

Introduction

'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)

Passover is the first of seven of God's mo'adim, His "appointed times", a time set apart to meet with Him.

*'The feasts of the Lord, which you shall proclaim to be holy convocations, these are **My feasts.**'* (Leviticus 23:2)

We remember and celebrate the Passover (Pesach) because we have been grafted into the commonwealth of Israel (Romans 11:24). We have been adopted into the Family of God, with Abraham as the father of us all (Romans 4:16). We are heirs to this story. It is our privilege and delight to honor the LORD for His deliverance of our ancestors from Egypt. Passover is meant to be observed as if each of us physically left Egypt ourselves, not just our ancestors.

For believers in Yeshua, Passover is not only a commemoration of the historical deliverance from Egypt, it is a foreshadowing of a greater Passover and deliverance - our redemption from sin and death purchased through the Lamb of God, Yeshua HaMashiach (Jesus the Messiah).

In Yeshua's final moments on earth, He observed the Passover with His disciples:

ALL: Then He [*Yeshua*] said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." (Lk.22:15-16)

It is from this seder that Yeshua decreed that at each Passover from that time forward, we are to remember Him and His atoning sacrifice until His return:

'For as often as you eat this [unleavened] bread and drink this cup [the Cup of Redemption], you proclaim the Lord's death till He comes.'

The Seder Plate

The biblically required elements (Ex. 12:8):

Matzah (Unleavened Bread):

The Bread of Affliction. It reminds us of the hurried departure from Egypt and the simple food eaten on the way through the desert. We begin and end our feast with matzot, the journey bread.

Z'roah (Shankbone)

A lamb shank, as a reminder of the Passover Lamb and its blood which was applied to the doorpost of the Hebrew homes at the first Passover. Of Yeshua, John the baptist said, "Look, the Lamb of God, who takes away the sin of the world!" (Jn.1:29)

Maror (Bitter Herbs - Horseradish)

This recalls the bitterness of slavery in Egypt and the bitterness of our transgression that we are confronted with every day.

Additional Elements that have Become Traditional:

Charoset

A mixture of apples, nuts, honey, spices and juice (or sweet wine). It symbolizes the mortar used by the Hebrew slaves. Its sweetness also reminds us of the grace, mercy and love that God has for each of us and the redemption we have in Yeshua (Jesus).

Karpas (Parsley):

Symbolic of the new life we have received, whether coming out of slavery or out of our transgression. It also represents the hyssop used to apply the blood to the doorposts of the Hebrew homes.

Salt Water:

This reminds us of the tears the Hebrews shed in Egypt.

Beytzah (Roasted Egg):

Many add this element, symbolic of the peace offering which accompanied the sacrifice of the lamb - it is also a reminder of the destruction of the Temple and burning of Jerusalem in 70 AD.

Part of the Traditional Seder by Jesus' day:

Four cups of wine:

Symbolizes the blood of the lamb which redeems us. Wine is a promise of freedom - only with sufficient seasons of secure settlement to plant, harvest, press, and age this sweet liquid, can we taste freedom.

Preparing our Homes and Hearts

Searching for and removing LEAVEN (Chametz):

‘For seven days you are to eat matzah — on the first day remove the leaven from your houses...’ (Ex. 12:15)

We should search within ourselves to remove the chametz of sin just as we search the house to remove leaven before Passover.

As the Apostle Paul addressed the believers in Corinth:

“Your boasting is not good. Don’t you know the saying, “It takes only a little hametz to leaven a whole batch of dough?” Get rid of the old hametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah, has been sacrificed. So let us celebrate the Seder not with leftover hametz, the hametz of wickedness and evil, but with the matzah of purity and truth.” (1Cor 5:6-8)

Also, leavening is a process involving death. But the Torah is all about LIFE! For seven days during the Feast of Unleavened Bread, beginning with Passover, we remember to rid ourselves of sin so we may receive full LIFE!

Additionally, all items with chametz (leaven) are removed from the house and burned or destroyed. Let’s recite the following traditional declaration:

ALL: *“As these grains are reduced to ashes, may I destroy the pride, envy, and anger that shackle me. May my heart, as well as my home, be ready for the Passover journey that lies ahead.”*

The Seder (“Order”)

KADDESH	SANCTIFY (Blessing over 1st cup of wine)
URECHATZ	WASH the Hands
KARPAS	Dip a GREEN VEGETABLE in Salt Water
YACHATZ	BREAK the Middle Matzah
MAGGID	TELL the Story of the Exodus (2nd cup of wine)
MOTZI	Blessing over the Bread
MATZAH	Blessing over MATZAH (Unleavened Bread)
MAROR	BITTER HERBS
KORECH	We dip twice - Combine Charoset with Bitter Herbs
SHULCHAN OREYCH	Passover MEAL
TZAFUN	The AFIKOMEN
BARECH	BLESSING after the meal (3rd & 4th cups of wine)
HALLEL	PRAISE the Lord for Everything
NIRTZAH	The seder is COMPLETE - Next Year in Jerusalem

KADDESH - Sanctification

LIGHTING THE FESTIVAL CANDLES

Leader: We are gathered this evening to observe and remember Passover, the LORD's deliverance of His people. God delivered Israel from the bondage of slavery and He commanded us to observe this holiday. We are not to celebrate in vain, but to give thanks to Him and to recognize an even greater Passover and deliverance.

Light is a symbol of God's presence. Lighting candles during holidays and on Shabbat remind us that God is our light. And that we as people and as nations are meant to be lights to the World.

As a woman begins the Seder by bringing light to the table, let us remember that God used a woman to bring forth our Messiah, the Light of the World.

Woman: Blessed are You, O LORD our God, King of the Universe, who has sanctified us by Your Word and given us Yeshua our Messiah, and commanded us to be a light to the world.

BLESSING FOR THIS SPECIAL OCCASION

ALL: Blessed are You, O LORD our God, King of the Universe, Who has kept us alive, sustained us, and brought us to this time to celebrate this festival.

Blessed are You, O LORD our God, King of the Universe, Who has called us from all peoples, and written His commandments on our hearts through the New Covenant. You, O LORD, have lovingly given us seasons for rejoicing to remember your miracles from generation to generation. This Feast of Matzot is the Season of Our Freedom, a holy gathering commemorating the departure from Egypt and our redemption from sin through Yeshua's death and resurrection. Blessed are You, O LORD, who sanctifies His redeemed. Amen.

BLESSING OVER THE CHILDREN

It is traditional for the Fathers to recite a blessing over the children.

(CHILDREN STAND)

All Fathers recite over:

Sons: “May God bless you with the strength and faithfulness of Ephraim and the wisdom of Manasseh.”

Daughters: “May God bless you with the strength and vision of Sarah, with the wisdom and foresight of Rebekah, with the courage and compassion of Rachel, and with the gentleness and graciousness of Leah.”

Fathers recite over all of us as children of God:

“The Lord bless you and keep you, The Lord make His face shine upon you, And be gracious to you. The Lord lift up His countenance upon you, And give you peace.” (*Num.6:24-26*)

KADESH - The Cup of Sanctification (1st cup)

(Fill your first cup)

The four cups of Passover represent each of the stages of our liberation from slavery which God promises to His people when He spoke to Moses:

ALL: ‘I am the LORD, and I will bring you out from under the yoke of the Egyptians...’ (*Ex. 6:6*)

The LORD promised to **bring them out** from under the yoke of the Egyptians; Egypt is a type of the kingdoms of the earth (tyranny, oppression, exploitation, materialism, idolatry) as opposed to the Kingdom of God. So to us it is the freedom from sin, sanctified by our acceptance of Jesus the Messiah. The wine is a symbol of the lamb’s blood smeared on the doorposts, so that God would not harm those households. Let us reflect on how our very lives are to be sanctified for the glory and purposes of God.

Wine is also a symbol of Joy (Yeshua’s first miracle was creating the fruit of the vine!) As we drink this cup we are reminded of the joy which is ours as a result of our salvation.

Let us lift our first cup together and bless the LORD!

ALL: Blessed are You, O LORD our God, King of the Universe, who creates the fruit of the vine. Amen.

(All drink the first cup together.)

URCHAZ - Handwashing

This is a symbolic act of purification in imitation of the priest who had to wash his hands, in the laver provided for that purpose, before he offered the sacrifices or entered into the Holy of Holies - the most holy place of the Temple to which the High Priest alone had entrance. We all have entrance now into His Presence through Yeshua's sacrifice. In John 13:5,12-14, we see that Yeshua even washed His Disciples' feet at their Seder as a lesson in humility:

Designated Reader: _____

"Then He poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around Him...When he washed their feet and put on His outer garments and resumed his place, He said to them 'Do you understand what I have done to you? You call me Teacher and Lord, and you are right, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet.'"

Leader: In Jewish tradition, the actions of the hands are always linked to the intentions of the heart.

ALL: LORD, we pray that our hearts also will be clean before You and not just our hands. For it is written: "Who shall ascend the hill of the Lord? And who shall stand in His holy place? He who has clean hands and a pure heart, who does not lift up his soul to what is false and does not swear deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation." (*Psalms 24:3-5*)

Let us now offer the bowl of water and the towel to one another and share in this hand-washing ceremony, helping one another in love and humility.

- Song -

KARPAS: Parsley

Green is a symbol of life and Springtime when the Passover occurs. The salt water is to remind us of the tears shed by the oppressed children of Israel in Egypt. With hyssop branches they sprinkled the blood of the lamb to their door post (Ex 1:22).

Our telling begins with remembering that tears often clear the path to growth. We give thanks that God heard the cries of the Hebrew slaves:

Designated Reader: _____

“Then the children of Israel groaned because of the bondage, and they cried out; and their cry came up to God because of the bondage. So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged them.” (Exodus 2:23-25)

Leader: Take a sprig of parsley, dip it into the saltwater and remember the sorrow of bondage.

All: Blessed are You, Lord our God, King of the Universe,
who creates the fruit of the earth.

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 has made a People, a Nation, and made us His Resurrection through our Messiah.

Leader: Let us eat the parsley together.

YACHTZ: Breaking the Matzah

Leader: Take the Matzah tosh containing the three matzot, "the bread of affliction", break the middle matzah in two and remove the larger half to hide, because more is hidden than is revealed. This portion is the "Afikomen". Replace the other half back in the "tosh".

Wrap the Afikomen in a napkin and "bury" it symbolically.

ALL: Even before we speak about the matzah, we break it.

Why do we begin our seder by breaking this matzah?

We set aside the broken portion of matzah to remember that what seems lost may be recovered, what seems broken may be repaired.

Redemption begins with remembering.

Leader: Why three pieces of Matzah?

The Rabbis call the three a unity, representing the patriarchs - Abraham, Isaac, and Jacob - or the Priests, the Levites and Am Yisrael (the People of Israel).

Believers in Yeshua see the profound picture of the Triune God - Father, Son and Holy Spirit. Three in one.

ALL: We see a picture of the Messiah in the middle Matzah. He is the true Bread of Life who was free from the leaven of sin. As the matzah is striped and appears scourged, we remember Yeshua was afflicted for us, *"wounded for our transgressions, bruised for our iniquities; upon Him was the chastisement that brought us peace, and with His stripes we are healed"*. (Isaiah 53:5)

His body was broken for us and hidden from our sight, to be revealed at His resurrection.

Leader: Take good notice of how the matzah is pierced and together say....

All: *“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on Me, on **Him whom they have pierced**, they shall mourn for Him, as one mourns for an only child...”*(Zechariah 12:10, John 19:37)

Leader: Children, cover your eyes and I will hide the Afikomen somewhere in the room to be found and “ransomed” later in our Seder.

MAGGID

“The Telling” of the Passover Story

The Passover Story Begins with a Proclamation & an Invitation:

(Raising the three matzot) **This is the bread of affliction** which our ancestors ate in the land of Egypt. May all who are hungry come and eat. May all who are needy come and celebrate the Passover with us.

ALL: We thank You, LORD, for Your goodness to us. May we show like goodness to others.

May our brothers and sisters wherever they are, remember the liberty our Messiah procured for them, knowing that no physical bondage can destroy freedom in Him.

ALL: May His ancestral People in Israel speedily come to know His fullness.

“The Spirit and the bride say, ‘Come!’ And let the one who hears say, ‘Come!’ Let the one who is thirsty come; and let the one who wishes take the free gift of the water of life.” (Rev. 22:17)

MAH NISHTANAH THE FOUR QUESTIONS

Four times the Bible commands a father to tell his son the story of the Passover, and hence in the Seder there are four questions.

“...when your children ask you, ‘what does this ceremony mean to you?’ then tell them...” (Exodus 12:26)

The very essence of the biblical observances is to pass from generation to generation the miracles and faithfulness of our God.

Therefore, it is both a duty and a privilege to answer these four questions posed by (usually the youngest) son, as we recount the wonderful works of our mighty God.

All Children: Why is tonight different from all other nights?

Leader: On every other night we experience freedom from the bondage of slavery. But tonight we are reminded of our redemption from the slavery of sin. Will _____ ask the first question...

Child 1: _____

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

Designated Reader: _____

As the Ancient Israelites fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat.

But even more than that, the Scriptures teach us that leaven symbolizes sin. Paul wrote, *Don't you know that a little yeast leavens the whole batch of dough? Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.*” (1Cor.5:6-7)

Leader: Symbolically in the scriptures leaven represents sin.
Paul is reminding us to repent of sin and remove the leaven
from our lives. Will _____ ask the second question.....

Child 2: _____

On all other nights we eat all kinds of vegetables.
Why on this night must we eat only bitter herbs?

Designated Reader: _____

On every other night we taste the sweet fruits of salvation and
freedom. But tonight we eat the bitter herbs to remind us that
slavery was bitter for the Israelites in Egypt but also for today,
for those who are still in slavery to sin.

Leader: Will _____ ask the third question....

Child 3: _____

On all other nights we do not usually dip vegetables even once.
Why on this night do we dip twice?

Leader: We dip twice - first the parsley in water, as we have already
explained - a symbol of replacing our tears with joy. And second, the
matzah into bitter herbs, as we shall later explain.

Will _____ ask the fourth question....

Child 4: _____

On all other nights we eat sitting upright?
Why on this night do we eat reclining?

Designated Reader: _____

The Ancient Israelites were instructed to eat the Passover in haste, their loins girded, their staffs in their hands, their sandals upon their feet, awaiting departure from the bondage of Egypt. In that time period only free men and women could recline while eating. They would lean against cushions on the floor and eat from a low table. Today we are free! We do not sit on the floor with pillows as it is not our custom, however we do eat enjoying the freedom that we have in Christ our saviour.

Leader: Let us say together....

All: Once we were slaves, but now we are free!

Leader: Let the children say together....

All Children: Thank you for telling us what these things all mean.

Leader: We will now tell the story of the Exodus.

Jacob had 12 sons, one of whom was sold into slavery by his brothers. This son was Joseph. He was wrongfully accused of a crime and placed in prison. God gave him the special power to interpret dreams and he rose to the highest position in Egypt, second only to Pharaoh. Joseph's brothers came to Egypt during a time of famine and didn't recognize their brother Joseph. After Joseph taught them a lesson, they were reunited in love and his family came to Egypt to survive the famine.

READER #1: Israel's descendants lived in the land for 430 years. By that time, his descendants had become slaves of the Egyptians because Pharaoh feared that their numbers would be added to his enemies. He not only kept them enslaved, but also

slew the male babies to keep their numbers small. Moses, however, was saved by this mother sending him down the Nile in a basket. He was found and raised by Pharaoh's daughter. Later in his life, Moses rose up and defended his People, and had to flee for his life to the land of Midian.

READER #2: It was in the land of Midian that God, from the burning bush, called Moses to lead the Exodus of His People. God revealed himself as a Living God, the source of all life and gives His name, Yahweh. His name means "I Will Be, What I Will Be", promising that He will be to Moses and His people what He will show himself to be in the future, throughout their unfolding history. He gave Moses His promise of special intervention to counter the stubborn, rebellious heart of Pharaoh, who would not heed God's Voice.

ALL SING: *When Israel was in Egypt's land
Let my people go!
They worked so hard they could not stand
Let my people go!*

*Go down Moses
Way down to Egypt's land
Tell O Pharaoh, let my people go* (repeat)

READER #3: God commanded Moses to ask Pharaoh to let the Hebrews go into the wilderness to worship their God. Pharaoh refused each time. Each time Pharaoh refused, the Egyptians were punished with a plague more severe than the one before it. After Pharaoh refused to let the Hebrews go for a ninth time, God commanded the people to sprinkle the blood of a first born lamb on their doorposts. This was to be a sign that those households belonged to the people of God in preparation for the tenth and final plague. When God saw the blood of the lamb upon the door of the house, He passed over, and all were

spared. But all the firstborn in every other household were struck down, from the firstborn of Pharaoh to the firstborn of the prisoner, as well as the firstborn of all the livestock.

Leader: The Lamb of God is a theme in the scriptures since God provided a lamb in place of Isaac. The parallels between the Passover Lamb and Yeshua are striking: both were scrupulously inspected for four days, from the 10th to the 14th day of the month of Nisan to ensure the lamb was unblemished. (Exodus 12:3, 5-6) Yeshua rode into Jerusalem on the 10th day of Nisan and was scrutinized in the Temple where he appeared and taught publicly until his arrest and execution on the 14th of Nisan - the Passover. (Matt 21:5) Yeshua was clearly pronounced unblemished by Pilate, "*I find no fault in Him.*" (Jn.18:38). Neither were they to have broken bones, nor were there to be any leftovers. Jesus was taken off the cross on the same evening of his crucifixion, although this wasn't customary.

READER #4: The Lord at the time delivered His people from the bondage of slavery in Egypt, but had not yet delivered them from the bondage of sin. God promised that He would send His Anointed One, the Messiah, to free people from their sins. Yeshua (Jesus), whose name means salvation is our ultimate Passover Lamb.

Leader: When Jesus sat with his disciples prior to His crucifixion, He ate unleavened bread and told them: "*Do not think that I have come to destroy the law (Torah), or the prophets: I have not come to destroy, but to fulfill.*" (Matt. 5:17)

Jesus is the fulfillment of the law (Torah). In Egypt, the firstborn Hebrews were redeemed by the blood of the lamb. We are also redeemed by the blood of the lamb through the sacrifice of God's first born son, Jesus.

ALL: The Exodus from Egypt is a type of the greater exodus from the slavery of sin we have through our Messiah. As the ancient Israelites did, we now look to a greater Promised Land, the land of resurrection and eternal life, which shall be ours at the return of our Messiah.

THE CUP OF JUDGMENT (2nd cup)

“I WILL deliver you ... with great judgments ...” (Exodus 6:6)

ALL: *‘For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I **am** the Lord.’* (Exodus 12:12)

(Fill your cups again if needed.)

We recount the ten plagues with which God struck the Egyptians. God punished the Egyptians for treating the Israelites harshly and He also showed that each of their gods were powerless through each of the plagues He sent. And yet, because all people are created in God’s image, we mourn the destruction they suffered. Indeed, we mourn for all, who in turning from God, reap the sad fruit of destruction and loss.

The Psalmist said, “My cup overflows.” A full cup symbolizes fullness of joy; but when others turn from God and suffer, as did Pharaoh, we cannot be full of joy. Therefore, even our joy is diminished as we recall the plagues God used to obtain our freedom.

So we will now reduce our cup of JOY by taking out a drop of wine for each plague.

In this way we recognize the Egyptians suffering and show sorrow for their pain and loss.

Let's recite the plagues together while we dip our finger in the glass and sprinkle a drop on our plate for each plague:

Blood! Frogs! Lice! Flies!
ALL: Cattle Disease! Boils! Hail!
Locusts! Darkness!
Death of the Firstborn!

(Do not drink from the cup.)

DAYENU! "It is Enough"

Leader: Dayenu, "It is Enough," is the traditional song sung, praising God for His overwhelming kindness and faithfulness:

Ilu hotzi, hotzianu, hotzianu mi-mitzrayim,
hotzianu mi-mitzrayim, - dayeinu!

Chorus: dai, dayeinu, dai, dayeinu,
Dai, dayeinu, dayeinu, dayeinu, dayeinu,
dai, dayeinu, dai, dayeinu, dai, dayeinu, dayeinu, dayeinu

ALL: Yes, it would have been enough, more than enough had He simply rescued us from slavery. But He did far more than this. He brought us through the sea to stand upon dry land, and then He met our every need in the desert - for forty years He did provide. He provided food, manna from heaven, He gave us water, and made our clothes to last throughout the length of years –
DAYENU!

Yes, it would have been enough, but more than this did He provide! He gave us Shabbat for our rest and gave us His Torah. He gave His Law that we might know the fullness of His will and promises and how to live as a People set apart for Him alone. All these things He did provide for Israel -
DAYENU!

Yes, it would have been enough, but even more than this did He provide! In the fullness of time, in accordance with the promise He made through the Torah, the Nevi'im (Prophets) and the Ketuvim (Writings), He sent His Messiah for His Jewish People, but not only that, but to fulfill the promise to Avraham - to bless all the families of the earth!
DAYENU!

HALLEL

Leader: Let us praise the LORD!

ALL: *Hallelujah!* Servants of *ADONAI*, give praise! Give praise to the name of *ADONAI!*

Blessed be the name of *ADONAI* from this moment on and forever!

We must revere, exalt, exalt, acclaim, adore and glorify God who performed all these miracles for our ancestors and for us. He took us
from slavery to freedom
from despair to joy
from mourning to celebration
from darkness to light
from enslavement to redemption
and we sing before Him a new song.

Hallelujah!

Leader: Let us raise the second cup and say the blessing together....

All: Blessed are You, O LORD our God, King of the Universe, who creates the fruit of the vine.

Leader: Let us drink the second cup together.

- Dance / Song -

MOTZEE: Blessing over the Bread

Leader: Raising the three matzot in the Matzah Tosh:

All: Blessed are You, O LORD our God, King of the Universe, who brings forth bread from the earth. Amen.

(Do not eat the matzah at this time.)

MATZAH: Blessing over Passover Bread

Leader: Raising the top and middle-half pieces of Matzot.

The Matzah of Passover is not just food, but a fulfillment of a commandment -- let us bless the Matzah:

**Blessed are You, O LORD our God, King of the Universe,
Who has sanctified us and has commanded us to eat
unleavened bread. Amen.**

(Do not eat the matzah at this time.)

MAROR - Bitter Herbs

Leader: On Passover, we are commanded to eat bitter herbs. As sweet as our life of freedom is today, let us remember the bitterness of past generations for the Children of Israel in the land of Egypt.

Put a small amount of horseradish on a piece of the top matzah.

Let us allow the bitter taste to bring tears of compassion for the sorrow that the Israelites suffered, as if it were us and our own families that suffered in bondage and oppression.

All: *“The Egyptians were in dread of the people of Israel. So they ruthlessly made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field, In all their work they ruthlessly made them work as slaves.”* (Ex.1:12-14)

Let us also consider the sorrow that many people throughout the world are experiencing this evening as well, knowing neither the Passover’s message of freedom from bondage - nor the salvation that we possess in Messiah Yeshua.

We remember that we too have been redeemed from the heavy yoke of slavery to sin. Like the Israelites of old, we have been set free to serve God with our whole hearts.

Let’s say together....

All: Blessed are You, O LORD our God, King of the Universe, Who has sanctified us by His word and commanded us to eat bitter herbs.

At Yeshua’s Last Seder, He identified Judah (Judas) as the one who would betray Him as they participated in this tradition: “It’s the one to whom I give this piece of matzah after I dip it...” (Jn.13:21 CJB)

Let us eat the top matzah with Maror (horseradish).

KORECH: Matzah with Bitter Herbs and Charoset

The Ancient Israelites toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in a mixture called charoset, made from chopped apples, honey, nuts and juice. Let us again scoop some horseradish on a piece of the middle matzah, but this time, let us dip a second time into the sweet charoset. We dip the bitter herbs into charoset to remind ourselves that even the most bitter circumstances can be sweetened by the hope we have in God.

Let us eat together.

Shulchan Oreych: The Passover Dinner

Leader: Let us say Grace.

ALL: Let us bless Him of whose bounty we partake and through whose goodness we have life. Grant us to see the days of the Messiah and to attain the life of the world to come.

Leader: Praised are You O LORD our God, King of the Universe, who sustains the whole world in His goodness, in His Grace, in His mercy and compassion. You give food unto every creature, for Your mercy endures forever.

ALL: Through Your great goodness, provision has never been wanting for us, nor will it be wanting for us forevermore for the sake of Your great Name.

Leader: You feed and sustain all, and act beneficially to all and prepare sustenance to all Your creatures whom You have called into being.

ALL: Blessed are you O LORD our God who feeds all.

ITZAFUN: Eat the Afikomen

Leader: Before we are seated again, remember the Afikomen! Previously in our seder we broke the second piece of matzah, and wrapped the larger of the two pieces in a linen napkin. The children must now find the wrapped matzah hidden under one of the chairs at the tables.

Children (ages 3-12) search for the “Afikoman”

Leader: The word ‘*afikomen*’ is the only Greek word in the Passover Seder. It is a form of the Greek verb ‘*ikneoma*’, which literally means ‘*I CAME*’. Daube, a Jewish scholar, suggests that it indeed refers to the Messiah, who separated from the Jewish People, will during the course of the Passover celebration be reunited with us.

Now let us find the hidden afikoman that you placed in the napkin earlier in the service. The Passover cannot be completed without the afikomen, nor can our redemption be complete without Yeshua, the Bread of Life, our Messiah!

(Child brings the wrapped matzah to the leader)

In order for them to give it back, I have to pay them a ransom just as Jesus paid a ransom for our sins. The afikomen was hidden for a short time, just as Jesus was hidden for a short time in His tomb and then appeared resurrected. Jesus came back for a short time before He was taken up into Heaven, and although He ascended, He promised to give us the Holy Spirit. And although Jesus went to be with the Father He will come back a second time for His people and reign forever.

We will now eat the afikomen, also commonly translated ‘dessert’. According to Jewish tradition, the taste of the afikomen should linger in our mouths. It is about the afikomen that Yeshua said,

*“Take, eat; this is my body” (Matt.26:26) 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.” (Lk.22:19)*

Break off a small piece of the afikomen and then pass it to your neighbour.

Let's say together the blessing...

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

Leader: Let us now eat this matzah, meditating on the broken body of the Lamb of God who takes away the sin of the world. Let us allow the taste to linger in our mouths.

BARUCH: Blessings

ALL: "How can I repay *ADONAI* for all his generous dealings
with me?

I will raise the cup of salvation and call on the name of
ADONAI.

I will pay my vows to *ADONAI* in the presence of all his people."

(Psalm 116:12-14)

THE CUP OF REDEMPTION (3rd cup)

"I WILL redeem you with an outstretched arm ..." (Exodus 6:6)

(Fill your cup a third time.)

Leader: (Lifting the cup) This is the Cup of Redemption, symbolizing the blood of the Passover Lamb. It was the cup "after supper", which Yeshua identified himself, saying -- *"This cup is the new covenant in my blood, which is poured out for you."* (Luke 22:20)

As we are celebrating together, our attention has undoubtedly been on another meal, the Last Supper, which our Lord held with His disciples on the night He was betrayed by Judas Iscariot. Yeshua said, *"I have earnestly desired to eat this Passover with you before I suffer"* (Luke 22:15). The room was prepared according to His

instructions, and the Lord said how *“I will not eat it again until it is fulfilled in the Kingdom of God”* (Luke 22:16) He directed the attention of the disciples to the elements of matzah and wine, representative of how His body would soon be broken and His blood shed, to atone for the sins of all humanity. What the original Passover and Exodus from Egypt represented, Yeshua would now fulfill in His very person. His single sacrifice would be able to atone for all sins: *“He has appeared once for all at the end of the ages to put away sin by the sacrifice of Himself.”* (Hebrews 9:26)

Yeshua’s atoning work for us has done more than deliver us from the plague of death; His sacrifice has brought us reconciliation with God the Father, and the ability for us to have completely restored communion with our Creator.

But did the disciples who participated in the Last Supper really know what was about to happen? Did they realize that their Rabbi (Teacher) would be betrayed, unjustly condemned, humiliated and beaten by Romans, and then have to suffer the agony of crucifixion - within the next day? With all of the elements of the seder before them, what did they have to reflect on - even long after the Messiah was resurrected?

What kind of an impact did the Last Seder meal really have on Yeshua’s disciples, who were given the responsibility of continuing by passing on His teachings and most especially the good news of His salvation? Did Yeshua’s sacrifice render the original Passover and Exodus to be unimportant? Or did His sacrifice make these things even more important for His followers to comprehend?

The Apostle Paul wrote, *“I do not want you to be unaware, brothers and sisters, that our ancestors were all under the cloud, and all passed through the sea.”* (1 Corinthians 10:1) He communicated this to not only his fellow Jews, but also to Greeks and Romans who had received Israel’s Messiah into their hearts. All Messiah followers are to identify with the theme of Redemption of the original Passover, Exodus, and wilderness trek of Ancient Israel. Abraham, Issac, Jacob, Joseph, Moses, Aaron, Joshua, and all other figures of the Hebrew Scriptures are the spiritual forebearers of all those who acknowledge Yeshua as Saviour. All Believers are a part of the Commonwealth of

Israel (Ephesians 2:11-12), as all people must look to Israel's Messiah for their redemption and cleansing from sins.

Together we say...

All: This evening, O Lord, teach us of things that we have forgotten or overlooked from Your Word. Help us to remember themes of the Passover, so that we might truly understand the severity of our salvation in our Messiah Yeshua!

Help us to remove all of the leaven or sin from our hearts, and help us to once again make Your plan of redemptive history the foremost of our thoughts and discussions throughout the year.

Leader: After our Lord Yeshua broke matzah and passed it to His disciples, He then directed their attention to a cup of wine, saying, *"Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins."* (Matthew 26:27-28) The disciples largely had no idea that the next day their Rabbi would have endured the pain of the cross, being beaten and made to die in a most humiliating and agonizing way. So as we prepare to drink the third cup of our seder, we are reminded of the Passover lamb whose shed blood would save the Ancient Israelites homes from the plague of death - but also how the shed blood of the Messiah has saved us from eternal banishment from our Creator.

Together we say....

All: We are ready to drink the third of four cups. This recalls God's promise *"I will redeem you with an outstretched arm and mighty acts of judgement"*. Words cannot express our thankfulness for redemption as we drink of the Lord's cup, a memorial of Yeshua's shed blood for the atonement of our sins.

"For as often as we eat this bread and drink the cup, we proclaim the Lord's death until He comes again." (1 Cor.11:26)

Blessed are You, O LORD our God, King of the Universe, who
creates the fruit of the vine.

Leader: Let us drink from the cup. We have now eaten of the
afikomen and have drunk of the third cup.

Let us not forget this moment of our Passover seder, as we reflect on
its significance throughout the rest of the year.

-Song-

ELIJAH

Leader: We open the door, indicating our readiness to receive the
Prophet Elijah, herald of the Messiah. We must also now open our
hearts to the truth.

(Have a child open the door.)

ALL: *“See, I will send you the prophet Elijah before that great
and dreadful day of the LORD comes.”* (Malachi 4:5)

Leader: Elijah was taken up by a great whirlwind in a chariot of fire.
We wait for him today to announce the coming of our Messiah, Son of
David.

THE CUP OF PRAISE / ACCEPTANCE (4th cup)

“I WILL take you as My own people and I will be your God...”
(Ex.6:7)

(Fill your cup a fourth time.)

Leader: Let us now partake of the last cup, and give thanks to God for
His faithfulness.

All: Blessed are You, O LORD our God, King of the Universe,
who creates the fruit of the vine.

Leader: Let's now drink the Cup of Praise!

Hallel: Psalm of Praise

(From Psalm 136)

Leader: Give thanks to the LORD, for He is good!

All: His love endures forever!

Leader: Give thanks to the LORD, the God of gods!

All: His love endures forever!

Leader: Give thanks to the LORD, the Lord of lords!

All: His love endures forever!

Leader: Let those who fear the LORD now say!

All: His love endures forever!

-Song-

Leader: May we live our lives with a renewed expectancy of His coming, a deeper passion for His presence, and a wholehearted love for our Passover Lamb, our Messiah Jesus who has redeemed us by His own blood and given us right standing before God.

NIRVAH - Desire

ALL: "Have compassion, O LORD our God, upon us, upon Israel Your people, upon Jerusalem Your city, on Zion the dwelling place of Your glory, and upon Your altar and Your Temple. Rebuild Jerusalem, Your holy city, speedily in our days. Be gracious to us and give us strength.

At each Passover since the Children of Israel were in exile in strange lands, it has been traditional to say, "This year here, but next year, Lord willing, we will celebrate it in Jerusalem."

For 2000 years that was just a dream. Now since the Lord has restored the Land of Israel, it is possible. Jerusalem is being rebuilt and the desert has begun to bloom. The Second Coming of Messiah Yeshua is drawing near. When He comes, there will be a New Jerusalem as He establishes His Kingdom here on earth.

All: "Next year in Jerusalem!"



Some excerpts were taken from Jewish Voice Ministries and other sources.