

MESSIANIC PASSOVER HAGGADAH

**Remember the Exodus
Celebrate the Messiah
Anticipate the Kingdom of God**



Written & Designed by Travis M. Snow © 2026

If the LORD the LORD had only, only split
the sea for passage, just that passage would
have been enough for us!

If the LORD the LORD had only, only sunk
the Pharaoh's army, just their drowning
would have been enough for us!

If the LORD the LORD had only, only fed
us with the manna, just the manna would
have been enough for us!

Dayenu Chorus

If the LORD the LORD had only, only
spoken at Mt. Sinai, just His speaking would
have been enough for us!

If the LORD the LORD had only, only
dwelt among His people, just His presence
would have been enough for us!

If the LORD the LORD had only, only
given us His Land, just that Land would
have been enough for us!

If the LORD the LORD had only, only
given us salvation, just Yeshua would have
been enough for us! (Dayenu Chorus!)

Appendix B: Messianic English Dayenu

If the LORD the LORD had only, only
rescued us from Egypt, just that rescue
would have been enough for us!

If the LORD the LORD had only, only
smitten the Egyptians, just that justice would
have been enough for us!

If the LORD the LORD had only, only
knocked down Egypt's idols, just that
witness would have been enough for us!

If the LORD the LORD had only, only slain
our master's firstborn, just that victory
would have been enough for us!

Dayenu Chorus⁷

If the LORD the LORD had only, only
given us their riches, just their riches would
have been enough for us!

⁷ Chorus: Day, Day-enu, Day, Day-enu, Day, Day-enu,
Dayenu, Dayenu.

The Meaning of Passover

Leader: Passover is the biblical festival that commemorates our redemption as a people. First and foremost, tonight we remember how God delivered the Jewish nation from slavery in Egypt and fulfilled His promises to Abraham, Isaac, and Jacob.

At the same time, our Passover Seder will also celebrate the work of the Messiah. Throughout the evening, we will see how both the Passover story and the Seder itself always pointed forward in many beautiful ways to the ministry of God's Anointed One.

Last, but not least, tonight we will discover that the Passover Seder is meant to help us anticipate the day when the Messiah will

appear at the end of this age to fully deliver his people.

The Jewish prophets understood that the original Passover story offers a model of how God will defeat the powers of evil and complete His plan of redemption in the future. So tonight, we look back in order to look forward, remembering the words of Yeshua when he said:

“I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God” (Lk. 22:15-16).

halailah hazeh kuloh maror... halailah hazeh, halailah hazeh kuloh maror.

Sheb'chol haleilot ein anu matbilim afilu pa'amim echat...afilu pa'amim echat. Halailah hazeh, halailah hazeh sh'tei pa'amim...halailah hazeh, halailah hazeh sh'tei pa'amim.

On all other nights, we eat either sitting upright or reclining. Why on this night do we all recline?

Sheb'chol haleilot anu ochlim bein yoshvim uvein m'subim...bein yoshvim uvein m'subim. Halailah hazeh, halailah hazeh kulanu m'subim...halailah hazeh, halailah hazeh kulanu m'subim

Appendix A: Four Questions Transliteration

How is this night different than all other nights?

On all other nights, we eat *chametz* (leavened foods) and matzah. Why on this night only *matzah*?

Mah nishtanah halailah hazeh mikol haleilot...mikol haleilot?

Sheb'chol haleilot anu ochlim chametz umatzah...chametz umatzah. Halailah hazeh, halailah hazeh kuloh matzah...hailaah hazeh halailah hazeh kuloh matzah.

On all other nights we eat all vegetables. Why on this night only *maror* (bitter herbs)?

On all other nights, we do not dip even once. Why on this night do we dip twice?

Sheb'chol haleilot anu ochlim sh'ar y'arakot...sh'ar y'arakot. Halailah hazeh,

With these words in mind, let us frame this evening with the hope that we will soon celebrate Passover with our Messiah, when he comes to this earth to establish the Messianic Kingdom.

The Haggadah & the Seder Plate

Reader 1: Throughout the evening, we will be using this *Haggadah* to guide us through the Seder. *Haggadah* means “the telling” in Hebrew, and this resource will help us tell the Exodus story and enter into the full experience of Passover.

Reader 2: We will also be using the Seder plate on the center of the table, which holds the various Passover elements. *Seder* means “the order” in Hebrew, because these elements on the Seder plate will allow us to progress in an orderly fashion through the

Passover meal. Additionally, they will allow us to celebrate Passover in a tangible way, with the full array of our senses.

Reader 3: Originally, the Passover meal included only three things: the Lamb, the bitter herbs, and the unleavened bread (Ex. 12:8). Over time, however, Jewish tradition added the parsley (*karpas*), sweet apple mixture (*charoset*), another kind of bitter herb (*chazeret*), and the roasted egg (*beitza*).

Lighting the Candles

Leader: To begin our Seder, the woman of the house will now light the candles to sanctify the evening and set it apart as one of God's holy festivals, according to His commandment in Leviticus 23:5:

(Sing NEXT YEAR IN JERUSALEM)

*L'shana ha'ba'a...L'shana ha'ba'a
b'Yerushalayim!*⁶



⁶ Song Link on YouTube: L'Shana Haba'ah B'Yerushalayim by Jutta & the Hi-Dukes (modalmusicinc); Next Year in Jerusalem—Passover/Pesach Song from the Haggadah by Jewish Holiday Songs.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הַגָּפֶן

**Baruch attah ADONAI eloheinu Melech
ha'olam, borey pri hagafen.**

**Blessed are you, Lord our God, King of
the Universe, who creates the fruit of the
vine.**

(All drink from the Cup of Praise.)

LEADER: And with that, our Passover Seder is now complete. We will close the evening expressing our desire that next year we will celebrate Passover with the Messiah in Jerusalem.

ALL: NEXT YEAR IN JERUSALEM!

“In the first month, on the fourteenth day of the month at twilight is the LORD’s Passover.”

Woman of the House: (lights candles and then recites the two blessings):

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְקַדְּשׁ
יִשְׂרָאֵל וְהַזְּמַנִּים

**Baruch attah ADONAI eloheinu Melech
ha'olam, m'kedashim yisrael
v'hazmanim.**

**Blessed are you, LORD our God, King of
the universe, who sanctifies Israel and the
appointed times.**

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שְׁחַתְּנוּ
וְקִיַּמְנוּ וְהַגִּיעְנוּ לְזִמְן הַזֶּה

**Baruch attah ADONAI eloheinu Melech
ha'olam, sh'chechianu v'qidmanu
v'higianu l'zman haze.**

**Blessed are you, LORD our God,
King of the universe, who has given us
life, sustained us, and brought us to this
season.**

The Cup of Sanctification (*Kiddush*)

Leader: Tonight, we will also partake of four cups of wine that signify key aspects of the Passover story, beginning with the Cup of Sanctification. The Cup of Sanctification sets this evening apart as holy.

All: Your right hand, O LORD, shatters the enemy! (Ex. 15:6)

Leader: Who is like you among the gods, O LORD!

All: Who is like You majestic in holiness! (Ex. 15:11)

Leader: You will bring us and plant us in the mountain of Your inheritance!

All: The place, O LORD, which You have made for Your dwelling!

Leader: The sanctuary, O LORD, which your hands have established!

All: THE LORD SHALL REIGN FOREVER AND EVER!

Leader: (*Lifts the Cup of Praise and recites blessing.*)

celebrated and looked forward to throughout our Seder.

Leader: I will sing to the LORD for He is highly exalted!

All: The horse and its rider He has hurled into the sea!

Leader: The LORD is my strength and my song!

All: And He has become my salvation!

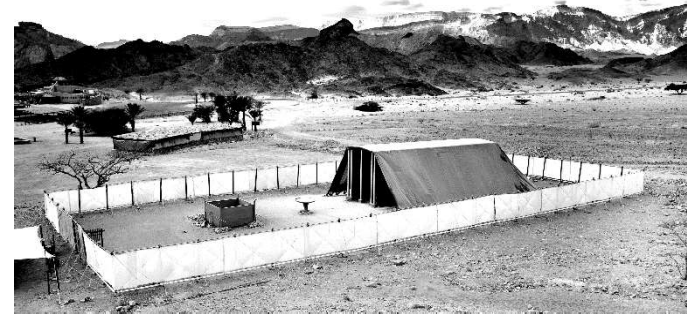
Leader: This is my God, and I will praise Him!

All: My father's God, and I will extol Him!

Leader: The LORD is a Warrior!

All: The LORD is His name! (Ex. 15:1–3)

Leader: Your right hand, O LORD, is majestic in power!



So now, let us lift our cups as one people and bless the name of the Lord:

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא

פְּרֵי הַגָּפֶן

Baruch attah ADONAI, eloheinu Melech ha'olam, borey pri hagafen.

Blessed are you, LORD our God, King of the universe, who creates the fruit of the earth.

Now we may drink from the Cup of Sanctification.

The Washing of Hands (*Urkhatz*)

Leader: To signify the purification that allows us to appear before the Lord, we will now take part in the washing of the hands ceremony (*urkhatz*).

All: As it is written in Psalm 24: “Who may go up to the mountain of the Lord? Who may stand in His holy place? He who has clean hands and a pure heart, and who has not lifted up his soul to an idol.”

(Each participant can hold the bowl of water for the person next to them, while they wash their hands in the basin and use a towel to dry the hands.)

The Cup of Praise

Leader: Now, finally, we prepare to drink from our fourth cup, the Cup of Praise. This cup praises God for all that He has done for us and all that He will do for us in the days to come. He has delivered us from Egypt, sent us the Messiah, and promised to bring us into His kingdom very soon.

We will now conclude our service with a reading from the Song of the Sea, which is what Israel sang to the Lord after they crossed the Red Sea and officially became a free people. The beginning of this song recounts the events of the Exodus, but the end focuses on the reign of God in the Messianic Age, and thus, it encapsulates everything we have

*Elijah the prophet, Elijah the Tishbite,
Elijah, Elijah, Elijah of Gilead, come
quickly in our days, come to us, with the
Messiah son of David, with the Messiah son
of David!*⁵



Benediction with the Matza (Yachatz)

Leader: The first Passover was eaten with unleavened bread (*matza*), because the Israelites left Egypt in haste and did not have enough time to let the bread for their journey rise and become leavened. As we read in Exodus 12:39:

“They baked the dough which they had brought up from Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay [...]”

⁵ YouTube Song Link: Eliyahu Hanavi by Theodore Bikel; Eliyahu Hanavi by Rabbi Shlomo Carlebach.



Recognizing the importance of the unleavened bread, we will now recite the benediction with the *matza*, known as the *Yachatz*. I will take the middle piece of *matza* from the *Matza Tash*, which is a ceremonial pouch with three compartments. These three compartments are a mystery, but according to Jewish tradition they represent Abraham, Isaac, and Jacob, the Patriarchs of our faith.

(Someone checks the front door for Elijah.)
(All sing Eliyahu HaNavi, which means,
Elijah the Prophet.)

Eliyahu Ha'navi, Eliyahu Ha'Tishbi,
Eliyahu, Eliyahu,
Eliyahu Ha'Giladi,
Bim'heyra v'yomeynu,
Ya'vo eleinu,
Im Mashiach ben David.
Im Mashiach ben David.
Eliyahu Ha'navi, Eliyahu Ha'Tishbi,
Eliyahu, Eliyahu,
Eliyahu Ha'Giladi.

Blessed are you, Lord our God, King of the universe, who creates the fruit of the vine.

(All drink from the Cup of Redemption.)

The Prophet Elijah

Leader: Throughout this evening, you may have noticed that we left an empty seat and an extra place setting at the table. We leave this space for the prophet Elijah, because we anticipate that he will visit us on Passover to announce the coming of the Messiah.

With this in mind, it is now customary for someone to open the front door of the house to see if Elijah has arrived, before we sing a song in his honor.

(Leader takes middle piece of matza, breaks it in two, and sets the larger half aside. Then holds up the remaining two and a half pieces of matza from the Matza Tash while reciting the following benediction.)

Leader: This is the bread of affliction which our forefathers ate in the land of Egypt. Let all who are hungry, and all who are in distress, come and celebrate the Lord's Passover. Amen.

With these blessings completed, I will now take the remaining half of the broken matza from the middle compartment of the *Matza Tash*, wrap it in a white cloth, and hide it somewhere in the home at a later time.

This piece of *matza* wrapped in the white cloth is known as the *Afikomen*. We wrap the

Afikomen at this time to signify how the Israelites left Egypt with their unleavened bread and kneading bowls wrapped in their garments: “So the people took their dough before it was leavened, with their kneading bowls bound up in the clothes on their shoulders” (Ex. 12:34).¹

(The leader should now set aside the Afikomen and hide it at some point during the meal when the participants are not looking.)

¹ In some Jewish observance, a person places the wrapped *Afikomen* on their right shoulder and transfers it to their left to mimic the journey from Egypt. In other households, someone leaves the room with the wrapped *Afikomen* on their shoulder and upon their return the people at the table ask, “Where are you coming from?” to which the “traveler” responds, “From Egypt!”

have waited that He might save us. This is the LORD for whom we have waited; Let us rejoice and be glad in His salvation.”

Leader: Now, let us partake of the Cup of Redemption. This is a foretaste of what we will experience with the Messiah, when we sit with him at the Passover table and drink the fruit of the vine anew in the Messianic Age.

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא

פְּרֵי הַגָּפֶן

**Baruch attah ADONAI eloheinu Melech
ha'olam, borey pri hagafen.**

Reader 2: And in Isaiah 25:6–9 we are told:

“The LORD of hosts will prepare a lavish banquet for all peoples on this mountain [Mount Zion]; A banquet of aged wine, choice pieces with marrow, and refined, aged wine. And on this mountain He will swallow up the covering which is over all peoples, even the veil which is stretched over all nations.”

Reader 3: (*Isaiah 25:6-9 cont.*)

“He will swallow up death for all time, and the Lord GOD will wipe tears away from all faces, and He will remove the reproach of His people from all the earth; For the LORD has spoken. And it will be said in that day, ‘Behold, this is our God for whom we

Parsley in Salt Water (*Karpas*)

Leader: Now that we have set this evening apart unto the Lord and cleansed our hands and our hearts, we will partake of the first element from the Seder plate: the parsley (*karpas*) dipped in salt water.

The green parsley reminds us that Passover is a festival that celebrates new life and new beginnings. At this time of year, we see the greenery and colors of spring all around us, and fittingly, it was during this season, when we witness renewal and rebirth in the natural realm that God brought Israel out of the darkness of slavery and into the light of His presence.

Also, because spring is the season of redemption in the Bible, many Jewish rabbis

have taught that the Messiah will appear and establish his kingdom in the first month, during Passover. For example, Rabbi Joshua ben-Hananiah (c. 100 AD) said, “In Nisan the Jewish people were redeemed from Egypt; and in Nisan in the future the Jewish people will be redeemed in the final redemption.” Likewise, the Jewish commentary Exodus Rabbah states: “And the Messiah, who is called the first [or preeminent one], will appear in the first month.”

Reader 1: This connection between springtime and the future Messianic redemption highlights the deeper significance of the parsley. This element symbolizes the new life we will experience in the Messianic Age, when our redemption as a people is complete.



Reader 1: This is why shortly before his crucifixion, Yeshua took wine at his last Seder meal and said, “Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes” (Lk. 22:17–18).

The Cup of Redemption

Leader: At this point in the Seder our focus turns to the third cup: the Cup of Redemption. The Cup of Redemption signifies the totality of the Lord's redemptive work on our behalf – past, present, and future.

It reminds us of Israel's redemption from Egypt. It symbolizes the Messiah's blood of the New Covenant. And it offers a foretaste of the abundance we will experience when we feast with the Messiah and his people at the great Messianic Banquet in the Age to Come.

Reader 2: Before partaking of the parsley, we will also dip it into the salt water to remember the tears that Israel shed while in bondage in Egypt, as well as the waters of the Red Sea that were parted during the Exodus.

Reader 3: All considered, the parsley in salt water reminds us of slavery, God's deliverance, and new life in the World to Come.

(Leader recites the following blessing over the karpas)

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא
פְּרִי הָאָדָמָה

**Baruch attah ADONAI eloheinu melech
ha'olam, bore pri ha'adama.**

Blessed are you, LORD our God, King of the universe, who creates the fruit of the earth.

Leader: We can now dip the parsley and partake together.

(Each attendee should take a generous portion of parsley, dip twice in salt water, and eat.)

The Story of Passover (*Magid*)

Leader: At this time, we will experience the Passover story in a deeper way through the *Magid*, which is the portion of our service that narrates key events from the book of Exodus.

Leader: I will now bless the *Afikomen* and we can all partake of our final dessert!

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצֵיא
לֶחֶם מִן הָאָרֶץ

**Baruch attah ADONAI eloheinu melech
ha'olam, ha'motzi lechem min ha'aretz.**

Blessed are you, LORD our God, King of the universe, who brings forth bread from the earth.

(All eat a piece of the Afikomen)

Lamb was supposed to be the last thing eaten at the Seder.

The *Afikomen*, therefore, reminds us that we are a separate people, that the Passover Seder is distinct from the rituals of other nations, and that God wants us to keep the taste of Passover in our mouths as we start the new year.⁴

⁴ Some believe the word *Afikomen* could be related to a Greek word that means “the one who has arrived” (*aphikomenos*). Those in this camp tie the *Afikomen* to the arrival of the Messiah, which is anticipated throughout the Seder.

While this interpretation does give the *Afikomen* an interesting symbolic and Messianic significance, it does not harmonize with the historical and linguistic evidence. In other words, the evidence suggests that *Afikomen* was a word for a forbidden Greco-Roman practice, which eventually, and only much later in history, became associated with a specific piece of *matza* that was added to the Seder after the destruction of the Jewish Temple in 70 AD.

As we cover the Exodus story, we should also remember that when God delivered Israel from Egypt, He delivered all of us as well. After all, without the historical Exodus, none of us would be here as God’s people today.

Now on to the story.

Reader 1: Roughly 3,500 years ago, the Israelites were enslaved in Egypt, longing for the time when God would fulfill his promise to Abraham, Isaac, and Jacob to give their descendants the land of Canaan. Then, a man named Moses, who was born an Israelite at birth, was taken into Pharaoh’s house as a child and forty years later forced to flee Egypt and live in the wilderness of Midian.

Reader 2: During this period of suffering, Pharaoh oppressed the Jewish people with harsh labor, and as we read in Exodus, “the sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God. So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. God saw the sons of Israel, and God took notice of them” (Ex. 2:23–25).

Reader 3: God then appeared to Moses in the burning bush while he was living in exile in the wilderness, and said to him, “I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. So I have come down to deliver them from the power of the

means “revelry,” or basically “to party” (*epikomon*), because in Greco-Roman times people would often go to drinking parties after a meal.

Originally, Jewish law forbid going to these parties after the Passover meal. In other words, the *Afikomen* referred to something forbidden (*Mishnah Pesachim* 10:8).

Over time, however, the meaning of the *Afikomen* was changed from something forbidden after Passover to the last piece of matza at the meal. In essence, the *Afikomen* became the “dessert” that takes the place of after-dinner parties on this night, which also represents & replaces the Passover Lamb, because during the Second Temple Period the

Intermission and Meal

(Make sure the leader hides the Afikomen.)

The Afikomen

Leader: Now that the meal is over, it is time to search for the *Afikomen*.

(A young child or someone else at the Seder must find the Afikomen and bring it back to the Leader. To get the Afikomen back, the Leader must redeem it for a small price.)

There are various theories about the origins of the *Afikomen*. But many scholars believe *Afikomen* is derived from a Greek word that

Passover Seder Song by BimBam; Dayenu (It is Enough)-
Passover Exodus Song by TribeSong Praise & Worship
Warfare.

Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey [...]” (Ex. 3:7–8).

Reader 4: After God encountered Moses in the wilderness, He sent him back to Egypt to act as a deliverer on behalf of His people. God also gave Moses supernatural powers, which allowed him to perform miracles and to call down plagues against the Egyptians, because God knew that Pharaoh would only allow the Israelites to leave Egypt “under compulsion” (Ex. 3:19).



Reader 5: For many months Pharaoh resisted Moses and remained rebellious against the Lord through a cycle of nine plagues. But God knew that when He unleashed the tenth and final plague, the slaying of the firstborn of man and beast in Egypt, Pharaoh would finally give in. As God said in Exodus, “One more plague I will bring on Pharaoh and on Egypt; after that he will let you go from here” (Ex. 11:1).

Leader: If the Lord had only fed us with manna but not met with us at Mount Sinai...

All: Dayenu!

Leader: If the Lord had only appeared on the holy mountain but not given us the Promised Land...

All: Dayenu!

Leader: But the Holy One, blessed be He, did all of these things for us, so that Israel and the nations might experience the fullness of His salvation.

All: Amen!

(It is now customary to sing the Passover song Dayenu. See Appendix B for an English version.)³

³ Alternatively, sing-along versions of the Hebrew can be found on YouTube: Dayenu Song-Passover by Pagoda Online Learning; Dayenu: Learn the Words to the

Dayenu

Leader: As we conclude the first part of our Seder and prepare for the meal, we recall God's greatness and goodness to us by proclaiming dayenu, which means, "it would be enough."

Leader: If the Lord had only brought us out of Egypt but not judged the Egyptians...

All: Dayenu!

Leader: If the Lord had only brought plagues against Egypt but not brought us through the Red Sea...

All: Dayenu!

Leader: If the Lord had only split the sea but not fed us with manna in the wilderness...

All: Dayenu!

Reader 6: To prepare Israel for their first Passover, Moses told the Israelites what would happen in advance: "Thus says the LORD, 'About midnight I am going out into the midst of Egypt, and all the firstborn in the land of Egypt shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well.'" But the Lord also promised that the people of Israel would be protected from this last plague by observing the Passover.



The Passover Lamb (*Pesach*)

Leader: Within the book of Exodus, we discover that the Passover lambs played a central part in Israel's redemption. For this reason, the Passover Lamb (*pesach*) is one of the main elements of Passover that deserves special attention.

This shankbone on the Seder plate (*leader lifts shankbone*) represents the original Passover lambs in Egypt, as well as those that were sacrificed within the Jewish Temple in Jerusalem.

Furthermore, the egg on the Seder plate also symbolizes the festival offerings that were made in the Temple during Passover, as well as the new life associated with this season.

**Blood! Frogs! Gnats! Flies! Cattle
Disease! Boils! Hail! Locusts! Darkness!
Death of the Firstborn!**

(Do not drink the cup at this time. The Cup of Plagues is the only Passover cup that is not consumed.)



using many of the same Passover plagues that Moses used to defeat Pharaoh.

Leader: In Micah 7:15, God hints at this future deliverance and says: “As in the days when you came out from the land of Egypt, I will show you miracles” (cf. Ezek. 38:22-23; Rev. 16).

So now, in commemoration of God’s past and future victory over our enemies, we will dip our little finger into the Cup of Plagues, allowing one drop of wine to fall onto our plate after each plague is recited.

All: (*Verbally recount the plagues in order and place one drop of wine onto the plate after each one.*)

Reader 1: Exodus 12 tells us that each Israelite household in Egypt slaughtered their Passover lamb on the 14th day of the first biblical month. Then at twilight they took some of the blood from their lamb and smeared it on the doorposts of their house to protect themselves from the Angel of Death. As we read: “Now the LORD said to Moses and Aaron in the land of Egypt, ‘This month shall be the beginning of months for you; it is to be the first month of the year to you. Speak to all the congregation of Israel, saying, ‘On the tenth of this month they are each one to take a lamb for themselves, according to their father’s households, a lamb for each household. Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what

each man should eat, you are to divide the lamb [...]’” (Ex. 12:1–4).

Reader 2: The story continues: “Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Israel is to kill it at twilight. Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs” (Ex. 12:5–8).

go, except under compulsion. I will stretch out My hand and strike Egypt with all My miracles which I shall do in the midst of it; and after that he will let you go.”

Reader 1: The Cup of Plagues inspires us to meditate on the awesome and miraculous power of God. It encourages us to thank Him for his mercy towards the faithful, but it also sobers our hearts as we recall His judgments towards those who resist His will.

Reader 2: Additionally, the Cup of Plagues reminds us of the Messiah’s future victory over his enemies. This is because according to the Bible and Jewish tradition, when the Messiah appears to set up his kingdom, he will defeat the forces of evil on this earth

Eating While Reclining

Reader 1: On all other nights we eat sitting or reclining, but on this night we eat only reclining (or relaxing), because in ancient times eating in a relaxed state was a sign of freedom.

All: Though Israel was not a free people at the time of the first Passover, today we can relax because we are free!

The Cup of Plagues

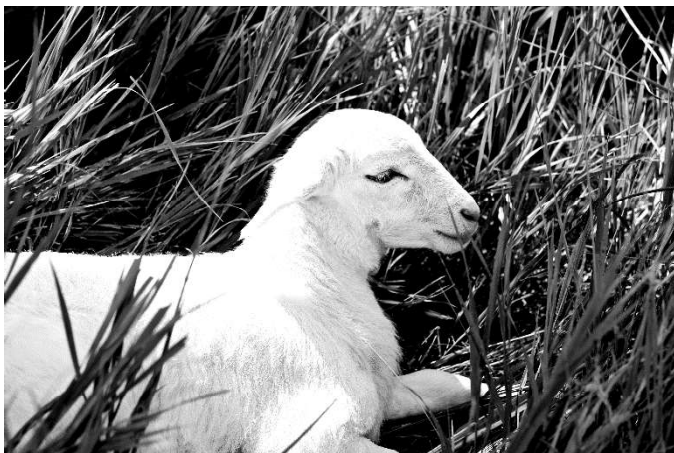
Leader: At this time our focus turns to the second cup, known as the Cup of Plagues. This cup signifies the ten plagues God inflicted upon the Egyptians, according to His word in Exodus 3:19–20: “But I know that the king of Egypt will not permit you to

Reader 3: Then God commanded the Israelites: “Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. And you shall not leave any of it left over until morning, but whatever is left of it until morning, you shall burn with fire. Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste – it is the LORD’s Passover” (12:9–11).

Reader 4: Finally, God said: “For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments – I am the LORD. The blood shall be a sign for you on the houses where you live; 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” (Ex. 12:12–13).

Reader 5: In Exodus, we see how the blood of the lamb protected Israel from God’s judgment and wrath when they were in Egypt. At the historical level, this was a great miracle. However, there was also a deeper lesson in this series of events related to the work of the Messiah.



deliverance of Israel *from* Egypt both began with the dipping of blood.

Reader 6: We have already dipped the parsley into the salt water and the *matza* into the bitter herbs. But now, we will also dip another piece of matza with bitter herbs into the sweet *charoset* mixture. We do this to remind ourselves that God will sweeten even the most bitter circumstances we experience in this life with His favor and blessings.

(At this time, distribute the bottom matza from the matza tash. Then everyone can scoop some maror and charoset onto a piece of matza and partake.)

is a commandment and a central part of the Passover celebration!)

The Bitter Herbs & Sweet Mixture (Charoset)

Leader: On all other nights we do not dip our vegetables, but on this night we do so twice, or even many times, because partaking of the elements of the Seder in this way reminds us of key lessons related to our redemption.

Reader 5: For example, Joseph was sent into Egypt after his brothers dipped his cloak in blood (Gen. 37:31), and Israel was redeemed from Egypt by dipping the hyssop branches into the blood of the Passover lamb, so it could be applied to the door frames of their houses. In this way, we see that the original exile of Joseph *into* Egypt and the

Leader: As Messianic Jews and Christians, we understand that what the Passover lambs accomplished in Egypt foreshadowed how the Messiah would suffer as the perfect Lamb of God for our sins.

On this note, the prophet Isaiah tells us that the Servant of the Lord, the Messiah, would be “led like a lamb to the slaughter” (Isa. 53:7). Isaiah also says of the Messiah: “He poured himself out to death and was numbered with the transgressors. Yet he himself bore the sin of many and interceded for the transgressors” (Isa. 53:12).

Because of Isaiah 53, the Jewish Talmud also calls the Messiah “the Leper of the house of Judah, [because] our illnesses he did bear and our pains he endured” (*Sanhedrin 98b*).

Likewise, the Apostle Paul recognized that our Messiah, Yeshua of Nazareth, was crucified on the 14th of Nisan, on Passover, and for this reason he wrote: “Messiah our Passover has been sacrificed. Therefore, let us celebrate the feast [...]” (1 Cor. 5:7-8).

With these passages in mind, tonight we celebrate the feast, meditating on the centrality of the lamb of God in our story of redemption, both in Egypt and beyond. Most importantly, we also remember that even as Israel had to take shelter under the blood of the lamb, so too, by faith, we must take shelter under the blood of the Messiah, the spotless Lamb of God, in order to escape God’s judgment, experience true spiritual freedom, and enter the Messianic Kingdom.

commandments, and has commanded us to eat the *matza*.

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַר

Baruch attah ADONAI eloheinu melech ha'olam, asher kiddeshanu bemitzvotav, vetzivanu al achilat maror.

Blessed are you, LORD our God, King of the universe, who has sanctified us by His commandments, and commanded us to eat the bitter herbs.

(All eat, and feel free to enjoy multiple tastings of the bitter herbs if supplies are sufficient. Remember, eating the bitter herbs

labors which they rigorously imposed on them.”

In remembrance of this bitterness, we will now scoop some of the *maror* (horseradish) onto another piece of *matza*.

(Next, leader recites the Hebrew blessings over the matza and maror.)

בָּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצֵיא
לָהֶם מִן הָאָרֶץ

**Baruch attah ADONAI eloheinu melech
ha'olam, asher kiddeshanu bemitzvotav,
vetzivanu al achilat matza.**

**Blessed are you, LORD our God, King of
the universe, who sanctifies us by your**



The Four Questions

Leader: Now that we have covered the Passover story, we should also note that the unique nature of this story raises many important questions. Recognizing this, Exodus 12:26–27 anticipates that the children of Israel would ask about the Passover: “What does this rite mean to you?” This question, in turn, has given rise to the four questions of the Passover *Haggadah*:

(A young child or designated reader will now recite the four questions in English & Hebrew. For a transliteration of the questions in Hebrew see Appendix A.)

How is this night different than all other nights?

- 1) On all other nights we eat bread or *matzah*. On this night why do we eat only *matzah*?
- 2) On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?
- 3) On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?

**Baruch attah ADONAI eloheinu melech
ha'olam, ha'motzi lechem min ha'aretz.**

**Blessed are you, LORD our God, King of
the universe, who brings forth bread from
the earth.**

The Bitter Herbs (*Maror*)

Reader 4: On all other nights we eat all kinds of vegetables, but on this night we eat only bitter herbs, because God wanted to remind us of the bitterness of slavery and life in Egypt. Thus, we read in Exodus 1:13: “The Egyptians compelled the sons of Israel to labor rigorously; and they made their lives bitter with hard labor in mortar and bricks and in all kinds of labor in the field, all their

Messiah to leave the darkness of this world and enter the Promised Land in the Age to Come.

Blessing Over Matza (Motzi Matza)

Leader: Now that we have explained the *matza*, we will each sample a piece from the *Matza Tash*.

(At this time, the top matza from the Matza Tash can be broken and distributed, along with the portion of the middle matza that was not wrapped in the cloth. Then the leader recites the blessing and the participants eat a piece of matza.)

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

4) On all other nights we eat our meals sitting or reclining. On this night why do we eat only reclining?²

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֹמֵץ וּמַצָּה,
הַלַּיְלָה הַזֶּה – כָּלוּ מַצָּה. שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ
אוֹכְלִין שְׂאֵר יִרְקוֹת – הַלַּיְלָה הַזֶּה כָּלוּ
מָרוֹר. שֶׁבֶכֶל הַלַּיְלוֹת אֵין אָנוּ מִטְּבִילִין
אֶפְיֵלוּ פֶּעַם אַחַת – הַלַּיְלָה הַזֶּה שְׁתֵּי
פְּעָמִים. שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין
יוֹשְׁבִין וּבֵין מְסֻבִּין – הַלַּיְלָה הַזֶּה כָּלָנוּ
מְסֻבִּין

² A Hebrew sing-along version can be found on YouTube: MaNishtana (The Four Questions) by BimBam; The Four Questions–MaNishtana? by Azi Schwartz.

The Unleavened Bread

Reader 3: On all other nights we eat bread with leaven, but on Passover we eat only *matza* (unleavened bread), because God commanded Israel to leave Egypt in haste, which did not allow their bread to rise or become leavened (Ex. 12:39).

Leader: In Jewish tradition, leaven also symbolizes sin, which brings forth a two-fold application for Messianic Jews and Christians.

On one hand, removing the leaven from our houses and only eating unleavened bread during Passover reminds us to continually remove the sin from our lives. This is why the Apostle Paul said we should celebrate Passover, “not with the old leaven, nor with

the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Cor. 5:8).

Secondly, the unleavened bread also highlights that the Messiah is our source of true spiritual nourishment. This is why at his last Passover meal, Yeshua held up a piece of unleavened bread and said, “This is my body” (Matt. 26:26). It is also why Yeshua said in the Gospel of John, “I am the Bread of Life” (Jn. 6:35).

He is the perfect Unleavened Bread from heaven who sustains us on our spiritual journey and allows us to leave the land of spiritual bondage. Even as Israel had to consume the unleavened bread to escape Egypt, believers must depend upon the