

FOTV Passover Haggadah

(Recommendation: For those interested in gaining a deeper understanding of our Jewish roots and seeing more clearly how Jesus fulfilled the story God had been writing all along.)

The celebration of the Passover meal is found in both the Old and New Testament. In fact, Passover is actually the contextual setting for Jesus' well-known words, *"Do this in remembrance of me."* (Luke 22:19) – all of which we'll get to later. As we celebrate Passover together, we will look at the Jewish traditions, but with the added context of the larger story of salvation through the Jesus as the Messiah. This celebration helps us better understand the depth of His sacrifice as our Passover Lamb and the power of His resurrection.

This guide is called a Haggadah, which simply means "the telling." The Haggadah is a Jewish text that sets forth the order of the Passover Seder. It typically includes prayers, blessings, stories, and songs that are recited during the Seder meal, and ultimately guides participants through the rituals and traditions of Passover. In the Torah, God commands that we "tell" this story to our children (Exodus 13:8). Throughout Scripture, this theme continues as the Israelites are called to tell and teach the next generation, ensuring the story of God's faithfulness is never forgotten.

And so, here we are! Passover is a story that has been retold for thousands of years. It's a story of miraculous transitions: from slavery to freedom, from despair to hope, from darkness to light. Its greatness points to the greatness of God, and its timelessness comes from the never-changing truth that He is deeply involved with His people. Just as God cared for the Israelites in ancient times, He continues to care for all who are His today.

We hope you will use this customized Haggadah (a unique guide to recount the telling of God's story) to create a meaningful and personal Seder meal with your family, friends, or church community.

HERE'S HOW IT WORKS!

This Haggadah is designed specifically for Gentile believers, while drawing on the roots of Jewish faith and traditions to help us clearly understand their Messianic significance. While there are many variations of the Haggadah out there, this one seeks to honor the traditional Jewish Passover Seder while also offering clarity on how it connects to our Christian faith.

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This is meant to be a shared, participatory experience. You'll notice that different readings and actions are assigned to various people throughout the meal. Our hope is that this becomes a special experience for everyone involved, uniting us and centering on God's great love and faithfulness.

The Passover Seder follows a specific order, outlined in the Haggadah. Before we get started, here is a general overview of the steps we will be following:

1. **Kadesh:** Reciting the Kiddush and drinking the first cup of wine.
2. **Urchatz:** Washing hands.
3. **Karpas:** Eating a vegetable dipped in salt water.
4. **Yachatz:** Breaking the middle matzah and hiding the larger piece for the Afikoman.
5. **Motzi:** Reciting the blessing over the matzah.
6. **Matzah:** Eating the matzah.
7. **Maror:** Eating bitter herbs.
8. **Korech:** Eating a sandwich of matzah and bitter herbs.
9. **Maggid:** Telling the story of the Exodus from Egypt and drinking the second cup of wine.
10. **Shulchan Orech:** Eating the festive meal.
11. **Tzafun:** Eating the Afikoman.
12. **Barech:** Reciting the grace after meals and drinking the third cup of wine.
13. **Hallel:** Reciting Psalms of praise and drinking the fourth cup of wine.
14. **Nirtzah:** Concluding the Seder with songs and prayers.

Optional Pre-Passover Preparation:

During the days before a traditional Passover, leavened items are removed from the home to make it ready. These include all breads and cakes, anything that contains yeast. Preparation begins with a thorough cleaning, culminating in a ceremonial search for leaven, called "*bedikat khameytz*". This can be a great way to get children involved as they help find items in the kitchen to clear out.

As we prepare for this Passover experience and reflect on our own redemption, we are encouraged to examine our hearts and put aside the leaven of sin that may be hidden within us.

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HERE WE GO ... LET'S BEGIN OUR PASSOVER SEDER!

LEADER:

One of the Messiah's final earthly acts before the cross was the celebration of Passover. Gathering His friends in a small room in Jerusalem, Jesus led them in a Passover Seder, saying, *"I have really wanted so much to celebrate this Seder with you"* (Luke 22:15). As He passed the food among them, during this sacred time of remembering deliverance from Egyptian bondage, Jesus revealed the mystery of God's plan of redemption. He spoke of His body and His blood. He was explaining to them that He would have to die.

It was no coincidence that Jesus chose Passover as the setting for Communion, or the Lord's Supper. Through the story of the Passover lamb, Jesus strategically communicated the path He would take in the difficult and confusing hours that followed. As we participate here together in the Passover Seder, we are invited to remember once again God's great redemption.

Set on the table before us is the Seder plate, holding the ceremonial elements of Passover: bitter herbs, a roasted egg, a sweet apple mixture, parsley, and a bone. They may seem curious, yet each plays an important role in the telling of the story. Let us allow our senses to fully engage, taking in the sights and smells, tasting each element, and listening closely to every word. Let us see, hear, and feel the truth of God's love.

Lighting of the Candles

GUEST:

Adonai is my light and salvation; whom do I need to fear? (Psalm 27:1)

LEADER:

As we kindle the festival lights, we pray for the illumination of the Spirit of God to bring personal meaning to this Messianic Passover celebration. Traditionally, before the Seder begins, a woman lights special candles to mark the start of this sacred time.

GUEST: *(Typically a woman, while lighting the candles, says)*

- **Hebrew:** Barukh atah adonai eloheynu melekh ha'olam asher kidshanu bidevaro uvishmo anakhnu madlikim haneyrot shel yom tou.

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- **English:** Blessed are you, O Lord our God, ruler of the universe, who has set us apart by his Word, and in whose name we light the festival lights.

GUEST:

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)

Introduction to The Four Cups of Wine

Immediately after this, the head of the table typically raises the first cup of wine, called Kaddesh, which means “sanctify” and is the first step of the Passover Seder. This is known as the cup of sanctification, and the leader blesses it. Before we take that step, however, let’s pause to provide some important context by explaining the four cups of wine we will experience together during this Seder.

The Four Cups of Wine

1. **The Cup of Sanctification** (Kaddesh)
2. **The Cup of Deliverance** (Plagues)
3. **The Cup of Redemption** (Blessing)
4. **The Cup of Praise** (Hallel)

In Jewish tradition, sometimes a fifth cup is also placed on the table, called the Cup of Elijah, which symbolizes hope for future redemption. However, we know that the redemption has already come through Jesus, so we wait differently than those who don’t recognize Jesus as the promised Messiah.

LEADER:

The cups of wine are the overall outline for telling the Passover story, and they represent the key words of God’s promises in Exodus.

GUEST:

“Adonai said to Moshe (Moses), “Now you will see what I am going to do...” (Exodus 6:1)

LEADER:

As the Lord spoke these words of encouragement to Moses, He revealed to His servant the plan by which he would redeem the children of Israel.

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ALL:

"Say, therefore, to the sons 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 their bondage. I **will also redeem you** with an outstretched arm and with great judgments. Then I **will take you for My people**, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians. I will bring you to the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession; I am the Lord.'" (Ex 6:6-8 NASB)

LEADER:

At Passover, we celebrate these promises of redemption by drinking from our cups four times. With each cup, we are invited to remember the relationship and union God desires with us.

As a reminder, here is what we call these cups, and what they represent in the Exodus story:

1. The Cup of Sanctification – "I will **bring you out** from under the burdens of the Egyptians."
2. The Cup of Deliverance – "I will **deliver you** from their bondage."
3. The Cup of Redemption – "I will **redeem you** with an outstretched arm and with great judgments."
4. The Cup of Praise – "I will **take you** for My people."

GUEST:

A critical theme in Passover and the Torah is remembering that we once were slaves, but now we are free. Freedom is a reality we need to learn to live in, and when realized it should impact how we treat others.

GUEST:

The Word says, *"But you shall remember that you were a slave in Egypt..."* (Deut 5:15; 15:15; 16:12; 24:18, 22). So, during the Seder we say, "Once, we were slaves in Egypt. Now, we are free."

ALL:

"When your son asks you in time to come, saying 'What are the testimonies and the statutes and the ordinances that Adonai our God commanded you?' Then you are to tell your son, we were slaves to Pharaoh in Egypt, and Adonai brought us out from Egypt with a mighty hand. Before our eyes, Adonai showed signs and wonders, great and terrible - on Egypt, on Pharaoh, and on all his house. Then He

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brought us out from there so that He might bring us in, to give us the land that He swore to our fathers." (Duet 6:20-23)

The Cup of Sanctification (Kaddesh)

LEADER:

In ancient times, only free people could relax while eating a meal. Historically, Passover Seders would've been eaten in a relaxed posture, typically leaning on the table from the floor. We see in scripture that Jesus shared this same posture with His disciples in the upper room (*Mark 14:8*). So, because God has also set us free, let's relax and lean in together.

Let us lift our first cup together and bless the name of the Lord!

GUEST:

- **Hebrew:** Barukh atah adonai eloheynu melekh ha'olam borey pri hagafen.
- **English:** Blessed are you, O Lord our God, ruler of the universe, who creates the fruit of the vine.

LEADER:

As He began His final Passover Seder, Jesus the Messiah shared a cup with His disciples and after saying thanks, said to them, "Take this and share it among yourselves. For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes." (Luke 22:17-18)

Let us all drink this together, the first cup of Passover.

Washing of Our Hands (Urchatz)

LEADER: (*Lifting the basin of water*)

Before running water was available in most homes, handwashing was done with a pitcher and a basin. Handwashing is also connected to the concept of the basin in the temple, where the Lord instructed Moses to tell Aaron to "wash their hands and feet" (Exodus 30:19).

Rabbis extended this commandment to a practice called *Netilat Yadayim*. Traditionally, this type of washing is performed before every meal, after using the bathroom, upon waking, and in other situations. The Talmud mentions this practice nearly 350 times, highlighting how frequently the tradition happens.

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So, at Passover, it would be expected to wash hands at least before the meal. However, to encourage children to ask questions in their participation, a tradition developed to wash hands at an unusual time – right after the first cup of wine, without reciting the blessing.

GUEST:

Similarly, Jesus famously altered the usual routine at His last Passover meal by stopping to wash the disciples' feet, perhaps even reflecting on the temple practices Himself. So, let us also contemplate the gesture of humility and the lesson demonstrated by Jesus when he laid aside his garments and girded himself with a towel that night.

ALL:

"So, after He had washed their feet and put His robe back on and reclined again, He said to them, 'Do you understand what I have done for you? You call Me 'Teacher' and 'Master' – and rightly you say, for I am. So, if I, your Master and Teacher, have washed your feet, you also ought to wash each other's feet.'" (John 13:12-14)

LEADER:

Let us now offer the bowl of water to one another and share in this hand-washing ceremony. (*Pass the bowl of water along with a napkin or towel.*)

Karpas

Next, during Passover, a plate with salted water is passed around into which everyone dips a piece of parsley (karpas). The salt is a reminder of the tears the Israelites shed during their bondage in Egypt. The green herb is a reminder of a new beginning.

LEADER:

(*Lifting up the parsley*): Passover is a holiday that comes in the springtime, when the earth is becoming green with life. This vegetable, called karpas, represents life, created and sustained by Almighty God.

(*Lifting up the salt water*): But life in Egypt for the children of Israel was a life of pain, suffering, and tears, represented by this salt water. Let us take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

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ALL:

- **Hebrew:** Barukh atah adonai eloheynu melek ha' olam borey pri ha' adamah.
- **English:** Blessed are you, O Lord our God, ruler of the universe, who creates the fruit of the earth.

LEADER:

Now let us, together, eat the karpas.

The Four Questions:

The Four Questions, known as the **Ma Nishtana**, are asked during the Passover Seder to highlight the uniqueness of the night and to spark curiosity and discussion, especially among children. The questions take into consideration what cultural norms were and illuminate how things are done a little differently at the Passover. These questions are traditionally asked by the youngest person at the Seder.

YOUNGEST GUEST: Why is this night different from all other nights?

1. Why do we eat only matzah on this night?
2. Why do we eat bitter herbs on this night?
3. Why do we dip our food twice on this night?
4. On this night, why do we eat reclining?

The Four Questions help make the Seder an interactive and educational experience, ensuring that the story of Passover is passed down through generations. Typically, the leader will answer these in the moment, but instead we will keep them in mind and pause to address each question later as we see them woven throughout the ceremony.

The Unleavened Bread (The Yachatz, Motzi and Matzah):

As we turn to the *Yachatz*, we use the first of the four questions to introduce the concept.

YOUNGEST GUEST:

On all other nights we eat bread. On this night why do we eat only matzah?

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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, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. But even more than that, the scriptures teach us that leaven symbolizes sin.

ALL:

"Don't you know that a little yeast leavens the whole batch of dough? Get rid of the old yeast, so that you may be a new unleavened batch—as you really are. For Christ, our Passover lamb, has been sacrificed." (1 Corinthians 5:6-7)

GUEST:

During this season of Passover, let us break our old habits of sin and selfishness and begin a fresh, new, and holy life.

LEADER: *(Lifting the plate which contains the three matzot)*

This is the bread of affliction, the poor bread which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need share in the hope of Passover.

Three matzot are wrapped together for Passover, and there are various explanations for this ceremony. Rabbis refer to these three as a "Unity." Some interpret this unity as representing the patriarchs: Abraham, Isaac, and Jacob. Others see it as symbolizing the unity of worship: the priests, the Levites, and the people of Israel. However, for those who know Jesus as the Messiah, this can be seen as a representation of the unique tri-unity of God: Father, Son, and Spirit. Three in one. So even in the matzah, we can see a picture of Jesus the Messiah.

ALL:

"But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his stripes we are healed." (Isaiah 53:5)

LEADER:

Notice how the matzah is pierced. See how the matzah is striped.

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ALL:

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

LEADER: *(Removing and breaking the middle matzah in half):*

Just as the middle piece of the bread of affliction is broken, Jesus, too, was afflicted and broken. One half is now called the **Afikomen** – "the coming one." It is wrapped in a white cloth just as Messiah's body was wrapped for burial. *(Leader wraps the Afikomen).*

Traditional Jewish Passover Seders still follow this practice, but it takes on even greater meaning and richness when we can see how it points to Jesus.

If children are present, the leader has them cover their eyes and hides the Afikomen. With the added understanding of Jesus as our Messiah, this moment reminds us that just as the Afikomen is hidden, Jesus was placed in the tomb – hidden for a time. And just as the Afikomen will return to complete the Passover Seder, our sinless Messiah returned by raising from the dead and ascending into heaven.

LEADER: *(This fulfills the **Motzi**: and **Matzah** portion of Passover- Breaking a piece of matzah from the other half of the middle piece and distributing the remainder among those at the table)*

Let us now share a piece of this unleavened bread of Passover. This is the bread of affliction...

ALL:

- **Hebrew:** Barikh atah adonai eloheynu melekh ha'olam hamotzi lekhem min ha'arets.
- **English:** Blessed are you, O Lord our God, ruler of the universe, who brings forth bread from the earth.

The Bitter Herbs (Maror):

LEADER:

Let's remember the second of the four questions asked earlier to introduce the next phase of this Passover Seder.

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YOUNGEST GUEST:

On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?

LEADER: (*Lifting the horseradish*):

On all other nights we eat all kinds of vegetables, but on Passover we eat only maror, or bitter herbs. As sweet as our lives are today, let us remember how bitter life was for the children of Israel in the land of Egypt. So, as we scoop some maror onto a piece of matzah, let us allow the bitter taste to cause us to shed tears of compassion for the sorrow that our ancestors knew thousands of years ago.

ALL:

But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with harsh labor in brick and mortar and with all kinds of work in the fields; in all their harsh labor the Egyptians worked them ruthlessly. (Exodus 1:12-14)

ALL: (*Lifting the matzah with the maror*)

- **Hebrew:** Barukh atah adonai eloheynu melek ha'olam asher kidshanu bidevaro vetzivanu al akhilat maror.
- **English:** Blessed are you, O Lord our God, ruler of the universe, who has set us apart by his Word and commanded us to eat bitter herbs.

(All eat.)

Dipping Twice – The Kharoset (Korech):

LEADER:

Let's now remember the third of the four questions asked earlier.

YOUNGEST GUEST:

On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?

LEADER: (*Lifting the kharoset, the brown apple mixture*):

We have already dipped the parsley into salt water. On all other nights we do not dip our vegetables even once, but tonight we dip them twice.

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The children of Israel toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task by using a mixture called kharoset, made from chopped apples, honey, nuts, and wine. Let us once again scoop some bitter herbs onto a small piece of matzah. But this time, before we eat, let us dip the herbs into the sweet kharoset.

ALL: *(Lifting the matzah with the maror and kharoset)*

We dip the bitter herbs into kharoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in God.

(All eat)

Reclining in Relaxation

LEADER:

Finally, let's address the fourth and final question asked earlier.

YOUNGEST GUEST:

On all other nights we eat our meals sitting. On this night why do we eat reclining?

LEADER:

As noted earlier, this serves as a reminder that because we are free, we can eat and rest in a relaxed posture. The first Passover was observed by a people in bondage, but tonight, we recline.

ALL:

Once we were slaves, but now we are free!

GUEST:

The children of Israel were instructed to eat the Passover in haste, their loins girded, their staffs in their hands, their sandals upon their feet, awaiting departure from the bondage of Egypt. Today, however, we all may recline and freely enjoy the Passover Seder.

ALL:

Jesus said, "Come unto me, all you who are struggling and burdened, and I will give you rest." (Matthew 11:28)

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The Story of Passover (Maggid)

LEADER:

The story of Passover is a story of miracles, redemption, and God's powerful victory over evil. Let's take a moment to revisit the important moments that bring us to the next part of our Seder.

GUEST:

The Lord had promised the land of Israel to Abraham, Isaac, and Jacob. Yet their descendants found themselves living in Egypt. The Pharaoh who came to power grew fearful of them. *These foreigners among us are prospering and have become numerous*, he thought. *What if they join our enemies and turn against us?* In response, Pharaoh sought to exert greater control, imposing harsh and bitter slavery upon the Israelites. Even so, God blessed His people in strength and increased their numbers.

GUEST:

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."

GUEST:

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 Egypt in fear of Pharaoh, Moses became a shepherd in the land of Midian, far from the cries of his suffering brothers.

GUEST:

The Lord, however, saw the affliction of the children of Israel and heard their groaning. In response, 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.

LEADER:

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 declaring, "Let My people go!"

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The Cup of Deliverance (Plagues)

LEADER:

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 that he would encounter.

ALL:

"I know that the king of Egypt will not let you leave unless he is forced to do so. But I will reach out my hand and strike Egypt with all my wonders that I will do there. After that, he will let you go." (Exodus 3:19, 20)

LEADER:

God sent plagues, one by one. Yet with each plague, Pharaoh hardened his heart. The Egyptians became afflicted with discomfort and disease, misery and blight. Still, Pharaoh would not relent. Finally, with the tenth and most horrific plague, God pierced through the hardness of Pharaoh's impenetrable heart.

ALL:

"For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am Adonai." (*Exodus 12:12*)

LEADER:

Let us fill our cups a second time. A full cup is a symbol of joy, and on this occasion, we are indeed filled with joy as we remember God's mighty deliverance. But let us also remember the great cost at which redemption was purchased. Lives were lost to bring about the freedom of God's people from slavery in Egypt. And yet, an even greater price was paid to redeem us from a greater slavery to sin – the death of Jesus, our Messiah.

As we recount each plague, let us dip a finger into the cup and allow a drop of liquid to fall. With each drop, the fullness of our cup of joy is slightly reduced, reminding us of the suffering that accompanied redemption.

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ALL:

Blood!

Frogs!

Cattle Disease!

Lice!

Beasts!

Boils!

Hail!

Locusts!

Darkness!

Death of the Firstborn!

LEADER:

Now we turn to the final plague and the ultimate act of deliverance—through the Passover lamb. The tenth and final plague God brought upon Egypt to compel Pharaoh to release the Israelites was the death of the firstborn. To protect His people, God instructed the Israelites to mark their doorposts with the blood of a sacrificed lamb. This sign caused the Angel of Death to “pass over” their homes, sparing their firstborn. This powerful moment is remembered during Passover as a symbol of God’s protection and deliverance.

ALL:

"The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over you." (Exodus 12:13)

LEADER:

A famous Rabbi, Gamaliel, who was also the teacher of Paul the Apostle, taught that in recounting the Passover story one must be certain to mention three things: the Unleavened Bread, the Bitter Herbs, and the Passover Lamb.

GUEST:

We have eaten the matzah to remind us of the haste with which the children of Israel fled Egypt. We tasted the bitter herbs to remind us of the bitter slavery they experienced there.

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LEADER: (*Lifting the shankbone of the lamb*)

This roasted shankbone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to God's command.

GUEST:

"Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household... Your animal must be without defect, a male in its first year... You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Israel will slaughter it at dusk. They are to take some of the blood and smear it on the two sides and top of the doorframe at the entrance of the house in which they eat it." (Exodus 12:3, 5-7)

GUEST:

" That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast... This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD's Passover... The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.." (Exodus 12:8, 11, 13)

GUEST:

We are reminded by Moses that it was the Lord Himself who redeemed the children of Israel from slavery. And because the Temple in Jerusalem no longer stands, lamb is not typically eaten at Passover by those in the Jewish faith today. Instead, the shankbone remains on the Seder plate as a reminder of the sacrificial lambs that slaughtered in the past.

LEADER: (*Lifting up the egg*)

Likewise, a roasted egg, called **khagigah**, has been added to the Seder. This name translates to "festival offering" and is associated with joyful occasions and sacred rituals. When the Jewish people traveled to the Temple in Jerusalem for Passover, they would bring a special holiday offering. The egg represents that sacrifice – but it's one that can no longer be offered because there is no Temple. So, the egg serves as a sign of mourning, reminding us of the destruction of the Second Temple. In Jewish tradition, eggs are also often eaten by those who are grieving, so this acknowledges loss even in a time of celebration. So, for those of the Jewish faith there is a quiet recognition that not everything is fully redeemed and restored yet.

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But the egg does not only point backward; it also points forward. Many also see it as a symbol of new life and eternal hope, as its shape has no beginning and no end. It represents renewal and the promise that something new can come from what appears still and silent. The roasted egg may be eaten later during the Seder meal.

ALL:

We who have trusted Jesus the Messiah, understand and believe that He is the Lamb of God, our Passover lamb. We know that it was God Himself who achieved final redemption from sin and death. It was God himself, through Jesus, who takes away the sin of the world.

LEADER:

Acknowledging this, let's drink together the second cup – the cup of deliverance – thanking God for His deliverance on the night of Passover, and for all of eternity through the work of Jesus.

(Drink the second cup together at this time.)

Eating the Meal (Shulchan Orech):

LEADER:

At this point you have all been so patient as we walked through many of the Passover Seder rituals together. It might feel odd, but in Jewish tradition, prayers are typically offered after the completion of a Shabbat or Seder meal. This practice is a way of expressing gratitude to God for the food and sustenance He has provided. It is rooted in the biblical command found in Deuteronomy 8:10: "When you have eaten and are satisfied, you shall bless the LORD your God for the good land He has given you."

So, let's pause on the rituals, and eat!

Eating the Afikoman. (Tzafun):

Remember that piece of Matzah we hid? It's time to bring it back. If children are present, invite them to search for the Afikomen. Once it is found, offer to redeem it by negotiating a price. This exchange reflects the redemption of the firstborn after the Exodus, when God required a price for life – exchanging the lives of His people for the life of the Passover lamb. In an even greater way, Jesus gave His life as our ultimate Passover Lamb, securing our redemption once and for all.

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LEADER:

It is time for us to share the Afikomen, the dessert and final food eaten at Passover. It is said that the taste of the Afikomen should linger in our mouths.

Let's remember now, how towards the end of the meal in the upper room, Jesus took the bread and blessed it, giving thanks to the Lord. It was *here in this moment* that we see the full meaning of this ritual, and where the beginning of our understanding of the Lord's Supper (Communion) comes from.

ALL:

- **Hebrew:** Barukh atah adonai eloheynu melekh ha'olam hamotzi lekhem min ha'arets.
- **English:** Blessed are you, O Lord our God, ruler of the universe, who brings forth bread from the earth.

GUEST:

It was then that Messiah added the words, "This is my body, which is being given for you, do this in memory of me." (Luke 22:19)

LEADER:

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

(Take the Afikomen and share it with each person at the table. All eat it together.)

LEADER:

Jesus was showing that the Afikomen, the middle matzah (broken, hidden, and redeemed), was pointing to Him. In fulfillment of Old Testament prophecy, He became our final Passover Lamb. A few hours later, Jesus would die on the cross; His brokenness becoming our redemption.

For this reason, He calls us to remember Him whenever we celebrate the story of Passover or share in Communion. This powerful practice quickly became part of shared meals and worship of Jesus' disciples and followers.

JESUS IN THE PASSOVER

The Cup of Redemption (Blessing)

LEADER:

Let's fill our cups for the third time for the Cup of Redemption which represents God's promise to redeem His people. In the upper room, we see how Jesus reinterprets this cup, explaining that it now represents His blood, poured out to establish a New Covenant – a parallel to the covenant made with Israel during the Exodus. It is traditionally drunk after the meal, which aligns with the Gospel accounts: "After supper he took the cup..." (Luke 22:20)

After sharing the bread, Jesus lifted the Cup of Redemption to point to His coming death, offering Himself as the ultimate act of deliverance and redemption. Just as the blood of the lamb brought salvation in Egypt, so the atoning death of the Messiah brings salvation to all who believe.

ALL:

"I will...redeem you with an outstretched arm..." (Exodus 6:6)

LEADER: *(Lifting the cup)*

This is the cup of redemption, symbolizing the blood of the Passover lamb. It is our own righteousness that falls short.

GUEST:

"Therefore his own arm brought him salvation, and his own righteousness sustained him." (*Isaiah 59:16*)

GUEST:

Jesus the Messiah lifted the cup, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for the removal of sins." (Luke 22:20)

ALL:

- **Hebrew:** Barukh atah adonai eloheynu melekh ha olam borey pri hagafen.
- **English:** Blessed are you, O Lord our God, ruler of the universe, who creates the fruit of the vine. Let us gratefully drink.

(All drink.)

JESUS IN THE PASSOVER

The Cup of Praise (Hallel)

LEADER:

Let's fill our cups for the fourth and final time. This is the Cup of Praise, and it points us toward the future. The Jewish community still drinks this in a wait for the Messiah. However, we drink it acknowledging His first coming and waiting only for His second coming – the day when Jesus establishes His kingdom on earth and drinks the Cup of Praise once again with His people.

It is traditional to sing or read The *Hallel* (Praise) Psalms after the meal. We see this tradition clearly as the disciples sing a hymn on their way to the Mount of Olives after their meal. (Matt 26:30, Mark 14:26).

Psalm 118 is one of the Hallel Psalms.

GUEST:

"I will give you thanks, for you answered me; you have become my salvation. The stone the builders rejected has become the cornerstone; the Lord has done this, and it is marvelous in our eyes. The Lord has done it this very day; let us rejoice today and be glad." (Psalm 118:21-24)

LEADER:

Jesus claimed that this Psalm referred to Him and His death in a parable in Mark 12. Also, in the Book of Revelation, John sees a vision of the Messiah sitting on the throne in heaven, as a lamb "as if it were slain." The Lamb is surrounded by creatures, elders, angels, Israel, and an uncountable group of people from every nation. They are all worshiping the Lamb with songs giving Him glory and honor because of the power of His blood to redeem His people.

GUEST:

Give thanks to God for His grace continues forever. Give thanks to the God of gods.

ALL:

For His grace continues forever.

LEADER:

Give thanks to the Lord of lords, to Him who alone has done great wonders,

JESUS IN THE PASSOVER

ALL:

For his grace continues forever.

LEADER:

To Him who skillfully made the heavens, who spread out the earth on the water

ALL:

For his grace continues forever.

LEADER:

To Him who made the great lights; the sun to rule the day; the moon and stars to rule the night

ALL:

For His grace continues forever.

LEADER:

To Him who struck down Egypt's firstborn, and brought Israel out from among them, with a mighty hand and outstretched arm.

ALL:

For His grace continues forever.

LEADER:

To Him who split the Sea and made Israel cross right through it, but swept Pharaoh and his army into the Sea.

ALL:

For His grace continues forever.

LEADER:

To Him who led his people through the desert,

ALL:

JESUS IN THE PASSOVER

For His grace continues forever.

LEADER: *(Lifting the cup)*

Let us lift our cups and bless the name of the Lord!

ALL:

- **Hebrew:** Barukh atah adonai eloheynu melekh ha'olam borey pri hagafen.
- **English:** Blessed are you, O Lord our God, ruler of the universe, who creates the fruit of the vine.

LEADER:

Our Passover seder is now complete, just as our redemption in Jesus the Messiah is forever complete.

Typically, the meal would conclude with the traditional wish that everyone may celebrate Passover next year in Jerusalem. **(Nirtzah)**