

Passover Haggadah



A Celebration of Yeshua's Love in the Passover

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Introduction

Leader: We gather this evening to take part in a ceremony that has been observed by God's people for over 3,000 years. When reading the story of the Exodus, it is clear that a mixed multitude went up from Egypt. The people that were redeemed from Egypt were comprised of both native born (Jewish) and foreigners (Gentiles) who believed in Israel's God. They were all called "Children of Israel."

In every generation, it is one's duty to regard himself as though he personally had gone out of Egypt, as it is written: 'You shall tell your son that day "this is done because of what the Lord did for me when I came up from Egypt. It was

not only our fathers whom the Holy One redeemed from slavery; we too were redeemed with them.'" (Passover Haggadah quoting Exodus 13:8)

When Yeshua walked the Earth, He did not neglect this command. His last meal with His disciples was a Passover Seder, much like the one we will be celebrating tonight. It is no coincidence that the Passover became the setting for the ultimate redemption which Yeshua secured on behalf of all those who trust obediently in Him.

Seder means "the order of service." Haggadah means "the telling." So, we gather for this order of service to relive once more an event that has been retold for hundreds of generations.

On the table before us is a seder plate holding the ceremonial items that symbolize the elements of Passover. There are bitter herbs, a sweet mixture of apples, nuts and honey, parsley and a lamb shank bone. They allow our senses to fully participate, by seeing, hearing, and tasting. Everything has significance and each part of the meal talks more about who our God is, who we are, and who we are together. I hope this night fills you with love, hope, and life as we celebrate God's Passover.

(Leader raises plate of Matzah)

This is the bread of affliction that our forefathers ate in the land of Egypt. Let all who are hungry come and eat, let all who have need come and celebrate the Passover with us.

Yeshua said, "I am the bread of life. He who comes to me shall never hunger, and he who believes in me shall never thirst." (John 6:35)

Let us join together to celebrate the Lord's Passover as a memorial, for redeeming us from slavery to Pharaoh in Egypt, and for redeeming us from slavery to sin, by His Son Yeshua the Messiah.

Candle Lighting

Leader: Light is the symbol of the Messiah. As it is written, I am the light of the world; he who follows Me shall not walk in darkness, but have the light of life. (John 8:12)

ברוך אתה אדוני אלהינו מלך העולם,
אשר קדשנו במצותיו
וצונו להדליק נר של (שבת) יום טוב.

Baruch atah Adonai Eloheinu melech
haolam, asher kidshanu bemitzvotav
v'tzivanu l'hadlik ner shel (Shabbat)
yom tov.

Blessed are You O Lord our God King
of the Universe, who has set us apart
by His Word, and in whose Name we
light the festival lights.

The Four Cups of Wine

Tonight, we will have four special cups of wine. Each of these four cups are named after the four promise God made to us in Exodus 6:6-7, "I will save you from your bondage...I will deliver you from your burdens...I will redeem you with an outstretched hand...I will gather you as My people."

At Passover, we celebrate the promises of redemption by drinking from our cups four times. Each cup symbolizes a vital element of the telling; Sanctification, Deliverance, Redemption and Praise for what is to come.

(Fill the 1st cup)



The First Cup – The Cup of Sanctification

ברוך אתה אדוני אלהינו מלך העולם
בורא פרי הגפן

Baruch atah Adonai Eloheinu melech
ha-olam borei p'ri ha-gafen

All: Blessed are You, O Lord our God,
King of the Universe, creator of the
fruit of the vine.

Each of these four cups are named
after the four promise God made to us
in Exodus 6:6-7.

Leader: As He began his final
Passover Seder, Yeshua the Messiah
shared a cup with his disciples and said

to them, “Take this and divide it among
you.” (Luke 22:17)



Leader: Let us all drink of this, the
first cup of Passover.

Karpas

Leader: (Lifting the Karpas)

This leafy green represents the
newness of life, created by God, when
He led the former slaves into a new life
of freedom. Just as plants begin to
bloom around us at this season of the
year, the green leaf reminds us that it
is God Who encourages us to begin a
fresh start in our relationship with
Him.

The saltwater represents the tears of our fathers, who cried out to God while they were slaves in Egypt. The saltiness is to remind us of our tears which we have cried out to our Heavenly Father when we've needed a deliverer. Tonight, we remind ourselves of not just Israel's slavery in Egypt, but the times in our own life in which we were slaves.

We remember the tears of our ancestors and all those who came before us. We remember our own tears which the Lord has received. And we acknowledge the tears of the next generation. But we hold to the promise as written in the Psalms:



All read together:

Those who sow in tears
shall reap with shouts of joy!
(Psalm 126:5)

(Dip parsley in salt water)

ברוך אתה אדוני אלהינו מלך העולם בורא
פרי האדמה

Baruch atah Adonai Eloheinu melech
ha-olam borei p'ri ha-adamah

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

Leader: Let us eat the parsley
together.

Break Middle Matzah

(Leader lifts the Matzah-tash with the three matzot.)

Leader: This ceremonial matzah covering is known as a matzah-tash or unity. It has three separate sections which are bound into one. Each section of the unity contains a matzah. Jewish tradition holds various ideas about the meaning of these three sections such as: It's the unity of the patriarchs – Abraham, Isaac and Jacob. Some say it may represent the symbolic unity of three groups of people, the priests, Levites and the people of Israel. We, who believe in the Messiah, can see the significance – the perfect unique unity of God, Yeshua, and the Holy Spirit.

(Leader removes middle matzah from the unity.)

Leader: As we remove the middle matzah, we recognize the symbol of Yeshua, our Messiah. See how it is striped and has little bruises on it?

All: But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace fell on Him and by His stripes we are healed. (Isaiah 53:5)

Leader: See how it is pierced through.

All: And I will pour out upon the house of David and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they

shall mourn for him as one mourns for his only son... (Zechariah 12:10)

(Leader breaks matzah in half. One piece should be larger than the other. Place smaller piece on top of the matzah-tash.)

Leader: As we break the middle piece of the bread of affliction, we recall the brokenness and the affliction of our Messiah in His sacrifice for us.

The larger half of this broken matzah is called the afikomen, a Greek word meaning “that which comes last” or dessert. It is to be wrapped in white linen and buried (hidden), just as our broken Messiah was wrapped for his burial.

If the children will now cover their eyes, the afikomen will be hidden. It will remain hidden for a time, but it will return to us at the completion of the Passover Seder.

The Four Questions

“And it will come about when your children will say to you, ‘What does this rite mean to you? ’that you shall say, ‘It is a Passover sacrifice to the LORD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes. ’And the people bowed low and worshipped.” (Exodus 12:26-27)



Why is this night different from all other nights: On all other nights we eat leavened or unleavened bread. Why on this night do we eat only matzah, the unleavened bread?

All: When Pharaoh let the people go from Egypt they were forced to flee in great haste. They had no time to bake their bread. There was no time to wait for the yeast to rise. The sun beat down on the dough as they carried it along and baked it into a flat unleavened bread called Matzah.

Leader: There is also a symbolic meaning to the unleavened bread that is relevant to our lives today. The Apostle Paul used unleavened bread as a teaching tool in a letter he wrote to the congregation at Corinth:

All: ...Do you not know the saying, “It takes only a little leaven to leaven a whole batch of dough?” Get rid of the old leaven, so that you can be a new batch of dough, because in reality you are unleavened. For our Passover lamb, the Messiah, has been sacrificed. (I Corinthians 5:7)

Leader: During this season of Passover, let us take the challenge to break our old habits of sin and selfishness and begin a fresh, new life.



On all other nights, we may eat all kinds of herbs, but on this night only bitter herbs?

All: We eat bitter herbs to remind us of how bitter the lives of the Israelites were made as slaves in Egypt.

(Leader lifts the horseradish.)

Leader: ...so 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)

Leader: As we scoop some horseradish/wasabi (maror) onto a piece of matzah, let us allow the bitter taste to cause us to shed tears of

compassion for a people in bondage. As bitter as captivity in Egypt was, our bondage to sin is no less bitter. Let us recall the years of bondage, both theirs and ours.

All: Blessed are You, O Lord our God, King of the Universe, who has sanctified us by His Word, and commanded us to eat bitter herbs.

Leader: You may all eat the horseradish.



On all other nights, we do not dip even once. Why on this night do we dip twice, first the parsley into the salt water and then eat the bitter herb?

All: The work in Egypt involved bricks and mortar. We had taskmasters which made our life miserable. Sin today is a taskmaster who also wants to bring hardship upon you. The enemy would love to make you a slave again. We eat the horseradish to remind us that sin may taste sweet at first, but in reality, is bitterness to the soul.

(Leader instructs table to take matzah and dip into horseradish.)

BA-RUCH A-TA A-DO-NAI E-LO-HAY-NU
ME-LECH HA-O-LAM A-SHER
KI-DE-SHA-NU BEMITZ-VO-TAV
VE-TZI-VA-NU AL A-CHI-LAT MA-ROR

Blessed are You, O Lord our God, King of the universe, who commanded us to eat bitter herbs.

Leader: You may all eat.

Leader: It was at this time during Yeshua's Seder with His disciples that He revealed the identity of His betrayer.

All: While they were reclining at the table eating, Yeshua said, "I tell you the truth, one of you will betray me – one who is eating with me." They were saddened and one by one they said to Him, "Surely not I?" "It is one of the twelve," He replied, "one who dips matzah into the bowl with me." (Mark 14:18-20)



On all other nights, we eat either sitting or reclining. Why on this night do we recline?

All: Reclining at a table was a sign of a free man in the olden days. Our fathers were freed on that Passover night by God's grace therefore we can recline at the table.

Leader: The first Passover was celebrated in the land of captivity, by a people still in bondage. The Lord spoke to Moses regarding the manner in which they were to eat the Passover meal:

All: "This is how you shall eat it; your loins girded, your sandals on your feet, and your staff in your hand; and you

shall eat it hurriedly: it is a Passover offering to the Lord. (Exodus 12:11)

Leader: Today, we may all recline and freely enjoy the Passover Seder without hurrying.

The Second Cup – The Cup of Deliverance



Leader: Let us fill our cups once again. A full cup is a symbol of joy, appropriate to the season. Yet we are moved by the terrible price that was paid to purchase redemption and freedom. In remembrance of that sacrifice, we will recite the plagues. With each recitation, dip a finger into your cup and allow a drop of wine to fall, reducing the fullness of our joy tonight.

All: (repeat after Leader)

BLOOD!
FROGS!
GNATS!
WILD BEASTS!
CATTLE DISEASE!
BOILS!
HAIL & FIRE!
LOCUSTS!
DARKNESS!
DEATH OF FIRSTBORN!

Leader: Let us recall that a terrible price was paid to purchase our own redemption. The price of freedom for the Israelites was the firstborn of Egypt.

The price of freedom for all of God's people was the firstborn of God, Yeshua. Messiah Yeshua purchased us with His own death, by His own blood.

The Passover Lamb



Leader: In every telling of the Passover story, three elements must always be mentioned:

The Unleavened Bread

The Bitter Herbs

The Passover Lamb

(Leader lifts the shank bone of the lamb)

This roasted lamb shank bone represents the lamb whose blood was placed on the doorposts and lintels of the houses where the children dwelt. There it served as a sign of obedience to God's command and protection from the judgment of death.

"The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you."
(Exodus 12:13)

Let us read the LORD's instruction from Exodus 12:

Reader 1: "...on the tenth day of this month each man is to take a lamb for his family, one for each household."

"The animals you choose must be year old males without defect...'

Reader 2: "Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight."

"Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs."

Reader 3: "That same night they are to eat the meat roasted over the fire, along with bitter herbs and bread made without yeast."

"This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover."

Reader 4: "The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over

you. No destructive plague will touch you when I strike Egypt."

Leader: It was the Lord Himself who redeemed Israel from slavery.

All: "So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders." (Deuteronomy 26:8)

The Leader will continue the Passover Story through the Torah, The Writings, The Prophets, and the New Testament

Leader: (After finishing the story) The Temple in Jerusalem was destroyed by the Romans in the year 70 AD. Since that time, there has been no place to offer the Passover sacrifice. We, who are believers in Yeshua the

Messiah, understand God's purpose in this. At this season, our Messiah, the Lamb of God, is our Passover. His sacrifice was perfect and eternal. There is no need at the present time for a Passover sacrifice. The shank bone remains to remind us of the sacrificial lamb and the perfect Lamb of God. But, we can eat the lamb meat just as our forefathers did before us. It can be a symbol of remembering what God did in Egypt, what Yeshua did upon the cross, and His continued faithfulness to our lives today.

All can eat the lamb.



Let us now bless His Name as we lift
the Second Cup -
The Cup of Deliverance.

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



Dayenu
It would have been enough....

Leader: "They will celebrate your abundant goodness and joyfully sing of your righteousness." (Psalm 145:7)

As it was for the redeemed Israelites, so we too rejoice in the abundant goodness of the LORD. And we praise His great love as we say Dayenu!
It would have been enough!

All: If the Lord had merely rescued us, but had not judged the Egyptians...
Dayenu! It would have been enough!

All: If He had only brought their gods to shame, but had not parted the Red Sea...

Leader: Dayenu! It would have been enough!

All: If He had only drowned our enemies, but had not fed us with manna...

Leader: Dayenu! It would have been enough!

All: If He had only led us through the desert, but had not given us His Commandments...

Leader: Dayenu! It would have been enough!

All: If He had only given us His Commandments, but not the Promised Land of Israel...

Leader: Dayenu! It would have been enough!

And yet still...

"God so loved the world, that He sent His only begotten Son, that whosoever believes in Him should not perish but have everlasting life." (John 3:16)

All: Dayenu!

A Time of Worship to praise God for our deliverance and His grace, and for giving us this season to remember all He has done

Ceremonial Hand Washing

Leader: Let us remember the lesson of humility given by Yeshua at the last seder with His disciples...

"After that, He poured water into a basin and began to wash His disciples' feet, drying them with the towel that was wrapped around Him. "Do you understand what I have done for you?" He asked them. "You call me Teacher and Lord and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet."

(Leader pours water over his hands, then dries them. Each guest then washes their own hands)

**Wet-Wipes can be used for faster and easier use also people can wash the person's hands next to them to enter into the same heart of servant-hood Yeshua demonstrated to each one of us*

Hillel Sandwich

There is time in history when Rabbi Hillel liked to fulfill all of the elements in one bite. We called this a Hillel sandwich. He would take a bit of matzah with the bitter herb and some lamb, but would also add another element, charoset. Charoset is a sweet mixture that represents the order for the bricks, but actually, it is the sweetness in which God took our bitterness and made it sweet. It is his promise to his people that there is pain and suffering. There will be joy which comes in the morning. So, let us, take a bit of matzah with some bitter herbs, lamb, and charoset.

Then with one voice let us all declare, “We were slaves in Egypt, but that the

Lord with his outstretched arm has rescued me and he rescued us!”

Leader: We thank you for Yeshua, our salvation and our Messiah, who has taken the bitterness of our slavery and the bitterness of our sin and has given us new life, redeeming us unto himself, in Jesus’ Name, Amen!

Eat the Hillel Sandwich and Prepare Dinner

It’s Time to eat! Blessing for the Meal

The Passover Meal

After the meal is finished and desert is eaten, everyone gathers once again for the conclusion of the Seder:

Leader: Earlier in the evening, the afikomen was wrapped in linen and was hidden. It is now time for the children to search for the Afikomen.

(After the Afikomen is returned, Leader unwraps it and holds it up reuniting it with the original half of the broken matzah)

Leader: What was broken is made whole.

(Leader breaks off small pieces and distributes them to all who are present)

Leader: While sharing this portion of the Seder with his disciples, Yeshua took the bread, gave thanks, broke it, and gave it to them saying, "This is my body given for you; do this in remembrance of Me." (Luke 22:19)

Each time we participate in a Passover Seder, we are fulfilling what Yeshua Himself commanded all of His disciples (in every generation) - to keep Passover and the Feast of Unleavened Bread. As He said, "Do this in remembrance of Me." (Luke 22:19)

Leader: Let us now eat the matzah, remembering the broken body of Messiah, the Lamb that was slain for the redemption of the world.

The Third Cup – The Cup of Redemption



Leader: Let us fill our cups for the third time this evening. (Lifting the cup) This is the cup of redemption, by tradition it symbolizes the blood of the Passover lamb.

All: "I will redeem you with an outstretched arm..."

Leader: The prophet Isaiah reminds us, "Surely the arm of the Lord is not too short to save..." (Isaiah 59:1)

It is our righteousness that falls short. Though the Lord searched, He found no one righteous. (Psalm 14:3, Romans 3:10)

All: And He saw that there was no man, and He was astonished that there was none to intercede; then His own arm brought salvation to Him; and His righteousness upheld Him. (Isaiah 59:16)

Leader: Yeshua the Messiah lifted the cup saying, "This cup is the new covenant in my blood, which is poured out for you." (Luke 22:20)

Just as the blood of the lamb brought salvation in Egypt, not only to the Israelites but to those foreigners who took refuge with them under the covering of blood, so Messiah's atoning

death can bring salvation to all who believe.

Let us bless the Lord and drink together this third cup of Passover, in remembrance of the Messiah.

All: Blessed are You, O Lord our God, King of the Universe, Creator of the fruit of the vine.

Leader: All drink the wine.

A Time of Worship to remember Yeshua and what he did for us upon the cross.

Eliyahu The Prophet

Leader: Every year, we set a place at our Passover table for Elijah the Prophet, Eliyahu HaNavi.

All: Lord, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the Lord. He shall reconcile parents with children and children with their parents, so that, when I come, I do not strike the whole land with utter destruction.
(Malachi 4:5-6)

Leader: Elijah did not see death, but was carried into Heaven by a great whirlwind, in a chariot of fire. The Bible tells us that the return of Elijah will come first before the "Day of the Lord". We have hoped that Elijah

would come at Passover, to announce the Messiah, the Son of David.

Before the birth of John the Baptist, an angel of the Lord spoke to Zechariah-John's father, and told him that John would precede the Messiah, to make ready a people prepared for God. The angel said:

All: "You are to name him John... He will go out ahead of the Lord in the spirit and power of Elijah to turn the hearts of fathers to their children and the disobedient to the wisdom of righteousness, to make ready for the Lord a people prepared." (Luke 1:13, 16-17)

Leader: Later, Yeshua would speak of this same John saying, "Indeed, if you are willing to accept it, he is Elijah,

whose coming was predicted."
(Matthew 11:14)

All: It was this same John who saw Yeshua and declared, "Look, the Lamb of God, who takes away the sin of the world." (John 1:29)

Leader: Would one of the children open the door to see if Elijah has come?
(Sing Eliyahu HaNavi)

Eliyahu HaNavi, Eliyahu HaTishbi,
Eliyahu, Eliyahu, Eliyahu HaGiladi.
Bimhera B'yamenu Yavo Elenu, Im
Mashiach Ben David, Im Mashiach
Ben David.

Elijah the prophet, Elijah the Tishbite,
Elijah, Elijah, Elijah from Gilad.
Come to us speedily, in our day, With
Messiah, Son of David With Messiah,
Son of David.

The Fourth Cup - The Cup of the Bride

Leader: Let us fill our cups for the fourth and final time for this evening. This is the Cup of of the Bride. As it says in Revelation: (Revelation 22:17)

All: The Spirit and the Bride say, "Come." And let the one who hears say, "Come." And let the one who is thirsty come; let the one who desires take the water of life without price.

God longs for his children to become one. Yeshua said that the world would know us for our love of one another. As we take the final cup, let us do it in unity. Let us be the fulfillment of David's Psalm:

All: Psalms 133

Behold, how good and pleasant it is when brothers dwell in unity!

It is like the precious oil on the head,
running down on the beard,
on the beard of Aaron,
running down on the collar of his
robes!

It is like the dew of Hermon,
which falls on the mountains of Zion!
For there the LORD has commanded
the blessing, life forevermore.

Let us say the blessing for the wine
one last time for the evening.

All: Blessed are You, O Lord our God,
King of the Universe, Creator of the
fruit of the vine.

Leader: You may all drink of the cup of the Bride.

Leader: Our Passover Seder is now complete, just as our redemption is forever complete. May this service thus performed be acceptable before the Lord! Let us conclude with the traditional wish that we may celebrate Passover next year in Jerusalem!

Final Praise “Hine Matov”

Scripture References on Passover and the Feast of Unleavened Bread:

Exodus 12:1-14, 21-28, 39-51

Exodus 13:3-10

Exodus 23:14-15

Exodus 34:25

Leviticus 23:4-8

Numbers 9:1-14

Numbers 28:16-18

Deuteronomy 16:1-8

Joshua 5:9-11

II Kings 23:21-23

II Chronicles 30:1-22

II Chronicles 35:1-19

Ezra 6:19-22

Psalms 133

Ezekiel 45:21-24

Matthew 26:1-5, 17-19, 20-30

Mark 14:1-2, 12-26

Luke 2:41-43

Luke 22:1-6, 7-23

John 1:29

John 2:13, 23

John 5:1

John 6:4

John 11:55-57

John 13:1-30

I Corinthians 5:6-8

1 Corinthians 11:17-34

Revelation 22:17