

KIRSTY:

Blessed are You, O LORD our God, Who has given us the gifts of salvation and eternal life.

ABBA (Matt):

And this is eternal life, that we might know You, the one true God and Messiah Y'shua whom You sent.

All drink... and this time drink all of it.

KIRSTY:

Our Passover Seder is now complete, just as our redemption is forever complete.

ABBA (Matt):

But let us not forget... He is alive! Death could not hold Y'shua! According to the Scriptures, our Passover lamb was sacrificed, was buried and then rose again. He is coming back to bring us to where He is. Expectantly we wait for that great Passover!

Let us finish with the traditional wish that we may celebrate Passover next year in Jerusalem.

ALL:

Next year in Jerusalem!



An
Online
Messianic
Passover

THE CUP OF PRAISE



פסח

ABBA (Matt):

Let us drink for the fourth and last time. This is the Cup of Praise, also called the Cup of the Kingdom. Let us lift our cups and bless the Name of the LORD! (*All raise their cups.*)

Blessed are You, O LORD, God of Israel, God of our fathers. We praise You for Who You are and all the mighty deeds Your hand has done.

ALL:

Your love endures forever!

EMA (Kirsty):

At Your command the earth and its fullness was created. At Your voice the seas parted for those who believed in You. For Your goodwill and pleasure You redeemed Israel and sanctified it to be a holy nation to serve You.

ALL:

Your love endures forever!

MATT:

You alone are worthy to be praised! You are faithful when we are not. Your mercies are new every morning. Daily You shower us with blessings.

ALL:

Your love endures forever!



THE CUP OF REDEMPTION

ABBA (Matt) :

The third cup is the Cup of Redemption, called the Cup of Blessing by some, symbolising the blood of the Passover lamb. It was the cup "after supper," with which the Messiah identified Himself. He lifted the cup (*We all raise our cups*), and gave thanks saying,

Blessed are you, O LORD our God, Ruler of the universe, who creates the fruit of the vine.

Then Y'shua said, "*Drink from it, all of you. This cup is the new covenant in my blood, which is poured out for you.*"

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

Drink from the cup of wine.



INTRODUCTION

MATT:

Passover honours and celebrates Y'shua (the Hebrew way to say Jesus, meaning "salvation") as the Messiah. Our observance tonight is based on the requirements specified in the Torah, the first five books of the Old Testament and in Jewish tradition. We will show how Jesus the Messiah is the fulfilment of the salvation message of Passover – and how He delivers each one of us from bondage to sin and to slavery.

Jewish people would recognise this Seder as a Covenant Meal. For the Jews it recalls the Covenant Moses made with God at Mount Sinai. The Messianic Passover Seder reaffirms this Covenant in Jesus.

As we proceed, let us remember that the Last Supper was a Passover Seder, celebrated by Y'shua Himself and His first followers on the night before He died.

We will use the traditional Hebrew prayers which are believed to have been used by Jesus on that night in the upper room.

We are very grateful to everyone who has contributed to this evening to make it possible. It is our first attempt at trying to do a Passover Seder online.

Whether you have all of the traditional ingredients together, are raiding the cupboards or you wish to simply listen, you are very welcome. We hope you enjoy this evening.

BEDIKAT CHAMETZ

Searching for Leaven

MATT:

As we observe the Passover, we recall the command “*This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD – a lasting ordinance.*” Exodus 12:14

KIRSTY:

As it is written in Exodus, in preparation for the Passover, God commanded the people of Israel to remove all leaven or yeast from their houses.

MATT :

It is from this concept of the cleansing of leaven that Paul wrote in 1 Corinthians 5:6-8 –

Don't you know that a little yeast leavens the whole batch of dough? ⁷Get 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. ⁸Therefore let us keep the Festival, not with the old bread leavened with malice and wickedness, but with the unleavened bread of sincerity and truth.

THE AFIKOMEN

MATT:

It is time for us to share the afikomen, the final food eaten at Passover.

We search for (and find!) the hidden afikomen, still wrapped in its linen cloth, and it is taken to the Abba to be redeemed.

ABBA (Matt) (unwraps and holds the afikomen):

After supper, the Messiah took bread and gave thanks to the LORD, saying...

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

But then He gave a new commandment. He broke the bread and said, “*Take, eat, this is my body, given for you; do this in remembrance of me.*”

Let us now eat the bread, meditating on the afflicted body of the Lamb of God who takes away the sin of the world. Let us allow the taste to linger in our mouths.

The bread is broken, distributed and eaten.

MATT:

Let us also remember that His grace is sufficient for us.

Blessed are You, O God, for You have, in mercy, supplied ALL our needs. You have given us Messiah, forgiveness for sins, life abundant and life everlasting.

ABBA (Matt) :

And so, for us, the Cup of Plagues becomes the Cup of Deliverance. Let us drink from it with thanksgiving.

Drink from the cup of wine.

THE PASSOVER SUPPER

Hymn: Cornerstone

GRACE AFTER THE MEAL

ABBA:

“When you have eaten and are satisfied, praise the Lord our God.” (Deuteronomy 8:10).

ALL:

Blessed are You, O Lord our God, King of the universe, who in Your goodness feed the whole world. With grace, loving kindness and mercy, You give food to all flesh, for Your mercy endures forever. May the Lord, the maker of all things, bless this house, give peace to us and to the land of Israel.

CALL TO WORSHIP

MATT:

O God, we come to You recognising You as the source of all we have and all we are. We set apart this night to remember Your mighty acts as You preserved and protected Your people, Israel. You have given Yourself to all who believe in You. Let this night be an occasion for us to experience the depth of the meaning of the Lamb of God whose blood was shed for each of us at Calvary.

We remember the day on which the Israelites went forth from Egypt, from the house of bondage, and how You freed them with a mighty hand. It was not simply they who went forth, but all of us who have been freed from the bondage of sin.

In the name of Jesus, Y’shua, The Messiah, Amen.

BIRKAT HA-NER
Blessing Over the Candles



EMA (Kirsty) : (*lights the candles and says*):

May the lights we now kindle inspire us to use our gifts to spread Your word and light to all the world. Use us, O God, to heal and not harm, to help and not hinder, to bless and not curse, to serve you O God, our rock and redeemer.

BETH: **VIDEO**

Baruch atah Adonai, elohaynu melech ha'olam, asher kideshanu beY'shua, asher bishmo madlikim anachnu ner shel yom tov.

ALL:

Blessed are you, O LORD our God, King of the universe, who has sanctified us in Y'shua, in whose name we light the Passover lights.

HYMN : *Oh the Deep, Deep Love of Jesus*

ALL:

Dayenu! (It would have been enough!)

KIRSTY:

If He had only given us the Sabbath, but had not brought us to Mount Sinai...

ALL:

Dayenu! (It would have been enough!)

MATT:

If He had only brought us to Mount Sinai, but had not given us the Commandments...

ALL:

Dayenu! (It would have been enough!)

KIRSTY:

If He had only given us the Commandments, but had not brought us into the Promised Land...

ALL:

Dayenu! (It would have been enough!)

ALL:

But the Holy One, blessed be He, provided all of these blessings for Israel. And not only these, but so many more!

DAYENU

It Would Have Been Enough!

ABBA:

How great is God's goodness to us! For each of His acts of mercy and kindness we remember that His goodness is sufficient.

KIRSTY:

If the LORD had merely rescued us, but had not punished the Egyptians...

ALL:

Dayenu! (It would have been enough!)

MATT:

If He had only divided the sea, but had not led us through on dry ground...

ALL:

Dayenu! (It would have been enough!)

KIRSTY:

If He had only provided for us in the desert for forty years, but had not fed us with manna...

ALL:

Dayenu! (It would have been enough!)

MATT:

If He had only fed us with manna, but had not given us the Sabbath...

KADDESH

Sanctification of the Meal

MATT:

We serve a Holy and righteous God. The purging of leaven made the house holy, confession made each individual holy and the lighting of the candles made the day holy. Now the first cup of wine makes the meal holy.

THE CUP OF SANCTIFICATION

ABBA (Matt) :

The first cup we drink is the Cup of Sanctification. The word sanctification means, "*to separate.*" It is our faith in Y'shua, Messiah, which sanctifies us and separates us to live holy lives. Let us take this cup together and proclaim the holiness of this day of deliverance.

All raise their cups.

BETH: **Video**

Baruch atah Adonai, elohaynu melech ha'olam, borey pri hagafen.

ALL:

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

URCHATZ

Washing the Hands

MATT:

In the days of the Temple, hand washing was part of the process of purification to be holy unto the LORD. The purification process also included sacrifice because no amount of water could cleanse us from our sins.

As we wash our hands, let us also reflect upon the gesture of humility and the lesson of service made by Y'shua, the Messiah, when, on this night :-

⁴ *He got up from the meal, took off his outer clothing, and wrapped a towel around his waist. ⁵ 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.*

⁶ *He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"*

⁷ *Jesus replied, "You do not realize now what I am doing, but later you will understand."*

⁸ *"No," said Peter, "you shall never wash my feet."*

John 13:4 –8

We wash our hands.

THE PASSOVER LAMB

KIRSTY:

The shankbone represents the pesach, the Passover lamb, whose blood marked the houses of the children of Israel, signifying their obedience to God's command. We are reminded that it was the LORD Himself who redeemed the children of Israel from slavery. Since the Temple in Jerusalem no longer stands, lamb is not eaten at Passover. Only the shankbone remains to remind us of the sacrificial lamb.

ABBA (Matt):

We who have trusted Y'shua, believe HE is the Lamb of God, our Passover. We know that it was God Himself who achieved final redemption from sin and death. God Himself, Y'shua, the Messiah, who takes away the sin of the world.

HAGIGAH

THE HARDBOILED EGG

MATT:

In the Jewish tradition the Hagigah, or hardboiled egg originally represented a festival offering in the Temple as part of the daily sacrifice. Since the Temple was destroyed in AD 70 the egg is sliced and dipped in salt water as a symbol of mourning.

In the Christian tradition the egg has long been a symbol of new life and new birth, hence why we have 'Easter Eggs'. In this context we are reminded of the words of Jesus, '*Destroy this Temple and in three days, I will rebuild it*'. (John 2: 19). Reminding us that the true temple is not in a building but in the person of Jesus and all those who believe in Him are therefore 'living stones' of His risen body. (1Peter 2: 4-6)

A full cup is a symbol of joy. Tonight 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.



ABBA (Matt) :

But a far greater price purchased our redemption from slavery to sin – the death of the Messiah.



THE FOUR QUESTIONS

MATT:

Exodus 12:26-27 says, *“When your children ask you, ‘What does this ceremony mean to you?’ then tell them, ‘It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when He struck down the Egyptians.’”*

The questions we are about to ask provide the opportunity to tell the story in a way so that the past, present and future come together as we see God's hand upon us.

KIRSTY:

And so the traditional questions are asked.

LEWIS:

How different this night is from all other nights!

On all other nights we eat bread.

Why on this night do we eat only matzah?

On all other nights we eat all kinds of vegetables.

Why on this night do we eat bitter herbs?

On all other nights we do not dip our vegetables even once.

Why on this night do we dip them twice?

On all other nights we eat our meals sitting.

Why on this night do we eat reclining?

KIRSTY:

It is both a duty and a privilege to answer the four questions of Passover and recite the mighty works of our faithful God.

YACHATZ

Breaking the Middle Matzah

KIRSTY:

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, God's salvation was so swift that they did not have time for their dough to rise. Instead, the hot desert sun baked it flat.

ABBA (Matt) :

But even more than that, the scriptures teach us that leaven symbolises sin. During this season of Passover, as we wait for the Messiah's swift return, let us break our old habits of sin and selfishness and begin a fresh, new, and holy life.

KIRSTY:

The matzah, or unleavened bread, that we use in the Seder is kept in a linen container. The container has three compartments to hold three matzot, which symbolises a unity or "echad".

ABBA (Matt) :

We who know Y'shua, Messiah, can see in this the unity of the Trinity, God as Father, Son and Spirit.

Hold Up Matzah

THE CUP OF PLAGUES

READER 3: (Rosemary B) [Video](#)

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 he would encounter.

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 heart.

READER 4: (Ruth) [Video](#)

This section of our Seder is particularly solemn as it reflects God's intolerance of sin, especially pride, disobedience and unbelief. Through the prophet Ezekiel, God said, "The one who sins must die." As harsh as the plagues may seem to us, they remind us that "the wages of sin is death" (Ezekiel 18:4, Romans 6:23).

The ten plagues that the LORD inflicted upon Egypt punished them for their harsh treatment of His people and humiliated their so-called "gods." He showed His strength as the only true God of the universe.

Though the plagues on Egypt were the result of their own evil, we do not rejoice over their defeat. Instead we recognise their suffering and express sorrow for their pain and loss.

KIRSTY:

READER 2: (Alyx) : **Video**

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.

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!"



ABBA (Matt) :

In the matzah we can see a picture of Y'shua, the Messiah. 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 with His stripes we are healed. (Isaiah 53:5)

ABBA:

It is pierced.

ALL:

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for Him as one mourns for his only son... (Zechariah 12:10)

The middle matzah is removed and broken into two parts.

ABBA (Matt) :

Just as the middle piece of the bread of affliction is broken, Messiah, too, was afflicted and broken.

One half is given to Kirsty.

KIRSTY (Wrapping one half of the broken matzah in a napkin.):

This piece is now called the afikomen, which means "the coming one."

ABBA (Matt):

It is wrapped in a white cloth just as the Messiah's body was wrapped for burial. It is hidden, as 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.

Everyone must close their eyes while the afikomen is hidden (NO PEEKING!).

ABBA (Matt)

(holding the second half of the broken matzah):

This is the bread of affliction, the bread, which the Israelites ate in the land of Egypt.

This second half of the middle piece is broken and distributed.

KIRSTY:

Among people everywhere, and especially as part of a covenant meal, the sharing of bread forms a solemn bond of fellowship. Let us now share a piece of the bread of affliction, the bread of Passover.



MAGGID

The Story of the Exodus

EMA (Kirsty):

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 (Wendy): [Video](#)

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. "These 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.

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."

TONIGHT, WE RECLINE

Kirsty:

On this night we may recline because in ancient times that was the posture of free people at meals. They would sit at low tables and lean back against pillows placed against the wall. Those whom God liberated in the Exodus were no longer slaves.

ABBA (Matt) :

Similarly, as believers in the Messiah we know that we have been made a new creation. We are freed from our past sin and pain, freed to live with joy in the present and freed to live and reign with God forever! Freed by Y'shua, we are free indeed!



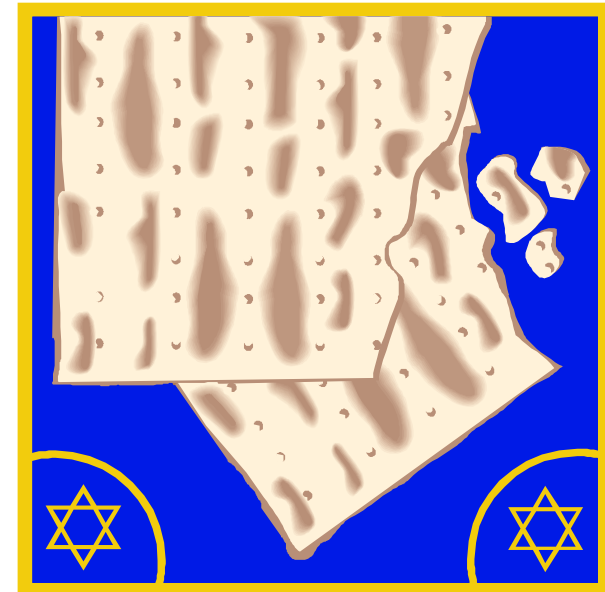
BETH: [Video](#)

Baruch atah Adonai, elohaynu melech ha'olam hamotzi lekhem min ha'aretz.

ALL:

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

The bread is eaten.



MAROR

The Bitter Herbs

KIRSTY:

On Passover we eat 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.

ABBA (Matt)

Similarly, as believers in the Messiah we remember the bitterness of bondage to sin and death from which Messiah has freed us.

The bitter herb is eaten.

KHAROSET

The Mortar

KIRSTY:

The children of Israel toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in the kharoset (kha-RO-set). Let us once again eat of the bitter herbs, but this time, we add the sweet kharoset to remind us that even the most bitter of circumstances can be sweetened by the hope we have in God.

The kharoset is eaten.

KARPAS

Rebirth and Renewal (Parsley)

MATT:

The wine we drink is red in colour, reminding us of the blood of the Passover lamb. The parsley reminds us of the hyssop that applied this blood to the doorframes of the homes of the Hebrew slaves. The salt water reminds us of the tears shed in bondage and of the waters of the Red Sea and of baptism through which we passed to safety.

KIRSTY:

On this night we dip the greens into salt water to remind us of the tears shed in bondage.

ABBA (Matt):

We remember how Y'shua turned our tears of sadness into joy. We praise Him for the abundant life into which He has brought us.

The parsley is dipped and eaten.