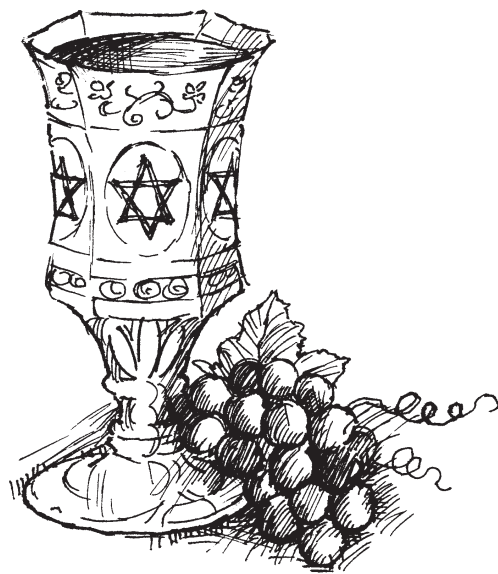


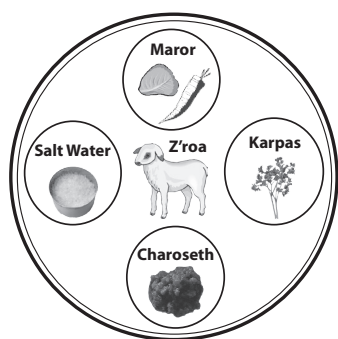
Messianic Passover Haggadah



הַגְּדָה
שֶׁל
פֶּסַח

Prepared by
Jewish Jewels

THE SEDER PLATE



maror: bitter herbs (usually horseradish), used to symbolize the bitterness of slavery in Egypt. For Messianic believers, it also symbolizes the bitterness of our former slavery to sin.

karpas: parsley, used to symbolize the hyssop which was used to apply the blood of the Passover lambs to the doorposts of the Hebrew homes in Egypt. For Messianic believers, karpas symbolizes the faith by which we apply the blood of the Passover Lamb to the doorposts of our heart.

charoseth: a mixture of chopped apples, nuts, cinnamon, and wine, or grape juice, symbolic of the mortar that the Hebrew slaves used to make bricks for their Egyptian slavemasters. For Messianic believers, the sweet taste of charoseth mixed with bitter herbs during the seder reminds us that even in the most bitter of circumstances, there is sweetness because **God** is with us.

z'roa: the shankbone of a lamb, symbolic of the Passover lambs that were slain as God spared the Hebrews from the Angel of Death. God told His people in Exodus 12:13: *“Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you...”* For Messianic believers, the shankbone is the most important symbol on the seder plate. Passover for us is The Lamb. Yeshua is *“...the Lamb of God who takes away the sin of the world!”* (John 1:29). When our sins are covered by His atoning blood, death passes over us, and we have the gift of eternal life.

salt water: symbolic of the tears shed by the Hebrew slaves in Egypt, also symbolic of the Red Sea that God opened for His people to pass through. For Messianic believers, the salt water reminds us of the tears we shed when we were in bondage to sin, slaves to self, lost, and without hope in the world. Yeshua has dried our tears and given us His joy.



For more information on the seder plate or recipes for the seder elements or holiday meal, please download our free *Messianic Passover Preparation Guide* on our website at www.jewishjewels.org.

MESSIANIC PASSOVER HAGGADAH

CANDLE LIGHTING

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov.

Blessed are You, O Lord our God, King of the universe, Who has sanctified us by Your commandments, and has instructed us to kindle the lights for the festival.

SHEHECHIYANU

Baruch atah Adonai Eloheinu melech ha-olam, shehechyanu v'ke-ey'manu v'hee-gee-anu lazman hazeh.

Blessed are You, O Lord our God, King of the universe, Who has kept us in life, sustained us, and enabled us to reach this festive season.

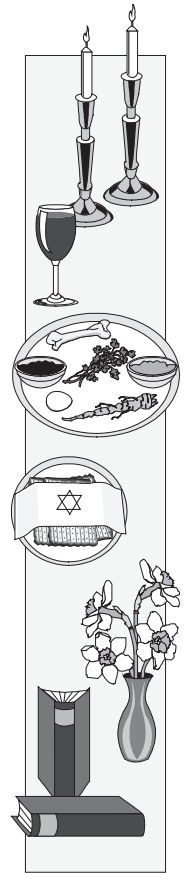
THE FIRST CUP: SANCTIFICATION (Kadesh) *“When the hour had come, He sat down, and the twelve apostles with Him. Then He said to them, ‘With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God.’ Then He took the cup, and gave thanks, and said, ‘Take this and divide it among yourselves; for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes.’”* (Luke 22:14-18)



Blessing for Wine: *Baruch atah Adonai Eloheinu melech ha-olam, boray p'ree hagafen.*

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine. (All drink the first cup.)

All say: Our God is holy, and He has called us to be holy (Leviticus 11:45).



CEREMONIAL HAND WASHING (Urchatz)

A SIGN UPON THE DOORPOST (Karpas)

Blessing for Parsley: *Baruch atah Adonai Eloheinu melech ha-olam boray p'ree ha'adama.*

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the earth. (Dip the parsley in salt water and then partake of it.)



BREAKING THE MIDDLE MATZOH: AFIKOMAN (Yachatz)

The “Matzah Tash” (Matzah Pocket or Holder), contains three matzot. The middle one is broken, wrapped in a cloth, and hidden away for later use in the Passover Seder. Traditional Judaism has several different explanations for this part of the seder. One tradition says that the three matzot represent God, Israel, and the nations (goyim). Israel in the center has brought the knowledge of the one true God to all the nations of the world and has been repeatedly “broken.” Another tradition says the three matzot represent Abraham, Isaac, and Jacob—the Patriarchs.

The three matzot may have been added to the seder by the early followers of Yeshua to comply with God’s commandment to teach our children what God has done for us (Exodus 12:26, 13:8, 13:14). This also fulfills Yeshua’s commandment to celebrate Passover in remembrance of Him. He delivered us from the bondage of sin, just as His Father delivered us from our bondage to Pharaoh. The Scriptures tell us that He is the one

mediator between God and man (1 Timothy 2:5), and therefore the middle matzoh. We know that He was broken (put to death), wrapped in a cloth, hidden away, and disappeared from His hiding place (the grave). We also know that Yeshua took the bread after supper and said: “...*this is my body which is broken for you...*” (Matthew 26:26, 1 Cor. 11:24). The three matzot as a “unit” are also a graphic representation of one God as Father, Son and Holy Spirit.

THE PASSOVER STORY (*Maggid*)

Table host lifts matzah and all say: This is the bread of affliction which our ancestors ate when they left the land of Egypt. All who are hungry, let them come and eat. All who are needy, let them come and celebrate the Passover with us. Now we are here, next year may we be in the New Jerusalem.

THE FOUR QUESTIONS (*Mah Nishtanah*)

Why is this night different from all other nights?

Ma nishtanah halailah hazeh mikol haleiyot?

Shebekhol haleiyot anu okhlin khameytz umatzah. Halailah hazeh kulo matzah?

Shebekhol haleiyot anu okhlin she'ar yerakot. Halailah hazeh kulo maror?

Shebekhol haleiyot eyn anu matbilin afilu pa'am ekhat. Halailah hazeh shtey f'amin?

Shebekhol haleiyot anu okhlin, beyn yoshevin, uveyn mesubin, Halailah hazeh kulanu mesubin?

1. On all other nights we eat either leavened bread or matzah; on this night why only matzah?
2. On all other nights we eat herbs of any kind; on this night why only bitter herbs?
3. On all other nights we do not dip our herbs even once; on this night why do we dip them twice?
4. On all other nights we eat our meals in any manner; on this night why do we sit around the table reclining?

THE RESPONSE

Leader: The Holy Scriptures tell us to observe Passover as an ordinance for us and our sons forever (Exodus 12:24). “*And it shall be, when your children say to you, ‘What do you mean by this service?’ that you shall say, ‘It is the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’*” (Exodus 12:26-27) Now if God had not brought our forefathers out of Egypt, then we, our children, and our children’s children would still be slaves in Egypt. Therefore, it is our duty to tell the story of the departure from Egypt.

Men: In earliest times our forefathers were worshippers of idols. Now the Eternal is our God and we worship Him. The Scriptures tell us: “*And Joshua said to all the people, ‘Thus says the Lord God of Israel: Your fathers, including Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River in old times; and they served other gods. Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac. To Isaac I gave Jacob and Esau. To Esau I gave the mountains of Seir to possess, but Jacob and his children went down to Egypt’*” (Joshua 24:2-4).

Women: God foretold the Egyptian bondage and Israel’s deliverance to Abraham at the Covenant of Sacrifices when He said: “*...Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years, and also the nation whom they serve I will judge; afterward they shall come out with great possessions*” (Genesis 15:13-14). Blessed be God who keeps His promises.

Men: This is the promise that has sustained our ancestors and us. For in every generation there are enemies who rise up against us and seek to destroy us, but the Holy One, blessed be He, saves us from them as it is written: “*And the covenant I have made with you, you shall not forget, nor shall you fear other gods. But the Lord your God you shall fear, and He will deliver you from the hands of your enemies*” (2 Kings 17:38-39).

Women: And not only has He defeated our enemies, but He has defeated death itself just as He promised: **“He [The Lord God] will swallow up death forever, and the Lord God will wipe away tears from all faces...”** (Isaiah 25:8). The Brit Hadasha (New Covenant) tells us that: **“...Death has been swallowed up in victory... Thanks be to God who gives us the victory through our Lord, Yeshua haMashiach”** (1 Corinthians 15:54, 57).

Men: Our Father, Jacob, was **“...about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation, great, mighty, and populous. But the Egyptians mistreated us, afflicted us, and laid hard bondage on us. Then we cried out to the Lord God of our fathers, and the Lord heard our voice and looked on our affliction and our labor and our oppression”** (Deuteronomy 26:5-7).

Women: **“So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with signs and wonders.”** (Deuteronomy 26:8) The Lord our God brought us out not by a ministering angel, not by a fiery angel, but by Himself, in His glory, as it is written: **“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. Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt”** (Exodus 12:12-13).



Men: The story of our deliverance from Egyptian bondage is our “testimony” of what God has done for us. There is an even greater testimony—the story of our deliverance from the bondage of sin. Telling that story is one way to overcome haSatan, the enemy of our souls. **“And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death.”** (Revelation 12:11)

Fill second cup. Lift it and all say: This promise made to our forefathers holds true also for us, for Yeshua, our promised Redeemer, has ended our bondage to sin and death and brought us out of spiritual Egypt. He is the Passover Lamb, and His blood has been applied to the doorposts of our heart.

TEN PLAGUES

Each person will put a drop of wine on their plate using a finger or spoon as the leader mentions each plague:

1. *Dahm* – Blood
2. *Ts’farday-ah* – Frogs
3. *Kinnim* – Lice
4. *Arov* – Flies
5. *Dehver* – Diseased Livestock
6. *Sh’chin* – Boils
7. *Bahrad* – Hail
8. *Arbeh* – Locusts
9. *Choshek* – Darkness
10. *MahKat B’korot* – Firstborn Slain

DAYENU – “It would have been enough...”

All sing from page 10.



THE ELEMENTS OF PASSOVER

Leader: The Scriptures tell us that the Passover is to be “...*roasted in fire, with unleavened bread and with bitter herbs...*” (Exodus 12:8). Let us now examine the three elements of Passover.

Table host lifts lamb shankbone (z’roa) and all say: What was the reason for the Passover offering which our ancestors ate in Temple days? The Scriptures tell us: “...*It is the Passover sacrifice of the Lord, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households...*” (Exodus 12:27).

Men: “...*On the tenth of this month every man shall take for himself a lamb, ...a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year...*” (Exodus 12:3-5)

Women: “...*you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it... You shall let none of it remain until morning...*” (Exodus 12:6-8, 10)

Men: “*And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD’s Passover.*” (Exodus 12:11)

Table host lifts matzah and all say: What is the reason for the matzah which we eat? The Scriptures tell us: “...*they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves*” (Exodus 12:39).

Table host lifts bitter herbs and all say: What is the reason for the bitter herbs which we eat? It is because the Egyptians embittered the lives of our ancestors as the scriptures tell us: “*And they made their lives bitter with hard bondage, in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor*” (Exodus 1:14).

All: In every generation one must look upon himself as if he personally had come out of Egypt as the Scripture says: “*And you shall tell your son in that day, saying, ‘This is done because of what the Lord did for me when I came up from Egypt’*” (Exodus 13:8). It is, therefore, our duty to thank and praise the Lord our God who made Himself known to us and judged the false gods of Egypt. We also thank and praise the Messiah Yeshua who, in the Garden of *Gat Shemen*, took the cup of judgment that our sins deserved.



THE SECOND CUP: JUDGMENT

Baruch atah Adonai Eloheinu melech ha-olam, boray p’ree hagafen.

Blessed art Thou, O Lord our God, King of the Universe, who has created the fruit of the vine. (Drink the second cup.)

BLESSING FOR BREAD AND UNLEAVENED BREAD (*Motzi and Matzah*)

Everyone takes a small piece of matzah and chants together:

Blessing for eating bread: *Baruch atah Adonai Eloheinu melech ha-olam hamotzee lechem meen ha-ahretz.*

Blessed are You, O Lord our God, King of the Universe, who has brought forth bread from the earth.

Blessing for eating unleavened bread: *Baruch atah Adonai Eloheinu melech ha-olam asher kid’shanu bi’mitzvotav v’tzivanu al akheelat matzah.*

Blessed are You, O Lord our God, King of the Universe, who has sanctified us with Thy commandments, and has commanded us to eat unleavened bread. (Eat the unleavened bread.)

BITTER HERBS (*Maror*)

Leader: *“When Yeshua had said these things, He was troubled in spirit, and testified and said, ‘Most assuredly, I say to you, one of you will betray Me.’ Then the disciples looked at one another, perplexed about whom He spoke. Now there was leaning on Yeshua’s bosom one of His disciples, whom Yeshua loved. Simon Peter therefore motioned to him to ask who it was of whom He spoke. Then, leaning back on Yeshua’s breast, he said to Him, ‘Lord, who is it?’ Yeshua answered, ‘It is he to whom I shall give a piece of bread when I have dipped it.’ And having dipped the bread, He gave it to Judas Iscariot, the son of Simon. Now after the piece of bread, Satan entered him. Then Yeshua said to him, ‘What you do, do quickly.’” “Having received the piece of bread, he then went out immediately. And it was night.” (John 13:21-27, 30)*

Dip a piece of matzah into some bitter herbs and chant the blessing together:

Blessing for eating bitter herbs: *Baruch atah Adonai Eloheinu melech ha-olam asher kid’shanu b’mitzvotav v’tzivanu al akheelat maror.* Blessed are You, O Lord our God, King of the Universe, who has sanctified us with Thy commandments, and has commanded us to eat bitter herbs. (Eat the matzah with bitter herbs.)

EATING THE CHAROSETH

Dip a piece of matzah into some charoseth and enjoy the sweetness of God.

THE HILLEL SANDWICH (*Korech*)

*“For His anger is but for a moment, His favor is for life;
Weeping may endure for a night, but joy comes in the morning.” (Psalm 30:5)*

(Dip a piece of matzah into some charoseth and bitter herbs. Eat them together as a reminder that the sweetness of God’s presence is there for us in the midst of every bitter situation. All eat the Hillel sandwich.)

THE FESTIVAL MEAL IS SERVED (*Shulchan Orech*)



GRACE AFTER THE MEAL (*Barech*)

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

Leader: Blessed be our God, whose food we have eaten and in whose goodness we live. Blessed be He and blessed be His name.

THE AFIKOMAN (*Tzafun*)

The Afikoman is distributed and its significance in both traditional and Messianic Judaism is explained by the leader. All partake in eating the Afikoman together.



FILL THE THIRD CUP: REDEMPTION

“Also, taking a piece of matzah, He made the b’rakhah, broke it, gave it to them and said, ‘This is my body, which is being given for you; do this in memory of Me.’ He did the same with the cup after the meal, saying, ‘This cup is the New Covenant, ratified by my blood, which is being poured out for you. But look! The person who is betraying me is here at the table with me! The Son of Man is going to his death according to God’s plan, but woe to that man by whom he is being betrayed! They began asking each other which of them could be about to do such a thing.

An argument arose among them as to which of them should be considered the greatest. But Yeshua said to them, ‘the kings of the Goyim lord it over them; and those in authority over them are given the title,

'Benefactor'. But not so with you! On the contrary, let the greater among you become like the younger, and one who rules like one who serves. For who is greater? The one reclining at the table? or the one who serves? It's the one reclining at the table, isn't it? But I myself am among you like one who serves. You are the ones who have stayed with me throughout my trials. Just as my Father gave me the right to rule, so I give you an appointment, namely, to eat and drink at my table in my Kingdom and to sit on thrones judging the twelve tribes of Israel.' ” (Luke 22:19-30 JNT)

Baruch atah Adonai Eloheinu melech ha'olam borey pri hagafen.

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

(The “cup after supper” in traditional Judaism is considered to be the “Cup of Redemption.” When Yeshua took the “Cup after Supper,” He was telling His followers that He was redeeming them from the punishment their sins deserved.)

ELIJAH'S CUP

The tradition of having a special cup for Elijah at the Passover table is explained from the Scriptures. (Malachi 4:5; Matthew 11:13-14)

THE GREAT HALLEL: PSALM 136

Leader: Give thanks to the Lord, for He is good.

All: His love endures forever.

Leader: Give thanks to the God of gods.

All: His love endures forever.

Leader: Give thanks to the Lord of lords:

All: His love endures forever.

Leader: To Him who alone does great wonders,

All: His love endures forever.

who by His understanding made the heavens,

His love endures forever.

who spread out the earth upon the waters,

His love endures forever.

who made the great lights—

His love endures forever.

the sun to govern the day,

His love endures forever.

the moon and stars to govern the night;

His love endures forever.

to Him who struck down the firstborn of Egypt

His love endures forever.

and brought Israel out from among them

His love endures forever.

with a mighty hand and outstretched arm;

His love endures forever.

to Him who divided the Red Sea asunder

His love endures forever.

and brought Israel through the midst of it,

His love endures forever.

but swept Pharaoh and his army into the Red Sea;

His love endures forever.

to Him who led his people through the desert,

His love endures forever.



who struck down great kings,
His love endures forever.
 and killed mighty kings—
His love endures forever.
 Sihon king of the Amorites
His love endures forever.
 and Og king of Bashan—
His love endures forever.
 and gave their land as an inheritance,
His love endures forever.
 an inheritance to his servant Israel;
His love endures forever.
 to the One who remembered us in our low estate
His love endures forever.
 and freed us from our enemies,
His love endures forever.
 and who gives food to every creature.
His love endures forever.
 Give thanks to the God of heaven.
His love endures forever.



All: *“I will praise You, for You have answered me, and have become my salvation. The stone which the builders rejected has become the chief cornerstone. This was the LORD’s doing; it is marvelous in our eyes. This is the day the LORD has made; we will rejoice and be glad in it. Save now, I pray, O LORD; O LORD, I pray, send now prosperity. Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD. God is the LORD, And He has given us light; bind the sacrifice with cords to the horns of the altar. You are my God, and I will praise You; You are my God, I will exalt You. Oh, give thanks to the LORD, for He is good! For His mercy endures forever.”* (Psalm 118:21-29)

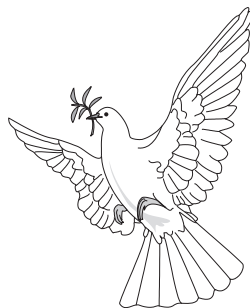


THE FOURTH CUP: PRAISE (*Hallel*)

Baruch atah Adonai Eloheinu melech ha-olam, boray p’ree hagafen.

Blessed are you, O Lord our God, King of the Universe, who has created the fruit of the vine.

PRAYER FOR THE PEACE OF JERUSALEM
 (*Nirtzah*) (Psalm 122:6)



L’Sha-nah Ha-bah-ah B’Yer-u-sha-la-yim:
NEXT YEAR IN JERUSALEM!

SONGS FOR PASSOVER



Dayenu – It Would Have Been Enough

Ilu hotzi hotzi anu, Hotzi anu miMitzrayim (2X)...Dayenu!

If God had rescued us from Egypt,

Merely rescued us from Egypt,

We thought that would be sufficient, Dayenu

Dai-dai-e-nu, etc.

Ilu natan natan lanu, Natan lanu et haShabbat (2X)...Dayenu!

If God had given us the Sabbath,

Merely given us the Sabbath,

We thought that would be sufficient, Dayenu

Dai-dai-e-nu, etc.

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

If God had given us the Torah,

Merely given us the Torah,

We thought that would be sufficient, Dayenu

Dai-dai-e-nu, etc.

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

But God has given us Yeshua

Precious Lamb of God, Messiah,

He is alone, He is sufficient, Dayenu

Dai-dai-e-nu, etc.

This is the Day

This is the day. This is the day

That the Lord has made, that the Lord has made.

We will rejoice. We will rejoice

And be glad in it. And be glad in it.

This the day that the Lord has made.

We will rejoice and be glad in it.

This is the day. This is the day

That the Lord has made.

Hodu L'Adonai – (Psalm 136 • Melody by Batya Segal)

Hodu L'Adonai ki tov. Ki le-olam khasdo. (2X)

Chorus: Hodu le-Elohey ha-Elohim (God of gods) Ki le-olam khasdo. (2X)

Chorus: Hodu, hodu, hodu, hodu, Hodu L'Adonai ki tov. (2X)

Oh praise His Name and worship Him. Give thanks to the Lord. He is good. (2X)

Hodu L'Adonai ha-Adonim (Lord of lords) Ki le-olam khasdo. (2X)

Give thanks to the Lord. He is good. His mercy lasts forever.

Give thanks to the Lord. He is good. His love endures forever.

Halleluyah (traditional Passover version)

Halleluyah, halleluyah

Hallelu avdey Adonai

Halleluyah, halleluyah

Hallelu et shem Adonai

Halleluyah, halleluyah

Halleluyah, halleluyah

Praise the Lord!

Praise O you servants of the Lord.

Praise the name of the Lord!

Glossary of Special Passover and Hebrew Terms



seder: order; the term is used to describe the entire Passover ceremony as well, since there is a prescribed order which has been followed for centuries.

haggadah: the telling; the term refers to both the booklet used during the seder and the telling of the events of the Passover story.

b'rakhah: blessing; there are numerous blessings pronounced throughout the course of the seder. They all begin with the same words "*Baruch ata Adonai Eloheinu melech ha'olam.*" (Blessed are You, O Lord our God, King of the universe.)

hametz: leaven or yeast; all traces of leaven are removed from a home before the celebration of the Passover. This is in obedience to the Biblical command of Exodus 12:15.

pesach: Passover, but also "lamb" as in Exodus 12:21: "*Then Moses called for all the elders of Israel, and said unto them, 'Draw out and take you a lamb according to your families, and kill the passover.'*"

Yeshua: the Hebrew word for Jesus which also means "salvation." The Messiah's mother would have called Him by this name. There were no "last names" during the Biblical period, so Jesus was known as Yeshua ben Yosef (son of Joseph).

HaMashiach: the Messiah, literally the Anointed One. This was Yeshua's title because He was the long-awaited deliverer of His people. The translation from Hebrew to Greek to English becomes "the Christ."

talmidim: disciples or students

matzah: unleavened bread; Since leaven in the Bible is symbolic of sin, matzah symbolizes a sinless nature. The word also means “sweet,” as opposed to hametz (leaven) which means “sour.” Matzah is a graphic portrayal of a sinless Messiah who was pierced (see Zechariah 12:10) and had stripes upon his back (see Isaiah 53:5).

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

Eliyahu HaNavi: Elijah the Prophet; Jewish tradition holds that Elijah will be the forerunner of the Messiah. A special goblet filled with wine is always displayed on the table for Elijah. The door of the home is also opened near the end of the Seder to see if Elijah has come. This practice, based on a rabbinic interpretation of Malachi 4:5-6, found fulfillment in Yohanan the Immerser (John the Baptist). Yeshua said that the spirit of Elijah rested on John, and in that sense, Elijah has already come. (Matthew 11:14; 17:10-13)

afikoman: a piece of matzah that is broken off during the Passover Seder, wrapped in a cloth, hidden away and later “resurrected.” As the middle of 3 matzot, the afikoman is an essential part of the seder. Everyone present partakes of a piece of this matzah before the seder ends. Yeshua identified Himself with the afikoman right before His death. His body was about to be broken, wrapped in cloth, hidden away and resurrected on the third day. [Afikoman is the only Greek word in the Passover Hagaddah; it means “I came.”]



**This is the cup
of the New Covenant...**

On the first day for matzah, the talmidim came to Yeshua and asked, “Where do You want us to prepare Your Seder?” “Go into the city, to so-and-so,” He replied, “and tell him that the Rabbi says, ‘My time is near, My talmidim and I are celebrating Pesach at your house.’” The talmidim did as Yeshua directed and prepared the Seder.

“When evening came, Yeshua reclined with the twelve talmidim...While they were eating, Yeshua took a piece of matzah, made the b’rakha, broke it, gave it to the talmidim and said, ‘Take! Eat! This is my body!’ Also, He took a cup of wine, made the b’rakhah, and gave it to them, saying, ‘All of you, drink from it! For this is My blood, which ratifies the New Covenant, My blood shed on behalf of many, so that they may have their sins forgiven. I tell you, I will not drink this “fruit of the vine” again until the day I drink new wine with you in My Father’s Kingdom.’”

After singing the Hallel, they went out to the Mount of Olives.

Matthew 26:17-20, 26-30
Jewish New Testament



Four Promises of Redemption and Relationship from Sh'mot (Exodus 6:6-7)

I will BRING you out from Egypt.
I will DELIVER you from slavery.
I will REDEEM you with an outstretched arm.
I will TAKE you to Me for a people.

May you experience the joy of deliverance from the bondage of sin, and the embrace of the Father, as you receive His Son, Yeshua HaMashiach!

Neil and Jamie Lash



www.jewishjewels.org