

## Overview of Messianic Passover Haggadah

The following Haggadah can be used in a family setting at home or within a larger group. Unlike other Seder Haggadahs, it guides the participants through the commandments of the first Passover during the Exodus and also Yeshua's last Passover before his crucifixion, incorporating the prophetic meaning of the elements. With the exception of very few elements, it adheres to the Biblical instructions, and therefore, does not include some of the more common traditions that have been adapted over the years for traditional Seders.

Honoring its original description as a family meal at home, this Haggadah is designed so that anyone in the family or group can participate in the reading and facilitating of the various sections. It can also be used by one individual and be a special time of renewing covenant with Yeshua.

Supplies needed (per person):

- 2 wafers of unleavened bread
- 4 small cups of juice or wine
- 1 piece of lamb
- 2-3 parsley sprigs
- 1 spoonful of horseradish
- 1 handy-wipe

# Messianic Passover Haggadah

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## Inviting the King

### Blow the Shofar

Bah-ruch ah-ta Adonai, Eh-lo-hay-nu meh-lech ha-o-lam, asher kid-shanu beh-mitz-vo-tav vitz-e-vanu lesh-mo-ah kol sho-far.  
Blessed are You, Adonai, King of the Universe, who has sanctified us by your commandments and calls us to hear the voice of the shofar.

### Candle Lighting

Bah-ruch ah-ta Adonai, Eh-lo-hay-nu meh-lech ha-o-lam, asher kid-shan-nu bid-va-reh-cha ve-na-tahn la-nu et Yeshua me-shee-chay-nu, veh-tzi-van-nu leh-hee-ot or la-oh-lam.  
Blessed are You, Adonai, King of the Universe, who has sanctified us by your commandments and commanded us to be a light unto the nations, and has given us Yeshua, our Messiah, the Light of the World.

### Blessing for Special Occasions

Bah-ruch ah-ta Adonai, Eh-lo-hay-nu meh-lech ha-o-lam,  
She-ne-chey-a-ne veh-keey-manu, Veh-hi-gee-anu la-zeh-man ha-zeh.  
Blessed are You, Adonai, King of the Universe, who has kept us in life and reserved us and enabled us to reach this time.

## Opening Prayer

### Introduction

- . Passover was originally held in homes with family and probably neighbors.
- . We're gathered tonight to remember.
- . In the original instructions we are commanded to remember the Exodus. And in Yeshua's Passover we are commanded to remember him.
- . So we're going to read the instructions and learn about the significance of each one.
- . And we're going to remember that first Passover and what Yehovah did for us in Egypt.
- . And we're going to remember what Yeshua did for us.

We'll start with the original instructions in Exodus 12:3-14:

<sup>3</sup> Speak to all the congregation of Israel, saying: 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. <sup>4</sup> And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your

count for the lamb. <sup>5</sup> Your lamb shall be without<sup>[a]</sup> blemish, a male <sup>[b]</sup>of the first year. You may take it from the sheep or from the goats. <sup>6</sup> Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. <sup>7</sup> And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. <sup>8</sup> Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. <sup>9</sup> Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. <sup>10</sup> You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. <sup>11</sup> And thus you shall eat it: <sup>[c]</sup>with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD's Passover. <sup>12</sup> 'For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. <sup>13</sup> Now 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 the plague shall not be on you to destroy you when I strike the land of Egypt. <sup>14</sup> 'So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance.

- . These are the original instructions for the very first Passover in Egypt.
- . The observance changed over the years . Luke 22 depicts Yeshua observing it.

Luke 22:7-20:

<sup>7</sup> Then came the Day of Unleavened Bread, when the Passover [lamb] must be <sup>[a]</sup>killed. <sup>8</sup> And Yeshua sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat." <sup>9</sup> So they said to Him, "Where do You want us to prepare?" <sup>10</sup> And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. <sup>11</sup> Then you shall say to the master of the house, 'The Teacher says to you, "Where is the guest room where I may eat the Passover with My disciples?" ' <sup>12</sup> Then he will show you a large, furnished upper room; there make ready." <sup>13</sup> So they went and found it just as He had said to them, and they prepared the Passover. <sup>14</sup> When the hour had come, He sat down, and the <sup>[b]</sup>twelve apostles with Him. <sup>15</sup> Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer; <sup>16</sup> for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." <sup>17</sup> Then He took the cup, and gave thanks, and said, "Take this and divide *it* among yourselves; <sup>18</sup> for I say to you, <sup>[c]</sup>I will not drink of the fruit of the vine until the kingdom of God comes." <sup>19</sup> And He took bread, gave thanks and broke *it*, and gave *it* to them, saying, "This is My body which is given for you; do this in remembrance of Me."

<sup>20</sup> Likewise He also *took* the cup after supper, saying, “This cup *is* the new covenant in My blood, which is shed for you.

And in 1 Cor. 11:23-26 we read:

The Lord Yeshua on the *same* night in which He was betrayed took bread; <sup>24</sup> and when He had given thanks, He broke *it* and said, <sup>[a]</sup>“Take, eat; this is My body which is <sup>[b]</sup>broken for you; do this in remembrance of Me.” <sup>25</sup> In the same manner *He* also *took* the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink *it*, in remembrance of Me.”

<sup>26</sup> For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until He comes.

Tonight is going to be a combination of both of these instructions and a remembrance of both the Exodus and Yeshua.

### **Hand washing**

Open the handy-wipe at your place.

Bah-ruch ah-ta Adonai, Eh-lo-hay-nu meh-lech ha-o-lam, asher kid-sha-nu be-mitz-vo-tayv  
ve-tzi-va-nu al neh-teel-at yah-da-yeem.

Blessed are You, Adonai, King of the Universe, who has sanctified us by your  
commandments and has commanded us concerning the washing of hands.

- . As we wash our hands, let it bring to mind your own baptism.
- . Let’s also remember the night of the Passover when Yeshua washed his disciples’ feet saying, “Unless I wash you, you have no part with me.”
- . Remember the tabernacle, where the priests wash their hands in the brass laver before they enter the Holy Place.
- . We are entering into a holy place tonight, a holy convocation, an appointed day, and the holy Passover week.

### **Examination & Repentance**

In 1 Cor. 11, Yeshua teaches us the power of this Seder meal and the proper spirit we should bring to it.

Let’s read again from 1 Cor. 11:

The Lord Yeshua on the same night in which He was betrayed took bread; <sup>24</sup> and when He had given thanks, He broke it and said, <sup>[a]</sup>“Take, eat; this is My body which is <sup>[b]</sup>broken for you; do this in remembrance of Me.” <sup>25</sup> In the same manner He also took the cup after supper, saying, “This cup is the new covenant in My blood. This do, as often as you drink it, in

remembrance of Me.” <sup>26</sup>For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes.

Then, Paul says this:

<sup>27</sup>Therefore whoever eats this bread or drinks this cup of the Lord in an unworthy manner will be guilty of the body and <sup>(c)</sup>blood of the Lord. <sup>28</sup>But let a man examine himself, and so let him eat of the bread and drink of the cup. <sup>29</sup>For he who eats and drinks <sup>(c)</sup>in an unworthy manner eats and drinks judgment to himself, not discerning the <sup>(e)</sup>Lord’s body. <sup>30</sup>For this reason many are weak and sick among you, and many <sup>(f)</sup>sleep. <sup>31</sup>For if we would judge ourselves, we would not be judged.

Just as the Passover lamb was examined to make sure it was without defect before it was offered, we also must examine ourselves before partaking in this meal. We will see as we continue tonight that it is a recommitment to our covenant with Yehovah.

So the first thing we want to do is examine ourselves and repent, so that we do not eat or drink this meal in an unworthy manner.

Let’s take a moment to be quiet before the Lord, and then we’ll pray a prayer of repentance.

(Pause for 20 seconds, then pray.)

### The First Cup - Sanctification

There are four cups of wine or grape juice in a traditional Seder. They represent the four vows that Yehovah made to us when he promised to bring us out of bondage. They are found in Exodus 6:6-7. As I read this, you will hear four statements beginning with “I Will”:

<sup>6</sup>Therefore say to the children of Israel: ‘I *am* the LORD; I will bring you out from under the burdens of the Egyptians, I will rescue you from their bondage, and I will redeem you with <sup>(a)</sup>an outstretched arm and with great judgments. <sup>7</sup>I will take you as My people, and will be your God. Then you shall know that I *am* the LORD your God who brings you out from under the burdens of the Egyptians.

So, we see here the four “I wills” are about:

- Sanctification - I will bring you out from under the burdens of the Egyptians
- Deliverance - I will rescue you from their bondage
- Redemption - I will redeem you with <sup>(a)</sup>an outstretched arm and with great judgments
- and Acceptance - I will take you as My people, and will be your God

Together these not only remind us of the process of coming out of Egypt, but of the process of coming out of sin and darkness and into covenant with Yehovah.

These are what the four cups represent, and we'll be sharing these cups together tonight as we remember the process and significance of the Exodus and Yeshua's sacrifice.

(Hold up a cup of juice)

The first cup is sanctification, representing Yehovah's vow to bring us out from under the burdens of the Egyptians. He promises to draw us out of the oppression of sin and set us apart for relationship with him and his purposes. As we drink it, we are also committing to keep ourselves set apart for him, by obeying the instructions he gave us - his commandments.

Please pour your cups and we'll say the blessing.

Bah-ruch ah-ta Adonai, Eh-lo-hay-nu meh-lech ha-o-lam, bo-ray peh-ree ha-gahfen.  
Blessed are You, Adonai, King of the Universe, who creates the fruit of the vine.

**I will not eat it again until I come into my kingdom**

Luke 22

<sup>14</sup> When the hour had come, Yeshua sat down, and the <sup>[b]</sup>twelve apostles with Him. <sup>15</sup> Then He said to them, "With *fervent* desire I have desired to eat this Passover with you before I suffer; <sup>16</sup> for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God." <sup>17</sup> Then He took the cup, and gave thanks, and said, "Take this and divide *it* among yourselves; <sup>18</sup> for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes."

Twice here we see that Yeshua tells his disciples that he will not do this again until the kingdom comes. He's telling them that he's going to suffer, and that he will no longer be able to join with them for this meal.

But the disciples didn't understand all that had to happen before his kingdom would come. They thought it was imminent - that it would happen in their lifetime.

But we know that he's speaking of his kingdom at the end of the age. The Passover is fulfilled in the kingdom when, on that final Day of Atonement, his followers from all time are delivered from the wrath of Yehovah by the blood of the lamb.

One of the first things we will do when the kingdom comes is to celebrate Sukkot - the Feast of Tabernacles. We will be reunited with Yeshua for that Feast, and enjoy the bread and the wine with him in his heavenly kingdom on earth.

That's why the second cup of wine represents Deliverance.  
(hold up a cup of juice)

Please pour your cups and we'll say the blessing.

Bah-ruch ah-ta Adonai, Eh-lo-hay-nu meh-lech ha-o-lam, bo-ray peh-ree ha-gahfen.  
Blessed are You, Adonai, King of the Universe, who creates the fruit of the vine.

### **He broke the matzah and shared with them**

(Hold up a wafer of matzah)

Matzah is unleavened, pierced and striped. It represents Yeshua's body.

Zech. 12:10 tells us:

“... They will look on me whom they have pierced and mourn for him as one grieves for a first born son.”

And we know that the Roman soldiers pierced Yeshua's side when he was on the cross, just as Zechariah prophesied.

Isaiah told us:

“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and with his stripes, we are healed.” (Is. 53:5)

This speaks of the stripes on Yeshua's back from the 40 lashes he took on his way to the cross.

In Luke 22:19, Yeshua

<sup>19</sup>... took the bread, gave thanks and broke *it*, and gave *it* to them, saying, “This is My body which is given for you; do this in remembrance of Me.”

Please break the matzah and share it.

### **Slaughtering the lamb and smearing the blood**

In ancient times the threshold of the doorway to your home was where covenants were made. Both parties would meet at the doorway and an animal would be slaughtered there at the threshold. The blood would be smeared on the doorframe to demonstrate that a covenant had been made there.

When Yehovah told the Hebrews to smear the blood of the lamb on the doorframe, he was inviting them into covenant. And by doing so, the angel of death could see that this home, this family was in covenant with Yehovah.

It was also customary in cultures where many gods were worshipped, to carve an image of the god they worshipped on their doorframe. The lintels of the door might be decorated with symbols and idols of the god or gods that were esteemed in that household. So, not only could the angel of

death see that they were in covenant, but the blood would have covered any representation of another god that might have been on that doorframe, or any other covenant they might have made at that threshold.

When Yeshua died, remember he was whipped with 40 lashes, and then carried his execution stake through the streets on his bloody back. He was hung on that bloody stake. We see the blood of Yehovah's covenant being smeared on the wooden stake, as it was on the doorframes in Egypt. Remember the crown of thorns that was placed on his head that caused blood to run down his face, and the blood that streamed from his side when he was pierced. This is what the blood on the doorframe foreshadowed all those years ago. And it's also the blood of the lamb bringing us into covenant, as it did on that night in Egypt.

Let us take a take a minute and remember the blood of the lamb on the doorway of our hearts and the covenant that defines our lives.

### **The Third Cup - Redemption**

(Hold up a cup of juice)

This cup symbolizes God's promise of redemption from the slavery of sin. It was this cup that Yeshua lifted up after the Passover meal with his disciples and said:

“This is the cup of the New Covenant in my blood, which is shed for you.”

Yeshua died to pay the penalty for our sins, a debt that we could never repay. He was the perfect unblemished lamb of God that shed his blood for our sins. Therefore, breaking down the wall between God and man. He is our peace offering.

As you drink this cup, you are acknowledging your submission to him in agreeing to the New Covenant.

Please pour your cups and we'll say the blessing.

Bah-ruch ah-ta Adonai, Eh-lo-hay-nu meh-lech ha-o-lam, bo-ray peh-ree ha-gahfen.  
Blessed are You, Adonai, King of the Universe, who creates the fruit of the vine.

### **Here's how you are to eat it**

One of the commandments for the Passover meal has to do with how you eat it.

Exodus 12 tells us:

<sup>11</sup> “And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste.”

Wearing your belt and sandals and carrying your staff were things you did when you were leaving and traveling. In the case of the Exodus, it was later that night that they left Egypt to escape into the wilderness. Once they applied the blood on their doors and ate the lamb, they began a sojourn out of bondage, learning Yehovah's ways and finally crossing into new life in the Promised Land.

This word translated as haste actually means "fear" in Hebrew, as in fear and trembling. Just outside of Goshen, Yehovah was taking the lives of the firstborn sons. This is a perilous moment as we recognize that it's only by the blood of the lamb that we are saved.

This is the attitude with which we are to eat this Passover meal. It reminds us that we are a sojourner on this earth, working out our salvation with fear and trembling.

## The Lamb

In Exodus, we are commanded to eat lamb, unleavened bread and bitter herbs. First of all, the lamb.

Exodus 12:8

<sup>8</sup> "Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. <sup>9</sup> Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. <sup>10</sup> You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire."

The instructions also tell us:

"On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. <sup>4</sup> And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make your count for the lamb."

That's what we've done tonight. There is exactly one piece of lamb for each person invited tonight. All of the lamb shall be eaten tonight and none of it left over. (If you have a restriction against meat or lamb, please give your piece to someone near you to eat.)

Throughout the Torah, the lamb symbolizes an offering to atone for sin, and a way to draw near to Yehovah. The one bringing the offering roasted and ate the meat as part of the ceremony of repentance.

In the Apostolic writings, we see Yeshua fulfilling the role of the lamb as he became our sin offering. John declared him, "The Lamb who takes away the sin of the world."

And Isaiah tells us:

"He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth."

And we know, he was crucified at the same as time as the Passover lambs were slaughtered.

Remember in Mark 15, it tells us that the roman soldier standing near the cross saw the veil torn in the temple? He could see inside the temple from the place of the crucifixion. Some people speculate that in the same way, Yehovah would have looked from the mercy seat through the torn veil, and just over the top of the altar he would've seen his son sacrificed.

We see the lamb again in Revelation, as the only one worthy to open the scrolls containing judgment.

So as we eat this lamb tonight, we acknowledge and share in the offering that atoned for our sins - Yeshua.

Let's eat the lamb together.

### **Unleavened Bread**

(Hold up a piece of matzah)

Now let's again consider the unleavened bread.

In John 6:51-57, Yeshua says,

“I am the living bread that has come down from heaven; if anyone eats this bread, he will live forever. Furthermore, the bread that I will give is my own flesh; and I will give it for the life of the world.

At this, the Judeans disputed with one another, saying, “How can this man give us his flesh to eat?” Then Yeshua said to them, “Yes, indeed! I tell you that unless you eat the flesh of the Son of Man and drink his blood, you do not have life in yourselves. Whoever eats my flesh and drinks my blood has eternal life – that is, I will raise him up on the Last Day. For my flesh is true food, and my blood is true drink. Whoever eats my flesh and drinks my blood lives in me, and I live in him. Just as the living Father sent me, and I live through the Father, so also whoever eats me will live through me.”

This is what we are agreeing to as we eat this unleavened bread tonight - we are binding our lives with Yeshua's. We are renewing our covenant of Yeshua dwelling in us, which results in true life, eternal life. We are once again inviting Yeshua into our hearts, so that he may give us life.

Let's share this unleavened bread together as he commanded us.

### **Bitter Herbs**

(Hold up parsley)

Lastly, we are commanded to eat bitter herbs on this night.

Exodus 1 tells us:

“They put slavemasters over them to oppress them with forced labor, and they built for Pharaoh the storage cities of Pitom and Ramses. <sup>12</sup> But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Israel <sup>13</sup> and worked them relentlessly, <sup>14</sup> making their lives bitter with hard labor – digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy.”

The bitter herbs remind us of the sorrow, persecution, and the suffering of our ancestors. We also remember the bitterness and suffering of Yeshua, our atonement.

We eat these herbs dipped in bitter horseradish with gratefulness that Yehovah brought us out of slavery and sin into freedom and righteousness through Messiah.

Take some horseradish on your plate and dip the parsley in and eat it.

### **The Fourth Cup - Acceptance**

(Hold up a cup of grape juice)

The fourth cup of juice is the Cup of Acceptance. We are accepting Yeshua as our Passover Lamb, accepting the covenant that the lamb represents. And we rejoice that we, in turn, will be accepted into the kingdom, to the wedding feast of the lamb and into the Lamb's Book of Life. We look forward to the time when the Lord will gather all his people to himself and deliver us into eternal life.

Go ahead and pour the cups and we'll say the blessing.

Bah-ruch ah-ta Adonai, Eh-lo-hay-nu meh-lech ha-o-lam, bo-ray peh-ree ha-gahfen.  
Blessed are You, Adonai, King of the Universe, who creates the fruit of the vine.

### **Remembrance of the 10 Plagues**

As part of our remembrance, we remember that each plague the Lord brought on the Egyptians were judgments against their gods. We're going to name each plague and as we do, we're denouncing the idolatry and the evil powers that rise up against the righteousness of Yehovah.

I will name each plague and you will repeat it after me. And as we do this, you'll dip a piece of parsley into your juice and drip it on your napkin.

Blood  
Frogs  
Gnats  
Flies  
Death of Livestock

Boils  
Hail  
Locust  
Darkness  
Death of the first born

## The Hillel (Psalm 136)

In Matthew chapter 26, it tells us one more detail about Yeshua's last Passover Seder. It says: ....

<sup>29</sup> "But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom." <sup>30</sup> And when they had sung a hymn, they went out to the Mount of Olives."

It is traditional to recite Psalms 113 through 118 and Psalms 136 after the Passover Seder. And it is believed that these chapters would be the hymn that Yeshua and his disciples sang after their Seder.

Tonight, we will recite just Psalms 136. Each verse ends with "His love endures forever." I will say the first part of the verse, and we'll say the last line together. So, whatever I say, you answer with "His love endures forever!"

Read Psalm 136

## Conclusion

It is traditional to end the Passover meal with the phrase: "Next year in Jerusalem!" In centuries past, this spoke of the hope of a homeland for Jewish people. In our lifetimes we've seen this prayer answered with the establishment of Israel as a nation set aside for Jews. And more recently Jerusalem has been named the capitol city of Israel. So today, "Next year in Jerusalem" is actually possible, as it's never been before in history.

Of course, the vision of next year in Jerusalem was always meant to suggest not just a physical reality; even before it was a nation, the phrase was said as an expression of the hope for complete spiritual redemption, with a rebuilt Temple and a transformed world that recognizes the Lordship of God.

Tonight, let's pronounce this together as our prayer and belief in Yehovah's promises of the coming Messianic kingdom, when we shall be reunited with Yeshua on earth.

Everyone together: Next year in Jerusalem!