

# **Messiah in the Pesach (Passover) A Messianic Haggadah**



**Dedicated to HaShem, The One True God.**

**There is none like You - Who was, Who is and Who is to come.**

**You Shall Reign Forever and Ever!**

## Intro to Our Gathering

### 1. To remember and relate the story of redemption

At the seder, each person follows along in the Haggadah, a booklet that guides the participants through the evening. Haggadah means “The Telling”, and it is so named due to its central feature, the story of the exodus from Egypt.

As the Torah instructs: You shall tell your son on that day, saying, “On account of this that ADONAI did for me, taking me out of Egypt.” Sh’mot (Exo) 13:8

This teaches us that we must tell the story of the exodus from Egypt at our seder. D’varim (Deut) 26 provides a nice, concise outline. And, remember that children are the most important guests!

### 2. To eat the biblical and ceremonial foods.

A second important goal of the Pesach (Passover) Seder is to eat the foods commanded by the Torah for that night.

The Torah instructs that three foods are eaten: the roasted Pesach lamb, maror (bitter herbs), and matzah (unleavened bread).

Without the Temple and altar, it is not possible to fulfill the commandment of eating the lamb sacrifice. Nor is it possible to fulfill the commandment of eating the bitter herbs correctly as a topping for the lamb, however, we eat them anyway in remembrance and in practice.

Eating matzah, on the other hand, is a commandment in its own right. So, we make sure to eat that at our seder, along with the lamb.

### 3. To provoke questions from our children

Although the Haggadah explains the matzah and bitter herbs, it fails to give any guidance about the meaning behind other symbols. This is inspired by a subtle pattern in Torah regarding Pesach:

When your son asks you in the future, saying, “What are the testimonies and the statutes and the judgments that ADONAI, our God, has commanded you?” -D’varim 6:20

And when your children say to you, “What is this service to you?” -Sh’mot 12:26

And it will be that when your son asks you in the future, “What is this?” -Sh’mot 13:14

By bringing up these questions, the Torah implies that the seder should arouse children's curiosity. That’s why the Haggadah explains some of the main features of the seder, but it leaves several symbols for us to ponder and ask about. It also guides children in asking questions—an important key to learning.

#### **4. To relive and personally identify with the exodus**

One of the goals of the seder is to recreate the experience of the exodus so that each person feels personally redeemed from Egypt. Torah implies that we should feel that way, since it says that in every generation, a person should tell their children, “On account of what ADONAI did for me, taking me out of Egypt” – Sh’mot 13:8.

#### **5. To express gratitude for the redemption**

Given that we need to see ourselves as personally redeemed from Egypt, it is appropriate that we recognize how great that is and verbalize our thankfulness to Father.

For this reason, some folks sing a section of Psalms called the Hallel. These psalms of praise, from chapter 113 to 118, declare Father God’s greatness and make mention of the exodus from Egypt.

#### **6. To proclaim the holiness of the appointed time**

Pesach is one of the holy Mo’edim (Appointed Times) the Torah lists in Vayikra 23. The Torah calls it a *mikra kodesh*, which literally means “calling of holiness”. Just as on Shabbat and all the Mo’edim, we formally proclaim Pesach’s holiness by reciting a blessing over wine.

#### **7. To rejoice on the Mo’ed**

Pesach and the Week of Matzah are one of the three pilgrimage festivals, and the Torah tells us that we are to observe the pilgrimage festivals with rejoicing. – D'varim 6:14. Rejoicing means we serve delicious foods, drink, wine, sing joyous songs, etc. And, of course, after we eat and are satisfied, let us bless God.

## The Season of Our Redemption

Talmidim (Disciples) of Yeshua have one more goal to accomplish at the seder. He instructed us to “Do this for my remembrance” - Luke 22:19; 1 Corinthians 11:23-24.

In addition to the list above, we must accomplish the task of making Pesach a memorial of Him. Make sure that our Redeemer's memory and words are integrated into our Pesach experience.

**Red = Tanakh (“Old Testament”)**

**Blue = Apostolic Writings (“New Testament”)**

## Bedikat Chametz – The Search for Leaven

**Leader:** In the days just before Pesach (Passover) begins it is tradition to thoroughly clean one's home. Before we can celebrate the Pesach Seder, we must first remove all chametz (leaven) from our homes as commanded in **Sh'mot (Exodus) 12:18-20**. “From the evening of the fourteenth day of the first month until the evening of the twenty-first day, you are to eat matzah (unleavened bread). During those seven days, no leaven is to be found in your houses. Whoever eats food with chametz in it is to be cut off from the community of Israel – it doesn't matter whether he is a foreigner or a citizen of the land. Eat nothing with chametz (leaven) in it. Wherever you live, eat matzah.”

Can we see Y'shua (Jesus), who's Torah observant, cleaning chametz from his Father's house? Indeed, we can. **Yochanan (John) 2:13-17** – It was almost time for the festival of Pesach in Y'udah, so Yeshua went up to Yerushalayim. In the Temple grounds he found those who were selling cattle, sheep and pigeons, and others who were sitting at tables exchanging money. He made a whip from cords and drove them all out of the Temple grounds, the sheep and cattle as well. He knocked over the money-changers' tables, scattering their coins; and to the pigeon-sellers he said, “Get these things out of here! How dare you turn my Father's house into a market?” Thus, Yeshua cleansed his Father's house from chametz.

After the search has been completed, we pray the following prayer to make certain our homes are cleansed of all chametz (leaven):

**ALL:** All leaven that may still be in my possession, whether I have observed it or not observed it, whether I have searched it out or not searched it out, shall be as if it does not exist, and as the dust of the earth. Amen.

Whoever eats food with chametz in it is to be cut off from the community of Yisra'el - it doesn't matter whether he is a foreigner or a citizen of the land. **Sh'mot 12:19**

By the way the term cut off means to destroy, consume, lose, perish. Yeshua himself warns his talmidim (disciples) to “Watch out! Guard yourselves against the chametz of the P'rushim (Pharisees) and Tz'dukim (Sadducees),” **Matthew 16:6**. In the Scriptures, chametz is used to represent sin. In ancient times before baking a batch of leavened dough part of the dough was pinched off and was later used to leaven a new batch of flour by mixing the two together. This is symbolic of generational sin which started with Adam and Havah (Eve) who disobeyed God's command, “You may freely eat from every tree in the garden except the tree of the knowledge of good and evil. You are not to eat from it, because on the day that you eat from it, it will become certain that you will die.” **B'reshit (Gen) 2:16-17**. Thus, their sin is passed on to all subsequent generations with its punishment of death, “...you will return to the ground – for you were taken out of it: you are dust, and you will return to dust.” **B'reshit 3:19**. Who can reverse the curse, Who and how can our relationship with God be restored?



*...God, sent him out of the garden of Eden...B'reshit 3:23.*

According to the teaching of the Apostolic Writings (New Testament), the mo'adim (appointed times) of Pesach and Unleavened Bread picture certain aspects of the sacrificial work of Yeshua. In **1 Cor. 5:6-7** we read: ““It takes only a little chametz to leaven a whole batch of dough?” Get rid of the old chametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah has been sacrificed.” The writer was clearly explaining that we are to understand the Pesach in terms of what it can teach us about the person and/or work of Messiah. However, we must remember that such a Messianic understanding does not in any way negate the historical interpretation of the mo'adim.

## Who should celebrate Pesach?

**Leader:** Many people think that the Feast Days of the bible are the “Jewish Holy Days”. Would you be surprised to find out that if you believe in the God of Avraham, Yitz’chak, and Ya’akov (Abraham, Issac, and Jacob), the God of Israel, then these Feast Days are for you?! They are Adonai’s mo’adim, and on these mo’adim, God chooses to meet with us in a very special way. This is a part of every believer’s heritage – don’t allow the enemy to rob you of it! [Ephesians 2:11-19](#) says: “Therefore, remember your former state: you Gentiles by birth – called the Uncircumcised by those who, merely because of an operation on their flesh, are called the Circumcised – at that time had no Messiah. You were estranged from the national life of Israel. You were foreigners to the covenants embodying God’s promise. You were in this world without hope and without God. But now, you who were once far off have been brought near through the shedding of the Messiah’s blood. ...He did this in order to create in union with himself from the two groups a single new humanity and thus make shalom, in order to reconcile to God both in a single body by being executed on a stake as a criminal and thus in himself that enmity. ... So then, you are no longer foreigners and strangers. On the contrary, you are fellow-citizens with God’s people and members of God’s family.”

And in [Ephesians 3:6](#) we read: ... “that in union with the Messiah and through the Good News the Gentiles were to be joint heirs, a joint body and joint sharers with the Jews in what God has promised.” [Isaiah 56:3](#) - A foreigner joining Adonai should not say, “Adonai will separate me from His people.”

I hope that you are starting to see that those of you who are not Jewish, that these mo’adim are for you as well as the Jewish people – **you ARE a part of Israel.**

Now in regards to celebrating Adonai’s Pesach, the Lord says, **The Whole community of Israel is to keep it. If a foreigner staying with you wants to observe Adonai’s Pesach, all his males must be circumcised. Then he may take part and observe it; he will be like a citizen of the land. But no uncircumcised person is to eat it. The same teaching is to apply equally to the citizen and to the foreigner living among you. [Sh’mot 12:47-49.](#)**

“This will be a day for you to remember and celebrate as a festival to Adonai; from generation to generation, you are to celebrate it by a perpetual regulation.” [Sh’mot 12:14](#)

**Leader:** We will now move on in our Seder. Light is a symbol of God’s presence. It reminds us of God’s promise that Messiah, the Light of the World, would come through the seed of a woman.

**All:** Ba-rooch ata Adonai, Elo-hay-noo meh-lech ha-o-lam, ah-sheer keed-sha-noo beed-va-reh-cha v'na-tahn la-noo et Yeshua m'she-chay-noo, v'tzee-va-noo l'he-oat ohr la-oh-lahm. Ah-main.

Blessed are You Adonai our God, King of the universe, who has sanctified us by Your commandments, given us Yeshua our Messiah, and commanded us to be a light to the world. Amen.

**Leader:** Let us not recite the Shehecheyanu together:

Ba-rooch ata Adonai Elo-hay-noo meh-lech ha-o-lam, Shehecheyanu, v'key-a-manu, ve-higee-yanu laz'man ha-zeh. Ah-main.

Blessed are You Adonai our God, Ruler of the universe, who granted us life and sustenance, and has permitted us to reach this season. Amen.

### The Four Cups of Wine

During our Seder we drink four cups of wine. It is done in remembrance of the four major promises God made to Israel in regards to their redemption and deliverance.

**ALL:** "I will BRING you out from Egypt"..... (Cup of Sanctification)  
"I will DELIVER you from slavery"..... (Cup of Recitation of the Plagues)  
"I will REDEEM you with an outstretched arm"..... (Cup of Redemption)  
"I will TAKE you to Me for a people"..... (Cup of Praise & Intimacy)

### **The First Cup – Sanctification (Kiddush)**

**Leader:** As we drink from these four cups today let us remember God's promises of redemption and the relationship He desires to have with each one of us. Now, let us lift up our first cup and bless the name of Adonai together.

**ALL:**

Ba-rooch atah Adonai Elo-hay-noo  
Meh-lech ha-o-lahm bo-ray pree ha-ga-fen.



Blessed are You, Adonai our God,  
King of the universe, Who creates the fruit of the vine.

Now, leaning to the left let us drink our first cup of wine, the Cup of Sanctification, while leaning to the left.



**Leader:** When our ancestors celebrated the first Pesach they were still in slavery and ate in much haste according to Adonai's command while they waited their soon departure from Egyptian bondage. But now we are free, so we can recline as we enjoy our seder.

(Refill Cups)

**Leader:** As we recall the story of Pesach we are not only reminded of our beginnings, but it also reminds us that our purpose here on earth is to declare the wondrous works of Adonai, that all the earth may know Him. The story of Pesach is the story of the rebirth of our people, a rebirth to which the Scriptures constantly urge us to return. And nowhere – and in no one- do we find that return more clearly than in our Messiah Yeshua. He *is* our Pesach – our Deliverer, our Salvation.

To help tell this story, in the middle of your tables is a Seder plate. On it are several items with symbolic meaning, which will help us to see the way to redemption. What we find in the Text is matzah, maror, the fruit of the vine, and the lamb, represented by the shank bone. Anything else is tradition.

### **Karpas – The Greens & Salt Water**



**Leader:** Karpas is usually parsley or lettuce. Pesach is celebrated in the springtime and the earth is blossoming with green representing new life. It also represents the hyssop branch that was used to dip in the blood from the lamb and applied to the doorposts and lintels of the homes of the Israelites during the first Pesach.

There is a bowl of salt water next to the Karpas which represents the tears shed by our people while in slavery in Egypt.

Let us all now recite this blessing:

**ALL:** Ba-rooch atah Adonai Elo-hay-noo meh-lech ha-o-lahm bo-ray pree ha-ada-ma.

Blessed are You Adonai our God, King of the universe, who creates the fruit of the earth.

**Leader:** Now let us dip the Karpas twice in the salt water and eat it together.





**Leader:** The matzahs are kept in a special linen bag with three compartments called the matzah tosh. There are three matzahs bound together inside, the rabbis refer to these three as a “unity.” We now take the middle piece of matzah out and break it in half. One piece is placed on the Seder plate, the other one, which is called the Afikomen, is wrapped in a linen cloth and hidden until after the meal.

### **Ha Lachma Anya – The Bread of Affliction**

**Leader:** This is the bread of affliction which our ancestors ate in the land of Egypt. D’varim (Dt. 16:3). All who are hungry let them come and eat. All who are needy let them come and celebrate the Pesach with us. Now we celebrate this holy day here and hope next year we will celebrate it in Yerushalayim (Jerusalem).

### **Ma Nishtanah – The Four Questions**

**Leader:** It is time for the children to learn of Pesach by asking the four traditional questions, and it is our privilege, duty and responsibility to answer these questions.

**Child:**

Ma nishtanah halailah hazeh  
mikol haleylot?  
Shebekhol haleylot anu okhlin khomeytz  
umatzah. Halailah hazeh kulo matzah?  
Shebekhol haleylot anu okhlin she’ar  
yerakot. Halailah hazeh kulo maror?  
Shebekhol haleylot eyn anu matbilin  
afilu pa’am ekhat.  
Halailah hazeh shtey f’amim?  
Shebekhol haleylot anu okhlin,  
Beyn yoshevin, uveyn mesubin,  
Halailah hazeh kulanu mesubin?

**Child:** Why is this night different from all other nights?

On all other nights we eat leavened bread. Why on this night do we eat only matzah?

**Leader:** They baked matzah loaves from the dough they had brought out of Egypt, since it was unleavened; because they had been driven out of Egypt without time to prepare supplies for themselves. **Sh'mot 12:39.**

**Child:** On all other nights we eat any kind of herbs. Why on this night only bitter herbs?

**Leader:** Eating the bitter herbs reminds us of how bitter the bondage was to our ancestors. **Sh'mot 1:14**

**Child:** On all other nights we do not dip our herbs. Why on this night do we dip twice?

**Leader:** Dipping our herbs twice represents the tears shed by our people while in hard slavery in Egypt.

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

**Leader:** Reclining reminds us we are no longer slaves, but we are free. Slaves eat standing but when you are free you can eat reclining on a pillow.

### **Maggid – The Telling**

**Leader:** Let us now tell of the story of how our ancestors came to Egypt and how God delivered them with a mighty outstretched arm.

**Leader:** A great famine soon came upon all the land of Egypt and Kena'an – great tribulation - and our fathers could not find sustenance. Then Ya'akov (Jacob) having heard that there was grain in Egypt, sent forth our fathers... and Yosef (Joseph) made himself known to them... Then Yosef sent and called for his father Ya'akov, and all his family and they all came to live in Egypt in the land of Goshen. **Thus, God sent Yosef ahead of Israel to preserve a remnant in the land for them, and to give life to them by a great escape. - B'reshit 45:7.**

**Reader 1:** Yosef died, as did all his brothers and all that generation. But the sons of Israel were fruitful, and they teemed and multiplied and were very, very mighty – the land was filled with them. **Sh'mot 1:6-7.**

**Reader 2:** Now there arose a new king over Egypt. He knew nothing about Yosef but said to his people, “Look, the descendants of Israel have become a people too numerous and powerful for us. Come, let's use wisdom in dealing with them. Otherwise, they'll continue

to multiply; and in the event of war, they might ally themselves with our enemies, fight against us and leave the land altogether.” **Sh’mot 1:8-10.**

**Reader 3:** So, they put slave-masters over them to oppress them with forced labor, and they built Pharaoh the storage cities of Pitom and Ra’amses. But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Israel and worked them relentlessly, making their lives bitter with hard labor – digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy. **Sh’mot 1:11-14.**

**Reader 4:** Then Pharaoh gave this order to all his people: “Every Hebrew boy that is born, throw in the river; but let the girls live.” **Sh’mot 1:22.**

**Leader:** And it came to pass that one of the Hebrew slaves ...conceived and had a son, upon seeing what a fine child he was, she hid him for three months. **Sh’mot 2:2.** She placed him in a basket by the riverbank where upon Pharaoh’s daughter found him and raised him as her own. She called him Moshe (pulled out) ... **Sh’mot 2:10.**

**Reader 1:** During the long period that followed the people of Israel still groaned under slavery, and they cried out, and their cry went up to God and He heard them.

**Reader 2:** One day, Moshe came to the mountain of God... and there appeared to him a messenger of Adonai in a burning bush. He called Moshe to be the one who would deliver His people from slavery.

So, Moshe along with his brother Aharon went before Pharaoh proclaiming what Adonai had said “Let My people go!” But Pharaoh hardened his heart and would not listen to the words of Adonai.

**Reader 3:** God sent many plagues upon the Egyptians, and Pharaoh would say he’d let God’s people go, but than after the plagues had gone Pharaoh would once again harden his heart and not let God’s people go.

**Reader 4:** Then God sent the last and final plague, the death of the first born, whether man or animal. But in order for Israel to be spared God gave them specific instructions:

**Leader:** **3** Speak to all the assembly of Israel and say, “On the tenth day of this month, each man is to take a lamb or kid for his family, one per household ...**(Sh’mot 12:3)** **5** Your animal must be without defect, a male in its first year...**(Sh’mot 12:5)**” **6** You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Israel will slaughter it at dusk. **(Sh’mot 12:6)** Yeshua came into Yerushalayim riding on a

colt on the tenth of Nisan, lamb selection day, he was examined for blemish and was found to be without any. On the fourteenth day of Nisan Yeshua, our Pesach lamb, died on the execution stake at 3:00 pm. [Mark 15:33-37](#). **7** They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat it. (**[Sh'mot 12:7](#)**) **9** Don't eat it raw or boiled, but roasted in the fire, with its head, lower parts of its legs and its inner organs. **10** Let nothing of it remain till morning; ([Sh'mot 12:9-10](#)) It was Preparation Day, and the Judeans did not want the bodies to remain on the stakes on a Shabbat so they were taken down – [John 19:31](#) ... and you are not to break any of its bones ([Sh'mot 12:46](#)) but when they got to Yeshua and saw he was already dead, they did not break his legs. However, one of the soldiers stabbed his side with a spear, and at once blood and water flowed out. **[John 19:33-34](#)**. **12** For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals;...**13** The blood will serve as a sign marking the houses where you are; when I see the blood, I will pass over (Hebrew Pesach) you – when I strike the land of Egypt, the death blow will not strike you. [Sh'mot 12:12-13](#).

**Reader 1:** Only after the death of Pharaoh's firstborn son, did he finally let Israel go. They were not far gone when once again Pharaoh had a change of heart and pursued Israel with his armies to bring them back. Israel was locked in by the Red Sea with no way to escape. Then God ordered Moshe to raise his staff and parted the Sea.

**Reader 2:** The Israelites passed through the Red Sea (symbolic of the mikvah – baptism), and arrived safely on the other side as free people and God closed up the Red Sea behind them destroying Pharaoh and his armies.

**Leader:** Pharaoh chose to disobey God, and he and his people were destroyed as a result of it. All peoples are God's creation and it grieves His heart to see them go astray. So even though we celebrate our now being free, our joy is not complete as long as others remain in bondage to sin and eternal death. So, let us therefore diminish our cups of joy by dipping a finger into the wine and sprinkling a drop on our plates, one drop for each plague.

## Plagues

**Dip and Sprinkle One Time Announcing the Name of the Plague:**

**ALL:**

**Dom – Blood**  
**Tze-far-da-yah – Frogs**  
**Ki-neem – Lice**  
**O-rov – Insects**  
**De-ver – Livestock Plague**  
**She-hin – Boils**  
**Bo-rod – Hail**  
**Ar-beh – Locust**  
**Ho-shekh – Darkness**  
**Ma-khat be-ho-rot – Death of the First Born!**

**Leader:** Let us now sing Dayenu. Which means “It Would Have Been Enough.”

**ALL:**

**Dayenu**

Ilu hotsi, hotsi onu, Hotsi onu mi Mitzrayim (2x)... Dayenu!

Had God done no more than save us from Egypt  
... it would have been enough!

Ilu natan, natan la-nu, Natan lanu et haShabbat (2x)...Dayenu!

Had God done no more than give us Shabbat rest  
... it would have been enough!

Ilu natan, natan lanu, Natan lanu et haTorah (2x)...Dayenu!

Had God done no more than give us Torah  
... it would have been enough!

Ilu natan, natan lanu, Natan lanu et Yeshua (2x)...Dayenu!

God has given us Yeshua, and for this and all these things, it is enough!

**Leader:** Let us now lift our cups and bless the Lord.

**ALL:**

**Ba-rooch atah Adonai Elo-hay-noo**  
**Meh-lech ha-o-lahm bo-ray pree ha-ga-fen.**



**Blessed are You, Adonai our God,**  
**King of the universe, Who creates the fruit of the vine.**

**Leader:** Let us now drink the second cup, “**The Cup of Plagues.**”

**Leader:** Rabbi Gamliel used to say, “whoever does not explain these three symbols, the shank bone, the matzah, and the bitter herbs, at a seder on Pesach has not fulfilled his duty.” This is the same Rabbi Gamliel who was the grandson of Rabbi Hillel, and who served as the primary mentor and teacher to Shaul (Paul).

### Shank Bone



**Leader:** Zroah is a shank bone of a lamb. The lamb is a very important element of the Pesach Celebration. Its sacrifice provided the blood for the doors of the Israelite’s homes. The lamb’s blood purchased the lives of those who were the firstborn. “**For the life of the flesh is in the blood, and I have given it to you on the altar to make atonement for your whole nefesh (whole being); for it is the blood that makes atonement.**” **Vayikra (Lev) 17:11.**

According to the Mishnah, there was a special way the lamb was traditionally prepared for roasting in the days of the Temple. In preparing the lamb, its intestines were removed and a stick of a pomegranate tree was thrust through the lamb from bottom to the top in a vertical position. Then the lamb’s body was held open, to insure it roasts on the inside too, by placing a stick in a horizontal position and tying a leg on each end. This picture is obviously prophetic; Zroah means “Outstretched Arm.

### Hallel – Psalm 113-118

**Leader:** Let us now recite Psalm 113 from the Hallel.

Halleluyah! Servants of ADONAI, give praise! Give praise to the name of ADONAI! 2 Blessed be the name of ADONAI from this moment on and forever! From sunrise until sunset ADONAI's name is to be praised. ADONAI is high above all nations, His glory above the heavens.

Who is like ADONAI our God, seated in the heights, humbling Himself to look on heaven and on earth? He raises the poor from the dust, lifts the needy from the rubbish heap, in order to give Him a place among princes, among the princes of His people. He causes the childless woman to live at home happily as a mother of children. Halleluyah!

## Matzah



**Leader:** Unleavened bread is one of the three biblical foods we are commanded to eat during this feast. “Wherever you live, eat matzah.” **Sh’mot 12:20.**

**Leader:** Let us now recite the blessing, and partake in the eating of the matzah.

**ALL:** Barooch atah Adonai Eloheynu melek ha’olam  
Asher kid’shanu b’mitzvotav v’tzivanu al akhilat matzah.

Blessed are You Adonai our God, King of the universe, Who sanctified us with Your commandments, and commanded us to eat matzah.

## Maror



**Leader:** Maror is ground horseradish. Its bitterness reminds us of the bitter life our ancestors had before being redeemed. When eaten it is supposed to bring tears to your eyes.

**Leader:** Let us recite the blessing and partake in eating the bitter herbs.

**ALL:** Barooch ata Adonai Eloheynu melek ha’olam asher  
kid’shanu b’mitzvotav v’tzivanu al akhilat maror.

Blessed are You Adonai our God, King of the universe, Who sanctified us with Your commandments, and commanded us to eat bitter herbs.



## Hillel Sandwich



**Leader:** In Hillel's time, he put matzah and bitter herbs together and ate them as a sandwich, to keep the words of Torah, "they shall eat it with matzah and bitter herbs." It is tradition that we dip our herbs in the charoset to remind us that even life's most bitter circumstances can be sweetened by the hope we have in God. Let us now eat a Hillel sandwich.

## Shulkhan Orekh ...The Festive Meal

**Leader:** Now let us bless Adonai for our meal.

**ALL:** Barooch ata Adonai Eloheynu melek ha'olam,  
Hamotzee lekhem meen ha'aretz.

Blessed are You Adonai our God, King of the universe,  
Who brings forth bread from the earth.

## Barekh – Grace After the Meal

**Leader:** Let us now give thanks to Adonai for the food we have eaten.

**ALL:** May the name of The Eternal be blessed from now and forevermore. With one voice, we praise our God, whose food we have eaten.

**Leader:** We are back from our festive meal and will now continue by explaining the hidden secret about the Afikomen.

(Leader divides a square of Matzah and explains it as the Afikomen)

**Leader:** For many the Afikomen is a mystery, and many have given different answers as to what the three matzot in the matzah tosh represents. But no one can explain why the middle piece is taken out, broken, wrapped, hidden and brought back later. As we have seen already in our seder there is quite a lot of symbolism. So, let's take a closer look at the Afikomen; it is unleavened, leaven being a picture of sin. **Yeshayahu (Isa) 53:9-10** we read **Although he had no violence and had said nothing deceptive, yet it pleased Adonai to crush him with illness, to see if he would present himself as a guilt offering...<sup>12</sup> Therefore I will assign him a share**

with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted among sinners, while actually bearing the sin of many and interceding for the offenders.” And [2 Cor. 5:21](#), speaking of Yeshua states, God made this sinless man be a sin offering on our behalf, so that in union with him we might fully share in God’s righteousness.”

The Afikomen is pierced and stripped, we also read in [Isaiah 53:5](#) But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being {fell} upon Him, and by His scourging we are healed. [Z’kharyah \(Zechariah\) 12:10](#)...and they will look on me, the One whom they pierced.” In [1 Kefa \(Peter\) 2:24](#) He himself bore our sins in his body on the stake, so that we might die to sins and live for righteousness – by his wounds you were healed. The picture of the matzah tosh is one of “unity” as we mentioned earlier. There are three individual pieces of matzah in the tosh, representing God the Father, Yeshua, the Arm of God, and Ruach Ha Kodesh (The Holy Spirit), the Breath of God. It is the middle piece of matzah, representing Yeshua coming into this world. The wrapping of the Afikomen is symbolic of Yeshua’s death and burial clothes.

Yosef purchased a linen sheet; and after taking Yeshua down he wrapped him in the linen sheet...[Mark 15:46](#). The matzah being brought back out speaks of Yeshua’s resurrection. I know you’re looking for Yeshua, who was executed on the stake. He is not here, because he has been raised – just as he said! Come look at the place where he lay. Then go quickly and tell the talmidim (disciples), ‘He has been raised from the dead, and now is going to the Galil ahead of you. You are to see him there.’ [Mattityahu \(Matthew 28:6-7\)](#). Yeshua died and rose from the dead. Interestingly enough, the word Afikomen is the only Aramaic word in the seder and it means “He came”. I can’t think of a clearer picture of Messiah Yeshua than in the Pesach seder, for He is our Passover Lamb!

**Leader:** Let us now bless the L-rd for giving us The Bread of Life!

**ALL:** Ba-rooch atah Adonai Elo-hay-noo meh-lech ha-o-lahm,  
ha-motzee le-khem Meen ha-aretz. Ah-main.

**ALL:** Blessed are you Adonai our God, King of the universe, Who brings forth bread from the earth. Amen.

**Leader:** Let us all now eat the Afikomen together.

## Third Cup – Redemption

**Leader:** The cup of Redemption is a reminder of the Blood sacrifice made on Pesach. The Lamb that was Sacrificed and Redeemed us from death. Yeshua offering himself up as a sacrifice for the forgiveness of our sins so as to reconcile us back to God; redeeming us from the curse that was put on all man kind through the sin of Adam and Chavah (Eve). Yeshua asks us all a very important question; a question that He asked His talmidim at His last Pesach seder, and He asks all of us today. The question asked can be found in this imagery ...

### Jewish Wedding Proposal

When a young man reached the age for marrying and the family decided who would make an appropriate bride, they would meet together. The young man and his father, and the young woman and her father. And they would negotiate what's called the 'Bride's Price'. Not for the purchase of a bride, the purchase of a woman, that wouldn't be the Jewish way; but to replace the great loss of a daughter.

The price was usually very high. It would correspond to one buying a home for example, a lot of money. When the price had finally been agreed upon, the custom was that the young man's Father would pour a cup of wine and hand it to his son; his son would turn to the young woman, lift the cup and hold it out to her and say, "This cup is a new covenant in my blood which I offer to you." In other words, "I love you and I'll give you my life, will you marry me?" And the woman had a choice; she could take the cup, and give it back to him, and say "no", or she could choose to answer without saying a word by drinking the cup; her way of saying, "I accept your offer and I give you my life in response."

Not very far from the Garden Tomb, or Yeshua's (Jesus') resurrection, Yeshua and his talmidim (disciples) sat together having Passover shortly before he died. The talmidim knew the Passover liturgy very well, Jewish people celebrated it all their lives and they had heard the same liturgy over and over. And then came the 3<sup>rd</sup> cup. That special cup in the Passover, the cup of redemption. Yeshua lifted the cup as the talmidim expected and offered thanks, "Blessed are You O L-rd our God, King of the universe, Who creates the Fruit of the Vine." And then he held it to them, but said something I'm sure they didn't expect. He said, "This cup is a new covenant in my blood which I offer to you." Now there are many meanings to this I'm sure. But one of the implications was that Yeshua was saying in

common ordinary language to those talmidim, “I love you; and the only picture I can think of that would describe the power of my love for you is the power of a passionate, pure love of a husband for his wife.

Now I don’t know what those talmidim thought that day, I hope to someday ask them. Maybe some chuckled a bit; the picture of Yeshua making a marriage proposal must have seemed totally out of place in a Passover seder. And yet they may have understood the passion and the power of the love of Yeshua, who was willing to die, be buried, and eventually raised, to say “I love you; and as my Father promised I’ll pay the price for you.”

**Leader:** Let us all now bless Adonai and drink from the third cup, the cup of redemption.

**ALL:**

Ba-rooch atah Adonai Elo-hay-noo  
Meh-lech ha-o-lahm bo-ray pree ha-ga-fen.



Blessed are You, Adonai our God,  
King of the universe, Who creates the fruit of the vine.

### **Kos Eliyahu – The Cup of Elijah**

**Leader:** It is an old tradition to set a place for Eliyahu (Elijah) the Prophet in hopes he will join the celebration. In Malachi 4:5, he was promised to be one of the ones to come before Messiah to announce His coming. Traditionally, we have a child go to the door and open it to see if Eliyahu is there. (Child opens door).

**LEADER:** Let us sing Eliyahu HaNavi.

### **Eliyahu HaNavi- Elijah the Prophet**

Eli-ya-hu ha-Navi, Eli-ya-hu ha-Tish-bi  
Eli-ya-hu, Eli-ya-hu, Eli-ya-hu ha-Gil-a-di.  
Bim-hey-rah b’ya-mey-nu. Ya-vo e-ley-nu  
Im Ma-shi-ach ben David. Im Ma-shi-ach ben David.

Elijah the Prophet, Elijah the Tishbite, Elijah from Gilead.  
Speedily, come soon in our days, bringing the Messiah, Son of David.

## The Fourth and Final Cup – The Cup of Praise

**Leader:** The Cup of Praise is also sometimes called the Cup of Acceptance. It's the last cup of the Pesach seder, however Yeshua did not drink of this cup, he says in [Mattityahu 26:29](#) "I tell you, I will not drink this 'fruit of the vine' again until the day I drink new wine with you in My Father's Kingdom." Yeshua did not drink of this last cup because His joy would not have been complete because not all Israel had received Him as the Messiah promised by the Prophets. Yet, Scripture tells us that when Messiah Yeshua does return, all Israel will be saved, the complete household of God! And, He shall be our God and we shall be His people. Then He will drink the cup of Praise in Heaven at the Wedding Feast of the Lamb.

Let us all now bless Adonai and drink **The Cup of Praise/Acceptance.**

**ALL:**

Ba-rooch atah Adonai Elo-hay-noo  
Meh-lech ha-o-lahm bo-ray pree ha-ga-fen.



Blessed are You, Adonai our God,  
King of the universe, Who creates the fruit of the vine.

## Nirtzah – The Conclusion of the Seder

**Leader:** Our Pesach seder has unfolded before us. And, we give thanks to God for our deliverance through our Pesach Lamb. May we continue to tell the story of Pesach through all our generations. We hope that next year we will celebrate Pesach in Yerushalayim (Jerusalem).

**ALL:**

La-sha-na ha-ba-ha be-ru-sha-la-eem!  
NEXT YEAR IN JERUSALEM!

**Leader:** One last thing I'd like to leave you with. God commands us to count the omer (Vayikra 23:9-16). It is a 49 day count down that links Pesach with Shavuot (Pentecost). The days of counting the Omer directly correspond with the days Yeshua walked among His talmidim after His resurrection. So, join us in counting up the Omer to the Appointed Time of Shavout!

~ Turn Page ~



*BEHOLD— Y'shua, The Passover Lamb!*