



Passover Haggadah
The Telling of the Passover



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Welcome: Chag Pesach Sameach – Happy Passover Holiday

Read together from Psalm 113

Praise the Lord!

**Praise, O servants of the Lord,
praise the name of the Lord!**

**² Blessed be the name of the Lord
from this time forth and forevermore!**

**³ From the rising of the sun to its setting,
the name of the Lord is to be praised! AMEN**

Opening prayer.

Passover – Pesach in Hebrew has been celebrated for over 3500 years and began as God commanded on the night of the 10th plague in Egypt. It is celebrated on the 15th of the Hebrew month Nissan (also known as Aviv) which begins the evening before at sundown. The Seven days of Passover includes the Feast of Unleavened Bread, Passover and First Fruits which is celebrated the First Sunday after the weekly sabbath during the time of Passover, which Jesus fulfilled. Leviticus 23 tells us it is a Feast of the Lord and an **appointed festival, in Hebrew “moedim” which also means “dress rehearsal”**. The telling of the Passover is found in Exodus 12.

Why Don't Most Christian Churches Recognize Passover?

The early church celebrated Passover (Pesach), Unleavened Bread and First Fruits so there was no controversy then. The push to create a separate non-Jewish celebration of Jesus death, burial and resurrection began as early as the second century. In 325 it became official at the First Council of Nicaea which established the date of Easter as the first Sunday after the full moon following the March equinox. Hence this year “Easter” was on March 31, while Passover begins at sundown on April 22. Many Christians at the time had previously worshiped Roman gods. Much of what we do to celebrate Easter today is adapted from the Babylonian Mystery religion’s worship of Ishtar, which you can look up on your own if you are interested.

Emperor Constantine wrote “... it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defiled their hands with enormous sin, and are, therefore, deservedly afflicted with blindness of soul. ... Let us then have nothing in common with the detestable Jewish crowd; for we have received from our Savior a different way.” (Eusebius’ Life of Constantine, Book 3 chapter 18)

Why should Christians keep the Passover? God said it is a memorial to be kept forever (Exodus 12:24). Jesus kept it, and Paul the apostle said “For Christ, our Passover lamb has been sacrificed. Therefore, let us keep the Festival.” 1 Cor 5:7-8

God’s desire in instituting this feast helps us identify with the original Exodus so that we can appreciate even more our own freedom from sin. It is to remember what God did for His people Israel in delivering them from slavery and what He is doing today. By “telling” (Haggadah) the story of Passover we are telling of and remembering God’s redemptive plans and purposes.

The Pesach season is accompanied by the cleaning of chametz (leaven) from every household. Chametz (leaven in both the Tanakh (Hebrew Scriptures or OT) and the Brit Hadasha (New Testament) is used as symbol of sin. Passover is a time to examine ourselves allowing God’s light to shine into every corner of our lives, to cleanse and prepare our hearts for His presence. It is a time to recognize our own selfishness.

Out of love, God provided redemption for Israel from the bondage of Egypt. He instructed the elders of Israel to apply the blood of the sacrificial lamb to the door frames of their houses so that the death angel would “pass over” them when he struck the firstborn of each household. Out of great love, God offers redemption to the whole world through Yeshua/Jesus, the Messiah. HE is the “lamb of God” without sin slain before the foundation of the world.

Lighting of the Festival Candles. ALL say: *The Lord is our light and our salvation, whom shall we fear. Psalm 27:1*

Leader: *Light the candles while saying the blessing)*

Baruch atah Adonai Elohenu melech haolam, asher kidshanu b'devaro v'natan lanu et Yeshua Meshichaynu v'tzeevanu l'hiyot Or l'olam. Amen.

ALL SAY: Blessed are You OH Lord our God, King of the Universe, who has sanctified us by Your Word, and given us Yeshua our Messiah, and commanded us to be light to the world. Amen.

The First Cup – the Cup of Sanctification “I will bring you out”*(leader stands and holds up the filled cup: the demonstration will have 4 cups: at the tables everyone will drink from the same cup four times)*

During the seder we will drink from the same cup four times to remind us of God’s four-part promise to the children of Israel while they were in Egypt. He said, “I will bring you out, I will free you, I will redeem you, I will take you as my people.” (Exodus 6:6-7). This is the testimony of all who put their trust in the Messiah. **We say the blessing together and drink from the cup:**

Baruch ata Adonai Eloheinu Melech haolam, boray p’ree hagafen.Amen

ALL SAY: Blessed are you Oh our Lord our God, King of the Universe, who brings forth the fruit of the vine.

In a messianic seder a bowl of water is passed around to everyone. This is the time that Jesus would have washed his disciples’ feet. (John 13:1-17) We are doing

Washing of the Hands – In remembrance of Jesus’ humility in washing the disciples’ feet we are washing our hands (Use individual wet wipes). John 13 tells us that Jesus laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples’ feet, which would have been very dirty, and to wipe them with the towel that was wrapped around him. Jesus asked his disciples, as he asks us, to do as he did which is to humbly serve one another.

The Karpas – parsley and lettuce

The greens are dipped in salt water so that we may remember the tears shed by the people of Israel during their times of persecution and the intense sorrow of slavery.

(Baruch ata Adonai Eloheinu melech haolam, boray p’ree haadamah.)

ALL SAY: Blessed are you Oh Lord our God, King of the Universe, who brings forth fruit from the earth.

The Matzah (lift up a piece of matzah and show the Afikomen bag)

This is the bread that the children of Israel were compelled to eat during their hasty departure from Egypt. It is unleavened because there was no time for the dough to rise. Chametz (leaven) is a symbol for the most basic of sins, pride, that 'puffs up' or makes us "bigger" than we really are! Eating unleavened bread is a reminder that living free of sin is a responsibility that comes with "passing over" from death into new life.

There are three matzahs wrapped together for Pesach and various explanations for this tradition. The rabbis call these three a "unity". Some consider it a unity of the Patriarchs—Abraham, Isaac and Jacob. Others explain it as unity of worship—the Cohanim (the priests), the Levites, and the people of Israel. Those who believe in the Messiah can see the Father, the Son and the Spirit represented in this unity.

In all seders, the middle matzah, called the afikomen, is broken and hidden. In the same way, the body of Yeshua, the Bread of life, was broken for us and buried. (The middle matzah is broken, and half wrapped in a napkin. It is then hidden somewhere in the room. After the meal is over, the children will look for it.) For tonight let's leave it on the table for after our meal. Afikomen means that which is to come later. or "the coming one." The Afikomen was probably not practiced in Jesus' time and may be something that began by the early church which was primarily Jewish. We don't know.

In modern times, Matzah is also a picture of Messiah in that it is striped, and it is pierced. And as the middle piece of bread of affliction is broken so Messiah was afflicted and broken and wrapped in a white linen cloth, buried, and hidden away.

The Four Questions: traditionally asked by children.

1. **"Why is this night different from all other nights?"** Tonight, we remember the appointed time of Pesach (Passover) as commanded by the Lord.
2. **"Why do we eat unleavened bread?"** On all other nights we eat leavened bread, but tonight we eat only unleavened bread as commanded by the Lord. For us as believers in Yeshua/Jesus we remember that Messiah instituted the Lord's Supper during a Passover meal.
3. **"Why do we dip our vegetables twice?"** On all other nights we do not dip twice, but tonight we dip twice to remember Israel's bondage and slavery in Egypt. As believers we remember the bitterness of sin and our lives before Yeshua/Jesus.
4. **"Why do we recline while eating?"** Slaves eat standing up, but free men recline, and we are now free. We remember that Yeshua/Jesus has set us free from the bondage of sin.

The nation of Egypt paid dearly for Pharaoh's stubbornness to submit to God by not letting His people go. Each of the 10 plagues confronted a pagan Egyptian god to show that the power of the God of the Israelites was greater. The last plague killed all the first born both humans and animals in the land of Egypt. God gave his people a way of escape the destruction. – the blood of a spotless lamb – which was a foreshadowing of the blood of our savior Messiah – Yeshua/Jesus. God gave Moses specific instructions to follow that night so that the death angel would pass over their homes.

At this point of the seder Exodus 12 is read as God gave instructions for the Passover but that is your homework.

The Maror (bitter herbs – horseradish) The maror recalls the bitterness of slavery in Egypt as the scripture says, "They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly" (Exodus 1:14).

The Charoset (holding up the charoset) The charoset is to remind us of the mortar used by the people of Israel to hold the bricks together when building the Egyptian cities. The taste of charoset is sweet and is placed alongside the maror as a symbol of the hope that we have in God that enables us to withstand the bitterness in life.

Hold up the matzah and all say the blessing: Blessed are you O Lord our God, King of the universe who brings forth bread from the earth.

(The matzah should be broken and distributed. Portions of the maror and charoset may be eaten with the matzah).

The Second Cup – the Cup of Deliverance "I will free you from bondage." Also called the cup of plagues or judgement.

Moses pleaded with Pharaoh, but his heart was hardened and he wouldn't listen to the commands of God. God is patient, not wanting anyone to die in their sin but rather that everyone would come to know Him. Yet, when a person or nation continually disobeys Him, God will finally have to bring judgment upon them.

We now dip our little finger into the cup allowing a drop of liquid to fall unto the edge of our plate.

EVERYONE SAY together: Blood, frogs, lice, flies, cattle disease, boils, hail, locusts, darkness, death of the first born

As we remember the suffering of the Egyptians our joy is diminished (represented by the cup no longer being full) We should never take joy in the sufferings of others.

Now we raise the second cup of deliverance and ALL SAY; Blessed are you O Lord Our God King of the Universe who brings forth the fruit of the vine. (and then drink)

Hold up the shank bone:

When the fathers in Israel were told to slaughter a lamb and place its blood over the doors of their houses, the Lord “passed over” their homes and spared them the plague of death which came upon the firstborn of Egypt. “Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt.” (Exodus 12:13).

The significance of the lamb and the blood of the sacrifice is the central theme of Pesach. As difficult as it may be for us to understand, God chose to make the sacrifice of animals the very heart of His covenant with His people. The importance of the blood is stated in the Torah:

“For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul” (Leviticus 17:11).

Yeshua died, like the Pesach lamb, on the first day of the festival.

The prophet Isaiah spoke of Him when he wrote, “He was pierced for our transgressions, he was crushed for our iniquities: the punishment that brought us peace was upon Him...He was oppressed and afflicted yet he did not open his mouth; he was led like a lamb to the slaughter.” (Isaiah 53:4, 7).

When God delivered the Israelites, it was the blood of the lamb on the doorpost that caused the Lord to pass over the homes of the Israelites. God sent us His Son as a Lamb so that His blood would make atonement for every person. The Lord knew that the system of sacrifice in the Temple would soon end and that His people needed a blood sacrifice that would be eternal. He provided the Lamb and whoever accepts His sacrifice will have eternal life. AMEN! Thanks be to God.

The Meal is served. Say a blessing giving thanks to God.

AFTER THE MEAL

After dinner, have one child bring the afikomen. Hold up the afikomen to show everyone, then openly “redeem it” with a reward. At the tables have one person unwrap the afikomen.

At this point in His own last Pesach meal, Yeshua began to explain the importance of His soon coming death and resurrection. Here he Instituted the “Lord’s supper” or “Communion”. The Scriptures record that, “He took bread, gave thanks and broke it, and gave it to them saying, “This is my body given for you; do this in remembrance of me” (Luke 22:19). For those who believe in Him as Messiah, the matzah is eaten as we remember His sacrifice.

SAY together: Thank you Yeshua for the sacrifice of your body. May your name be blessed forever.

Everyone eats a piece of the matzah.

The Third Cup – The Cup of Redemption (re-fill glasses as needed)

This is the traditional name for the third cup of the seder. At this time in the seder, Yeshua took the cup and said, “This is the new covenant in my blood which is poured out for you” (Luke 22:20)

At Pesach, about 2500 years ago, God made a new covenant with His people as He promised through the prophet Jeremiah: “The time is coming, declares the Lord, when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, declares the Lord.” (Jeremiah 31:31-32)

Say all together: Blessed are you O Lord our God King of the Universe, who brings forth the fruit of the vine. Thank you Yeshua for shedding your blood for the forgiveness of my sins.

Drink from the cup of redemption.

The Cup of Elijah : In traditional seders, the front door is opened for the prophet Elijah who is to “prepare the way” for the coming of the Messiah. This is a time of great expectation among the Jewish people. The cup of Elijah is left untouched at the center of the table in the hope of his appearance. Some traditions have an empty chair at the table in expectation of Elijah.

As believers we know that Elijah has come! Luke writes that John the Baptist, who called on the people of his day to repent, came in the “spirit and power of Elijah” (Luke 1: 17).

What about the egg? The hard-boiled egg symbolizes the **korban chagigah** (festival sacrifice) that was offered in the **Temple in Jerusalem**. That sacrifice was roasted and eaten as part of the meal on Seder night. The egg is a symbol of mourning (as eggs are the first thing served to mourners after a funeral), evoking the idea of mourning over the destruction of the Temple and our inability to offer any kind of sacrifices.

Before the fourth cup the Hallel (praise) psalms of 115 – 118 are traditionally recited.
Let’s recite together Psalm 117 (ESV)

Praise the Lord, all nations!

Extol him, all peoples!

**For great is his steadfast love toward us,
and the faithfulness of the Lord endures forever.**

Praise the Lord!

The Fourth Cup – The Cup of Praise (fill glasses if needed)

This last cup, called the “Cup of Praise,” concludes the seder. In drinking it, we thank the Lord for His promise to redeem us and for the gift of His salvation. We also thank Him for His covenant with the people of Israel. May all the people of Israel and around the world know the Messiah, Yeshua who fulfilled these Spring feasts by His suffering, death and resurrection!

As we drink this cup, we lift our voices in praise to the Lord for Who He is, for all He’s done, and with great expectation of His soon return!

Say all together: Blessed are you O Lord our God King of the Universe, who brings forth the fruit of the vine. We await your soon return and the wedding supper of the Lamb. Maranatha! Come Yeshua Come !! **Drink the 4th cup.**

At the conclusion of the seder Jewish people traditionally say “Next Year in Jerusalem!”

ALL say together: NEXT YEAR IN JERUSALEM

Worship and Prayer as you wish. Please consider praying for Israel and the Jewish people to have a revelation of their Messiah Yeshua during their celebration of Passover.

Suggested Scriptures to use for prayer:

Psalm 122:6 Pray for the peace of Jerusalem – while we pray for an absence of war, the meaning of this scripture is more about the revelation of the Prince of Peace and His teachings concerning peace (an inner peace despite outward circumstances). The Hebrew word for peace is shalom and it also means “well-being” and everything is as God intends it to be. In Hebrew if one says “shalom shalom” it means “perfect peace”.

John 16:8-11 For God to pour out His Holy Spirit across Israel, bringing conviction of sin, righteousness, and judgment, leading to a **wave of true repentance**.

John 1:29 For Israelis (of all backgrounds) to see that the only place they can find **true forgiveness and true protection is under the blood of the perfect Lamb, Jesus, Yeshua**, who was slain for them.

For the people of Gaza and the surrounding Muslim nations to cry out to God, and that Yeshua/Jesus would reveal Himself to them as He did to Hagar in her time of distress (Genesis Chapters 16 & 21), so that many would come to salvation.

Psalm 121 That God, out of His great mercy would grant **supernatural protection** over Israel, the IDF soldiers, and all of those not supporting terrorism.

1 Samuel 30:18-19 That God will intervene and **miraculously deliver the hostages**.

Isaiah 40:1-2 For **comfort and healing** for all those mourning loss.

1 Peter 3:14-15 That God will anoint and empower all the **believers in Israel**, and especially the believing soldiers, to be a light to those around them and boldly and compassionately share the hope within them, the Gospel of Messiah.

Genesis 12:3 The Church globally to awaken and repent of our sins, both corporately and personally, and to arise in blessing and supporting (**Romans 15:25-27**) Israel.

Ephesians 2:11-18 The fulfillment of God’s purposes and perfect will in the formation of the “one new man” (the coming together in His body of both Jew and Gentile).

For the United States to stand strong and to continue to stand strong with Israel.

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