A Passover Haggadah

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based loosely on
Celebrate Passover Haggadah,
by Joan R. Lipis

Welcome

Leader: Welcome to our Passover Seder. A Seder is the meal we eat to commemorate what God had done when He miraculously freed His people from slavery in Egypt.

The Bible teaches us:

"[1]And the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, [2]'Let the people of Israel keep the Passover at its appointed time. [3]On the fourteenth day of this month, at twilight, you shall keep it at its appointed time; according to all its statutes and all its rules you shall keep it.' [4]So Moses told the people of Israel that they should keep the Passover." (Numbers 9:1-4).

None of us are slaves in a physical sense, but the Bible does teach us that all people are born as slaves to sin.

Group: "Jesus answered them, 'Truly, truly, I say to you, everyone who practices sin is a slave to sin'" (John 8:34).

Leader: This Seder has extra significance to all of those who have been redeemed by God from slavery to sin by salvation in Messiah.

The Seder is not just for Jewish people, but for all who know Jesus as the "Passover Lamb of God."

Let us remember the significance of the Passover Seder. Messiah's last supper with His disciples was in fact a Passover Seder. Jesus said, "I have earnestly desired to eat this Passover with you before I suffer" (Luke 22:15).

Bedikat Chametz
Search for Leaven

Leader: As it is written in Exodus 12:14-20, in preparation for the Passover, God commanded the people of Israel to remove all leaven or yeast (in Hebrew *chametz*) from their houses.

(To Pastor): Do you confirm that there is no *chametz* in this room?

Pastor: I do.

Leader: Let us remember that in the Bible, leaven is a symbol for sin. The Apostle Paul wrote: "[6]... Do you not know that a little leaven leavens the whole lump? [7]Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed" (1 Corinthians 5:6-7).

Group: "Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth" (1 Corinthians 5:8).

Leader: Let us search ourselves for any leaven, for any impurity of thought, word, or deed, which might separate us from fellowship with the God who commanded us to remove the leaven. And when we find these, let us remove them as we have removed the leaven from this room.

Group: "O LORD, you have searched me and known me! 2You know when I sit down and when I rise up; you discern my thoughts from afar… 23Search me, O God, and know my heart! Try me and know my thoughts! 24And see if there be any grievous way in me, and lead me in the way everlasting!" (Psalm 139:1, 23-24).

Leader: "9If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. 10If we say we have not sinned, we make him a liar, and his word is not in us." (1 John 1:9-10).

Group: "Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer" (Psalm 19:14).

Music: *Refiner's Fire* (another song can be substituted)

Purify my heart
Let me be as gold and precious silver
Purify my heart
Let me be as gold, pure gold

Refiner's fire
My heart's one desire
Is to be holy
Set apart for You Lord
I choose to be holy
Set apart for You my Master
Ready to do Your will

Purify my heart,
cleanse me from within and make me holy.
Purify my heart,
cleanse me from my sin, deep within

Refiner's fire
My heart's one desire
Is to be holy
Set apart for You Lord

I choose to be holy
Set apart for You my Master
Ready to do Your will

Birket Ha-Ner
Blessing over the Candles

Leader: It has always been the Jewish way for a woman to usher in the new day with the lighting of the candles. This should remind us that it was a woman who ushered in Messiah, the Light of the world.

Group: "Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel" (Isaiah 7:14).

Woman: *Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, a-sher ki-de-sha-nu be-mitz-vo-tav, ve-tzi-va-nu le-had-lik ner shel yom tov. (If the woman is uncomfortable reciting the Hebrew, the Leader can recite one word at a time with her repeating.)*

בָּרוּךְ אַתָּה, יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

Group: "Blessed are You, O LORD our God, King of the universe, who has made us holy and has commanded us to light the festival light."

Kaddesh
Sanctification of the Meal

Leader: The four cups are a very ancient tradition of the Seder. They each relate to God's promises of freedom to our people. With each cup, we remember the words found in Exodus 6:6-7:

> "[6]Say therefore to the people of Israel, 'I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. [7]I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.'"

The first cup is the cup of sanctification.

Group: "I will bring you out from under the burdens of the Egyptians."

Leader: The second cup is the cup of deliverance.

Group: "and I will deliver you from slavery to them."

Leader: The third cup is the cup of redemption.

Group: "and I will redeem you with an outstretched arm and with great acts of judgment."

Leader: The fourth and final cup is the cup of praise.

Group: "I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians."

The Cup of Sanctification

Leader: This is the first cup, the cup of sanctification. Let us take of it together and proclaim the holiness of this day of deliverance!

Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן.

Leader and Group: "Blessed are You, O LORD our God, King of the universe, who makes the fruit of the vine."

Leader: Let us all drink from the cup of sanctification.

(Everyone drinks, and then refills cup.)

Urchatz
Washing the Hands

Leader: During the Last Supper, it may have been at this point that the Messiah washed, not the hands, but the feet of His disciples.

Reader 1: "[3]Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, [4]rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. [5]Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him… [12]When he had washed their feet and put on his outer garments and resumed his place, he said to them, 'Do you understand what I have done to you? [13]You call me Teacher and Lord, and you are right, for so I am. [14]If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. [15]For I have given you an example, that you also should do just as I have done to you'" (John 13:3-5, 12-15).

Men: Messiah said, "If anyone would be first, he must be last of all and servant of all" (Mark 9:35).

Women: "[16]Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. [17]If you know these things, blessed are you if you do them" (John 13:16-17).

Leader: The purification process required sacrifice because no amount of water could cleanse us from our sins. God said, "For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life." (Leviticus 17:11).

Men: At His Last Supper, Jesus said, "If I do not wash you, you have no share with me" (John 13:8).

Women: He also said, "And you are clean, but not every one of you" (John 13:10).

Group: "For he knew who was to betray him; that was why he said, "Not all of you are clean'" (John 13:11).

Karpas
Eating the Greens

Leader: The wine we drank was red in color, reminding us of the blood of the Passover Lamb. These greens remind us of the hyssop which applied the blood to the doorposts of the homes of the Hebrew slaves. The salt water reminds us of the tears we shed in bondage and of the waters of the Red Sea through which we passed to safety.

The greens also remind us of the new birth we receive through faith in the Messiah.

Group: "Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come" (2 Corinthians 5:17).

(Everyone dips greens into salt water and eats.)

Yachatz
Breaking of the Middle Matzoh

Leader: During the Seder, the Matzoh is kept in a linen container called a "Matzoh Tosh." The container has three compartments which represent a compound unity, or "*echad*."

The middle Matzoh is broken. This is called the "*afikomen*." The *afikomen* will be hidden until the end of the meal.

> *(Afikomen is hidden while children cover their eyes. Alternatively, the leader could have hidden the afikomen beforehand.)*

Because of the way Matzoh is prepared, it is striped, and it is pierced. It also has no leaven, and as we learned, leaven represents sin.

Like the *afikomen*, our Messiah Jesus also was striped, pierced, and was without sin. He also was broken, and hidden in the earth for three days, and like the *afikomen*, He returned.

Group: "[3]For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, [4]that he was buried, that he was raised on the third day in accordance with the Scriptures" (1 Corinthians 15:3-4).

Men: "But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed" (Isaiah 53:3).

Women: 'For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God" (2 Corinthians 5:21).

Maggid
Recounting the Story of the Exodus

Leader: This next section developed from the imperative of Exodus 12:26-27: "[26]And when your children say to you, 'What do you mean by this service?' [27]you shall say, 'It is the sacrifice of the LORD's Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.' And the people bowed their heads and worshiped."

Group: "[6]And these words that I command you today shall be on your heart. [7]You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise" (Deuteronomy 6:6-7).

> *Optionally, if the Leader desires, this is a good time to teach the Account of the Exodus and The Passover. Feel free to watch a video explaining the Exodus and Passover here: https://youtu.be/Vn4W6KyZ9j8 or another excellent one here: https://youtu.be/dA2kBASOFhY*

The Four Questions

Leader: It is tradition for the youngest child who is old enough to recite the "Four Questions."

(chanting) *Mah nishtanah ha-lahylah ha-zeh mi-kol ha-layloht, mi-kol ha-layloht? She-b'khol ha-layloht anu okhlin chameytz u-matzah, chameytz u-matzah. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, kooloh matzah?*

Child: Why is this night different from all other nights? On all other nights we eat leavened bread or unleavened bread. Why on this night only matzoh - the unleavened bread?

Leader: (chanting) *She-b'khol ha-layloht anu okhlin sh'ar y'rakot, sh'ar y'rakot. Halahylah ha-zeh, ha-lahylah ha-zeh, maror?*

Child: On all other nights we eat any kind of vegetable. Why on this night only maror - the bitter herbs?

Leader: (chanting) *She-b'khol ha-layloht ayn anu mat'bilin afilu pa'am echat, afilu pa'am echat. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, sh'tay p'amim?*

Child: On all other nights we are not required to dip our vegetables even once. Why on this night two times?

Leader: (chanting) *She-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn m'soobin, bayn yosh'bin u'vayn m'soobin. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, koolanu m'soobin?*

Child: On all other nights we eat sitting upright or reclining. Why on this night do we all recline?

Leader: The answers to these questions explain the major features of the Seder: We were once slaves of Pharaoh in Egypt, but the LORD our God brought us out from there with a mighty hand and an outstretched arm.

On this night we eat only matzoh to remind us of the swiftness of God's salvation, which came so quickly that there was no time for the dough to rise.

Group: We eagerly await Messiah's swift return. "[42]Therefore, stay awake, for you do not know on what day your Lord is coming… [44]Therefore you also must be ready, for the Son of Man is coming at an hour you do not expect" (Matthew 24:42,44).

Leader: On this night we eat bitter herbs to remind us of the bitterness of the bondage in Egypt.

On this night we dip the parsley into salt water to remind us of the tears shed in bondage. We dip the matzoh into the charoset to remind us of the sweetness of freedom which the LORD brought about through the Exodus.

On this night we recline because in ancient times this was the posture of free people at meals.

Group: Once we were slaves but now we are free!

Music: ***Passover Us***, words and music by Andrew Peterson (https://Andrew-Peterson.com) **(another song can be substituted)**

Well, we all remember Moses on the banks of the river
He said "Pharaoh, you've got to let my people go.
You don't want me to have to tell you this ten times over--
Denial ain't just a river, you know"

And we all remember Pharaoh, he just wouldn't do it
So the plagues they came upon Egypt one by one
His heart was hard and the other nine just couldn't move it
So the last was the worst: the death of the firstborn son

But the Lord, he gave to Moses a word for the people
He said their firstborn sons could live to see another day
"Put the blood of a lamb on the doorway and death will pass right over"
That night all of the children of Israel prayed,

"Lord, let your judgment passover us
Lord, let your love hover near
Don't let your sweet mercy passover us
Let this blood cover over us here"

So the years went by and the people they whined and they wandered
And only sacrifice atoned for the sins of the land
So you see the priest he placed upon the holy altar
The body of a spotless lamb
And he prayed,

Chorus

The Ten Plagues

Leader: The ten plagues which the LORD inflicted upon Egypt punished them for their harsh treatment of His people and humiliated their "gods." God showed His strength as the only true God of the universe.

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

Leader: A full cup of wine is a symbol for joy. Therefore, as we recall each plague, we remove a bit of our joy.

As each plague is mentioned, take a drop of wine from your cup and allow it to drip onto your plate or napkin or matzoh.

Leader (Repeated by Group):

1. The Nile into blood *(dip and drip)*
2. Frogs *(dip and drip)*
3. Lice *(dip and drip)*
4. Flies *(dip and drip)*
5. Pestilence *(dip and drip)*
6. Boils *(dip and drip)*
7. Hail *(dip and drip)*
8. Locusts *(dip and drip)*
9. Darkness *(dip and drip)*
10. Slaying of the firstborn *(dip and drip)*

Leader: None of these plagues are pleasant, but they remind us about a very important attribute of our God: His judgment. He has promised that He will punish sin.

Group: "[1]Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. [2]Wash me thoroughly from my iniquity, and cleanse me from my sin!... [7]Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (Psalm 51:1-2, 7).

Leader: "There is therefore now no condemnation for those who are in Christ Jesus" (Romans 8:1).

The Shankbone

Leader: (lifting up the shankbone of the lamb) This represents the Passover lamb (*pesach*) who was slain and whose blood was put on our forefathers' doorposts that they might be saved from God's wrath.

Group: "The next day he saw Jesus coming toward him, and said, 'Behold, the Lamb of God, who takes away the sin of the world!'" (John 1:29).

The Cup of Deliverance

Leader: (raising cup) This is the cup of deliverance.

Group: "[12]giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. [13]He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, [14]in whom we have redemption, the forgiveness of sins" (Colossians 1:12-14).

Leader: Let us drink from the cup of deliverance!

(Everyone drinks, and then refills cup.)

Rachtzah
Washing the Hands

Leader: In a traditional Seder, we would all wash now in preparation for the meal. However, acknowledging that the Messiah has made us clean, we will forgo the ceremonial washing.

Group: We are all clean who have trusted in Messiah.

Leader: It is helpful to know that the tables of that time did not look like our tables today. They were horseshoe shaped and very close to the ground. People sat on the floor. On Passover, to celebrate freedom, pillows were placed around the table and the Jewish people would recline rather than sit upright.

Group: "So if the Son sets you free, you will be free indeed" (John 8:36).

Matzoh

Leader: And now we will say the blessing for the matzoh.

Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, ha-mo-tzee le-chem min ha-a-retz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמּוֹצִיא לֶחֶם מִן הָאָרֶץ.

Leader and Group: "Blessed are You, O LORD our God, King of the universe, who brings forth bread from the earth."

Maror

Leader: As it is commanded in the Torah, let us remember the bitterness of slavery in Egypt by eating the maror.

(Everyone dips matzoh into bitter herbs and eats.)

Charoset

Leader: So that we remember that our slavery has turned into sweetness, we put some charoset on the matzoh and eat. The charoset is to remind us of the mortar our ancestors used to make bricks. But now that has been changed into sweetness.

Group: "[11]You have turned for me my mourning into dancing; you have loosed my sackcloth and clothed me with gladness, [12]that my glory may sing your praise and not be silent. O LORD my God, I will give thanks to you forever!" (Psalm 30:11-12).

(Everyone dips matzoh into charoseth and eats.)

Roasted Egg

Leader: The roasted egg reminds us of the temple sacrifices our ancestors performed. But since the temple has been destroyed, we dip the egg into the salt water to represent our tears.

(Everyone dips egg half into salt water, and eats.)

Passover Meal

Leader: At this time I'll ask the Pastor to thank God for our meal.

Pastor: Performs blessing.

(Dinner is served, and everyone eats.)

Shulchan Orech
The Table is Spread

(The following reading is to be done after everyone settles down and is eating.)

Reader 1: "[2]For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. [3]He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we esteemed him not" (Isaiah 53:2-3).

Reader 2: "[1]My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? [2]O my God, I cry by day, but you do not answer, and by night, but I find no rest. [3]Yet you are holy, enthroned on the praises of Israel. [4]In you our fathers trusted; they trusted, and you delivered them. [5]To you they cried and were rescued; in you they trusted and were not put to shame. [6]But I am a worm and not a man, scorned by mankind and despised by the people. [7]All who see me mock me; they make mouths at me; they wag their heads; [8]'He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!'" (Psalm 22:1-8).

Reader 1: "[4]Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. [5]But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed" (Isaiah 53:4-5).

Reader 2: "[11]Be not far from me, for trouble is near, and there is none to help" (Psalm 22:11).

Reader 1: "[6]All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all" (Isaiah 53:6).

Reader 2: "[14]I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; [15]my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death" (Psalm 22:14-15).

Reader 1: "[7]He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. [8]By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? [9]And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth" (Isaiah 53:7-9).

Reader 2: "[16]For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— [17]I can count all my bones—they stare and gloat over me;" (Psalm 22:16-17).

Reader 1: "[10]Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will of the LORD shall prosper in his hand" (Isaiah 53:10).

Reader 2: "[18]they divide my garments among them, and for my clothing they cast lots" (Psalm 22:18).

Reader 1: "[11]Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. [12]Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors" (Isaiah 53:11-12).

Reader 2: "[22]I will tell of your name to my brothers; in the midst of the congregation I will praise you: [23]You who fear the LORD, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel!" (Psalm 22:22-23).

Tzaphun
Retrieving of the *Afikomen*, the Hidden Matzoh

Leader: And now it is time for the children to look for the hidden *afikomen*.

> *(Children search for* afikomen*. Big applause when it is found. A reward can be given to the child who finds it.)*

Leader: The *afikomen* is the middle piece of the three matzoh which form a unity or "*echad.*" It has no leaven. It was striped, pierced, broken, hidden away, and brought back.

In like manner, the Messiah, the second person of the Triune God (whom Moses had also called "*echad*") has no leaven of sin. He was striped, pierced, broken, buried and brought back to life!

(Everyone breaks off a small piece of matzoh and holds it).

Leader: Don't eat the matzoh yet, but when you do, hold it in your mouth as long as possible. Its taste should remain in our mouths to remind us of all God's deliverance in the past, in the present, and in the future.

Group: "Blessed are you, O LORD our God, King of the universe, who brings forth bread from the earth."

Leader: Before we eat the *afikomen*, I must warn that this step is only for those who have trusted in Jesus as Messiah.

At Jesus' last Passover meal, He gave a new commandment, one that must have startled His disciples. He broke the matzoh and said, "This is my body which is for you. Do this in remembrance of me" (1 Corinthians 11:24).

(Those who have trusted in Jesus eat the afikomen*.)*

Barech
Blessing for the Meal

Leader: Here we give thanks after the meal to remind us that all that we have just enjoyed has come from and through the provision of God. We must be aware that His goodness and bounty are constant, daily occurrences, and will always be so. Let us bless You, our God, of whose gifts we have partaken.

Group: Blessed be You, our God, by whose goodness we exist and by whose lovingkindness we have eternal life.

Leader: We give thanks unto You, O God, for having caused our ancestors to inherit that desirable, good, and ample land, and because You have brought us forth from the land of Egypt, and redeemed us from the bondage of slavery.

Group: We give thanks unto You, O God, because You have redeemed us from the bondage of slavery to sin, and You will bring us to the New Jerusalem.

The Cup of Redemption

Leader: The third cup, the Cup of Redemption, recalls God's third promise to Moses: "I will redeem you with an outstretched arm and with great acts of judgment" (Exodus 6:6).

Group: "But God will ransom my soul from the power of Sheol, for he will receive me" (Psalm 49:15).

Leader: "The LORD redeems the life of his servants; none of those who take refuge in him will be condemned" (Psalm 34:22).

Group: "They remembered that God was their rock, the Most High God their redeemer" (Psalm 78:35).

Leader: We look forward to the final redemption promised in the new covenant: "[31]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, [32]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. [33] But 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" (Jeremiah 31:31-33).

(Everyone raises the third cup.)

Group: "For I know that my Redeemer lives, and at the last he will stand upon the earth" (Job 19:25).

Leader: To confirm the covenant at Mount Sinai, Moses took the blood of the sacrifice offerings and sprinkled it on the people. As recorded in Exodus 24:8, he said, "Behold the blood of the covenant that the LORD has made with you in accordance with all these words."

Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen.

Leader and Group: "Blessed are You, O LORD our God, King of the universe, who makes the fruit of the vine."

Leader: Only those who have trusted in Jesus as Messiah should participate in this part.

After Jesus gave thanks for the wine, He said, "[27]Drink of it, all of you, [28]for this is my blood of the covenant, which is poured out for many for the forgiveness of sins" (Matthew 26:27-28).

(Those who have trusted in Jesus drink from the cup. Then cup is refilled.)

Leader: Please notice the TIMING of when Jesus instituted *The Lord's Supper*. Matthew 26:26-28 says, "Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins."

"As they were eating." That would make the cup that Jesus raised to symbolize his death and resurrection the Third Cup of the Seder Meal. The Cup of Redemption!

Elijah

Leader: Notice that a place has been set at the table, but not used. It has been set for Elijah whose return before the coming of Messiah was proclaimed by the prophet Malachi: "Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes" (Malachi 4:5).

Group: "A voice cries: 'In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.'" (Isaiah 40:3).

Leader: Elijah was to warn the people of God's judgment and to prepare the people for the coming Messiah. We know that Elijah's work was already accomplished in John the Baptist. Nevertheless, we keep Elijah's place, not looking for His first coming, but as a reminder of Messiah's next coming, and of the many people who do not know Him. It is to them we must bring the message of redemption. For not only will Messiah bring peace, but He will bring wrath to those who are not redeemed.

Jewish people today open the door at this time so that the prophet may enter. We do it to express our desire to be like the Philadelphian Christians. Our Lord said of them: "I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name" (Revelation 3:8).

Group: Let that be said of us, Oh Lord.

(A child or adult opens a door. It stays open the remainder of the service.)

Music: *Eliyahu Ha-navi/Come Thou Long Expected Jesus* (*Eliyahu Ha-navi* is traditional, and, if possible, should be kept. A different arrangement can be used if desired.)

E-li-ya-hu ha-na-vi E-li-a-hu ha-tish-bi
E-li-a-hu, E-li-a-hu, E-li-a-hu ha-gi-la-di

Bim-he-ra b' ya-mei-nu ya-vo ei-lei-nu
Im Ma-shi-ach ben Da-vid
Im Ma-shi-ach ben Da-vid

E-li-ya-hu ha-na-vi E-li-a-hu ha-tish-bi

E-li-a-hu, E-li-a-hu, E-li-a-hu ha-gi-la-di

Bim-he-ra b' ya-mei-nu ya-vo ei-lei-nu
Im Ma-shi-ach ben Da-vid
Im Ma-shi-ach ben Da-vid

Come thou long expected Jesus,
born to set Thy people free
From our sins and fears release us,
let us find our rest in Thee

Israel's strength and consolation,
hope of all the earth Thou art
Dear desire of ev'ry nation,
joy of ev'ry longing heart

Bim-he-ra b' ya-mei-nu ya-vo ei-lei-nu
Im Ma-shi-ach ben Da-vid
Im Ma-shi-ach ben Da-vid

Bim-he-ra b' ya-mei-nu ya-vo ei-lei-nu
Im Ma-shi-ach ben Da-vid
Im Ma-shi-ach ben Da-vid

Translation:
Eliyahu - Elijah
Eliyahu hanavi - Elijah the prophet
Eliahu hatishbi - Elijah the Tishbite
Eliahu hagiladi - Elijah the Gileadite
Bimhera b' yameinu ya-vo eileinu - May he soon come to us
Im Mashiach ben David - with the Messiah son of David

Hallel
Songs of Praise

Psalms 113-118 collectively are known as the "Hallel" or the "Psalms of Praise." It is likely that Jesus and His disciples sang from these Psalms during the last Seder meal.

Group: "And when they had sung a hymn, they went out to the Mount of Olives" (Matthew 26:30).

Leader: Let us recite some excerpts from these Psalms of Praise.

"Praise the LORD! Praise, O servants of the LORD, praise the name of the LORD!" (Psalm 113:1).

Group: "From the rising of the sun to its setting, the name of the LORD is to be praised!" (Psalm 113:3).

Leader: "Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness!" (Psalm 115:1).

Group: "I love the LORD, because he has heard my voice and my pleas for mercy" (Psalm 116:1).

Leader: "Because he inclined his ear to me, therefore I will call on him as long as I live" (Psalm 116:2).

Group: "Gracious is the LORD, and righteous; our God is merciful" (Psalm 116:5).

Leader: "I will offer to you the sacrifice of thanksgiving and call on the name of the LORD" (Psalm 116:17).

Group: "It is better to take refuge in the LORD than to trust in man" (Psalm 118:8).

Leader: "The LORD is my strength and my song; he has become my salvation" (Psalm 118:14).

Group: "Oh give thanks to the LORD, for he is good; for his steadfast love endures forever!" (Psalm 118:29).

The Cup of Praise

(All raise fourth cup.)

Leader: In praise of the salvation the LORD has brought and that which is yet to come, we raise the fourth cup and recite:

Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen.

Leader and Group: "Blessed are You, O LORD our God, King of the universe, who makes the fruit of the vine."

(All drink.)

Nirtzah
Our Observance Is Accepted

Leader: The order of the Passover Seder is now complete. Just as we were privileged to perform it, so may we be privileged to do it in the future.

At this point it is tradition to recite the phrase "*Le-shana Ha-ba B' Ye-ru-sha-lay-im!*" "Next Year in Jerusalem!"

This phrase is meant to embody the desire of all Jews dispersed throughout the Diaspora to return back to our homeland.

However, when we say it, we long not for the physical Jerusalem of today, but for the promised "New Jerusalem" that God will bring to earth as part of His final redemptive plan.

Reader 2: The Bible records: "[2]And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. [3]And I heard a loud voice from the throne saying, 'Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. [4]He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away'" (Revelation 21:2-4).

Leader: As Christians, we are not content with the mere Jerusalem of today, impressive of a city though it may be. Nor should we be ultimately satisfied with anything this world offers. As Christians, let our heart's desire be to live in the "New Jerusalem," always yearning for the day when our Lord returns for us.

We praise our God by saying together…

Group: "Next year in the New Jerusalem!"

Music: ***New Jerusalem***, words and music by Melody Joy Cloud **(another song can be substituted)**

> We look forward to the time, when there is no more night
> When your people can come out of hiding,
> when your people can stop all the fighting
> When peace is established across the nation,
> and we bow before you in adoration
>
> At the New Jerusalem, when the war is done
> When the world is new, and the tribes are one
> The New Jerusalem, that's where will be
> Just worshipping the King of Kings
> The God of all… the God of all
>
> We look forward to the time, when darkness is overcome by light,
> when evil is cast out from before You
> As we lift up our hands just to praise you
> As we stand face-to-face with Y'shua Messiah,
> we'll scream and we'll shout out Hallelujah
>
> Come and deliver us, come and deliver us,
> come and deliver us, Your people, Your people

Pastor: (Closes evening with benediction.)

A Jew and His God

Even as a small child, I knew Hitler wanted to kill every Jew. I knew that my duty was to always remain a Jew. I was also taught about Gentiles. Actually, they were called Goyim, and it was quite clear that I was NOT one of them.

A Privilege

Being Jewish has always been a privilege and a joy for me. Even as a 6-year-old in Synagogue, I loved memorizing Hebrew prayers and reciting them to my parents. They told me that I filled them with so much nachas.

I had a Bar Mitzvah. I prayed. I went to Shul. But G-d was very distant from me. I dared not even write his name without substituting the 'o' with a hyphen.

"I don't know" characterized my relationship with G-d. Is there a G-d? I don't know. What does G-d expect of me? I don't know.

I did know a lot about Rosh Hashanah and the Day of Atonement. I certainly knew about the Holocaust. I knew a lot about my religious rituals, but I didn't know who G-d was personally.

A Relationship?

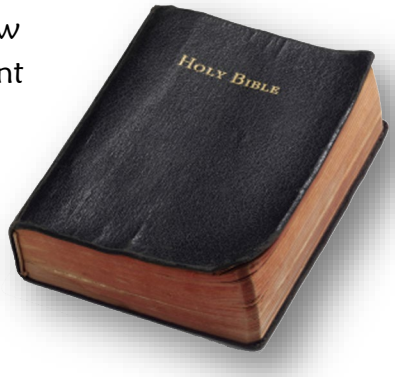
Though I was very "religious," I had no relationship with G-d. The Tanach (Jewish Bible) says, "this people draw near with their mouth and honor me with their lips, while **their hearts are far from me**" (Isaiah 29:13). This was describing me! I may have been outwardly "religious," but **my heart was far from G-d.**

Like most people, I spent more time planning my weekends than I did thinking about the Creator of the universe! When I made day-to-day decisions, I didn't factor in what G-d wanted.

NOT for Jews!

I had never read any of the New Testament because "that's NOT for Jews to read!"

But I decided I wanted to read it to expose how false it must be. I expected to find anti-Semitism. I expected the stuff that inspired Hitler! I found neither.



Instead, I found Jesus: humble, loving, and fulfilling the Law of Moses. He quoted Hebrew Scripture and said, "I was sent only to the lost sheep of the house of Israel" (Matthew 15:24).

I had assumed that Jesus was just for Gentiles! But just about everyone who believed in him at first were Jews. I learned that Jesus is Jewish, and most importantly, I learned that Jesus is our Messiah!

"I don't know" will never again be a part of my relationship with G-d. You see, "G-d" became "God!" God became personal. **I now had a relationship with God.**

All of Us…

Solomon, King David's son, was the wisest man who ever lived, and he taught, "Surely there is not a righteous man on earth who does good and never sins" (Ecclesiastes 7:20). The Hebrew Bible is clear: **all of us are sinners**: you, me, everyone.

The bedrock of Judaism is found in the 20th chapter of Exodus. There Moses records the Ten Commandments. "You shall have no other gods before me." Had I always put God first in my life? Of course not.

"You shall not steal." Had I ever taken anything that didn't belong to me? A pen? A paperclip? Downloaded a song or movie that I didn't pay for from the Internet? Guilty.

"You shall not lie." Of course I had lied.

"You shall not commit adultery." The Bible says that if you think lustful thoughts, then you are guilty of adultery. Who of us has never had lustful thoughts?

The Jewish Bible was right: our hearts are very far from God. We are not as good as we think we are!

The Ten Commandments are summed up in the *Sh'ma* and *Viahavta*, two of the holiest of all Hebrew prayers: "You shall love the LORD your God with all your heart and with all your soul and with all your might" (Deuteronomy 6:5). I realized that since I am guilty of breaking God's laws, I have not loved God with

all my heart, soul, and might. We have all broken God's law and there is coming a day when God will judge us. We are all guilty; none of us even comes close to the standard that God demands.

There is HOPE!

But our loving God is about hope, so just as he provided a sacrifice for Abraham in Isaac's place, so he provided a sacrifice for us in our place. Atonement means that God will pass over our sins and punish someone else in our place. That someone else is our Messiah. More amazing is that this sacrifice would be God himself in human form! In case that sounds non-Jewish, 800 years before Jesus was born, the Hebrew Bible taught that the Messiah would be **"Mighty God"** (Isaiah 9:6).

Growing up in Shul, I never understood the purpose of the Messiah, but now I did. The Tanach, (the Hebrew Bible), teaches that the Messiah "was wounded for our transgressions; he was crushed for our iniquities… and with his stripes we are healed" (Isaiah 53:5).

Our only hope is to **repent and believe in Jesus the Messiah**, and then Jesus will pay for our sins in our place.

Still Jewish!

When I believed that Jesus is our Messiah, I didn't become a Gentile. **What could be more Jewish than believing in the Jewish Messiah?**

The truth is that many Jews and many Gentiles have received Jesus as Messiah. Jesus offers us atonement so that we can return to the God of Abraham, Isaac, and Israel. When we do, he will give us a new heart, and we become Born Again.

If you're Jewish, then know that God provided Messiah Jesus as an offering for you. If you're a Gentile, then you're invited too, because God promised Abraham that through his seed he'd bless "all the nations of the earth" (Genesis 22:18).

The Old and New Testaments agree that both Jews and Gentiles need Jesus. We have all broken the Ten Commandments. We all need our sins forgiven. Only the Messiah can do that!

Simple. Jewish.

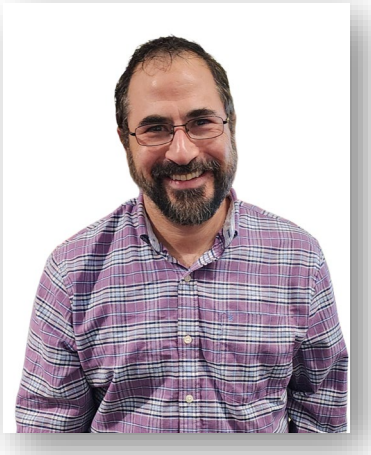
The message is this: God sent Messiah to atone for our sins, and that's great news for us because we never could have atoned for ourselves. Jesus took the wrath of God on the cross for those who **repent and believe**, as taught in the Hebrew Scriptures, and three days later he rose from the dead, as taught in the Hebrew Scriptures! **Repent and believe, and all of God's wrath for you will be placed on Jesus instead of you, and you will be forgiven.** You won't become a Gentile. You will become a Jew who believes in the Jewish Messiah!

Please find out more about Jesus' claims and what our Hebrew Bible says about him. It may surprise you as much as it surprised me. Read *Isaiah chapter 53* as a good start. Ask yourself honestly who this passage is talking about and then consider that this is from the Hebrew Bible, not the New Testament. And it was written by Isaiah 700 years before Jesus.

Then read the book of *John* in the New Testament (written by a Jew). I have written an essay called *Are Christian Beliefs Anti-Jewish?* You can download it for FREE at https://resources.luke-15.org. And please feel free to contact me anytime!

I had the chance to share my story to a group of businessmen, which I invite you to watch at https://mystory.great-news.org (just scroll down about half-way down the page):

By the way, the reason the photo at the beginning of this message is of me as a child is because it reminds me that our Messiah has said, "Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it" (Luke 18:17). Please receive the kingdom of God as a child, with joy in your heart, and hope for your future.



May the Lord bless you in the name of Y'Shua (that's Jesus' Hebrew name!). Shalom.

Mark Sohmer was brought up in a liberal Jewish home and learned to despise the name of Jesus. When he went to college, he was very hard on Christians, often berating the Bible, faith, and Christians personally in his classes.

He began to read the New Testament in an effort to disprove it, but instead was convinced that Jesus must be the Messiah. This happened on Yom Kippur (The Jewish Day of Atonement), 1993. Right away God gave him a burden and concern for those who have not had their sins forgiven!

For TONS of FREE resources to help you grow in your faith and witness to the Lord Jesus, please visit https://resources.Luke-15.org and **https://great-news.org.**

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