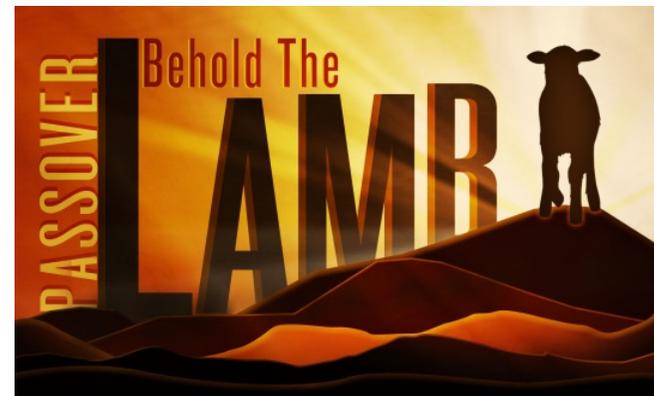


Messianic Haggadah



The Seder Service Begins

The woman of the house lights the candles and says:-

You are blessed, O LORD our God, King of the universe, who made us holy by Your grace, who has brought us life, sustained us, and enable us to reach this season of joy."

The leader reads:-

"The LORD spoke to Moses saying 'these are the appointed times of the Lord, holy convocations which you shall proclaim at the times appointed for them. In the first month, on the fourteenth day of the month at twilight is the LORD's Passover.'

Lev.23:1,4 & 5

"This is the day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD; a lasting ordinance. It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when He struck down the Egyptians." -

Ex.12:14,27

"On the first day of the feast of unleavened bread, the disciples came to Jesus and asked, 'where do you want us to make preparations for you to eat the Passover?' He replied, 'go into the city to a certain man and tell him: The teacher says, 'my appointed time is near. I am going to celebrate the Passover with my disciples at your home.'" So the disciples did as Jesus had directed them and prepared the Passover"Matthew 26: 17-19

The First Cup: the Cup of Sanctification

The first cup of wine is poured.

Baruch Ata Adonai, Elohenu Melech ha'olam boray p'ree ha-gahfen.

Holding the cup all say together:-

You are blessed, O LORD our God, King of the universe, who created the fruit of the vine.

The leader continues:-

You are blessed, O LORD our God, who chose us and made us holy through Your Word, and have kept us alive and brought us safely to this day of rejoicing. This cup is a symbol of joy. Let us drink this and be reminded of the joy which is ours as a result of our salvation.

(all drink the first cup)

Hand-washing

The leader continues:-

"The earth is the LORD's, and everything in it; the world and all who live in it; for He founded it upon the seas and established it upon the waters. Who may ascend the hill of the LORD? Who may stand in His Holy Place? He who has clean hands and a pure heart; who does not lift up his soul to an idol or swears by what is false!" - Psalm 24:1-4

A pitcher, bowl and towel is passed around the table and each person pours the water for the next until all have washed hands. The following blessing may be said as the water is poured:-

I dedicate my hands to Yeshua (Jesus) to serve Him only.

While the bowl is passed around the table and each participant serves the next, the leader reads:-

“During supper Jesus ... rose from the table, laid aside His garments and wrapped a towel round his waist. Then he poured water into a basin and began to wash the disciples feet, and to wipe them with a towel.” (John 13: 2-5)

The Karpas - Dipping the Parsley

The leader explains:-

The parsley reminds us that sprigs of herbs were used before the first Passover to daub the blood onto the doorposts. The salt water reminds us how God brought the Israelites across the Red Sea to make them a new nation.

The leader invites all to dip a sprig of parsley into salt water and then all say:-

You are blessed, O LORD our God, King of the universe, who creates the fruit of the earth.
(all eat the salted parsley)

Breaking the Middle Matzah

-The Afikomen

The leader takes the matzo which is in the middle pocket of the cover. It is broken in half and one half - the Afikomen - is now wrapped in a napkin and 'hidden' to be found later, after the meal. (It will be the last thing to be eaten and represents the Passover Lamb). The other half is held up by the leader, who explains:-

The matzo is unleavened, it is striped and it is pierced. Yeshua our Messiah was unleavened (without sin), He was striped (by the Roman whip) and He was pierced (by the nails in his hands and feet and by the spear in His side).

This half of the middle matzo is then returned to its pocket. At this point the second cup is poured but not drunk (the cup of instruction).

The Story of Passover - plagues

The leader raises the second glass, but does not drink it!

The Plagues (i)

After each plague is mentioned, participants should dip a finger into their wine and flick a drop onto their plate to signify sorrow at the suffering and judgements of even those who were the enemies of Israel.

These are the ten plagues that God brought to afflict the Egyptians and show His power and majesty to all:

The tenth Plague & the Passover (i)

The leader continues:-

Then he(Pharoah) called for Moses and Aaron at night and said, 'Rise up, get out from among my people, both you and the sons of Israel; and go, worship the LORD, as you have said.'" (Exodus 12: 1-13, 28-31)

"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 neighbour 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. And 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 the lintel of the houses in which they eat it. 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 first-born in the land of

Egypt, both man and beast; and against all the gods of Egypt I will execute judgements - I am the LORD. And 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.'"

Though the Angel of Death came in judgement the LORD provided a way for His people to be saved - by believing in Him and obeying his commands and by the application of the blood of the first Passover lamb. So too today, those who believe in Him and obey Him, the blood of the Lamb of God - the very fulfilment of the Passover -when applied to our lives saves us from the final judgement and gives us the promise of eternal life.

Therefore we are to praise, thank, glorify, exalt, honour, bless, extol and adore Him who performed all the miracles for us and for our forefathers. He brought us out of slavery into freedom, out of misery into happiness, out of mourning into rejoicing, out of darkness into His light, and out of bondage into redemption. Let us praise Him - HALLELUJAH!

The Hallel

All participants say together:-

Praise the Lord. Praise, O servants of the Lord, praise the Name of the Lord. Let the Name of the Lord be praised, both now and for evermore. From the rising of the sun to the place where it sets, the Name of the Lord is to be praised. The Lord is exalted over all the nations, His glory

above the heavens. Who is like the Lord our God, the One who sits enthroned on high, who stoops down to look on the heavens and the earth? He raises the poor from the dust and lifts the needy from the ash heap; He seats them with princes, with the princes of their people. He settles the barren woman in her home as a happy mother of children. Praise the Lord. When Israel came out of Egypt, the house of Jacob from a people of foreign tongue, Judah became God's sanctuary, Israel His dominion. The sea looked and fled, the Jordan turned back; the mountains skipped like rams, the hills like lambs. Why was it, O sea, that you fled, O Jordan, that you turned back, you mountains, that you skipped like rams, you hills, like lambs? Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool, the hard rock into springs of water.

(Psalms 113 & 114)

The Second Cup – The Cup Of Instruction

All lift the second cup and say together:-

Blessed are You O Lord our God, King of the universe, who has redeemed us and our forefathers and has kept us alive to eat unleavened bread and bitter herbs tonight.

The leader then says:-

So Lord our God, God of our fathers, grant us health and happiness so that we can enjoy many more festivals together. Blessed are You O Lord, redeemer of Israel

Baruch Ata Adonai, Elohenu Melech ha'olam boray p'ree ha-gahfen.

All together:-

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

All drink the second cup. The seder plate

Pointing to each item, the leader explains:-

The Paschal Lamb - "Pesach" (the shankbone). This reminds us of the lambs slain for the first Passover which was itself a sign of the coming fulfilment of Passover. Isaiah prophesied (ch 53 v7) that the Messiah would be led like a lamb to the slaughter. Later, John the Baptist, when he saw Yeshua said, "behold the Lamb of God, who takes away the sins of the world" (John 1:29). Thus prophecy and history meet-"For Christ, our Passover lamb, has been sacrificed". (1Cor5:7)

Unleavened Bread: this is eaten to remind us that when escaping from Egypt the Israelites had no time for their dough to rise, so great was their haste. Also, leaven is a symbol of sin. We are to ... "get rid of the old yeast that you may be a new batch without yeast - as you really are... therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth." (1 Cor 5:7,8)

Bitter Herbs: these remind us of the bitterness of the suffering endured by the Israelites enslaved in Egypt. For us the eating of bitter herbs reminds us of our lives before we knew Yeshua our Messiah. They are symbolic of the bitter cup Yeshua tasted on our behalf. The horseradish brings tears to our eyes as we taste it and remember. We grieve for those who do not yet know Yeshua the Messiah.

Eating the Bitter Herbs

All take two small pieces of matzo and make a sandwich of bitter herbs (horseradish) and charoseth. The leader explains:-

The bitter herbs remind us of the bitterness of slavery, the charoseth reminds us of the bricks the Israelites were forced to make to build Egypt's cities

Blessed are You O Lord our God, king of the universe, who has sanctified us with Your grace.

All eat the sandwich.

The leader continues:-

This is the second dipping, as we read in John's gospel "Then dipping the piece of unleavened bread, he gave it to Judas Iscariot, son of Simon."

The Meal

The first course is hard boiled egg with salt water. The egg represents the hardness of Pharaoh's heart; the salt water, the tears of the slaves.

The Afikomen

The leader invites the children to 'find' the hidden portions of the middle matzo - or 'Afikomen'. and when it is found they receive a reward. The leader then continues:-

This is the broken piece of unleavened bread that was hidden away early in the service. Meaning 'dessert' it is to be eaten at the end of the meal. No food should follow it, so the taste will linger. When this bread was broken, it symbolised the breaking of the body of Yeshua. When the bread was wrapped in linen, it spoke prophetically of the wrapping of the body of Messiah in linen after the crucifixion. When the broken and wrapped bread was hidden under the pillow it symbolised his burial in the tomb. Now after the meal is over, the pillow is removed, just as the angel rolled the stone away from the tomb. When the bread is taken out and unwrapped it reminds us of the resurrection. When broken into small pieces, all partake in it, reminding us that we each feed upon the bread of life and each must find Messiah for themselves.

The table leaders break and distribute the Afikomen to each person, and the leader continues:-

Yeshua showed that this Afikomen was the symbol of his broken body as a sacrifice for our sins, as we read in Luke's account of the Passover "And 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'". This we do together tonight.

All eat the matzo.

The Third Cup – The Cup Of Redemption

The third cup is filled. All say together:-

May the Name of the Lord be blessed now and forevermore. Blessed be the Lord whose good things we have eaten and through whose goodness we live. Have compassion, O Lord, on Your people Israel, on Jerusalem, Your City, on Zion, the habitation of Your glory, and on the Kingdom of the house of David Your anointed. Our God and our Father, shepherd us, feed us, keep us, sustain us and ease us from all our troubles. Let us not be needing gifts at the hands of flesh and blood, but only at Your hand that is full and open, holy and broad.

The leader lifts the third cup and says:-

The third cup is called the cup of redemption. Yeshua showed that this cup was the symbol of his blood shed for our redemption, as we further read in Luke's account of the Passover "In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you'". We drink it together tonight.

All drink the third cup.

The Cup of Elijah

The leader lifts a special cup 'set aside' for Elijah and invites a child to open the door for Elijah and says:-

The Scriptures tell us that a prophet like Elijah was to come to announce the arrival of Messiah. So traditionally the door is opened for Elijah to enter and announce that the Messiah has come, and a cup is set aside for him. Yeshua himself spoke of John the Baptist as his forerunner and the fulfilment of

this prophecy, announcing "Behold the Lamb of God who takes away the sin of the world" (John 1:29)

We do not open the door for Elijah to enter, but rather let the open door symbolise opening our arts to Messiah. "Here I am! I stand at the door and knock.. If anyone hears my voice and opens the door, I will come in and eat with him and he with me." (Rev.3:20)

The Fourth Cup – The Cup of Praise

The fourth cup is filled.

All participants join together for a time of praise.

After the praise the leader says:-

From everlasting to everlasting You are God. We have no king, redeemer or saviour to deliver and rescue us apart from You. For You O Lord never slumber or sleep. "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honour and glory and praise! To Him who sits on the throne and to the Lamb be praise and honour and glory and power, for ever and ever!"

The leader raises the fourth cup and says:-

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

All drink the fourth cup. The leader then continues:-

Our seder of Passover is now complete, even as our salvation and redemption are complete.

And together:- **NEXT YEAR IN JERUSALEM**