

A Christian  
Passover  
Haggadah

הגדה של פסח

An Order of Service  
for the Seder Celebration  
of the First Presbyterian  
Church Family of Eldorado

# The Seder

## The Haggadah

The booklet that we will use tonight is called a *Haggadah*, which means “*the telling*.” We are going to be telling the story of God’s redemptive work through history. Upon the table is the Seder plate, containing the ceremonial foods of Passover. With the Haggadah and the Seder plate we will use all of our senses to experience God’s work of redemption and love for each of us.

Exodus 12 tells how God redeemed His people from Egypt by His mighty power. Literally, it is the Passover story of redemption by the shedding of blood of the Passover lamb. It is the story of death, of life and of resurrection. Essentially it has the elements of the Gospel, for without the shedding of blood there is no remission of sin (Heb. 9:22). And so God taught us to keep the Passover as a memorial feast of the *physical* salvation which He wrought in Egypt and to keep the Messiah’s Passover in memory of the *spiritual* salvation which He wrought from sin.

Let us now begin our Seder Dinner knowing that at the end of the evening we will have a better understanding of our Jewish Lord and Savior, and of our celebration of the Lord’s Supper.

## The Passover Meal

On Thursday, the day of his arrest, Jesus sent two of his disciples into Jerusalem to make preparations for their Passover meal. The Seder, the Passover meal, had been remembered for thousands of years as a celebration of God's liberation of the Hebrews from bondage. Jesus told his disciples that in the city they would find a man carrying a jar of water, and that where the man went would be the place where Jesus and the twelve would celebrate their Seder. They followed him to a house, and in the upper room of that house is where Jesus and the apostles ate the Passover meal. It was at this Seder that Jesus gave new meaning to the breaking of bread and drinking of the cup.

## Searching for Leaven

*Regulations concerning the day before the feast of Passover:*

Even though the house has been thoroughly cleansed because of the approaching Feast of Passover, all rooms of the house must be clear of leaven. The master of the house, according to Jewish tradition, must personally inspect the house to be sure all leaven is removed and none remains in his possession. The night before the evening of Passover, the master of the house gathers his family about him and with the light of a wax candle goes from room to room searching for leaven. With a large feather, the father collects in a wooden spoon or other receptacle those crumbs of bread previously

placed where they may be easily found in corners and on window sills. The master of the house washes his hands immediately following the evening prayer and makes the following blessing before beginning the search:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

(Baruch Attah Adonai Eloheinu Melech Ha'olam)

“Blessed are you, O Lord our God, King of the Universe, who has sanctified us by your commandments and commanded us to remove the leaven.”

When God commanded the children of Israel to leave Egypt, He commanded them to eat only unleavened bread with the Passover meal:

*“For seven days no yeast is to be found in your houses. And who ever eats anything with yeast in it must be cut off from the community of Israel, whether he is an alien or native born.”* Exod. 12:19

*“Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.”* Exod. 12:20

Typically in the Bible leaven is a symbol for sin. With the destruction of the Temple, the unleavened bread became a substitute for the Passover Lamb, which was to be perfect, without spot or blemish.

Our Messiah, Jesus, made the unleavened bread a symbol of His own sacrifice for our sins. Concerning the leaven it is written:

*“Your 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 Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, 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

Let us search out the leaven of sin in our lives and so let us keep the feast of unleavened bread. The Passover – as it is written:

*A man ought to examine himself before he eats of the bread and drinks of the cup.* 1 Cor. 11:28

*All children search the room for any bread that might be hidden. When it is found they throw it outside and return to their seats.*

## Lighting of Candles

*The lady of the house will light the candles and then say the following:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

(Baruch Attah Adonai Eloheinu Melech Ha'olam)

“Blessed are you, O Lord our God, King of the Universe, who has sanctified us through Faith in Jesus the Messiah, the Light of the world and in His Name we kindle the Passover Lights.”

As the woman begins the Seder and gives light to the Passover table, so it was from the seed of a woman the Messiah came to perform His redemptive ministry and bring light to the world. As it is written:

*So the Lord God said to the serpent, “Because you have done this, “Cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel.”*

*Gen. 3:14-15*

*But when the time had fully come, God sent his Son, born of a woman, born under law, to redeem those under law, that we might receive the full rights of sons.*

*Gal. 4:4-5*

## The Four Cups

As we read through the Haggadah, we see there are four cups which help to tell the story of redemption. These four cups stand for the four “I wills” recorded in Exodus 6:6-7.

### The Cup of Blessing

I will bring you out from under the burdens of the Egyptians.

### The Cup of Judgment

I will rid you out of their bondage.

### The Cup of Redemption

I will redeem you with an outstretched arm.

### The Cup of Praise

I will take you to me for a people.

## The First Cup - The Cup of Blessing

As God promised to free His people from slavery in Egypt, let us now remember our own slavery and our own promise of freedom.

*Jesus replied, “I tell you the truth, everyone who sins is a slave to sin. Now a slave has no permanent place in the family, but a son belongs to it forever. So if the Son sets you free, you will be free indeed.”*

*John 8:34-36*

Let us lift our cups to God and give thanks to the Lord.

All:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

(Baruch Attah Adonai Eloheinu Melech Ha'olam)

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

*All drink the first cup.*

## Washing of Hands

*The leader washes the hands of the people on his right and left, as they in turn wash the hands of their neighbors, the leader reads John 13:1-11.*

## The Karpas (Parsley)

Passover is a springtime festival, a celebration of the earth green with new life. But life's celebration is often mixed with tears. Tonight we dip the green parsley into the saltwater and remember that God saw the tears of the Israelites and freed them from slavery.

All:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

(Baruch Attah Adonai Eloheinu Melech Ha'olam)

“Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the earth.”



*All eat together of the Karpas.*

## The Four Questions

*The youngest member of the family rises to ask the four questions:*

*Child:*

“Why is this night different from all other nights?”

*Oldest family member solemnly replies:*

“We were slaves to Pharaoh in Egypt, and the Lord redeemed us with a mighty hand. If the Holy and Blessed One had not taken our fathers out of Egypt, then we, our children and our grandchildren, too, would be Pharaoh’s slaves in Egypt.

“This is why, even though we might be wise and learned and experienced, though we might know the Torah well, it is our duty to tell the story of the outgoing from Egypt; and the more one tells of the outgoing from Egypt, the more praise-worthy he is.”

*The youngest child continues to ask:*

1. “On all other nights we eat either leavened or unleavened bread; why on this night do we eat only matzah which is unleavened bread?”
2. “On all other nights we eat vegetables and herbs of all kinds; why on this night do we eat only bitter herbs?”
3. “On all other nights we never think of dipping herbs in water or in anything else; why on this night do we dip the parsley in salt water and the bitter herbs in charoseth?”

4. "On all other nights we eat either sitting upright or reclining; why on this night do we all recline?"

*The leader of the Seder replies to the child:*

"I am glad you asked these questions. This night is different from all other nights, because on this night we celebrate the going forth of the Jewish people from slavery into freedom.

"Why do we eat only matzah tonight? When Pharaoh let our forefathers go from Egypt they were forced to flee in great haste. They had no time to bake their bread and could not wait for the yeast to rise. The sun which beat down on the dough as they carried it along baked it into unleavened bread called matzah.

"Why do we eat bitter herbs tonight? Because our forefathers were slaves in Egypt and their lives were made very bitter.

"Why do we dip the herbs twice tonight? We dip the parsley in salt water because it reminds us of the green of springtime. We dip the bitter herbs in sweet charoseth to remind us that our forefathers were able to withstand bitter slavery, because it was sweetened by the hope of freedom.

"Why do we recline at table? Because reclining was a sign of a free man long ago, and since our forefathers were freed on this night, we recline at the table."

As we look around the room tonight, we are not lounging on carpets and pillows. And yet, we ask the question, "Why do

we recline tonight?” When we picture the Last Supper, we seem to imagine an English manor dining hall with a large table surrounded by chairs. But a picture of the actual Last Supper would show the diners eating reclining on pillows, almost lying down.

Today, we are preparing to dine in the most relaxed and comfortable manor of our culture. Just as we washed each others hands and not feet, and just as we read the words of Jesus in English and not in Aramaic as He spoke them or Greek as they were reported, we will attempt to celebrate the spirit of the Seder while avoiding many of the foreign and archaic traditions which would not be of value to us. Tonight, when we hear this word reclining, let us share with our ancestors, the feeling of comfort and peace as we sit at table.

## The Breaking of the Middle Matzah

*The leader of the Seder takes the middle matzah and breaks it in two, leaves one half between the whole ones, and wraps the other half in a white cloth for the “Afikomen”.*

The reason why this middle matzah is broken is not clear in Jewish tradition. It should be mentioned, however, that the matza on the leader’s table is termed a Unity, even though it has three sections. Bypassing the first and third sections, the middle piece of matzah is removed and broken. One half is hidden in a napkin and is called the Afikomen. This becomes an important part of the Seder service later in the evening.

## The Maggid (The Retelling of the Story of the Exodus)

The story of Passover is a story of miracles, a story of redemption, a story of the power and grace of God acting on behalf of his people.

And the story of Passover is our story. Not only because through faith in Jesus we have been grafted into Israel's family tree (*cf. Rom. 11*), but also because each of us has lived this story. Each of us has been outside of the will of God, been in slavery, and has cried out to God. Each of us has been ready to respond to God, to leave our land of bondage and set out for the Promised Land, seeking the Kingdom as we are guided by God. And, sadly, each of us has murmured along the way, thinking that slavery in Egypt might be better than life in the desert.

But Passover is not only the celebration of freedom *from* something; it is the celebration of freedom *to* something – Freedom to come into union with God as God's people and freedom to enter the Promised Land, the Kingdom of God.

Let each of us see ourselves in this story as we obey the commandment of God and retell it this evening.

---

Joseph was sold into slavery in the land of Egypt by his brothers (a fate all their descendants would share!). But Joseph

became Pharaoh's most trusted advisor and made Egypt ready for the coming seven years of famine.

All the children of Israel fled to Egypt because of the famine and they remained, not seven years, but 400!

Pharaoh eventually grew fearful of these children of the Living God, and caused them to become slaves in the land of Egypt. Their slavery made Pharaoh even more fearful and he decreed that the males born in each Hebrew family were to be put to death, an action that would come back on the Egyptians as the last plague.

One Hebrew family hid their son for three months and finally entrusting his fate to the will of God, set him adrift on the Nile River in a basket. As the boy's sister Miriam watched, the basket was retrieved from the river by Pharaoh's daughter, who raised him as her own. He was named Moses, meaning "drawn from the water," and for 40 years was raised as a Prince of Egypt.

One day, after discovering his heritage, Moses saw an Egyptian beating a Hebrew, and, filled with rage, killed the Egyptian. He then fled Egypt, crossed the desert, and arrived at the land of Midian, where he married, and tended sheep for the next 40 years.

Moses could no longer hear the cries of the children of Israel, but God could. God appeared to Moses in a burning bush and revealed his plan to deliver his people. At first, Moses resisted, saying "who am I to go to the king and lead your people

out of Egypt?" But God said, "I will be with you." (Exod. 3:11-12)

So Moses crossed the desert and delivered the message of the Living God to Pharaoh, "Let my people go!"

But even as Moses said, "Let my people go!" he knew that Pharaoh would resist. Moses had been warned by God of the terrible events which would have to occur before the children would be free.

*But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go.*  
Exod. 3:19-20

God sent plagues, one by one. At first Pharaoh believed that the plagues were tricks, tricks his own priests could perform. As the people of Egypt became afflicted with discomfort and pain, Pharaoh still believed the plagues were tricks. Pharaoh's heart was hardened and not until the tenth and most terrible plague was God able to pierce his heart.

*"On that same night I will pass through Egypt and strike down every firstborn—both men and animals—and I will bring judgment on all the gods of Egypt. I am the Lord."*  
Exod. 12:12

---

## The Second Cup - The Cup of Judgment

A full cup is a symbol of joy and indeed on this occasion we are filled with joy at God's mighty deliverance. But let us also remember the great cost at which redemption was purchased. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt. And we should certainly remember that a far greater price purchased our freedom from the slavery of sin – the death of the Messiah.

As we recount each plague, let us dip a little finger into the cup, and drip each drop onto our plate, thus reducing the fullness of our cup of joy this night.

All:

דָּם	Dam	BLOOD
צַפְרַדִּיעַ	Ts'fardei'a	FROGS
כִּנִּים	Kinim	VERMIN
עֲרוֹב	Arov	FLIES
דֶּבֶר	Dever	PESTILENCE
שִׁחִין	Sh'chin	BOILS
בָּרָד	Barad	HAIL
אַרְבֵּה	Arbe	LOCUSTS
חֹשֶׁךְ	Choshech	DARKNESS

מַכַּת  
בְּכוֹרוֹת

Makat  
Bechorot

SLAYING THE  
FIRST-BORN

*Rabbi Gamaliel used to say:*

*“He who does not speak forth these three essentials of the  
Passover Seder has not discharged his duty.”*

פֶּסַח

The Paschal Lamb

PESACH

מַצָּה

The Unleavened Bread

MATZAH

מָרֹר

The Bitter Herbs

MAROR

## Pesach (The Passover Lamb)

*The leader of the Seder takes hold of the shankbone,  
shows it to the company and recites:*

The paschal lamb which our forefathers ate in Temple times – for what reason? Because the Holy One, blessed be He, spared the houses of our ancestors in Egypt, as it is said: You shall declare, This is the Paschal offering unto the Lord who passed over the houses of the children of Israel when he struck Egypt and spared our houses. Then the people bowed in worship.

Does not the Holy Scriptures say:



*He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.* *Isa. 53:7*

And also:

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!" John 1:29

## Matzah

*Lifts up the matzah and recites:*

This Matzah which we eat, what is the reason for it? It is because there was not enough time for our fathers' dough to rise when the King of all Kings appeared, when the Holy and Blessed One redeemed them. As the Scriptures say:

*With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.* *Exod. 12:39*

You will note that the matzah is unleavened; in its baking it is pierced, it is striped. Unleavened because it is to be without contamination. Pierced and striped, it illustrates the beautiful

symbol of our Messiah, who being without sin, yet was pierced according to the Scripture:

*“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.”*                      *Zech. 12:10*

*“...they have pierced my hands and my feet. I can count all my bones; people stare and gloat over me. They divide my garments among them and cast lots for my clothing.”*                      *Ps. 22:16–18*

*“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.”*                      *Isaiah 53:5*

## Maror

*Lifts up the Maror and recites:*

The maror which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our forefathers in Egypt, as the Holy Scriptures say, “they made their life bitter with hard labor, with bricks and mortar, with all kinds of work in the fields, all of this forced labor being rigorous.

The bitter herb speaks of the sorrow, the persecution and the suffering of our people under the hand of Pharaoh; and as horseradish brings tears to the eyes, so, also, did the great affliction of our people bring tears to their eyes.

In every generation let each man look upon himself as if he came forth out of Egypt. As the Bible says:

*On that day tell your son, 'I do this because of what the Lord did for me when I came out of Egypt.'*

*Exod. 13:8*

*But he brought us out from there to bring us in and give us the land that he promised on oath to our forefathers.*

*Deut. 6:23*

*In the same way, count yourselves dead to sin but alive to God in Christ Jesus.*

*Rom. 6:11*

***Raise the cup and say:***

We therefore are privileged to thank, praise, adore, glorify, extol, honor, bless, exalt, and reverence Him, who wrought all the miracles for our ancestors and us: for He brought us forth from bondage to freedom, from sorrow to joy, from mourning into holy days, from darkness to great light and from servitude to redemption: and therefore let us sing to Him a new song, Hallelujah!

***Replace the cup***

## The Hallel (The Praise)

### You Are My Hiding Place

Words and music by Michael Ledner © 1981 by Maranatha! Music. CCLI# 11096387

You are my hiding place,  
You always fill my heart with songs of deliverance;  
Whenever I am afraid, I will trust in You.  
I will trust in You.  
Let the weak say, "I am strong in the strength of the Lord!"

## The Rachatz (Washing of the Hands)

*Hands are once again washed, this time with the Purell on the table, and the following blessing is recited in unison:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
(Baruch Attah Adonai Eloheinu Melech Ha'olam)

"Blessed are you, O Lord our God, King of the Universe, who made us holy by his commandments and commanded us concerning the washing of hands.

## Motzi, Matzot

*The three matzahs, "unity," are held and the following blessing is recited by all:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם  
(Baruch Attah Adonai Eloheinu Melech Ha'olam)

“Blessed are you, O Lord our God, King of the Universe, who brings forth bread from the earth.

*After placing the container back on the table, each person breaks off a small piece of matzah and all recite together:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

(Baruch Attah Adonai Eloheinu Melech Ha'olam)

“Blessed are you, O Lord our God, King of the Universe, who sanctified us with his commandments, and commanded us concerning the eating of unleavened bread.

*All eat together of the matzah.*

Maror

*Each person breaks off another small piece of matzah and dips into the horseradish. The following blessing is recited by all:*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

(Baruch Attah Adonai Eloheinu Melech Ha'olam)

“Blessed are you, O Lord our God, King of the Universe, who sanctified us with His commandments, and commanded us concerning the eating of bitter herbs.

*All eat together of the maror.*

The bitter herb speaks of the sorrow, the persecution and the suffering of our people under the hand of Pharaoh; and as horseradish brings tears to the eyes, so also did the great affliction of our people bring tears to their eyes.

## Korekh (Eating of the Charoseth)

*Each person breaks off two more pieces of matzah and puts between them the charoseth, in a sandwich-like fashion. (It is optional to eat the charoseth with some bitter herbs.)*

*All eat together the matzah and charoseth.*

As the bitter herb is a symbol of suffering, the salt water a symbol of tears, the greens a symbol of hyssop, the wine a symbol of blood, so the charoseth is a symbol of mortar, representing the clay bricks which were made by the people in Egypt. As the Charoseth, the symbol of labor, is sweet, so even our labor is made sweet with the hope of redemption.

## The Roasted Egg

*Each person cracks the egg and removes a portion to eat. This portion is then dipped in salt water.*

Sacrifices for sin are no longer made in the Jewish community. This is not because they are no longer important.

They are. However in 70A.D. the Romans destroyed the Temple in Jerusalem and since that time there has been no place to make such sacrifices. Therefore, just as eggs are laid every day, every Passover, the people eat a “roasted” egg as a symbol of the sacrifices which were to be made daily in the Temple. It is dipped in the salt water as the symbol of tears in sadness that as long as the Temple remains destroyed, sacrifices cannot be made. As eggs are also a symbol of life, they are eaten in the hope of the Messiah who is to come and restore the Temple and the sacrifices.

As we eat the egg tonight we do so in sadness for all who have not yet recognized that the Messiah has come and has made the sacrifice that put an end to all others. And we eat in hope that all will come to recognize Jesus as this Messiah.

*All eat together of the roasted egg.*

## The Passover Supper

*Set aside, for a while, your Haggadah and your duties in order to enjoy the nourishment and fellowship of your meal.*

## The Blessing after the Meal

Leader:

Let us say the blessing for our food.

People:

Blessed be the name of the Lord from now unto eternity.

Leader:

Let us bless our God of whose gifts we have eaten.

All:

Blessed be Him of whose bounty we have eaten and through whose goodness we live. Blessed be Him and blessed be His name.

## Eating of Afikomen

The Afikomen is our substitute for the Paschal Lamb, which in days of old, was the final food of the Seder feast.

*The children search for the afikomen. The leader redeems it by giving the child a coin. The Matzah is broken and distributed, in olive sized pieces, to each of the guests.*

It is significant that it was the middle piece of matzah which was broken and hidden away during the meal. The middle matzah, along with the other two, were wrapped or placed together to form a unity. Is it not significant that God commanded Israel saying:

שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד

(Shema Israel Adonai Eloheinu, Adonai Echad)

“Hear O Israel, the Lord our God, the Lord is one.” Deut. 6:4

The word ‘one’ is the Hebrew word אֶחָד meaning ‘unity’. God is a unique unity. He is Father. He is Son. He is Holy Spirit. It was the Son of God who became our Messiah.



*For to us a child is born, to us a son is given, and the government will be on his shoulders. And he will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Isaiah 9:6*

The Son of God, our Messiah, took upon Himself the name Jesus (Yeshua) because He would be the Savior of His people (*cf. Matt. 1:21*). He would be the Lamb of God who would take away the sin of the world (*cf. John 1:29*).

The breaking, wrapping and hiding away of the middle matzah represents death. Death is separation. Physical death is a separation of the material part of man from the immaterial, the flesh from the soul and the spirit. Spiritual death is eternal separation from God. The Bible tells us that the wages of sin is death (*cf. Rom 6:23*) and that it was through Adam that death came upon mankind (*cf. 1 Cor. 15:22*). As long as the matzah remained hidden it symbolized that death reigned. But when the broken matzah was found and returned it symbolized life and resurrection.

The origin of the broken matzah is unclear, but many scholars believe it was instituted by Jesus Himself at His last Passover. Even the origin of the word 'Afikomen' is lost in antiquity. Jewish tradition says that it means 'dessert'. However, other scholars believe it comes from a root word meaning 'I have come.' The Psalmist wrote:

*Sacrifice and offering you did not desire, but my ears you have pierced; burnt offerings and sin offerings you did not require. Then I said, "Here I am, I have come— it is written about me in the scroll. I desire to do your will, O my God; your law is within my heart."* Ps. 40:6-8

The one who came, written about in the scroll, is our Messiah the Lord Jesus. It is written of Him:

*In the beginning was the Word, and the Word was with God, and the Word was God.* John 1:1

and

*The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.* John 1:14

Concerning the Afikomen, it is written:

*And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."* Luke 22:19

Concerning the Messiah, it is written:

*Jesus said to them, "I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world." "Sir," they said, "from now on give us this bread." Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.*

*"I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."*                      *Jn 6:32-35; 48-51*

Is it not significant that it is this middle matzah, which was broken and then hid away, finally to be brought back, broken and distributed, that Jesus points to and says, "This is MY body which is given for you"? Is it not significant that Afikomen means "I have come"?

Remember, the matzah is unleavened, it is striped and pierced. Even so, the Messiah was unleavened; that is sinless. Even so the Messiah was striped; that is, by way of the Roman whip. Even so, the Messiah was pierced; that is by the nails in

His hands and His feet, and by the spear in His side. If you are a believer in Jesus as the Messiah, you can eat this piece as in a communion service, reminding yourself of what happened in the upper room at the Last Supper. Also, as you eat, it will remind you of what the Messiah did for you, in that He came and gave Himself for your sins.

*All eat of the Afikomen.*

## The Third Cup - The Cup of Redemption

This cup represents God's promise to redeem His people from slavery, meaning He would buy them back. It is this cup about which is stated:

*In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you." Luke 22:20*

This cup that represents the New Covenant is the Cup of Redemption. It is the cup after the supper which our Messiah used to symbolize His death. Because we know it is the Cup of Redemption (the cup after supper), we know that it was the Afikomen that He used to symbolize His death and resurrection.

The scriptures tell us that without the shedding of blood there can be no remission of sin (*cf. Heb. 9:22*). The scriptures further state that the life of the flesh is in the blood (*cf. Lev.*

17:11). When one is wounded the blood forms a covering over the wound and permits the healing of the body. It keeps out infection and disease. If the covering is removed or damaged, the wound may become infected and infection without cure can ultimately kill the body.

The scripture tells us that when God placed the man and the woman in the garden, they rebelled and sinned. Like an ugly wound, sin cut the fellowship between God and man. God in his Holiness and righteousness could no longer have fellowship with a sinful, rebellious man. Man in his rebellion, and in his sin and pride, would not seek to have fellowship with God. A covering for that wound had to be made. So God in His mercy and love chose Israel. Unto Israel He committed the sacrifices, the offerings, the Torah. God told Israel that He would allow them, through the blood of the bulls and the goats – the sacrifices – to make an atonement (a covering for sin). It would cover over the ugly wound and permit healing and fellowship. But Israel would not (could not) leave the covering alone. Instead of obeying God and following His instructions, they sought to cover sin in their own way. The infection of sin spread through the nation and would ultimately have destroyed them had God not intervened. Once again, in His grace and mercy, in fulfillment of His Word, He sent His Son, the Messiah, Jesus to die in our place.

In Jesus' death God did not just cover sin. He took sin away. Anyone who accepts Jesus' death and accepts Him as their Lord and Savior has passed from death to life. God has

forgiven their sins. He has cleansed them from all unrighteousness.

Our Messiah came, He died, shedding His blood, even as the Passover Lamb of old, to provide for all who will place their faith and trust in Him, redemption from sin.

All:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

(Baruch Attah Adonai Eloheinu Melech Ha'olam)

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

*All drink the third cup.*

## Elijah's Place

*Elijah's cup is filled with wine and the door is opened.*

You will note that one place setting has not been touched throughout the meal. This is the traditional place for Elijah. This door is opened to see if the prophet Elijah will come. John the Baptist, of whom Jesus spoke as the forerunner to Himself, was indeed the prophet Elijah. But as the people did not recognize the Messiah when He came, neither did they recognize His forerunner, and so still people wait for the one who has already come.

The other item that we did not use was the shankbone. The reason is because lambs are no longer sacrificed. Much like the roasted egg, Jewish tradition holds the shankbone in memory of the sacrifices made when the Temple stood in Israel and in hope of sacrifices to be made when the Temple will one day be rebuilt. As believers in Jesus as the Messiah who has come, we recognize that sacrifices are no longer necessary, because the death of our Messiah satisfied the need for sacrifice. Likewise, we recognize that there is no need for the Temple to be rebuilt in Israel, because Jesus spoke of His body as the Temple which would be (and now has been!) rebuilt at His resurrection.

## The Fourth Cup - The Cup of Praise

This cup speaks of the time when the Lord will gather His people to Himself.

*For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up together with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.*                      1 Thes. 4:16-17

All:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

(Baruch Attah Adonai Eloheinu Melech Ha'olam)

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

*All drink the fourth cup.*

The Seder of Passover is now complete, even as our salvation and redemption are complete. Just as we were privileged to celebrate it this year, so may we be privileged to do so in the future.

## The Hallel (The Praise)

*When they had sung a hymn, they went out to the  
Mount of Olives.*

*Matt. 26:30*

### I Will Sing of My Redeemer

(to the tune of “Come, Thou Long-Expected Jesus” and “Our Great Savior”)  
Words by Philip P. Bliss. Music by Rowland H. Prichard. ©1997 Integrity’s Hosanna! Music  
and Word Music. CCLI# 11096387

I will sing of my Redeemer and His wondrous love to me;  
On the cruel cross He suffered from the curse to set me free.

Sing, O sing of my Redeemer,  
With His blood He purchased me.  
On the cross He sealed my pardon,  
Paid the debt and made me free!