



A

Messianic

Passover

Haggadah

Then you will say,

*“Branches were broken off
so that I might be grafted in.”*

Romans 11:19



Get rid of the old yeast that you may be a new batch without yeast - as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore, let us keep the Festival, not with the old yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.

1 Corinthians 5:7-8 (NIV)

NEXT YEAR...

LEADER:

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

ABBA:

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 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!



INTRODUCTION

LEADER:

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!

READER 2:

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

ABBA:

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.

LEADER:

You hold in your hands a Haggadah. For the Gentile, that is a mouthful; for the Jew it is what Grandpa pulled out, dusted off and read every year at Passover. The Haggadah contains the liturgy used in celebrating the traditional Jewish Passover meal or Seder. You don't have to be Jewish to celebrate the Passover or to participate in the Seder. As you will see, Passover honours and celebrates Y'shua (the Hebrew way to say Jesus, meaning "salvation") as Messiah. Our observance tonight is based on the requirements specified in the Torah, the five books of Moses, and in Jewish tradition. We will show how Jesus the Messiah fulfils the salvation message of Passover – and how He delivers each one of us from bondage to sin.

Middle-eastern peoples would recognise the Seder as a Covenant Meal. For the Jews it recalls the Mosaic Covenant made at Mount Sinai. The Messianic Passover Seder reaffirms our Covenant in Jesus.

As we proceed, let us remember that the Last Supper was a Passover Seder, celebrated by Y'shua and His followers. We will use the traditional Hebrew prayers which are believed to have been used by Jesus on that night in the upper room.

The Haggadah continues without interruption, except for the meal.

BEDIKAT CHAMETZ

Searching for Leaven

READER 1:

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

And again in verse 17 – *“Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come.”*

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.

ABBA:

It is from this concept of the cleansing of leaven that Paul wrote in 1 Corinthians 5:6 – *“Don’t you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without leaven.”*

EMA:

The Jews spend this day in fasting, searching themselves for any leaven, for any impurity of thought, word or deed that might separate them from the presence and peace of God. The Spirit searches all things, even the deep things of God.

THE CUP OF PRAISE

ABBA:

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.

LEADER:

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:

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 of priests to serve You.

ALL:

Your love endures forever!

THE CUP OF REDEMPTION

ABBA:

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 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.



CALL TO WORSHIP

LEADER:

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 rest in Your love, Your sovereignty, Your judgement and Your redemption. We declare our faith in You as did our fathers before us. We rejoice that through Your Son You have freed the world from the bondage of sin, ignorance and idol worship.

With the household of Israel, and all who call themselves by Your name, Father God, we are linked with the past and bonded with the future. We recount the story that has been told so that all people might see its shining fulfilment in the person and presence of Messiah.

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. We stand with those You have chosen to be a separate and peculiar people and to whom You have revealed Your law and word.

BIRKAT HA-NER

Blessing Over the Candles



EMA (*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.

READER 1:

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

THE AFIKOMEN

READER 1:

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 (unwraps and holds the afikomen):

After supper, 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.

THE PASSOVER SUPPER

Abba offers thanks and our meal, including dessert, is served.

After supper we continue:

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.

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.

READER 1:

As light for the festival of redemption is kindled by the hand of a woman, we remember that our Redeemer, the Light of the World, came into the world as the promised seed of a woman (Genesis 3:15).

ABBA:

Let us remember the significance of the Passover Seder, Messiah’s Last Supper with his disciples. For He said, *“I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfilment in the kingdom of God.”*

KADDESH

Sanctification of the Meal

READER 1:

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:

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.

READER 1:

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.

Drink from the cup of wine.

ALL:

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

LEADER:

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:

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.

READER:

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

ALL:

Dayenu! (It would have been enough!)

READER:

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

ALL:

Dayenu! (It would have been enough!)

READER:

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

ALL:

Dayenu! (It would have been enough!)

READER:

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

ALL:

Dayenu! (It would have been enough!)

READER:

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

ALL:

Dayenu! (It would have been enough!)

URCHATZ

Washing the Hands

LEADER:

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, Messiah, when, on that night He laid aside His garments and girded Himself with a towel and washed not His own hands, but His disciples' feet.

We wash our hands.

We pause for prayer.

THE FOUR QUESTIONS

LEADER:

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 collide as we see God’s hand upon us. This is not the record of a dead event, or an allegory. It is an act of personal identification.

ABBA:

The Exodus provided God’s pattern of salvation. This pattern is repeated throughout the Scriptures. We see God, in His infinite compassion and love, bending from the heavens to bring His people out of desperate trouble and to provide for them in a new and good environment.

LEADER:

And so the traditional questions are asked.

READER:

If He had only slain their firstborn, but had not given us their wealth...

ALL:

Dayenu! (It would have been enough!)

READER:

If He had only given us their wealth, but had not divided the sea...

ALL:

Dayenu! (It would have been enough!)

READER:

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

ALL:

Dayenu! (It would have been enough!)

READER:

If He had only led us through on dry ground, but had not drowned our oppressors...

ALL:

Dayenu! (It would have been enough!)

READER:

If He had only drowned our oppressors, but had not provided for us in the desert for forty years...

ALL:

Dayenu! (It would have been enough!)

DAYENU

It Would Have Been Enough!

Beginning with Abba and proceeding clockwise around the table, take turns reading.

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.

READER:

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

ALL:

Dayenu! (It would have been enough!)

READER:

If He had only punished the Egyptians, but had not destroyed their gods...

ALL:

Dayenu! (It would have been enough!)

READER:

If He had only destroyed their gods, but had not slain their firstborn...

ALL:

Dayenu! (It would have been enough!)

READER 3:

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?



YACHATZ

Breaking the Middle Matzah

LEADER:

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:

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

READER 1:

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". This is a compound unity – a whole consisting of several parts.

ABBA:

There is no agreement as to why there are three matzot. Some consider it a unity of the patriarchs – Abraham, Isaac and

THE PASSOVER LAMB

LEADER:

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:

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

"For you know that it was not with perishable things such as silver or gold that you were redeemed from the empty way of life handed down to you from your forefathers, but with the precious blood of Christ, a lamb without blemish or defect. He was chosen before the creation of the world, but was revealed in these last times for your sake. Through Him you believe in God, Who raised Him from the dead and glorified Him, and so your faith and hope are in God." 1 Peter 1:18-21 (NIV)

ALL:

Water to blood (*dip and drop*).

Frogs (*dip and drop*).

Lice (*dip and drop*).

Flies (*dip and drop*).

Pestilence (*dip and drop*).

Boils (*dip and drop*).

Hail (*dip and drop*).

Locusts (*dip and drop*).

Darkness (*dip and drop*).

The death of the firstborn (*dip and drop*).

Do not drink yet!



Jacob. Others as a unity of worship – the priests, the Levites and the people of Israel. We who know Y’shua, Messiah, can see in this the unity of God – Father, Son and Spirit.

One person at each table removes the middle matzah and holds it up as ABBA continues...

ABBA:

In the matzah we can see a picture of Y’shua, 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:

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

One half is given to Reader 1.

READER 1 (*Wrapping one half of the broken matzah in a napkin.*):

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

ABBA:

It is wrapped in a white cloth just as 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 (*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.

READER 4:

Though the plagues on Egypt were the result of their own evil, we do not rejoice over their defeat.

EMA:

Instead we recognise their suffering and express sorrow for their pain and loss.

READER 1:

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:

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

READER 2:

As we recount the plagues, let us dip a finger into the cup, allowing a drop of wine to fall onto our plates, reducing the fullness of our cup of joy tonight.

THE CUP OF PLAGUES

READER 1:

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 2:

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).

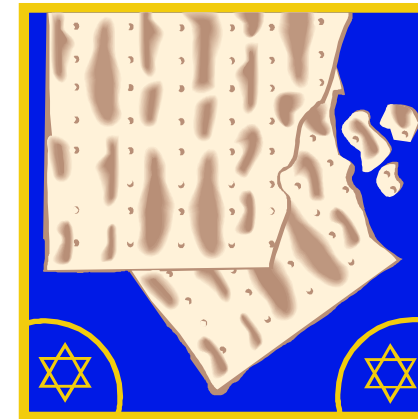
READER 3:

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.

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

LEADER:

Among people everywhere, and especially as part of a covenant meal in the Middle East, 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.



READER 1:

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

READER 1:

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

Similarly, as believers in 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

LEADER:

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.

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!"

MAGGID

The Story of the Exodus

EMA:

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. “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.

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.”

KARPAS

Rebirth and Renewal

The Parsley

READER 1:

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.

LEADER:

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

ABBA:

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.

TONIGHT, WE RECLINE

LEADER:

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:

Similarly, as believers in 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!

