

הַגָּדָה שֶׁל פֶּסְחָה



PASSOVER

— COMMEMORATING GOD'S DELIVERANCE —

A MESSIANIC PASSOVER HAGGADAH



REDEMPTION
CHURCH

Supply List

- Chametz - 1 loaf of leavened bread
- 1 Candle
- Glass for each family member
- Small plate for each family member
- Kosher Grape Juice
- Matzah Bread
- Water Pitcher
- Bowl and towel for hand washing
- Parsley
- Salt water (water and kosher salt mixed)
- Roasted lamb shank bone
- White linen cloth napkin
- Raw horseradish root
- Charoset
 - Apples finely diced
 - Walnuts or sunflower seeds
 - Brown sugar
 - Cinnamon
 - Kosher grape juice
 - Honey

THE STORY OF PASSOVER

Passover is the oldest and most important of Jewish religious festivals, commemorating God's deliverance of the Hebrews from slavery in Egypt and his creation of the Israelite people. In its earliest forms it marked the beginning of the Jewish religious year (Ex 12:1; because of changes in calendars, later Judaism observed the beginning of the year in the Fall with Yom Kippur and Rosh Hashana). It is based on the rituals of ancient Israel preserved primarily in Exodus 12-14 in which Israelites celebrated their deliverance by God from slavery in Egypt. The term Passover refers to the tenth and final plague God brought upon the Egyptians to persuade Pharaoh to let the people go, the death of all the firstborn of Egypt. In obedience to God's instructions, those who believed placed the blood of a lamb on the door posts of their homes, so that God would pass over those homes. The festival actually celebrates the entire sequence of events that led to the Israelites' freedom from slavery. While thoroughly based in those historical events, the celebration encompasses much more as it becomes a vehicle to celebrate the very nature of God and His gracious work in the world. It is in this larger dimension that Yeshua adopted the Passover service as a sacramental remembrance of God's new work of deliverance in the Christ, and allows Christians to celebrate this ancient festival.



REMOVAL OF CHAMETZ

FATHER: Welcome to our Passover Seder. Let us ready our hearts to celebrate and tell the story of deliverance, freedom, and redemption. Tradition teaches us that we must all consider ourselves as slaves in Egypt, that we must all consider ourselves to have walked in darkness, so that we might celebrate the deliverance in the Exodus as our own deliverance. It is in that spirit of community that we enter this Passover celebration.

MOTHER: As the Israelites prepared for the exodus by obeying the commands of God through Moses, so in removing the leaven, we symbolize our willingness to obey God in preparation for celebrating the deliverance he has already brought to his people. Let us find and put away the leaven from this place to prepare for our own experience of deliverance. And as we do, let us search for any hidden sins in our hearts that might prevent us from celebrating the joy of this festival.

ACTIVITY FOR KIDS: *Take a moment and remove all the CHAMETZ from the room, carefully using napkins so you do not touch the CHAMETZ with your bare hand and throw it into the special trash can.*

FATHER: We praise you O Lord our God, Ruler of the universe, who hallows our lives with commandments, and who has commanded us to prepare for Passover by removing the leaven.

FAMILY: Any leaven that may remain among us, which we have not seen and have not removed, may it be as if it does not exist, as if it is the dust of the earth.

EXODUS 12:15-18

Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you. And you shall observe the Feast of Unleavened Bread, for on this very day I brought your hosts out of the land of Egypt. Therefore you shall observe this day, throughout your generations, as a statute forever. In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening.



LIGHTING OF THE CANDLES (NEROT)

FATHER: Since Yeshua was “born of woman, born under the Torah,” it is fitting that a woman begins the Seder and brings light to the table. As we look upon the candles, may we remember that Yeshua is the Light of the world. Blessed are you, LORD, who calls us out of darkness into His marvelous light! Amen.

MOTHER: Now in the presence of loved ones and friends, and before us the symbols of our rejoicing, we gather for our sacred celebration. With the household of Israel, our elders and young ones, linking and bonding the past and the future, we once again hear and obey the divine call to service. Living our story that is told for all peoples, whose conclusion is yet to unfold, we gather to observe this Passover, as it is written:

FAMILY: You shall keep the feast of Unleavened Bread, for on this day I brought your companies out of the land of Egypt. You shall observe this day throughout the generations as a practice for all times. [Exodus 12:17]

MOTHER: We assemble in fulfillment of the commandment:

FAMILY: Remember this day in which you came out of Egypt, out of the house of slavery, for by the strength of his hand the Lord brought you out from this place. [Exodus 13:3]

WOMEN: Blessed are you, Lord our God, King of the universe, who has granted us life, sustained us, and enabled us to reach this occasion.

MOTHER'S PRAYER: Blessed art Thou, O Lord our God, King of the universe, Who hast sanctified us by Thy commandments and commanded us to kindle the festival lights. Blessed art Thou, O Lord our God, King of the universe, Who hast kept us alive and sustained us and brought us to this season. May our home be consecrated, O God, by the Light of Thy countenance, shining upon us in blessing and bringing us peace.

FAMILY: May the lights we now kindle inspire us to use our strength which you so freely give us to help and not to hinder, to love and not to hate, to bless and not to curse, to serve and worship you, O God of freedom!

ACTIVITY FOR MOTHER: *Light the candle at the table*

JOHN 8:12

Again Yeshua spoke to them, saying, "I am the light of the world. Whoever follows me will not walk in darkness, but will have the light of life."



THE FIRST CUP (KADESH)

FATHER: Our story tells us that in various ways, with different words, God gave promises of freedom to His people. With four cups from the fruit of the vine we celebrate and we recall God's promises to Israel and to us.

FAMILY: I am the Lord; I will bring you out from under the yoke of the Egyptians, I will deliver you from slavery, I will redeem you with an outstretched arm, I will take you as my people and be your God. [Exodus 6:6-7]

FATHER: In the four cups that we drink tonight we celebrate these four “I will” promises of God: Freedom, Deliverance, Redemption, and Thanksgiving for fulfilling His promises that allows us to be His people.

1. The Cup of Sanctification: “I will bring you out from Egypt”
2. The Cup of Deliverance: “I will deliver you from Egyptian bondage”
3. The Cup of Redemption: “I will redeem you with My power”
4. The Cup of Restoration: “I will acquire you as My people”

ACTION: THE FATHER FILLS HIS FIRST GLASS AND THEN THE FIRST GLASS OF EACH MEMBER OF HIS FAMILY.

FATHER: We take the first cup and proclaim the holiness of this day of freedom. Blessed is God who fulfills his promises, who is ever faithful to his servants who trust in Him. In every age oppressors rise against us to crush our spirits and bring us low. From the hands of all these tyrants and conquerors, from the power of anything that hinders us from being His people, the Lord rescues and restores us. We praise you, O Lord, who makes holy your people.

FAMILY: I am the Lord, and I will free you from the yoke of the Egyptians.
[Exodus 6:6]

FATHER: Let us drink the first cup.

ACTION: EVERYONE DRINKS FROM THE FIRST CUP TOGETHER

1 CORINTHIANS 1:30-31

And because of him you are in Christ Yeshua, who became to us wisdom from God, righteousness and sanctification and redemption, so that, as it is written, “Let the one who boasts, boast in the Lord.”



CEREMONIAL HAND WASHING (URCHATZ)

FATHER: We will now prepare for the meal by washing our hands, symbolizing the sacredness of this occasion, and the purity of heart and hands that we are called to exhibit as God's people.

ACTION: EACH PERSON WILL NOW POUR THE WATER OVER EACH HAND. ONE OF THE CHILDREN AT THE TABLE WILL HOLD A TOWEL FOR EACH PERSON TO DRY THEIR HANDS. THE CHILD HOLDING THE TOWEL WILL THEN BE THE LAST ONE TO WASH THEIR HANDS.

PSALM 24:3-4

Who shall ascend the hill of the Lord?

And who shall stand in his holy place?

He who has clean hands and a pure heart,

who does not lift up his soul to what is false
and does not swear deceitfully.



DIPPING THE VEGETABLES (*KARPAZ*)

Our Scripture reading for this section of the Seder is taken from the Song of Songs. It is clearly a love song between a man and a woman, however, the significance of this reading is the symbolism seen in a husband and wife of the love of God for His people expressed in His willingness to enter into a covenant with them.

FATHER: This vegetable, called Karpas, represents life, created and sustained by the Lord our God. We are filled with joy at the goodness of God in loving us and caring for us, and bringing into our lives all good things.

ACTION: THE FATHER LIFTS THE PARSLEY FOR ALL TO SEE

MEN: Arise my love and come away; for now the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in the land. Arise my love, my fair one, and come away. [Song 2:10-13]

WOMEN: My beloved is mine and I am his. As an apple tree among the trees of the wood, so is my beloved among men. Under its shade I delighted to sit, and his fruit was sweet to my taste. He brought me to the banquet house, and his intention toward me was love. [Song 2:3-4, 16]

FAMILY: Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death. Many waters cannot quench love, neither can floods drown it. If one offered all the wealth of his house for love, it would be utterly scorned. [Song 8:6-7]

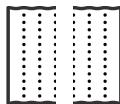
FATHER: And yet as good as God intended life to be, it is often mixed with tears.

ACTION: THE FATHER LIFTS THE SALT WATER FOR ALL TO SEE

FATHER: Tonight, we are not simply celebrating Springtime or love. We are celebrating the freedom and wonderful deliverance that God brought to us as slaves in Egypt. But we do not forget that life in Egypt was hard and filled with pain and suffering and tears. Let us never forget that the struggle for freedom begins in suffering, and that life is sometimes immersed in tears.

FAMILY: Blessed are you O Lord our God, Ruler of the universe, who creates the fruit of the earth.

ACTION: EVERYONE DIPS A SPRIG OF PARSLEY IN THE SALT WATER AND EATS IT.



BREAKING THE MATZAH (YACHATZ)

ACTION: AT THE FATHER'S SEAT THERE SHOULD BE THREE PIECES OF MATZAH BREAD. THE FATHER SHOULD TAKE OUT THE MIDDLE PIECE OF MATZAH BREAD AND HOLD IT UP FOR ALL TO SEE.

FATHER: Now I will break the middle Matzah in two. Later we will share it together as the Passover offering itself was shared in this service in Jerusalem. Among people everywhere, the sharing of bread forms a bond of fellowship and community.

ACTION: THE FATHER WILL HOLD THE MATZAH HIGH AND BREAK IT IN HALF. THE FATHER WILL THEN RETURN ONE HALF OF THE MATZAH TO THE PLATE WITH THE OTHER TWO PIECES AND LEAVE THEM UNCOVERED. THE FATHER SHOULD CONTINUE TO HOLD THE OTHER HALF IN FRONT HIM FOR ALL TO SEE.

FATHER: For the sake of our deliverance, we will say together the ancient words that join us with our own people and the beggar in the street. For our redemption is bound up with the deliverance from bondage of all people everywhere. It is only the grace of our Lord God that sets us free!

FAMILY: This is the bread of affliction which our ancestors ate in the land of Egypt. All who are hungry come and eat. All who are needy come and celebrate Passover with us. Now we celebrate it here. Next year, may we celebrate Passover in Jerusalem. Now we are slaves. Next year may we be truly free.

FATHER: I will now hide a portion of the Matzah which we will use as the Afikomen, the dessert of our meal. It is a symbol of the redemption for which we all long and which we know will come, but which we do not yet see.

ACTION: THE PARTICIPANTS WILL LAY THEIR MATZAH BACK ON THE PLATE. THE LEADER WILL HIDE THE AFIKOMEN (THE SECOND HALF OF THE BROKEN MATZAH) IN A NAPKIN. THE CHILDREN WILL BE ASKED TO CLOSE THEIR EYES WHILE THE LEADER HIDES THE AFIKOMEN.

ISAIAH 53:5-6

But he was pierced for our transgressions;
he was crushed for our iniquities;
upon him was the chastisement that brought us peace,
and with his wounds we are healed.

All we like sheep have gone astray;
we have turned—every one—to his own way;
and the Lord has laid on him
the iniquity of us all.



THE SECOND CUP (*MAGGID*)

ACTION: THE FATHER WILL NOW FILL THE SECOND CUP OF EACH MEMBER OF THE FAMILY.

FATHER: The Torah tells us that our children will ask questions about who they are as God's people. The Lord has instructed us that we should tell them the story so that they might know the Lord. It is both a duty and a privilege to answer the four questions of the Passover and to recount the gracious acts of our God.

CHILD #1: How is this night different from all other nights?

CHILD #2: Why is it that on all other nights during the year we eat either bread or matzah, but on this night we eat only matzah?

CHILD #3: Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

CHILD #4: Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

CHILD #5: Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

FATHER: So why is this night different from all other nights? Well, because on this night we celebrate one of the most important times in the history of Jewish people, when we went forth from slavery to freedom because of the mercy, love, and the great power of the LORD our God. But before we retell that story, let's answer the four questions:

1. Why do we eat matzah? For two reasons: first, to remember the bread of affliction we had to eat when we were slaves, and second, to remember how our ancestors fled Egypt in such a hurry that they did not have time for their bread to rise.
2. Why do we eat the bitter herbs? We eat them to remind ourselves of how our ancestors' lives were bitter as slaves in Egypt.
3. Why do we dip our herbs twice? We dip karpas in salt water to remember the salty tears of the slaves, and also to remember how we crossed the salty waters of the sea. We also dip the maror in the charoset to remember how the bitterness of our slavery was made sweet by the hope for our freedom.
4. Why do we recline at the table? We recline tonight as a symbol of our freedom, for when we were slaves we could never recline in comfort.

FAMILY: We were slaves to Pharaoh in Egypt. But the LORD our God brought us out from there by a mighty and outstretched arm.

FATHER: In a moment we will drink the second cup, the cup of deliverance, and we will celebrate in joy God's deliverance from slavery. A full cup is a symbol of joy. Yet our joy is diminished because the Egyptians, who are also God's children, suffered from Pharaoh's evil ways. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt, and we do not rejoice at the death of any of God's children. As we recount the plagues, we will spill a drop of wine from our cups for each plague to recall the cost of sin, and the consequences of evil in our world.

FAMILY: These are the plagues that the Holy One, blessed be He, sent upon the Egyptians in Egypt.

Blood

Frogs

Lice

Swarms

Cattle Disease

Boils

Hail

Locusts

Darkness

**ACTION: AFTER EACH PLAGUE IS MENTIONED, EACH PERSON
SHOULD DIP THEIR FINGER IN THE SECOND CUP AND DROP IT ON
THEIR PLATE.**

FATHER: After the ninth plague, God gave Moses instructions regarding the sacrificial rite of Passover: "Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. [Exodus 12:7] . . . The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt. [Exodus 12:13]"

As people suffered and died long ago because of the oppression of tyrants, so people today still suffer from evil in the world. Our newspapers are filled with accounts of ethnic cleansing and bombings. We cannot celebrate God's deliverance for ourselves without longing that all God's children experience freedom from their bondage. So, we will spill another drop from our cups to recall the cost of evil in our world today.

ACTION: EVERYONE REMOVES A SINGLE DROP OF WINE FROM THE CUP AND PLACES IT ON THEIR PLATE. EVERYONE REPLACES THE SECOND CUP ON THE TABLE WITHOUT DRINKING.

FATHER: At this time, let us look at the shank bone on the Seder plate and recall how Yeshua our Messiah is the true Passover Lamb of God our beloved Savior.

FAMILY: Behold the Lamb of God, who takes away the sin of the world!

FATHER: We are now finally ready to drink the “Cup of Deliverance.” This cup recalls God’s second promise made to our ancestors: “I will deliver you from slavery.” Let us then give thanks to the LORD our God for saving the Israelites from Egypt and for delivering us from our personal bondage to the evil one by the shed blood of the Lamb of God. Let us lift our hearts to God in thanks for His salvation as we recite the blessing.

FAMILY: Blessed art Thou, LORD our God, King of the universe, Creator of the fruit of the vine.

ACTION: EVERYONE CAN DRINK FROM THE CUP AFTER RECITING THE BLESSING.

1 CORINTHIANS 5:7-8

Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

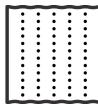


CEREMONIAL HAND WASHING (RACHTZAH)

FATHER: We will now prepare for the meal by washing our hands, symbolizing the sacredness of this occasion, and the purity of heart and hands that we are called to exhibit as God's people.

ACTION: EACH PERSON WILL NOW POUR THE WATER OVER EACH HAND. ONE OF THE CHILDREN AT THE TABLE WILL HOLD A TOWEL FOR EACH PERSON TO DRY THEIR HANDS. THE CHILD HOLDING THE TOWEL WILL THEN BE THE LAST ONE TO WASH THEIR HANDS.

FAMILY: Blessed art thou, LORD our God, Master of the universe, who hast sanctified us with thy commandments, and commanded us about washing the hands.



EATING THE MATZAH (*MOTZI MATZA*)

ACTION: BREAK OFF A PIECE OF MATZAH FOR EACH PERSON IN YOUR FAMILY.

FATHER: The Matzah is unleavened bread symbolizing the haste with which the Israelites had to leave Egypt. They had no time to let their bread rise. Let us all recite the blessing over the matzah together.

FAMILY: Blessed art thou LORD our God, King of the universe, who brings forth bread from the earth.

ACTION: EVERYONE EATS A PIECE OF MATZAH BREAD

1 CORINTHIANS 5:5-8

Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.



EATING THE BITTER HERBS (MAROR)

FATHER: The next step of our Seder is to eat some bitter herbs to remember the bitter afflictions of our people. Regarding the slavery of the Israelites, the Torah says, “And the Egyptians embittered their lives with hard labor” (Exodus 1:14), from which we get our word maror (bitterness). When we eat the bitter herbs, we remember the sorrow, trouble, and suffering of our life in bondage to sin. As the horseradish brings tears to our eyes, may we also remember the affliction of those who still suffer in bondage.

FAMILY: We taste now the bitterness of slavery. “We praise You, O LORD our God, King of the Universe, who commands us to eat of the bitter herbs.”

ACTION: EVERYONE SHOULD NOW TAKE A PIECE OF MATZAH BREAD, DIP IT INTO THE MAROR, AND EAT IT.

FATHER: Tonight we eat bitter herbs to remind us of how bitter our lives were as slaves in Egypt. As sweet as our lives are now, we must never forget the bitterness of our bondage.

FAMILY: 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]

ACTION: THE FATHER TAKES A SPRIG OF KARPAS AND THE BOWL OF CHAROSET AND HOLDS THEM UP FOR ALL TO SEE.

FATHER: Tonight we dip twice. We have already dipped the Karpas. We will also dip the Charoset to remind us of the sweetness that God can bring into the most bitter of our circumstances.

FAMILY: I am sorely afflicted; give me life, O LORD, according to your word! How sweet are your words to my taste, sweeter than honey to my mouth! [Psalm 119:107, 103]

ACTION: THE FATHER NOW PUTS THE KARPAS AND CHAROSET BACK ON THE TABLE.

FATHER: Tonight we eat with special ceremony because in each generation, every person should feel as if he or she has actually been redeemed from Egypt. We tell the story because we are the redeemed of the Lord.

The Charoset is a sweet mixture of apples, honey, and other items. It symbolizes the mixture of clay and straw that the Israelites used to make bricks for the cities of Pharaoh. But the apples of the mixture also remind us of something else. Apple trees set fruit before the tree has leaves, and then grow leaves to protect the fruit. Tradition tells us that in slavery in Egypt, the women of Israel gave birth to children under the trees of the orchard to try to avoid the decree of Pharaoh, with no assurance of their safety and future. That hope in a future from God sweetened the misery of their slavery. Often, life is a mixture of the bitter and the sweet, of sadness and joy. Let us now add the sweetness of the Charoset to the bitterness of the Maror.

ACTION: EVERYONE NOW TAKES A PIECE OF MATZAH BREAD, DIPS IT IN THE CHAROSET AND EATS.

NUMBERS 9:11

In the second month on the fourteenth day at twilight they shall keep it. They shall eat it with unleavened bread and bitter herbs



THE THIRD CUP (BAREKH)

**ACTION: THE LEADER WILL FILL UP THE CUP SET ASIDE FOR ELIJAH.
NO ONE ELSE SHOULD FILL THEIR CUP AT THIS TIME.**

FATHER: This cup is for Elijah the Prophet. Elijah did not see death but was taken to heaven in a chariot of fire. It has been the hope of God's people that Elijah would come at Passover, to announce the coming of the Messiah, the son of David. As the prophet Malachi said: See, I will send you Elijah the prophet before that great and dreadful day of the Lord comes [Malachi 4:5]. This cup has traditionally been left untouched, awaiting the time when Elijah would appear to share the Passover. We will now open the door to welcome Elijah to the passover.

ACTION: THE CHILD CLOSEST TO A DOOR CAN OPEN THE DOOR AND LOOK FOR ELIJAH.

FATHER: It is now time to reveal that which has been hidden. We will find the Afikomen so that we may conclude our meal. The Afikomen has traditionally symbolized hope for the future, a symbol of redemption, as God again acts in history to proclaim good news to the poor, release to the captives, recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favor [Isaiah 61:1-2 quoted in Luke 4:18-19].

FAMILY: I am the Lord; I will redeem you with an outstretched arm [Exodus 6:6].

ACTION: THE CHILDREN SHOULD ALL LOOK AROUND AND FIND THE AFIKOMEN. WHOEVER FINDS IT AND GIVES IT TO THE LEADER WILL GET A REWARD.

FATHER: As we have found the afikomen that has been hidden, we celebrate the fact that our long hoped for Messiah has come, and brought us a new freedom from a very old slavery. Yeshua said, If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free. Truly, truly, I say to you, every one who commits sin is a slave to sin. The slave does not have a permanent place in the household; the son has a place there forever. So if the Son makes you free, you will be free indeed. [John 8:31-34]

FAMILY: To him who loves us and has freed us from our sins by his grace and made us a kingdom, priests to his God and Father, to him be glory and dominion for ever and ever. Amen. [Revelation 1:5-6]

FATHER: Let us now fill our third cup

ACTION: THE FATHER OF THE TABLE WILL NOW FILL EVERYONE'S CUP AGAIN. NO ONE IS TO DRINK OF THIS CUP YET.

FATHER: Yeshua stood in the synagogue of his hometown of Nazareth and read from the Isaiah scroll that promised a new work of God in the world. When he had finished reading, he said, “Today this scripture has been fulfilled in your hearing” [Luke 4:21]. We still live in the “today” of that fulfillment, and so we celebrate the coming of Yeshua the Messiah, and the faithfulness of God in working throughout history to bring deliverance and freedom to his people.

MOTHER: Yeshua has brought to us a new freedom from the chains of oppression and sin that enslave us. Yeshua celebrated Passover with his disciples on the night before he was betrayed and delivered up to be crucified. He commanded that his disciples partake of the bread and the wine as emblems of his broken body and shed blood. We partake of these elements to participate in the new life, in the new birth that God in Yeshua the Christ has provided for us.

ACTION: THE LEADER GOES TO ELIJAH'S PLACE AND TAKES ELIJAH'S CUP IN HIS RIGHT HAND, WHILE STILL HOLDING THE AFIKOMEN IN HIS LEFT HAND, AND RETURNS TO THE HEAD TABLE.

FATHER: I have taken Elijah's cup because we no longer wait for Elijah. We celebrate in joy today not only because Elijah has come, but because the Messiah has also come!

FAMILY: Blessed is He who has come in the name of the Lord!

MOTHER: We praise you O Lord our God, Ruler of the Universe, and Father of our Lord Jesus Christ. We thank you, O God, for giving to us your only Son, who suffered and died and rose again, that we might be reconciled to you. How great a love you have bestowed upon us! As we now eat this bread and drink this cup, may you forgive us of any sin that we secretly harbor in our hearts, may you give us the freedom that comes as you transform us into the image of your Son, and may you fill us with your presence through the Holy Spirit that we may truly become your people.

FATHER: Let us all take a piece of the unleavened bread.

ACTION: EVERYONE WILL TAKE A PIECE OF MATZAH, PREFERABLY FROM THE AFIKOMEN PIECE AT THEIR TABLE, AND HOLD IT IN THEIR HAND IT. DO NOT EAT YET. THE FATHER WILL HOLD HIS PIECE HIGH FOR EVERYONE TO SEE.

FATHER: This broken bread of redemption reminds us of the broken body of our Lord Jesus Christ that was broken for us. Take and eat this, remembering that Yeshua died for us, and in so doing accept the grace of God that brings freedom from bondage to sin.

ACTION: ALL EAT THE BREAD. WHEN FINISHED, THE PEOPLE ALL HOLD THE THIRD CUP IN THEIR HAND. THE FATHER HOLDS HIS CUP UP FOR ALL TO SEE.

FATHER: This cup reminds us of the blood of our Lord Jesus Christ that was spilled because of us and on our behalf. Drink this, remembering that God was in Christ reconciling the world to Himself, and in so doing accept the grace that transforms us and brings us from darkness into His marvelous light, and allows us to be people of God.

FAMILY: Blessed art Thou, LORD, our God, King of the universe, Creator of the fruit of the vine.

ACTION: ALL DRINK THE THIRD CUP.

1 CORINTHIANS 1:30, 11:26

And because of him you are in Christ Jesus, who became to us wisdom from God, righteousness and sanctification and redemption . . . For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.



THE FOURTH CUP (*HALLEL*)

FATHER: Our Seder is now complete, just as our redemption is now complete in Christ. We rejoice with thanksgiving, and yet are humbled by God's love!

FAMILY: I am the Lord; I will take you as my people and I will be your God [Exodus 6:7].

FATHER: Yet the story of God's redemption has not ended. We celebrate what God has done in our history, and what he has done for us, but at the same time we still await a new future. All creation still groans and longs for its final redemption. As Yeshua left, he promised he would come again and restore all things. We have faith enough to believe that God will not leave the world the way it is, so we await the day in which He will again come and bring His Kingdom in fullness.

ACTION: THE FATHER WILL NOW FILL EVERYONE'S CUP A FOURTH TIME. DO NOT DRINK YET. THE FATHER WILL HOLD HIS CUP FOR ALL TO SEE.

FATHER: We raise our glasses a fourth time in Thanksgiving for God's enduring grace and love to us. Blessed are you, O Lord our God, Ruler of the Universe, who has adopted us as your children, and allowed us to call you Father.

ACTION: EVERYONE LOWERS THEIR CUPS FOR PRAYER.

FAMILY: "Our Father in heaven,
hallowed be your name.
Your kingdom come,
your will be done,
on earth as it is in heaven.
Give us this day our daily bread,
and forgive us our debts,
as we also have forgiven our debtors.
And lead us not into temptation,
but deliver us from evil.

FATHER: Now we drink the fourth cup and give thanks to God!

FAMILY: Blessed art Thou, LORD, our God, King of the universe, Creator of the fruit of the vine.

ACTION: ALL DRINK THE FOURTH CUP.



NEXT YEAR IN JERUSALEM

FATHER: The traditional conclusion of the Seder is a hope for the future expressed by Jews throughout history: Next year in Jerusalem. We will conclude our Seder with the same expression of hope and faith in God, as we await the coming of a new Jerusalem. On the count of three, as loudly as you can, one, two, three:

FAMILY: Next year in Jerusalem!

FATHER: And because we desire Yeshua's return to renew the world, we can also say, "Next year in the New Jerusalem!" On the count of three, as loudly as you can, one, two, three:

FAMILY: Next year in the New Jerusalem!