A Messianic Seder

INTRODUCTION

Why are we, as believers in Yeshua, celebrating a Jewish holiday, Passover?

- Passover was and is a shadow of what is to come.
- God promised that through Abraham He would bless all nations, and through the nation of Israel would come the Messiah; as Believer's in Yeshua, we are all Abraham's children. (Ex 12:3 & Gal 3:6-7)
- We remember that Yeshua is Jewish.
- It was at Yeshua's last Passover that He instructed believers to keep the LORD's Supper, in remembrance of His sacrificial death on the cross.
- Today's Jewish Passover still points to Yeshua.

LIGHTING OF THE CANDLES

Baruch ata Adonai, El-o-hay-nu, mel-ech ha-o-lam, asher kidshanoo b'mitzvotav v'tzevanoo l'hadleek nair shel yom tov. Amein

Blessed are You, O Lord our God, King of the Universe, who has sanctified us with His commandments and has commanded us to kindle the candles of this festival. Amen

KIDDUSH - First Cup

Please fill the first cup.

THIS FIRST CUP IS THE CUP OF SANCTIFICATION AND BLESSING.

With this cup we set this night aside, as different than all other nights.

Barooch Ah-ta Ah-do-nai El-olhay-nu, Mel-ick Ha-olam, boray pree Ha-gafen. Amein

Blessed are You, O LORD our God, King of the universe, creator of the fruit of the vine.

SHEHECHIYANU

Barooch Ah-ta Ah-do-nai El-olhay-nu, Mel-ick Ha-olam, sheche-anoo v'kee imanu, v'higeeanu lazman hazay. Amen

Blessed are You, O LORD our God, King of the universe, Who has kept us alive, preserved us and brought us to this festive time. Amen

(Lean to the left and drink the Cup.)

UR'CHATZ - THE WASHING OF HANDS:

Now for the Washing of Hands: (Exodus 40:29-32)

Baruch ata Adonai, El-o-hay-nu, mel-ech ha-o-lam, asher kidshanoo b'mitzvotav v'tzevanoo al n'teelat yadayim. Amein

Blessed are You, O Lord our God, king of the universe, who has sanctified us with Your commandments and commanded us to wash our hands.

The washing of hands was customarily done by the servant or the slave of the house. But it was at this time during the washing of hands that Yeshua washed the feet of His Disciples. (John 13: 4-12)

KARPAS - EATING OF the GREEN VEGETABLE

The eating of the green vegetable: parsley and salt water. Green is a symbol of life and springtime. The salt water is to remind us of the tears shed by the oppressed house of Israel in Egypt. With hyssop branches they sprinkled the blood of the lamb to their doorpost *(Exodus 1:22)*.

Barooch Ah-ta Ah-do-nai El-olhay-nu, Mel-ech Ha-olam, boray pree Ha-adomah. Amen

Blessed are You, O Lord our God, King of the universe, Creator of the fruit of the earth.

THE SYMBOLS OF PASSOVER

In the center of the Seder is the Seder Plate, a special plate. Each food on it has special symbolic meaning

- The *matzah*, the unleavened bread. The Israelites fleeing Egypt had no time for it to rise. It is the bread of affliction or the humble bread. The bread without leaven, made of fine wheat flour, water and oil. *(Exodus 29:7 & Deuteronomy 16:3)*
- The roasted lamb bone is a reminder the first Passover Lamb and of the Temple Sacrifice.
- Bitter herbs (horseradish) recall the bitterness of slavery and the tears shed during the harsh years of Egyptian captivity.
- A parsley represents the hyssop branches used to apply the blood of the lamb to the doorpost. It is also considered a bitter herb. *(Exodus 12:22a) [The Rabbis say that sin like the bitter herb tastes sweet at first, then bitter (Hebrews 12:15 James 3:14)]*
- The *charoset* (mixture of apples, nuts, cinnamon, and grape juice) represents the bricks and mortar the Israelites were forced to make under Pharaoh's taskmasters. *(Exodus 1:14)*
- Salt water symbolizes the tears shed by the Israelites slaves. We also recall Israel's baptism in the Red Sea. *(Exodus 14:22)*

[Only the Lamb, Matzah, and Bitter Herbs are commanded by the Torah for Passover, but the other foods have been part of the Passover tradition for centuries.]

YACHATZ - BREAKING THE MIDDLE MATZAH

Now comes one of the most interesting parts of the Seder for believers in Yeshua; the breaking of the middle matzah. Three Matzos are placed in a special white covering *[called the "matzo tash".* The middle matzah is removed and broken. The larger piece is wrapped and hidden, it is called the "*afikoman*" meaning "that which is to come." The *Afikoman* is hidden, or buried, to be found and redeemed later for a reward. The smaller piece is eaten before the meal.
Why are there three matzos? Some rabbis say it represents the HIGH PRIEST, LEVITES and PEOPLE of ISRAEL. The three forms of worship in temple times. But why is the middle broken? Other rabbis say that it represents ABRAHAM, ISAAC and JACOB**.** But this, too, does not explain why the middle matzah is broken. Still other rabbis say that in the wilderness God gave daily MANNA, but on Friday a double portion was given and one is added for Passover, making three. But why is the middle matzah broken, buried and brought back? This tradition has been celebrated for thousands of years. For us who believe in Yeshua, it is no mystery. It is a beautiful picture of Yeshua and the One and Only God revealed in three persons: the Father, Son and Holy Spirit. The Son left the Holy of Holies, heaven, was broken, buried, and brought back. He who finds Him receives a great reward, Eternal Life.

This is the bread of affliction, which our forefathers ate in the land of Egypt. All who are hungry--let them come and eat. All who are needy--let them come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free men.

Please pour in preparation for SECOND CUP coming later.

Now we will HIDE the AFIKOMAN. All the Children's eyes are closed.

MA NISHTANAH - THE FOUR QUESTIONS

The youngest present asks the Four Questions. In a Jewish household, this is read in Hebrew, then English.

Why is this night different from all other nights?

1. **On all other nights we may eat either leavened or unleavened bread; but on this night why only unleavened bread?**
2. **On all other nights we eat herbs of any kind; but on this night why only bitter herbs?**
3. **On all other nights we do not dip our herbs even once; but on this night why do we dip them twice?**
4. **On all other nights we eat our meals sitting or reclining; but on this night why do we eat in a reclining position?**

Before we read the Haggadah, which tells in detail the whole story, I will answer your questions one by one.

1. We eat matzah because when our ancestors were told by Pharaoh that they could leave Egypt, they had no time to bake bread with leaven, so they baked it without leaven.
2. At the Seder, we eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed by the Egyptian taskmasters.
3. At the Seder, we dip food twice: the parsley in salt water, as we have already explained, and the matzah into bitter herbs, as we shall later explain.
4. As a sign of freedom, we lean to the left when we partake of the cup. In ancient times, slaves ate hurriedly, standing, while royalty, and the wealthy in Egypt, and other empires, dined on couches. To show that Israel was now free, they too reclined while eating. Since we do not have couches for each person, then everyone leans to the left when drinking the cup and eating the matzah.

Blessed Is God Who gave the Torah to His people, Israel. Blessed is He.

MAGGID - TELLING THE PASSOVER STORY

LEADER: The Bible teaches that during a great famine in the land of Canaan, the sons of Israel journeyed to Egypt to purchase food. There they were reunited with their brother Joseph. Because of his influence, they were permitted to dwell in the fertile plains of Goshen. At first, the House of Israel numbered less than 80 souls. But in time, their numbers swelled, their flocks increased, and they became a mighty people.

ALL: And then there arose a new Pharaoh, one who did not know Joseph. He beheld the might of Israel, and he feared that in time of war, the sons of Jacob might join themselves with Egypt's foes.

LEADER: And so he subdued the Israelites, and he afflicted them with cruel labor. Task masters were placed over the Israelites, to compel them to make bricks and to build Pharaoh's great storage cities of Ramses and Pithom.

ALL: But despite their hardship, they continued to thrive, just as God had promised. This caused Pharaoh even greater alarm, and he ordered the slaughter of Israel's infant sons. By his command, every male child born to the Hebrews was to be cast into the Nile and drowned.

LEADER: How sober were the afflictions of the Jewish people. In anguish, we cried to the God of our Fathers. And God heard our cry. God remembered His covenant. And God raised up a deliverer, a redeemer, the man Moses. And He sent Moses to Pharaoh's court to declare the commandment of the Lord..
.

ALL: Let my people go.

LEADER: But Pharaoh would not hearken to the LORD of Hosts. And so, Moses pronounced God's judgment on Pharaoh's house and on Pharaoh's land. Plagues were poured out upon the Egyptians, upon their crops, and upon their flocks.

ALL: But Pharaoh's heart was hardened. He would not yield to the will of God. He would not let the House of Jacob depart.

LEADER: Then the tenth plague fell upon the land of Egypt: the death of Egypt's firstborn. "And all the first born in the land of Egypt shall die, from the first born of Pharaoh who sits upon his throne, even unto the first born of the maid servant who was behind the mill; and all the first born of beasts...and against all the gods of Egypt I will execute judgment." But to protect the children of Israel, God commanded the head of each Jewish household to sacrifice a spotless lamb, without breaking any of its bones, and to apply it's blood to the doorway of our homes, first to the top of the doorway, the lintel, and then to the two sideposts.

ALL: "And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plagues shall not be upon you to destroy you when I smite the land of Egypt."

LEADER: By the blood of lamb was Israel spared.

ALL: By the blood of the lamb was Jacob redeemed. By the blood of the lamb was death made to pass over.

LEADER: Passover. The night when death passed over the houses of Israel because of the blood of the Passover lamb. What a mighty act of redemption. And what a beautiful picture of redemption destined to come. For just as no bones of the first Passover lambs were broken, so none of the Messiah Yeshua's bones were broken.

ALL: And just as the blood of those first Passover lambs was applied in faith to the doorposts of Israel's homes, so the blood of Messiah Yeshua must be applied in faith to the doorposts of our hearts.

LEADER: Tonight, we worship God not only because the angel of death passed over our ancestors homes, but because all of us, whether Jewish or Gentile, may be redeemed from an even greater bondage through our faith in the Messiah of Israel, the Messiah Yeshua. Through Him, we may pass over from death to life.

THE SECOND CUP - PLAGUES & INIQUITY

Please lift up the second cup, the cup of the TEN PLAGUES.
So this promise made to our forefathers holds true also to us! For more than once has the enemy risen up to destroy us. But the Holy One of Israel saves us!

THE TEN PLAGUES

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

LEADER*: Dahm*	**ALL: Blood**
LEADER: *Ts'farday-ah*	**ALL: Frogs**
LEADER*: Kinnim*	**ALL: Lice**
LEADER: *Arov*	**ALL: Flies**
LEADER: *Dehver*	**ALL: Pestilence**
LEADER: *Sh'chin*	**ALL: Boils**
LEADER: *Bah-rad*	**ALL: Hail**
LEADER: *Arbeh*	**ALL: Locusts**
LEADER: *Choshek*	**ALL: Darkness**
LEADER: *Ma-Kat B'korot*	**ALL: Death of Firstborn**

DIE-AY-NU (Enough)

The Hebrew word, Die-ay-nu means "It would have been enough."

LEADER: Had He brought us out from Egypt and not executed judgment against them;
ALL: Die-ay-nu.
LEADER: Had He executed judgment against them and not done justice to their idols;
ALL: Die-ay-nu.
LEADER: Had He done justice to their idols and not slain their first-born;
ALL: Die-ay-nu.
LEADER: Had He slain their first-born and not given us their property;
ALL: Die-ay-nu.
LEADER: Had He given us their property, and not divided the sea for us;
ALL: Die-ay-nu.
LEADER: It would have been enough for us "if through Yeshua, we received eternal salvation and not received His Holy Spirit. It would have been enough for us;
ALL: Die-ay-nu.
LEADER: Had He given us His Holy Spirit and not bestowed us with the fruit of the Spirit. It would have been enough for us;
ALL: Die-ay-nu.
LEADER**:** Had He bestowed us with the fruit of the Spirit and not given us His peace. It would have been enough for us;
ALL: Die-ay-nu.

The THREE SYMBOLS

The Passover offering, which our fathers ate in Temple days, what was the reason for it? It was because the Holy Angel passed over the houses of our forefathers in Egypt, as it is written in the Bible: "And you shall say it is the Passover offering for the Lord, Who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and spared our houses. And the people bowed their heads and worshipped." *(Exodus 12:27)*

This matzah, which we eat, what is the reason for it? It is because there was not time for the dough of our ancestors in Egypt to leaven, before the Ruler of all, the Holy One of Israel revealed Himself to them and redeemed them, as it is told in the Bible: "And the dough which they had brought out from Egypt they baked into cakes of unleavened bread, for it had not leavened, because they were thrust out of Egypt and they could not tarry, nor had they prepared for themselves any provisions." *(Exodus 12:39)*

These bitter herbs, which we eat--what is their meaning? They are eaten to recall that the Egyptians embittered the lives of our forefathers in Egypt, as it is written: "And they embittered their lives with hard labor: with mortar and bricks, with every kind of work in the fields; all the work which they made them do was rigorous." *(Exodus 1:14)*
In every generation one must look upon himself as if he personally had come out from Egypt, as the Bible says: "And thou shall tell thy son on that day, saying, it is because of that which the LORD did to me when I went forth from Egypt." For it was not alone our forefathers whom the Holy One of Israel redeemed; He redeemed us too, with them, as it is said: "He brought us out from there that He might lead us to and give us the land which He pledged to our forefathers."

The Cup, is our duty to thank and to praise in song and prayer, to glorify and extol Him who performed all these wonders for our forefathers and for us. He brought us out from slavery to freedom, from anguish to joy, from sorrow to festivity, from darkness to great light.

Barooch Ah-ta Ah-do-nai El-olhay-nu, Mel-ech Ha-olam, boray pree Ha-gafen. Amein

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

Drink the second cup, leaning to the left.

MOTZI & MATZAH, MOROR & BITTER HERBS

Barooch Ah-ta Ah-do-nai El-olhay-nu, Mel-ech Ha-olam, Hamotzie lechem meen ha-aretz. Amein

Blessed are You, O Lord our God, Ruler of the universe, Who brings forth bread from the earth. Amen

Baruch ata Adonai, El-o-hay-nu, mel-ech ha-o-lam, asher kidshanoo b'mitzvotav v'tzevanoo al acheelat matzah. Amein

Blessed are You, O Lord our God, Ruler of the universe, Who made us holy with His commandments, and commanded us concerning the eating of matzah. Amen

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MOROR - BITTER HERBS

Barooch Ah-ta Ah-do-nai El-olhay-no, Mel-ech Ha-olam, asher kidshanoo b'mitzvotav v'tzevanoo al acheelat moror. Amein

Blessed are You, O Lord our God, Ruler of the universe, Who made us holy with His commandments, and commanded us concerning the eating of bitter herbs. Amen

Eat the bitter herbs. [MATZAH dipped in bitter herbs.]

KORECH & MATZAH, BITTER HERBS & CHAROSET SANDWICH

Make a sandwich of matzah, bitter herbs and charoset, the apple mix. Torah says, "They shall eat it [the Passover offering] with matzah and bitter herbs.
(Exodus 12:8 & Numbers 9:11)

This sandwich was eaten with Lamb during temple times in Jerusalem, it is also known as the sop. It is still the custom today to give this dipped sop with affection to a loved one.

It was with the dipped sop Yeshua spoke of his betrayal: (John 13:21-28).

Let us give Thanks. **(**Personal prayer of thanks)

SHULCHAN ORECH - THE FESTIVAL MEAL

Let the meal begin. Tonight we are having....In addition, all of the ceremonial foods and drink may be eaten with the meal. *[No roasted Lamb tonight nor flame roasted foods for the orthodox]*

BAREICH - GRACE AFTER THE MEAL

READER: Let us give thanks to the LORD.

ALL: May the name of the LORD be blessed from this time forth and forever.

READER: We praise You, O God, from whose abundance we have partaken.

ALL: We praise You, O LORD our God, our Savior and our King who gives bread to all flesh, for Your lovingkindness endures forever.

Please fill your cup in preparation for the cup of Redemption .

TZAFON - EATING THE AFIKOMEN

Since the meal cannot be completed without eating the *Afikoman*, the *Afikiman*, the broken middle matzah that was hidden and now will be brought back, must be found. The one who finds it receives a reward (redemption).

The children must now get up and find the *Afikoman*.

The *Afikiman* is our substitute for the Passover Lamb, which in days of old, was the final food of the Seder feast.

This is the Bread of affliction, the humble bread. The bread itself reminds us of Him (Yeshua).

The Rabbis have rigid codes as to the appearance of the matzah. It must have stripes, be pierced and without leaven. This is a picture of Yeshua:

- It has marks that look like bruises. Isaiah says, "…He was bruised for our iniquity.."
- It has stripes. Isaiah again says, "…by His stripes we are healed…"
- It is pierced. Zechariah says, "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."

Yeshua took this portion of the Seder to establish the LORD's Supper, Communion.

Yeshua is the Lamb of God that takes away the sin of the world. (John 1:29) Yeshua was afflicted (bruised), striped, pierced and without sin.

It was during the blessing after the meal and the eating of the *Afikoman* that the Bible tells us:

> Yeshua, the same night in which he was betrayed, took bread: and when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. (1 Corinthians 11:23-24)

Yeshua said:

> "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty." (John 6:35)

Let us pause for moment of thought. Let us eat the bread. His sacrificial death on the cross fulfilled the prophetic symbolism of the Passover lamb.

THE THIRD CUP – REDEMPTION

With this cup, Israel remembers their deliverance from 430 years of slavery, and their redemption from the plague of death by the blood of the first Passover Lamb.

It was with this cup The Word of God tells us:

> In the same way, after the supper he, (Yeshua) took the cup, saying, " This cup is the new covenant in my blood, which is poured out for you. (Luke 22:20)
>
> This do, as often as you drink it, in remembrance of Me" (1 Corinthians 11:25b)

I will lift up the cup of salvation, The Cup of Yeshua and call on the name of the LORD. Remembering that Yeshua's blood was poured out for the forgiveness of sins. Let us be thankful.
Barooch Ah-ta Ah-do-nai El-olhay-nu, Mel-ech Ha-olam, boray pree Ha-gafen. Amein

Blessed are You, O Lord our God, King of the universe, Creator of the fruit of the vine. Amen

(Drink the third cup)
In Egypt had they not trusted God and applied the blood of the Lamb to their doors, they would have died. So also, God must see the blood of the Lamb, Yeshua our Savior at the door of our heart; that we may pass over from death to life. It was by God's Grace and for His name's sake that Israel was redeemed, not by their own righteousness. So it is also with our redemption from sin and spiritual death, for those who have put their faith in Yeshua, the Lamb of God.

We are witnesses to God's power to deliver us from slavery and sin. God calls us, do not go back to bondage in Egypt nor back to the bondage of sin. There is a Redeemer, Yeshua our LORD. We have partaken of the *Afikoman* and the third cup of redemption, remembering the One who was to come, has already come and will come again. Christians and Jews have a belief in common, yet with this difference: The Torah-based Jew believes the Messiah is yet to come: the Torah-based Believer, believes that he has come and is to come again.

Please fill the fourth cup of Thanksgiving and Completion (only Elijah's cup is filled)

ELIJAH THE PROPHET

(THE 4th CUP)
Someone please <u>open the front door</u> and <u>everyone please rise</u>.

Elijah is the bearer of good tidings of joy and peace. His name is especially associated with the coming of the Messiah, whose advent he is expected to announce.

> *I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; (Malachi 4:4-6a)*

Legend declares that Elijah visits every Jewish home at the Seder and sips the cup. When Israel was exiled from the land, the cup of Elijah was filled, but not drunk. It remains on the table as a sign of God's further messianic promise of renewal.

Yeshua referred to John the Baptist as Elijah. (Mark 9:11-13)

"Elijah has come" This was certainly true in the person of John the Baptist. So please close the door and be seated. Elijah and the Messiah have already come and we await the Messiah's return.

At this time we also remember the promises of God to Israel. He who blesses the Jews will be blessed, he who curses the Jews will be cursed. (Genesis 27:29)

History speaks for itself that this is true. Many a mighty nation has fallen when they began to persecute God's people. Nations like Babylon, Egypt, Rome, Spain, Germany and more have fallen. God is faithful and true to His promises. We can trust in Him!

HALLEL - PSALMS OF PRAISE

LEADER: Praise the LORD!

ALL: Praise, O servants of the LORD. Praise the name of the LORD.

LEADER: Blessed be the name of the LORD from this time forth and forever. When Israel went forth from Egypt, the House of Jacob from a people of strange language, Judah became His sanctuary, Israel His dominion.

ALL: The sea looked and fled. The Jordan turned back. The mountains skipped like rams, the hills like lambs.

LEADER: You who fear the LORD, trust in the LORD; He is their help and their shield. What shall I render to the LORD for all His benefits toward me?

ALL: I shall lift up the cup of salvation, and call upon the name of the LORD.

LEADER: Give thanks to the LORD, for He is good.

ALL: For His lovingkindness is everlasting.

LEADER: I shall give thanks to Thee, for Thou hast answered me; and Thou hast become my salvation.

ALL:The stone which the builders rejected has become the chief cornerstone.

LEADER: This is the LORD's doing; It is marvelous in our eyes.

ALL: This is the day which the LORD has made. Let us rejoice and be glad in it.
LEADER: O LORD, do save, we beseech thee!

ALL: O LORD, do save, we beseech thee!
LEADER: Blessed is the One who comes in the name of the LORD. We have blessed you from the House of the LORD.

ALL: Give thanks to the LORD for He is good; for His Mercy endures forever.

ALL: ***Hodoo l'Adonai kee tov, kee lay olam chasdo.***

THE FOURTH CUP of PRAISE and Completion

Lift up the fourth cup of praise and completion.

Barooch Ah-ta Ah-do-nai El-olhay-koo, Mel-ech Ha-olam, boray pree Ha-gafen. Amein

Blessed are You, O Lord our God, King of the universe, Creator of the fruit of the vine. Amen

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NIRTZAH - CONCLUSION OF THE SEDER

In Closing, we call out to our LORD and God:

Have compassion, O LORD our God, upon us, upon Israel Your people, upon Jerusalem Your city, on Zion the dwelling place of Your glory, and upon Your altar and Your Temple. Rebuild Jerusalem, Your holy city, speedily in our days. Be gracious to us and give us strength.
Blessed art Thou, LORD our God, Ruler of the universe. We thank You for sustaining us all to this day. Blessed be the LORD.

As we were worthy to celebrate it this year, so may we perform it in future years. O Pure One in heaven above, restore the congregation of Israel in Your love, and bring them to the knowledge and love of the everlasting Redeemer, Yeshua, the Anointed one, King of Kings, LORD of Lords. For before Him every knee will bow and every tongue confess, Yeshua Messiah is LORD. And we will be with Him in the New Jerusalem. He will be our God and we will be His people forever more. Amen!

Speedily lead Your redeemed people to Zion in Joy.

La-shannah haba'ah berushalayim!

Next Year in Jerusalem!