

MESSIANIC  
**HAGGADAH**  
(Telling)



## A MESSIANIC HAGGADAH

The following Messianic Family Haggadah is designed for use with your family, home group, or church to celebrate a Jesus-centered Passover Seder.

For many centuries, Passover has been celebrated with the help of a Haggadah, a book or booklet that includes liturgy, stories, participatory reading, and biblical references to guide families in their celebration of this holy festival. The Haggadah, which means “the telling,” was compiled by Jewish sages over hundreds and perhaps thousands of years. You will find many versions of the Haggadah from Jewish cultures around the world that tell the story of God’s redemption of the people of Israel from bondage in Egypt.

The word *Seder* simply means “order” and refers to an order of service designed to tell the story of the Passover. This telling (Haggadah) reminds the children of Israel each year of what God did by the hand of Moses in delivering them from Egyptian bondage. This is a great way to enhance your understanding of Scripture. The Feast of Passover is especially for the children, as they can personally participate in the Seder. By touching, tasting, and smelling the elements on the Seder table, participants are brought back to the great events of the original Exodus and become better able to identify with the Exodus and the redemption of the children of Israel.

Yet, for followers of the Messiah, the story of redemption reminds us of far more than the deliverance from Egypt. It brings our minds to the redemption and deliverance from sin that God has provided through His Son. We believe that Jesus celebrated an early form of the Passover Seder with His disciples. This Haggadah, especially created for you and your family, will wed these two great stories of redemption together, as we join the Savior on that night when He celebrated His last Seder with His disciples on this earth.

# PASSOVER SEDER

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# PART 1

## ***Birkat HaNer, Lighting of the Candles***

*The LORD is my light and my salvation – whom shall I fear? Psalm 27:1*

Traditionally, Passover is celebrated at home with family after all leaven has been removed from the household. Once the house and the participants are ceremonially clean, the Passover Seder can begin. The woman of the house says a blessing and lights the Passover candles. It is appropriate that the woman brings light into the home, because it was through the woman that the light of the world, Jesus the Messiah, came into the world.

(Genesis 3:15; Luke 2:7)

The woman of the house recites the following Hebrew prayer:

*Baruch ata Ado-nai Elo-hei-nu Melech ha-Olam,  
asher kid-sha-nu bemits-vo-tav vetsi-va-nu lehad-lik ner shel yom tov.*

**Blessed art Thou, O Lord our God, King of the universe, who has sanctified us with Thy commandments and commanded us to kindle the festival lights.**

The Four Cups of the Fruit of the Vine

*“Now you will see what I will do...” Exodus 6:1*

The Passover Seder is structured around four cups of the fruit of the vine, which serve as the foundation for the experience. Each cup is named after one of the four specific “I will” promises that God made to Israel in Exodus 6:6–7. Each cup is thematically connected to a different stage in the progression of the Seder.

1. The Cup of Sanctification: “*I will* bring you out from under the yoke of the Egyptians...”
2. The Cup of Plagues: “*I will* free you from being slaves...”
3. The Cup of Redemption: “*I will* redeem you with an outstretched arm...”
4. The Cup of Praise “*I will* take you as my own people, and I will be your God...”

## ***Kiddush, First Cup: The Cup of Sanctification***

*“...I will bring you out from under the yoke of the Egyptians...” Exodus 6:6*

The Seder begins with a blessing recited over the first cup, the Cup of Sanctification (also called the Cup of Blessing). This first cup is meant to sanctify—to set apart—the rest of the evening as a holy occasion. We fill the cup until it overflows, as in Jewish tradition a full cup is a symbol of joy. Passover moves us to rejoice and celebrate God’s goodness to His people. As a symbol of freedom, we drink comfortably leaning to the left.

All fill the cup. The leader recites the blessing and all drink leaning to the left:

*Baruch atah Ado-nai Elo-hei-nu Melech ha-Olam, bo-ray pri ha-gah-fen.*

**Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.**

As Jesus, Yeshua the Messiah, shared this cup with His disciples, He 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.” Luke 22:17-18*

## Urchatz, Washing of the 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...”  
Psalm 24:3-4*

This first washing of the hands is a symbolic gesture of personal sanctification as we enter the holy celebration of the Passover. Traditionally, two children carry a pitcher, a basin, and a towel and go around the table pouring a little water on the guests' hands, starting with the leader of the Seder.

At this time, we reflect on the gesture of humility made by Jesus our Messiah when he laid aside his garments and girded Himself with a towel.

### *John 13:2-17*

<sup>2</sup> The evening meal was in progress, and the devil had already prompted Judas, the son of Simon Iscariot, to betray Jesus. <sup>3</sup> Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; <sup>4</sup> so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. <sup>5</sup> After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

<sup>6</sup> He came to Simon Peter, who said to him, “Lord, are you going to wash my feet?”

<sup>7</sup> Jesus replied, “You do not realize now what I am doing, but later you will understand.”

<sup>8</sup> “No,” said Peter, “you shall never wash my feet.”

Jesus answered, “Unless I wash you, you have no part with me.”

<sup>9</sup> “Then, Lord,” Simon Peter replied, “not just my feet but my hands and my head as well!”

<sup>10</sup> Jesus answered, “Those who have had a bath need only to wash their feet; their whole body is clean. And you are clean, though not every one of you.” <sup>11</sup> For he knew who was going to betray him, and that was why he said not everyone was clean.

<sup>12</sup> When he had finished washing their feet, he put on his clothes and returned to his place. “Do you understand what I have done for you?” he asked them. <sup>13</sup> “You call me ‘Teacher’ and ‘Lord,’ and rightly so, for that is what I am. <sup>14</sup> Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. <sup>15</sup> I have set you an example that you should do as I have done for you. <sup>16</sup> Very truly I tell you, no servant is greater than his master, nor is a messenger greater than the one who sent him. <sup>17</sup> Now that you know these things, you will be blessed if you do them.

## **Karpas, Dipping of the Parsley**

*“...the Israelites groaned in their slavery and cried out, and their cry for help because of the slavery went up to God...”*  
*Exodus 2:23*

The parsley symbolizes the hyssop used to place the blood of the Passover lamb upon the doorposts and lintels of the homes of the children of Israel during the tenth and most terrible plague that the Lord visited upon Egypt—the slaying of the firstborn. The salt water represents the tears of the children of Israel and the Red Sea. We are therefore reminded of the tears shed by those not yet redeemed and still in slavery. This is a good time to mention those around the world or in your own community who are hurting or not saved.

All dip a sprig of parsley in the salted water, the leader recites the blessing, all eat the parsley.

*Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, boh-ray pri ha-adamah.*

**Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the earth.**

## **Yachatz, Breaking of the Middle Matzah**

One of the central elements of the Passover is *matzah* (unleavened bread). For the Passover Seder, three separate sheets of matzah are inserted into a bag with three compartments, known as the *matzah tash*. *Matzah = unleavened bread, tash = bag*

In Jewish tradition, this three-in-one bag has many interpretations. It is said to represent the three Patriarchs: Abraham, Isaac, and Jacob; or the three kinds of people of Israel: the priests, the Levites, and the masses. Believers in Jesus suggest that this could be a representation of the triune nature of God: The Father, the Son, and the Holy Spirit.

The leader takes the middle matzah, breaks it in two and puts one half back in the middle of the matzah tash. He then wraps the other half, now known as the afikomen (that which comes after, or dessert), in a white napkin and hides it. This hidden matzah will reappear at the conclusion of the Passover meal.

The Jewish people who do not believe that Jesus is the Messiah have no explanation for this part of the ritual except to say it represents brokenness and its tradition. Of course, those of us who know Jesus see it pointing to His death, burial and resurrection.

Observe the appearance of the matzah: Pierced, Striped, Unleavened

*“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his stripes/wounds we are healed.” Isaiah 53:5*

*“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child and grieve bitterly for him as one grieves for a firstborn son.” Zechariah 12:10*

*“Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed.” 1 Corinthians 5:7*

It is interesting to note that the first piece of matzah is not seen or partaken of during the Seder. It remains in the tash. The third piece of matzah will be used later for everyone. Pay close attention to the second piece.

## **Ma-Nishtanah, The Four Questions**

*"In days to come, when your son asks you, 'What does this mean?' say to him,  
'With a mighty hand the LORD brought us out of Egypt, out of the land of slavery. Exodus 13:14*

Before the retelling of the Exodus story begins, the youngest child asks the Four Questions to the leader of the Seder. You might choose to have all the children read together, have one child ask each question, or ask one child to read them all.

*Mah nish-ta-nah ha-lai-lah ha-zeh mi-kohl ha-lay-lot?*  
**"Why is this night so different from all other nights?"**

- 1 - "On all other nights we eat bread with leaven. On this night why do we eat only matzah?"
- 2 - "On all other nights we eat all kinds of vegetables; on this night why do we eat only bitter herbs?"
- 3 - "On all other nights we never think of dipping herbs in water or in anything else; why on this night do we dip the parsley in salt water?"
- 4 - "On all other nights we eat either sitting or reclining; on this night why do we eat only reclining?"

The leader of the Seder responds to the questions with the telling of the story of Passover:

## **Maggid, The Story of the 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.

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. Pharaoh decided to exert greater control over these 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. 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 when he was *40 years old*, 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. He remained there for *another 40 years*.

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 the burning bush. Moses drew close and listened as God commissioned him to bring God's message to the Pharaoh of Egypt, "Let My people go!"

## **Makkot, Second Cup: The Cup of Plagues**

*“And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.”  
Luke 22:44*

Each Passover cup is a symbolic full cup of joy except for the second cup—the Cup of Plagues— because God teaches us never to rejoice over the fate of our enemies. We also remember the great cost at which redemption was purchased. For this reason, the filling of the second cup must be reduced.

The second cup is filled. The leader of the Seder leads the group in a recitation of the ten plagues that the Lord poured out upon the Egyptians.

To reduce the second cup, each participant dips their little finger into the cup, removing one drop and placing it onto a plate in front of them, once for each plague. As you place each drop onto the plate, remember Jesus in the Garden of Gethsemane.

Luke 22:39-44

*<sup>39</sup> Jesus went out as usual to the Mount of Olives, and his disciples followed him. <sup>40</sup> On reaching the place, he said to them, “Pray that you will not fall into temptation.” <sup>41</sup> He withdrew about a stone’s throw beyond them, knelt down and prayed, <sup>42</sup> “Father, if you are willing, take this cup from me; yet not my will, but yours be done.” <sup>43</sup> An angel from heaven appeared to him and strengthened him. <sup>44</sup> And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.*

The names of the plagues are recited in unison as the drops are removed:

**Blood! Frogs! Gnats! Flies! Pestilence! Boils! Hail! Locusts! Darkness! Slaying of the Firstborn!**

### **“Dayenu,” It Would Have Been Enough**

Just as we do not rejoice over the fate of our enemies, we also recognize the magnitude of God’s salvation and His gracious actions toward us. With a grateful heart and a healthy fear of the Lord, we sing “Dayenu” (“it would have satisfied us”) together, remembering the many great acts that God has done on behalf of His people.

*Illo hotzi, hotzianu, hotzianu miMitzrayim, hotzianu miMitzrayim, dayenu!*

*Dai-dai-yenu, dai-dai-yenu, dai-dai-yenu, dayenu, dayenu!*

***Had God done nothing but save us from the land of Egypt,  
for that alone we would have been satisfied!***

*Illo natan natan lanu, natan lanu et haTorah, natan lanu et haTorah, dayenu!*

*Dai-dai-yenu, dai-dai-yenu, dai-dai-yenu, dayenu, dayenu!*

***Had God given us nothing more than the Torah, for that alone we would have been satisfied!***

*Illo natan natan lanu, natan lanu et Yeshua, natan lanu et Yeshua, dayenu!*

*Dai-dai-yenu, dai-dai-yenu, dai-dai-yenu, dayenu, dayenu!*

***Had God given us nothing more than Yeshua,  
for that alone we would have been satisfied (yet He continues to give us so much more)!***

The reduced second cup, the Cup of Plagues (also called the Cup of Judgment), is raised.

The leader recites the blessing, all drink leaning to the left:

*Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, boh-ray pri ha-gah-fen.*

**Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.**



## ***Zeroah or Pesach, The Lamb Shankbone***

The lamb shankbone is a symbol of the Temple sacrifice. It sits on the Passover plate as a reminder of the first Passover lamb sacrificed for the children of Israel, whose blood was applied to the lintel and doorposts of their homes. We raise the shankbone of the lamb and again remind ourselves of the lamb slain on behalf of the firstborn males among the Jewish people. We also take this moment to reflect upon the death of Jesus for our sins, as He was the Lamb of God who takes away the sin of the world (John 1:29). We explain to our children the nature of redemption and the need for the shedding of blood for all of us to experience forgiveness of sin (Lev. 17:11; Heb. 9:22).

It might be appropriate to read all or part of Isaiah 52:13–53:12 at this time as a way to remember the work of Jesus the Messiah on our behalf:

### *The Suffering and Glory of the Servant*

- <sup>13</sup> See, my servant will act wisely;  
he will be raised and lifted up and highly exalted.
- <sup>14</sup> Just as there were many who were appalled at him  
his appearance was so disfigured beyond that of any human being  
and his form marred beyond human likeness—
- <sup>15</sup> so he will sprinkle many nations,  
and kings will shut their mouths because of him.  
For what they were not told, they will see,  
and what they have not heard, they will understand.
- 53** Who has believed our message  
and to whom has the arm of the LORD been revealed?
- <sup>2</sup> He grew up before him like a tender shoot,  
and like a root out of dry ground.  
He had no beauty or majesty to attract us to him,  
nothing in his appearance that we should desire him.
- <sup>3</sup> He was despised and rejected by mankind,  
a man of suffering, and familiar with pain.  
Like one from whom people hide their faces  
he was despised, and we held him in low esteem.
- <sup>4</sup> Surely he took up our pain  
and bore our suffering,  
yet we considered him punished by God,  
stricken by him, and afflicted.
- <sup>5</sup> But he was pierced for our transgressions,  
he was crushed for our iniquities;  
the punishment that brought us peace was on him,  
and by his wounds we are healed.
- <sup>6</sup> We all, like sheep, have gone astray,  
each of us has turned to our own way;  
and the LORD has laid on him  
the iniquity of us all.
- <sup>7</sup> He was oppressed and afflicted,  
yet he did not open his mouth;  
he was led like a lamb to the slaughter,  
and as a sheep before its shearers is silent,  
so he did not open his mouth.
- <sup>8</sup> By oppression and judgment he was taken away.

Yet who of his generation protested?  
For he was cut off from the land of the living;  
for the transgression of my people he was punished.  
<sup>9</sup> He was assigned a grave with the wicked,  
and with the rich in his death,  
though he had done no violence,  
nor was any deceit in his mouth.  
<sup>10</sup> Yet it was the LORD's will to crush him and cause him to suffer,  
and though the LORD makes his life an offering for sin,  
he will see his offspring and prolong his days,  
and the will of the LORD will prosper in his hand.  
<sup>11</sup> After he has suffered,  
he will see the light of life and be satisfied,  
by his knowledge my righteous servant will justify many,  
and he will bear their iniquities.  
<sup>12</sup> Therefore I will give him a portion among the great,  
and he will divide the spoils with the strong,  
because he poured out his life unto death,  
and was numbered with the transgressors.  
For he bore the sin of many,  
and made intercession for the transgressors.

## **Motzi, Matzot**

The family partakes of several of the remaining elements on the Seder plate. These elements are intended to involve our senses in the remembrance of the Passover story. Each one helps us connect with a different step in the process of Israel's deliverance from slavery. For believers in Yeshua, these elements remind us of the process of deliverance from our slavery to sin to our freedom in Messiah.

The matzah tash is raised and the following blessing is recited:

*Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, Ha-mo-tzi le-chem min hah-ah-retz.*

**Blessed art Thou, O Lord our God, King of the universe, who brings forth bread from the earth.**

Each person now breaks off a small piece of matzah and all recite the following blessing:

*,Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam אַתָּה הוֹצֵאתָ לֶחֶם מִן הָאָרֶץ  
ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat ma-tzah.*

**Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of unleavened bread.**

All eat together of the matzah.

## **Maror, Eating of the Bitter Herbs**

*Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot. John 13:26*

The *maror* (bitter herbs like horseradish) reminds us of the bitterness of Israel's slavery in Egypt and the bitterness of humankind's slavery to sin. It is tradition to dip one's matzah and take a heaping portion of the bitter herb, enough to make one shed a tear. This is possibly when Jesus identified Judas as His betrayer.

*John 13:18-30*

*Jesus Predicts His Betrayal*

<sup>18</sup> "I am not referring to all of you; I know those I have chosen. But this is to fulfill this passage of Scripture: 'He who shared my bread has turned against me.' (Psalm 41:9)

<sup>19</sup> "I am telling you now before it happens, so that when it does happen you will believe that I am who I am. <sup>20</sup> Very truly I tell you, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

<sup>21</sup> After he had said this, Jesus was troubled in spirit and testified, "Very truly I tell you, one of you is going to betray me."

<sup>22</sup> His disciples stared at one another, at a loss to know which of them he meant. <sup>23</sup> One of them, the disciple whom Jesus loved, was reclining next to him. <sup>24</sup> Simon Peter motioned to this disciple and said, "Ask him which one he means."

<sup>25</sup> Leaning back against Jesus, he asked him, "Lord, who is it?"

<sup>26</sup> Jesus answered, "It is the one to whom I will give this piece of bread when I have dipped it in the dish." Then, dipping the piece of bread, he gave it to Judas, the son of Simon Iscariot. <sup>27</sup> As soon as Judas took the bread, Satan entered into him.

So Jesus told him, "What you are about to do, do quickly." <sup>28</sup> But no one at the meal understood why Jesus said this to him. <sup>29</sup> Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the festival, or to give something to the poor. <sup>30</sup> As soon as Judas had taken the bread, he went out. And it was night.

Each person breaks an olive-sized piece of matzah and dips it in the bitter herbs. The following blessing is recited:

*Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,  
ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat mah-ror.*

**Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of the bitter herbs.**

All eat together of the maror.

## ***Korech, Eating of the Bitter Herbs and Charoset***

The *charoset* (sweet mixture) symbolizes the mortar the children of Israel used to make the bricks as they toiled under Pharaoh's harsh taskmasters. It is eaten with matzah.

In order to settle a controversy about how the Passover is to be eaten, Rabbi Hillel, a famous sage, began the tradition of the "Hillel sandwich," which is made by eating the maror and the charoset together between two pieces of matzah. It is also said that this combination of bitter and sweet reminds us that God's promise can bring joy in the midst of sorrow.

Each person takes two small pieces of matzah and places some charoset and maror in the middle. All eat together.

## ***Beitzah, The Roasted Egg***

*24 Jesus left the temple and was going away, when his disciples came to point out to him the buildings of the temple.*

*<sup>2</sup> But he answered them, "You see all these, do you not?"*

*Truly, I say to you, there will not be left here one stone upon another that will not be thrown down." Matthew 24:1-2*

The roasted egg on the Seder plate brings to mind the roasted daily Temple sacrifice that no longer can be offered because the Temple no longer stands. In the very midst of the Passover Seder, Jewish people are reminded that there is no sacrifice to bring righteousness before God. We take a piece of the egg and dip it in salt water, a symbol of tears, and all eat.

As believers in Jesus, we can take this time to pray for the eyes of people to be opened, just as the eyes of those on the road to Emmaus were opened.

This concludes the first portion of the seder.

## **PART 2**

### ***Shulchan Orech, The Set Table***

The Passover meal can now be served. Eat, tell stories, and enjoy!

Jesus told many stories during this time.

See John 14-17

## **PART 3**

### ***Tzafun, Finding and Eating the Afikoman***

After the meal is finished, the leader of the Seder sends the children to find the afikoman, which is the middle piece of matzah that was broken, wrapped in a napkin and hidden before the meal. The child who finds it brings it to the leader of the Seder, who redeems the afikoman with a symbolic reward, usually some money or chocolate.

According to tradition, the leader of the Seder then unwraps the afikoman, blesses it, and breaks it up into small olive-sized pieces. He then distributes a small piece to everyone seated around the table and all eat the afikoman together.

For believers in Jesus, there is great significance in this tradition. We believe that it was at this point in the Passover Seder when Jesus seized the moment to reveal to His disciples His identity and the pending suffering and death that He would soon endure. The Gospel of Luke records Messiah's words on this occasion: *"And when He had taken some bread and given thanks, He broke it and gave it to them, saying, 'This is My body which is given for you; do this in remembrance of Me'"* (Luke 22:19).

This middle piece of matzah, the afikoman, is the "Bread of Life" (John 6:35) we share in the Lord's Supper or Communion as believers.

Having explained this to the participants, now the leader breaks the afikoman into olive-sized pieces and gives one to each person to hold briefly as together they reflect on the sacrifice that Yeshua endured in His body but that body was brought back from the dead and raised in power from on High. This is the bread of the resurrected Lord! Then all partake in unison after the following prayer is said:

*Ba-ruch Atah Adonai Elo-hei-nu Me-lech Ha-Olam, Ha-mo-tzi le-chem min ha-ah-retz.*

**Blessed art Thou, O Lord our God, King of the universe, who brings forth bread from the earth.**

### ***HaGeulah, Third Cup: The Cup of Redemption***

*"I will also redeem you with an outstretched arm and with great judgments." Exodus 6:6*

The Cup of Redemption is a reminder of the lamb's blood, the price paid for Israel's promised redemption. In the same way, Jesus took this cup and spoke the words in Luke 22:20, *"This cup which is poured out for you is the new covenant in My blood."* In so doing, He spoke of a greater redemption than the Israelites experienced in Egypt. Jesus had in mind the redemption and deliverance of humankind, forgiven of sin through the shed blood of the Lamb of God. Jesus is quoting from the great New Covenant prophecy given by the prophet Jeremiah:

Jeremiah 31:31–34:

<sup>31</sup> *"Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, <sup>32</sup> not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. <sup>33</sup> For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people. <sup>34</sup> And no longer shall each one teach his neighbor and each his brother, saying, 'Know the LORD,' for they shall all know me, from the least of them to the greatest, declares the LORD. For I will forgive their iniquity, and I will remember their sin no more."*

The cup is filled, and the following blessing is recited:

*Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, boh-ray pri ha-gah-fen.*

**Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.**

*All drink leaning to the left.*

### ***Eliyahu, Elijah's Cup***

*"Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. Malachi 4:5*

The Bible tells us in Malachi 4:5 that Elijah will appear to herald the coming of the Messianic King. It is tradition to have an additional place setting, complete with a cup of the fruit of the vine, for Elijah at Passover. The leader of the Seder usually sends a child to the front door to look outside and see if Elijah is coming. Thus far, he has never attended a Seder!

But has he? The Bible tells us in Luke 1:17, speaking of John the Baptist, *"It is he who will go as a forerunner before Him in the spirit and power of Elijah...to make ready a people prepared for the Lord."* John did indeed come to fulfill Elijah's role as herald to announce the first coming of the Messiah, fulfilled in the coming of Jesus.

**"Look, the Lamb of God, who takes away the sin of the world!" John 1:29**

### ***Hallel, Fourth Cup: The Cup of Praise***

*"I will take you as my own people and I will be your God." Exodus 6:7*

What is the proper response to redemption? Joy, of course! We rejoice, knowing that the Jewish people were delivered from Egyptian bondage and that both Jewish and Gentile followers of the Messiah were redeemed from the bondage of sin and death. The fourth and final cup of the Passover Seder is the Cup of Praise—a cup of rejoicing, joy, and consummation. It is the first taste of freedom beyond redemption. It is a reminder of Israel's promised future beyond slavery in Egypt—dwelling instead in freedom in the Promised Land. In many ways, this cup also foreshadows the glorious future for Israel and the world to come in the age of the Messianic kingdom.

The cup is filled, all lift it and the following blessing is recited:

*Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, boh-ray pri ha-gah-fen.*

**Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.**

*All drink leaning to the left.*

## **Hallel Psalms (Psalms 113–118)**

*“And when they had sung a hymn, they went out to the Mount of Olives.” Matthew 26:30, Mark 14:26*

In the spirit of joy and celebration, we rejoice together for all that God has done for us! He has set us apart to be His people, He has brought us out of slavery, He has redeemed us, and He has brought us to Himself. For all of this we praise Him! As the Seder comes to a close, we go out singing the Hallel Psalms (Psalms 113–118). It is incredible to realize that in Jesus’ last moments of freedom and fellowship on earth, He and His disciples also sang these Psalms as they finished their Seder and went out to the Mount of Olives.

### **Who Is like the LORD Our God?**

**113** Praise the LORD!

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

<sup>2</sup> Blessed be the name of the LORD  
from this time forth and forevermore!

<sup>3</sup> From the rising of the sun to its setting,  
the name of the LORD is to be praised!

<sup>4</sup> The LORD is high above all nations,  
and his glory above the heavens!

<sup>5</sup> Who is like the LORD our God,  
who is seated on high,

<sup>6</sup> who looks far down  
on the heavens and the earth?

<sup>7</sup> He raises the poor from the dust  
and lifts the needy from the ash heap,

<sup>8</sup> to make them sit with princes,  
with the princes of his people.

<sup>9</sup> He gives the barren woman a home,  
making her the joyous mother of children.

Praise the LORD!

### **Tremble at the Presence of the Lord**

**114** When Israel went out from Egypt,  
the house of Jacob from a people of strange language,

<sup>2</sup> Judah became his sanctuary,  
Israel his dominion.

<sup>3</sup> The sea looked and fled;  
Jordan turned back.

<sup>4</sup> The mountains skipped like rams,  
the hills like lambs.

<sup>5</sup> What ails you, O sea, that you flee?  
O Jordan, that you turn back?

<sup>6</sup> O mountains, that you skip like rams?  
O hills, like lambs?

<sup>7</sup> Tremble, O earth, at the presence of the Lord,  
at the presence of the God of Jacob,

<sup>8</sup> who turns the rock into a pool of water,  
the flint into a spring of water.

## To Your Name Give Glory

**115** Not to us, O LORD, not to us, but to your name give glory,  
for the sake of your steadfast love and your faithfulness!

<sup>2</sup>Why should the nations say,  
“Where is their God?”

<sup>3</sup>Our God is in the heavens;  
He does all that he pleases.

<sup>4</sup>Their idols are silver and gold,  
the work of human hands.

<sup>5</sup>They have mouths, but do not speak;  
eyes, but do not see.

<sup>6</sup>They have ears, but do not hear;  
noses, but do not smell.

<sup>7</sup>They have hands, but do not feel;  
feet, but do not walk;  
and they do not make a sound in their throat.

<sup>8</sup>Those who make them become like them;  
so do all who trust in them.

<sup>9</sup>O Israel,<sup>[a]</sup> trust in the LORD!  
He is their help and their shield.

<sup>10</sup>O house of Aaron, trust in the LORD!  
He is their help and their shield.

<sup>11</sup>You who fear the LORD, trust in the LORD!  
He is their help and their shield.

<sup>12</sup>The LORD has remembered us; he will bless us;  
he will bless the house of Israel;  
he will bless the house of Aaron;

<sup>13</sup>he will bless those who fear the LORD,  
both the small and the great.

<sup>14</sup>May the LORD give you increase,  
you and your children!

<sup>15</sup>May you be blessed by the LORD,  
who made heaven and earth!

<sup>16</sup>The heavens are the LORD's heavens,  
but the earth he has given to the children of man.

<sup>17</sup>The dead do not praise the LORD,  
nor do any who go down into silence.

<sup>18</sup>But we will bless the LORD  
from this time forth and forevermore.

Praise the LORD!

## I Love the LORD

**116** I love the LORD, because he has heard  
my voice and my pleas for mercy.

<sup>2</sup>Because he inclined his ear to me,  
therefore I will call on him as long as I live.

<sup>3</sup>The snares of death encompassed me;  
the pangs of Sheol laid hold on me;  
I suffered distress and anguish.



<sup>4</sup>Then I called on the name of the LORD:  
“O LORD, I pray, deliver my soul!”  
<sup>5</sup>Gracious is the LORD, and righteous;  
our God is merciful.  
<sup>6</sup>The LORD preserves the simple;  
when I was brought low, he saved me.  
<sup>7</sup>Return, O my soul, to your rest;  
for the LORD has dealt bountifully with you.  
<sup>8</sup>For you have delivered my soul from death,  
my eyes from tears,  
my feet from stumbling;  
<sup>9</sup>I will walk before the LORD  
in the land of the living.  
<sup>10</sup>I believed, even when<sup>10</sup> I spoke:  
“I am greatly afflicted”;  
<sup>11</sup>I said in my alarm,  
“All mankind are liars.”  
<sup>12</sup>What shall I render to the LORD  
for all his benefits to me?  
<sup>13</sup>I will lift up the cup of salvation  
and call on the name of the LORD,  
<sup>14</sup>I will pay my vows to the LORD  
in the presence of all his people.  
<sup>15</sup>Precious in the sight of the LORD  
is the death of his saints.  
<sup>16</sup>O LORD, I am your servant;  
I am your servant, the son of your maidservant.  
You have loosed my bonds.  
<sup>17</sup>I will offer to you the sacrifice of thanksgiving  
and call on the name of the LORD.  
<sup>18</sup>I will pay my vows to the LORD  
in the presence of all his people,  
<sup>19</sup>in the courts of the house of the LORD,  
in your midst, O Jerusalem.  
Praise the LORD!

### **The LORD's Faithfulness Endures Forever**

**117** Praise the LORD, all nations!  
Extol him, all peoples!  
<sup>2</sup>For great is his steadfast love toward us,  
and the faithfulness of the LORD endures forever.  
Praise the LORD!

### **His Steadfast Love Endures Forever**

**118** Oh give thanks to the LORD, for he is good;  
for his steadfast love endures forever!  
<sup>2</sup>Let Israel say,  
“His steadfast love endures forever.”  
<sup>3</sup>Let the house of Aaron say,  
“His steadfast love endures forever.”

<sup>4</sup> Let those who fear the LORD say,  
"His steadfast love endures forever."  
<sup>5</sup> Out of my distress I called on the LORD;  
the LORD answered me and set me free.  
<sup>6</sup> The LORD is on my side; I will not fear.  
What can man do to me?  
<sup>7</sup> The LORD is on my side as my helper;  
I shall look in triumph on those who hate me.  
<sup>8</sup> It is better to take refuge in the LORD  
than to trust in man.  
<sup>9</sup> It is better to take refuge in the LORD  
than to trust in princes.  
<sup>10</sup> All nations surrounded me;  
in the name of the LORD I cut them off!  
<sup>11</sup> They surrounded me, surrounded me on every side;  
in the name of the LORD I cut them off!  
<sup>12</sup> They surrounded me like bees;  
they went out like a fire among thorns;  
in the name of the LORD I cut them off!  
<sup>13</sup> I was pushed hard,<sup>[a]</sup> so that I was falling,  
but the LORD helped me.  
<sup>14</sup> The LORD is my strength and my song;  
He has become my salvation.  
<sup>15</sup> Glad songs of salvation  
are in the tents of the righteous:  
"The right hand of the LORD does valiantly,  
<sup>16</sup> the right hand of the LORD exalts,  
the right hand of the LORD does valiantly!"  
<sup>17</sup> I shall not die, but I shall live,  
and recount the deeds of the LORD.  
<sup>18</sup> The LORD has disciplined me severely,  
but he has not given me over to death.  
<sup>19</sup> Open to me the gates of righteousness,  
that I may enter through them  
and give thanks to the LORD.  
<sup>20</sup> This is the gate of the LORD;  
the righteous shall enter through it.  
<sup>21</sup> I thank you that you have answered me  
and have become my salvation.  
<sup>22</sup> The stone that the builders rejected  
has become the cornerstone.<sup>[b]</sup>  
<sup>23</sup> This is the LORD's doing;  
it is marvelous in our eyes.  
<sup>24</sup> This is the day that the LORD has made;  
Let us rejoice and be glad in it.  
<sup>25</sup> Save us, we pray, O LORD!  
O LORD, we pray, give us success!  
<sup>26</sup> Blessed is he who comes in the name of the LORD!  
We bless you from the house of the LORD.  
<sup>27</sup> The LORD is God,  
and he has made his light to shine upon us.

Bind the festal sacrifice with cords,  
up to the horns of the altar!  
<sup>28</sup> You are my God, and I will give thanks to you;  
you are my God; I will extol you.  
<sup>29</sup> Oh give thanks to the LORD, for he is good;  
for his steadfast love endures forever!

## *L'Shana HaBa'ah B'Yerushalayim!*

### **“Next Year in Jerusalem!”**

It is tradition to conclude the Seder with a joyous proclamation of hope and faith by reciting the greeting above in unison.

This has great meaning to followers of Jesus the Messiah because we expect Him to return! We do not know the day of His second coming, but we wait in hope knowing that as surely as the Messiah came once to redeem us from sin, so He will come again as judge to establish His kingdom. As God promises through the prophet Isaiah:

*For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this. (Isa. 9:6–7)*

And as the Apostle Paul writes, considering our expectation of Messiah's return:

*Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord. (1 Cor. 15:58)*

**Happy Passover!**