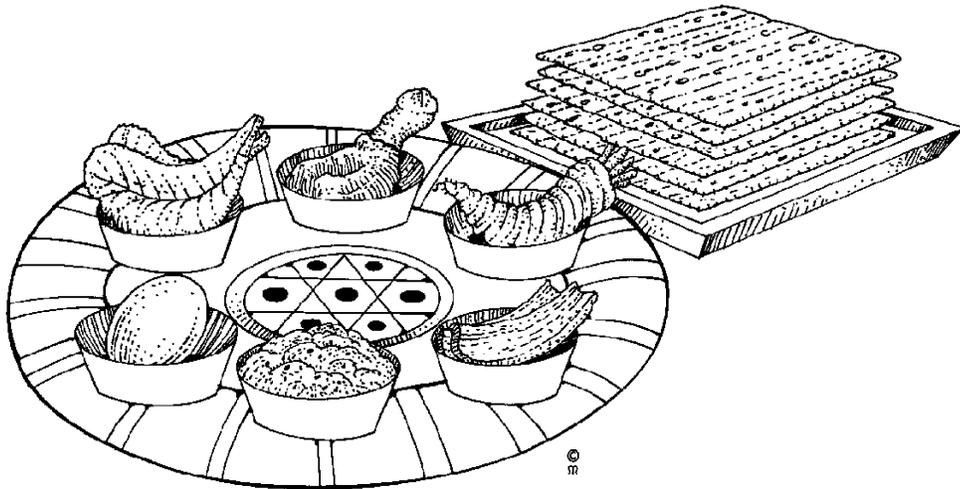


The CHAIM New Covenant Passover Haggadah



By Rev. Fred Klett, Director of the CHAIM Ministry ©2016

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What is CHAIM?

The Jewish salutation L'CHAIM means "To Life!" CHAIM means LIFE in Hebrew, and stands for: "CHristians Announcing Israel's Messiah". Pronounce it "high-im" with a guttural "h". It rhymes with "time".

Our Threefold Vision: We wish to communicate the love and mercy of the Messiah to the Jewish people. We do this through a culturally relevant proclamation of the gospel, motivating and equipping churches, and discipling and mobilizing Jewish believers. If you are looking for fellowship, ask about our Chavurot (Jewish style fellowship groups).

Doctrinal Statement: We hold to the Westminster Standards. CHAIM was recommended to the churches of the PCA by the 20th General Assembly of the PCA. CHAIM is endorsed by several PCA presbyteries, including PCA Presbytery of Philadelphia. We are evangelical and reformed. CHAIM was founded in 1989 because there needed to be a theologically reformed and covenantal Jewish mission in the United States.

Support: CHAIM is dependent upon churches and individuals who believe in this work. We believe God will supply all our needs, but that God's people must also respond in faith. We are much in need of faithful supporters, but please support your local church first!

How You Can Be a Part of this Ministry

1. *Pray regularly.* Receive CHAIM Times, our newsletter. It contains helpful tips on Jewish outreach.
2. *Support this work financially.* Make checks payable to CHAIM.
3. *Make this work known to others.* Help schedule a presentation or workshop for your group.
4. *Get involved!* There are ample opportunities both in evangelism and in "behind-the-scenes" efforts! Become a "CHAIM Helper"! We are also always looking for additional full-time workers.

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Introduction

The word "haggadah" comes from the Hebrew word meaning "to tell". A Passover haggadah tells the wonderful ancient story of the exodus from Egypt. Many additions and embellishments from Jewish tradition and folklore are also added to the haggadah. Today we see a great variety of Passover haggadahs. Some make mention of the Holocaust; some are tailored to being back in the land of Israel; some have been designed for ecumenical gatherings; and some have been written for Messianic Jewish celebrations. It is hoped that this haggadah will be a helpful addition to this tradition.

Why have a Seder?

Passover is the ancient Jewish feast celebrating the redemption of Israel from bondage in Egypt. It is the central feast of redemption in the Old Testament. God demanded worship because He was the one who brought Israel out of Egypt (Ex. 5:6). The Sabbath was to be observed to commemorate this great redemptive event as well (Ex. 5:15).

As New Covenant believers, we recognize that the Messiah has come to bring the fulfillment of Passover. Jesus is the ultimate Passover lamb who causes the judgement of death to "pass over" us. He brings us freedom from the bondage of sin and leads us into His kingdom. The setting of the Lord's Supper is the Passover Seder. At that time Jesus proclaimed himself to be our Passover lamb, represented by the unleavened bread and the wine. He brought the New Covenant (Jer. 31:31-34) and redemption through his sacrifice for sin and resurrection.

Let us affirm we need to celebrate the feast in a way honoring to God and His Messiah. Indeed, if we were to sacrifice a lamb as the ancient people of God did, we would be denying the sacrifice of Jesus for our sins. But no one (apart from a handful of Samaritans in Israel) sacrifices a lamb today. Since there is no Temple, there can be no sacrifice. As we celebrate Passover, we will recognize the final lamb has come in the person of Messiah. Let us also affirm we are in no way under obligation to practice the ceremonial aspects of the Mosaic covenant administration.

Why celebrate the old feast when we have come into its fullness in the Messiah? First, there is ample evidence in the book of Acts that the Apostle Paul, the great advocate of liberty from the Ceremonial Law, did not *forbid* the practice of Jewish traditions. Paul had Timothy circumcised (Acts 16:3) and had several men go through ritual purification (Acts 21:20-26) in order to demonstrate to the Jewish people that he did not forbid Jews living according to Mosaic practice. To *require* such practice of anyone would be contrary of the New Covenant and would be a form of "legalism," yet to *forbid* such Mosaic practices can also be a form of legalism. Are we *forbidden* from abstaining from pork as New Covenant believers? Are we *forbidden* from keeping Kosher? Clearly, Paul permitted (perhaps even encouraged) Jews who believe in Jesus to observe Jewish customs as a witness to the Jewish people that they are still Jewish, yet at the same time he made it crystal clear that salvation only comes by faith and that it is the moral and spiritual essence of the Torah which is required today. Paul said "To the Jews I became like a Jew, to win the Jews. To those under the Law I became like one under the Law (though I myself am not under the Law), so as to win those under the Law". (1 Corinthians 9:20) Needless to say, whenever such practice would be contrary to the gospel, it must either be "recycled" or left behind.

Second, it is of great value to New Covenant believers to understand the connection between the first redemption and the last, between Passover and Easter, between the Passover Seder and the Lord's Supper. Indeed, Easter is referred to by a name which comes from Pesach (the Hebrew for Passover) in the Romance languages. Our English word "paschal," which refers to both Easter and Passover, comes from Pesach. We believe there is an organic unity between the covenants of God. There is in essence one Covenant of Grace administered in various ways throughout the history of redemption. God's purpose in all ages has been to redeem for Himself a people of blessing. Blessing

comes through the Seed of Abraham (Genesis 12:2-3) and the Davidic King (Psalm 72:17) --ultimately, the Messiah (Isaiah 9:6ff, Isaiah 49:6, Galatians 3:10-14). We benefit greatly by understanding the continuity in God's purpose. All believers are Abraham's children (Romans 4:16). Whether Jew or Gentile, those who belong to Messiah should see themselves as sharing in the history of God's redemption of Israel.

Third, we do well to understand our Jewish friends and neighbors. Paul wrote "I am not ashamed of the gospel, because it is the power of God for the salvation of everyone who believes: first for the Jew, then for the Gentile" (Romans 1:16)

All New Covenant believers have a responsibility toward the Jewish people. We must bring the gospel to our Jewish friends as well as to the whole world. Understanding how our Jewish neighbors celebrate Passover is an essential part of sharing our faith with them. Nine out of ten Jewish people observe Pesach. Furthermore, traditional elements of the Seder were already in existence in the time of Jesus, and we can see evidence of some of these traditional elements in that Upper Room Seder. This haggadah therefore contains parts of the traditional Jewish haggadah, but also recognizes the connection between the Older and Newer Covenants.

Preparing for the Seder

Seder means "order of service." Pesach is celebrated primarily in the home. In an observant Jewish home, careful and thorough spring cleaning is carried out weeks prior to the holiday. Special dishes and cooking utensils are brought out from storage. Everything used must be absolutely pure and leaven-free. All leaven, which is symbolic of man's evil inclination, must be removed from the house or isolated and temporarily sold to a non-Jewish friend so that, technically, no leaven is in possession during the week-long Feast of Unleavened Bread which the Passover celebration initiates.

The night before Pesach, the final search for leaven is conducted by the head of the household. A candle, wooden spoon, feather, and an old cloth napkin or bag are used to seek out and remove the leavened bread which has been conspicuously placed for the express purpose of discovery and removal. The leaven is burned and a proclamation is made that the home has been made free of leaven and the family is ready for the Passover.

The Passover Seder is conducted in the evening, which is the beginning of the first day of Passover. (In orthodox homes, a second Seder is held on the second day of the feast.) The Seder meal is a joyful, yet solemn feast occurring in the midst of a family religious service. The meal is eaten while leaning on a pillow. A ritual washing precedes the meal. The head of the household conducts the Seder, and in religious families, wears a white garment called a *Kittel*, which is symbolic of purity and the priestly role of the father.

We hope you are looking forward to having a complete Passover Seder. First we go through part of the service for about one hour, then we eat, then we have another half an hour. Allow at least 2½-3 hours. (This is a rather *short* time for a Seder!)

For the sake of authenticity (not because we are bound by ceremonial law in any way) nothing with leaven (yeast) should be eaten. (Also no pork, ham or shellfish.) In other words, keep it (more or less) kosher! There may be some Jewish friends in attendance, and we want them to feel as comfortable as possible.

Suggested Main Menu (See also www.kosher4pesach.com and www.jewish-food.org)

Matzah Ball Soup (This can be bought in jars, but this is expensive. Instant mixes are pretty good if you add some carrots and celery to the broth. Beware: do not make the matzah balls too big! They expand like dumplings when cooking!)

Gefilte fish (store bought, serve with horseradish) and/or chopped liver.

Chicken, brisket of beef, or roast turkey

Candied carrots or sweet potatoes

Green vegetables and/or salad

Potatoes or *kugel*

Macaroons or sponge cake

Coffee, tea, grape juice (if you don't want to serve real Passover wine).

Ceremonial Foods for the Seder Plate (one plate per table):

Horseradish (red is not as hot!)

Parsley

Onion or piece of whole horse radish root

Roasted egg (boiled is ok)

Shank-bone of lamb or chicken leg bone

Charoset (see recipe below)

Matzah (wrap three in a napkin and place on a separate plate)

Accouterments for each table:

A plate for the Seder plate (center of table)

Plate and cloth napkin for matzah (head of table)

Cup or small bowl of salt water (next to Seder plate)

Wine glasses (one per person)

A bowl with water and a wash cloth and towel (head of table)

A pillow (head of table on chair)

Note: Leave an empty place setting somewhere for “Elijah!”

Recipe for Charoset (serves 10-20 people):

6 apples

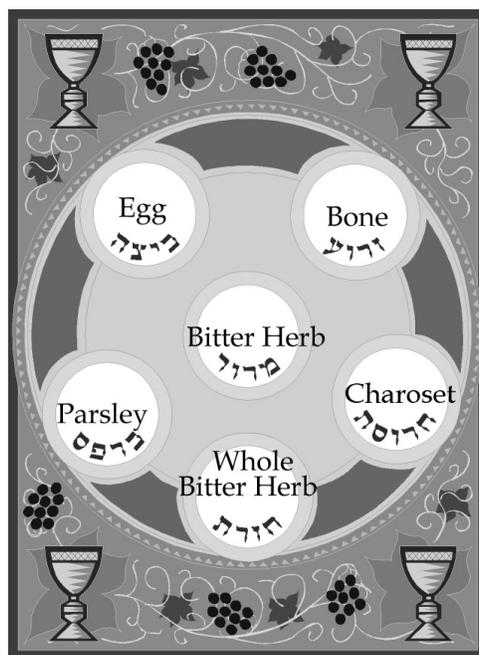
2/3 cup walnuts

2-3 tbsp. honey

2-3 tbsp. sweet red wine

1/2 tsp. cinnamon

Core the apples (no need to peel). Chop the apples and the walnuts (a food processor is great for this). Mix in the rest of the ingredients. It should look like a coarse “mortar” mix! A little extra couldn't hurt. It makes a nice condiment to eat with meats! For a variation add raisins, dates, or figs.



Arrangement of the Seder Plate

Note: You will notice the haggadah has sections for various groups of readers. Before starting divide the group into these sections. Feel free to skip sections if you like to save time. *New Covenant additions are in italics.*

CANDLE LIGHTING (Optional)

Baruch Atah Adonai, Eloheynu Melech ha-olam, asher kidshanu *b'Yeshua, or ha-olam.*

Blessed art Thou, O Lord our God, King of the Universe, who has sanctified us through *Yeshua, the light of the world.*

Baruch Atah Adonai, Eloheynu Melech ha-olam, shehechyanu ve-kimanu ve-higiyanu la-zman ha-zeh.

Blessed are you, O LORD our God, King of the universe, Who has blessed us with life, has preserved us, and has enabled us to reach this season.

THE SEDER PLATE

Leader: The Seder plate occupies the most prominent place on the table. Here we find a number of important symbolic items.

Section 1: Maror, ground bitter herbs (usually horseradish) represent the bitterness of the slavery in Egypt

Section 2: Hazaret, the whole root of bitter herbs, also reminds us of the bitterness of slavery. *Unless God delivers us, we are slaves to sin and death.*

Section 1: Karpas, usually parsley, is symbolic of new life springing up.

Section 2: Charoset, a mixture of chopped apples, nuts, honey and wine, represents the mortar the Israelites used when slaves to Pharaoh. The rabbis say that even the bitterest work is made sweet by the promise of redemption.

Section 1: The roast egg, or Beytzah, represents the sacrifices offered in the Temple which have now ceased.

Section 2: The shank bone, or Zeroah, represents the Passover lamb.

KADDESH (SANCTIFICATION)

Leader: During the Seder we partake of the four cups of wine. Each cup represents one aspect of the fourfold redemption God promised Israel: Sanctification, Deliverance, Redemption, Completion (or Praise).

All: "Therefore say to the Israelites: I am the LORD and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them and will redeem you with an outstretched arm and with mighty acts of judgement. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians. And I will bring you to the land I swore with uplifted hand to give it to you as a possession. I am the LORD". (Exodus 6:6-8)

THE CUP OF SANCTIFICATION

Leader: (Lift the cup of wine and chant or say the blessing.)

"Baruch Atah Adonai Eloheynu melech ha-olam, borey pri hagafen"
Blessed are you LORD our God, King of the Universe, creator of the fruit of the vine."



"Baruch Atah Adonai Eloheynu melech ha-olam, shehecheyanu vekimanu vehigianu l'zman hazeh".

Blessed are you LORD our God, King of the Universe, who has preserved us, sustained us, and brought us to this season."

(All partake of the first cup. It is customary lean to the left while partaking of the cup.)

URCHATZ (WASHING)

Leader: We now come to the traditional washing associated with the Seder. Here we remember the various washings and rites of purification associated with the Levitical code. *God requires purity among His people. New Covenant believers recognize the cleansing from sin Messiah has brought us. He has washed us and made us clean. It was at that great Passover Seder in the upper room that Jesus washed his disciples' feet. (John 13:1-17)*

All: *God says "I will sprinkle clean water on you and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you." (Ezekiel 36:24-26)*

Leader: *Jesus said "Unless I wash you, you have no part with me." (John 13:8) He told us "Now that I, your Lord and Teacher have washed your feet, you should also wash one another's feet." (John 13:14) So we have been given his example to serve each other.*

(All help wash *each other's* hands.)

KARPAS (PARSLEY)

Leader: We now come to the dipping and eating of the parsley. The green vegetable reminds us of springtime and of newness of life. The salt water represents the tears shed under slavery in Egypt. Out of our tears shed in bondage God hears our cry and brings new life.

All: Let us now partake of the green vegetable remembering God's promise to give us new life as we cry out to him.

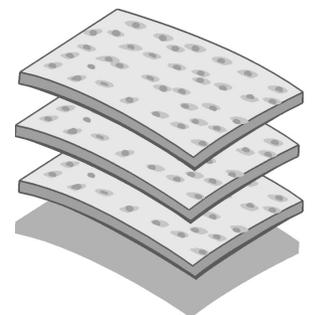
Leader: "Baruch Atah Adonai Eloheynu melech ha-olam, borey pri ha-adamah". Blessed are you LORD our God, King of the Universe, who creates the fruit of the ground. (All dip the parsley in salt water and then eat the vegetable.)

YACHATZ (BREAKING OF MIDDLE MATZAH)

Leader: We now take the middle matzah and break it in half. Half we hide. This is the "afikomen". We will reclaim this portion at the end of the Seder. This will be the last morsel of food we consume tonight.

(He breaks the middle matzah, wraps it in a napkin, and hides it.)

MAGEED (THE STORY)



Leader: (While lifting up the plate of matzah.) This is the bread of affliction our fathers ate in the land of Egypt. All who are hungry, let them come and eat. All who are needy, let them come and celebrate with us.

(He then returns the plate of matzah to the table and the cups of wine are refilled.)

MA NISHTANAH (THE FOUR QUESTIONS)

(Have a young child rise and ask the four questions.)

Child: Ma nishtanah ha-layla ha-zeh mi-kol ha-laylot, mi-kol ha-laylot ? Sh'bekol halaylot anu achlim hametz u matzah, hametz u matzah, ha layla ha-zeh, ha layla ha-ze kulo matzah, ha layla ha-zeh, ha layla ha-ze kulo matzah?

Why is this night different from all other nights?

Question 1: On all other nights we eat leavened or unleavened bread. On this night why only unleavened bread?

Question 2: On all other nights we eat vegetables of all kinds. On this night why bitter herbs?

Question 3: On all other nights we do not dip our herbs even once. On this night why do we dip them twice? (One time the parsley in salt water and one time the bitter herb in the charoset?)

Question 4: On all other nights we eat either sitting or reclining. On this night why do we recline?

THE ANSWER

All (in answer to introductory question): We were slaves to the Pharaoh in Egypt, but the LORD our God brought us out from that place with a strong and mighty hand and his outstretched arm of salvation. If the Holy One, blessed is he, had not brought our fathers out of Egypt, We and our children would still be slaves to Pharaoh in Egypt. Even if all of us were wise and learned we could not have saved ourselves from bondage. We celebrate the Passover to remember our deliverance from Egypt, from bondage to the oppressor in the land of death.

Leader: *Likewise we know that God, in the fullness of time, sent the Messiah, to bring a greater redemption from our bondage to sin and death. Jesus said, "Everyone who sins is a slave to sin....if the Son sets you free, you will be free indeed." (John 8:34-36)*

All (in answer to question 1) : On this night we eat unleavened bread because our ancestors were in haste to leave Egypt and had no time to let their dough rise. Leaven is a symbol of sin. God calls us to turn from sin. He commanded the Israelites to celebrate the feast of unleavened bread for seven days to remember the redemption he brought.

Leader: *God says to us, "Your pride and 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 Messiah our Passover lamb has been sacrificed for us. Therefore let us keep the feast, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth." (1 Cor. 5:6-8)*

All (in answer to question 2) : On this night we eat bitter herbs to remember the bitterness of our slavery in Egypt.

“And they made their lives bitter with hard bondage, in mortar and brick, and in all manner of service in the field.” (Exodus 1:14) Likewise let us remember the bitterness of slavery to sin.

Leader: *God has warned us "Make sure no bitter root grows up among you...such a person thinks 'I will be safe, even though I persist in going my own way'" (Deut. 29:18-19) and "See to it that no one misses the grace of God and that no bitter root grows up to cause trouble and defile many." (Hebrews 12:15)*

All (in answer to question 3) : We dip twice this night to remind us of our redemption. We cried out to the LORD and he saw our tears and heard our groaning. The Holy One of Israel delivered us from our bitterness and brought us to the sweetness of a new life among the redeemed.

Leader: *It may have been on the occasion of the dipping of the bitter herb that the Messiah indicated who would betray him. (John 13:26) Let us seek the LORD that we may walk in his ways and enjoy his redemption.*

All (in answer to question 4) : We recline this night to remind us we are free to enjoy God's redemption. *He calls us to enter into his Sabbath rest, not trusting in our own labors or righteousness to save us from bondage, but rather resting on the work of Messiah for us. (see Hebrews 4:1-11)*

Leader: *We are reminded of how our Messiah reclined at the table with his disciples. Now we can rest in close fellowship with our Redeemer through faith.*

THE FOUR SONS

Leader: Jewish tradition speaks of the four sons: the wise, the wicked, the simple, and the one who does not know how to ask.

Section 1: The wise son says, "What is the meaning of the stipulations, decrees and laws the LORD our God has commanded us?" (Dt. 6:20) Instruct him in all the precepts of the Passover, even to the last detail of the afikomen.

Section 2: The wicked son says, "What does this mean to you?" He says "to you" and not "to us", thus excluding himself from the company of the redeemed, for we all are to consider it as though we were there at the Exodus. Answer him "I do this because of what the LORD did for me when I came out of Egypt." (Ex. 13:8) For me, not for him, for if he had been present, he would not have been redeemed.

Section 1: The simple son says "What is this?" Tell him, "With a mighty hand the LORD brought us out of Egypt, out of the land of slavery." (Ex. 13:14)

Section 2: As for the son who does not know how to ask, say to him, as it is written in the scriptures, "I do this because of what the LORD did for me when I came out of Egypt." (Ex. 13:8)

Leader: *Let us all be warned by the four sons! May we not be as the wicked son and exclude ourselves from the LORD's Passover redemption, either the first or the last.*

THE STORY OF THE PASSOVER

Leader: *From the beginning the Creator had purposed to redeem from sin and death a people for himself, for his*

own glory and praise. Amidst the darkness mankind had fallen into, God chose a Godly remnant who knew him.

Section 1: God called Abraham to leave Haran and to travel to the land God would show him. He promised to give an heir to an old man and a barren elderly woman past child-bearing age. Through this seed of Abraham would blessing, *restored life in fellowship with the creator*, come to all nations. *Indeed Abraham would become the father of many nations, many "goyim" (Gen. 17:5). By faith Abraham believed God and it was credited to him as righteousness (Gen. 15:6)*

Section 2: God told Abraham: "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions" (Gen. 15:13). God made a covenant with Abraham and promised the Land of Israel to his descendants.

Leader: The covenant of blessing was renewed with Abraham, Isaac and Jacob.

Section 1: Jacob's name was changed to "Israel," meaning "he who has wrestled with God." One of Israel's twelve sons, Joseph, was sold into slavery in Egypt by his brothers. They were angry with him because of the exalted position he said he would have among his brothers. God had revealed this to him in a dream. Joseph was raised to the highest position in all Egypt, next to Pharaoh.

Section 2: The children of Israel settled in Egypt to avoid a great famine. Joseph said, "You intended to harm me, but God intended it for good to accomplish what is now being done, the saving of many lives" (Gen. 50:20).

Section 1: But after the children of Israel had increased and multiplied a pharaoh arose who knew not Joseph. He made the Hebrews slaves and treated them with cruelty.

Section 2: The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. God looked on the Israelites and was concerned about them, he heard their groaning and he remembered his covenant with Abraham. (Exodus 2:23-25)

Leader: So we see that the redemption from Egypt was based upon the covenant with Abraham. The Abrahamic covenant is the foundation upon which the Mosaic covenant is built.

All: The Lord had said to Abram...I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing. I will bless those who bless you, and whoever curses you I will curse; and all peoples on earth will be blessed through you." (Genesis 12:1-3)

Leader: *Abram believed the LORD, and he credited it to him as righteousness." (Genesis 15:6)*

Section 1: Pharaoh tried to kill all the male children of Israel, but, instead, God raised up a deliverer, Moses, to lead the people out of Egypt.

Section 2: Moses, God's chosen deliverer was at first rejected by the people, but after many years God called to him from the burning bush and told him to go to Pharaoh and demand the people be freed to worship God. Pharaoh hardened his heart and refused to believe God, even after many signs, wonders, and plagues.

Section 1: Finally God brought the plague upon the firstborn in which the firstborn in every household in Egypt would die. The Israelites were commanded to sacrifice a spotless lamb and place the blood upon the top and sides of their doors. Only then would they be spared this last judgement upon Egypt (Ex. 12).

Section 2: God delivered the people from the house of bondage. He brought a “mixed multitude” out of Egypt with plunder from the Egyptians. The people ate unleavened bread because they had no time to prepare the dough.

Section 1: The people passed through the Red Sea, which God had parted, as the army of Pharaoh hotly pursued them. The sea closed and brought judgement on the army of the oppressor.

Section 2: *Many saw and feared the LORD. The promise to Abraham to be the channel of blessing to all nations was passed on from Israel to the Davidic king (Psalm 72:17).*

Leader: Finally, in the fullness of time, God sent the Messiah to bring deliverance from bondage to sin and death. He has become the Passover Lamb for all people. He was sacrificed that we might be spared God's judgement. He rose again, conquering death, and providing newness of life in freedom from sin's bondage and in service to God.

(Refill the Glasses)

THE TEN PLAGUES

(As each plague is recited a drop of wine is poured out.)

Leader: Let us recite the ten plagues. Our joy, like the wine, is diminished when we consider the judgement on those did not believe.

All (slowly) : Blood, frogs, gnats, flies, cattle disease, boils, hail, locusts, darkness, slaying of the firstborn.

Leader: May we be warned not to harden our hearts as did Pharaoh!

DAYENU (sing or say together)

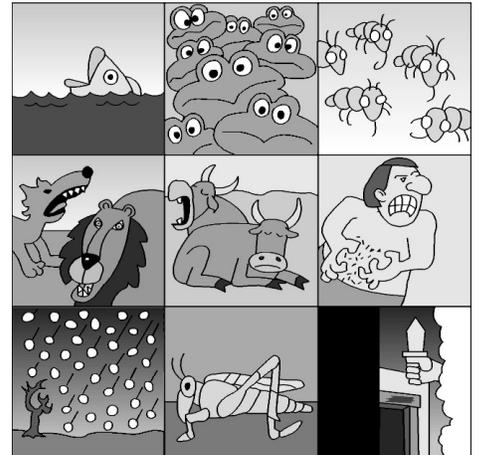
Ilu hot-zi ho-tzi-anu, ho-tzi-anu mi mitzraim, ho-tzi-anu mi mitzraim, dayenu. Da-da-ye-nu, da-da-ye-nu, da-da-ye-nu, dayenu, dayenu.

All: If he had only saved us from the Egyptians, but had not brought judgement upon them, it would have been enough, more than we deserved.

(The rest of this section may be omitted if necessary to save time. Skip down to bottom of next page.)

If he had brought judgement upon them, but not upon their gods it would have been enough, more than we deserved.

If he had brought judgement upon their gods, but had not slain the firstborn, it would have been enough, more than we deserved.



If he had slain the firstborn, but had not given us the wealth of the Egyptians, it would have been enough, more than we deserved.

If he had given us the wealth of the Egyptians, but had not divided the sea for us, it would have been enough, more than we deserved.

If he had divided the sea for us, but had not taken us through it on dry land, it would have been enough, more than we deserved.

If he had taken us through it on dry land, but had not drowned the oppressors, it would have been enough, more than we deserved.

If he had drowned the oppressors, but had not provided for us in the wilderness for forty years, it would have been enough, more than we deserved.

If he had provided for us in the wilderness for forty years, but had not fed us with manna, it would have been enough, more than we deserved.

If he had fed us with manna, but had not given us the Sabbath, it would have been enough, more than we deserved.

If he had given us the Sabbath, but had not brought us before Mt. Sinai, it would have been enough, more than we deserved.

If he had brought us before Mt. Sinai, but had not given us the Torah, it would have been enough, more than we deserved.

If he had given us the Torah, but had not led us into the land of Israel, it would have been enough, more than we deserved.

If he had led us into the land of Israel, but had not built the Temple for us, it would have been enough, more than we deserved.

If he had built the Temple for us, but had not sent us the Messiah, it would have been enough, more than we deserved.

Leader: Therefore let us thank our Redeemer for his abundant mercy toward us. *He has provided us with atonement, cleansed us, and made us into a living Temple in which his Spirit dwells.*

THE THREE SYMBOLS

All: We now come to the three symbols of Passover. God said, “That same night they are to eat the meat (of the Passover lamb) roasted over the fire, along with bitter herbs, and bread made without yeast” (Exodus 12:8) .

Leader: Gamaliel, *under whom the Apostle Paul studied*, taught whoever does not explain these three things at the Passover has not fulfilled his duty: the Passover sacrifice, the Matzah, and the Bitter Herbs or Maror.

Section 1: Tonight we remember the Passover lamb our fathers ate in Temple times. What was the purpose of the

lamb? God gave Israel sacrifices and offerings to atone for sin and restore fellowship with him. Because of the Passover lamb God spared Israel from the judgement of the firstborn and passed over our houses.

Section 2: *Even so in the fullness of time Messiah came as the "Lamb of God who takes away the sin of the world" (John 1:29) that we might have a final and universal atonement. Let us bow and worship the King of Israel.*

Section 1: Why do we eat the unleavened bread? Because when the King of Kings revealed himself to our forefathers and redeemed us from Egypt we had to leave in haste and we had no time to prepare leavened bread.

Section 2: *Even so, God says to purge out the leaven of sin from our lives and to join the Exodus from sin and death.*

Section 1: Why do we eat these bitter herbs? We eat the maror to remember the bitterness of our bondage in Egypt. *Even so let us remember how bitter is slavery to sin and death, and the great redemption our Messiah has achieved through conquering the grave.*

Section 2: In every generation let each of us consider it as if we had come out of Egypt. God not only redeemed our forefathers, but us as well. *The final messianic redemption has come. Let each of us who believe consider that the Messiah, the lamb of God, suffered for each individual by name.*

(All Participants lift their cups of wine and say)

All: Let us therefore thank, praise, worship, exalt, honor and love the One who brought about miraculous redemption for our forefathers and for us! In every generation let each one consider it as if he had himself come out of Egypt. God brought us from slavery to freedom, from sorrow to joy, from darkness to *Messiah's* light, from sin to service, from death to life. Let us therefore worship Him with joy!

HALLEL - Excerpts from Psalms 113-115 (Optional)

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.

Leader: 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?

All: He raises the poor from the dust and lifts the needy from the ash heap;

Leader: He seats them with princes, with the princes of their people.

All: He settles the barren mother 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.

Leader: Not to us, O LORD, not to us but to your name be the glory. because of your great love and faithfulness.

RACHATZ (This second washing may be omitted if desired.)

THE CUP OF DELIVERANCE

Leader: We are now to partake of the second cup.

Baruch Atah Adonai Eloheynu melech ha-olam, borey pri hagafen.
Blessed are you LORD our God, King of the Universe, creator of the fruit of the vine.



All partake of the second cup.

MOTZI MATZAH (BRINGING FORTH THE MATZAH)

Leader: (holds up the three matzot and says)

Baruch Atah Adonai Eloheynu melech ha-olam, hamotzi lechem min ha-aretz. Blessed are you LORD our God, King of the Universe, who makes bread come forth from the earth.

(Hold up the top matzah and the remaining half of the middle matzah and say:)

Baruch Atah Adonai Eloheynu melech ha-olam, ahser kidshanu bemitzvotav, v'tsivanu al achilat matzah. Blessed are you LORD our God, King of the Universe, who has sanctified us through his commandments and has commanded us concerning the eating of the matzah.

All eat matzah

MAROR (THE DIPPING OF THE BITTER HERB)

Leader: Baruch atah Adonai, Eloheynu melech ha-olam, asher kidshanu bemitzvotav, v'tsivanu al achilat maror. Blessed are you LORD our God, King of the Universe, who sanctified us with his commandments and commanded us concerning the eating of the bitter herb. *We are mindful that it was by a dipping that the Messiah revealed who would betray him. (John 13:26) Let us be reminded of the bitterness of slavery to sin and the sweetness of God's redemption.*

All take matzah, or a spoon, and dip it into the bitter herb and then into the charoset.

KORECH - THE "HILLEL SANDWICH"

Make a little sandwich of the bitter herbs and the bottom matzah.

Leader: In Temple times, *before Messiah came*, Hillel observed the commandment to eat the matzah together with

the bitter herbs by putting them together in a sandwich. *Even so we remember the bitterness of slavery to sin and death.*

All eat the sandwich

SHULCHAN ORECH - DINNER IS SERVED!

Leader: Let us thank God for the meal. Baruch Atah Adonai Eloheynu melech ha-olam, sh'ha-kol nihiyeh bid'varo. Blessed are you LORD our God, King of the Universe, by whose word all things exist.

TSAFUN - THE EATING OF THE AFIKOMEN

(Note: We do not know, but it may have been at this point in the Seder that Jesus instituted the communion service. If a local body wishes to celebrate the Lord's Supper, we suggest it be done at the end of the Seder. Here we partake of the afikomen and the cup of redemption simply as traditional parts of the Seder.)

Leader: (Retrieves the afikomen, breaks it and gives a piece to everyone and says) We have now come to the eating of the afikomen.

All: This is the last morsel we consume this evening. The afikomen represents the Passover Lamb.

Leader: Baruch atah Adonai, Eloheynu melech ha-olam, ha-motzi lechem min ha-aretz. Blessed are you Lord our God, who has caused bread to come forth from the earth.

All eat the afikomen.

Leader: The afikomen is without leaven, even as the Passover lamb was to be without defect. *It may have been at this point in the Seder that Jesus gave his disciples the unleavened bread, which represents his body broken for us as the sinless Lamb of God.*

BARECH - Grace after the meal

Leader: Let us thank the LORD for the food we have eaten.

All: Blessed be the name of the LORD from this time forth and forever! Blessed are you LORD our God, king of the universe, who feeds the whole world with His goodness, grace, loving kindness, and mercy.

Leader: *May we remember your mercy and receive the merit of Jesus our Messiah in his life of obedience, sacrificial death, and resurrection on our behalf.*

All: Build up the heavenly Jerusalem --*your people who trust you in faith*—speedily in our days! *May you restore the Jewish people to Messiah, bring all nations to your light, and bring healing and restoration to the earthly Jerusalem as Jews and Gentiles turn to you in faith! May all see the glories of your Temple, the body of Messiah!*

(The third cup of wine is filled)

THE CUP OF REDEMPTION

Leader: Let us now partake of the third cup. *It may have been at this point in the Seder when Jesus spoke of the New Covenant prophesied by Jeremiah, who wrote:*

All: *“The time is coming, declares the LORD, when I will make a New Covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt...” (Jeremiah 31:31ff)*



Leader: Baruch atah Adonai, Eloheynu melech ha-olam, borey pri ha-gafen. Blessed are you Lord our God, king of the universe, who created the fruit of the vine.

(All drink the third cup. Then fill the fourth cup)

ISAIAH 53 *(This passage is not part of the traditional haggadah, but it is certainly appropriate!)*

Leader: *Isaiah 53, from the Hebrew Bible, was written 700 years before Jesus' birth. It was often interpreted as messianic by ancient rabbis. In the Bible, God's "arm" symbolizes God's power to save. The word for "arm" is "zeroah," the same word we use for the shank bone on the Seder plate symbolizing the Passover lamb.*

All: Who has believed our message, and to whom has the arm of the LORD been revealed?

Leader: He grew up before Him like a tender shoot and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him.

All: He was despised and rejected by men, a man of sorrows and familiar with suffering.

Leader: Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted.

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

Leader: We all, like sheep have gone astray, each of us has turned to his own way; and the lord has laid on him the iniquity of us all.

All: He was lead like a lamb to the slaughter...he was cut off from the land of the living; for the transgression of my people he was stricken.

Leader: Yet it was the LORD's will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will see his offspring and prolong his days, and the will of the LORD will prosper in his hand.

All: After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities.

THE CUP OF PRAISE AND COMPLETION

Leader: The time has come to drink the fourth cup. Baruch atah Adonai, Eloheynu melech ha-olam, borey pri ha-gafen. Blessed are you Lord our God, King of the universe, who created the fruit of the vine.

(All drink the fourth cup.)

THE CUP OF ELIJAH (The Words to the song Eliahu Ha Navi are found in the songs section.)

Leader: There is the expectation that the Messiah will come at Passover. Malachi told us Elijah would come to prepare the way for Messiah. (Malachi 4:5 & 6)

All: This is why it is traditional to leave a place for Elijah and open the door to invite him to the feast. We notice the place left for the prophet Elijah and a cup of wine for him.

Leader: The rabbis rightly recognized that the process started at the redemption from Egypt comes to completion with the coming of the Messiah. As was the first redemption, so the last. It has been debated among the rabbis as to whether there should be a fifth cup at the Seder. This is known as the cup Elijah. It was concluded that the fifth cup will be partaken of when the Messiah comes.

Even so we know that God sent the prophet John the baptizer in the spirit of Elijah to prepare the way for Messiah (Matthew 11:14). Messiah came as the ultimate and universal Passover Lamb (Isaiah 53). It was at the time that the lambs were being slain that the Messiah suffered and died to pay for our sins and spare us the judgement of God we deserve for them. Even as hyssop was used to apply the blood of the Passover Lamb to the doors of the Israelites, so hyssop, with vinegar, was lifted up to Jesus' lips as he died to provide the finished redemption. (John 19:28-31)

All: *Messiah our Passover Lamb has been sacrificed for us. (1 Cor. 5:7)*

Leader: *Moses lead Israel out of bondage in Egypt. Messiah leads His people out of bondage to sin and death and into freedom to serve God from the heart. He brings us the promise of eternal life.*

☆☆

NOTE: If a congregation wishes to celebrate communion, insert the communion service here. As New Covenant believers we can now partake of the *fifth* cup! Messiah has come, redemption has been accomplished. For communion use these scriptures: 1 Corinthians 11:23-32 and Luke 22:7-23

☆☆

HALLEL - Excerpts from Psalms 116-118

Leader: I love the LORD, for He heard my voice; he heard my cry for mercy. Because he turned his ear to me, I will call on Him as long as I live.

All: I will give thanks, for you answered me; you have become my salvation.

Leader: Praise the LORD, all you nations; extol him all you peoples.

All: For great is his love for us, and the faithfulness of the LORD endures forever. Praise the LORD.

Leader: The stone which the builders rejected has become the capstone; the LORD has done this, and it is marvelous in our eyes.

All: This is the day that the LORD has made; let us rejoice and be glad in it.

Leader: O LORD, save us; O LORD, grant us success.

All: Blessed is he who comes in the name of the LORD.

WHO KNOWS ONE? (Optional) (An adaptation of the traditional)

Who knows one? I know one; one is our God, in heaven and on earth.

Who knows two? I know two; two are the tablets of the covenant; one is our God, in heaven and on earth.

Who knows three? I know three; three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.

Who knows four? I know four; four are the matriarchs; three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.

Who knows five? I know five; five are the books of the Torah; four are the matriarchs; three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.

Who knows six? I know six; six are the days of laboring*, five are the books of the Torah; four are the matriarchs; three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.

Who knows seven? I know seven; seven are the days of the week; six are the days of laboring, five are the books of the Torah; four are the matriarchs; three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.

Who knows eight? I know eight; eight are the days of circumcision; seven are the days of the week; six are the days of laboring, five are the books of the Torah; four are the matriarchs; three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.

Who knows nine? I know nine; nine are the months of childbirth; eight are the days of circumcision; seven are the days of the week; six are the days of laboring, five are the books of the Torah; four are the matriarchs; three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.

Who knows ten? I know ten; ten are the commandments; nine are the months of childbirth; eight are the days of

circumcision; seven are the days of the week; six are the days of laboring, five are the books of the Torah; four are the matriarchs; three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.

Who knows eleven? I know eleven; eleven are the stars in Joseph's dream; ten are the commandments; nine are the months of childbirth; eight are the days of circumcision; seven are the days of the week; six are the days of laboring, five are the books of the Torah; four are the matriarchs; three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.

Who knows twelve? I know twelve; twelve are the tribes of Israel; eleven are the stars in Joseph's dream; ten are the commandments; nine are the months of childbirth; eight are the days of circumcision; seven are the days of the week; six are the days of laboring, five are the books of the Torah; four are the matriarchs; three are the patriarchs; two are the tablets of the covenant; one is our God, in heaven and on earth.

*traditionally six are the orders of the Mishnah, the compendium of rabbinic law.

NIRTZAH (CONCLUSION)

Leader: We thank and praise the God of Israel for the Passover deliverance of our forefathers in the faith from the land of Egypt *and we rejoice that God has brought liberation from sin and death for us through the Messiah, our Passover Lamb.*

All: May He who is most mighty build up His Holy Temple. *Those who receive the Messiah become the living Temple of God's Spirit.*

Leader: *As you come to him, the living Stone --rejected by men but chosen by God and precious to him-- you also, like living stones, are being built into a spiritual house to be a holy priesthood, offering spiritual sacrifices acceptable to God through Jesus our Messiah.*

All: Our Passover Seder is now complete.

Leader: We have kept the ancient customs. May we live our lives this coming year and in future years with the same remembrance of God's redemption as we have experienced this night.

All: **L'shanah ha-ba-ah b'irushalayim. Next year in Jerusalem!**



SONGS OF PRAISE *When they had sung a hymn, they went out to the mount of olives. (Mt 26:30)*

LAMB AND LION (Fred Klett)

Em Am B7
Worthy is the Lamb who was slain
C D Em
With your blood you bought servants for God

Em Am B7
From every language and every tribe
C B7 Em
A kingdom of priests o'er the earth

CHORUS:

Am D7 G C
Oh worthy, worthy is the lamb,
Am D7 Em
Who shed his own blood for our sins!
Am D7 G C
Oh worthy is the lamb on the throne,
Am B7 Em
Our risen Messiah, our king.

ELIAHU HA NAVI (Jewish Traditional Song)

(Elijah the prophet, the Tishbite, the Gileadite. Come to us speedily in our days, come to us with Messiah son of David.)

Em B7 Em Em Am B7
Eliahu ha navi, Eliahu ha Tishbi,

Em Am Em B7 Em
Eliahu, Eliahu, Eliahu ha Giladi.

Am B7 Em
Bim hey ra yavo, yavo ey-ley-nu,

Am Em B7 Em
Yavo ey-ley-nu, im maschiach ben David.

Em Am B7
Worthy is God's Holy High priest
C D Em
Now in His Temple we serve.
Em Am B7
We offer up the incense of our prayers,
C B7 Em
And He accepts our sacrifice of praise.

(CHORUS)

Em Am B7
The Son of David came as a lamb,
C D Em
He'll come once again as a Lion.
Em Am B7
He'll raise the dead and he'll judge all men
C B7 Em
New heavens and earth he'll create.

(CHORUS)

(Repeat first section)

AVADIM HAYINU (From Haggadah)

Em Am Em B7 Em
Avadim hayinu, hayinu
Em Am B7 Em
L'Pharaoh b'Mitzraim, b'Mitzraim
G Em
Avadim hayinu
Am D G
Atah atah biney horin
Em
Avadim hayinu
Am B7 Em
Atah atah biney horin biney horin
Am B7 Em
Atah atah biney horin biney horin

We were slaves to Pharaoh in Egypt.
Now we are free!

LET MY PEOPLE GO

Em B7 Em Am
When Israel was in Egypt's Land,
Em B7 Em
let my people go.
Em B7 Em Am
Oppressed so hard they could not stand,
Em B7 Em
let my people go.

No more in bondage let them toil, let my...
Let them come out with Egypt's spoil, let my...

(CHORUS)

Thus sayeth the Lord, bold Moses said, let my...
If not I'll smite your firstborn dead, let my...

Chorus:

Em Am B7
Go down Moses, way down in Egypt's land
Em Am Em B7 Em
And tell that old Pharaoh, let my people go.

PASSOVER LAMB (By Nadler & Dauermann)

Em B7 Em
Pharaoh had us all enslaved, laboring in his land.
Em Am B7
The Lord God heard our cry & freed us by His hand.
Am D7 G Em
And by the blood of the pure and spotless lamb-
Em B7
We're free, We are all set free...
Em B7 Em
Passover lamb's blood upon the door,
Em Am B7
Forming a cross to seal us from death's jaw,

CHORUS:

Am D7 G Em
And by the blood of the pure and spotless lamb-
Em B7 Em
We're free, we are all set free!
Am D G Em Am D G Em
H a l l e l u j a h, H a l l e l u j a h,
Am D G Em Am B7 Em
God of Abram, thank you for the lamb!
(substitute Isaac, Jacob, Israel)

God gave us Israel, but we turned away.
God gave His law to us, but we disobeyed.
God gave His Only Son to come and set us free,
We're free, we are all set free...
Yes, we all did turn away and we all were lost,
So we took a spotless lamb and nailed him to a cross.

(CHORUS)

Three days He lay, then Jesus did rise.
So all who will believe never have to die.
And by the blood of the pure and spotless lamb
We're free, we are all set free.
Passover lamb's blood upon the door,
Forming a cross to seal us from death's jaw.

(CHORUS)

LIBERATION SONG (Fred Klett)

Em
Come and drink of the cup of salvation,
Am
Come rejoice in the Passover Lamb!
B7
By his arm he has brought liberation,
Am Em
We're redeemed by his nail pierced hand! (Chorus)

He will gather the people he scattered,
All of Israel will praise him and sing.
The walls of resistance will be shattered,
We'll all come to Messiah our King. (Chorus)

On the day God renews all creation,
We will shine like the noon day sun,
We'll sing praise for Yeshua's salvation
Through his death liberation was won.(Chorus)

Chorus:

Em
We were slaves in sin's dark kingdom,
Em Am
We were bound by cruel death,
Am Em
Jesus rose to win our freedom,
Em B7 Em
Revived us with his holy breath.

SONG OF DELIVERANCE

(by Fred Klett) based on Psalm 18

Em Am B7 Em
When my soul is weary where can I go for strength?
Am D7 B7
When I'm in distress who will save me?
Em Am B7 Em
When my power's gone, God is my only hope,
Am B7 Em
He is my shield and my stronghold.

CHORUS:

Am D7 G Am
I will call on the Lord who is worthy to be praised
B7 Em E7
For God alone is my salvation.
Am D7 G Am
I will call on the Lord who is worthy to be praised
B7 Em
For God alone is my strength.

When the cords of death coil around my heart;
When the storms of destruction cloud my mind.
When my enemies pursue, The Lord delivers me.
He is my rock and my refuge. (Chorus)

NO CONDEMNATION

(Stuart Dauermann)

Em Am Em Am
There is no condemnation for those in Messiah,
Em B7 Em B7 Em
Whose Spirit has freed us from sin and death.
Em Am
When the Law could not save us
Em Am Em
In mercy God gave us his Son
B7 EmB7 Em
As an offering to pay our debt.

CHORUS:

Em Am Em B7 Em DG
Hallelujah, Hallelujah,
Am Em B7 Em
Hallelujah, Hallelujah

So, indebted to him,
By his Spirit within,
We've an offering to give him in thankfulness.
Take our bodies and minds,
As we willingly bind them,
With love, to the altar of holiness.

(CHORUS)

So we thank thee, O Lord,
For the love and accord
You have given your people through all the earth.
That, though different we be,
By your Spirit we're free
To grow in the fullness of our new birth.

(CHORUS)



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