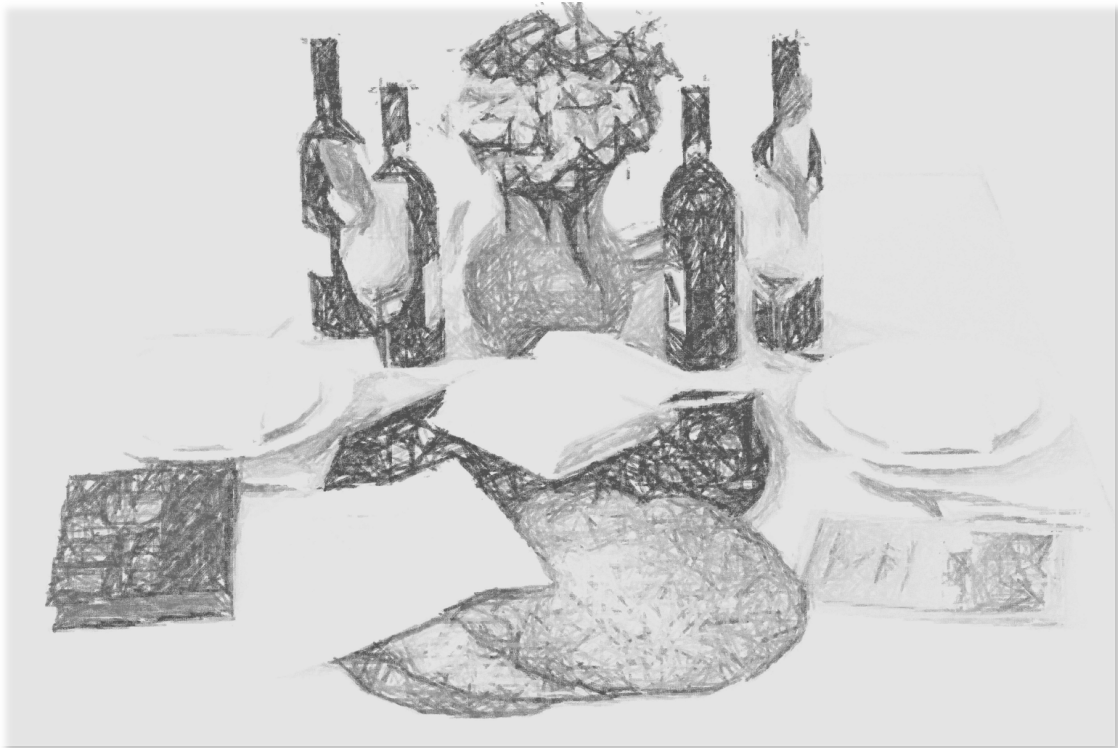


Messianic Passover Haggadah



Rabbi & Pastor Crystal Lutton

Blessing and Lighting of the Candles

(by a woman)

*Barukh attah Adonai eloheinu melekh ha-olam, asher
kideshanu bemitzvotav ve-tsivanu lehiyot or le-goyim
v'natan-lanu et
Yeshua Meshicheinu
or ha-olam.*

*Blessed are You, LORD
our God, King of the
universe, Who sanctified
us with his
commandments, and
commanded us to be a
light to the nations and
Who gave to us Jesus our
Messiah the Light of the
world.*

*Barukh attah Adonai
eloheinu melekh ha-
olam, she-hecheyanu v'ki-yemanu v'higianu lazeman
hazeh.*

*Blessed art thou, Lord our God, Master of the universe, who has
kept us alive and sustained us and has brought us to this special
time.*

Tonight, around the world, people are gathered to celebrate
Passover. Some are Jewish, some have a deep love for the faith
of Abraham, Isaac and Jacob, and some are Messianic Believers.
This means we believe Yeshua Hamashiach fulfilled specific
elements pictured in the Passover seder. This is the haggadah, or
the telling, of those elements and how Yeshua fulfilled them.



We will be following the traditional seder, or order, for the meal and speaking of the plight of the Israelites before they escaped from Egypt in the Exodus (Exodus 12); as we do these things, we do them in remembrance of Yeshua who fulfilled them (Luke 22:19) and in doing so has freed us from our slavery to sin.

1st Cup of Wine

Please take the first cup of wine and hold it while it is blessed. A full glass of wine represents a fullness of blessings and each glass must be emptied before the next glass is poured.

*Barukh Attah Adonai,
elohenu melech ha'olam,
borei p'ri hagafin.*

*Blessed are you, Oh Lord
our God, King of the
universe, who brings forth the fruit of the Vine.*



Please drink.

The Triumphal Entry

On the 10th of Nisan, the day that lambs were brought to the priest to be inspected, Yeshua rode into Jerusalem in his Triumphal Entry. Seated on a donkey the people cried out “Hosanna! Blessed is he who comes in the name of the Lord” and cried out “God save us!” and Yeshua presented himself as the Lamb for inspection.

In order to be found worthy of being a Passover lamb the lamb had to be without spot or blemish and meet other specific requirements. The inspection was done by priests who went over the animal with a fine toothed comb. In the same way Yeshua was questioned and inspected by the priests of the Temple and was found to be without error in doctrine and without sin in action. He was spotless and blameless and able to be the perfect Passover Lamb.

The Day of Preparation

The day before the Passover meal is eaten is known as the Day of Preparation. On this day, in Biblical times, the lambs that had been found worthy of being Passover lambs were brought for sacrifice to the Temple.

Luke 22:7 “Then came the day of unleavened bread, when the passover must be killed.”

The Day of Preparation is the first day of the Feast of Unleavened Bread. This is the day that Yeshua gathered his shamashin, or disciples, in the upper room to partake of their Passover seder, in a room that had already been prepared for them.

Because the day starts at sundown we see that Yeshua ate with the disciples and explained what he was about to do the evening that began the day that the sacrifices were made. After the meal they retreated to the Garden of Gethsemene where Yeshua was arrested and taken into custody.

He was questioned further when taken before Pontius Pilate, and at 9 in the morning, or the 3rd hour, he was put on the cross just as the Passover lambs were tied to the pomegranate stake in preparation for their death.

He hung on the cross all day until the 9th hour, or 3pm, when he let go of the spirit and cried out, at the same time that the High Priest was announcing the end of the sacrifices for the day, and in the same words as the High Priest he cried out, "It is finished!"

In this he fulfilled prophecy.

Hand Washing

At this time we will wash the hands of the person sitting to your left. This is a ceremonial washing of cleanliness and by washing one another's hands we are following in the example of Yeshua who washed the feet of His disciples.

Karpas

(Hold up the Karpas--parsley)

The Karpas is a bitter herb. It reminds us of the plight of the Israelites who worked as slaves in Egypt before Moses came to free them. They had come there with the hope and promise of survival and become despised by Pharaoh who feared them as God blessed them and multiplied their numbers. Let us remember that persecution is not from the Lord, who sees our plight and always remembers us, but it is from the enemy who cannot stand to see the people of God prosper. When we grumble about our situation let us remember not to grumble against God for He is our deliverer, not our persecutor. And let us remember that in all things He is with us.

The salt water represents the tears of the Israelites as they cried out to God in their captivity.

Please dip the Karpas in the salt water and eat it now.

Afikomen

(Hold up the Afikomen)

Inside this bag are three pieces of matzah. The bag they are in is called a matzah tash and it has 3 compartments. Each piece of matzah is in a separate compartment inside this one bag.

(remove middle piece). This middle piece is called the Afikomen and is broken in two. (break it). One side will be returned to the bag while the other is wrapped in linen and hidden away. There are Jewish traditions that use the matzah tash to teach of the patriarchs—Abraham, Isaac and Jacob—as well as other things.

The Messianic belief is that the matzah represent HaShem, Yeshua HaMashiach, and the Ruach HaKodesh, or Father, Son and Spirit. The Afikomen is broken just as Yeshua was broken for our sins.

The Matzah is without leaven. . .

1 Cor 5:7-8 “Purge out the old yeast, that you may be a new lump, even as you are unleavened. For indeed Messiah, our Pesach offering, has been offered in our place.”

See how it is pierced. . .

Zechariah 12:10 “I will pour on the house of David, and on the inhabitants of Yerushalayim, the spirit of grace and of supplication; and they will look to me whom they have pierced; and they shall mourn for him, as one mourns for his only son, and will grieve bitterly for him, as one grieves for his firstborn.”

See how it is striped. . .

Isaiah 53:5 “But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our shalom was on him; and with his stripes we are healed.

Matthew 27:59-60 “Joseph took the body, and wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the tomb, and departed.”

The Afikomen will be ransomed and returned to us later in the evening. For now it will be hidden away as Yeshua was hidden away in the tomb 3 days.



The Four Questions

The youngest child who is able to read is now called upon to ask the Four Questions so that we may retell the story of the first Passover.

Ma nishtana, ha'layla haze Mikol ha'leylot, mikol ha'leylot

Shebechol ha'leylot anu ochlin, Hametz u matzah, hametz u matzah Ha'layla haze, ha'layla haze, kulo matzah Ha'layla haze, ha'layla haze, kulo matzah Shebechol ha'leylot anu ochlin, Shear yerakot, shear yerakot Ha'layla haze, ha'layla haze, marror, marror Ha'layla haze, ha'layla haze, marror, marror

Shebechol ha'leylot ein anu matbilin Afilu pa'am achat, afilu pa'am achat Ha'layla haze, ha'layla haze, shetei pe'amim Ha'layla haze, ha'layla haze, shetei pe'amim

Shebechol ha'leylot anu ochlin, Bein yoshvin u'bein mesubin Ha'layla haze, ha'layla haze, kulanu mesubin Ha'layla haze, ha'layla haze, kulanu mesubin

Why is this night different than all other nights?

On all other nights, we eat bread or matzah, But on this night only matzah.

On all other nights, we eat other greens, But on this night a bitter vegetable.

On all other nights, we do not dip even once, But on this night we must dip two times.

On all other nights, we eat sitting or leaning, But on this night we all lean.

Answering the Four Questions

The story, or the maggid, is designed to satisfy the needs of four different types of people: the wise son, who wants to know the technical details; the wicked son, who excludes himself (and learns the penalty for doing so); the simple son, who needs to know the basics; and the son who is unable to ask, the one who doesn't even know enough to know what he needs to know.

The answer to these questions can be found in Exodus 12.

Moses had fled from Egypt after killing a man and Adonai met with Moses in a burning bush that was not consumed and told him to return to Egypt and tell Pharaoh that the LORD says, "Let my people go!" When Pharaoh refused because of his hardened heart the LORD brought plagues against Egypt, but preserved the Israelites.

1. Why do we eat only unleavened bread on this night when all other nights we eat either leavened bread or Matzah?

The Israelites were told to be ready to flee at a moment's notice and did not have time for their bread to rise.

The Israelites are also called to be a people set apart. The absence of leaven is a picture—leaven represents sin and bread without yeast represents a life without sin. As all believers in Messiah experience their personal Passover they have the leaven removed. Each year when we recline to eat the Passover meal we take time to examine our hearts and make sure all of the leaven is removed, even as we remove the leaven from our physical homes.

2. Why do we eat only bitter herbs on this night when all other nights we eat all kinds of vegetables?

It was on Passover that those who did not have the blood of the Passover lamb on their doorposts experienced the 10th and final plague—death of the firstborn. As we remember the pain and bitterness of life as slaves, let us also feel empathy for those who, even with otherwise good lives, live without the saving grace of Messiah filling their lives with true meaning.

The Israelites were instructed to select the Passover lamb to be killed as a sacrifice and the blood of the lamb was to be brushed on the doorposts of the house. The motion that would be required for this is a cross, or the shape of the letter tav as it appeared in ancient Hebrew. The meaning of “tav” is “a sign” and from the beginning the Israelites were looking for the sign of the cross to see where the meaning of their religion is found.

When we are saved by the blood that was shed on the cross in fulfillment of the Passover we become spiritual inhabitants of the Kingdom of God. We are no longer to be of this world, even though we must continue to live in it.

The bitter herbs remind us of the bitterness of life. There is always the potential for pain. When we are ready for whatever comes our way we can trust that Romans 8:28 assures us “*We know that all things work together for good for those who love God, to those who are called according to his purpose.*”

3. Why do we dip our vegetables twice on this night when we do not dip our vegetables even once all other nights?

The vegetables are dipped into salt water. If we live every day focused on the pain of life and the tears shed during difficult times in life we would be overcome with sadness and drown in our grief. The Lord brings joy through deliverance so that we can live every day focused on Him. On this night, however, He instructs us to stop and remember. We are told to remember the Exodus from Egypt where the Israelites were slaves when they cried out to HaShem to save them, to rescue them, to send a deliverer! We are also told to remember our Messiah who came to save us, rescue us and deliver us from the power of sin over our lives.

4. Why do we eat our meals reclining on this night when on all other nights we eat our meals sitting or reclining?

Exodus 12:11 “This is how you shall eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and you shall eat it in haste: it is the LORD's Pesach.”

Now that we have been saved from Egypt, and from the power of sin over us, through the first Passover and the fulfillment of the Passover by Yeshua Hamashiach, we can enter into rest. We can recline because the Lord has rescued us. We can rest because the Lord has moved on our behalf.

2nd Cup of Wine

Before we bless this cup of wine let us take a moment to remember the plagues that were sent against Egypt in order to bring about the release of the Israelites. As we recite them, please dip your pinky finger in the wine and splash a drop on your plate. Notice that the wine is red, like blood.



- Blood
- Frogs
- Lice
- Flies
- Death of cattle
- Boil
- Hail
- Locusts
- Darkness
- Death of the Firstborn

Each of these plagues was related to a god worshiped by the Egyptians and showed that HaShem is bigger than the gods of the Egyptians.

The Egyptians believed their Pharaohs were gods so the real choice before the Egyptians was to continue to worship the son of Pharaoh, or the Son of HaShem. So that there would be no doubt who was the true savior, the son of Pharaoh died in the 10th plague.

Psalm 115:11 “You who fear the LORD, trust in the LORD! He is their help and their shield.”

1 John 4:4 “You are of God, little children, and have overcome them; because greater is he who is in you than he who is in the world.”

Years later when Messiah would come and walk among his people he would also die on the first night of Pesach, but unlike Pharaoh's son, he rose from the dead on the 3rd day, the Feast of Firstfruits, the first among the Resurrection. It is truly Yeshua who saves!

The Second Glass of Wine

“I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians.” Exodus 6:7

Please take the second cup of wine and hold it while it is blessed.

Barukh Attah Adonai, elohenu melech ha'olam, borei p'ri hagafin.

Blessed are you, Oh Lord our God, King of the universe, who brings forth the fruit of the Vine.

Please drink.

Maror and Charoset

This bitter herb is horseradish. As with the parsley, the bitter herb represents the sting of slavery to sin. This time we will make a sandwich with matzah, maror, and charoset. This sweet mixture of fruits and nuts is traditionally a symbol of the mortar used by the Jews for building in Egypt during their slavery. We can see it as a symbol of the sweetness Yeshua brings to us by overcoming bitter sin. Sin enslaves; Messiah redeems!

Nehemiah 8:10b “for the joy of the LORD is your strength.”

Please bless and eat the Maror and Charoset.

Baruch atta Adonai eloheinu melech ha-olam borei p’ri ho’adomo.

Blessed are You, Lord, our God, King of the universe, who creates the fruit of the earth.

Please enjoy your meal



Dayenu

This is a Hebrew word that means “It would have been sufficient” or “ENOUGH”! If HaShem had done any one thing on behalf of the Israelites in Egypt, Dayenu.

If HaShem had sent plagues on the Egyptians and preserved the Israelites but not brought them out of Egypt Dayenu!

If HaShem had brought the Israelites out of Egypt but had not delivered them through the Red Sea . . . Dayenu!

If HaShem had delivered the Israelites through the Red Sea but had not destroyed their enemies who were in pursuit . . . Dayenu!

If HaShem had destroyed their enemies in pursuit but not given them Torah . . . Dayenu!

If HaShem had given the Israelites Torah but not brought them to the Promised Land . . . Dayenu!

If HaShem had brought the Israelites to the Promised Land but not sent the Living Torah, Yeshua Hamashiach, to dwell among us . . . Dayenu!

If Yeshua had dwelt among us but had not died on our behalf to ransom us from sin . . . Dayenu!

If Adonai has done all of these things for us and does nothing more how can we say anything but . . . Dayenu!

Dayenu

*Ilu hotzi, hotzi anu Hotzi anu mi mitzrayim Mi mitzrayim,
hotzi anu Dayenu!*

*Refrain: Da-dayenu, da-dayenu, da-dayenu Dayenu, dayenu,
dayenu Da-dayenu, da-dayenu, da-dayenu Dayenu, dayenu*

*Ilu natan, natan lanu Natan lanu torah tovah Torah tovah,
natan lanu Dayenu!*

Ilu natan, natan lanu Natan lanu et haShabbat

Redemption of the Afikomen

At this time the children will be asked to go in search of the Afikomen that was hidden.

It was for 30 pieces of silver that Judas the Disciple betrayed the Master. It was for this price that the Messiah was turned over to the authorities.

The child who finds the Afikomen must ransom it back to us—and take their reward for returning the Afikomen from hiding.

Take the Afikomen and break a piece as it is passed around the table.

*Matthew 26:26a “As they were
eating, Yeshua took bread, gave
thanks for it, and broke it.”*

*Baruch atta Adonai, Eloheinu melech ha'olam, ha matzah
lechem min ha'aretz.*

*Blessed are you, Oh Lord, our God, King of the universe,
who brings forth the unleavened bread from the earth.*

*Matthew 26:26b “. . . and gave it to
the talmidim, and said, "Take, eat;
this is my body."*

The Third Cup of Wine—The Cup of Redemption

Please take the third cup of wine and hold it while it is blessed.



*Matthew 26:27a
“And he took the
cup, and gave
thanks,”*

*Baruch atta Adonai,
eloheinu melech ha'olam,
borei p'ri hagafin.*

*Blessed are you, Oh Lord our
God, King of the universe,
who brings forth the fruit of
the Vine.*

Matthew 26:27b-29 "... he gave it to them, saying, "Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.

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."

Please drink.

Elijah

Malachi 4:5 "Behold, I will send you Elijah the prophet before the great and terrible day of the LORD comes."

Matthew 17:10- "His talmidim asked him, saying, "Then why do the Sofrim say that Elijah must come first? Yeshua answered them, "Elijah indeed comes first, and will restore all things, but I tell you that Elijah has come already, and they didn't recognize him, but did to him whatever they wanted to.

Even so the Son of Man will also suffer by them." Then the talmidim understood that he spoke to them of Yochanan (John) the immerser."

Blessing the Fourth Cup—The Cup of Praise

Please take the fourth cup of wine and hold it while it is blessed.

Barukh Attah Adonai, elohenu melech ha'olam, borei p'ri hagafin.

Blessed are you, Oh Lord our God, King of the universe, who brings forth the fruit of the Vine.

Please drink.

Matthew 26:30 “And when they had sung an hymn, they went out into the mount of Olives.”



This completes our Passover Seder, and as we declare peace in Jerusalem let us remember that peace will only come to Jerusalem when Messiah returns . . .

*Lashanan Habayjah Bi
Yerushalayim!*

Next Year in Jerusalem!



Shema
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