

Seder



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CHOSEN PEOPLE MINISTRIES

A MESSIANIC FAMILY HAGGADAH

The word Seder simply means “order” and refers to an order of service designed to tell the story of the Passover. This telling (Haggadah) reminds the children of Israel each year of what God did by the hand of Moses in delivering them from Egyptian bondage. The Feast of Passover is especially for the children, as they can personally participate in the Seder. By touching, tasting, and smelling the elements on the Seder table, participants are brought back to the great events of the original Exodus and become better able to identify with the Exodus and the redemption of the children of Israel.

Yet, for followers of the Messiah, the story of redemption reminds us of far more than the deliverance from Egypt. It brings our minds to the redemption and deliverance from sin that God has provided through His Son. We believe that Yeshua celebrated an early form of the Passover Seder with His disciples. This Haggadah will wed these two great stories of redemption together, as we join the Savior on that night when He celebrated His last Seder with His disciples on this earth.

Order of Service (Seder)

1. Birkat HaNer, Lighting of the Candles
2. Kiddush, First Cup: The Cup of Sanctification
3. Urchatz, First Washing of the Hands Karpas, Dipping of the Parsley
4. Yachatz, Breaking of the Middle Matzah Maggid, The Story of the Passover
5. Ma-Nishtanah, The Four Questions
6. Makkot, Second Cup: The Cup of Plagues
7. Zeroah, or Pesach, The Lamb Shankbone
8. Rachtzah, Second Washing of the Hands
9. Maror, Eating of the Bitter Herbs
10. Korech, Eating of the Bitter Herbs with Charoset
11. Beitzah, The Roasted Egg
12. Shulchan Orech, The Passover Supper
13. Tzafun, Eating of the Afikoman
14. HaGeulah, Third Cup: The Cup of Redemption
15. Eliyahu, Elijah's Cup
16. Hallel, Fourth Cup: The Cup of Praise

Birkat HaNer, Lighting of the Candles

Traditionally, Passover is celebrated at home with family after all leaven has been removed from the household. Once the house and the participants are ceremonially clean, the Passover Seder can begin. The woman of the house says a blessing and lights the Passover candles. It is appropriate that the woman brings light into the home, because it was through the woman that the light of the world, Messiah Jesus, came into the world (Gen. 3:15; Luke 2:7).

{The Mothers in our gathering now recite the following Hebrew prayer}:

*Baruch atah Ado-nai Elo-hei-nu Melech ha-Olam,
asher kid-sha-nu bemits-vo-tav vetsi-va-nu lehad-lik ner
shel yom tov.*

*Blessed art Thou, O Lord our God, King of the universe,
who has sanctified us with Thy commandments and
commanded us to kindle the festival lights.*

The Four Cups of the Fruit of the Vine

The Passover Seder is structured around four cups of the fruit of the vine, which serve as the foundation for the experience. Each cup is named after one of the four specific promises that God made to Israel in Exodus 6:

Ex 6:6 "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.
7 '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.

Each cup is thematically connected to a different stage in the progression of the Seder.

1. The Cup of Sanctification
2. The Cup of Plagues
3. The Cup of Redemption
4. The Cup of Praise

Kiddush, First Cup: The Cup of Sanctification

The Seder begins with a blessing recited over the first cup, *the Cup of Sanctification (also called the Cup of Blessing)*. This first cup is meant to sanctify—to set apart—the rest of the evening as a holy occasion. We fill the cup until it overflows, as in Jewish tradition a full cup is a symbol of joy. Passover moves us to rejoice and celebrate God’s goodness to His people. As a symbol of freedom, we drink comfortably leaning to the left.

{*All fill the cup. The leader recites the blessing and all drink leaning to the left:*}

Baruch atah Ado-nai Elo-hei-nu Melech ha-Olam, bo-ray pri ha-gah-fen.

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Urchatz, Washing of the Hands (John 13:1–11)

This first washing of the hands is a symbolic gesture of personal sanctification as we enter into the holy celebration of the Passover. Traditionally, two children carry a pitcher, a basin, and a towel and go around the table pouring a little water on the guests’ hands, starting with the leader of the Seder.

{Each person at the table “washes” their hands}

Karpas, Dipping of the Parsley (Exodus 12:21–22)

The parsley symbolizes the hyssop used to place the blood of the Passover lamb upon the doorposts and lintels of the homes of the children of Israel during the tenth and most terrible plague that the Lord visited upon Egypt—the slaying of the firstborn. The salt water represents the tears of the children of Israel and the Red Sea.

We are therefore reminded of the tears shed by those not yet redeemed and still in slavery. This is a good time to remember those around the world who are hurting and enslaved.

{All dip a sprig of parsley in the salted water, the leader recites the blessing, all eat the parsley.}

Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, bohray pri ha-adamah.

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the earth.

Yachatz, Breaking of the Middle Matzah

One of the central elements of the Passover is matzah (unleavened bread). For the Passover Seder, three separate sheets of matzah are inserted into a bag with three compartments, known as the **matzah tash**.

{The leader takes the middle matzah, breaks it in two and puts one half back in the middle of the matzah tash. He then wraps the other half, now known as the afikoman, in a white napkin and hides it. This hidden matzah will reappear at the conclusion of the Passover meal.}

Maggid, The Story of the Passover

It is tradition to read the story of the Passover every year at the Seder, to ensure that every generation keeps the memory of Israel's deliverance from slavery alive.

Exodus 12:1–15 “Now the LORD said to Moses and Aaron in the land of Egypt, “This month shall be the beginning of months for you; it is to be the first month of the year to you. Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to take a lamb for themselves, according to their fathers’ households, a lamb for each household. Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the LORD’S Passover. For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments—I am the LORD. The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt. ‘Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance. Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Israel.’”

Ma-Nishtanah, The Four Questions

{As the retelling of the Exodus story begins, the youngest child (who can read) asks the Four Questions to the leader of the Seder. [The Children in our gathering now read](#);

“Why is this night so different from all other nights?”

1. “On all other nights we eat bread with leaven. On this night why do we eat only matzah?”

2. “On all other nights we eat all kinds of vegetables; on this night why do we eat only bitter herbs?”

3. “On all other nights we never think of dipping herbs in water or in anything else; why on this night do we dip the parsley in salt water?”

4. “On all other nights we eat either sitting or reclining; on this night why do we eat only reclining?”

{The leader of the Seder responds to the questions with the traditional answer}

[The Fathers in our gathering now read](#):

“We were slaves to Pharaoh in Egypt, and God brought us out with a strong hand and an outstretched arm. And if God had not brought our ancestors out of Egypt, we and our children and our children’s children would still be subject to Pharaoh in Egypt. Even if we were all old and wise and learned in Torah, we would still be commanded to tell the story of the Exodus from Egypt.”

The Ten Plagues

Each Passover cup is a symbolic full cup of joy except for the second cup—the Cup of Plagues—because God teaches us never to rejoice over the fate of our enemies. For this reason, the filling of the second cup must be reduced.

{The second cup is filled. The leader of the Seder leads the group in a recitation of the ten plagues that the Lord poured out upon the Egyptians. To reduce the second cup, each participant dips their little finger into the cup, removing one drop and placing it onto a plate in front of them, once for each plague. The names of the plagues are recited in unison as the drops are removed.}

***Blood! Frogs! Gnats! Flies! Pestilence! Boils! Hail!
Locusts! Darkness! Slaying of the Firstborn!***

“Dayenu” = It Would Have Been Enough

Just as we do not rejoice over the fate of our enemies, we also recognize the magnitude of God’s salvation and His gracious actions toward us. With a grateful heart and a healthy fear of the Lord, we sing “Dayenu” (“it would have satisfied us”) together, remembering the many great acts that God has done on behalf of His people.

{We sing together “Dayenu” }

{And then we Recite}:}

***Had God done nothing but save us from the land of Egypt,
for that alone we would have been satisfied!***

***Had God given us nothing more than the Torah, for that
alone we would have been satisfied! Had God given us
nothing more than Yeshua, for that alone we would have
been satisfied – Yet He continues to give us so much more!***

Makkot, Second Cup: The Cup of Plagues (also called the Cup of Judgment),

{The reduced second cup, the Cup of Plagues is raised and all recite the following}:

Truly, we can say Hallelujah for the great redemption that God has wrought on our behalf, redemption at a terrible price: in Egypt, the death of the first born; for us, redemption from sin, the death of God's Son. "For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life." (John 3:16)

{The leader recites the blessing, all drink leaning to the left}:

Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, boh-ray pri ha-gah-fen.

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

Zeroah or Pesach, The Lamb Shankbone

The lamb shankbone is a symbol of the Temple sacrifice. It sits on the Passover plate as a reminder of the first Passover lamb sacrificed for the children of Israel, whose blood was applied to the lintel and doorposts of their homes. We raise the shankbone of the lamb and again remind ourselves of the lamb slain on behalf of the firstborn males among the Jewish people. We also take this moment to reflect upon the death of Jesus for our sins, as He was the Lamb of God who takes away the sin of the world (John 1:29). We explain to our children the nature of redemption and the need for the shedding of blood for all of us to experience forgiveness of sin (Lev. 17:11; Heb. 9:22).

Rachtzah , Second Washing of the Hands

The second symbolic washing of the hands reinforces personal sanctification as we continue the celebration of the Passover. *Yeshua appears to have taken Rachtzah one step further by washing the feet of His disciples*, providing us with an unparalleled lesson in servanthood and humility (John 13:2–17).

{we “wash” our hands again} - This second washing is followed by a blessing:

***Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al ne-tee-lat
ya-dayim.***

***Blessed art Thou, O Lord our God, King of the universe,
who sanctified us with His commandments, and commanded
us concerning the washing of hands.***

Motzi, Matzot

As the first portion of the Seder draws to a close, the family partakes of several of the remaining elements on the Seder plate. These elements are *intended to involve our senses* in the remembrance of the Passover story. Each one helps us connect with a different step in the process of Israel's deliverance from slavery. For believers in Yeshua, these elements remind us of the process of deliverance from our slavery to sin to our freedom in Messiah.

{The matzah tash is raised and the following blessing is recited.}

***Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, Ha-
mo-tzi le-chem min hah-ah-retz.***

***Blessed art Thou, O Lord our God, King of the universe,
who brings forth bread from the earth.***

{Each person now breaks off a small piece of matzah and all recite the following blessing}:}

***Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat
ma-tzah.***

***Blessed art Thou, O Lord our God, King of the universe,
who sanctified us with His commandments, and commanded
us concerning the eating of unleavened bread.***

{All eat together of the matzah.}

Maror, Eating of the Bitter Herbs

The maror (bitter herbs) reminds us of the bitterness of Israel's slavery in Egypt and the bitterness of humankind's slavery to sin. It is tradition to dip one's matzah and take a heaping portion of the bitter herb, enough to make one shed a tear.

{Each person breaks an olive-sized piece of matzah and dips it in the bitter herbs. The following blessing is recited}:}

***Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,
ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat
mah-ror.***

***Blessed art Thou, O Lord our God, King of the universe,
who sanctified us with His commandments, and commanded
us concerning the eating of the bitter herbs.***

{All eat together of the maror.}

Korech, Eating of the Bitter Herbs and Charoset

The charoset (sweet mixture) symbolizes the mortar the children of Israel used to make the bricks as they toiled under Pharaoh's harsh taskmasters. It is eaten with matzah.

In order to settle a controversy about how the Passover is to be eaten, Rabbi Hillel, a famous sage, began the tradition of the "Hillel sandwich," which is made by eating the maror and the charoset together between two pieces of matzah. It is also said that this combination of bitter and sweet reminds us that God's promise can bring joy in the midst of sorrow.

{Each person takes two small pieces of matzah and places some charoset and maror in the middle. All eat together.}

Beitzah, The Roasted Egg

The roasted egg on the Seder plate brings to mind the roasted daily Temple sacrifice that no longer can be offered because the Temple no longer stands. In the very midst of the Passover Seder, Jewish people are reminded that there is no sacrifice to bring righteousness before God.

{We take a piece of the egg and dip it in salt water, a symbol of tears, and all eat.}

(THIS CONCLUDES THE FIRST PORTION OF THE SEDER)

Shulchan Orech, The Set Table

The Passover meal can now be served. Eat, tell stories, and enjoy!

Tzafun, Finding and Eating the Afikoman

{After the meal is finished, the leader of the Seder sends the children to find the afikoman, which is the middle piece of matzah that was broken, wrapped in a napkin and hidden before the meal. The child who finds it brings it to the leader of the Seder, who redeems the afikoman with a symbolic reward, usually some money or chocolate.}

{The leader breaks the afikoman into olive-sized pieces and gives one to each person to hold briefly as together they reflect on the sacrifice that Yeshua endured in His body. Then all partake in unison after the following prayer is said:

Ba-ruch Atah Adonai Elo-hei-nu Me-lech Ha-Olam, Ha-mo-tzi le-chem min ha-ah-retz.

Blessed art Thou, O Lord our God, King of the universe, who brings forth bread from the earth.

HaGeulah, Third Cup: The Cup of Redemption

The Cup of Redemption is based on God's promise in Exodus 6:6, "*I will also redeem you with an outstretched arm and with great judgments.*" It is a reminder of the lamb's blood, the price paid for Israel's promised redemption. In the same way, Yeshua likely took this cup and spoke the words in Luke 22:20, "*This cup which is poured out for you is the new covenant in My blood.*" In so doing, He spoke of a greater redemption than the Israelites experienced in Egypt. Yeshua had in mind the redemption and deliverance of humankind, forgiven of sin through the shed blood of the Lamb of God. Yeshua is quoting from the great New Covenant prophecy given by the prophet Jeremiah 31:

Jeremiah 31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. 33 "But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them, and on their heart I will write it; and I will be their God, and they shall be My people. 34 "And they shall not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they shall all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

{The cup is filled and the following blessing is recited}:}

Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, boh-ray pri ha-gah-fen.

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

{All drink leaning to the left.}

Eliyahu, Elijah's Cup (Luke 1:17; Malachi 4:5-6)

The Bible tells us in Malachi 4:5 that Elijah will appear to herald the coming of the Messianic King: *Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord.*

It is tradition to have an additional place setting, complete with a cup of the fruit of the vine, for Elijah at Passover. The leader of the Seder usually sends a child to the front door to look outside and see if Elijah is coming. Thus far, he has never attended a Seder!

But has he? The Bible tells us in Luke 1:17, speaking of John the Baptist, "It is he who will go as a forerunner before Him in the spirit and power of Elijah." John did indeed come to fulfill Elijah's role as herald to announce the first coming of the Messiah, fulfilled in the coming of Yeshua.

Hallel, Fourth Cup: The Cup of Praise

What is the proper response to Redemption? Joy, of course! We rejoice, knowing that the Jewish people were delivered from Egyptian bondage and that both Jewish and Gentile followers of the Messiah were redeemed from the bondage of sin and death. The fourth and final cup of the Passover Seder is the Cup of Praise—a cup of rejoicing, joy, and consummation. It is the first taste of freedom beyond redemption. It is a reminder of Israel's promised future beyond slavery in Egypt—dwelling instead in freedom in the Promised Land. In many ways, this cup also foreshadows the glorious future for Israel and the world to come in the age of the Messianic kingdom.

{The cup is filled, all lift it and the following blessing is recited};

Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, boh-ray pri ha-gah-fen.

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

{All drink leaning to the left.}

Hallel Psalms (Psalms 113–18)

In the spirit of joy and celebration, we rejoice together for all that God has done for us! He has set us apart to be His people, He has brought us out of slavery, He has redeemed us, and He has brought us to Himself. For all of this we praise Him! As the Seder comes to a close we go out singing the Hallel Psalms (Pss. 113–18). It is incredible to realize that in Yeshua's last moments of freedom and fellowship on earth, He and His disciples also sang as they finished their Seder and went out to the Mount of Olives (Matt. 26:30; Mark 14:26).

{We all read aloud together};

Ps 118:1 Give thanks to the LORD, for He is good; For His lovingkindness is everlasting. 2 Oh let Israel say, "His lovingkindness is everlasting." 3 Oh let the house of Aaron say, "His lovingkindness is everlasting." 4 Oh let those who fear the LORD say, "His lovingkindness is everlasting." 5 From my distress I called upon the LORD; The LORD answered me and set me in a large place. 6 The LORD is for me; I will not fear; What can man do to me? 7 The LORD is for me among those who help me; Therefore I shall look with satisfaction on those who hate me. 8 It is better to take refuge in the LORD Than to trust in man. 9 It is better to take refuge in the LORD Than to trust in princes. 10 All nations surrounded me; In the name of the LORD I will surely cut them off. 11 They surrounded me, yes, they surrounded me; In the name of the LORD I will surely cut them off. 12 They surrounded me like bees; They were extinguished as a fire of thorns; In the name of the LORD I will surely cut them off. 13 You pushed me violently so that I was falling, But the LORD helped me. 14 The LORD is my strength and song, And He has become my salvation. 15 The sound of joyful shouting and salvation is in the tents of the righteous; The right hand of the LORD does valiantly. 16 The right hand of the LORD is exalted; The right hand of the LORD does valiantly. 17 I shall not die, but live, And tell of the works of the LORD. 18 The LORD has disciplined me severely, But He has not given me over to death. 19 Open to me the gates of righteousness; I shall enter through them, I shall give thanks to the LORD. 20 This is the gate of the LORD; The righteous will enter through it. 21 I shall give thanks to Thee, for Thou hast answered me; And Thou hast become my salvation. 22 The stone which the builders rejected Has become the chief corner stone. 23 This is the LORD'S doing; It is marvelous in our eyes. 24 This is the day which the LORD has made; Let us rejoice and be glad in it. 25 O LORD, do save, we beseech Thee; O LORD, we beseech Thee, do send prosperity! 26 Blessed is the one who comes in the name of the LORD; We have blessed you from the house of the LORD. 27 The LORD is God, and He has given us light; Bind the festival sacrifice with cords to the horns of the altar. 28 Thou art my God, and I give thanks to Thee; Thou art my God, I extol Thee. 29 Give thanks to the LORD, for He is good; For His lovingkindness is everlasting.

Next Year in Jerusalem!

It is tradition to conclude the Seder with a joyous proclamation of hope and faith by reciting in unison:

L'Shana HaBa'ah B'Yerushalayim!

“Next Year in Jerusalem!”

This has great meaning to followers of Jesus the Messiah because we expect Him to return! We do not know the day of His second coming, but we wait in hope knowing that as surely as the Messiah came once to redeem us from sin, so He will come again as judge to establish His kingdom. As God promises through the prophet Isaiah,

For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this. (Isa. 9:6–7)

And as the Apostle Paul writes, in light of our expectation of Messiah's return,

Therefore, my beloved brethren, be steadfast, immovable, always abounding in the work of the Lord, knowing that your toil is not in vain in the Lord. (1 Cor. 15:58)

Happy Passover!



To learn more about Seder, go to
www.OneLove.org/Seder