



## **Beit Shalom Messianic Synagogue**

### **Passover Seder April 15, 2022**

#### **Introduction**

Welcome to our *seder*. This Hebrew word means “the order,” and this ancient order is printed in the booklet which each of you has, called a “*Haggadah*,” a word which means “the telling.” Many parts of the *seder* are in Hebrew, the language of Israel since before the first Passover, and in which almost all the Bible was first written. Actually, our *seder* tonight is a combination of two *seders*, the ancient Jewish *seder* based upon the first Passover in Egypt and also Messiah Yeshua’s last *seder*, the night before he died on the cross for our sins. Both are equally important, the one in Egypt prophesying and foreshadowing Yeshua and then, His *seder* and death, the fulfillment of ADONAI’s promise made in Egypt.

#### **Pronunciation Guide**

*a* - ah  
*ei* -long a  
*e* -eh  
*i* -long e  
*ai* -long i  
*ei* -long a  
*o* -long o  
*oo* -as in “too”  
*kh* -guttural sound

#### ***Birkat Hanerot***

Candle Lighting Blessing

#### **Leader**

As we kindle the festival lights to usher in the new day and to sanctify the *seder*, we pray for *Ruach HaKodesh*, the Spirit of ADONAI, to illuminate our hearts and bring great personal meaning to our Passover celebration.

#### **A Woman**

**(Lighting the candles says)**

*Barukh atah ADONAI Eloheinu melekh ha'olam asher kid'shanu b'id'varo, v'natan-lanu et Yeshua Meshichianu, v'tzivanu l'hiyot or la olam. (Amein).*

Blessed are You , O L-rd our G-d, King of the universe, Who has sanctified us by Your commandments, has given us Yeshua our Messiah, and commanded us to be a light to the world. (Amen).

#### ***Shehechyanu***

This word, *shehechyanu*, means “who has given us life” and is a prayer, a blessing, “for experiencing the joy of a new season in life.”

## All

*Barukh atah ADONAI Eloheinu melekh ha'olam, shehechyanu, v'kiy'manu, vehigiyanu laz'man hazeh. (Amein).*

Blessed are You, O L-rd our G-d, King of the universe, Who has kept us alive, sustained us, and brought us to this festive season. (Amen).

## The Seder begins!

### The Four Cups of Wine

#### Leader

In the Jewish tradition, every ceremony begins with the *Kiddush*, the blessing over wine. Through this ancient ritual we sanctify the wine to mark the beginning of our meal. As we gather around our candle-lighted tables, we thank ADONAI for our salvation from Egyptian slavery. We begin the commemoration of our personal spiritual Exodus through the four cups. Many of the words that you will speak tonight were spoken by ADONAI to *Moshe* (Moses) as a promise of freedom for us. ADONAI's words in Exodus 6:6-7 (CJB) are as real to us today as they were many years ago. *Therefore, say to the people of Isra'el: 'I am ADONAI. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments. I will take you as my people, and I will be your G-d. Then you will know that I am ADONAI your G-d, who freed you from the forced labor of the Egyptians.*

#### Leader

Our *seder* tonight contains elements of the traditional Jewish *seder* and Yeshua's last *seder*. His last meal was not just a "supper," but an actual Passover meal. Luke tells us: *7 Then came the day of matzah when the Passover lamb had to be sacrificed. 8 Now Yeshua sent Peter and John, saying, "Go and prepare the Passover for us, so we may eat."* (Luke 22:7-8 TLV). According to Strong's, the Greek word translated *azumos* (ad'-zoo-mos) means "unleavened" and the word translated Passover is *pascha*, meaning "the Passover, Passover Supper or lamb." These verses mean that they went and bought a lamb and then carried it to the Temple to be slain in the court by a priest. Being presented presented as a Passover lamb to be eaten, it would have been cut up, the fat taken out and burned on the altar, and its blood sprinkled at the base of it. They then brought it to the house where they were to eat it and roasted it. They would have also provided *matzah*, wine, bitter herbs, and *charoset* into which the herbs were dipped. Yeshua's last meal was an actual Passover.

There are four cups of wine in the traditional *seder* and there were two at Yeshua's *seder*. The other two may have been present, but not reported in Scripture. The four are: The 1<sup>st</sup> cup, the Cup of Sanctification, the 2<sup>nd</sup> cup, the Cup of Deliverance, the 3<sup>rd</sup> cup, the Cup of Redemption, and the 4<sup>th</sup> cup, the Cup of Elijah. The first and third cups, Sanctification and Redemption were in Yeshua's *seder*.

**(note: a full cup is not drunk every time; only a sip or two is necessary. But symbolic filling is done 4 times.)**

### *Kadesh*

Benediction over the Wine

### The Cup of Sanctification

#### Leader

(Cups are filled)

This first cup is the Cup of Sanctification. It sets the *seder* apart, consecrates it. Let's raise it together and bless the name of ADONAI.

**All**

*Barukh atah ADONAI Eloheinu melekh ha'olam borei p'ri hagafen. (Amein).*

Blessed are You, O L-rd our G-d, King of the Universe, who creates the fruit of the vine. (Amen).

The words inside the boxes with the double lines are from Yeshua's Passover *seder*. The parts not designated for the Leader will be read by you at the tables. The microphone will be passed.

**At Messiah's Last Passover Meal**

*As he began his Passover Seder, Yeshua the Messiah shared a cup with his disciples, and said to them, "Take this and share it among yourselves. For I tell you that from now on, I will not drink the fruit of the vine until the kingdom of G-d comes." (Luke 22:17-18 CJB)*

**Leader**

Let's all drink this first cup of Passover, the Cup of Sanctification.

**(Everyone drinks)**

***U'rechatz***

Washing of the Hands

**Leader**

Ancient tradition tells us that hands should be washed before food is dipped into any liquid. *U'rechatz* means "and wash," referring to "spiritual cleansing." Tonight as we wash our hands, Psalm 24:3-4 reminds us of our commitment to ADONAI through Yeshua our Messiah, to have clean hands. *3 Who may go up on the mountain of Adonai? Who may stand in His holy place? 4 One with clean hands and a pure heart, who has not lifted his soul in vain, nor sworn deceitfully.* (Psalm 24:3-4 TLV).

**(Hands are washed in silence )**

**At Messiah's Last Passover Meal**

During his last *seder*, the Messiah prepared to wash before the meal. But, his washing was not like the usual washing, and through it he demonstrated his humility, which he desired for his disciples. *"Then he poured some water into a basin and began to wash the feet of his talmidim, his disciples, and wipe them off with the towel wrapped around him." "After he had washed their feet, had taken back his clothes and had returned to the table, he said to them, 'Do you understand what I have done to you? You call me "Rabbi and L-rd," and you are right, because I am. Now if I, the L-rd and Rabbi, have washed your feet, you also should wash each other's feet.'" (John 13:5, 12-14 CJB)*

***Karpas***

The Green Vegetable

**Leader**

**(The parsley is distributed; Lifting up the parsley)**

Passover occurs in the spring of the year. The greening of the earth reminds us of the green hyssop which we used to apply blood to the doorframes of our homes in Egypt.

**(Lifting up the salt water)**

*Karpas* means "vegetable." We dip it in salt water, a symbol of the bitter tears that we shed as slaves in Egypt.

**(The salt water is passed and the parsley is dipped in it.)**

**All**

*Barukh atah ADONAI Eloheinu melekh ha'olam borei pri ha'adamah. Amein.*

Blessed are You, O L-rd our G-d, King of the universe, who creates the fruit of the earth. Amen.

**Leader**

Let's eat the *karpas* together.

**(All eat)**

The wine reminds us of the blood of the Passover Lamb, and the parsley reminds us of the hyssop which was used to put the blood of the lamb upon the door frame. The salt water reminds us of the tears shed in Egypt, and also reminds us of the Red Sea. The blood marked the homes of the Israelites, and as G-d saw the blood and passed over them, so does He pass over our sins when we seek refuge in the Messiah's sacrifice.

**The Four Questions**

The four questions begin, *Mah nishtanah?* Why is this night different?

A Young Child (Or in their absence, any person)

**(Rises and asks the four questions)**

*Mah nishtanah, ha-laylah ha-zeh, mi-kol ha-leylot?*

*She-b'khol ha-leylot 'eyn 'anu matbilin 'afilu pa'am 'achat, ha-laylah ha-zeh, shtey p'amim?*

*She-b'khol ha-leylot 'anu 'okhlin chameytz u-matzah, ha-laylah ha-zeh, kulo matzah?*

*She-b'khol ha-leylot 'anu 'okhlin sh'ar y'rakot, ha-laylah ha-zeh, maror?*

*She-b'khol ha-leylot 'anu 'okhlin ushotin beyn yoshvin u-veyn m'subin, ha-laylah ha-zeh, kulanu m'subi?*

How different this night is from all other nights!

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

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

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

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

**Leader**

The four questions of Passover have an everlasting significance to us and our children. It is our spiritual duty to pass on our understanding of Adonai's mighty works to our children.

**The Matzah**

**Leader**

On other nights we eat bread with leaven, *chametz*, but on Passover we eat only *matzah*, unleavened bread. The Israelites departed Egypt as Adonai had commanded them, taking their unleavened dough on their shoulders. Tonight we recognize the symbolism which was given to us: that leaven is representative of sin in our lives. This *matzah* is the bread of affliction that our ancestors ate as slaves in the Land of Egypt. We remember the hardships that they suffered and thank ADONAI for the abundance which He has given us.

**The Effect Of Messiah's Sacrifice**

*Get rid of the old chametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Passover lamb, the Messiah, has been sacrificed. (1Corinthians 5:7 CJB)*

**Leader**

**(Removes middle matzah from matzahtash)**

**Reader**

Beginning with this season of Passover let's break our old habits of sin and selfishness and begin a fresh, new, and holy life. The *matzah*, or unleavened bread, which we use in the *seder* is kept in a linen container. The container has three compartments to hold three pieces of *matzah*. This symbolizes a unity as described by the Hebrew word *echad*. Some consider it a unity of the patriarchs, Abraham, Isaac, and Jacob. Others see it as a unity of worship; the priests, Levites, and Israelites. We also recognize this unity as *ADONAI*, *Mashiach Yeshua*, and *Ruach HaKodesh* (Holy Spirit). In the *matzah* we can see a picture of Messiah. Notice the stripes.

**(Lifting the matzah)**

**All**

*But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises we are healed.* (Isaiah 53:5 CJB)

**Leader**

Notice the piercings in the *matzah*.

**All**

*And I will pour out on the house of David and on those living in Yerushalayim a spirit of grace and prayer; and they will look to me, whom they pierced.* (Zechariah 12:10)

**Leader**

**(Breaks the middle matzah)**

Just as we break the middle piece, so was our Messiah afflicted and broken. Tradition calls one half of this piece of *matzah* the *Afikomen*, or the dessert. We wrap it in a white cloth just as Messiah's body was wrapped for burial.

**(Wrapping the afikomen)**

We will hide the *Afikomen* until after the meal. Later we will share it just as the Passover offering was once shared in Jerusalem.

**(Have all children close their eyes while the leader of each table hides the Afikomen. Usually it is hidden in an easy to find location.)**

**(Leader holds up the matzahtash)**

Just as the *Afikomen* will return to complete our Passover *seder*, so also, the sinless Messiah rose from the dead and ascended into heaven. This is the bread of affliction which our ancestors ate in Egypt. Then we were slaves, now we are free.

**(Leader breaks a piece of matzah from the other half of the middle matzah and distributes it among the people at the table. The remainder is replaced in the matzahtash.)**

Let us now share a piece of this unleavened bread of Passover.

**All**

*Barukh atah ADONAI Eloheinu melekh ha'olam hamotzi lechem min ha'arets. Amein.*

Blessed are You, O L-rd our G-d, King of the universe, who brings forth bread from the earth. Amen.

**(Eat together)**

## ***Maggid***

Telling the Story

**Reader**

The *Maggid* is the storyteller. ADONAI has instructed us to teach our children of the importance of this ceremony. *When your children ask you, 'What do you mean by this ceremony?' say, 'It is the sacrifice of ADONAI's Pesach (Passover), because ADONAI passed over the houses of the people of Isra'el in Egypt when he killed the Egyptians but spared our houses.'* (Ex. 12:26-27 CJB) We were all slaves of Pharaoh in Egypt when ADONAI delivered us. With his mighty hand and outstretched arm he brought our ancestors out of bondage.

## **The Ten Plagues**

**Leader**

The story of Passover is a story of miracles, a story of redemption, and a story of the mighty power of ADONAI to overcome evil.

**All**

My father Abraham was a wandering Aramean.

**First Participant**

ADONAI had promised the land of Israel to *Avraham* (Abraham), *Yitzchak* (Isaac), and *Ya'akov* (Jacob), but here were their children in captivity in Egypt. The Pharaoh in power was afraid of them because of their numbers. He forced upon them a harsh and bitter slavery. But ADONAI blessed his people and caused them to continue to increase in strength and number.

**Second Participant**

Pharaoh became increasingly afraid of the Israelites and gave orders for every boy born to them to be thrown into the Nile River. One couple placed their infant son in a reed basket and set him afloat upon the river. He was carefully watched by his sister *Miryam* as the basket floated to where Pharaoh's daughter was bathing. The Princess decided to raise him as her own son. She named him *Moshe* (Moses), which means "pull out" because she pulled him from the water.

**Third Participant**

*Moshe* grew up in the palace of Pharaoh. As he grew older he became aware of the plight of his people, Israel. One day after witnessing an Egyptian beat one of his kinsmen he secretly killed him. In fear for his life *Moshe* fled into the land of Midian and became a shepherd.

**Fourth Participant**

ADONAI heard the cries of the children of Israel in their slavery. In the desert he appeared to *Moshe* in a burning bush and directed him to go to Pharaoh. *Moshe* reluctantly agreed to go and take ADONAI's message to the King of Egypt. Even though he was still greatly afraid, *Moshe* told Pharaoh to let the Israelites go.

**Leader**

*Moshe* left the desert and appeared before Pharaoh at his palace. He encountered resistance from Pharaoh as he delivered the message, just as ADONAI had said he would.

**All**

*I know that the king of Egypt will not let you leave unless he is forced to do so. But I will reach out my hand and strike Egypt with all my wonders that I will do there. After that, he will let you go.* (Exodus 3:19-20 CJB)

**Leader**

As Pharaoh resisted ADONAI's command, he sent plagues one by one upon the land of Egypt. Yet Pharaoh hardened his heart and would not let the Israelites go. The tenth plague, the most dreadful of all, finally caused Pharaoh to change his mind.

**All**

*For on that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am Adonai.* (Exodus 12:12 CJB)

**Leader**

These are the ten plagues brought by ADONAI upon the Egyptians: As I recite the plague in Hebrew, you repeat it in English while dipping your finger into the cup and allowing a drop of wine to fall to your plate. As the wine in our cups is diminished we show our genuine sorrow about the losses to the Egyptians caused by each plague.

<i>Dam!</i> <b>Blood!</b>	<i>Tz'fardei'a</i> <b>Frogs!</b>	<i>Kinim</i> <b>Lice!</b>	<i>Arov</i> <b>Flies!</b>	<i>Dever</i>
<b>Pestilence!</b>	<i>Sh'chin</i> <b>Boils!</b>	<i>Barad</i> <b>Hail!</b>	<i>Arbeh</i> <b>Locusts!</b>	<i>Choshech</i>
<b>Darkness!</b>	<i>Makat B'khorot</i> <b>Death of the Firstborn!</b>			

(Cups are filled)

### **Dayenu**

#### **Leader**

The song "*Dayenu*" answers the question, "For how many wondrous acts of grace do we owe praise to ADONAI?" The answer is never ending, but each would have been enough for us or, in Hebrew, "*dayenu*." Mercifully and lovingly ADONAI continues to save and provide. *Dayenu* means: "For that alone we should have been grateful."

(The Leader recites the verse and the people repeat "*Dayenu*,")

Had he brought us out of Egypt and not split the sea for us--

**Dayenu !!**

Had he split the sea for us and not brought us through with dry feet--

**Dayenu !!**

Had he brought us through with dry feet, and not sustained us in the wilderness for forty years--

**Dayenu !!**

Had he sustained us in the wilderness for 40 years, and not fed us with manna--

**Dayenu !!**

Had he fed us with manna, and not given us the *Shabbat*--

**Dayenu !!**

Had he brought us to Mount Sinai, and not given us the *Torah*--

**Dayenu !!**

Had he given us the *Torah*, and not brought us into the land of Israel--

**Dayenu !!**

#### **All**

How much more, then, are we to be grateful to ADONAI for the wonderful deeds He has performed for us! He brought us out of Egypt. He split the Red Sea for us. He brought us through with dry feet. He sustained us in the wilderness for 40 years. He fed us with manna. He gave us the *Shabbat*. He brought us to Mount Sinai. He gave us the *Torah*. He brought us into the land of Israel. And he has never stopped doing good things for his people Israel.

### **The Cup of Deliverance**

#### **Leader**

Blessed are you ADONAI our G-d, who redeemed us and brought us to this night. So, ADONAI, will you bring us to other festivals, and into the new Jerusalem. We give thanks to you with a new song, a song you have put into our hearts for our redemption and the liberation of our souls. Blessed are you, ADONAI, redeemer of Israel and all nations.

#### **All**

*Baruch atah ADONAI Eloheinu melekh ha'olam borei pri hagafen. Amein.*

Blessed are you, O L-rd our G-d, King of the universe, who creates the fruit of the vine. Amen.

(All drink from the second cup)

#### **Music**

### **Dayenu**

1. *I - lu ho - tzi ho - tzi - a - nu, ho - tzi a - nu mi - mitz - ra - yim, ho - tzi - a - nu mi - mitz - ra - yim da - yei - nu.*

(If G-d had just brought us out of Egypt and done nothing more, it would have been enough for us.)

Chorus.

*Da - da - yei - nu\_\_\_\_, da - da - yei - nu\_\_\_\_, da - da - yei - nu, da - yei - nu, da - yei - nu, da - yei - nu; Da - da - yei - nu\_\_\_\_, da - da - yei - nu\_\_\_\_, da - da - yei - nu, da - yei - nu, da - yei - nu, da - yei - nu.*

2. *I - lu ho - tzi ho - tzi a - nu, ho - tzi a - nu et ha - to - rah, na - tan la - nu et ha - to - rah, da - ye - nu.*

(If G-d had just given us the Torah and done nothing more, it would have been enough for us..)

Chorus.

3. *I - lu sha - lach sha - lach la - nu, sha - lach la - nu et Ma - shi - ach, sha - lach la - nu et Ma - shi - ach, da - ye - nu.*

(If G-d had just sent the Messiah to us and done nothing more, it would have been enough for us.)

Chorus.

***Rakhtzah***

**Leader**

*Rakhtzah* means “washing.” We all now wash our hands in preparation for the eating of the Passover elements.

**All**

*Barukh atah ADONAI Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim. Amein.*

Blessed are You, O L-rd our G-d, King of the universe, Who has set us apart by your commandments, and has commanded us to have clean hands. Amen.

**(Wash hands in silence)**

***Motzi Matzah***

Benediction over Matzah

**(Leader distributes portions of the upper matzah and the remainder of the middle matzah, 2 pieces to each person)**

**All**

*Barukh atah ADONAI Eloheinu melekh ha'olam hamotzi lechem min ha'aretz. Amein.*

Blessed are You, O L-rd our G-d, King of the universe, who brings forth bread from the earth. Amen.

*Barukh atah ADONAI Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'zivanu al akhilat matzah. Amein.*

Blessed are you, O L-rd, our G-d, King of the universe, who has sanctified us with your commandments, and commanded us to eat unleavened bread. Amen.

***Maror***

Bitter Herbs

**Reader**

On all other nights we eat all kinds of vegetables, but on Passover we eat only *maror*, bitter herbs. As sweet as our lives are today, **(Lifting the horseradish)** let's still remember how bitter life was for the children of Israel in the land of Egypt.

*...so the Egyptians came to dread the Israelites and worked them ruthlessly. ....making their lives bitter with hard labor--digging clay, making bricks, all kinds of field work.* (Exodus 1:14

CJB) As we eat some *maror* on a piece of *matzah*, let us allow the bitter taste to cause us to shed tears of compassion for the sorrow that our ancestors knew thousands of years ago.

**(Place horseradish on matzah)**

**All**

*Barukh atah ADONAI Eloheinu melekh ha'olam asher kid'shanu b'mitzvotav v'tzivanu al akhilat maror. Amein.*

Blessed are You, O L-rd our G-d, King of the universe, who has set us apart by His Word and commanded us to eat bitter herbs. Amen.

**(All eat)**

**Leader**

On other nights we do not dip our vegetables even once, but tonight we dip them twice. We have already dipped the parsley into the salt water. The Israelites toiled to make treasure cities for Pharaoh as they worked in brick and clay. We remember this drudgery in a mixture called *charoset*, made from chopped apples, honey, nuts, and wine.

**(Lifting the charoset)**

Let us once again place some bitter herbs on a small piece of *matzah*. But this time, before we eat, let's dip the herbs into the sweet *charoset*.

**(Dip matzah into the horseradish and then into the charoset)**

**All**

We dip the bitter herbs into *charoset* to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in ADONAI.

**(All eat)**

**At Messiah's Last Passover Meal**

*As they were reclining and eating, Yeshua said, "Yes! I tell you that one of you is going to betray me." They became upset and began asking him, one after the other, "You don't mean me, do you?" "It's one of the Twelve," he said to them, "someone dipping matzah in the dish with me." (Mark 14:18-20 CJB)*

**Leader**

On all other nights we eat either sitting or reclining, but tonight we eat reclining. The first Passover was celebrated by a people in slavery.

**All**

We once were slaves, but now we are free!

**Leader**

The Israelites were instructed to eat the Passover in haste, with their clothing girded around their loins, their staffs in their hands, and their sandals on their feet awaiting their departure from the bondage of Egypt. Today we are all able to recline and freely enjoy the Passover *seder*.

**Pesach****Leader**

*Rabbi Gam'liel*, the teacher of *Rabbi Sha'ul* (Paul the Apostle), taught us that one does not discharge his duty in recounting the Passover story unless these three things are mentioned: Unleavened Bread, Bitter Herbs and Passover Lamb.

**All**

We have eaten the *matzah* to remind us of the haste with which the Israelites fled Egypt. We have tasted the bitter herbs to remind us of the bitter slavery they experienced there.

**Leader**

**(Lifting the shank bone of the lamb)**

This roasted shank bone represents the lamb whose blood marked the houses of the Israelites, signifying their obedience to ADONAI's command.

**First Reader**

*Speak to all the assembly of Isra'el and say, 'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household... Your animal must be without defect, a*

male in its first year, and you may choose it from either the sheep or the goats. You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra'el will slaughter it at dusk." (Exodus 12:3, 5-7 CJB)

**Second Reader**

*That night, they are to eat the meat, roasted in the fire; they are to eat it with matzah and maror. Here is how you are to eat it: with your belt fastened, your shoes on your feet and your staff in your hand; and you are to eat it hurriedly. It is ADONAI's Pesach [Passover]. The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over [Hebrew: pasach] you. When I strike the land of Egypt, the death blow will not strike you.* (Exodus 12:8,11,13 CJB)

**Leader**

*We are reminded by Moshe that it was ADONAI Himself who redeemed the children of Israel from slavery. ...and ADONAI brought us out of Egypt with a strong hand and a stretched-out arm, with great terror, and with signs and wonders.* (Deuteronomy 26:8 CJB)

On that same night I will pass through Egypt...

**All**

I, and not an angel.

**Leader**

and strike down every firstborn--both men and animals--

**All**

I, and not a seraph.

**Leader**

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

**All**

I, and not a messenger,

**Leader**

I am the L-rd.

**All**

I myself and none other.

**Reader**

Since the Temple is no longer standing in Jerusalem, lamb is not eaten at Passover. This shank bone remains to remind us of the sacrificial lamb. In the same way, a roasted egg has been added to the *seder*. (**Lifting an egg**) It is called *Hagigah*, a name signifying the special holiday sacrifice made on Passover. The egg is regarded as a symbol of mourning, reminding us of the destruction of the second Temple. The roasted egg may be eaten later, during the *seder* meal.

**Leader**

*Hagigah* was a voluntary sacrifice offered in the Temple on *Pesach*. Tonight, we bring a voluntary monetary offering to be sent to our brothers and sisters of the Messianic Jewish synagogues of Ukraine, our co-members of the IAMCS, the International Alliance of Messianic Congregations and Synagogues.

**The Effect Of Messiah's Sacrifice**

We who have trusted Yeshua the Messiah, believe He is the Lamb of G-d, our Passover. Like the ancient Israelites we know that it was ADONAI Himself and not an angel; ADONAI Himself and not a seraph; ADONAI Himself and not a messenger who achieved the final redemption from sin and death. It is ADONAI Himself, through His Son Yeshua, who takes away the sin of the world.

**(The Seder platter is removed)**

## **Shulchan Orech**

### The Passover Meal

**(Eat together the Passover meal)**

#### **Tzafun**

**(If the Afikomen has been “stolen” by one of the children, it may be ransomed back by the head of the table. The Afikomen is broken and distributed to all at the table.)**

#### **Leader**

The *Afikomen* is our dessert. It is shared just as the Passover lamb was shared from the time of the Exodus until the Temple was destroyed. Its taste is to remain in our mouths as long as possible. This is to remind us of all of ADONAI's deliverance in the past, now, and in time to come.

*Tzafun* means “hidden” and is associated with redemption. The *Afikomen* symbolizes Yeshua's body which lay hidden in the tomb but was brought back to everlasting life. What we are about to do is the most important part of our *seder*. We will be eating the *matzah* and drinking the cup that Yeshua offered at His last Passover. This is something which we do once per year. When He asked us to eat *matzah* in memory of Him, it was at Passover. When we celebrate Passover, we eat *matzah* and drink the cup in memory of Him.

#### **At Messiah's Last Passover Meal**

Yeshua distributed *matzah* to his *talmidim* (disciples). *“Also, taking a piece of matzah, he made the b'rakhah, broke it, gave it to them.”* (Luke 22:19a CJB)

#### **All**

*Barukh atah ADONAI Eloheinu melekh ha'olam hamotzi lekhem min ha'arets. Amein.*

Blessed are You, O L-rd our G-d, King of the universe, who brings forth bread from the earth. Amen.

#### **At Messiah's Last Passover Meal**

Yeshua then added these words: *“This is my body, which is being given for you; do this in memory of me.”* (Luke 22:19b CJB)

This reminds us that: *“He was wounded because of our crimes.”* (Isaiah 53:5a CJB)

*“And by his bruises we are healed.”* (Isaiah 53:5d CJB)

*“And they will look to me, whom they pierced.”*(Zechariah 12:10d CJB)

*“He was despised, we did not value him.”* (Isaiah 53:3d CJB)

*“He had done no violence and said nothing deceptive.”* (Isaiah 55:9cd CJB)

During the *seder* service, the *Afikomen* is hidden and then brought back. This is a picture of Yeshua both in His burial and resurrection. The word *Afikomen* is a Greek word meaning, “That which is to come.” As you eat *matzah*, remember that it represents the broken body of the Lamb of G-d, given that we might have life.

#### **Leader**

*Sha'ul* taught us: 23 *For I received from the Lord what I also passed on to you—that the Lord Yeshua, on the night He was betrayed, took matzah ; 24 and when He had given thanks, He broke it and said, “This is My body, which is for you. Do this in memory of Me.”* (1Corinthians 11:23-24 TLV). *Sha'ul* continued: 27 *Therefore whoever eats the bread or drinks the Lord's cup in an unworthy manner will be guilty of the body and the blood of the Lord. 28 But a man must examine himself, and then let him eat of the bread and drink from the cup. 29 For the one who eats and drinks without recognizing the body, eats and drinks judgment on himself.* (1Corinthians 11:27-29 TLV). Let's take a moment to reflect upon our lives. If you have anything against another person, before eating, forgive in your heart. Let's eat *matzah* together remembering Yeshua's broken body.

(All eat)

**Boreich**  
Grace After Meals

**All**

Blessed are You O L-rd our G-d, King of the universe, Who nourishes the entire world in His goodness, with kindness, with grace, and with mercy. He gives nourishment to all flesh, for His grace is eternal. And through His great goodness nourishment was never lacking to us and may it never be lacking to us forever. For the sake of His Great Name, because He is the G-d Who nourishes and sustains all, and benefits all, and He prepares food for all of His creatures which He has created. Blessed are You, O L-rd, who nourishes all. Amen.

**The Cup of Redemption**

**Leader**

(Filling the cup the third time; lifting the cup)

**At Messiah's Last Passover Meal**

This is the cup of redemption, symbolizing the blood of the Passover lamb. It was this cup "after supper" with which Messiah Yeshua identified himself when he said: "*This is my blood*".

**All**

"I will redeem you with an outstretched hand..."

**The Effect Of Messiah's Sacrifice**

The prophet Isaiah reminds us;

*"Adonai's arm is not too short to save..."*(Isaiah 59:1 CJB).

Yeshua the Messiah lifted the cup saying,

*"This cup is the New Covenant, ratified by my blood, which is being poured out for you."*

(Luke 22:20 CJB)

Just as the blood of the lamb brought salvation in Egypt, so Messiah's atoning death can bring salvation and life eternal to all who believe.

**All**

*Barukh atah ADONAI Eloheinu melekh ha'olam borei pri hagafen. Amein.*

Blessed are you, O L-rd our G-d, King of the universe, who creates the fruit of the vine. Amen.

**Leader**

*Sha'ul* also taught us about the cup: *25 In the same way, He also took the cup, after supper, saying, "This cup is the new covenant in My blood. Do this, as often as you drink it, in memory of Me."* *26 For as often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes.* (1Corinthians 11:25-26 TLV). And: *28 But a man must examine himself, and then let him eat of the bread and drink from the cup. 29 For the one who eats and drinks without recognizing the body, eats and drinks judgment on himself.* (1Corinthians 11:28-29 TLV). Having examined ourselves, let us drink together with grateful hearts that this was done for us.

(All drink)

**The Effect Of Messiah's Sacrifice**

*"For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life."* (Leviticus 17:11 CJB) *"In fact, according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins."* (Hebrews 9:22 CJB)

**Eliyahu haNavi**

**Leader**

(Asks one of the children to open the door, and welcome Elijah to the Seder)

This fourth cup of wine is called Elijah's cup. In Jewish tradition, the Prophet Elijah is the messenger of ADONAI appointed to herald the coming of the Messiah, when the Jewish people and all peoples throughout the world will be free. Tonight, we have set a place for Elijah, praying that one day soon he will return to announce the return of Yeshua.

**All**

*Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai. (Malachi 4:5 CJB).*

**Music**

***Eliyahu haNavi***

(Elijah The Prophet)

*E - li - ya - hu ha - na - vi; E - li - ya - hu ha - tish - bi; E - li - ya - hu, E - li - ya - hu, E - li - ya - hu ha - gil - a - di. Bim - hey - ra v' - ya - mey - nu; ya - vo ey - ley - nu; Im - Ma - shi - ach ben Da - vid, im Ma - shi - ach ben Da - vid. E - li - ya - hu ha - na - vi; E - li - ya - hu ha - tish - bi; E - li - ya - hu, E - li - ya - hu, E - li - ya - hu ha - gil - a - di.*

**All**

Elijah the Prophet, Elijah the Tish'bite, Elijah, Elijah, Elijah the Gil'adite. Speedily in our days may he come to us, with the Messiah, the son of David.

**The Cup of Praise**

**Leader**

Let's fill our cups for the fourth time; This cup is the Cup of Praise, also called the Cup of Acceptance.

**(Fill fourth cup)**

***Hallel***

*Hallel* means "praise," and is Psalms 113-118. It is recited or sung at the festivals, including *Pesach* (Passover), *Shavuot* (Pentecost), *Sukkot* (Festival of Tabernacles), *Shemini Atzeret* (Eighth Day Festival of Conclusion) and *Chanukkah* (Festival of Dedication). *After singing the Hallel, they went out to the Mount of Olives (Matthew 26:30).* We recite only a small portion tonight.

**All**

*Open the gates of righteousness for me; I will enter them and thank Yah. This is the gate of ADONAI; the righteous can enter it. I am thanking you because you answered me; you became my salvation. The very rock that the builders rejected has become the cornerstone! This has come from ADONAI, and in our eyes it is amazing. This is the day ADONAI has made, a day for us to rejoice and be glad. (Psalm 118:19-24. CJB)*

**(All raise the fourth cup)**

**All**

*Barukh atah ADONAI Eloheinu melekh ha'olam borei pri hagafen. Amein.*

Blessed are You, O L-rd our G-d, King of the universe, who creates the fruit of the vine. Amen.

**(All drink)**

**Leader**

Our Passover *seder* is now complete. Let's conclude our *seder* with the traditional wish for each other.

**All**

*Lashanah Haba'ah bi Yerushalayim!*

Next year in Jerusalem!

**Music**

***Lashanah Haba'ah bi Yerushalayim***

Next Year In Jerusalem

L' sha - na ha ba'a bi - ru sha - la - yim.  
L' sha - na ha ba'a bi - ru sha - la - yim.  
L' sha - na ha ba'a bi - ru sha - la - yim.  
L' sha - na ha ba'a bi - ru sha - la - yim.

## Next Year in Jerusalem!!!

### Epilogue:

This ends our Passover *seder*, but the story is not ended. To put what we are doing into the context of the 1<sup>st</sup> century, our *seder* tonight would have been on *Nisan* 15, the evening after Yeshua died on the cross. He died around 3 PM the afternoon before, *Nisan* 14, the day on which ADONAI commanded that the Passover lambs were to be slain.

Several days before, in response to a group of Pharisees request for a sign, Yeshua said: 39 ... , *“An evil and adulterous generation clamors for a sign, yet no sign shall be given to it except the sign of Jonah the prophet. 40 For just as Jonah was in the belly of the great fish for three days and three nights, so the Son of Man will be in the heart of the earth for three days and three nights.”* (Matthew 12:39b-40 TLV). Three days and three nights later, Yeshua rose from the dead. After *Shabbat*, when the women went to the tomb, the angels there told them: 6 *He is not here, but He is risen!* (Luke 24:6a TLV).

Yeshua appeared to His disciples several times during the next forty days. Then, standing on the Mount of Olives, He said to His disciples: 8 *“But you will receive power when the Ruach ha-Kodesh has come upon you; and you will be My witnesses in Jerusalem, and through all Judah, and Samaria, and to the end of the earth.”* 9 *After saying all this—while they were watching—He was taken up, and a cloud received Him out of their sight.* (Acts 1:8-9 TLV).

Speaking of the Father, the writer of Hebrews said: 3 *This Son is the radiance of His glory and the imprint of His being, upholding all things by His powerful word. When He had made purification for our sins, He sat down at the right hand of the Majesty on high.* (Hebrews 1:3 TLV). He also wrote: 26 ... *But as it is, He has been revealed once and for all at the close of the ages—to put away sin by the sacrifice of Himself.* (Hebrews 9:26b TLV). 28...*so also Messiah, was offered once to bear the sins of many. He will appear a second time, apart from sin, to those eagerly awaiting Him for salvation.* (Hebrews 9:28 TLV).

*Sha'ul* encourages us to wait faithfully for Yeshua's coming and tells us: 16 *For the Lord Himself shall come down from heaven with a commanding shout, with the voice of the archangel and with the blast of God's shofar, and the dead in Messiah shall rise first. 17 Then we who are alive, who are left behind, will be caught up together with them in the clouds, to meet the Lord in the air—and so we shall always be with the Lord.* (1Thessalonians 4:16-17 TLV).

Encourage each other with these words!

*Chag Pesach Sameach!* Happy Passover!