

Passover Haggadah
for
Believers in the Messiah
Yeshua



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Introduction

Leader:

Tonight we are going to be participating in a Passover *Seder*. The word *seder* is of Hebrew origin and it means "the order of service."

The booklet we are using to guide us through this Passover observance is referred to as a *Haggadah*. The word *Haggadah* means "the telling". This comes from the Hebrew word V'Higgad-Ta that is found in the passage of Exodus 13:8: "On that day *tell* your son, 'I do this because of what the LORD did for me when I came out of Egypt.'" Originally, the *Haggadah* was brief, but each successive generation has added their own interpretations and embellishments. This *Haggadah* is different because it not only revolves around the story of redemption from slavery in Egypt, but it also celebrates our redemption from sin by the atoning sacrifice of Yeshua (Jesus).

In a sense, tonight, we will be doing some time traveling. Jewish tradition teaches that in each generation, we must consider ourselves as having personally been freed from slavery in Egypt. However, our travels will not only be to ancient Egypt but also to a large upper room in Jerusalem, Israel during the time of Jesus where we will re-enact the inauguration of the New Covenant.

The Passover seder is a family event and usually takes place in the home. In order to accommodate this arrangement you will be asked at this time to select (if you haven't already) a "father" and a "mother." As we go through the Haggadah, you will understand why this is necessary.

Preparation

Leader:

In the days preceding Passover, a religious Jewish family would search their whole household and remove all leavened items (products with yeast) from their home. This is in keeping with the Biblical command that describes the steps necessary to observe the Feast of Unleavened Bread. These commands are found in Exodus 12:19-29: "For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is an alien or native-born. Eat nothing made with yeast. Wherever you live, you must eat unleavened bread." In addition to these preparations, it would also be necessary to purchase various foods and items to celebrate the Passover.

As followers *of*, and believers *in* Jesus, we should be reminded of the fact that the Scriptures often use leaven as a symbol of sin. As it is written in the first book written to the believers in Corinth: "Your boasting is not good. Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast-- as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth." Let us also make preparations in our heart. As you will learn tonight, Passover is the Biblical feast from which we derive our Communion service. Therefore, it is important that we search out the leaven of sin in our lives and in doing so, we may keep the Feast of the Unleavened Bread. For it is written: "A man ought to examine himself before he eats of the bread and drinks of the cup." (1 Cor 11:28)

In keeping with the Biblical commandment our Messiah, Yeshua (Jesus) also had preparations made in order to keep the Passover:

Then came the day of Unleavened Bread on which the Passover lamb had to be sacrificed. Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover." "Where do you want us to prepare for it?" they asked. He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the house, 'The Teacher asks: Where is the guestroom, where I may eat the Passover with my disciples?' He will show you a large upper room, all furnished. Make preparations there." They left and found things just as Jesus had told them. So they prepared the Passover. (Luke 22:7 - 13)

Brechat Haner - Kindling of the Candles

The blessing over the candles:

"Mother" (at head table):

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.

Leader:

As a woman begins the seder and brings light to the table, let us remember that the Lord used a woman to bring forth our Messiah, the Light of the world.

The Four Cups of Wine

As we read through the Haggadah we see that we partake in drinking from the cup of wine four times. These four cups stand for the four "I wills" recorded in Exodus 6:6,7:

The Cup of Sanctification: *"I will bring you out from under the burdens of the Egyptians."*

The Cup of Judgment: *"I will rid you of their bondage."*

The Cup of Redemption: *"I will redeem you with an outstretched arm."*

The Cup of Praise: *"I will take you as my own people."*



Kiddush - First Cup: The Cup of Sanctification

The first cup is called "kiddush." Kiddush is Hebrew for sanctification. The act of sanctification is akin to an act of separation. God said that He would bring the Israelites out (or separate them) from the burdens of the Egyptians. Indeed...an act of sanctification!

The blessing over the wine:

Leader:

Baruch Atah Adonai, Elohaynu Melech Ha Olam, boray p'ree hagaphen

All:

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

Leader:

The events that took place between Jesus and His disciples during the first cup are recorded in the Gospel according to Luke (Luke 22:14 - 18):

When the hour came, Jesus and his apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." After taking the cup, he gave thanks (he said the blessing) and said, "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes."

Urchatz - Washing of the Hands

Leader:

Concerning the events regarding the washing of the hands the following is recorded in John 13:5, 12-14:

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.

When he had finished washing their feet, he put on his clothes and returned to his place. "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.

Karpas - Dipping of the Parsley

Leader:

The wine we drank was red in color and represents the blood of the Passover lamb. This parsley represents the hyssop which the Israelites used to place the blood of the Passover Lamb upon the sides and tops of the doorframe of their house. The saltwater represents the tears shed in Egypt because life there was full of pain, suffering and tears. Let us take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

The blessing of the Karpas:

Leader:

Baruch Atah Adonai, Elohaynu Melech Ha Olam, boray p'ree ha-ada-ma

All:

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

Leader:

Now let us together eat the karpas.

Yachutz - Breaking of the Middle Matzah

Leader:

The matzah (unleavened bread) is found in its special covering which is called a Unity, even though it has three sections. Bypassing the first section and the third section, the middle piece of matzah is removed; it is broken in half and one half is hidden in a small napkin and is called the Afikomen. The Afikomen becomes an important part of the Seder service.

The reason why the middle matzah is broken and the other two are not is not clear in Jewish tradition. Some rabbis claim that the Unity stands for the Abraham, Isaac and Jacob. As believers in Messiah Yeshua, we realize that the unity is a symbol of a unique unity manifested in three Persons: Father, Son and Holy Spirit. The significance of the breaking of this middle matzah will be seen later in the service.

Maggid - The Story of Passover

Reader:

The Lord said to Moses and Aaron in Egypt, "This month is to be for you the first month of the year. Tell the whole community of Israel that on the tenth day of the 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 and you may take them from the sheep or the goats. 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. They are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with the bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire.... Do not leave any of it till morning. If some is left till morning, you must burn it. 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.

On that night I will pass through Egypt and strike down every first-born; both men and animals and I will bring judgment on all the gods of Egypt. I am the Lord. 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." (Exodus 12:1-13)

Leader:

As God saw the blood and passed over the houses of the Israelites, so does He pass over sins when He sees Yeshua's blood shed on our behalf.

We keep Passover to remember the physical deliverance God gave us in Egypt and we keep Messiah's Passover (communion) to remind us of the spiritual deliverance He brings us from sin.

All:

This is the bread of affliction, which our forefathers ate in the land of Egypt. Let all who are hungry come and eat. All who are needy, let them come and celebrate the Passover with us. Now we are here: next year may we be in the land of Israel. Now we are slaves; next year may we be free men.

Ma-Nishtanah - The Four Questions

The youngest:

"Why is this night different from all other nights?"

"On all other nights we eat either leavened or unleavened bread; why on this night do we eat only matzah which is unleavened bread?"

"On all other nights we eat vegetables and herbs of all kinds; why on this night do we eat only bitter herbs?"

"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 and the bitter herbs in charoseth?"

"On all other nights we eat either sitting upright or reclining why on this night do we all recline?"

Leader:

"I am glad you asked these questions. This night is different from all other nights, because on this night we celebrate the going forth of the Jewish people from slavery into freedom."

Leader:

"Why do we eat only matzah tonight?"

When Pharaoh let our forefathers go from Egypt they were forced to flee in great haste. They had no time to bake their bread and could not wait for the yeast to rise. The sun which beat down on the dough as they carried it along baked it into unleavened bread called matzah.

"Why do we eat bitter herbs tonight?"

Because our forefathers were slaves in Egypt and their lives were made very bitter.

"Why do we dip the herbs twice tonight?"

We dip the parsley in salt water because it reminds us of the green of springtime. We dip the bitter herbs in sweet charoseth to remind us that

our forefathers were able to withstand bitter slavery, because it was sweetened by the hope of freedom.

"Why do we recline at table?"

Because reclining was a sign of a free man long ago, and since our forefathers were freed on this night, we recline at the table."

Said Rabbi Eleazar ben Azariah, "Behold, I am almost a seventy-year-old man, yet I never understood why the story of the outgoing from Egypt is told at night; until Ben-Zoma explained it. As the Holy Scriptures say, 'so that you will remember the day you left the land of Egypt all the days of your life.' The 'days of your life' means the present world; 'all the days of your life' includes the days of the Messiah." And so, we, who are believers in Messiah, can rejoice that we can keep the Passover in the days of our Messiah, Jesus. We can rejoice that in His death we have found life. In Messiah's coming is the Passover completed.



Makkot - Second Cup: The Cup of Judgment

The Story of the Plagues

Reader 1:

God raised up Moses to lead the children of Israel out of the bondage of Egypt. Moses was to go to Pharaoh to demand that the children of Israel be released so that they may worship the Lord their God. God reminded Moses that he would encounter resistance from Pharaoh:

But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go. (Exodus 3:19,20)

Reader 2:

Each time that Moses approached Pharaoh to gain the release of the children of Israel, Pharaoh refused. With each refusal, God sent as a judgement, a plague to the land of Egypt. The Egyptians became afflicted with discomfort and disease, bane and blight. With each plague Pharaoh hardened his heart all the more. Ten plagues were delivered in all. The tenth plague was, by far, the worst. With this plague Pharaoh finally relented. Of the tenth plague it is written:

On that same night I will pass through Egypt and strike down every first-born-- both men and animals-- and I will bring judgment on all the gods of Egypt. I am the LORD." (Exodus 12:12)

The Ten Plagues

Leader:

A full cup of wine is considered a symbol of joy. It is indeed good to be joyful of God's mighty deliverance. Our joy should be tempered at the recognition of the great cost at which redemption was purchased. For the Israelites, many lives were sacrificed to bring about their release from the slavery of Egypt. In Proverbs 24: 17-18 we are reminded "Do not gloat when your enemy falls; when he stumbles, do not let your heart rejoice, or the LORD will see and disapprove and turn his wrath away from him." As believers in Jesus we recognize that a far greater price purchased our redemption from slavery to sin...the death of our savior Jesus.

We will be reciting the ten plagues that Egypt was afflicted with because of Pharaoh's hardened heart. As we do so, we will dip our little finger into the cup, allowing a drop of wine to fall (on a napkin or plate). We do this to reduce the fullness of our cup of joy this night:

All:

Blood

Frogs

Gnats

Flies

Pestilence

Boils

Hail

Locusts

Darkness

Death of the first born

Dayenu

Leader:

In light of this redemption we acknowledge God's goodness to us. For each of His acts of mercy and kindness we declare "*Dayenu!*" Dayenu is the Hebrew word which means it would have been sufficient.

Leader:

Had He brought us out from Egypt
And not judged them.

All: Dayenu!

Had He judged them
And not judged their idols.

All: Dayenu!

Had He judged their idols
And not slain their first-born.

All: Dayenu!

Had He slain their first-born
And not given us their property.

All: Dayenu!

Had He given us their property
And not divided the sea for us.

All: Dayenu!

Had He divided the sea for us
And not brought us through on dry ground.

All: Dayenu!

Had He brought us through on dry ground
And not drowned our oppressors.

All: Dayenu!

Had He drowned our oppressors
And not helped us forty years in the desert.

All: Dayenu!

Had He helped us forty years in the desert
And not fed us manna.

All: Dayenu!

Had He fed us manna
And not given us the Sabbath.

All: Dayenu!

Had He given us the Sabbath
And not brought us to Mount Sinai.

All: Dayenu!

Had He brought us to Mount Sinai
And not given us the Torah.

All: Dayenu!

Had He given us the Torah
And not brought us into the Land of Israel.

All: Dayenu!

Had He brought us to the Land of Israel
And not built us the Holy Temple.

All: Dayenu!

Leader:

As followers of the Messiah, we can add a further "*Dayenu*," knowing that if God had only provided atonement for us through the death of the Messiah, it would have been enough for us. But He did much more. Yeshua said, "I have come that you might have life, and have it in abundance." He gives us peace within when we know Him as our Messiah.

Leader:

Rabbi Gamaliel, who was the teacher of Paul the Apostle (Acts 22:3) taught that in recounting the Passover story one must be certain to mention three things: the Passover Lamb, the Unleavened Bread, and the Bitter Herbs.

Passover Lamb

Leader:

The Passover offering which our forefathers ate in temple times...what was the reason for it? Because the Holy One, blessed be He, spared the lives of our forefathers in Egypt, as it is written, "and when your children ask you, 'what does this mean?,' then you tell them, 'It is the Passover sacrifice to the Lord who passed over the houses of the Israelites in Egypt and spared our homes when He struck down the Egyptians. (Exodus 12:26-27)

Concerning the Messiah it is also written: "He was oppressed and afflicted, yet He did not open His mouth; He was led like a lamb to the slaughter, and as a sheep is silent before her shearers, so He did not open His mouth." (Isaiah 53:7)

Also, "John saw Yeshua coming to him and said, 'Behold the lamb of God who takes away the sin of the world.'" (John 1:29)

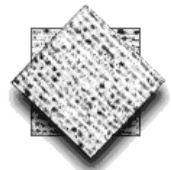
Matzah - unleavened bread

Leader:

This matzah which we eat, what is the reason for it? It is because there was not enough time for our fathers dough to rise when the Holy One, blessed be He, redeemed them, as the scriptures say, "They baked cakes of unleavened bread. The dough was without yeast because they did not have time to prepare food because they had been driven out of Egypt." (Exodus 12:39)

The matzah is unleavened; in its baking, it is pierced and striped. Unleavened, because it is to be without contamination, a symbol of sin. Pierced and striped, it illustrates the Messiah, who being without sin, was pierced and striped, as the scriptures say, "And I will pour out on the house of David and upon the inhabitants of Jerusalem the spirit of grace and supplication. They will look on me whom they have pierced, and mourn for Him as one grieves for a first-born son. (Zechariah 12:10)

The prophet Isaiah said, "But He was pierced for our transgression, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and with His stripes, we are healed." (Isaiah 53)



Maror - bitter herbs

Leader:

This bitter herb which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our ancestors in Egypt, as it is written: "So they put slave drivers over them to oppress them with forced labor ... but 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; in all their hard labor, the Egyptians used them ruthlessly. (Exodus 1:11-14)

The bitter herb reminds us of the sorrow, persecution, and the suffering of our people.

Therefore, we are bound to thank, praise, laud, glorify, extol, honor, bless, exalt and reverence Him who performed for our fathers and for us all these miracles. He brought us from slavery into freedom; from sorrow to joy; from mourning to festivity; and from servitude into redemption. Let us therefore sing a new song in His presence.

Leader: Praise the LORD. Praise, O servants of the LORD, praise the name of the LORD.

All: Let the name of the LORD be praised, both now and forevermore.

Leader: From the rising of the sun to the place where it sets, the name of the LORD is to be praised.

All: The LORD is exalted over all the nations, his glory above the heavens. Who is like the LORD our God, the One who sits enthroned on high, who stoops down to look on the heavens and the earth?

Leader: He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes, with the princes of their people.

All: He settles the barren woman in her home as a happy mother of children. Praise the LORD.

Leader: When Israel came out of Egypt, the house of Jacob from a people of foreign tongue, Judah became God's sanctuary, Israel his dominion.

All: The sea looked and fled, the Jordan turned back; the mountains skipped like rams, the hills like lambs. Why was it, O sea, that you fled, O Jordan, that you turned back, you mountains, that you skipped like rams, you hills, like lambs?

Leader: Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool, the hard rock into springs of water.

Truly, we can praise God for the redemption He has brought us:
Redemption from slavery, through the death of Egypt's first-born.
Redemption from sin, through the death of God's Son. It is written: "For
God so loved the world, that He gave His one and only Son that whoever
believes in Him will not perish but have everlasting life."

The blessing of the wine:

Leader:

Baruch Atah Adonai, Elohaynu Melech Ha Olam, boray p'ree hagaphen

All:

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



Motzi, Matzot

The blessings of the matzah:

Leader:

*Baruch Atah Adonai, Elohaynu Melech Ha Olam, Ha-motzi Lekhem Min Ha-
aretz.*

All:

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

Leader:

*Baruch Atah Adonai, Elohaynu Melech Ha Olam, Asher Kiddshanu B'mitzvo-
tav, Vitzee Vanu Al A-khee-lat Ma-tzah.*

All:

Blessed art Thou, O Lord our God, king of the universe, who made us
holy in His commandments, and commanded us concerning the eating of
matzah.

Maror - Eating of the Bitter Herbs

The blessing of the bitter herbs:

Leader:

*Baruch Atah Adonai, Elohaynu Melech Ha Olam, Asher kiddshanu B'mitzvo-tav,
Vitzee-vanu Al A-khee-lat Maror.*

All:

Blessed art Thou, O Lord our God, king of the universe, who made us holy in His commandments, and commanded us concerning the eating of bitter herbs.

Leader:

The bitter herb speaks of the sorrow, the persecution and the suffering of our people under the hand of Pharaoh; and as the horseradish brings tears to the eyes, so also did the great affliction of our people bring tears to their eyes.

Korech - Eating of the Bitter Herbs with Charoseth

Leader:

As the bitter herb is a symbol of suffering, the salt water a symbol of tears, the greens a symbol of hyssop, the wine is a symbol of blood, so the charoseth is a symbol of mortar, representing the clay bricks which were made by our people in Egypt.

Shulchan Orech - The Passover Supper



Tzaphun - Eating of the Afikomen

Leader:

Concerning the Afikomen, it is written:

"And He took bread. and when He had given thanks, He broke it and said, 'This is my body, which is for you. Do this in remembrance of Me.'"

"Yeshua said to them, 'I tell you the truth, it was not Moses who gave you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is He who comes down from heaven and gives life to the world.'

'Sir', they said, 'from now on, give us this bread.'

Then Yeshua declared, 'I am the Bread of Life, he who comes to me will never go hungry, and he who believes in me will never go thirsty. ... I am the Bread of Life. Your fathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven. If a man eats this bread, he will live forever. This bread is my body, which I give for the life of the world.'"

Leader:

Is it not significant that it is this middle matzah, which was broken and then hid away, finally to be brought back, broken and distributed, that Jesus points to and says, "this is MY body which is given for you"? Is it not significant that Afikomen means - "I have come"?

As the matzah is unleavened, striped and pierced, so was our Messiah without sin, striped by the Roman's whip and pierced by nails and the soldier's spear. For the believer in Yeshua, that He is the Messiah, and our atonement, this Afikomen symbolizes His sacrifice of atonement for our sins, that we might have peace with God.

If you are a believer tonight in the Jesus the Messiah, you can eat this piece as a communion service, reminding yourself of what has happened in the upper room at the Last Supper. Also, as you eat, it will remind you

of what the Messiah did for you, in that He came and gave Himself for your sins.

Blessing for the Afikomen:

Leader:

Baruch Atah Adonai, Elohaynu Melech Ha Olam, Ha-motzi Lekhem Min Ha-aretz:

All:

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

Leader:

Baruch Atah Adonai, Elohaynu Melech Ha Olam, Ha-motzi Lekhem Min Ha-sha-ma-yim:

All:

Blessed art Thou, O Lord our God, king of the universe, who brought forth bread from heaven.



Ha-Geulah - The Third Cup: The Cup of Redemption

Leader:

This cup, the cup of redemption symbolizes God's promise of redemption from slavery. It was this cup, after supper, in the upper room that Yeshua raised and said, "This cup is the New Covenant in my blood, which is shed for you." He died to give us atonement from sin, and new life with God, just as the Passover lamb was sacrificed to bring us redemption.

For the believer in Yeshua, this cup symbolizes our participation in the New Covenant, that God has forgiven our sins because of Yeshua's sacrifice.

Blessing of the wine:

Leader:

Baruch Atah Adonai, Elohaynu Melech Ha Olam, Boray P'ree Hagaphen.

All:

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

Elijah's Place

Leader:

You will note that one place setting has not been touched throughout the meal. This is the traditional place for Elijah. This door is opened to see if the prophet Elijah will come,- John, the baptizer who Jesus spoke of as the forerunner of Himself, was indeed the prophet Elijah - had he been accepted by his people. It was the same John who looked upon Jesus and said, "Behold, the Lamb of God, which taketh away the sin of the world."

The remaining symbols

Leader:

You will also note some items on the Seder plate which have not been touched. One, the Betzah, or roasted egg; and two, the shankbone of the lamb.

The egg

Leader:

The roasted egg speaks of sacrifice, which can no longer be made because the Temple was destroyed. Is it not strange that an egg is used to represent sacrifice? But one must remember that sacrifice not only means death; it also means life.



The shankbone

Leader:

The shankbone of the lamb is untouched, because lambs are no longer sacrificed. As believers in the Messiah, we recognize that sacrifice is no longer necessary, because the death of our Messiah satisfied the need for sacrifice. In His death there is life. In the shedding of His blood there is remission of sin.





Hallel - Fourth Cup: The Cup of Praise

Leader:

We come to the fourth last drinking of the cup. This cup represents the fourth "I will" -- "I will take you to Me for a people." This speaks of the time when the Lord will gather Israel again in the Lord. To the believer in the Messiah this cup also represents the great hope that someday the Messiah is coming back to take up His followers to be with Him. It is written: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thessalonians 4:16-17).

The Blessing of the wine:

Leader:

Baruch Atah Adonai Elohaynu Melech Ha Olam, Boray P'ree Hagaphen.

All:

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

Concluding remarks

Leader:

The Seder of Passover is now complete, even as our salvation and redemption are complete. Just as we were privileged to celebrate it this year, so may we be privileged to do so in the future.

All:

O Father in Heaven, Restore the congregation of Israel in Your love, speedily lead Your people, redeemed, to Zion in joy.

All:

Next Year in Jerusalem!

