, and God brought us out with a mighty hand and an outstretched arm. And if God had not brought our ancestors out of Egypt, we and our children and our children's children would still be subjugated to Pharaoh in Egypt. Even if we were all old and wise and learned in Torah, we would still be commanded to tell the story of the Exodus from Egypt.

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 *charoset* 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, so we recline at the table even as our Messiah reclined with his disciples at the Last Supper (cf. Luke 22:14).

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 would not listen to Moses and Aaron, just as the LORD 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, ‘I will pass through Egypt and strike down every firstborn male and I will bring judgment on all the gods of Egypt; I am the LORD.’ (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 wine onto a plate, expressing our grief and mourning over the plight of the Egyptians.

All:

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

It Would Have Been Sufficient - *Da-yay-noo* - דא-יא-נוּ

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... *da-yay-noo*!

Had he slain their firstborn
And not destroyed their gods... *da-yay-noo*!

Had he parted the Red Sea
And not drowned our enemies... *da-yay-noo*!

Had he led us through the desert
And not fed us with manna... *da-yay-noo*!

Had he given us the Torah
And not given us the Sabbath... *da-yay-noo*!

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

Leader:

As Messianic believers we can add a further *da-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 to give you life, and give it more abundantly.' (cf John 10:10)

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 Plagues - *Kos Makkot* - כוס מכות

Leader:

Let us now bless the Lord and drink the reduced second cup - the Cup of Plagues (also called the Cup of Judgment). Truly we can say Hallelujah for the great redemption that God has wrought on our behalf, redemption at a terrible price: In Egypt, the death of the firstborn; for us, redemption from sin, the death of God's Son. 'For God so loved the world, that he gave his only begotten Son, that whoever believes in him shall not perish, but have eternal life.' (John 3:16)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגֶּפֶן

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, bo-ray pree 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 - מִצָּה מְרוֹר וּפֶסַח

The Passover Sacrifice - *Pesach* - פֶּסַח

Leader:

Rabbi Gamaliel, teacher of Rabbi *Sha'ul* (the Apostle Paul), taught that in recounting the Passover story one must be certain to mention three things: The Passover lamb, the unleavened bread, and the bitter herbs. (Lifting up the shank bone) The roasted shank bone is called the *z'roah*.

The *z'roah* reminds us of the Pascal Lamb that the Israelites sacrificed the night before they left Egypt.

All:

'Tell the whole community of Israel that on the tenth day of this month, each man is to take a lamb for his family, one for each household... The animals you choose must be year-old males without blemish, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs... The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.' (Exodus 12:3, 5-7, 13)

Leader:

Blood has always been necessary for the atoning of sins. The Torah says: 'for the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement for one's life.' (Leviticus 17:11) At the first Passover it was the Passover lambs slain on behalf of the firstborn males among the Jewish people. This was a prophetic picture of the redemption that would later come through Israel's Messiah.

All:

The prophet Isaiah said: 'He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people?' (Isaiah 53:7-8)

Leader:

And *Yochanan HaMatbil*, recognising the Messiah said: 'Behold, the Lamb of God, who takes away the sin of the world!' (John 1:29)

Unleavened Bread - *Matzah* - מַצָּה

Leader:

We eat *matzah* tonight to remind us of the haste of the Israelites to leave Egypt - they had no time to wait for the bread to rise. The *matzah* is also symbolic of the Messiah; just as the *matzah* is unleavened, so was the Messiah without sin (leaven in the Bible is often a symbol of sin). The *matzah* is also striped and pierced when it is baked. Could this be another object lesson pointing to our Messiah as Isaiah the prophet predicted?

All:

‘But he was pierced for our transgression; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.’ (Isaiah 53:5)

Leader:

Let us say a blessing for the eating of *matzah* and in obedience to God’s command.

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, ha-mo-tzi 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.

Leader:

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּדַבָּרוֹ וּבְשֵׁמוֹ אֲנַחְנוּ אוֹכְלִים מַצָּה

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, a-sheer kid-sh-noo bid-vah-roh oo-vish-moh a-nach-noo och-lim matzah.

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)

The Bitter Herb - *Maror* - מָרוֹר

Leader:

The bitter herb that God commanded the Israelites to eat is called *maror*. It speaks of the bitter slavery that the Israelites endured 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. We also do well at this time to consider the millions of people still in slavery today and determine how we may help set them free.

Let us now scoop up a tablespoon full of *maror* with a piece of *matzah* and wait until everyone is served:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּדִבְרֹוֹ וּבְשִׁמּוֹ אֲנַחְנוּ אוֹכְלִים מָרוֹר

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, a-sher kid-sh-noo bid-vah-roh oo-vish-moh a-nach-noo och-lim 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 *maror*. (Eat the *matzah* and the *maror*)

The Mortar - *Charoset* - חֲרוֹסֶת

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 of chopped apples, honey, nuts and wine (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 the *charoset* together with *maror* sandwiched between two pieces of *matzah*).

The *Cha-gee-gah* - חֲגִיגָה

Leader:

The egg on our *Seder* plate has a special name; it is called the *cha-gee-gah*. 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 AD70. We eat this egg dipped into salt water as a way of expressing our grief over the destruction of the Temple (dip the egg into salt water and eat).

Again, the question arises; without a Temple, without an altar on which to make sacrifices, how can we make atonement for our sins? The answer is found in the Brit Chadashah; 'My children, I am writing you these things so that you won't sin. But if anyone does sin, we have *Yeshua* the Messiah, the *Tzaddik*, who pleads our cause with the Father. Also, he is the *kapparah* for our sins - and not only for ours, but also for those of the whole world.' (1 John 2:1-2, CJB)

The Passover Meal - *Shulchan Orech* - שֻׁלְחַן עֹרֵךְ

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 now and forever.

Leader:

Blessed be the name of God, now and forever.

Blessed be our God, of whose abundance we have eaten.

All:

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

Leader:

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

All:

Lord God of the universe, we praise you: Your goodness sustains the world. You are the God of grace, love and compassion, the source of bread for all who live; for your love is everlasting. In your great goodness we need never lack for food; you provide food enough for all.

We praise you, O God, source of food for all who live.

Leader:

As it is written: ‘When you have eaten and are satisfied, give praise to your God who has given you this good earth.’ (Deuteronomy 8:10) We praise you, O God, for the earth and for its sustenance.

All:

Let Jerusalem, the holy city, be renewed in our time. We praise you, Adonai, in compassion you rebuild Jerusalem. Amen.

The *Afikomen* - אֶפִיקוֹמֵן

(The children look for the *Afikomen*)

Leader:

The child that finds the *Afikomen* is given a gift for retrieving it. In a sense, it is redeemed from the child. The *matzah* is then broken up and everyone at the table receives a small piece. The *matzah* is eaten and then the third cup, the Cup of Redemption is taken.

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

Could this be the origin of what Christians know as the Lord’s Supper or the Communion Service? We believe so.

The Gospel of Luke records Messiah’s words at this time: “...taking a piece of *matzah*, he made the *berachah*, broke it, gave it to them and said, “This is my body, which is being given for you; do this in memory of me.” (Luke 22:19, CJB)

The *matzah* itself is an object lesson of the Gospel. Just as the *matzah* is striped and pierced when it is baked, so was the Messiah’s body striped and pierced as the prophet Isaiah foretold; “*But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed.*” (Isaiah 53:5, ESV)

Leader:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, ha-mo-tzi 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.

כּוֹס גְּאוּלָּה - *Kos Ge-oo-lah* - The Cup of Redemption

Leader:

The third cup, the cup after supper, is the Cup of Redemption. 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 how Israel's redemption was accomplished – it was through the shedding of the blood of those Passover Lambs in Egypt.

In the same way the Messiah's blood was shed to bring redemption to all who would believe. The Bible records that after the meal Yeshua took the cup saying; *"...This cup is the New Covenant, ratified by my blood, which is being poured out for you."* (Luke 22:20, CJB)

Yeshua was referring to a prophecy given in the Book of Jeremiah that God would make a New Covenant with the nation of Israel. It would not be like the one that he made with them when he brought them out of the land of Egypt. Through the New Covenant God promises that he would write his Torah in their hearts and in their minds and remember their sins no more (cf. Jeremiah. 31:31-34).

Yeshua's shed blood brings this New Covenant into affect, providing the way of atonement for Israel, and subsequently to all peoples who call upon the name of the Lord.

In thankfulness to God for our redemption, let us drink the Cup of Redemption.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, bo-ray pree 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* - כּוֹס אֵלִיָּהוּ

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 will send you the prophet Elijah, before the great and awesome day of the Lord's coming. He will turn the hearts of parents to their children and the hearts of the children to their parents.' (Malachi 4:5-6)

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. But could it be that the forerunner of the Messiah has already come?

All:

Yeshua said, 'For all the Prophets and the Law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear.' (Matthew 11:13-15)

The Cup of Praise - *Kos Hallel* - כּוֹס הַלֵּל

The fourth and final cup of the Passover *Seder* is the Cup of Praise - a cup of rejoicing, joy and consummation.

We praise God for the deliverance of the Jewish people from bondage in Egypt and we also give thanks to God that all who believe in Messiah are redeemed from the bondage of sin and death. In many ways, this cup also foreshadows the glorious future for Israel and the world to come in the age of the Messianic kingdom.

Let us raise our cups and drink the fourth cup, the Cup of Praise.

Leader:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Ba-ruch a-tah Adonai, Elo-hay-noo me-lech ha-olam, bo-ray pree 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)

Leader:

Traditionally Psalms 113-118 are sung. We will read extracts from these Psalms:

“Halleluyah! Servants of ADONAI, give praise! Give praise to the name of ADONAI! Blessed be the name of ADONAI from this moment on and forever! From sunrise until sunset ADONAI’s name is to be praised.” (Psalm 113:1–3, CJB)

All:

“ADONAI has kept us in mind, and he will bless. He will bless the house of Isra’el; he will bless the house of Aharon; he will bless those who fear ADONAI, great and small alike.” (Psalm 115:12–13, CJB)

Leader:

“I love that ADONAI heard my voice when I prayed; because he turned his ear to me, I will call on him as long as I live.” (Psalm 116:1–2, CJB)

All:

“How can I repay ADONAI for all his generous dealings with me? I will raise the cup of salvation and call on the name of ADONAI. I will pay my vows to ADONAI in the presence of all his people.” (Psalm 116:12–14, CJB)

Leader:

“Praise ADONAI, all you nations! Worship him, all you peoples! For his grace has overcome us, and ADONAI’s truth continues forever. Halleluyah!” (Psalm 117:1–2, CJB)

All:

“The very rock that the builders rejected has become the cornerstone! This has come from ADONAI, and in our eyes it is amazing. This is the day ADONAI has made, a day for us to rejoice and be glad.” (Psalm 118:22–24, CJB)

Leader:

“Please, ADONAI! Save us! Please, ADONAI! Rescue us! Blessed is he who comes in the name of ADONAI. We bless you from the house of ADONAI.” (Psalm 118:25–26, CJB)

All:

“You are my God, and I thank you. You are my God; I exalt you. Give thanks to ADONAI; for he is good, for his grace continues forever.” (Psalm 118:28–29, CJB)

The Completion - *Nir-tzah* - נִרְצָה

Leader:

The *Seder* of the Passover is now complete even as our salvation and redemption is accomplished through Yeshua the Messiah.

All:

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 (cf. 1 Corinthians 15:3-4).

Leader:

Yeshua is alive! Death could not have the final victory. Let us now anticipate with eagerness his return to fulfil all of God’s good promises:

All:

To bring us! To free us! To redeem us! To take us!

Leader:

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.

All:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

Le-sha-nah Ha-ba-ah Bi-roo-sha-la-yim

Next year in Jerusalem!

Amen!

This Haggadah can be redeemed from slavery
to Celebrate Messiah for a donation of \$5.

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

“May Adonai bless you and keep you. May Adonai make his face shine on you and show you his favor. May Adonai lift up his face toward you and give you peace.” (Numbers 6:24-26)

Shalom!

