

## Passover Seder<sup>Ψ</sup>

### A Christ-centered *Haggadah* (“the telling”): order of service

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**Seder overview:** the elements of the service that are done *before* the dinner feast are focused on the deliverance from slavery, whereas the events *after* dinner are full of praise and thanks given to the Almighty. And encourage all to pay attention, because the Exodus is a precursor of the Greater Exodus that we will experience during the latter half of the Great Tribulation – ending with a plague of locusts and darkness for the final five months (Joel 2:1-10 and Rev. 9:1-11). For example, the five months of darkness will hit 1,150 days after we see the altar shut down – right on the anniversary of the plague of darkness in Egypt on the 6<sup>th</sup> of Aviv!

**Lighting of the candles** (by the mother of the home), inviting Yeshua to come to His own appointed feast (Leviticus 23).

**All recline** on couches or on comfortable soft-pillowed seats (because we have been freed from slavery to sin and have entered into spiritual rest in Yeshua).

**Ceremonial washing** of the hands (or of the feet, as our LORD introduced that to this service, John 13:4-5, 12-14). Offer the bowl of water and drying towel to one another.

**Prayer of thanksgiving and consecration** (by the elder male). Also, emphasize the importance of each participant examining himself or herself first (read 1 Corinthians 11:23-32).

**The elder male explains the meaning of each of the items on the Seder plate as everyone samples them, in this order:**

1. *Z'roah/ shank bone of lamb*, roasted in fire (not boiled/ watered down). (*This item isn't eaten!*) The New Testament contains more than 30 references to Yeshua as the Lamb of God; not one of His bones was broken. Fire speaks of divine judgment.
2. *Beitzah/ roasted egg* (some use boiled eggs). This is a Hebrew symbol of mourning and of new life triumphing over death, and of our hope of spiritual restoration.
3. *Maror/ bitter herb* (usually horseradish). Its bitterness represents the hardships of slavery in Egypt and the sorrow of our captivity to our sin.
4. *Karpas/ greens* (usually parsley). The parsley sprig is a symbol of hyssop, a cleansing herb (Psalm 51:7), that was dipped in the lamb's blood for sprinkling the lintels and door posts of the Hebrews' homes that night in Egypt (Exodus 12:22). Hyssop accompanied the sponge of wine put in Yeshua's lips just before he died (John 19:29). The father dips his fingers in the washing bowl. He then distributes sprigs of parsley, which each person dips twice in their own salt water bowl and/or vinegar, reminiscent of the bitter tears of our lives of past slavery in Egypt and of Yeshua's tears when He wept over Jerusalem (Luke 19:41) -- and of the Egyptians' death in the Red Sea (Exodus 14:22).
5. *Charoseth/ sweet mixture* of apple-cinnamon-raisin-nut-wine or grape juice. Its brown color reminds us of the mortar that the Hebrew slaves used to make bricks in Egypt, to build the



<sup>Ψ</sup> There is disagreement about this matter (whether to hold the seder at the start of Passover or at the end of that day), but we celebrate Passover as the sun sets at the end of Aviv 14 (i.e., at the descent of twilight that begins Aviv 15, the first day of Unleavened Bread, which is a day of rest, of no labor, and of holy convocation--as is Aviv 21 (which commemorates the day on which the Hebrews actually left Egypt through the Red Sea or the Sea of Reeds).

pyramids etc. for their masters. Its spices remind us of the spices that the women brought to the tomb to embalm our LORD.

6. **Matzah/ yeast-free bread.** The father pulls out the middle piece of the stack of three *matzah*, breaks it in half, returns one half to the pile, and wraps the other half in white linen and hides it (symbolic of the breaking, burial and later resurrection of our LORD). The children will hunt for this piece after dinner.

**1<sup>st</sup> cup:** Drink the 1<sup>st</sup> cup of wine (the wine or grape juice may be served warm, like shed blood). This is known as the **cup of sanctification**; “I will bring you out from under the yoke of the Egyptians” (Exodus 6:6).

The youngest son/ child asks **the question**, four times, which gives the father an opportunity to give a brief explanation of this evening’s historical background and its present meaningfulness.

1. “Why is this night different from all other nights?” Father answers (as he serves the **unleavened bread**): “On all other nights we can eat bread or matzah, but tonight we eat only matzah.” He then explains the meaning of the bread; leaven is a symbol of the pervasiveness of sin; this unleavened bread is reminding us of the body of the sinless Messiah given for us (Luke 22:19). All may respond: “Let all who are hungry come and eat. Let all who are in need come and celebrate Passover.”
2. “Why is this night different from all other nights?” Father answers (as he serves the **maror**): “On all other nights, we can eat any kind of herbs and vegetables, but tonight we eat only bitter herbs.” (And he explains the reason.)
3. “Why is this night different from all other nights?” Father answers (as he passes the **salt water**): “On all other nights, we don’t dip our vegetables into anything – not even once, but tonight we dip twice.” Then, all dip the bitter herbs into *charoseth*, which sweetens the bitterness of the herb and reminds us that the slavery of Egypt was sweetened by freedom.
4. “Why is this night different from all other nights?” Father answers: “On all other nights, we can eat either sitting up straight or reclining, but tonight we all **recline**.” (And he explains the reason, and concludes, “Tonight, we celebrate our deliverance and freedom, so we sit in comfort and enjoy our freedom, wishing the same for all people.”)

**2<sup>nd</sup> cup:** Read Psalms 113 and 114 in unison, then drink from the 2<sup>nd</sup> cup of wine (but don’t drink *all* of it). This is the **cup of deliverance**; “I will deliver you/ I will free you from being slaves to them” (Exodus 6:6, and also see Luke 22:17-18).

Recite the **10 plagues of Egypt**, as each person spoons out wine from the 2<sup>nd</sup> cup into a saucer to represent the accumulation of the plagues (each plague was an attack on one of the gods of the Egyptians) and the cost of sin (it takes us further than we wanted to go, it makes us stay longer than we wanted to stay, and it costs more than we were willing or able to pay – and Messiah bore it for us).

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|---------------------|---------------|
| 1. Water into blood | 6. Boils      |
| 2. Frogs            | 7. Hail       |
| 3. Gnats            | 8. Locusts    |
| 4. Flies            | 9. Darkness   |
| 5. Livestock        | 10. Firstborn |

All pick up their saucers of wine (the cup of iniquity) as the youngest child asks: “Is it for this that we praise The Almighty?” Father replies: “No, for He loved the Egyptians even as He loved us. But it is for the Heavenly Father’s infinite mercies that we praise Him.” All say, “Thank you, LORD, for Your infinite mercy, because You paid for our sins.”

### **Set aside the Seder plates, and bring out the feast!**

**Toward the end of dinner**, read Psalm 105, the entire passage. Then, each person remarks on something the Heavenly Father has done for them personally, and after each testimony all say, “*Dayenu!* It would have been enough.” Then, after all have shared (we often go around several times), someone reads: “Then how much more, doubled and redoubled, is the claim the Omnipresent has upon our thankfulness! For He did take us out of Egypt and execute judgments ...and justice...tear the sea apart for us...satisfy our needs in the desert...give us the Sabbath ...the Torah...bring us into the land of Israel...and build us the House of His choosing to atone for all our sins.”

**Interlude for children fun:** children search for the *aphikomen* (*afikomen*, “that which comes last,” the missing piece of *matzah*). When a child finds it and brings it to the father, he breaks it into olive-sized pieces and gives it to each person, and reads from some of the relevant New Testament scriptures (John 6:35-40, 48-51, 53-58, and 1 Corinthians 11:23-24). As the father passes around the pieces, all say, “We thank you, LORD, for bread and for the commandment to eat unleavened bread at this time.” Each person dips a broken piece of bread into the bitter herbs and sweet *charoseth* mixture and eats. This may have been the “**sop**” that Yeshua handed to Judas (John 13:26). This introduces **the LORD’s Supper:** His phrase, “This is my body...” was spoken as they were eating (Matthew 26:26, Mark 14:22, Luke 22:19, 1 Corinthians 11:24); we think this is a good point in the service to quote those verses and to celebrate the first portion of the LORD’s Supper. Until Yeshua, after He had given thanks at the end of the meal, broke custom and instituted this new memorial, Jews observing a Seder had a tradition of never eating anything after the lamb of the supper. Now, the Paschal lamb no longer has the same significance.

**3<sup>rd</sup> cup:** Having finished the supper, read Psalm 126 together, then pour the 3<sup>rd</sup> cup of wine. This is the **cup of redemption**, also known as the cup of blessing, because it comes after the blessing or grace after meals; “I will redeem you with an outstretched arm and with mighty acts of judgment” (Exodus 6:6). Yeshua did this at the Last Supper (read aloud from Matthew 26:27, Mark 14:23, Luke 22:20, 1 Corinthians 10:16 and 11:25 and prayerfully meditate on them). To conclude, the father says each of the following phrases, and all repeat after him: “Blessed art Thou, O LORD, who redeemed us, and has brought us to this night. So, O LORD, bring us to other festivals, happy in the building of Thy City, and there may we eat of the sacrifices and the paschal offerings, whose blood will come unto the walls of Thy altar for acceptance. Then shall we give thanks to Thee with a new song for our redemption and the liberation of our soul. Blessed art Thou, O LORD, Redeemer of Israel. Blessed art Thou, Creator of the fruit of the vine.”

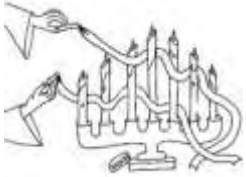
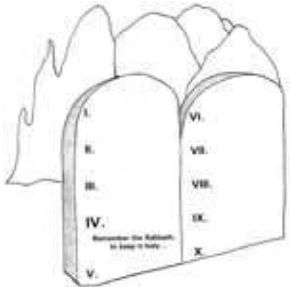




**4<sup>th</sup> cup:** Celebrate a **toast of thanksgiving** for the goodness of YHWH (without drinking). Then, drink the 4<sup>th</sup> cup of wine/grape juice. This is known as the cup of praise or the **cup of completion**; “I will take you as My own people, and I will be your God” (Ex. 6:7). When His atoning work was completed on the cross, Messiah cried out “It is finished” (John 19:28, 30).

**Benediction:** all sing a hymn of praise (Matthew 26:30; Mark 14:26). If you don’t have a piano and a pianist on hand, you could visit [www.Cyberhymnal.org](http://www.Cyberhymnal.org) (it contains over 6,800 hymns and gospel songs, with the words, historical notes, and audio of the piano playing through each hymn); suggestions include “Lest I forget Gethsemane” and “O sacred head, now wounded.”

For further reading (in print or E-Book) from [www.homeschoolhowtos.com](http://www.homeschoolhowtos.com)

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