

PASSOVER HAGGADAH



**“...CHRIST, OUR PASSOVER LAMB,
HAS BEEN SACRIFICED FOR US.**

1 Corinthians 5:7 (NLT)



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MATTHEW 28:18-20

ORDER OF SERVICE (SEDER)

- 01 Lighting of the Candles
- 02 First Cup: The Cup of Sanctification
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- 10 The Passover Supper
- 11 Eating of the Afikoman
- 12 The Cup of Redemption
- 13 Elijah's Cup
- 14 The Cup of Praise



Pre- Assign who will read the following parts:

- Leader
- Mother
- Child
- Reader 1, 2, 3, 4 & 5

*Reader 5 will need a Bible



Leader: 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 around 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 worship of a false fertility god which you can look up on your own if you're 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 to institute this feast helps us identify with the original Exodus so we can appreciate our own freedom from sin even more. It is to remember what God did for His people Israel in delivering them from slavery and what He has done for us. Jesus was crucified on the day of preparation for the Passover, at the same time that the lambs were being slaughtered for the Passover meal that evening. The day after Passover begins the Feast of Unleavened Bread which pointed to the Messiah's sinless life, making Him the perfect sacrifice for our sins.

Leader: Jesus' sinless body was in the grave during the first days of this feast, like a kernel of wheat planted and waiting to burst forth as the bread of life. Jesus was resurrected on the very day of the Festival of First Fruits, which is one of the reasons that Paul refers to him in 1 Corinthians 15:20 as the "first fruits from the dead." The word Seder 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. For us as followers of Jesus, the story of redemption reminds us of far more than the deliverance from Egypt. Through the story of Passover we are telling of and remembering God's redemptive plans and purposes.

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, our Messiah Jesus, came into the world (Gen. 3:15; Luke 2:7).

The woman of the house recites the following prayer:

BLESSED ARE YOU, O LORD OUR GOD, KING OF THE UNIVERSE, WHO HAS KEPT US ALIVE AND SUSTAINED US AND BROUGHT US AGAIN TO THIS SEASON. MAY OUR FELLOWSHIP BE CONSECRATED, O GOD, BY THE LIGHT OF YOUR PRESENCE SHINING UPON US AND BRINGING US PEACE.

Leader: We praise you O Lord our God, who has commanded us to prepare for Passover by removing the leaven.

PEOPLE: ANY LEAVEN THAT MAY REMAIN AMONG US, WHICH WE HAVE NOT SEEN AND HAVE NOT REMOVED, MAY IT BE AS IF IT DOES NOT EXIST, AS IF IT IS THE DUST OF THE EARTH.

Mother/Female Leader: Now in the presence of loved ones and friends, and before us the symbols of our rejoicing, we gather for our sacred celebration. With the household of Israel, linking and bonding the past and the future, we once again hear and obey the divine call to service. Living our story that is told for all peoples, whose conclusion is yet to unfold, we gather to observe this Passover, as it is written:

PEOPLE: YOU SHALL KEEP THE FEAST OF UNLEAVENED BREAD, FOR ON THIS DAY I BROUGHT YOUR COMPANIES OUT OF THE LAND OF EGYPT. YOU SHALL OBSERVE THIS DAY THROUGHOUT THE GENERATIONS AS A PRACTICE FOR ALL TIMES. [EXODUS 12:17]

Mother: We assemble in fulfillment of the commandment:

People: Remember this day in which you came out of Egypt, out of the house of slavery, for by the strength of his hand We praise you, O Lord our God, Ruler of the universe, who has preserved our life so that we may again celebrate this festival. As we kindle the festival lights, we pray for the light of God in our midst that we might see anew the meaning and significance of this celebration.

The Four Cups of the Fruit of the Vine

Leader: 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 6:6-7. Each cup is 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

First Cup: The Cup of Sanctification

Leader: 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. Our story (this is our spiritual heritage) tells us that in various ways, with different words, God gave promises of freedom to His people. With four cups from the fruit of the vine we celebrate and we recall God’s promises to Israel and, to us.

PEOPLE: I AM THE LORD; I WILL BRING YOU OUT FROM UNDER THE YOKE OF THE EGYPTIANS, I WILL DELIVER YOU FROM SLAVERY, I WILL REDEEM YOU WITH AN OUTSTRETCHED ARM, I WILL TAKE YOU AS MY PEOPLE AND BE YOUR GOD. [EXODUS 6:6-7]

Leader: We take the first cup and proclaim the holiness of this day of freedom. Blessed is God who fulfills his promises, who is ever faithful to his servants who trust in Him. In every age oppressors rise against us to crush our spirits and bring us low. From the hands of all these tyrants and conquerors, from the power of anything that hinders us from being His people, the Lord rescues and restores us. We praise you, O Lord, who makes holy your people.

PEOPLE: I AM THE LORD, AND I WILL FREE YOU FROM THE YOKE OF THE EGYPTIANS. [EXODUS 6:6] “FOR WE KNOW THAT OUR OLD SELF WAS CRUCIFIED WITH HIM SO THAT THE BODY RULED BY SIN MIGHT BE DONE AWAY WITH, THAT WE SHOULD NO LONGER BE SLAVES TO SIN —BECAUSE ANYONE WHO HAS DIED HAS BEEN SET FREE FROM SIN. (ROMANS 6:6-7)

Leader: Let us drink the first cup.

Washing of the Hands (John 13:1-11)

Leader: This first washing of the hands is a symbolic gesture of personal sanctification as we enter into the holy celebration of the Passover. This is not a sanitary action but is symbolic of the "clean hands" with which one comes before God (Psalm 24:3-4). We will now prepare for the meal by washing our hands, symbolizing the sacredness of this occasion, and the purity of heart and hands that we are called to exhibit as God's people.

Action: A water pitcher, basin, and hand towel are used to clean hands

Dipping of the Parsley (Exodus 12:21-22)

Leader: 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. And yet, as good as God intended life to be, it is often mixed with tears.

Action: The Leader lifts up the bowl of salt water so all can see.

Leader: Tonight, we are celebrating the freedom and wonderful deliverance that God brought to us as slaves in Egypt. But we do not forget that life in Egypt was hard and filled with pain and suffering and tears. Let us never forget that the struggle for freedom begins in suffering, and that life is sometimes immersed in tears.

PEOPLE: BLESSED ARE YOU O LORD OUR GOD, RULER OF THE UNIVERSE,
WHO CREATES THE FRUIT OF THE EARTH.

Action: Everyone dips a spring of parsley in the salt water and eats it.

Breaking of the Middle Matzah

Leader: 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. In Jewish tradition, this three-in-one bag has many interpretations. It is said to represent the three Patriarchs: Abraham, Isaac, and Jacob; or the three kinds of people of Israel: the priests, the Levites, and the masses. Christians recognize this as a representation of the triune nature of God: the Father, the Son, and the Holy Spirit.

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.

The Story of the Passover (Read Exodus 12:1-15)

It is tradition to read or re-tell 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.

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. You might choose to have all the children read together, have one child ask each question, or ask one child to read them all.

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

1: Why on all other nights do we eat bread with leaven, but on this night we eat only unleavened bread?

2: Why on all other nights do we eat all kinds of herbs, but on this night we eat bitter herbs?

3: Why on all other nights do we not dip herbs at all, but on this night we dip them twice?

4: Why on all other nights do we eat in the normal way, but on this night we eat with a special ceremony?

Leader: We will now answer the four questions concerning Passover that you have asked.

PEOPLE: ONCE WE WERE SLAVES TO PHARAOH IN EGYPT, BUT THE LORD IN HIS GOODNESS AND MERCY BROUGHT US OUT OF THAT LAND WITH A MIGHTY HAND AND AN OUTSTRETCHED ARM.

Leader: Had God not rescued us from the hand of the destroyer, surely we and our children would still be enslaved, deprived of freedom and human dignity.

PEOPLE: ONCE WE WORSHIPPED IDOLS AND WERE ENSLAVED BY OUR SINS, BUT GOD IN HIS GOODNESS AND MERCY FORGAVE OUR TRANSGRESSIONS AND CALLED US TO BE HIS PEOPLE.

Leader: Therefore, tonight is different than other nights because we have gathered to remember who we are, what God has done for us, and to tell to our children the story of God's grace and deliverance.

PEOPLE: PRAISE BE TO GOD WHO IS EVERYWHERE. PRAISE BE TO GOD WHO HAS BROUGHT US FREEDOM AND HAS DELIVERED US FROM ALL THAT ENSLAVES US!

Reader 1: God had promised Abraham and Sarah that they would be a great people, a promise he renewed to each generation, to Isaac and Jacob. As time passed Jacob's children came to live in the land of Egypt where his son Joseph was advisor to Pharaoh. But years passed and another Pharaoh came to power who did not remember Joseph and did not know his God, so he enslaved the Israelites. He forced them to work hard making bricks of clay and straw with which to build his cities. As the people increased in numbers, he feared that they might rebel against him, so he ordered every newborn boy drowned. They knew only toil, suffering, and tears.

Reader 2: They cried out from their cruel oppression, hoping that God would remember the promises He had made to the fathers. And God heard their cry and remembered the covenant He had made with Abraham. Through a wise mother and sister, God saved the life of the boy Moses from the ruthless hands of Pharaoh. After he had grown up, God sent Moses to deliver the Israelites from the slavery of Egypt, and promised Moses that He would be with him.

Reader 3: And yet when Moses asked Pharaoh to free the Israelites, he refused and increased their labor. So God sent ten plagues on Pharaoh and the land of Egypt so they might know that the Lord is God, and let the people go.

Action: The Leader takes the second cup of wine and holds it.

Leader: In a moment we will drink the second cup, the cup of deliverance, and we will celebrate in joy God's deliverance from slavery. A full cup is a symbol of joy. Yet our joy is diminished because the Egyptians, who are also God's children, suffered from Pharaoh's evil ways. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt, and we do not rejoice at the death of any of God's children. As we recount the plagues, we will spill a drop of wine from our cups for each plague to recall the cost of sin, and the consequences of evil in our world.

Action: Everyone takes the second cup and holds it. **DO NOT drink from the second cup yet.** As each plague is recited, a single drop of wine is removed from the cup, either with a finger or spoon, and placed on a plate. Traditionally, a finger is used to symbolize the finger of God's judgment on sin.

The Ten Plagues

Leader: 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! (AFTERWARDS, YOU CAN PUT THE CUP DOWN FOR NOW)

Reader 4: Pharaoh continued to refuse to let the people go until the last plague, the death of the firstborn of all of Egypt, convinced him to release the people. By following God's instructions and putting the blood of a lamb on the door posts of the houses, the Israelites were spared this plague as death "Passed Over" their houses.

Preparation: The Seder plate at the Leader's table should contain the lamb bone and the egg.

Action: The Leader removes the symbolic lamb bone from the Seder plate and holds it up for all to see.

Leader: 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.

The significance of the lamb and the blood of the sacrifice is the central theme of Passover. 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 Leviticus 17:11 "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"

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.

Leader: This lamb bone represents the lamb that was sacrificed for blood to be put on the doorposts of the Israelites' homes.

PEOPLE: "AND WHEN I SEE THE BLOOD, I WILL PASS OVER YOU, AND NO PLAGUE WILL BEFALL YOU WHEN I STRIKE THE LAND OF EGYPT" (EXODUS 12:13).

Leader: By the blood of the lamb was Israel spared.

PEOPLE: BY THE BLOOD OF THE LAMB WAS JACOB REDEEMED.

Leader: By the blood of the lamb was death made to pass over.

PEOPLE: "BEHOLD, THE LAMB OF GOD WHO TAKES AWAY THE SINS OF THE WORLD!"

Leader: This is the symbol of the Passover lamb that was killed so that our children might live. It reminds us not only of God's wonderful grace in providing for us life and not death, it also reminds us that we are called to obedience in response to God's gift of life. The sacrifices at the Temple in Jerusalem were a reminder of that grace and that gift of life.

Action: The Leader replaces the bone and removes the roasted egg from the Seder plate and holds it up for all to see.

Reader 5: Read Isaiah 52:13- 53:12 at this time as a way to remember the work of Jesus the Messiah on our behalf.

Leader: The egg is a symbol of mourning, and is to remind us that the Temple in Jerusalem, the place of sacrifices, is no longer standing, and so sacrifices are no longer offered. But since it has no beginning and no end, the egg is also a symbol of new life and hope, and reminds us that God's grace is not confined to sacrifices in a temple. During 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. We pray that the eyes of God's people would be opened to see Jesus as the perfect lamb of God, their Messiah.

Reader 1: Even as the Israelites were leaving, Pharaoh changed his mind and sent his army after them. Trapped between Pharaoh's army and the Sea of Reeds, the Israelites had nowhere to go. But God told Moses to lift his staff over the sea, and God parted the waters. They were able to pass through the midst of the sea. When the Egyptians tried to follow, the waters closed back over them. When the Israelites saw that they were free, Moses' sister Miriam led them in rejoicing and praising God.

PEOPLE: WE PRAISE YOU, O LORD OUR GOD, RULER OF THE UNIVERSE, WHO HEARS THE CRIES OF THE OPPRESSED, WHO BRINGS FREEDOM TO THE CAPTIVE, AND WHO CREATES FOR YOURSELF A PEOPLE.

Action: The Leader takes the remaining half of the Matzah and holds it up for all to see.

Leader: Tonight we eat Unleavened Bread because our ancestors in Egypt had to leave in such haste that they could not wait for their bread to rise, and so they had to bake it while it was still flat.

PEOPLE: YOU SHALL EAT UNLEAVENED BREAD, THE BREAD OF AFFLICTION, BECAUSE YOU CAME OUT OF THE LAND OF EGYPT WITH GREAT HASTE, SO THAT ALL THE DAYS OF YOUR LIFE YOU MAY REMEMBER THE DAY OF YOUR DEPARTURE FROM EGYPT [DEUTERONOMY 16:3]

Preparation: At the Leader's table, there should be a small clear bowl containing the Maror (bitter herbs).

Action: The Leader replaces the Matzah and takes the Maror (horseradish) and holds it up for all to see.

Leader: Tonight we eat bitter herbs to remind us of how bitter our lives were as slaves in Egypt. As sweet as our lives are now, we must never forget the bitterness of our bondage.

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.

PEOPLE: THE EGYPTIANS CAME TO DREAD THE ISRAELITES AND WORKED THEM RUTHLESSLY. THEY MADE THEIR LIVES BITTER WITH HARD LABOR IN BRICK AND MORTAR AND WITH ALL KINDS OF WORK IN THE FIELDS. [EXODUS 1:12-14]

Preparation: At the Leader's table, there should be a small clear bowl containing the Charoset (pronounced ka-ró-set).

Action: The Leader replaces the Maror (horseradish) and takes a spring of Karpas (Parsley) and the bowl of Charoset and holds them up for all to see.

Leader: Tonight we dip twice. We have already dipped the Karpas (parsley). We will also dip the Charoset to remind us of the sweetness that God can bring into the most bitter of our circumstances. 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. It is also said that this combination of bitter and sweet reminds us that God's promise can bring joy amid sorrow.

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

PEOPLE: I AM SORELY AFFLICTED; GIVE ME LIFE, O LORD, ACCORDING TO YOUR WORD! HOW SWEET ARE YOUR WORDS TO MY TASTE, SWEETER THAN HONEY TO MY MOUTH! [PSALM 119:107, 103]

Action: The Leader replaces the Karpas (Parsley) and Charoset.

Leader: Tonight we eat with special ceremony because in each generation, every person should feel as if he or she has actually been redeemed from Egypt. We tell the story because we are the redeemed of the Lord, and we can sing a new song of praise because of His grace. And yet it is not a new song, because it has been sung by countless people through the centuries as generation after generation have experienced the deliverance and redemption brought by our God.

PEOPLE: ONCE WE WERE SLAVES BUT NOW WE ARE FREE!

Second Cup: The Cup of Plagues - Deliverance

Leader: The reduced second cup, the Cup of Plagues (also called the Cup of Judgment), is raised and all recite the following:

PEOPLE: TRULY, WE CAN SAY HALLELUJAH FOR THE GREAT REDEMPTION THAT GOD HAS BROUGHT 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) WE ARE PRIVILEGED TO THANK GOD, TO PRAISE HIM, TO REVERENCE HIM, AND TO REJOICE IN HIS GRACE. HE HAS BROUGHT US FORTH FROM BONDAGE TO FREEDOM, FROM SORROW TO JOY, FROM DARKNESS TO LIGHT, FROM SLAVERY TO REDEMPTION.

The Leader Recites the blessing, all drink:

**BLESSED ART THOU, O LORD OUR GOD, KING OF THE UNIVERSE,
CREATOR OF THE FRUIT OF THE VINE.**

Second Washing

The second symbolic washing of the hands reinforces personal sanctification as we continue the celebration of the Passover. Yeshua appears to have taken Rachtzah (meaning: wash your hands again) one step further by washing the feet of His disciples, providing us with an unparalleled lesson in servanthood and humility (John 13:2-17). This second washing is followed by a blessing.

THIS CONCLUDES THE FIRST PORTION OF THE SEDER

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

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. According to tradition, the leader of the Seder then unwraps the afikoman, blesses it, and breaks it up into small olive-sized pieces. He then distributes a small piece to everyone seated around the table and all eat the afikoman together.

For believers in Yeshua, there is great significance in this tradition. We believe that it was at this point in the Passover Seder when Yeshua seized the moment to reveal to His disciples His identity and the pending suffering and death that He would soon endure. The Gospel of Luke records Messiah's words on this occasion: "And when He had taken some bread and given thanks, He broke it and gave it to them, saying, 'This is My body which is given for you; do this in remembrance of Me'" (Luke 22:19). We believe that Yeshua Himself was the middle piece of matzah, the piece representing the priest or mediator between God and the people. He was broken in death, wrapped for burial, and resurrected from the dead. The matzah represents His sin-free (unleavened) sacrifice for our redemption from sin and death.

Leader: It reminds us that Yeshua the Messiah distributed His life to all who believe. We might also reflect upon the appearance of traditional matzah, which is made both striped and pierced, as His body was striped and pierced (Isa. 53:5). This middle piece of matzah, the afikoman, is the "Bread of Life" (John 6:35) we share in the Lord's Supper or Communion as believers.

Action: Having explained this to the participants, now 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. **DO NOT EAT THE BREAD YET**

Third Cup: Cup of Redemption

Leader: 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 mankind, 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 in Jeremiah 31:31–34.

Elijah’s Cup (Luke 1:17; Malachi 4:5–6)

Leader: 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).

Leader, lifting the 3rd cup of redemption

PEOPLE: BLESSED IS HE WHO HAS COME IN THE NAME OF THE LORD!

Mother: We praise you O Lord our God, Ruler of the Universe, and Father of our Lord Jesus Christ. We thank you, O God, for giving to us your only Son, who suffered and died and rose again, that we might be reconciled to you. How great a love you have bestowed upon us! As we now eat this bread and drink this cup, may you forgive us of any sin that we secretly harbor in our hearts, and may you give us the freedom that comes as you transform us into the image of your Son. May You fill us with Your presence through the Holy Spirit so that we will love and meditate upon Your instructions and desire to do Your will.

Leader: Let us all take a piece of the unleavened bread. This broken bread of redemption reminds us of the broken body of our Lord Jesus Christ that was broken for us. Take and eat this, remembering that Jesus died for us, and in so doing accept the grace of God that brings freedom from bondage to sin. **Action:** All eat the bread. When finished, the people all hold the third cup in their hand. The Leader holds up the third cup for all to see.

Leader: This cup reminds us of the blood of our Lord Jesus Christ that was spilled because of us and on our behalf. Drink this, remembering that God was in Christ reconciling the world to Himself, and in so doing accept the grace that transforms us and brings us from darkness into His marvelous light, and allows us to be people of God.

Action: All drink the Third Cup.

Fourth Cup: The Cup of Praise - Thanksgiving

Leader: 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.

**PEOPLE: I AM THE LORD; I WILL TAKE YOU AS MY PEOPLE AND I WILL BE YOUR GOD
[EXODUS 6:7].**

Leader: The story of God's redemption has not ended. We celebrate what God has done in our history, and what he has done for us, but at the same time, we still wait for a new future. All creation still groans and longs for its final redemption. As Jesus left, he promised he would come again and restore all things. We have faith enough to believe that God will not leave the world as it is, so we await the day He will again come and bring His Kingdom in fullness.

We raise our glasses a fourth time in Thanksgiving for God's enduring grace and love for us. Blessed are you, O Lord our God, Ruler of the Universe, who has adopted us as your children, and allowed us to call you Father.

Action: All lower their glasses for the prayer.

PEOPLE: OUR FATHER, WHO IS IN HEAVEN, HOLY IS YOUR NAME! YOUR KINGDOM COME, YOUR WILL BE DONE, ON EARTH AS IT IS IN HEAVEN. GIVE US THIS DAY OUR DAILY BREAD, AND FORGIVE US OUR TRESPASSES, AS WE FORGIVE THOSE WHO TRESPASS AGAINST US. LEAD US NOT INTO TEMPTATION, BUT DELIVER US FROM EVIL. FOR YOURS IS THE KINGDOM, THE POWER, AND THE GLORY FOREVER. AMEN.

Leader: We drink the Fourth Cup and give thanks!

Action: All raise their glasses again and then drink the cup.

Leader: The traditional conclusion of the Seder is a hope for the future expressed by Jews throughout history: "Next year in Jerusalem." We will conclude our Seder with the same expression of hope and faith in God reciting in unison:

PEOPLE: "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 Corinthians. 15:58)

Happy Passover!