

## How to Prepare for Your Seder.

When preparing for the seder one needs to have several items. Let's start with the individual place setting.

The seder is to look elegant or formal, yet, you do not want to miss the point of your seder. Many people use their finest china and silverware. others use paper plates and plastic utensils. Whatever fits your budget will do.

You will need 2 candles on the table.

**The place setting:** One plate, napkin, fork, and a least an 8 oz. cup. Place a finger bowl with water in it, for every two people or one for each person, depending on the amount of room on your table. Place another bowl with salt water for each person.

**Time to fill the plate:** 1. Each plate must have an *egg*, roasted or hard boiled in the shell.

2. A medium amount of *Horseradish*, (Maror) The bottle or jar, whichever you prefer, hot or medium or mild.

3. One swig of *parsley* (Karpas)

4. One Matzo...When buying your Matzah make sure that the box says for Passover.

5. The Charoset... One scoop

### **How to make the Charoset**

You will need 2 large tart apples, peeled and chopped

½ cup of walnuts (optional)

½ -1 tsp cinnamon

¼ tsp ginger

1 Tbsp of honey

2 Tbsp grape juice

Mix ahead and refrigerate---- enough for five people

Now let us fill the main plate for the person leading the seder.

They will need a plate filled with all of the above, but they will also need to add a shankbone or anything close to it. (After cleaning it and washing it, we like to wrap it in some kind of cellophane or bag it for health reasons.)

Also a piece of lettuce

An additional 3 Matzas placed on a separate plate, plus a white napkin or small white linen cloth, other than the regular napkin.

**Time to fill the cups:** We find that it is easier to fill each cup up with grape juice or wine , whichever you prefer before the seder begins, so that during the seder, you have enough to drink 4 times. Going around filling each glass during the seder can become too time consuming.

### **Other things to know about the Seder**

In the traditional seder, it is proper to set a place setting for Elijah. If children will be attending then we suggest that you have a small reward like a little bag of candy, for one child who will be asked to go and find the Afikomen.

We suggest that you read over the seder before doing it so that you can ask your guests to read certain readings for you. No children...then ask a guest to read the part of the son. Maybe you want a person to read the subtitles. The night of the seder is the same day that our Passover Lamb Yeshua died, 1 Corinthians 5:7, so you may want to read the account of the crucifixion before you start the seder. Some people even do a foot washing ceremony.

Since Communion is part of the seder, ( the afikoman being the body of Yeshua, and the cup of Redemption, His blood), you may want to have a song to sing at that time. You may also want a song to sing at the very end of your seder. You may want someone to begin with a prayer. Some people stop half way through and actually have a meal. We have found that this can be very time consuming because you have to take everything off the table and then reset it after the meal, unless you have two different tables. There are a lot of different ways that you can personalize your seder without losing the meaning of it. We think that you will enjoy the experience that we have written for you.

HAPPY PASSOVER and don't forget according to the Bible Yeshua rose on the Feast of First Fruits, 1 Corinthians 15:20. The seder is on Passover evening, this year, March 27th, that is the 14th day of Nisen, so the Resurrection of Yeshua is on the 16th day March 29th, the Feast of First Fruits and that is when we begin the countdown to Pentecost which will be May 16th, which ends the Passover Season.

You also may want to look at our brochure on Passover, called The Seder: The Meal of Messiah

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# PASSOVER SEDER



## *The Meal of Messiah*

### **We Light the Candles**

“The Lord is my light and my Salvation—whom shall I fear?”

#### **Candle-lighter:**

As we kindle the festival lights, we pray for the illumination of the Spirit of God to bring great personal meaning to this, our Passover celebration.

Blessed are You, O Lord our God, Ruler of the universe, who has set us apart by His word, and in whose Name we light the festival lights.

#### **Leader:**

Generation after generation, the Lord meets with us at this moment; it is a time of transition. As the sun descends and day turns to night, so do we cross over from the old ways of bondage to a new life of freedom. Let us ready our hearts for the Lord’s *Pesach*, “for Messiah our Passover also has been sacrificed” (1 **Corinthians 5:7**). Let us bless Adonai, King of the universe, who has kept us in life, and sustained us and enabled us to reach this season.

### **The Four Cups of Wine**

“Then the Lord said to Moses, ‘Now you will see what I will do....’”

#### **Leader:**

As the Lord spoke these words of encouragement to Moses, He revealed to His servant the plan by which He would redeem the children of Israel.

**All:**

“I will **bring you** out from under the yoke of the Egyptians.  
I will **free you** from being slaves.  
I will **redeem you** with an outstretched arm.  
I will **take you** as my own people, and I will be your God.”  
(Exodus 6:6-7)

**Leader:**

With the mighty work of God on behalf of the Israelites before us, we now ask the Father not only to recall His mighty work to our minds, but to allow us to encounter it ourselves. We will identify with this redemptive work and cry out personally to God to redeem us from the bondage of our flesh and sinful habit patterns that separate us from His presence:

It is a night to be observed for the Lord for having brought them out from the land of Egypt; this night is for the LORD, to be observed by all the sons of Israel throughout their generations.  
(Exodus 12:42)

Throughout this evening let us be vigilant to closely examine our lives and look honestly at our hearts. Are there areas of repetitive sin or fleshly habit patterns in our lives? Do we see a particular sin or area of flesh causing great pain to others? Are there ungodly thought patterns or unrighteous relationships in our lives? Have we become sick and tired of a sin or area of flesh that we cannot seem to conquer?

This evening we will be reminded of the work of the Lord, both historically and personally, and we will rejoice in the work that He has done on our behalf. This is an appointment of God, and we will once again experience His redemption. He will set us free and sanctify us among all peoples.

Our Redeemer, the Messiah Yeshua, commanded that when we participate in the Passover *seder* we do it in remembrance of Him. In the days following Yeshua's last *Pesach*, God did a mighty act of redemption. He made redemption available to all mankind. With great compassion God sent His Son to die on our behalf. His redemptive work has set us free from the laws of sin and death that have bound and hindered us from worshiping Him unimpeded.

Then came the first day of Unleavened Bread on which the Passover lamb had to be sacrificed. And Yeshua sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat it.”

They said to Him, “Where do You want us to prepare it?”

And He said to them, “When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. And you shall say to the owner of the house, ‘The Teacher says to you, “Where is the guest room in which I may eat the Passover with My disciples?’” And he will show you a large, furnished upper room; prepare it there.”

And they left and found everything just as He had told them; and they prepared the Passover.  
(Luke 22:7-13)

Our true freedom from sin and our right standing before God was accomplished by His servant Yeshua. It is through our total acceptance and faith in the death, burial, and resurrection of the Messiah Yeshua that we find life. We now identify with that work once again.

At Passover, we celebrate these promises of redemption and relationship by drinking from our cups four times. With each cup, let us remember the union that God desires.

### **The Cup of Sanctification**

“I will bring you out from under the yoke of the Egyptians.”

#### **Leader:**

The first cup marks Israel as God’s chosen—as the people for whom He would bring deliverance from under the burden of slavery, freeing them to worship and serve Him in spirit and in truth. This is the same work He does for each and every child He brings into His family: “For their sakes I sanctify Myself, that they themselves also may be sanctified in truth” (John 17:19). He chooses them of His own sovereign will and sets about to free them from the shackles of slavery. This freedom is for one purpose: to serve Him as He intends. It is the calling of each and every child of God to be sanctified—set

apart unto God, to be given over to His service and His service alone. “But now having been freed from sin and enslaved to God, you derive your benefit, resulting in sanctification, and the outcome, eternal life” (**Romans 6:22**). The first cup of the *seder*, the cup of sanctification or separation, reminds us of this crucial starting point of our salvation.

Lord, you have sanctified us; You have called us to “be holy as you are holy.” We thank you, *Abba*, that You have allowed us to rediscover Your holy Torah, enabling us to grasp the fullness of Scripture, without which fullness of life in the Messiah Yeshua cannot be fully realized. You have preserved for Yourself a remnant people and called us to be a light and the salt of the earth.

Let us lift up our first cup together and bless the name of the Lord.

*lifting the cup*

**All:**

Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the vine. Blessed are You, O Lord our God, Ruler of the universe, who has chosen us out of all the people of the world and made us holy through your word. With love You have given us commandments to follow, festivals for rejoicing, holidays for gladness, and this feast of Passover, an anniversary to remember our freedom, and this season of deliverance to remember the departure from Egypt. You have chosen us. You have given us this holy festival with loving-kindness and blessed us with your favor. Blessed are You, O Lord our God, Ruler of the universe, who has kept us alive, sustained us, and enabled us to reach this season.

**Leader:**

As He began His final Passover *seder*, Yeshua the Messiah shared a cup with His disciples and said to them, “**Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes.**” We observe this *seder* not only in remembrance, but also in anticipation of the coming return of our Messiah. Many parables told by Yeshua regard the great banquet and how we are to prepare ourselves so that we may be invited to partake in this cup with Him in the future. Isaiah also prophesied of this day when we would all partake of this great banquet:

The LORD of hosts will prepare a lavish banquet for all peoples on this mountain;  
A banquet of aged wine, choice pieces with marrow,  
And refined, aged wine.  
And on this mountain He will swallow up the covering which is over all peoples,  
Even the veil which is stretched over all nations.  
He will swallow up death for all time,  
And the Lord GOD will wipe tears away from all faces,  
And He will remove the reproach of His people from all the earth;  
For the LORD has spoken.  
And it will be said in that day,  
“Behold, this is our God for whom we have waited that He might save us.  
This is the LORD for whom we have waited;  
Let us rejoice and be glad in His salvation.” (Isaiah 25:6-9)

Blessed are those who are invited to the marriage supper of the Lamb!

Let us all drink of this—the first cup of Passover.

*Drink the first cup*

## **We Wash Our Hands**

“Who may ascend the hill of the Lord? Who may stand in His holy place? He who has clean hands and a pure heart...”

### **Leader:**

The custom of hand-washing is not about getting rid of germs, but rather is an outward sign of purification. Our hands are symbolic of our actions; indeed, our hands carry out most of our actions. We know that the hands do not act of their own free will but that all we do originates in our heart. To simply rinse our hands without focusing on the deeper spiritual meaning of this act would be a great catastrophe, as Yeshua points out to His disciples: “For out of the heart come evil thoughts, murder, adultery, immorality, theft, false witness, slander. These are what defile a person. But to eat with unwashed hands does not defile anyone” (Matthew 15:19-20). When we come before Yeshua and truly repent of our sinful ways by turning away

from worldly desires, we are renewed to Him: “Therefore if anyone is in Messiah, he is a new creature; the old things passed away; behold, new things have come” (2 Corinthians 5:17). This new creature has been given a new heart—a heart no longer subject to the desires of the flesh, but washed clean in the blood of Yeshua. The metamorphosis of our heart is made fully evident as we slough off the ways of the world and take on the burden of the Kingdom, “For My yoke is easy and My burden is light” (Matthew 11:30).

By dipping our hands in the bowl, we acknowledge that both our hearts and hands have been purified in this manner. Let us now offer the bowl of water to one another and share in this hand-washing ceremony.

### Parsley

“The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God.”

#### **Leader:**

*lifting up the parsley*

Passover is a holiday that comes in the springtime when the earth is becoming green with life. This vegetable, called *karpas*, represents life, created and sustained by the Almighty God.

*lifting up the salt water*

But life in Egypt for the children of Israel was a life of pain, suffering, and tears, represented by this salt water. Likewise, the *seder* shared by Yeshua and His disciples became mixed with grief as He reveals that one of His disciples will betray Him. “Being deeply grieved, they each one began to say to Him, ‘Surely not I, Lord?’” (Matthew 26:22). As His time with the disciples on the evening of the *seder* drew closer to ending, He informs them of what must take place in the coming days: “Truly, truly, I say to you, that you will weep and lament” (John 16:20). Let us take a sprig of parsley and dip it into the salt water, remembering the misery of the Israelites in slavery, the suffering of our Messiah, and our own past bondage to sin.

#### **All:**

Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the earth.

**Leader:**

Now let us together eat the *karpas*.

**Eat the karpas**

## The Four Questions

“When your children ask you, ‘What does this ceremony mean to you?’ Then you tell them...”

**Asker:**

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 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?

## We Answer the Questions

“And you shall observe this thing for an ordinance to thee and thy sons forever.”

**Leader:**

It is both a duty and a privilege to answer the four questions of Passover and to recite the mighty works of our faithful God. On all other nights we eat bread with leaven, but on Passover we eat only matzah—unleavened bread. As the children of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. The scriptures teach us that leaven symbolizes sin. The spread of leaven in a piece of dough occurs quickly and without any sound. Such can be the case when sin enters our lives. In preparation for the festival of Unleavened Bread, the house of those celebrating is thoroughly looked through to find any leaven; so too we must stay vigilant in cleaning out our spiritual house, just as Yeshua has commanded us, **"Watch out and beware of the leaven of the Pharisees and Sadducees"** (Matthew 16:6).

**All:**

Don't you know that a little leaven works through the whole dough? Get rid of the old leaven that you may be a new batch without leaven—as you already are. For Messiah, our Passover Lamb, has been sacrificed. During this season of

Passover, let us break our old habits of sin and selfishness and begin a fresh, new, and holy life! (1 Corinthians 5:7)

**Leader:**

*lifting the plate which contains three matzot*

This is the bread of affliction, the poor bread which our fathers ate in the land of Egypt. Let all who are hungry come and eat! Let all who are in need share in the hope of Passover! Three matzot are wrapped together for Passover. There are various explanations for this ceremony. The rabbis call these three Unity. Some consider it a unity of the Patriarchs. Others explain it as the unity of worship—the priests, the levites, and the people of Israel. We who know Messiah can see this unique tri-unity of God—Father, Son, and Spirit, three in one. “Yeshua said to them, **I am the bread of life**” (John 6:35). As we look at our matzah, we can see a representation of Messiah.

See how it is striped?

**All:**

But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon him, and by His stripes we are healed.

**Leader:**

See how the matzah is pierced?

**All:**

And I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplications; and they shall look upon Me whom they have pierced, and they shall mourn for him as one mourns for his only son.

**Leader:**

*removing and breaking the middle matzah in half*

Just as the middle piece of the bread of affliction is broken, Messiah too was afflicted and broken. One half is now called the *afikomen*—“the coming one.” It is wrapped in a white cloth just as the Messiah’s body was wrapped for burial.

*after wrapping the afikomen and hiding it as the childrens' eyes are closed*

Just as I have hidden the *afikomen*, so Messiah was placed in a tomb, hidden for a time. But just as the *afikomen* will return to complete our Passover seder, so the sinless Messiah rose from the dead to ascend into heaven.

*breaks a piece of matzah from the other half of the middle piece and distributes the remainder among the people at the table*

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

**All:**

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

*Eat a piece of the matzah*

## The Maror

**Leader:**

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, let us still remember how bitter life was for the children of Israel in the land of Egypt and the death of our Messiah Yeshua.

While they were reclining at the table eating, this is when Yeshua said, “I tell you the truth one of you will betray me—one who is eating with me.” They were saddened and one by one they asked him, “Surely not I?”

“It is one of the Twelve,” He replied, “one who dips the matzah into the bowl with me.”

*lifting the horseradish*

So the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields. As we scoop *maror* onto a piece of matzah, let us allow the bitter taste to cause us to shed tears of compassion for the sorrow that the Israelites knew thousands of years ago.

*lifting the matzah with the maror*

**All:**

Blessed are You, O Lord our God, Ruler of the universe, who has set us apart by His word and commanded us to eat bitter herbs.

*Eat the matzah dipped in maror*

## We Dip Twice

**Leader:**

On all other nights we do not dip our vegetables even once, but tonight we dip them twice. We have already dipped the parsley into salt water.

*lifting the charoset, the apple mixture*

The children of Israel toiled to make treasure cities for Pharaoh, working in brick and clay. Let us once again scoop some bitter herbs onto a small piece of matzah. But this time before we eat, let us dip the herbs into the sweet *charoset*. The sweetness of this apple mixture helps ease the effect of the bitter herbs. Amid the sorrowful revelations Yeshua disclosed to His disciples, He encouraged them, saying, “Do not let your hearts be troubled... I will come again and receive you to Myself, that where I am, there you may be also” (John 14:1, 3). The sorrow of Yeshua's death was swallowed up in the victory of His resurrection and the promise of eternal life through Him.

*lifting the matzah with maror and 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 God.

*Eat the matzah dipped in maror and charoset*

## Tonight We Recline

**Leader:**

On all other nights we eat either sitting or reclining, but tonight we eat reclining.

The first Passover was celebrated by a people enslaved.

**All:**

Once we were slaves, but now we are free!

**Leader:**

The children of Israel 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. Today we all may recline and freely enjoy the Passover *seder*, looking forward to that future day when, "They will come from east and west and from north and south, and will recline at the table in the kingdom of God" (Luke 13:29).

**All:**

Messiah said, "Come unto me, all you who are weary and burdened, and I will give you rest" (Matthew 11:28).

## The Story of Passover

"I have remembered my covenant" (Exodus 6:5).

**Leader:**

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

The Torah reveals to us a God who works directly in the lives of His people. He is a covenant-faithful God who promises, guides, sets apart, and gives freedom to His chosen ones. The children of Israel were unable to serve the Lord; they were in bondage to a cruel system that held them captive. They were oppressed, tired, and weak, but God bought them their freedom.

Throughout this telling, we will continually hear the appeal, "Let My people go," followed by the passionate, inviting statement "that they may serve Me." This is the story of a God whose goal is to sanctify, deliver, and redeem His people.

Before Moses, there was Abraham, with whom the Lord made a covenant and foretold of the troubling times ahead.

**Reader 1:**

The Lord had promised the land of Israel to Abraham, Isaac, and Jacob; yet here were their children in Egypt. The Pharaoh who had come to power feared them. “The foreigners in our midst are prospering and have grown numerous,” he thought. “Suppose they join with our enemies and turn against us!” Pharaoh decided to exert greater control over this people, imposing harsh and bitter slavery upon the Israelites. Still, God blessed His people in strength and number.

**Reader 2:**

Pharaoh grew more frightened and ordered every baby boy among the Israelites to be drowned in the Nile River. One Israelite couple hid their little boy for three months. Finally, entrusting his future to God, they set him in a basket and placed him upon the river. His sister, Miriam, watched as he floated downstream. Coming upon the basket, Pharaoh’s daughter took pity on the child and chose to raise him as her own son. She called him Moses, meaning “drawn from the water.”

**Reader 3:**

Moses grew and became aware of the travail of his people. One day, in a rage, he lost control of himself and killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and the eye of Pharaoh, Moses became a shepherd in the land of Midian, far from the cries of his suffering brothers.

**Reader 4:**

The Lord, however, saw the affliction of the children of Israel and heard their groaning. He would raise up a deliverer to lead them out of bondage. It was then that He appeared to Moses in the midst of a bush that burned with fire, yet was not consumed. Moses drew close and listened as God commissioned him to go to Pharaoh. Fearful and reluctant, still Moses agreed to bring God’s message to the king of Egypt—“Let My people go!”

## The Cup of Plagues

“I will free you from being slaves....” (**Exodus 6:6**).

### **Leader:**

In every generation it is man’s duty to regard himself as though he had personally come out of Egypt, as it is written:

You shall tell your son on that day, saying, “It is because of what the LORD did for me when I came out of Egypt.” (**Exodus 13:8**)

It was not only the Israelites whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written:

Therefore it says, “When he ascended on high he led a host of captives, and he gave gifts to men.” (**Ephesians 4:8**)

And again it is said:

And having been freed from sin, you became slaves of righteousness. (**Romans 6:18**)

By repenting and crucifying the sinful nature, we are freed from slavery to the desires of the flesh. We gladly leave our past bondage behind us as we become slaves of righteousness, solely intent on doing the work of the kingdom:

“Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.” (**Matthew 11:29-30**)

We especially look forward to the final redemption of the people of Israel into whom we have been grafted:

And so all Israel will be saved; just as it is written, “The Deliverer will come from Zion, He will remove ungodliness from Jacob.” (**Romans 11:26**)

As we recount His signs and wonders, let us all be reminded of the Lord’s awesome power, and His willingness and ability to redeem.

Moses left the wilderness to return to Pharaoh's palace, the very place where he had been raised. He returned with the message which the Lord had given him. But God Himself warned Moses of the resistance that he would encounter.

**All:**

“But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go.” (**Exodus 3:19-20**)

**Leader:**

God sent plagues, one by one; yet with each plague, Pharaoh hardened his heart. The Egyptians became afflicted with discomfort and disease, bane and blight. Still, Pharaoh would not relent. With the tenth and most awful plague, God pierced through the hardness of Pharaoh's impenetrable heart.

**All:**

“On that same night I will pass through Egypt and strike down every firstborn—both men and animals—and I will bring judgement on all the gods of Egypt; I am the Lord.” (**Exodus 12:12**)

**Leader:**

Let us take our cups a second time. A full cup is a symbol of joy, and indeed on this occasion we are filled with joy at God's mighty deliverance. But let us also remember the great cost at which redemption was purchased. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt. But a far greater price purchased our redemption from slavery to sin—the death of Messiah: “But we do see Him who was made for a little while lower than the angels, namely, Yeshua, because of the suffering of death crowned with glory and honor, so that by the grace of God He might taste death for everyone” (**Hebrews 2:9**).

As we recount each plague, let us dip a little finger into the cup, allowing a drop of liquid to fall, reducing the fullness of our cup of joy this night.

**All:**

Blood! Frogs! Lice! Beasts! Cattle disease! Boils! Hail! Locusts! Darkness! Death of the Firstborn!

*Do not drink the second cup at this time*

### **The Passover Lamb**

“The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you” (**Exodus 12:13**).

**Leader:**

Rabbi Gamaliel, teacher of Rabbi Saul (Paul, the Apostle), taught that in recounting the Passover story one must be certain to mention three things:

The **Unleavened Bread**

The **Bitter Herbs**

The **Passover Lamb**

**All:**

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

**Leader:**

*lifting the shankbone of the lamb*

This roasted shankbone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to God’s command.

**Reader 1:**

“... on the tenth day of this month, each man is to take a lamb for his family, one for each household.

“The animals you choose must be year-old males without defect...

“Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight.

“Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs.” (**Exodus 12:3, 5-7**)

**Reader 2:**

“That same night they are to eat the meat roasted over the fire, along with bitter herbs and bread made without yeast.

“This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord’s Passover.

“The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.” (**Exodus 12:8, 11, 13**)

**Leader:**

Just as the blood of the slaughtered lamb protected the children of Israel from the death brought upon Egypt, so too the blood of Yeshua, our Passover Lamb, marks us as His own and protects us from eternal death and separation from God. Just as the Passover lamb was without defect (**Exodus 12:5**), our Messiah was pure, blameless, and without sin. “He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth” (**Isaiah 53:7**). We see in **Matthew 27:12** that our Lamb Yeshua was silent before His accusers.

As God's wrath descended upon Egypt that night, God's chosen ones were saved—all those who had faith in God to protect them through the blood of the slaughtered lamb. “Much more then, having now been justified by His blood, we shall be saved from the wrath of God through Him” (**Romans 5:9**). Not only are we saved from judgement through accepting the Passover sacrifice of Yeshua, but we also have the hope of eternal reward: “And he said to me, 'These are the ones who come out of the great tribulation, and they have washed their robes and made them white in the blood of the Lamb' ... 'Blessed are those who

wash their robes, that they may have the right to the tree of life and may go through the gates into the city.” (Revelation 7:14, 22:14).

We are reminded by Moses that it was the Lord Himself who redeemed the children of Israel from slavery.

“So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders.” (Deuteronomy 26:8)

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

**All:** *I and not an angel.*

“...and strike down every firstborn—both men and animals—

**All:** *I and not a seraph.*

“...and I will bring judgement on all the gods of Egypt;

**All:** *I and not a messenger.*

“I am the Lord.” (Exodus 12:12)

**All:** *I myself and none other.*

### **Leader:**

Since the Temple in Jerusalem no longer stands, lamb is not eaten at Passover. This shankbone remains to remind us of the sacrificial lamb.

### *lifting the egg*

Likewise, a roasted egg has been added to the seder. It is called *chagigah*, a name signifying the special holiday offering. The egg is regarded as a symbol of mourning, reminding us of the destruction of the second Temple. It is also considered by many to denote new birth and eternal life, since the shape of an egg shows no beginning and no end. The roasted egg may be eaten later, during the seder meal.

### **All:**

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

## It Would Have Been Sufficient

“They will celebrate your abundant goodness and joyfully sing of your righteousness.  
(Psalm 145:7)

### Leader:

How great is God’s goodness to us! For each of His acts of mercy and kindness we declare “it would have been sufficient.”

If the Lord had merely rescued us, but had not judged the Egyptians,

**All:** *It would have been sufficient.*

If He had only destroyed their gods, but had not parted the Red Sea,

**All:** *It would have been sufficient.*

If He had only drowned our enemies, but had not fed us with manna,

**All:** *It would have been sufficient.*

If He had only led us through the desert, but had not given us the Sabbath,

**All:** *It would have been sufficient.*

If He had only given us the Torah, but not the land of Israel,

**All:** *It would have been sufficient.*

### Leader:

But the Holy One, blessed be He, provided all of these blessings for the Israelites. And not only these, but He gave us His Son to redeem us from death; He raised Him again and atoned for all our sins. In Messiah, He gives abundance; in Yeshua, eternal life.

### All:

Blessed are You, O God, for You have, in mercy, supplied *all* our needs. You have given us Messiah, forgiveness for sin, life abundant, and life everlasting. Hallelujah!

### Leader:

Just as the Lord delivered Israel from slavery to Egypt, so did He, through Yeshua our Messiah, deliver us from slavery to sin.

...knowing that you were not redeemed with perishable things like silver or gold... but with precious blood, as of a lamb unblemished and spotless, the blood of the Messiah. (1 Peter 1:18-19)

And just like the children of Israel, who passed through the sea on dry ground,

We have been buried with Him through baptism into death, so that as Messiah was raised from the dead through the glory of the Father, so we too might walk in newness of life. (**Romans 6:4**)

As sanctified people, we cannot accept sin. The Torah demands our separation from it. It calls for holiness. The Scriptures require a people set free from bondage—a people who respond righteously to God by living holy, sanctified lives.

God has delivered us, and He continues to do so. Before we proceed, let us be quiet before our Maker. Let us consider our lives. Are we sanctified? Are we truly set apart for Him? Or are there other gods in His place? Are there things that we put before Him? Do we have unrepentant, sinful habit patterns in our lives from which we need to be set free?

Take a few moments to be quiet and still before the Lord and meditate on the things from which God desires to set you free. Remember He hears and responds to the cries of His people. When ready, take the second cup and quietly ask the Father for deliverance in the particular area of your life that He brings to mind.

**Drink the second cup**

### **The Afikomen (Communion)**

“... for the transgression of my people he was stricken.” (**Isaiah 53:8**)

*If the afikomen has been “stolen” by one of the children, it may be ransomed back by the head of the table.*

#### **Leader:**

At this time, let the one who has taken the *afikomen* bring it forward.

Just as this *afikomen* has been redeemed, so too we have been redeemed. Yeshua paid the ultimate price for us so that we may celebrate our freedom.

Messiah broke matzah and gave thanks to the Lord. It was not just any matzah, but this, the *afikomen*, which He shared with His disciples. It was then that

Messiah added the words,

“This is my body given for you; do **this** in remembrance of me.”

(Luke 22:19)

This command to remember Him as we partake of the *afikomen* demands our utmost attention as Messiah specifically instructed His followers to do so at this particular time. The *afikomen*, representative of Yeshua’s body, is to be shared and reflected on as we partake. Every year when we reach this point of the *seder*, we are explicitly commanded to eat the *afikomen* in remembrance of Him. As the taste of the matzah lingers in our mouths, let us remember and contemplate the body of our Messiah Yeshua who has given Himself as a sacrifice to redeem us from slavery to the kingdom of darkness in order to bring us into His Kingdom of Light. Paul reminds us that this is not something to be taken lightly:

So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. Everyone ought to examine themselves before they eat of the bread and drink from the cup. For those who eat and drink without discerning the body of Messiah eat and drink judgment on themselves. (1 Corinthians 11:27-29)

It is time for us to share the *afikomen*, the dessert, the final food eaten at Passover. It is shared as the Passover lamb was shared from the time of the exodus until the destruction of the Temple. As we partake, let us reflect on the sacrifice of the Messiah and examine our hearts for unrepented sin lest we place ourselves under judgement.

**All:**

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

**Leader:**

Let us now eat the 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.

*All eat the afikomen*

## The Cup of Redemption

“I will redeem you with an outstretched arm...” (**Exodus 6:6**)

### **Leader:**

*lifting the cup*

This is the cup of redemption, symbolizing the blood of the Passover lamb. It was the cup “after supper,” with which Messiah identified Himself:

And in the same way He took the cup after they had eaten, saying, **"This cup which is poured out for you is the new covenant in My blood."** (**Luke 22:20**)

This is the new covenant which was foretold by the prophets:

"But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more." (**Jeremiah 31:33**)

Yeshua is foreshadowing what is about to take place: through His crucifixion and the shedding of His blood in the heavenly temple (**Hebrews 9:11-12**), He will make a way for atonement to take place. This would not merely be an external cleansing, but a supernatural transformation through the power of the Spirit: "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances" (**Ezekiel 36:26-27**).

Currently, we see this fulfilled only in part: “Now He who establishes us with you in Messiah and anointed us is God, who also sealed us and gave us the Spirit in our hearts as a pledge.” (**1 Corinthians 1:21-22**). The Spirit which He has given to us is a pledge of the future—a taste of the even greater things that are yet to come.

Today, much of the world is still in darkness. We eagerly wait for the day when the whole earth will be joined with us in the Kingdom of God. Of that day it is written, "It will come about after this that I will pour out My Spirit on all mankind" (**Joel 2:28**). This is what we drink this cup in hope of—the redemption of Israel and of the entire world.

We have seen the first redemption of Israel:

**All:**

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

**Leader:**

The prophet Isaiah reminds us,

Surely the arm of the Lord is not too short to save... (**Isaiah 59:1**)

It is our own righteousness that falls short.

Though the Lord searched, He could find no one to intercede.

...so his own arm worked salvation for him, and his own righteousness sustained him. (**Isaiah 59:16**)

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

**All:**

Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the vine. Let us gratefully drink.

*Drink the third cup*

**Leader:**

Part of our identity as believers in Yeshua is that we are now redeemed. We are no longer slaves to sin; we are released from its claim. When sin seeks to govern us, we must remember that we walk as redeemed people—because that is who we are in Messiah!

The doctrine of redemption—the releasing of slaves unto freedom—is at the heart and soul of *Pesach*. The slaves were the Israelites; the Egyptians, the cruel masters. The Torah teaches us that Israel’s experience as slaves was harsh and brutal. So tyrannized were the children of Israel by their Egyptian taskmasters that they were rendered incapable of redeeming themselves. It took someone other than Israel to bring about their redemption.

In the same way, it is impossible for us to free ourselves from sin. Let us now place our trust in Him to do a work in our lives in the particular areas of bondage (sin) that we are bringing before God.

*At this time, a song of communion will be sung.*

## The Prophet Elijah

**Leader:**

*lifting up the extra cup from Elijah’s place at the table*

This cup is for Elijah the Prophet. At this time let one of the children open the door to welcome Elijah to our *seder*.

**All:**

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

**Leader:**

Elijah did not see death, but was swept up to heaven by a great whirlwind, in a chariot of fire. It has been our hope that Elijah would come at Passover to announce the Messiah, Son of David.

Before the birth of John the Baptizer, an angel of the Lord said, “And he will go on before the Lord, in the spirit and power of Elijah... to make ready a people prepared for the Lord” (Luke 1:17).

Later, Yeshua spoke of John:

“And if you are willing to accept it, he is the Elijah who was to come.” (Matthew 11:14)

It was this same John who saw Yeshua and declared:

“Look, the Lamb of God, who takes away the sin of the world!”  
(John 1:29)

In the same way, we are commanded to be readily watching and waiting for the return of our Messiah, for His return is coming quickly.

“Be like men who are waiting for their master when he returns from the wedding feast, so that they may immediately open the door to him when he comes and knocks.” (Luke 12:36)

As James tells us, “Behold, the Judge is standing right at the door!” (James 5:9).

### The Cup of Praise

“I will take you as my own people and I will be your God.” (Exodus 6:7)

#### Leader:

It is time for the fourth and final cup of the *seder*. Let us give thanks to God, our great redeemer.

Give thanks to the Lord, for He is good.

**All:** *His love endures forever.*

Give thanks to the God of gods.

**All:** *His love endures forever.*

Give thanks to the Lord of lords:

**All:** *His love endures forever.*

to Him who alone does great wonders,

**All:** *His love endures forever.*

who by His understanding made the heavens,

**All:** *His love endures forever.*

who spread out the earth upon the waters,

**All:** *His love endures forever.*

who made the great lights—

**All:** *His love endures forever.*

the sun to govern the day,

**All:** *His love endures forever.*

the moon and stars to govern the night;

**All:** *His love endures forever.*

to Him who struck down the firstborn of Egypt

**All:** *His love endures forever.*

and brought Israel out from among them

**All:** *His love endures forever.*

with a mighty hand and outstretched arm;

**All:** *His love endures forever.*

to Him who divided the Red Sea asunder

**All:** *His love endures forever.*

and brought Israel through the midst of it,

**All:** *His love endures forever.*

but swept Pharaoh and his army into the Red Sea;

**All:** *His love endures forever.*

to Him who led His people through the desert,

**All:** *His love endures forever.*

Give thanks to the God of heaven.

**All:** *His love endures forever.*

(Psalm 136:1-16, 26)

**Leader:**

We see that an inherent part of being the Lord's chosen one is to be a "holy people... to your God." To be His means to be like Him, to reflect His image, and to "keep all His commandments" (**Deuteronomy 7:6; 26:18**).

It is our solemn prayer that the people of God have an increased awareness of belonging to Adonai, which influences not only our lifestyles, but also our love and dedication to Him.

The cup of hope also looks to the future, to the return of Messiah as declared by the prophet Elijah. So with this cup we look to the time in which our final redemption will come and we will be truly sanctified, delivered, and redeemed.

*lifting the cup*

Let us lift our cups and bless the name of the Lord!

**All:**

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

*Drink the fourth cup*

**Leader:**

Our Passover *seder* is now complete, just as our redemption is forever complete. Let us conclude with the traditional wish that we may celebrate Passover...

**All:**

...Next year in Jerusalem!