

Passover Haggadah

Sanctify the Holiday

Open with a prayer over this festival of freedom

Leader (eldest male of the family).

Tonight is a very special night. We are going to have a dinner celebration called a Passover Seder. This is a meal with special foods, practices, and Scripture readings that remind us of two very special true stories. The first story happened many years before Jesus. God instructed His people to meet, as we are now, and have the older people tell the younger people how God delivered Moses and the Hebrew people from Egyptian slavery.

We will also remember another story. The deliverance of the Hebrew people was a picture of how Jesus died for our sins. Listen carefully and see how similar the two stories are. Now we will start the Passover Seder as Mother lights the candles.

The Lighting of the Candles

Leader (cont.)

As we light these candles, we pray that God will light our hearts with the Holy Spirit. We want to understand how God has redeemed his people.

The woman of the house (*lighting the candles*)

Blessed are You, O Lord our God, King of the universe, who sanctifies us by your commandment and has ordained us that we kindle the Passover lights. You have made us your own. Bring light into our hearts and minds as we honor and remember your son. The light of the world, Y'shua Jesus.

Display the Seder plate

Leader (displaying the plate)

This special plate is called the Seder plate. Each of the foods symbolizes part of the Passover story. This is not only a story of physical deliverance from bondage, it is also a story of our spiritual deliverance. Every part of the Passover paints the portrait of that redemption. There are three foods God tell us to eat on this night, and other foods later added by men to help us remember Passover.

The shank bone of a lamb symbolizes the lamb eaten before they fled Egypt, as well as Jesus the Lamb of God.

The matzah is made with no leaven to remind us the Hebrews left Egypt in a hurry.

The bitter herbs represent the bitterness of bondage, both physically and spiritually.

The charoseth is a mixture of apples, nuts, grape juice, and cinnamon. It represents the mortar the Israelites used to build the Egyptian cities, as well as the sweetness of a better world.

The karpas symbolizes life for the Jewish people. This non-bitter vegetable is dipped into salt water representing the tears of slavery.

The Four Cups of Wine

Leader

Egypt is used in the Bible to represent the world, our bondage. When we were in bondage, God heard our cries. He chose Moses to lead us out of our oppression. These are the four promises God made to Moses.

Reader 1

"I will bring you out from under the burdens of the Egyptians."

Reader 2

"I will deliver you from their bondage"

Reader 3

"I will redeem you with an outstretched arm"

Reader 4

"I will take you as my people, and I will be your God"

Leader

The four cups at the Seder represent the four expressions of redemption-bring, deliver, redeem and take.

The first Cup is called the Cup of Sanctification.

The second, the Cup of Judgement, or the Cup of Plagues.

The third, the Cup of Redemption.

The fourth, the Cup of the Kingdom, or the Cup of Praise.

The Cup of Sanctification

(Everyone stand to partake of the Kadaysh (first blessing))

Family

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

Leader (*pouring wine into first cup*)

This is the Cup of Sanctification. Sanctification means setting apart as Holy. We are setting apart this time to bring honor to our Lord. Remember how God set apart His people from Egypt.

The woman of the house fills the rest of the cups with help, as needed

Reader 1

"Wherefore say unto the children of Israel, I am the LORD, and I will bring you out (set you apart) from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you..." (Ex. 6:6)

Reader 2

"In the same way God has redeemed us from sin, set us apart, when we accept Jesus as our Lord. "...God chose you to be saved through the sanctifying work of the Spirit and through belief in the truth."(2Thess. 2:13)

Leader

We will drink from the cup while leaning to symbolize freedom, as a slave cannot relax while eating or drinking.

Family (*seated, reclining on the left side as a sign of freedom, lifting their cups*)

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

(drink from the cup - save enough for later)

The Washing of the Hands

Leader

We wash our hands to remind us that God is holy, and as a token of our desire to live a clean life of acceptable service to the Almighty Lord.

Reader 3

"Who may ascend the hill of the Lord? Who may stand in His holy place? He who has clean heart."(PS. 24:3,4)

Leader (*lifting the basin of water*)

Let us share together in this hand washing ceremony. (*Pass the bowl. Each person dips his hands in and passes the bowl to the next person.*)

Leader

Let us also remember Y'shua (yeh-SHOO-ah, or Jesus) took off His clothes and, wearing only a towel, washed the feet of His disciples. In doing this He showed that He came as a humble servant. We know that this water cannot really make our hearts clean. The only way that can be made pure and holy is by Y'shua's greatest act of servanthood, his death on the cross.

Reader 4

"I have set you an example that you should do as I have done for you. I tell you the truth no servant is greater than his master, nor is a messenger greater than the one who has sent him. Now that you know these things, you will be blessed if you do them."(Jn. 13:15-17)

Family

Blessed are you, O Lord our God, King of the universe. Help us to remember to follow the example of your Holy Son- give us the love for others that He has shown us.

Eating of the Karpas

Leader

We now remember our tears when we were in bondage. As it is written:

Reader 1

“The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God.”(Ex.2:23)

Leader *(lifting the parsley/celery)*

Passover comes in the Spring, when we see new life around us. The karpas, or parsley, reminds us that life is a gift to us from our great and mighty God. The karpas is also like the hyssop plant which our forefathers used to smear the blood of the lamb on their doorposts and lintel. *(lifting the salt water)* When we were slaves in Egypt, life was not easy. It was full of pain suffering and tears. This salt water stand for our tears.

Family *(dipping their parsley in salt water)*

Blessed are you, O Lord our God, King of the universe, who creates the fruit of the earth. *(All eat karpas.)*

The Breaking of the Middle Matzah

Leader *(lifting the Unity, or the three matzah wrapped in napkins)*

At Passover, three matzah are wrapped together. They are called the Unity. Jewish teachers have many explanations for this. We who know Y’shua look at the Unity and see God the Father, God the Son and God the Holy Spirit. Y’shua, the middle part of the tri-unity was broken, wrapped up in a linen cloth, buried, and brought forth again as the bread brought forth from the earth.

I break the bread to that Christ was broken for us. I will wrap it in linen, just as Y’shua was wrapped in linen for his burial.

(breaks the middle matzah in two, one piece larger than the other. The larger piece is set aside to serve as afikoman. The smaller piece is put back, between the two matzah.)

Hiding the Afikoman

Leader

We call this bread in the napkin the afikoman (ah-fee-KOH-men). Afikoman is a Greek word meaning “that which comes after”, and is it an important part of the Seder which comes after the meal.

Now, the children will close their eyes as I hide the afikoman, just as Y’shua was hidden in the tomb for three days and nights. After this special dinner the children may look for the afikoman. Whoever finds it can return for a reward!

(children close their eyes as the leader hides the afikoman and returns to the table.)

The Four Questions

Leader

God’s word says we should celebrate this Passover meal. So when your children ask why we have this service, we can explain it to them.

Reader 2

“When your children ask you, “What does this ceremony mean to you?” then tell them. (Ex. 12:26)

Reader 3

Why is this night different from all other nights?

Child 1

On all other nights we eat leavened bread. On this night, why do we eat only matzah, or unleavened bread?

Child 2

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

Child 3

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

Child 4

On all other nights we eat our meals sitting. On this night, why do we eat only reclining?

Leader

God has commanded us to answer these questions for our children. But we do so with thankful hearts, for the answers point to the great and mighty works of God.

(lifting one matzah)

On all other nights we eat leavened bread, but on Passover we eat only matzah. This reminds us that when we fled from Egypt, we did not have time to let the bread rise. Y'shua often compared yeast, which makes bread rise, with sin. He came to die for us, and take away our sin.

(lifting the maror (mah-ROAR))

On all other nights we eat all kinds of vegetables, but on Passover we eat only maror, or bitter herbs. This reminds us of how bitter life was for us in Egypt. It also reminds us of life in slavery to sin.

(lifting the charoseth (hah-ROH-seth))

On all other nights we do not dip our vegetables even once, but tonight we dip them twice. We have already dipped our parsley into salt water. We will also dip our bitter herbs into sweet charoseth. This mixture reminds us of the mortar and bricks which we were forced to make as slaves in Egypt.

On all other nights we eat sitting up, but tonight we eat reclining and sitting on pillows. This is to remind us that we are now free from slavery. On the first Passover we had to eat in a hurry, with our coats and sandals on, holding our staffs in our hands as we waited to be delivered from slavery. Now we may relax and enjoy this feast at our leisure.

The Story of Passover

Leader

Now we will tell the story of Passover.

Reader 1

Long ago, the Lord brought Abraham to the land of Canaan. God promised Abraham that this land would belong to his descendants. Abraham's grandson Jacob left that land and moved with his family to Egypt to escape a famine. Jacob's family grew, becoming our people, the Israelites. Several hundred years passed, and by this time we had become a huge nation. The Pharaoh, or ruler of Egypt, feared that we

would join Egypt's enemies and fight against Egypt. So Pharaoh decided to make us his slaves. Even so, God blessed us with more children.

Reader 2

This made Pharaoh even more nervous. He ordered his soldiers to throw every baby boy into the Nile River. One Israelite hid their baby for three months. When they could hide him no longer they put him in a basket and floated it down the Nile River with his sister Miriam watching over him. The daughter of Pharaoh found the basket and decided to keep the baby and raise him as her own son. She named him Moses, which means "drawn from the water."

Reader 3

Even though Moses grew up in Pharaoh's court, he knew that he was an Israelite. He saw how we were mistreated by the Egyptians. One day, when he saw an Egyptian being cruel to an Israelite, Moses lost his temper and killed the Egyptian. He ran away from Egypt into a desert land where he worked as a shepherd

Reader 4

The Lord heard our cries as we suffered at the hands of the Egyptians. He came to Moses in a burning bush and told him to go to Pharaoh. Moses was afraid, but finally agreed that with the help of his brother, Aaron, he would go to Pharaoh and deliver God's message to "Let my people go!"

The Cup of Wrath

Leader

Pharaoh did not want to let our people go. Every time Pharaoh said no to Moses, God sent a plague or disaster to

Pharaoh and the land of Egypt. But Pharaoh hardened his heart and kept saying no. The tenth time, God sent the most awful plague. This plague caused Pharaoh to change his mind.

Family

"On the same night I will pass through Egypt and strike down every first born—both men and animals and I will bring judgment on all the gods of Egypt; I am the Lord."(Ex.12:12)

Leader

It was the Lord himself who passed over us and struck down the first of the Egyptians. In this way he delivered us from bondage. As it is written: On that same night I will pass through Egypt,

Family

I, and not an angel.

Leader

And strike down every firstborn – both man and animal –

Family

I, and not a seraph.

Leader

And I will bring judgment on all the gods of Egypt;

Family

I, and not a messenger.

Leader

I am the Lord

Family

I am myself and no other. (Ex.12:12)

Leader

We drink from our cups a second time to remember that many people died during the plagues, especially the last one, in order that God's people might be set free. We also remember what it cost for us to be set free from sin and death – the lifeblood of Y'shua. As it is written:

Reader 2

"I will free you from being slaves."

Leader

Each of the plagues focused on a being that the Egyptians worshiped. As we say each plague, we dip our finger into the cup, drip the liquid onto the plate and think about how God showed himself much greater than all the false gods of Egypt.

Family (*each plague is said loudly while dipping a finger and letting a drop of wine fall on the plate*)
BLOOD! FROGS! GNATS! FLIES! CATTLE DISEASE! BOILS! HAIL! LOCUSTS! DARKNESS! DEATH OF THE FIRST BORN! (*do not drink the cup yet*)

The Dayenu (dei-AY-noo, meaning "it would have been sufficient)**Reader 1**

If He had brought us out from Egypt, and had not carried out judgments against them.

Family

Dayenu, it would have sufficed us!

Reader 2

If He had carried out judgments against them and not against their idols

Family

Dayenu, it would have sufficed us!

Reader 3

If He had destroyed their idols, and not smitten their first born

Family

Dayenu, it would have sufficed us!

Reader 4

If He had smitten their first born and not given us their wealth

Family

Dayenu, it would have sufficed us!

Reader 1

If He had given us their wealth, and not split the sea for us

Family

Dayenu, it would have sufficed us!

Reader 2

If He had split the sea for us, and not taken us through it on dry land

Family

Dayenu, it would have sufficed us!

Reader 3

If He had us though the sea on dry land, and had not drowned our oppressors in it

Family

Dayenu, it would have sufficed us!

Reader 4

If He had our oppressors in it, and not supplied our needs in the desert for forty years

Family

Dayenu, it would have sufficed us!

Reader 1

If He had supplied our needed in the desert for forty years, and not fed us the manna

Family

Dayenu, it would have sufficed us!

Reader 2

If He had given us the manna, and not given us the Shabbat

Family

Dayenu, it would have sufficed us!

Reader 3

If He had given us the Shabbat, and not brought us before Mount Sinai

Family

Dayenu, it would have sufficed us!

Reader 4

If He had brought us before Mount Sinai, and not given us the Torah

Family

Dayenu, it would have sufficed us!

Reader 1

If He had given us the Torah, and not brought us into the land of Israel

Family

Dayenu, it would have sufficed us!

Family (*lifting their cups*)

Dayenu! How many are your great blessings to us. For each act of goodness we are abundantly grateful. Most of all, we are thankful for Y'shua the Messiah. In him we have forgiveness of sins and abundant and everlasting life. Hallelujah!
(*drink from the cup the second time*)

The Passover Lamb

Leader (*lifting the shankbone of the lamb*)

This shankbone reminds us of the lamb that each Israel family killed on the night of the first Passover. God commanded that we take the blood of the lamb and put it on the tops and sides of the doorframe of their house. As it is written:

Reader 1

"Then they are to take some of the blood and put it on the sides and tops of the doorframe of the houses. Where they eat the lambs." (Ex.12:7)

Reader 2

That same night they are to eat the meat roasted over the fire, along with bitter herbs and bread made without yeast. (Ex.12:8)

Reader 3

"This is how you eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover." (Ex.12: 13)

Reader 4

"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." (Ex.12:13)

Leader

We who trust in Y'shua the Messiah believe that he is our Passover lamb. Just as it was God himself who redeemed the Israelites, so it is God himself, in the person of Y'shua the Messiah, who redeemed us once and for all from sin and death. He is the Lamb of God who takes away the sin of the world.

Leader (*lifting the roasted egg*)

This roasted egg is a special Passover offering. It is a symbol of mourning, reminding us of the destruction of the Temple in Jerusalem. It is also a sign of new and eternal life. It is because of Y'shua, our Passover lamb that we have eternal life.

Eating the Matzah

Leader (*lifting the Unity*)

Now we will partake of the bread as Y'shua did during Passover.

Reader 1

"And he took bread, broke it, and gave it unto them saying, "This is my body which is given for you: do this in remembrance of me." (LK.22:19)

Family

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

Leader (*takes the middle matzah from the unity, breaks it into olive sized pieces, and distributes four pieces to each family member*)

Let us now share the unleavened bread of Passover.

Family (*holding a piece of matzah*)

Blessed are You, O lord our God, King of the universe. You set us apart as your people and commanded us to eat unleavened bread. (*all eat*)

The Maror

Leader (*passes horseradish. Each person scoops some onto a piece of matzah*)

Family (*lifting matzah with bitter herbs*)

Blessed are you, O Lord are God, King of the universe, who has set us apart by your Word and commanded us to eat bitter herbs. (*all eat*)

Leader

This symbolizes the bitterness of slavery and the bitterness of our sin. Let us also remember the bitterness of the crucifixion Y'shua endured for us. Just as the horseradish brings tears to our eyes, so then did our great suffering bring tears to our eyes.

The Charoseth

Leader (*takes two pieces of matzah and sandwiches them between the charoseth. Passes the charoseth. Each person scoops charoseth onto a piece of matzah and sandwiches.*)

The charoseth reminds us of the mortar and clay bricks that we made as slaves in Egypt. It reminds us that the sweetness of Y'shua can overcome bitter sin. *(all eat)*

It was at this point in the Passover Seder that Y'shua told of his disciples that one of them would betray him. When asked, "Surely not I?" Y'shua said it was the one who dipped his bread into the bowl with Y'shua.

The Passover Supper

Leader (prays over meal)

Blessed are You, O Lord our God, King of the universe, who has ordained that we celebrate the Passover. Help us, Lord, to remember the two stories of how you give freedom to your people, first freedom from Egypt, and now from sin through your precious son, Y'shua.

(all enjoy the Passover meal)

The Afikoman

Leader

Dinner is finished, but our Seder is not over. The children can look for the Afikoman. Whoever finds it can bring it back to me to be ransomed. *(the children hunt for the afikoman, the wrapped and hidden matzah from the Unity. The leader ransoms it back by paying money to the child who finds it.)*

We call this the afikoman, a Greek word. Jewish tradition has that afikoman means dessert, but some scholars believe that it comes from a root word which means "I have come". Y'shua called himself the bread of life. As it is written:

Reader 1

"Then Y'shua declared, "I am the bread of life. He who comes to me will never go hungry."

Reader 2

"I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever.

This bread my

flesh, which I will give for the life of the world."

Reader 3

Whoever eats of my flesh and drinks of my blood has eternal life, and I will raise him up at the last day."

Reader 4

"Your forefathers ate manna and died, but he who feeds on this bread will live forever." (Jn. 6:35a, 51, 54,58b)

Leader

The matzah is a picture for us of Y'shua and what he did for us. Look at how the matzah is striped. As it is written:

Family

"But he was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." (IS. 53:5)

Leader

Look at how the matzah is pierced. As it is written:

Family

"They shall look upon me whom they have pierced."(Zc.12:10b)

Leader

See how the matzah is unleavened. Leaven stands for sin. Just as this bread is without leaven, Y'shua was without sin. As it is written:

Family

"He committed no sin and no deceit was found in his mouth."(Is.53:9, 1 Pt. 2:22)

Leader

The middle matzah from the Unity was broken, just as Y'shua, the Messiah was broken with suffering and death. We wrapped it in white cloth, just as Y'shua's body was wrapped in a linen cloth for burial. Just the afikoman was hidden, so Y'shua's body was hidden for a short time in the grave. Just as the afikoman was brought out of hiding, so Y'shua's arose from the grave. (*lifts the afikoman*)

Family

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

Leader (*breaking the afikoman and distributing to all*)

It was then that Y'shua added," This is my body given for you; do this is remembrance of me."(Lk.22:19) let us now eat matzah, remembering the broken body of the Lamb of God who takes away the sin of the world. (all eat)

The Cup of Redemption

Leader

When Y'shua ate the Passover meal as an obedient Jew, he drank from the first and second cups, however, he did not drink from the third cup. As it is written:

Reader 1

"Drink from it, all of you. This is the blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."(Mt. 26:27-29)

Leader

The disciples drank from the third cup but Y'shua couldn't because it represented redemption. Y'shua was willing to drink from the second cup, the Cup of Wrath. But he excluded himself of redemption by not drinking from the third cup. The next day, Y'shua who knew no sin became sin for us and died in that sin to redeem us.

Family (*lifting their cups*)

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine. Let us drink with thankful hearts, remembering the Messiah's sacrifice for us. (all drink)

The Prophet Elijah

Leader (lifting the extra cup from Elijah place)

This cup is for Elijah the Prophet. In Jewish tradition one of the children opens the door to see if Elijah will come to the Seder. As it is written:

Family

“See I will send you the prophet Elijah before that great and terrible day of the Lord comes.”(Mal.4:5)

Leader

We who believe in Y’shua believe that Elijah has already come. Y’shua spoke of John the Baptist as the Elijah who was to come, and it was John who said, “Look the Lamb of God who takes away the sin of the world!”(Jn. 1:29) We set this place for Elijah to recognize that he has come in the person of John the Baptist.

The Cup of the Kingdom

Leader

After the disciples drank the third cup, the bible tells us that they sang a hymn and went out into the Mount of Olives (Mt. 26:30). The fourth was never drunk, not by Y’shua and perhaps not by the disciples. Y’shua went straight to the garden of Gethsemane. The name “Gethsemane” means “oil press” in Hebrew. Since “oil” is used in the Bible to symbolize the Holy Spirit, it may be said that the garden is where “the Spirit of God was crushed”. Here Y’shua was betrayed and arrested. The next morning, Y’shua was taken before Pontius Pilate. He was tried, scourged and crucified.

Family

“And they crucified him, and parted his garments, casting lots; that it might be fulfilled which was spoken by the prophet,” they parted my garments among them, and upon my vesture did they cast lots.” And sitting down they watched him there; and set up over his head his accusation written, “THIS IS Y’SHUA THE KING OF THE JEWS.”(Mt. 27:36) They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he wouldn’t drink. (Mt.27:27-35)

Leader

The fourth cup, the Cup of the Kingdom, reminds us that Y’shua did the wine offered to him as he was dying. Let us not drink of the fourth cup, let us wait to have this special cup with our Savior. After Christ’s return we shall partake with Him - in His physical presence- in the Kingdom. (Mt. 26:29)

Family (*lifting their cups*)

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine. (do not drink)

Leader

Y’shua gasped a dying cry, “I thirst.” The second drink, which he accepted moments before his death, was not a cup of wine. They filled a sponge, put it upon a hyssop stalk, and with this put it to his mouth- the same stalk used to apply the blood to the wooden doorpost.(Ex. 12:22) this hyssop stalk was raised toward the Perfect Lamb who was hung on a wooden cross for the salvation of all mankind. On the third day, the Day of Firstfruits, the greatest miracle occurred! Jesus Christ was raised from the dead never to die again! Y’shua became the Firstfruits of the dead that will rise (1Cor. 15:20-23). We rejoice in his victory over death and His gift of eternal life to those who believe and follow Him.

Family

Blessed are You, O Lord our God, King of the universe, who has shown us glimpse of your infinite grace and mercy.

Thanks be to You for Your son, our eternal Redeemer and Savior, the True and Perfect Lamb.

Leader

The prescribed order of the Passover is now complete. May we remember throughout the year that our redemption is complete by the sacrifice of our Passover Lamb, Y'shua the Messiah. Leh-SHAH-na

Hah-BAH-ah Be-ru-sha-LAW-yim-

Next Year in New Jerusalem!

Family

Leh-SHAH-na Hah-BAH-ah Be-ru-sha-LAW-yim- Next Year in New Jerusalem!