

The Church's Ministry Among Jewish People began in 1809 in London. Founded by Anglican (Church of England) evangelicals, its two founding purposes were to share the good news of the Jewish Messiah, Yeshua (Jesus), with Jewish people and to assist them in their promised return to the land of Israel.

From the beginning, CMJ supported the preservation of Jewish identity, and the establishment, in 1813, of what is now known as a Messianic congregation at CMJ's East London center. Work in Israel began (officially) in 1833. By 1939, outreach locations existed in every major Jewish community from London to Moscow, and from Warsaw to Gibraltar, including every country in the Middle East. Many CMJ workers were Jewish believers in Jesus. Several of them were the first scholars to develop teachings highlighting what we now call the Jewish roots of the Christian faith.

Today, CMJ's work in Israel continues through three schools, three guesthouse/retreat centers, a museum highlighting the contribution of Gentile evangelicals to Israel's history as well as the modern Messianic movement, and an Israel tour ministry anchored in biblical, Hebrew roots.

CMJ branches operate in 10 countries around the world. Our broad work is threefold: sharing the Jewish Messiah with the Jewish people, teaching the Church its Jewish roots, and encouraging Jewish believers in Yeshua.

In the USA, our primary work is among the 2 million Jewish people who live in 40 US cities where the Jewish population is fewer than 200,000 people and witness of Yeshua is radically inadequate. Our calling is to train lay task forces in congregations (Gentile and Messianic) in these Jewish neighborhoods to become effective, cross-culturally sensitive witnesses to our Jewish friends and neighbors.

More information and teaching material at cmj-usa.org.

Introduction

Welcome to a Passover seder! This is perhaps the oldest continuing religious ceremony in the world.

The Passover meal is eaten by the Jewish people in memory of God's rescuing them from slavery in Egypt some 1,300 years before Jesus. It is an annual celebration (Exod 12). The Passover celebration, in the form we know it, was first recorded when Israel returned from the Babylonian Captivity' (Ezra 6:20-21). The last meal Jesus had with his disciples was without a doubt a Passover meal. He gave new meaning to some of the symbols (see Luke 22 and 1 Cor 11). This is the basis of the Christian Eucharist or Holy Communion. We will celebrate our Seder in remembrance of God's rescuing us from a far worse slavery through the death of Yeshua (Jesus' name in Hebrew). Although this is a service, it is also a meal. Relax and enjoy! It is especially aimed at teaching each new generation "the Story"— it is for kids of all ages!

Meaning of Hebrew Words

- ❖ *Pesach*: Passover. It means "to go over" as "to protect."
- ❖ *seder*: order. There are 14 sections to the traditional Order of Service. We will have 15.
- ❖ *haggadah*: the telling. It is the name given to the liturgical book for the Seder.
- ❖ *matzah*: unleavened bread. Passover begins an eight-day festival called the Feast of Unleavened Bread.
- ❖ *ka'arah*: A concave dish, such as was used for the temple offerings, containing ceremonial elements—bitter herbs (e.g., lettuce, horseradish), a roasted egg, a lamb shank bone, parsley, *charoset*, salt water.

Note: All Hebrew words, unless otherwise noted, have the accent on the last syllable.

Encouragement: Throughout the service and meal,
please join in saying the parts in bold type.

Preparations

1. In temple days, the choosing and killing of the lamb (Exod 12:3-6).
2. The house is cleansed of all leaven (yeast) the day before:

“Clean out the old yeast so that you may be a new batch, as you really are unleavened. For our paschal lamb, the Messiah has been sacrificed. Therefore, let us celebrate the festival, not with old yeast, the yeast of malice and evil, but with the unleavened bread of sincerity and truth.”

(1 Cor 5:7-8)

Removal of the yeast

Once the leaven has been removed, the leader will say:

Blessed are you, O Lord God, King of the universe, who has set us apart through Yeshua and commanded us to remove the leaven. Any leaven that may still be in the house which I have not seen or have not removed shall be as if it does not exist and as the dust of the earth.

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid: cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you and worthily magnify your holy name; through the Messiah our Lord. Amen.

3. Laying the table:

The meal; a bag with three pieces of matzah; four cups of wine; a dish with saltwater; a lamb bone, an egg, parsley, lettuce, horseradish.

Haggadah

The “telling” of the Lord’s Passover

Leader: *B’ruchim Ha’Baim!* (A warm welcome to all.) May we unite our hearts in reverence and thanksgiving as we remember and retell the powerful salvation brought about by Almighty God when He delivered His people from slavery in Egypt and brought them to Himself by His outstretched arm and with many wonders and miracles.

“Blessed, are the people who know the festival shout; who walk, Oh Lord, in the light of your countenance.” (Psalm 89:15).

Light the Festival Lights

As on all Shabbats and festivals, the woman of the home lights two candles and offers a blessing. This

blessing is one that may be said at the Passover Seder.

Woman of the home: *Baruch Atah Adonai Elohei'nu, Melech ha-olam, she'shelach et bincha, Yeshua Hamashi'ach, lehiyot ohr ha-olam ve'zeh ha-Pesach shelanu. Amen.*

Blessed are you O Lord our God, King of the universe, who has sent Your Son, Yeshua the Messiah, to be the light of the world and our Passover Lamb.

All: Amen.

Begin Narration

Leader: Passover was prescribed by the Lord for the remembrance of the Israelites Exodus from Egypt. We first read of this form of the service when Israel returned from Babylonian Captivity. “The returned exiles kept the Passover on the fourteenth day of the first month. The Passover lamb... was eaten by the Israelites who had returned from exile and by all who had joined them and separated themselves from the pollutions of the peoples of the land to seek the LORD, the God of Israel” (Ezra 6:20-21).

Later, Jesus and the disciples shared this Passover holiday. He sent Peter and John, saying, “Go and make preparations for us to eat the Passover” (Luke 22:8).

Yeshua (Jesus) knew that this would be his last earthly Passover meal with his friends, and he approached it with great anticipation. Although it has serious spiritual implications, it is always a celebratory fellowship meal with cause for laughter, song and, of course, feasting!

The evening is organized around four cups of wine (or grape juice). These recall the four stages of deliverance wrought by God when He brought His people from slavery to freedom, as recorded in the book of Exodus 6:6-7.

The cups have names:

1. The Cup of **Salvation** – “I am the LORD, and I will bring you out from under the burdens of Egypt.”
2. The Cup of **Deliverance** - “I will rid you of their bondage.”
3. The Cup of **Redemption** – “I will redeem you with an outstretched arm and great judgments.”
4. The Cup of **Restoration** – “I will take you to Me for a people, and I will be your God.”

1. KADESH – The Cup of Salvation and Sanctification

Pour the 1st cup.

Leader: During this season of Passover may our hearts and minds realize more fully our

gratitude to God for His goodness, grace and redeeming power. We thank Him for giving us this festival to remind us of our deliverance from Egypt, and in these latter days, to remind us of our deliverance from sin and death... by sending His Son to draw all mankind closer to Himself.

Wine is a biblical symbol of joy. Let us raise the Cup of Salvation and give thanks for the joy that is given to those who are redeemed by the blood of the Lamb. In gratitude we now say the *Kiddush* blessings:

Leader: Blessed are You, O LORD our God, King of the Universe, Who has kept us alive, sustained us, and brought us to this special season. **All: Amen.**

Leader: Blessed are You, O LORD, Who has chosen us from all nations and set us apart by Your commandments. In love You have given us specially appointed times for gladness, feasts, and seasons for joy; You have given us this Festival of Unleavened Bread, the time of our freedom, a holy assembly to remember the Exodus from Egypt.

Blessed are You, O LORD, who sanctifies Israel and the Festival Seasons.

All: Amen.

Leader: *Baruch Atah Adonai Elohei 'nu, Melech ha-Olam, Borei P'ri ha-Gafen.*

“Blessed are You, O LORD our God, King of the Universe, Who creates the fruit of the vine.” **All: Amen.**

Drink first cup while reclining to the left. Slaves don't recline, so this is a gesture to indicate that we are free indeed!

2. UR'CHATZ – Washing

Leader: We wash our hands to indicate a dedication, to sanctify ourselves and our time together this evening in honor of the Lord and for His purposes. We must note it was at the time of Messiah's Last Seder, that Yeshua astonished his disciples when he assumed the role of a servant and washed their feet.

So let us wash in humble dedication.

3. KARPAS – Green Vegetable

Leader: Take a small piece of parsley and dip it into the salt water. The salt water reminds us of the tears caused by slavery and sin. The green of the parsley represents freedom and new life. This simple vegetable is also a sign of humility and the water symbolizes tears of repentance. The journey to new life and holiness must begin with repentance and a humble heart.

Leader says blessing, then all dip and eat.

Baruch Atah Adonai Elohei 'nu, Melech ha-Olam, Borei P'ri ha-Adamah.

Blessed are You, O LORD our God, King of the Universe, Who brings forth food from the Earth. **All: Amen.**

4. YACHATZ – Break Middle Matzah

Leader: According to the rabbis, these three *matzot* represent our forefathers –Abraham, Isaac, and Jacob; but since the coming of Messiah Jesus, we see revealed the tripartite unity of the Godhead – the Father, the Son, and the Holy Spirit. *Remove the middle of the three matzot. Replace bag and hold up the one matzah.*

I have removed the *middle matzah*. What does that remind you of? Notice that it is striped and pierced and is unleavened, (remember the house cleaning to remove all leaven, all *chametz*, from the house), denoting the absence of sin. So the matzah is a perfect picture of Isaiah’s description of Messiah, the Suffering Servant: “He was despised and rejected by men; a man of sorrows, and acquainted with grief... Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed” (Isa 53:3-5). *Break matzah into two uneven pieces and hold pieces up for all to see.*

This large one we will wrap in a white napkin. It will be hidden for a special part of the celebration...after dinner...and especially involving the children. It has a special name...*afikoman* (dessert.) For believers in Yeshua, it leads me to ask another question: Of what does the wrapping and hiding of this piece of *matzah* remind you?

The children will hunt for it after the meal. Then we all will eat a small piece of it as the final ‘dessert.’ It becomes for us a symbol of the Risen Lord of whom we all partake, and in the Messiah who unites both Jew and Gentile under His authority. We become the one new man, the people of God! This is the New Covenant fulfillment of the story begun in Exodus’ redemption history that is completed in Messiah Jesus.

The smaller piece, according to the rabbis, symbolizes all the stages of the Seder; it reminds us that to successfully complete our journey to freedom and sanctification we need to take one small step at a time.

Wrap larger piece in a white cloth/napkin. Children are not to peek. Someone is sent to hide the Afikoman. Return the smaller piece to the middle section of the matzah bag.

5. MAGGID – The Story

Leader: Matzah is symbolic of the bread of affliction that our ancestors ate in the land of Egypt. All who are hungry come and eat; come and join in the Pesach, the Passover celebration!

These symbols remind us of the Exodus from Egypt, the liberation from slavery, the

journey from darkness to light! Each element illustrates one part of the Passover story, its spiritual importance, and therefore, our own journey to spiritual freedom. Let's look at each one:

- ❖ The **Beitzah** – An egg symbolizes new life. It is brown to represent the destruction of the Temple in Jerusalem and the sacrificial offerings burnt on the altar for the forgiveness of sin.
- ❖ The **Chazeret** – horseradish
- ❖ The **Maror** – the bitter herbs remind us of the sorrow and suffering of the Israelites as slaves in Egypt, and additionally, the bitter consequences that come from being enslaved to sin.
- ❖ The **Zeroah** – represents the Passover Lamb that was slain so the Judgment of God would pass over the Israelite houses. Under the New Covenant, sacrifice of The Lamb causes God's judgment to pass over all who believe in Messiah.
- ❖ The **Charoset** – reminds us of the mortar used by our forefathers to build Pharaoh's cities.
- ❖ The **Karpas** – parsley or vegetable can also represents the hyssop used by the Israelites to paint the blood on their doorposts. It reminds us of how God redeemed His people with the blood of the first Passover lambs. Hyssop is an antiseptic herb, an herb that purifies. It can remind us also of the purifying of our sinful nature when we apply the blood of Messiah Jesus, the Passover Lamb, to our hearts through trusting in His death and resurrection.

Pour the second cup of wine.

Ma Nishtanah? The Four Questions

The appointed child or children – beginning with the youngest, ask the questions. Have their question numbered and written on a piece of paper and ensure they are prepared in advance!

Children (or youngest at the Seder):

- ❖ Why is this night different from all other nights?
- ❖ On all other nights we may eat leavened or unleavened bread, and on this night why can we only eat matzah?
- ❖ On all other nights we eat all kinds of vegetables, why on this night do we make sure to eat bitter herbs?
- ❖ On all other nights we eat sitting upright or reclining, and on this night why do we all recline?

Leader: The answers to these questions are to be found in the history of the people of Israel, which reveals God's plan of redemption for all people. It is through His great love and faithfulness that we are set free. As we read in Deuteronomy 7:8, "It is because the LORD loves you, and is keeping the oath which He swore to your fathers, that the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh, King of Egypt."

The Four Answers

This night is special because we remember what The Lord did for his people when he redeemed them out of Egypt.

Let's read together a short account of that amazing deliverance. Please note the use of "we" to underscore the fact that all of us were "slaves" and ate the bread of affliction while in Egypt, the kingdom of darkness. The rabbis remind us: In every generation all individuals should regard themselves as if they had personally gone out from Egypt, as it is written, "And you shall tell your son on that day, it is because of what the LORD did for **me** when I came out of Egypt" (Exodus 13:8)

All: Once we were slaves to Pharaoh in Egypt. We were treated harshly, afflicted, kept as slaves, and put at hard labor. We cried out to The Lord, the God of our forefathers, Abraham, Isaac, and Jacob, and the LORD heard our cries, saw our affliction and brought us out of Egypt with a mighty hand and great signs and wonders.

Leader: Had he not rescued us from the hand of the Pharaoh, surely we and our children would still be enslaved. We know, of course, there is another kind of slavery. The slavery of a person to sinning against God and against other people. This results in a life without forgiveness, and a life without the love and promises of God. Therefore, for believers in Messiah Jesus this night is doubly special.

The Apostle Paul wrote that Gentiles who trust in Messiah Jesus were grafted onto the ancient Olive Tree that is Israel, *i.e.* made part of the people of God. Therefore, Gentiles who follow Israel's Messiah remember what the Lord did for the people of Israel, our adopted family, in delivering us all from Egypt. In addition, we remember even more, when the Lord delivered us from the bondage of sin into the freedom of new life with Him through sending Messiah Jesus to redeem us.

All: Therefore, we gather year after year, to retell this ancient story. For, in reality, it is not just an ancient, but an eternal message. It proclaims the desire of all people for justice and for freedom.

Leader: So, **question two** asks why we eat only matzah, unleavened bread. We eat this unleavened bread to remember that our ancestors, in their haste to leave Egypt, could not wait for bread to rise, and so had to remove the loaves from the ovens while still flat. We remember as well the commandment of God to eat unleavened bread on this feast, thus reminding us of His holiness.

Leader: And **question three**, why do we make sure to eat bitter herbs?

All: We partake of the *maror* on this night that we might taste of some bitterness, to remind ourselves how bitter the lot of one who is caught in the grip of slavery and

also in the grip of sin.

Leader: We dip twice in the course of this service—greens in salt water and maror in charoset, once to replace tears with gratitude, and once to sweeten the bitterness of suffering with the joy of God’s grace.

Finally, **the fourth question** asks why, on this night, we eat in a reclining position.

All: To recline at mealtimes in ancient days was the sign of a free man. On this night of Passover, we demonstrate our sense of complete freedom by reclining during our repast.

The Ten Plagues

Leader: We would be poor ‘remember-ers’ if we did not recount the miracles that God did on our behalf against the wicked Pharaoh. How many plagues did the Egyptians suffer? We will review all of them. Each time a plague is mentioned, we will take a bit of wine or juice from our cup with the tip of our little fingers, and drop it on our plate. This is to help us remember that we should not rejoice in the suffering of others; each drop reminds us that a measure of our joy in being saved is lost because of the suffering of our enemies. Let us now declare the plagues together:

**All together (slowly): Blood.....Frogs.....Lice.....Wild beasts
.....Pestilence.....Boils.....HailLocusts.....Darkness.....Death!**

How abundant are the blessings the Almighty has bestowed upon us in delivering us from our enemies! And all God’s people said, “**Amen.**”

Dayeinu! It Would Have Been Enough!

Leader: The Exodus account tells of one great act after another that God did on behalf of the children of Israel. By any normal standard, even one of those miraculous acts would be worthy of thanks and praise. Because of God’s great acts of care, the custom has grown using a simple folk song, “Dai’ye-nu,” which translated means ‘enough’ or ‘it would have been enough.’

We will sing an English version of a Hebrew song that is being sung around the world by Jewish people. After the mention of each mighty act of the God of Israel, let us sing the chorus with gusto!

Dayeinu
English lyrics by David E. Young

CHORUS

Dai-dayenu
Dai-dayenu
Dai-dayenu
Dayenu, it's enough

Had he given us the Torah
but not led us into Israel
Only given us the Torah
Dayenu! (*chorus*)

Had he brought us out Egypt
But not split the sea before us
Only brought us out of Egypt
Dayenu! (*chorus*)

Had he led us into Israel
But not given us the prophets
only led us into Israel
Dayenu! (*chorus*)

Had he split the sea before us
but not fed us in the desert
only split the sea before us
Dayenu! (*chorus*)

Had he given us the prophets
but not built for us the Temple
Only given us the prophets
Dayenu! (*chorus*)

Had he fed us in the desert
but not brought us to Mount Sinai
only fed us in the desert
Dayenu! (*chorus*)

Had he built for us the Temple
but not give us Messiah
only given us the Temple
Dayenu! (*chorus*)

Had he brought us to Mount Sinai
but not given us the Torah
Only brought us to Mount Sinai
Dayenu! (*chorus*)

Had he given us Messiah
but not sent to us his Spirit
Only given us Messiah
Dayenu! (*chorus*)

HalleluYah! For all God's blessings we give thanks. He has done above and beyond all that we could ask or imagine. And, thanks be to God for freedom and new life in our Messiah, Jesus.

The Second Cup – the Cup of Deliverance

Leader: Let us raise the Cup of Deliverance with a blessing:

Blessed are You, O LORD our God, King of the Universe, Who redeemed us from Egypt with Your outstretched arm and by the blood of the Lamb, and brought us to this night so we could eat matzah and maror. O LORD, God of Israel, enable us to experience future holidays and festivals in peace; to take joy in the rebuilding of Jerusalem Your holy city; and to be happy in Your service. In Your honor we sing a new song that celebrates our redemption and spiritual freedom. Blessed are You, O LORD, Who will redeem all of Israel.

All: Amen.

Leader: *Baruch Atah Adonai Elohei 'nu, Melech ha-Olam, Borei P'ri ha-Gafen.*

“Blessed are You, O LORD our God, King of the Universe, Who creates the fruit of the vine.” **All: Amen.** *Drink second cup.*

6. RACH'TZAH – Washing Before Meal

Leader: As is traditional in the Passover Seder, we will now wash our hands, with a blessing, before eating the meal:

Baruch Atah Adonai Elohei 'nu, Melech ha-Olam, she'kiddishanu b'mitzvotav ve'tzivanu al netilat yadain.

Blessed are You O LORD our God, King of the Universe, who has sanctified us by His commandments and has commanded us regarding the washing of hands.

7. MOTZI – Blessing for Food/Bread

Leader: Let us give thanks to God:

Baruch Atah Adonai Elohei 'nu, Melech ha-Olam, ha'Motzi lechem min ha'Aretz.

Blessed are You, O LORD our God, King of the Universe, Who brings forth bread from the earth. **All: Amen.**

MATZAH – Special Blessing for Matzah

Leader: Let us now offer a blessing as we eat our first piece of matzah!

All hold up a piece of matzah. Leader recite the blessing.

Baruch Atah Adonai Elohei 'nu, Melech ha-Olam, asher kid'eshanu be'mitzvotav, ve'tzivanu al achilat matzah.

Blessed are You, O LORD our God, King of the Universe, Who has sanctified us with His commandments and has commanded us regarding eating matzah.

All: Amen.

All eat a small piece of matzah.

8. MAROR – Bitter Herbs

Leader: Using a piece of matzah as a spoon, we dip into the *maror* (horseradish) and eat it, remembering the bitterness of sin and exile from the Presence of the Lord. Some scholars

think that it was at this dipping recorded in the New Covenant that Yeshua handed the matzah with maror upon it to Judas, and said, “*The one who dips his hand into the bowl with me will betray me*” (Matthew 26:23).

9. KORECH – “Hillel” Sandwich

Leader: After the destruction of the temple in Jerusalem, Passover became one of the times to remember those days now gone. Rabbi Hillel devised a remembrance of the sweetness of temple times and the sorrow that it had been destroyed. He combined the Passover elements of *matzah* and *maror* in a sandwich and ate them together, in fulfillment of the verse in the Torah: “They shall eat it with unleavened bread and bitter herbs” (Exodus 12:8).

Make a sandwich by adding charoset and maror (lettuce and horseradish) between two pieces of matzah.

10. SHULCHAN ORECH – Serve the Meal

Leader: At long last! Time to feast on the Passover Meal as we celebrate this ‘Season of Our Freedom.’

B’tei’avon! (Good Appetite!)

11. TZAFUN – Eating the Afikoman

Fill the 3rd cup. After the meal, the children are to search for the hidden Afikoman. When the Afikoman is found, the leader proclaims the following, then breaks off a small piece for each person. It is the last food eaten.

Leader: Yeshua, on the night that He was betrayed, took the unleavened bread and proclaimed a blessing. Then He broke the bread, and handed it to His disciples, saying: “Take and eat, this is my body” (Matt 26:26).

The Third Cup – The Cup of Redemption.

Leader: Let us raise the Cup of Redemption:

“And in the same way He took the cup after they had eaten, saying: ‘This cup which is poured out for you is the new covenant in My blood’” (Luke 22:20).

Let us drink the third Cup, in remembrance of the Lamb of God who takes away the sin of the world.

Baruch Atah Adonai Elohei’nu, Melech ha-Olam, Borei P’ri ha-Gafen.

“Blessed are You, O LORD our God, King of the Universe, Who creates the fruit of the

vine.” **All: Amen.** *Drink third cup.*

12. BARECH – Blessings After the Meal

Leader: My friends, may the Name of God be blessed from now unto eternity. With your permission, let us bless the One of whose food we have eaten!

“Blessed is the One of whose food we have eaten and through whose goodness we live.”
And let us say, “**Amen.**”

Blessed are You O LORD our God, King of the Universe, Who nourishes the whole world. In Your goodness, with favor, with loving-kindness, and with compassion You give sustenance to all flesh, for Your steadfast love is eternal. You are the God Who nourishes and sustains all beings and prepares food for all the creatures that You have made. Blessed are You, Who provides food for all. And let us say, “**Amen.**”

We thank You, O LORD our God, because you brought us forth from bondage in Egypt, and have given us a godly heritage in Messiah. We thank You for Your Torah which teaches us, and for the life, favor and kindness You grant us; and for the food with which You feed and sustain us constantly, every day, in every season, and in every hour. And let us say, “**Amen.**”

For all this, O LORD our God, we thank You and bless You. May Your Name be blessed continuously and forever by the mouth of all living things. And let us say, “**Amen.**”

Have mercy, O LORD our God, upon Your people Israel, upon Jerusalem Your city, and on Zion the resting place of Your Glory. Remember all of Israel for survival, for well-being, for favor and kindness, for life and for peace on this day of the Festival of Unleavened Bread. And let us say, “**Amen.**”

All: May the Merciful God reign over us forever. May the Merciful God send abundant blessings to this house and upon this table at which we have eaten. May the Merciful God send us Elijah the Prophet to proclaim to us good tidings of Messiah. May He Who makes peace in the highest heavens, may He make peace for us and for all Israel. And let us say, “Amen.”

13. HALLEL – Psalms of Praise

Leader: Psalms 113 – 118 the “*Hallel*,” were sung at the Passover festival to echo the songs that were sung in the Temple during the slaying of the Passover lambs. Yeshua and His disciples would have sung Psalm 118 at the conclusion of the Seder in the Upper Room: “After singing a hymn, they went out to the Mount of Olives” (Matt 26:30). They would therefore have sung the words, “This is the day the LORD has made, let us rejoice and be glad in Him” (Ps 118:24). Let say Psalm 118.

The leader may choose for all to say in unison or alternating by whole or half verse.

Psalm 118

¹ Give thanks to the LORD,
for he is good;
his love endures forever.

² Let Israel say:
“His love endures forever.”

³ Let the house of Aaron say:
“His love endures forever.”

⁴ Let those who fear the LORD say:
“His love endures forever.”

¹⁴ The LORD is my strength
and my defense;
he has become my salvation.

¹⁵ Shouts of joy and victory
resound in the tents of the righteous:
**“The LORD’s right hand
has done mighty things!**

¹⁶ The LORD’s right hand is lifted high;
**the LORD’s right hand
has done mighty things!”**

¹⁷ I will not die but live,
**and will proclaim
what the LORD has done.**

¹⁸ The LORD has chastened me severely,
but he has not given me over to death.

¹⁹ Open for me the gates of the righteous;
**I will enter and give thanks
to the LORD.**

²⁰ This is the gate of the LORD
**through which the righteous
may enter.**

²¹ I will give you thanks, for you answered
me;
you have become my salvation.

²² The stone the builders rejected
has become the cornerstone;

²³ the LORD has done this,
and it is marvelous in our eyes.

²⁴ The LORD has done it this very day;
let us rejoice today and be glad.

²⁵ LORD, save us!
LORD, grant us success!

²⁶ Blessed is he who comes
in the name of the LORD.
**From the house of the LORD
we bless you.**

²⁹ Give thanks to the LORD,
for he is good;
his love endures forever.

Leader: Let us unite our hearts, joyfully giving thanks to God for the Passover Lamb who was slain for the forgiveness of our sins, who rescues us from the Egypt of sin and death, and who sets us free to become the People of God. Let us declare together:

**All: From slavery ... to freedom
From sorrow ... to joy
From mourning ... to festivity
From bondage ... to redemption
From darkness ... to light !
*HalleluYah!***

The Fourth Cup – The Cup of Restoration

Fill the fourth cup and alert the children to get ready for your signal to run to the door to check whether Elijah has arrived to signal Messiah's return!

Leader: In addition to the Cup of Restoration, we also fill Elijah's cup. According to the Scriptures, a prophet like Elijah will announce the coming of Messiah. John the Baptist announced the coming of Messiah Yeshua (Jesus). We know that the Son of Man is coming again and the Kingdom of God will be fully restored under his Kingship as promised by both prophets and apostles. During his last Passover Seder, Yeshua spoke about his return, saying: "I will not drink of the fruit of the vine from now on until that day when I drink it anew with you in My Father's kingdom" (Matt 26:29).

The prophet Zechariah tells us: "On that day his feet shall stand on the Mount of Olives which lies before Jerusalem on the east... And the LORD will become king over all the earth; on that day The LORD will be one and his name one" (Zech 14:4, 9). We must always be prepared to receive Him.

Children, quickly run to the door. See if Elijah is there!

Leader: Let us drink the fourth cup, in anticipation of the soon return of Messiah Yeshua to reign in all the earth as King of Kings.

Baruch Atah Adonai Eloheinu, Melech ha-Olam, Borei P'ri ha-Gafen.

Blessed are You, O LORD our God, King of the Universe, Who creates the fruit of the vine. **All: Amen.** *Drink fourth cup.*

14. NIRTZAH – Conclusion of Seder

Leader: In John's crucifixion account, Jesus has some sour wine from the cross. "When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his spirit." (John 19:30).

The work of redemption is finished. Let's take another drink.

Toast: L'Shalom! To peace. To completion!

HAG HABIKKURIM: Feast of Firstfruits

Leader: BUT, as believers in Yeshua as Savior and Lord, we cannot end our seder there! For on "the day after the Sabbath of Passover" – the third day – the Lamb of God rose from the dead! HalleluYah!

Leviticus 23:11 says "the priest shall raise the sheaf of the first fruits before the LORD, that you may find acceptance; on the day after the Sabbath [of Passover] the priest shall raise it."

All: “But in fact Messiah has been raised from the dead, the first fruits of those who have died.” HalleluYah! (1 Cor 15:20)

Leader: We have been blessed to experience this Passover Seder, and now may we go forth from here to be a blessing.

O Lord, quickly bring all Your children to Zion, and may our hearts be filled with excitement, with joy and with song, as we welcome Messiah to the City of the Great King. Then we shall say: “*Baruch ha’ba b’Shem Adonai!*”

All: “Blessed be He who comes in the Name of the LORD!” (Matt 23:39).

With God’s people around the world, we end our Passover Seder tonight with this declaration:

Le’shanah haba’ah birushalayim!
Next year in Jerusalem!

Seder may close with this or some other song.

Hevenu Shalom Aleichem
(We Brought Peace Upon You)

Hevenu Shalom Aleichem (3x)
Hevenu Shalom, Shalom, Shalom Aleichem

Special thanks to Keren Hannah Pryor of the Center for Judaic-Christian Studies for her work on this Haggadah.

Appendix I: Songs

A playlist of most of the songs in this haggadah can be found on YouTube via the QR code.

This is the day (Psalm 118:24)

This is the day, this is the day
that the LORD has made
that the LORD has made
I will rejoice, I will rejoice
and be glad in it, and be glad in it.

This is the day that the LORD has made.
I will rejoice and be glad in it.

This is the day, this is the day
that the LORD has made

Ha Lachma Anya (The bread of affliction)

Ha lachma, Ha lachma anya
di achalu, achalu avahatana
b'ara b'ara d'Mitzrayim
b'ara b'ara d'Mitzrayim

Kal dichfin yeitei v'yeichul.
Kal ditzrich yeitei v'yifsach.

Hashata hacha, l'shanah haba'ah
b'ara d'Yisrael.

Hashata avdei.
L'shana haba'ah
b'nei, b'nei chorin.

This is the bread of affliction that our ancestors ate in Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover. Now we are here. Next year in the land of Israel. Now we are slaves. Next year we will be free.



Eliyahu hanavi

Eliyahu hanavi
Eliyahu hatish'bi
Eliyahu, Eliyahu Eliyahu hagil'adi (2x)

Bim'herah beya menu, yavo eleinu
im Mashi'ach ben David
im Mashi'ach ben David (x2)

*Elijah the prophet, Elijah the Tishbite, Elijah the Giladite
May he soon come to us with the Messiah son of David.*

Appendix II: Scriptures (ESV)

Exodus 6:6-8 | ⁶ Say therefore to the people 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 slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. ⁷ I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians. ⁸ I will bring you into the land that I swore to give to Abraham, to Isaac, and to Jacob. I will give it to you for a possession. I am the LORD.’”

Exodus 13:8 | ⁸ You shall tell your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’

The Passover – Exodus 12:1-3, 6-10a, 12-15 | ¹ The LORD said to Moses and Aaron in the land of Egypt, ² “This month shall be for you the beginning of months. It shall be the first month of the year for you. ³ Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household... ⁶ and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

⁷ “Then 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. ⁸ They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. ⁹ Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. ¹⁰ And you shall let none of it remain until the morning... ¹² For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. ¹³ 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 no plague will befall you to destroy you, when I strike the land of Egypt.

¹⁴“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. ¹⁵ Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.

The 10th Plague: Death of the Firstborn – Exodus 12:29-32 | ²⁹ At midnight the LORD struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. ³⁰ And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead. ³¹ Then he summoned Moses and Aaron by night and said, “Up, go out from among my people, both you and the people of Israel; and go, serve the LORD, as you have said. ³² Take your flocks and your herds, as you have said, and be gone, and bless me also!”

The Exodus – Exodus 12:33-42 | ³³ The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” ³⁴ So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. ³⁵ The people of Israel had also done as Moses told them, for they had asked the Egyptians for silver and gold jewelry and for clothing. ³⁶ And the LORD had given the people favor in the sight of the Egyptians, so that they let them have what they asked. Thus they plundered the Egyptians.

³⁷ And the people of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides women and children. ³⁸ A mixed multitude also went up with them, and very much livestock, both flocks and herds. ³⁹ And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.

⁴⁰ The time that the people of Israel lived in Egypt was 430 years. ⁴¹ At the end of 430 years, on that very day, all the hosts of the LORD went out from the land of Egypt. ⁴² It was a night of watching by the LORD, to bring them out of the land of Egypt; so this same night is a night of watching kept to the LORD by all the people of Israel throughout their generations.

The Institution – Exodus 12:43-49 | ⁴³ And the LORD said to Moses and Aaron, “This is the statute of the Passover: no foreigner shall eat of it, ⁴⁴ but every slave that is bought for money may eat of it after you have circumcised him. ⁴⁵ No foreigner or hired worker may eat of it. ⁴⁶ It shall be eaten in one house; you shall not take any of the flesh outside the house, and you shall not break any of its bones. ⁴⁷ All the congregation of Israel shall keep it. ⁴⁸ If a stranger shall sojourn with you and would keep the Passover to the LORD, let all his males be circumcised. Then he may come near and keep it; he shall be as a native of the land. But no uncircumcised person shall eat of it. ⁴⁹ There shall be one law for the native and for the stranger who sojourns among you.”

Yeshua's last Passover meal with his disciples – Matthew 26:17-30 | ¹⁷ Now on the first day of Unleavened Bread the disciples came to Jesus, saying, "Where will you have us prepare for you to eat the Passover?" ¹⁸ He said, "Go into the city to a certain man and say to him, 'The Teacher says, My time is at hand. I will keep the Passover at your house with my disciples.'" ¹⁹ And the disciples did as Jesus had directed them, and they prepared the Passover.

²⁰ When it was evening, he reclined at table with the twelve. ²¹ And as they were eating, he said, "Truly, I say to you, one of you will betray me." ²² And they were very sorrowful and began to say to him one after another, "Is it I, Lord?" ²³ He answered, "He who has dipped his hand in the dish with me will betray me." ²⁴ The Son of Man goes as it is written of him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born." ²⁵ Judas, who would betray him, answered, "Is it I, Rabbi?" He said to him, "You have said so."

²⁶ Now as they were eating, Jesus took bread, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body." ²⁷ And he took a cup, and when he had given thanks he gave it to them, saying, "Drink of it, all of you, ²⁸ for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. ²⁹ I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom."

³⁰ And when they had sung a hymn, they went out to the Mount of Olives.

Yeshua's last Passover meal with his disciples – Luke 22:7-20 | ⁷ Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. ⁸ So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." ⁹ They said to him, "Where will you have us prepare it?" ¹⁰ He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters ¹¹ and tell the master of the house, 'The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?' ¹² And he will show you a large upper room furnished; prepare it there." ¹³ And they went and found it just as he had told them, and they prepared the Passover.

¹⁴ And when the hour came, he reclined at table, and the apostles with him. ¹⁵ And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. ¹⁶ For I tell you I will not eat it until it is fulfilled in the kingdom of God." ¹⁷ And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. ¹⁸ For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes." ¹⁹ And he took bread, and when he had 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." ²⁰ And likewise the cup after they had eaten, saying, "This cup that is poured out for you is the new covenant in my blood."

Yeshua washes the disciples' feet – John 13:1-17 | ¹ Now before the Feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having

loved his own who were in the world, he loved them to the end. ² During supper, when the devil had already put it into the heart of Judas Iscariot, Simon's son, to betray him, ³ Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, ⁴ rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. ⁵ Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. ⁶ He came to Simon Peter, who said to him, "Lord, do you wash my feet?" ⁷ Jesus answered him, "What I am doing you do not understand now, but afterward you will understand." ⁸ Peter said to him, "You shall never wash my feet." Jesus answered him, "If I do not wash you, you have no share with me." ⁹ Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" ¹⁰ Jesus said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." ¹¹ For he knew who was to betray him; that was why he said, "Not all of you are clean."

¹² When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?" ¹³ You call me Teacher and Lord, and you are right, for so I am. ¹⁴ If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. ¹⁵ For I have given you an example, that you also should do just as I have done to you. ¹⁶ Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. ¹⁷ If you know these things, blessed are you if you do them.

The body and blood of Messiah – 1 Corinthians 10:16-17 | ¹⁶ The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ? ¹⁷ Because there is one bread, we who are many are one body, for we all partake of the one bread.



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