



THE  
GOSPEL  
*in the*  
PASSOVER

*Messianic Haggadah*

CHOSEN PEOPLE MINISTRIES

## ORDER OF SERVICE (SEDER)

*Birkat HaNer*, Lighting of the Candles

*Kiddush*, First Cup: The Cup of Sanctification

*Urchatz*, First Washing of the Hands

*Karpas*, Dipping of the Parsley

*Yachatz*, Breaking of the Middle Matzah

*Maggid*, The Story of the Passover

*Ma-Nishtanah*, The Four Questions

*Makkot*, Second Cup: The Cup of Plagues

*Zeroah*, or *Pesach*, The Lamb Shankbone

*Rachtzah*, Second Washing of the Hands

*Maror*, Eating of the Bitter Herbs

*Korech*, Eating of the Bitter Herbs with Charoset

*Beitzah*, The Roasted Egg

*Shulchan Orech*, The Passover Supper

*Tzafun*, Eating of the Afikoman

*HaGeulah*, Third Cup: The Cup of Redemption

*Eliyahu*, Elijah's Cup

*Hallel*, Fourth Cup: The Cup of Praise

## **BIRKAT HANER, LIGHTING OF THE CANDLES**

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

The woman of the house recites the following Hebrew prayer:

ברוך אתה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר  
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב.

*Baruch atah Ado-nai Elo-hei-nu Melech  
ha-Olam, asher kid-sha-nu bemits-vo-tav  
vetsi-va-nu lehad-lik ner shel yom tov.*

Blessed art Thou, O Lord our God, King  
of the universe, who has sanctified us with  
Thy commandments and commanded  
us to kindle the festival lights.

## THE FOUR CUPS OF THE FRUIT OF THE VINE

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 thematically 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

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### KIDDUSH, 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. As a symbol of freedom, we drink comfortably leaning to the left.

All fill the cup. The leader recites the blessing and all drink leaning to the left:

ברוך אתה אֱדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן.

*Baruch atah Ado-nai Elo-hei-nu Melech  
ha-Olam, bo-ray pri ha-gah-fen.*

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

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#### URCHATZ, WASHING OF THE HANDS (JOHN 13:1–11)

This first washing of the hands is a symbolic gesture of personal sanctification as we enter into the holy celebration of the Passover. Traditionally, two children carry a pitcher, a basin, and a towel and go around the table pouring a little water on the guests' hands, starting with the leader of the Seder.

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#### KARPAS, 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."

All dip a sprig of parsley in the salted water, the leader recites the blessing, all eat the parsley.

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

*Ba-ruch Atah Adonai Elo-hei-nu Me-lech  
ha-Olam, boh-ray pri ha-adamah.*

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the earth.

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### YACHATZ, 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*.

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.

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### MAGGID, THE STORY OF THE PASSOVER (READ EXODUS 12:1-15)

It is tradition to read 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.

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## MA-NISHTANAH, 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.

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

*Mah nish-ta-nah ha-lai-lah ha-zeh mi-kohl ha-lay-lot?*

In English:

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

1. “On all other nights we eat bread with leaven. On this night why do we eat only matzah?”
2. “On all other nights we eat all kinds of vegetables; on this night why do we eat only bitter herbs?”
3. “On all other nights we never think of dipping herbs in water or in anything else; why on this night do we dip the parsley in salt water?”
4. “On all other nights we eat either sitting or reclining; on this night why do we eat only reclining?”

**Leader:**

We were slaves to Pharaoh in Egypt, and God brought us out with a strong hand and an outstretched arm. And if God had not brought our ancestors out of Egypt, we and our children and our children’s children would still be subjugated to Pharaoh in Egypt. Even if we were all old and wise

and learned in Torah, we would still be commanded to tell the story of the Exodus from Egypt.

## THE TEN PLAGUES

**Leader:** "Each Passover cup is a symbolic full cup of joy except for the second cup—the Cup of Plagues—because God teaches us never to rejoice over the fate of our enemies. For this reason, the filling of the second cup must be reduced.

The second cup is filled. The leader of the Seder leads the group in a recitation of the ten plagues that the Lord poured out upon the Egyptians.

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! Death of the Firstborn!

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## MAKKOT, SECOND CUP: THE CUP OF PLAGUES

**Raise your cup All say:**

Truly, we can say Hallelujah for the great redemption that God has wrought 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)

The leader recites the blessing, all drink leaning to the left:

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

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### ZEROAH OR PESACH, THE LAMB SHANKBONE

**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 (Lev. 17:11; Heb. 9:22).

It might be appropriate to read all or part of Isaiah 52:13–53:12 at this time as a way to remember the work of Jesus the Messiah on our behalf.

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### RACHTZAH , SECOND WASHING OF THE HANDS

**Leader:** The second symbolic washing of the hands reinforces personal sanctification as we continue the celebration of the Passover. Yeshua appears to have taken Rachtzah 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:

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, ash-er  
kid-sha-nu b'mits-vo-tav v'tsi-va-nu al ne-tee-lat ya-dayim.*

Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the washing of hands.

## **MOTZI, MATZOT**

**Leader:** As the first portion of the Seder draws to a close, the family partakes of several of the remaining elements on the Seder plate. These elements are intended to involve our senses in the remembrance of the Passover story. Each one helps us connect with a different step in the process of Israel's deliverance from slavery. For believers in Jesus, these elements remind us of the process of deliverance from our slavery to sin to our freedom in Messiah.

The matzah tash is raised and the following blessing is recited.

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ.

*Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,  
Ha-mo-tzi le-chem min hah-ah-retz.*

Blessed art Thou, O Lord our God, King of the universe, who brings forth bread from the earth.

Each person now breaks off a small piece of matzah and all recite the following blessing:

בְּרוּךְ אַתָּה אֲדֹנָי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

*Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, ash-er  
kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat ma-tzah.*

Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of unleavened bread.

All eat together of the matzah.

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MAROR, EATING OF THE BITTER HERBS

**Leader:** 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.

Each person breaks an olive-sized piece of matzah and dips it in the bitter herbs. The following blessing is recited:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו  
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

*Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat mah-ror.*

Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of the bitter herbs.

All eat together of the maror.

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KORECH, EATING OF THE BITTER HERBS AND CHAROSET

**Leader:** The *charo-set* (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.

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

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*BEITZAH, THE ROASTED EGG*

**Leader:** The roasted egg on the Seder plate brings to mind the roasted daily Temple sacrifice that no longer can be offered because the Temple no longer stands. In the very midst of 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.

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THIS CONCLUDES THE FIRST PORTION OF THE SEDER

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*SHULCHAN ORECH, THE SET TABLE*

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

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*TZAFUN, 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.

**Leader:** "For believers in Jesus, there is great significance in this tradition. We believe that it was at this point in the Passover Seder when Jesus and his apostles shared what we . 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 Jesus 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.

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."

(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. Then all eat together after the following prayer is said:)

*Ba-ruch Atah Adonai Elo-hei-nu Me-lech Ha-Olam,  
Ha-mo-tzi le-chem min ha-ah-retz.*

Blessed art Thou, O Lord our God, King of the  
universe, who brings forth bread from the earth.

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#### HAGUEULAH, THIRD CUP: THE 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. Jesus had in mind the redemption and deliverance of humankind, forgiven of sin through the shed blood of the Lamb of God. Jesus is quoting from the great New Covenant prophecy given by the prophet Jeremiah in Jeremiah 31:31–34.

The cup is filled and the following blessing is recited:

בְּרוּךְ אַתָּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן.

*Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,  
boh-ray pri ha-gah-fen.*

Blessed art Thou, O Lord our God, King of the  
universe, Creator of the fruit of the vine.

All drink leaning to the left.

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#### ELIJAHU, ELIJAH'S CUP (LUKE 1:17; MALACHI 4:5–6)

The Bible tells us in Malachi 4:5 that Elijah will appear to herald the coming of the Messianic King:

*Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord.*

It is tradition to have an additional place setting, complete with a cup of the fruit of the vine, for Elijah at Passover. The leader of the Seder usually sends a child to the front door to look outside and see if Elijah is coming. Thus far, he has never attended a Seder!

But has he? The Bible tells us in Luke 1:17, speaking of John the Baptist, “*It is he who will go as a forerunner before Him in the spirit and power of Elijah.*” John did indeed come to fulfill Elijah’s role as herald to announce the first coming of the Messiah, fulfilled in the coming of Yeshua.

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#### HALLEL, FOURTH CUP: THE CUP OF PRAISE

**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. It is the first taste of freedom beyond redemption. It is a reminder of Israel’s promised future beyond slavery in Egypt—dwelling instead in freedom in the Promised Land. In many ways, this cup also foreshadows the glorious future for Israel and the world to come in the age of the Messianic kingdom.

The cup is filled, all lift it and the following blessing is recited:

ברוך אתה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן.

*Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam,  
boh-ray pri ha-gah-fen.*

Blessed art Thou, O Lord our God, King of the universe, Creator of the fruit of the vine.

*All drink leaning to the left.*

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**HALLEL PSALMS (PSALMS 113–18)**

In the spirit of joy and celebration, we rejoice together for all that God has done for us! He has set us apart to be His people, He has brought us out of slavery, He has redeemed us, and He has brought us to Himself. For all of this we praise Him! As the Seder comes to a close we go out singing the Hallel Psalms (Pss. 113–18). It is incredible to realize that in Yeshua's last moments of freedom and fellowship on earth, He and His disciples also sang as they finished their Seder and went out to the Mount of Olives (Matt. 26:30; Mark 14:26).

Praise God from whom all blessings flow  
Praise Him all creatures here below  
Praise Him above ye heavenly hosts  
Praise Father, Son and Holy Ghost.  
Amen.

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**NEXT YEAR IN JERUSALEM!**

It is tradition to conclude the Seder with a joyous proclamation of hope and faith by reciting in unison:

לְשָׁנָה הַבָּאָה בְּרוּשָׁלַיִם!

*L'Shana HaBa'ah B'Yerushalayim!*

“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 Cor. 15:58)*

Happy Passover!