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PASSOVER

A Passover Haggadah adapted for believers in Yeshua (Jesus)



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VISION FOR MESSIANIC FAMILY PASSOVER

> *"So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance."* (Exodus 12:14)

> *Therefore let's celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.* (1 Corinthians 5:8)

God commanded His people to celebrate the Passover as a "everlasting ordinance," a constant reminder of His salvation. It is not "only an Old Testament command" or a holiday just for Jewish people. Even Paul encourages believers to celebrate it with the updated understanding of Jesus Christ as the ultimate Passover Lamb. Passover is all about Jesus. Passover is about salvation. Passover is about the blood of the Lamb that delivers us from sin and death.

THE FIRST PASSOVER

The first Passover took place in Egypt when the Jewish people were in slavery. God told Moses what to have them do. He was very specific and detailed. We read about that first Passover in Exodus 12. Passover changed the Hebrew calendar. God said,

> *"This month shall be the beginning of months for you; it is to be the first month of the year for you. On the tenth of the month each family is to take a lamb for themselves according to their fathers' households. If your family is too small for a whole lamb, share it with your neighbor. Your lamb shall be an unblemished male a year old; you may take it from the sheep or the goats. And you shall keep it until the 14th day of the month, then all the people of Israel are to kill it at twilight."* (Exodus 12:2-6)



JESUS CELEBRATED PASSOVER

The people were told the exact date they were to take the lamb into their houses, how old the lamb was to be, that he was to be perfect, and when they were all to kill their lambs. It is no accident that these characteristics perfectly describe Jesus, the perfect Passover Lamb. We will look at these parallels more closely during the Seder. Several thousand years after that first Passover, Jesus and His disciples still celebrated the feast every year. The most famous instance is what we now call "The Last Supper."

> *"Jesus sent Peter and John, saying, 'Go and make preparations for us to eat the Passover.' So they prepared the Passover. When the hour came, Jesus and his apostles reclined at the table. And he said to them, 'I have eagerly desired to eat this Passover with you before I suffer.'"*
> *(Luke 22:8, 13-15)*



Much can be said about the relationship of the Last Supper and the Passover Seder today. By participating in this God-ordained holiday, we remember His awesome work of salvation. Jews everywhere will be observing this feast as they have for thousands of years, but most do so without understanding the beautiful message of God's original intentions... Jesus Christ the Messiah was THE Passover Lamb that God had been pointing to since the days of Exodus. How privileged we are to be able to celebrate with that full knowledge!

God desires that Gentiles identify with the family of faith. **All those who believe in Jesus have been adopted and grafted into the family tree** and are now part of the commonwealth of Israel. Your roots trace back to Abraham and all those who have walked the life of faith. **You are part of the grand narrative of God's salvation.** It brings glory to God and makes us sit back in wonder at all He has done. When you read the Psalms, or study the stories in the Bible and the words of the prophets, you will see that this is a huge topic in the Bible—God's heart has always been for all nations, and as His desire is adoption into His family. Isaiah says,

"Do not let the son of the foreigner who has joined himself to the Lord speak, saying, 'The Lord has utterly separated me from His people!'" (Isaiah 56:3)

Gentiles have every right to share the blessings of the root of faith in Messiah. However, in identifying with Israel it's important to also identify with, and repent for, the mistakes and sins of our fathers, and praise God for His mercy for us all. We see Daniel the prophet as an excellent example of this, including himself in the prayer of repentance to God as he intercedes for his people's deliverance. Passover is one of these times for us to not just remember but to identify, both with Jesus' death and our sin that lead Him to the cross and His amazing redemptive love that saved us all.

So as you join the Passover celebrations, don't say God delivered them, but God delivered us. He did it for all of us!



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PREPARING FOR PASSOVER

One or two weeks before the Seder meal, there are some things to do in preparation!

1. SEARCH FOR THE LEAVEN

> *"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."* (Exodus 12:15)

One of the traditions (and God-ordained commandments) of Passover is to remove all leaven from the home, as leaven (yeast) represents sin all throughout Scripture. In the days leading up to Passover, it is customary to search through the home and get rid of any yeast products. The home is then thoroughly cleaned and made ready for the holiday season. In Jewish households, throughout the week of Passover, no leavened breads or foods should be eaten. This also correlates with the soul-searching each of us should regularly do for the leaven of sin in our own lives. The apostle Paul exhorts,

> *"Therefore purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us."* (1 Corinthians 5:7)

Passover, then, presents an excellent opportunity for personal reflection and confession of sin. Interestingly, Jesus Himself did a cleansing of sorts after His "triumphal entry" on Palm Sunday. He entered the temple and threw out the money changers (He had probably seen them many times before). It is easy to make the connection that Jesus was following the biblical instruction to prepare for Passover by cleansing His Father's house.

Family activities: Before Passover some families will bake bread with and without yeast with their kids, so they can see the effect yeast has to "puff up." It's also tradition after ridding your home of yeast in preparation to take the last bit of "Hametz" (yeasted bread) and burn it in the fire. Kids love it.





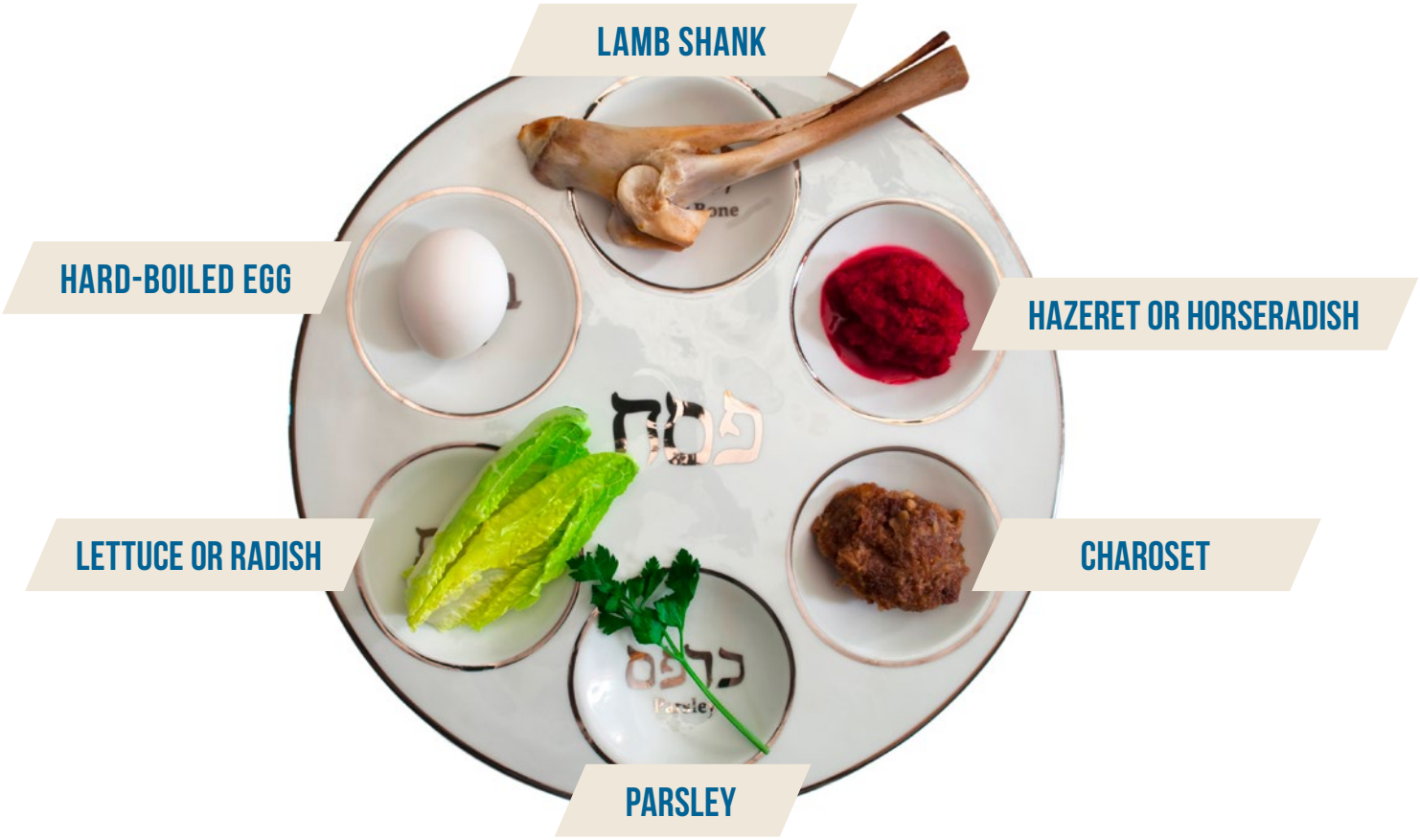
2. YOU MAY WANT TO PREPARE FUN ELEMENTS FOR CHILDREN

Passover is a family meal and intended to be enjoyed by children too. These biblical festivals are God's plan for us to pass these stories of redemption to our children and engage all five senses! You can be creative in adding fun elements for kids, particularly during the discussion of the ten plagues. You can have kids add red food coloring into water to make it "turn to blood," find little plastic jumping frog toys, use the paper punched out from a hole puncher for lice, a sheet of red dot stickers to stick on Mom and Dad for the boils, and so on. Or you could give each person a sheet of paper and a pen and have them draw each plague as they are being said—often yielding very funny results! You can find more children's Passover ideas on Pinterest and other websites. The main thing is to think through what you would like to do beforehand, and have it ready and have fun.



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3. TO PREPARE THE SEDER PLATE, YOU WILL NEED:



1. **2 candles and matches**
2. **Matzah/crackers for each person**
3. **A large napkin (Matzah Tosh) to put three of the matzah breads into and another to hide the afikomen**
4. **A wine glass for each person and wine/juice**
5. **A bowl of water and a towel**
6. **The elements on the Seder plate illustrated above:** Charoset is a mixture of grated apple, chopped nuts, cinnamon, and a little wine. You can find a recipe on page 33. You could improvise by cutting out a cardboard bone if you can't find a real lamb shank.



The Messianic

PASSOVER HAGGADAH

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LEADER (reads aloud): Now this will be a memorial to you, and you shall celebrate it as a feast to the Lord; throughout your generations you are to celebrate it as a permanent ordinance. (Exodus 12:14)

At sundown on the 14th of the Hebrew month of Nisan, the date God instituted as the beginning of Passover, the lady of the house lights the candles with blessings. Just as candles shed light, God's festivals are designed to shed light on everyone who takes part in them, as well as to shed light on His role in our lives. It is the woman's responsibility to kindle the festival lights. The rabbis say this is because it was through a woman, Eve, that darkness or sin came into the world. It therefore follows that it should be through a woman that light is restored.

FEMALE: May the festival light we now kindle inspire us to use our gifts to spread Your word and light to the entire world. Use us, O God, to heal and not harm, to help and not hinder, to bless and not curse, to serve you, O God, our Rock and our Redeemer. Blessed are you, Lord our God, King of the Universe, who has made us holy and has commanded us to observe the festival.

ALL: May the festival lights we now kindle inspire us to use our gifts to spread Your word and light to the entire world. Use us, O God, to heal and not harm, to help and not hinder, to bless and not curse, to serve you, O God, our Rock and our Redeemer.

LEADER: Seder means "order." This dinner is ordered around four cups of wine (or grape juice!) we will drink this evening based on the four "I wills" that God declares in Exodus 6:

> *"Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians* **[sanctification]**, *and I will deliver you from slavery to them* **[deliverance or judgment]**, *and I will redeem you with an outstretched arm and with great acts of judgment* **[redemption]**. *I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God* **[praise or completion]**, *who has brought you out from under the burdens of the Egyptians."* (Exodus 6:6-7)



CUP #1
CUP OF SANCTIFICATION

(Everyone should fill their glass.)

This first cup is known as the Cup of Sanctification. To be sanctified means to be set apart. God sanctified His people Israel and set them apart from the nations around them. He also sanctifies us and desires that we be set apart from, or live differently than, those who do not know God. God started with His chosen people, the Jews, but then grafted us into His family through Christ. In Romans 15:16, the apostle Paul says he is called to minister to the Gentiles, "so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit." This is why it is a privilege for us to celebrate this feast of Passover. And as we set apart this night for God we need to take some time to sanctify our minds.

LEADER: You have done this lovingly, O Lord, through Your commandments, the sabbath, the festivals and feasts, and the Passover. Let us all lift our first cup together and bless the Lord!

ALL: Blessed are you, O Lord our God, King of the Universe, Creator of the fruit of the vine.

(Everyone drinks.)

LEADER: We are gathered tonight as a family to take part in the Passover meal. We thank almighty God who has preserved us alive, sustained us, and brought us to enjoy this season.

(We now turn to the symbolic Seder plate.)

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KARPAS (PARSLEY) AND MA'IM MEH-LUCHIM (SALT WATER)

(Leader holds up a piece of parsley.)

LEADER: This represents life, and the produce of the earth that gives us life. A vegetable begins its life as a seed planted in the ground, then it sprouts and grows until ready for the harvest. This is a beautiful picture of the nation of Israel. When she was just a "seed"—a tiny group of 70 people—God brought her to Egypt where He planted her; there she grew. When God brought her out of egypt, she was a nation 2 million people strong. However, life is not always sweet. So, we dip this parsley into salt water as a reminder of the tears that were shed by the slaves in Egypt (and which many of us shed through our own struggles in life). The salt water can also represent the salty water of the Red Sea that God parted and allowed His people to pass through on dry ground to safety.

(Everyone picks up a piece of Karpas and dips it into the salt water.)

ALL: Blessed art thou, O Lord our God, King of the Universe, Creator of the produce of the earth.

LEADER: As we eat this vegetable, we are reminded that all good gifts come from God. As we partake of this parsley dipped in salt water, we remember that even the sweetness of life may be immersed in tears, and we thank God that through much suffering, He brings new life to His people through His sacrifice.

(All eat the Karpas.)



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MATZAH-TOSH/"UNITY"

During Passover, we eat only bread without yeast. The traditional form of this is the matzah cracker. As the children of Israel prepared to leave Egypt, they did not have time for their bread to rise. The unleavened bread reminds us of their hurry. Yet when God commanded this hurry, do you think He was afraid of the Egyptians? Of course not! This is just one more part of His master plan of pointing to the Messiah. Yeast in the Bible is a symbol of sin, perhaps because it causes the dough to "puff up," and how many sins in our lives start with a puffed-up ego (which is why Passover is such a great time for reflection and confession of the sin tainting our lives). The matzah cracker is an amazing symbol of Messiah, "who knew no sin" (2 Corinthians 5:21), so it obviously could not have any leaven (sin) in it.

Besides the regular stack of unleavened matzah crackers we are free to eat from, we also have on the table what is called a Matzah-Tosh, or a unity. It has three separate sections which are bound together into one. Each section of the unity contains a matzah. Jewish tradition holds various ideas about the meaning of these three sections (i.e., the unity of the patriarchs Abraham, Isaac, and Jacob, or the unity of the body of Israel in three groups of people—the priests, the Levites, and the rest of the people.) However, as believers we have a special understanding of another three-in-one unity, the Trinity. What a perfect representation of the one true God consisting of three persons—Father, Son, and Holy Spirit!

> *(Leader removes the middle matzah. Each person may break off a piece of their own matzah to examine from the uncovered stack of crackers, NOT from the middle matzah.)*

As we remove the middle matzah cracker, let us examine it. Hold it up to the light of the candle and notice the holes piercing it, notice how they are arranged in stripes, notice the brown spots that resemble bruises. To this day, Jewish people refer to this bread as being "striped" and "pierced"... which sounds a lot like Isaiah 53's description of Messiah's suffering. And the symbolism of the Matzah-Tosh gets even better!

> *(Leader breaks the middle matzah in half, and places the small half on top of the Matzah-Tosh. He then wraps the other larger half in a linen cloth and prepares to "bury" it.)*

The middle matzah is removed from the unity and broken in half. The larger half of the broken middle matzah is called the afikomen (a Greek word translated "he came"). It is wrapped in a linen cloth and "buried." While many opinions about this unusual practice do exist, there is no definitive reason given in current known Jewish tradition. But

once again, for us believers, **it speaks beautifully of the Messiah who was separated from the holy unity on the cross, broken at death, His body wrapped in a linen cloth, and buried.**

(Someone goes out and hides the afikomen for kids to find later. Leader raises the plate with the uncovered matzah.)

LEADER: This is the bread of affliction that our forefathers ate in the land of Egypt. Let all who are hungry come and eat.

(The leader lowers the plate and wine glasses are filled.)

FOUR QUESTIONS

These are the traditional four questions asked by the youngest child in the family. They may seem a little strange to our culture, so feel free to create your own questions to instigate discussion, perhaps about why we celebrate Passover and how Jesus fits into the symbolism.

CHILD 1: Why is this night different from all other nights? Why on this night do we eat only unleavened bread?

LEADER: A long time ago, the Jews were slaves in the land of Egypt. When they were finally able to leave, they left Egypt in a hurry and took their bread dough before it was leavened, with their kneading bowls packed up. The dough was pierced and cooked on their backs by the hot sun as they walked. It was flat with holes and brown stripes just like the matzah you see today, except that it was probably round. It represents our desire to get rid of sin in our life, as well as Jesus who was sinless and perfect and was the sacrifice for our sins.

CHILD 2: Why, on this night, do we eat bitter herbs?

LEADER: We eat bitter herbs to remind us of the bitter life of the Hebrew slaves in Egypt. The Bible tells us that the Egyptians made their lives bitter with hard work, making bricks and working in the fields, and also with killing their babies and beating them.

CHILD 3: Why, on this night, do we dip our food?

LEADER: We dip first into salt water to taste the tears of slavery. We dip a second time in the charoset to remind us of the mortar the slaves had to make. The charoset tastes sweet because through all the hard work, God prepared His people for the journey and redeemed their story.

CHILD 4: Why, on this night, do we eat reclining?

(Which, by the way, going through the meal sitting on the floor with pillows and cushions, would be a great thing to try with your family. Another option is every time we partake in a cup or a Seder plate element, we will lean back as if reclining, just to remind us of this "freedom.")

LEADER: We recline because free men can eat in any position they like. Passover is a celebration of freedom. There used to be a law that slaves could only eat sitting straight up or standing. But now we are free. This also hints at our freedom in Christ.

RETELLING OF THE STORY OF PASSOVER

(Pass around the table for each person to read a section at a time.)

The point of Passover is to remember what God has done for us, and specifically what He did to rescue his people from Egypt. So let us review the story of Passover.

READER 1: Several thousand years ago, the ancestors of the Jews worshipped idols. So God spoke to a man named Abraham and told him to leave his father's house and his country and go to the land He would show him.

READER 2: God promised Abraham that He would give him a son and multiply his descendants.

READER 3: God brought Abraham and his family to the land of Canaan and promised that land to his descendants.

READER 4: God gave Abraham the covenant of circumcision and a son named Isaac.

READER 5: Isaac had a son named Jacob and Jacob had 12 sons. One of those sons was named Joseph.

READER 6: Joseph was his father's favorite, which made his brothers very jealous. So they sold him to be a slave in Egypt.

READER 7: But God was with Joseph and rescued him through many hard times. Eventually, God brought Joseph to a place of power. Pharaoh, king of Egypt, recognized Joseph's wisdom and put Joseph in charge of his own household as well as the entire country of Egypt.

READER 8: A terrible famine struck the land, and there was a lot of suffering. But God had given Joseph the wisdom to store up food ahead of time.

READER 9: Jacob heard that there was food in Egypt and sent his sons there to get some. Later, he sent them back for a second trip, during which Joseph couldn't resist revealing himself to his brothers.

READER 10: Joseph invited his father, brothers, and their families to come live in Egypt with him. Altogether there were 70 people.

READER 11: Jacob and his sons lived the rest of their lives in Egypt and their families grew and multiplied.

READER 12: Years passed and a new pharaoh came into power who did not know Joseph or care about the great things that God had done through him for Egypt. Pharaoh made the Israelites his slaves and treated them harshly.

READER 13: **After many years of suffering, God raised up a deliverer for His people, Moses.**

READER 14: **Moses went to Pharaoh and said, "Let my people go!" but Pharaoh said, "No!" He hardened his heart and refused to listen.**

READER 15: **God sent ten different plagues against Pharaoh and the land of Egypt, corresponding to different false gods that the Egyptians worshipped. God showed them that He controlled even their gods and that He was the only true God.**

READER 16: **The tenth plague was when God instituted the Passover. The Angel of Death would pass over any house marked by the blood of the lamb. But in any house not covered by the blood, the firstborn would die. Israel is God's firstborn, so since Pharaoh wouldn't give God his firstborn, God took Pharaoh's.**

READER 17: **Finally, after the tenth plague, Pharaoh relented. He and all the Egyptians sent the Israelites away, giving them jewelry and other offerings as they left.**

READER 18: **When the Israelites were stuck at the Red Sea, Pharaoh changed his mind and started to chase them. God displayed His power once again, splitting the sea in two to let His people cross over, and then letting it flow back together again to wipe out Pharaoh's army.**

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CUP #2
CUP OF JUDGMENT OR DELIVERANCE

(or Cup of the Plagues [Exodus 7-11])

LEADER: A full cup of wine/juice symbolizes complete joy. We show our sorrow over the losses of the Egyptians who chose not to trust the true God by taking out a drop of wine/juice, or joy, for each plague that was suffered.

(You could include activities for children here based on the 10 plagues.)

(Everyone fills their glasses a second time. As the plagues are read out loud, each person dips a finger into his glass and sprinkles the juice from his finger onto his plate. Say each plague's name three times.)

ALL:

"Blood, blood, blood."
Pretend to take a drink, then make a nasty face and spit it out. (The Nile River was turned into blood as justice for all the baby boys who had been thrown in the river to die [Exodus 1:22].)

"Frogs, frogs, frogs."
Kids can hop around like a frog. Otherwise, make your hand jump like a frog all over the table. (A frog was God's way of showing His power over the Egyptian goddess Heket.)

"Lice, lice, lice."
Tap your fingers all over your head. (The dust became lice, showing God's power over the Egyptian god of the earth, Heb.)

"Flies, flies, flies."
Tap your fingers all over your face. (The Hebrew word is "Arov," which means "swarms," which also refers to the scarab beetle, which was worshipped in Egypt. If they wanted to worship a bug, God gave them an abundance to worship!)

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"Death of livestock, livestock, livestock."
Pretend your hands are animals, and let them fall over as if they died. (God showed his power over the cattle that the Egyptians worshipped. Ironically, Apis the bull god was where the Israelites got the idea later for their golden calf.)

"Boils, boils, boils."
Tap your fingers all over your body. (This plague particularly affected the false priests, rendering them powerless to serve their ineffective gods because of their misery [Exodus 9:11].)

"Hail, hail, hail."
Tap your fingers all over the table. (This plague affected only the unbelieving Egyptians' side of the land, not the Hebrews who believed in the one true God [Exodus 9:26].)

"Locusts, locusts, locusts."
Jump your fingers all over the table and your body. (All their crops were destroyed, showing God's power over the Egyptian gods of prosperity.)

"Darkness, darkness, darkness."
Cover your eyes with your hands. (This thick darkness showed God's power over their primary god, the sun god.)

"Death of firstborn, death, death."
Trace a tear down your cheek and look sad. (This was a punishment for all the Hebrew babies the Egyptians had killed, but God also provided a way of salvation for all who believed—by the blood of the lamb.)

LEADER: The traditional Passover song "Dayenu" ("sufficient for us") thanks God for each and every miracle of the Exodus and brings up a great question we should all spend time reflecting on: *What has God done that is "sufficient" for our praise in our life?* None of this would truly be sufficient, however, had God not sent Jesus as the ultimate Passover Lamb, our complete and total sacrifice. On the traditional Seder plate is a shank bone to represent the original Passover lamb. As believers, we again recognize the symbolism of Jesus.

> *"For Christ died for sins once for all, the righteous for the unrighteous, to bring you to God...." (1 Peter 3:18)*

SHANK BONE

(Leader points to the shank bone, but does not lift it.)

The blood was painted across the top and on both sides of the door. This action makes the mark of the cross. This was a sign to the Lord that the Angel of Death would pass over the house and the firstborn inside would be spared. For us as believers, Jesus is our covering. The Passover lamb was skewered across the shoulders and down the middle—again, the shape of the cross—then roasted and eaten completely.

In order for a lamb to be usable for Passover it had to be a physically perfect one-year-old male without blemish (Exodus 12:5). The Hebrew term for "one-year-old" is actually just an idiom or expression meaning "pure" (see also 1 Samuel 13:1, where King Saul is said to have begun his reign when he was "one year old" or in other words, still "pure"). The lamb also went through a time of observation (Exodus 12:6), and none of his bones could be broken while being killed. Jesus perfectly fulfills these requirements: He was "pure," observed by the masses during his three-year ministry, and none of His bones were broken during His execution—even though that was common during Roman crucifixions (see John 19:31-37).

Also, Passover lambs were born and bred in Bethlehem, just outside of Jerusalem. The primary job of shepherds outside of Bethlehem was to raise the lambs that would be used for Passover each year. Interestingly, who did the angels first announce Jesus' birth to? Shepherds outside of Bethlehem… the Passover lamb caretakers! Another interesting side-note: Rabbinic tradition tells us the exact field in which the Messiah would first be revealed to the Jewish people: "…from this we know that Messiah will first be revealed to Israel from the field of Migdal Eder" (Targum Jonathan on Genesis 35:21). This field is just outside of Bethlehem.

Passover lambs were brought into the city of Jerusalem on the tenth day of the first month, which is what we call Palm Sunday the year Jesus was crucified. He entered the city on a donkey through the sheep gate at the same time the other lambs were coming in! People would traditionally wave palm branches and shout "Hosanna" in joyful celebration of the upcoming sacrifice and feast. But when they noticed Jesus, they didn't stop there.

> *"The next day the great crowd that had come for the festival heard that Jesus was on his way to Jerusalem. They took palm branches and went out to meet him, shouting, 'Hosanna! Blessed is he who comes in the name of the Lord! Blessed is the king of Israel!'"* (John 12:12-13)

Passover lambs are killed at a specific time. Most Bible versions say at "twilight" (Exodus 12:6), but the word we translate "twilight" really means something closer to "middle of the evening." Jewish days are divided between the morning hours (6 a.m. to noon) and the evening hours (noon to 6 p.m.). So the middle of the evening would be 3 p.m., which would make much more sense if all work needed to be completed by sundown (killing and preparing a lamb probably takes more than just a few minutes!). So historically, the high priest would ascend the altar at exactly 3 p.m. with the Passover lamb. As another priest blew a shofar on the temple wall, the high priest would cut the throat of the sacrificial lamb and declare, "It is finished." Let's look at to see how this beautifully correlates to Jesus, our Passover Lamb:

"It was now about noon, and darkness came over the whole land until three in the afternoon, for the sun stopped shining. And the curtain of the temple was torn in two. Jesus called out with a loud voice, 'Father, into your hands I commit my spirit.' When he had said this, he breathed his last." (Luke 23:44-46)

> *John adds, "When he had received the drink, Jesus said, 'It is finished.' With that, he bowed his head and gave up his spirit." (John 19:30)*

LEADER: Therefore, we are bound to thank, praise, glorify, extol, honor, bless, and exalt our God, who did all these miracles for our ancestors and for us. He has brought us out of bondage to freedom, from sorrow to joy, from darkness to great light, from servitude to redemption. Therefore let us sing unto Him a new song!

ALL:

(Recite Psalm 113 together.)

Praise the LORD!

Praise, O servants of the LORD, Praise the name of the LORD!

Blessed be the name of the LORD from this time forth and forevermore! From the rising of the sun to its going down the LORD's name is to be praised.

The LORD is high above all nations, His glory above the heavens.

Who is like the LORD our God, Who dwells on high,

Who humbles Himself to behold the things that are in the heavens and in the earth? He raises the poor out of the dust,

And lifts the needy out of the ash heap, That He may seat him with princes—With the princes of His people.

He grants the barren woman a home, Like a joyful mother of children.

Praise the LORD!

(All raise their glasses.)

LEADER: Let us bless God for this second cup, not only the cup of judgment but also of deliverance.

ALL: Blessed are you, O Lord our God, King of the Universe, Creator of the fruit of the vine.

(Everyone drinks the second cup.)

CEREMONIAL WASHING

LEADER: At this time in the Seder, we will ceremonially wash our hands. Some say that it is at this point that Jesus may have wrapped a towel around His waist and went around with a basin to each of His disciples and washed not their hands but their feet! Note, as the host of this Seder, Jesus held the place of honor and should have had His hands washed at the very beginning. But in an act of extreme humility, He demonstrated just how we should serve others. What a great model for us to follow!

> *"Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him."* (John 13:3-5)

LEADER: Blessed are you, O Lord our God, King of the Universe, who has sanctified us by Your commandments and has brought us to the time of the washing of the hands.

(Pass around a basin of water for everyone to dip their hands into with a towel to dry.)

EATING THE MATZAH

LEADER: We now turn to the matzah once again.

(Leader takes out the top piece of matzah in the unity and breaks off a small piece, and then passes it around to all. Everyone holds up their piece.)

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

(All eat the matzah.)

LETTUCE/BITTER HERBS

Chazeret/Maror

(Leader lifts up the lettuce.)

LEADER: Lettuce is a slightly bitter leaf. Its bitterness increases in its stalk. This reminds us of how life in Egypt for the descendants of Jacob changed from an escape from famine into a bitter life of slavery. We identify with them in their bitterness.

(Leader dips lettuce in the Charoset.)

LEADER: The charoset reminds us of the mortar used by the Israelites to build in Egypt. Yet in spite of their hard labor, there were still moments of sweetness. We all experience hardships, but it is comforting to remember that God always sees us in the midst of them and has plans to redeem them in the future. In our weakness, He is shown strong. In our tough times, God's strength keeps us going. And through the bitter times, we better appreciate the blessed salvation of God. And so we dip the lettuce in the sweet charoset not to eliminate the harshness, but to bring sweetness into the bitterness.

(All dip a piece of lettuce lightly into the charoset, and then eat.)

(Leader breaks off a piece of the bottom matzah and dips it into the horseradish.)

LEADER: The longer the Israelites stayed in Egypt, the more oppressive their slavery became. Four hundred and thirty-five years of harsh servitude passed—and even though God had a redeeming plan all along—to human eyes, hope seemed dismal. We now take a piece of the bottom matzah and dip it into the horseradish to commemorate their suffering.

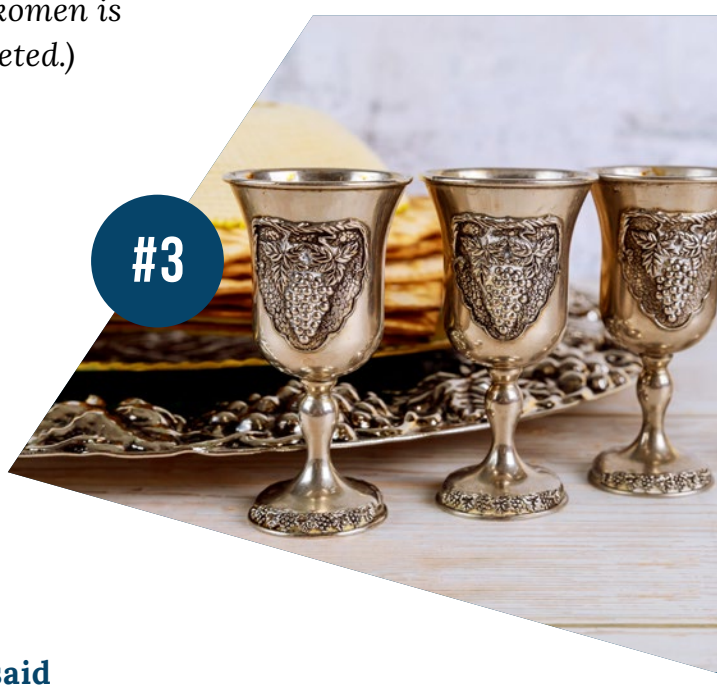
(All break off a piece of the bottom matzah and dip it into the horseradish.)

ALL: Blessed are You, O Lord our God, King of the Universe, who has sanctified us with Thy commandments, and commanded us to eat bitter herbs.

(All eat.)

DINNER IS NOW SERVED

(Including any desserts, because after the afikomen is served later on, the meal is considered completed.)



CUP #3
CUP OF REDEMPTION

(Third glass is poured.)

LEADER: In Jewish tradition, grace is always said after the meal. So let us now give thanks.

ALL: May the name of the Eternal be blessed for now and for evermore. Blessed be He whose food we have eaten and in Whose goodness we live.

AFIKOMEN (A.K.A. MATZAH HUNT!)

Traditionally, this is the time that any children at the Seder go search for the hidden afikomen. (This is a much more Jesus-centered version of our traditional Easter Egg hunt!). The kid who finds the Afikomen then brings it to the abba or father of the table and receives a reward of coins (traditionally made of silver) as a redemption prize.

(Kids go search for missing piece. Father/leader of the table rewards the one who redeemed the afikomen with a prize—silver coins or chocolate.)

(Leader unwraps the afikomen and lifts up the matzah.)

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LEADER: We eat this in remembrance of the Passover sacrifice that was eaten. This is the best part of the whole Seder, the part that we in the church call "communion." From here we take a break from the typical rabbinical tradition to emphasize what our rabbi Jesus interpreted for us as in the Gospel of Luke.

> *"And he took bread, gave thanks and broke it, and gave it to them, saying, 'This is my body given for you; do this in remembrance of me.'" (Luke 22:19)*

LEADER: As the tradition of Jesus' day, they would eat this afikomen in remembrance of the Passover sacrifice that covered the doorposts of each home. Jesus, then at the same moment, says, "This Passover sacrifice is my body, the cup, my blood." Consider the significance of the bread He was giving them (the middle member of the unity: pierced, striped, hidden, reclaimed). Consider the horrific ordeal He knew he was about to face. These words are not just a trite ritual. Take time to ponder them as we distribute the afikomen.

(Leader breaks off small pieces of the afikomen and distributes them. Wait to eat.)

(Leader holds up third glass.)

LEADER: This third cup is known as the cup of redemption. It has been called this for thousands of years, but consider the new significance of redemption in light of what Jesus was about to do on the cross when He paused to give His disciples a new explanation. Jesus stopped them before they drank it, to explain the "new" why for this cup. When He emphasized, "Do this in remembrance of me," He wanted them to remember what would happen in the next 24 hours. The disciples certainly did remember, which is why it is recorded in the Gospels.

> *"In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'" (Luke 22:20)*

LEADER: A few notes on wine that give Jesus' words extra significance: Back then, wine was usually served in a 50/50 mixture of water and wine. Fast forward to when Jesus died on the cross. Without having to break any of His bones, the Roman soldiers found Him dead; and to double check, one of them pierced His heart… and separated blood and water flowed out—like the 50/50 mixture of wine Jesus was holding up for the disciples at this point in the meal. Instead of offering the usual blessing for this afikomen and cup of redemption, let us instead reflect on Jesus' words to His disciples. Let us pause for a moment of silent prayer as we still our hearts before Him, repentant of the sins we have committed that drove Him to the cross—humbled by His incredible gift, and grateful for His total sacrifice.

(Pause for reflection.)

LEADER: So Jesus lifted up the bread and said, "This is my body given for you; do this in remembrance of me." Let us eat the afikomen.

(All eat.)

LEADER: "And then he lifted up the cup and said, 'This is my blood of the covenant, which is poured out for many.'" (Mark 14:24). Let us drink the cup of redemption.

(All drink.)

Thank you Jesus, for the gift of Your body and blood, given for us. We remember Your sacrifice with gratitude.

ALL: Blessed are you, O Lord our God, King of the Universe, Creator of the fruit of the vine.

(Glasses are filled for the fourth cup.)



CUP #4
CUP OF PRAISE OR COMPLETION

**LEADER: According to the Bible,
Elijah was taken up to heaven in a fiery
chariot so as not to see death. Tradition holds
that he will return just before the coming of the Messiah
during Passover. This is why we have a cup on the table in his honor.
Every year, we now open the door in anticipation of Elijah's coming.**

(A child is sent to the front door to open it to welcome Elijah.)

ALL: Blessed is he who comes in the name of the Lord.

(Elijah isn't there, so the door is shut, and then traditionally Psalms 115-118 are read. Afterward, everyone lifts their fourth cup.)

(According to rabbinic tradition, this is the last psalm of the Hillel "praise psalms." So it was most likely the last psalm sang by Jesus and the disciples before going to the Mount of Olives [Matthew 26:30].)

ALL:

(Recite Psalm 118 together.)

**O give thanks unto the LORD; for he is good:
because his mercy endureth for ever.
Let Israel now say, that his mercy endureth for ever.
Let the house of Aaron now say, that his mercy endureth for ever.
Let them now that fear the LORD say, that his mercy endureth for ever.
I called upon the LORD in distress: the LORD answered me,
and set me in a large place.
The LORD is on my side; I will not fear: what can man do unto me?
The LORD taketh my part with them that help me:**

therefore shall I see my desire upon them that hate me.

It is better to trust in the LORD than to put confidence in man.

It is better to trust in the LORD than to put confidence in princes.

All nations compassed me about: but in the name of the LORD will I destroy them.

They compassed me about; yea, they compassed me about: but in the name of the LORD I will destroy them.

They compassed me about like bees; they are quenched as the fire of thorns: for in the name of the LORD I will destroy them.

Thou hast thrust sore at me that I might fall: but the LORD helped me.

The LORD is my strength and song, and is become my salvation.

The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly.

The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly.

I shall not die, but live, and declare the works of the LORD.

The LORD hath chastened me sore: but he hath not given me over unto death.

Open to me the gates of righteousness: I will go into them, and I will praise the LORD:

This gate of the LORD, into which the righteous shall enter.

I will praise thee: for thou hast heard me, and art become my salvation.

The stone which the builders refused is become the head stone of the corner.

This is the LORD'S doing; it is marvellous in our eyes.

This is the day which the LORD hath made; we will rejoice and be glad in it.

Save now, I beseech thee, O LORD: O LORD, I beseech thee, send now prosperity.

Blessed be he that cometh in the name of the LORD: we have blessed you out of the house of the LORD.

God is the LORD, which hath shewed us light: bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will praise thee: thou art my God, I will exalt thee.

O give thanks unto the LORD; for he is good: for his mercy endureth for ever.

(All raise their fourth cup.)

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ALL: To Him praise is becoming. To Him praise will always be becoming. Next year in Jerusalem!

Blessed are You, O Lord our God, King of the Universe, Creator of the fruit of the vine.

(*All drink the fourth cup.*)

LEADER: Interesting to note, Jesus did not drink the fourth cup with His disciples. After drinking the cup of redemption (#3), He said,

> *"'Truly I tell you, I will not drink again from the fruit of the vine until that day when I drink it new in the kingdom of God.' When they had sung a hymn, they went out to the Mount of Olives." (Mark 14:25-26)*

The hymn they probably sang was from the Psalms like we just read. But Jesus could not come to the "completion" until His death on the cross—when He declared, "It is finished." **The other aspect in this cup is to see our command: to eagerly await His return.** The Word says, "For the joy set before him he endured the cross, scorning its shame, and sat down at the right hand of the throne of God."

Our vision needs to be the same: looking to the kingdom to come, praying for the day He returns, and making ourselves ready for that day. As we pray "Your kingdom come," we keep our vision set on that goal for our lives. When we keep that perspective of not just the here-and-now of life, but the kingdom to come, it puts our life and the Bible in perspective.

So as we complete this service, let us spend some time praising God and giving thanks for His great love and salvation.

(*All respond with short prayers as they wish or with a hymn of praise.*)

LEADER: The Passover service has now been completed according to its order. Let us go forth in remembrance of what we have done.

SEDER RECIPES



COOK YOUR OWN
PASSOVER MEAL

FOR 6

MATZO BALL SOUP



SOUP

INGREDIENTS

1 lb. chicken pieces (legs and wings)
2 carrots
1 onion
2 celery stalks (including leaves)
1 bay leaf
6-8 peppercorns
1 bunch parsley
1 qt. water (more or less)

INSTRUCTIONS

Remove excess fat from chicken pieces. Coarsely chop vegetables. Place chicken, spices, and water in a pot and bring to boil.

Turn heat down and simmer slowly for ½ hour. Skin chicken.

Add vegetables and matzo balls and continue simmering until chicken is tender (another ½ hour or so).

Adjust seasonings.

MATZA BALLS

INGREDIENTS

2 T vegetable oil
2 eggs
½ c matzo meal
2 T soup stock
1 t salt, as needed

INSTRUCTIONS

Blend oil and eggs together.

Mix matzo meal and salt together.

Add matzo mix to egg mix and blend well. Then add soup stock and mix until uniform.

Cover mixing bowl and refrigerate for 15 minutes.

Make balls, approximately 1 inch in diameter, and place in soup.

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SALADS



ISRAELI SALAD

INGREDIENTS

Red bell peppers
Yellow bell peppers
Cucumber in a ratio of 2:1:1
Salt, pepper, olive oil to taste

(You could also add
tomatoes and onion)

INSTRUCTIONS

Chop fine and mix together.



CHAROSET

INGREDIENTS

3 peeled apples
3 bananas
30 dates
1 c nuts (almonds, pecans, walnuts)
2-4 T lemon juice
2-4 T orange juice
1 c grape juice (or dry red wine)
2 t cinnamon
Matzo meal, as needed
Sugar, as needed

INSTRUCTIONS

Chop as fine as you want and then mix all together. (Sometimes this is better the next day.)

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SIDE DISHES

CITRUS CHICKEN

INGREDIENTS

6 boneless skinless chicken breasts
1 orange, sliced thinly
Parsley, for garnish
½ c orange juice
¼ c pineapple juice
¼ c lemon juice
Salt, pepper, paprika to taste

INSTRUCTIONS

Combine juices and pour over chicken in a bowl or bag.

Marinate for at least 2 hours.

Place chicken breasts in baking pan, and pour juices over them.

Season chicken breasts with salt, pepper, and paprika.

Top each chicken with a sprig of parsley and a slice of orange.

Cover and cook at 325 for 1 ½ hours (or until done).





ROASTED RED POTATOES

INGREDIENTS

Red potatoes
Seasoned salt
Olive oil
Rosemary

INSTRUCTIONS

Cut potatoes in 6s and place in greased pan.

Drizzle with olive oil. Sprinkle generously with seasoned salt and rosemary.

Bake at 325F for 1 ½ hours (or until tender).

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DESSERT



PASSOVER MACAROONS

INGREDIENTS

1 ⅓ c coconut
⅛ t salt
⅓ c sugar
3 T matzo meal
2 egg whites
½ t almond extract

INSTRUCTIONS

Mix all ingredients together until well blended.

Drop by teaspoonfuls on greased and potato-starched cookie sheets.

Bake at 325 for 20 minutes
(or until golden around the edges).

Remove from cookie sheet immediately and place on platter to cool.

They also freeze well.

You could add chocolate or cherries to the batter, or dip in chocolate after baking.

At other times of year, substitute flour for matzo meal.

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