

A MESSIANIC PASSOVER SEDER

Jesus sent his Disciples to go and Prepare the Passover meal.

And he (Jesus)said to them, "I have eagerly desired to eat this Passover with you before I suffer." Luke 22:15

The Passover Seder demonstrates how the Lord our God keeps His promises. Also, now a modern Jewish Passover Seder (pronounced say-der)reveals Jesus as the coming Messiah.

- ✿ What was Jesus' last supper was like?
- ✿ Learn the historical significance of the communion elements.

Celebrate an annual Passover Seder Dinner

A MESSIANIC PASSOVER SEDER

Leader's HAGGADAH

Table of Contents

1. INTRODUCTION	4
A. OPENING NOTES.....	4
B. LEADERS CHECK LIST	4
C. PASSOVER BANQUET--ORDER OF SERVICE.....	6
D. WELCOME:	7
E. [OPENING SONG(S)IF DESIRED].....	7
F. [A WARNING ABOUT WINE.].....	8
G. THE ORDER OF SERVICE.....	9
H. SEARCHING FOR LEAVEN.....	10
I. [MATZOH OF HOPE].....	11
2. LIGHTING OF THE CANDLES	11
3. KIDDUSH -- FIRST CUP	12
4. UR'CHATZ -- THE WASHING OF HANDS:	13
5. KARPAS -- EATING OF THE GREEN VEGETABLE	14
6. THE SYMBOLS OF PASSOVER	15
7. YACHATZ -- BREAKING THE MIDDLE MATZAH	16
8. THE FOUR QUESTIONS	18
A. [THE FOUR SONS].....	19
9. MAGGID -- TELLING THE PASSOVER STORY -	20
A. RESPONSIVE READING.....	20
10. THE SECOND CUP -- PLAGUES & INIQUITY	23
11. THE TEN PLAGUES	23

12. DAYEINU (ENOUGH)	24
A. [SING DAYEINU SONG OPTIONAL]	26
B. THE THREE SYMBOLS	26
C. THE SECOND CUP -- PLAGUES.....	28
13. MOTZI -- MATZAH, MOROR & BITTER HERBS	28
A. KORECH -- MATZAH, BITTER HERBS SANDWICH.....	28
B. MOTZI - MATZAH	28
C. MOROR -- BITTER HERBS	29
D. KORECH -- MATZAH, BITTER HERBS SANDWICH.....	29
14. SHULCHAN ORECH -- THE FESTIVAL MEAL	31
A. EGG DIPPED.....	31
B. MEAL	31
15. BAREICH -- GRACE AFTER THE MEAL	31
16. TZAFON -- EATING THE AFIKOMEN	32
17. THE THIRD CUP -- REDEMPTION	34
18. ELIJAH THE PROPHET	36
19. HALLEL -- PSALMS OF PRAISE	38
20. THE FOURTH CUP OF PRAISE AND COMPLETION	39
A. [PASSOVER SONGS].....	40
21. NIRTZAH -- CONCLUSION OF THE SEDER	40
22. REFERENCES	42
23. APPENDIXES AND NOTES	43
24. INDEX	45

A MESSIANIC PASSOVER SEDER

Leader's HAGGADAH

INTRODUCTION

Opening notes

(In parentheses are notes not to be read out loud)

([In Brackets are optional text that can be added by the leader if desired. If left out, no significance is lost.])

(Read in advance to choose optional text and readers of verses.)

(Feel free to add your own comments or change mine and Edit to your taste.)

(Bold type means the following paragraph is to be read, loudly, and a little bit hurriedly, [in Hebrew accent], This is part of the original HAGGADAH.)

(Headings are not read.)

(Remember to lean to left during the cups)

(Many Haggadahs **Error! Bookmark not defined.** have other stories, poems, responsive readings and songs in them. Traditional ones are Who Knows One?, It Happen on Passover, and The Kid. You may what to use these if no songs are use, or use them to vary your Seder from year to year)

Leaders Check List

Preparing for a Seder

- **Read** through the Preparing a Seder guide and recipes in advance.
- **Read** through the Leaders **Haggadah** book in advance. Making notes and corrections.
- Select optional text
- **Select Bible verses** you want read and by whom, distribute cards to participants. Pray for participants, that Passover will draw then closer to our lord Jesus Christ.
- Select what **songs** are to be sung, if any. Also if Responsive Reading of Psalm 136 is to be included.
- Set out an Order of Service for each participant. Two types are included one with and one without songs. Other songs are also included on separate sheets.
- Feel free to selects songs you know. For learning songs in this Seder we have a tape that has both songs and the Hebrew Cup Blessings on it, we would be happy to give you a copy.
- Name place cards if desired.

- **Hide Leaven bread** pieces in obvious places, if you have children and want to do the search for leaven. Have fireplace door open.
- Have a **prize** for the finder of the AFIKOMEN. [prize for other kids also.]
- Set up the three in one **Matzos cover (Matzos Tosh)**. Place three Matzos in a white napkin or special matzo cover. Have an extra napkin ready to cover the **AFIKOMEN** before hiding.
- Have Table set in advance, hold perishables to set out last.
- **Matzos on a plate** should have a white napkin on the bottom and top (or use Matzos Tosh) as a cover.
- A small **pillow** for the leader to lean on if space allows. I place a stool to the left of my place setting for the pillow.
- Two white candles and matches, [for each table]
- **Cup of Elijah** is placed not filled.
- Pitcher of **water, Large Bowl** and **Towel** for washing of hands. Select and instruct washer.
- Set up **Seder Plate** with Roasted Lamb Bone, Bitter Herbs, Green Vegetable (parsley), Hard boiled Egg, and the Clay of apples and nuts.
- See that the dishes of all Ceremonial foods are on the table and place settings are complete.
- Distribute head covering to men, if used, this is optional.

PASSOVER BANQUET--ORDER OF SERVICE

Welcome:

[(Introduce everyone in attendance and/or words of welcome.)]

[Opening song(s)if desired]

Before we begin with the traditional Seder, I will start with some explanations.

Why are we, believers in Jesus, celebrating a Jewish holiday - Passover?

- For me, there are several reasons. God chose to reveal himself through a People--Israel, through creation, and through His Son Jesus.
- God Promised that through Abraham He would bless all nations, and through the nation of Israel would come the Messiah. Scripture says: "We know who we worship, salvation is of the Jew" (*Genesis 12:1-3, John 4:22*)

Passover was and is a shadow of what is to come. Through prophecy, God foretelling the future, that we may believe Him! (*1Corinthians 5:6-8*)

Scripture says all things that happened to Israel was an example for us. (*1Corinthians10:11*)

Revealed is: Man's Sin fullness; God's Willingness to Forgive; The way we may return to Him and the faithfulness of His love, so that all would turn from idolatry and Sin to faith in their Creator.

The Bible tells us God did not chose Israel because they were the mightiest of nations or the largest. He simply chose them, as one would walk into an orphanage and say "I will take that child."(*Deuteronomy7:8*)

We remember that Jesus is Jewish - A Jew is a Jew by birth not by faith, though by birth they are called to have faith in the God that chose them. So one can be Jewish and a Christian. The early church was made of many believing Jews.

It was at Jesus' last Passover that He instructed believers to keep the Lord's Supper, in remembrance of His sacrificial death on the Cross.

The Jewish Passover of today still points to Y'shua, the Hebrew way to say Jesus, as the Messiah. Y'shua, Jesus and Joshua are all the same word, meaning Salvation, Jehovah Saves.

*[(***) Your personal comments on why Passover)**]*

[A Warning about Wine.]

Five Cups will be celebrated tonight, traditionally with wine. Each cup is completely drunk to symbolize the completeness of our joy.

So please don't completely fill up your cup.

[We know Jesus drank wine, we also know he was never drunk with wine. Scripture says drunks are fools] (Ephesians 5:17-18)

Grape juice is provided at the table and will be used to celebrate the cup also. Both are from the "FRUIT OF THE VINE", grapes. *[There is only a 12% difference between them.]*

The order of service

The order of service we will follow tonight is from the HAGGADAH **Error! Bookmark not defined.** HAGGADAH means "the Telling". The Torah, the Five books of Moses, says in Exodus (13:8) "You shall tell your son of the Exodus...." HAGGADAH is the name of the many versions of books that Rabbis have written which tell of the Passover through the Seder dinner.

[There are over 2000 versions, some dating back to the 1st century.]

Tonight we will follow Rabbi Nathan Goldberg's HAGGADAH with added notes and comments from the Jews for Jesus HAGGADAH and books.

[I am glad each one of you could come and celebrate this Seder Dinner with us.]

The word Seder means "Order", as in order of service. This meal will be celebrated in the same ancient tradition that it has been through thousands of years, since the first Passover. In a Jewish Home, Passover is a special time of preparing and celebrating. The Mother cooks special foods, and brings out special plates and utensils. She also clears the house of all leavening materials. The children look forward to the Search for Leaven bread and the Seder Dinner.

Searching for Leaven

Leaven in Scripture is almost always a symbol of sin or as the Rabbis say "the evil inclination". Putting away of Leaven is a picture of sanctification. The Hebrew word for Leaven means bitter or sour. So it is with sin in one's life. Sin of pride causes one to puff up, to think of themselves more highly than they are. Before modern yeast control, breads were all sour dough type. An old lump of dough was added to the new dough. So sin also is passed from one generation to the next. (Sin nature is Biblical). People may say, "I am only human". What they mean is, sin is at the core of our nature.

So: The evening before the first day of Passover, the start of the Feast of Unleavened Bread, the head of the household makes the final preparation for Passover by searching for leaven throughout the house. It is customary to place a few pieces of bread in various places, so that when the search is made, leaven is found. Otherwise, the benediction recited before the ceremony would be in vain.

[light a candle and say:]

Blessed art thou, o Lord our God, ruler of the universe, who made us holy with His commandments, and commanded us to remove the leaven. (*Exodus 12:15*)

Now the young may get up and search for leaven bread to see if any is left in the house. The Bread found is to be thrown in fireplace (*or wrapped and thrown away*)
(*The search for leaven is conducted and the following is said:*)

Any leaven that may still be in the house, which I have or Have not seen, which I have or have not removed, shall be as if it does not exist, and as the dust of the earth. Jesus said of LEAVEN: "Be on your guard against the leaven of the Pharisees and Sadducees." (*Matthew 16:6*). The apostle Paul wrote of leaven and Passover:

The reader of the verses about **leaven** please read. 1Corinthians 5:6b-8 (Leaven & Jesus our Passover)

(Don't you know that a little leaven works through the whole batch of dough? Get rid of the old leaven that you may be a new batch without leaven -- as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old leaven, the leaven of malice and wickedness, but with bread without leaven, the bread of sincerity and truth. (1 Corinthians 5:6-8)

[candle out, if lit]

[MATZOH of HOPE]

[This is the MATZOH of HOPE. (hold up one matzah)

The MATZAH of HOPE is a new tradition added for Jews not free to worship, For them we set aside one matzah. We also set it aside for loved ones not here. May they be with us next year.

LIGHTING OF THE CANDLES

Now to begin the Season, the lighting of the Festival Lights.

[According to tradition, Israel was redeemed from Egypt because the women of that generation were considered to be more righteous than the men. So, to begin the Seder, the woman of the household has the honor of lighting the festival lights.]

*(Honored woman (Wife) will say the blessing [in Hebrew then English.]
(LIGHT the CANDLES and read blessing and/or Numbers 6:24-26)*

(Woman's Lighting of candles:

Baruch ata Adonai, El-o-hay-nu mel-ech ha-o-lam, She-sha-lach et bin-'e-cha y-'e-chid-'e-cha, Y'shua Ha-Ma-shi-ach, lih-'e-yot or ha-o-lam, v-'e-seh hap-pes-ach, she-lan-u l-'e-ma-an nich-'e-yeh biz-'e-chuto. Amen
Blessed art Thou, O Lord our God, King of the Universe, who has sent Thy Son, Thine Only Son, Y'shua the Messiah, to be the light of the world and our Paschal Lamb, that through him we might live. Amen.)

(The opening Blessing)(Numbers 6:24-26 is read)

The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD lift up His countenance upon you and give you peace.

Let the Seder Begin

Please fill the first cup.

KIDDUSH — First Cup

(Hold up cup)

THIS FIRST CUP IS THE CUP OF SANCTIFICATION AND BLESSING.

[IN HEBREW, KIDDUSH.]

With this cup we set this night aside, as different than all other nights.

**Ba rook Ah-ta Ah-do-ni El-olhay-knew Mel-ick How-o-lam Bore a Parie Ha gawo-fen
Amen**

Blessed art Thou, o lord our god, ruler of the universe, creator of the fruit of the vine

Blessed art Thou, o Lord our God, ruler of the universe, who chose us from all peoples and exalted us among all nations, By making us holy with His commandments.

Blessed art thou, o Lord our God, ruler of the universe, who Has given us life and brought us to this happy season.

[Lean to the left and drink the Cup.]

UR'CHATZ — THE WASHING OF HANDS:

[In very large groups, only the leader may want to wash]

Now for the Washing of Hands: *(Exodus 40:29-32)*

Blessed art thou, o Lord our God, king of the universe, who has sanctified us with Thy commandments and commanded us to wash the hands.

[Name] has consented to be a servant tonight for the washing of hands. Please start at my left with [name] and come around to me last. Please pass the towel around after your hands are washed. (Use pitcher and large bowl with towel)

At the time of the first cup, during Y'shua's Last Passover,(Supper), the Bible tells us:

[The reader of the "first cup " please read.]

...they prepared the Passover. When the hour came, Jesus and his apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. After taking the cup, he gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes." (LUKE 22:13-18)

The washing of hands was customarily done by the servant or the slave of the house. But, it was at this time during the washing of hands the Bible tells us Y'shua...

[Please read of the of the **Washing** (John 13:4-12)]

So he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus replied, "You do not realize now what I am doing, but later you will understand." "No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me." "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!" Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." For he knew who was going to betray him, and that was why he said not every one was clean. When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. (John 13: 4-12.)

KARPAS — EATING OF the GREEN VEGETABLE

The Eating of the Green Vegetable. Parsley to salt water. Green is a symbol of life and Springtime. The salt water is to remind us of the tears shed by the oppressed house of Israel in Egypt. With hyssop branches they sprinkled the blood of the lamb to their doorpost. (*Exodus 1:22*)This is the appetizer of the meal.

Ba rook Ah-ta Ah-do-ni El-olhay-knew Mel-ick How-o-lam Bore a Parie How a dow mow Blessed art Thou, O Lord our God, Ruler of the universe, Creator of the fruit of the earth.
(Eat green Vegetable, parsley dipped in salt water)

THE SYMBOLS OF PASSOVER

(matzah, salt water and [Gefilte Fish] are not on plate)

In the center of the Seder is the Seder Plate, a special plate. Each food on it has special symbolic meaning.**(hold up items)**

The **MATZAH**, The Unleavened bread. The Israelites fleeing Egypt had no time for it to rise. It is the bread of affliction or the humble bread. The bread without leaven, made of fine wheat flour, water and oil. (*Exodus 29:7 & Deuteronomy 16:3*)

The **Roasted Lamb Bone** is a reminder of the Temple Sacrifice and the first Passover Lamb.

Bitter Herbs recall the bitterness of slavery. Traditionally made of Horseradish, grated by hand by the man of the house till he sheds a tear. This makes up for the ones shed by the wife during the year.

A **GREEN VEGETABLE** represents the hyssop branches used to apply the blood of the lamb **Error! Bookmark not defined.** to the doorpost. It is also considered a bitter herb. (*Exodus 12:22a*)
[The Rabbis say that sin like the bitter herb tastes sweet at first, then bitter (Hebrews 12:15 James 3:14)]

The Clay of apples, nuts, cinnamon, and wine, represents the bricks and mortar the Israelites were forced to make under Pharaoh's taskmasters. [In ancient times, if no apples were available figs and dates were used] (*Exodus 1:14*)

A Roasted Egg is a reminder of the Temple Holiday Sacrifice and also a symbol of life. It was offered at the Temple during the Feast of Passover, Pentecost and Tabernacles. (*Deuteronomy 16:16*)

Salt Water symbolizes the blood of the first Passover lamb, also the tears shed by the Israelites slaves. We also recall Israel's baptism in the Red Sea. (*Exodus 14:22*)

[Gefilte Fish balls remind us of the Sea Of Galilee & the Mediterranean Sea.]

[Only the Lamb, MATZAH, and Bitter Herbs are commanded by the Torah for Passover, but the other foods have been part of the Passover tradition for centuries.]

YACHATZ — BREAKING THE MIDDLE MATZAH

(show 3 matzos wrapped in white covering [napkin])

Now comes one of the most interesting parts of the Seder for believers in Y'shua, the breaking of the middle matzah. Three Matzos are placed in a special white covering [*called the "matzo toff" (Matzo Tosh)*]. The middle matzah is removed and broken. The larger piece is wrapped and hidden, it is called the afikoman meaning that which comes later. [*in Greek*]. The

Afikoman is hidden, or buried, to be found and redeemed later for a reward. The smaller piece is eaten before the meal. Why are there three matzos? Some rabbis say it represents the HIGH PRIEST, LEVITES and PEOPLE of ISRAEL. The three forms of worship in temple times. **But** why is the middle broken? Other rabbis say that it represents ABRAHAM, ISAAC and JACOB. **But** this, too, does not explain why the middle matzah is broken. Still other rabbis say that in the wilderness God gave daily MANNA, but on Friday a double portion was given and one is added for Passover, making three. **But** why is the middle matzah broken, buried and brought back? This tradition has been celebrated for thousands of years. **For** us who believe in Y'shua, it is no mystery. It is a beautiful picture of Jesus and the one and only God revealed in three persons: the Father, Son and Holy Spirit. The Son left the Holy of Holies, heaven, was broken, buried, and brought back. He who finds Him receives a great reward, Eternal Life.

(Uncover the matzah and lift up the plate [or smaller middle matzah] for all to see. Then recite following:)

This is the bread of affliction which our forefathers ate in the land of Egypt. All who are hungry--let them come and eat. All who are needy--let them come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free men.

(break matzah)

(The plate is put down, the matzah is covered,)

Note that in the recital, Israel is still looking for the messiah to free them. Only some were slaves in Egypt, but all are enslaved and in bondage to sin, in need of the deliverance only Y'shua can give.

[This recital over the matzah is traditionally chanted in Aramaic, Jesus' mother tongue.]

Please pour in perpetration for SECOND CUP coming later.

Now we will HIDE the AFIKOMAN. All the Children's eyes are closed..... *(Hide AFIKOMAN (larger piece) return other to cover.)*

THE FOUR QUESTIONS

Now it is time for the Four Questions to be read.

The youngest present asks the Four Questions. In a Jewish household, this is read in Hebrew, then English.

[We can easily assume that the women who came with Jesus from Galilee were present at the last Supper. It is very possible one of their children asked the customary four questions much like those to be asked tonight.]

(Child or youngest present asks:)

[Name] please ask the 4 questions.

(Why is this night different from all other nights?)

1) On all other nights we may eat either leavened or unleavened bread; but on this night why only unleavened bread?

2) On all other nights we eat herbs of any kind; but on this night why only bitter herbs?

3) On all other nights we do not dip our herbs even once; but on this night why do we dip them twice?

4) On all other nights we eat our meals sitting or reclining; but on this night why do we eat in a reclining position?

(Uncover the matzah and begin the reply.)

Before we read the Haggadah which tells in detail the whole story, I will answer your questions one by one.

1) We eat matzah because when our ancestors were told by Pharaoh that they could leave Egypt, they had no time to bake bread with leaven, so they baked it without leaven.

2) At the Seder, we eat bitter herbs to remind us of the bitterness our ancestors experienced when they were oppressed by the Egyptian taskmasters.

3) At the Seder, we dip food twice: the parsley in salt water, as we have already explained, and the matzah into bitter herbs, as we shall later explain.

4) As a sign of freedom, we lean to the left when we partake of the cup. In ancient times, slaves ate hurriedly, standing, while royalty, and the wealthy in Egypt, and other empires, dined on couches. To show that Israel was now free, they too reclined while eating. Since we do not have couches for each person. The Leader has a pillow to lean on and everyone leans to the left when drinking the cup and eating the matzah.

[In the time of the temple the last question was why do we eat lamb? After the destruction of the Temple, as Jesus foretold, lambs were not sacrificed nor eaten at the Seder and the last question was changed.]*

Blessed Is God Who gave the Torah to His people, Israel. Blessed is He.

[The Four Sons]

Four times the Torah declares that a father should tell his son the story of Passover. Thus the Rabbis infer that there are four types of children. The Torah tells of the Four sons:

(#1)

The Wise son asks " What is the meaning of the laws and customs which God has commanded us? " (Deuteronomy 6:20)Tell him all the laws of Passover to the last detail about the Afikoman.

(#2)

The rebellious son asks " What does this service mean to you? " (*Exodus 12:26*)

Tell him it is because of what the Lord has done for me when I came out of Egypt.(*Exodus 13:8*)Not for him for he excludes himself and denies God by asking what is the meaning to you. If he was in Egypt he would not have been redeemed.

(#3)

The simple son asks " What does this mean?" Tell him with a mighty hand, the Lord brought us out of Egypt, out of bondage. (*Exodus 13:14*)

(#4)

As for the shy son who does not even know how to ask, you must begin for him. As it is written in the Torah:, " You shall tell your child on that day: I do this because of what the Lord did for me, when I came out of Egypt. (*Exodus 13:8*)Thus one must arouse his interest in what the Lord has and will do.]

Blessed Is God Who keeps His promises to Israel. Blessed is He.

MAGGID — TELLING THE PASSOVER STORY

Responsive Reading

Now we will read the telling of THE PASSOVER STORY Responsively from our Seder program.

READER: The Bible teaches that during a great famine in the land of Canaan, the sons of Israel journeyed to Egypt to purchase food. There they were reunited with their brother Joseph. Because of his influence, they were permitted to dwell in the fertile plains of Goshen. At first, the House of Israel numbered less than 80 souls. But in time, their numbers swelled, their flocks increased, and they became a mighty people.

ALL: And then there arose a new Pharaoh, one who did not know Joseph. He beheld the might of Israel, and he feared that in time of war, the sons of Jacob might join themselves with Egypt's foes.

READER: And so he subdued the Israelites, and he afflicted them with cruel labor. Task masters were placed over the Israelites, to compel them to make bricks and to build Pharaoh's great storage cities of Ramses and Pithom.

ALL: But despite their hardship, they continued to thrive, just as God had promised. This caused Pharaoh even greater alarm, and he ordered the slaughter of Israel's infant sons. By his command, every male child born to the Hebrews was to be cast into the Nile and drowned.

READER: How sober were the afflictions of the Jewish people. In anguish, we cried to the God of our Fathers. And God heard our cry. God remembered His covenant. And God raised up a deliverer, a redeemer, the man Moses. And He sent Moses to Pharaoh's court to declare the commandment of the Lord...

ALL: Let my people go.

READER: But Pharaoh would not hearken to the Lord of Hosts. And so, Moses pronounced God's judgment on Pharaoh's house and on Pharaoh's land. Plagues were poured out upon the Egyptians, upon their crops, and upon their flocks.

ALL: But Pharaoh's heart was hardened. He would not yield to the will of God. He would not let the House of Jacob depart.

READER: Then the tenth plague fell upon the land of Egypt: the death of Egypt's firstborn. "And all the first born in the land of Egypt shall die, from the first born of Pharaoh who sitteth upon his throne, even unto the first born of the maid servant who was behind the mill; and all the first born of beasts...and against all the gods of Egypt I will execute judgment." But to protect the children of Israel, God commanded the head of each Jewish household to sacrifice a spotless lamb, without breaking any of its bones, and to apply it's blood to the doorway of our homes, first to the top of the doorway, the lintel, and then to the two sideposts.

ALL: "And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plagues shall not be upon you to destroy you when I smite the land of Egypt."

READER: By the blood of lamb was Israel spared.

ALL: By the blood of the lamb was Jacob redeemed. By the blood of the lamb was death made to pass over.

READER: Passover. The night when death passed over the houses of Israel because of the blood of the Passover lamb. What a mighty act of redemption. And what a beautiful picture of redemption destined to come. For just as no bones of the first Passover lambs were broken, so none of the Messiah's bones were broken.

ALL: And just as the blood of those first Passover lambs was applied in faith to the doorposts of Israel's homes, so the blood of the Messiah must be applied in faith to the

doorposts of our hearts.

READER: Tonight, we worship God not only because the angel of death passed over our ancestors homes, but because all of us whether Jewish or Gentile, may be redeemed from an even greater bondage through our faith in the Messiah of Israel, the Messiah Jesus. Through Him, we may pass over from death to life.

THE SECOND CUP — PLAGUES & iniquity

Please lift up the second cup, the cup of the TEN PLAGUES.

So this promise made to our forefathers holds true also to us! For more than once has the enemy risen up to destroy us. But the Holy One, blessed be He, The Lord and God, He Saves us!

(Put down the cup! Jewish humor and anticipation, cup up and down)

THE TEN PLAGUES

Less than full is our JOY because our redemption involved the suffering of the Egyptians. Though their suffering was a result of their own evil, God has taught us to love our enemies. Proverbs (4:17)says "Rejoice not when your enemy falls". For God's love is for everyone. A full cup is a symbol of joy and we rejoice tonight. But we shall diminish our cup to show that our joy is not complete.

[Neither as believers in Y'shua, is are joy complete so long as so many are still in bandage to sin.]

[I will say the plagues in Hebrew, then] we will all say them together in English and diminish our cup.

These were the TEN PLAGUES which the Holy One, praised He be, brought upon the Egyptians in Egypt.

- **Dom**
- **SWfl-day-a**
- **Kee-neem**
- **O-rov**
- **Dayvar**
- **Sh'cheen**
- **Bo-rod**
- **Ar-buh**
- **Pushshed**
- **Mucat B'achorrot**

(LEADER: Dam, Tzfardeiyah, Kinim, Arov, Dever, Sh'chin,)

(Barad, Arbeh, Choshech, Makat b'chorot.)]]

We will spill one drop out of our cup of each of THE TEN PLAGUES. With your little finger dip into your cup to remove a drop, one for each of the Plagues placing it onto your plate [napkin]. Repeat after me.

ALL: Blood, frogs, lice, swarms of insects, cattle disease, boil, hail, locusts, darkness, slaying of the first born.

*[Through Jewish logic and reasoning some rabbis argue **and they love to argue** there were more than ten plagues suffered by the Egyptians in fact there could have been up to 300 plagues....counting in the red sea. I will not read all of their reasoning and logic to you tonight.]*

DAYEINU (Enough)

How thankful must we be to God, the All Knowing, All loving, for all the good He has done for us. For each blessing we give thanks!

If God had only delivered us from Egypt, It would have been enough for us. **That is** it would have been sufficient.

The Hebrew word for "It would have been enough" is DAYEINU. Please say DAYEINU with Me. (pronounced: Day e inu)

Had He brought us out from Egypt and not executed judgment against them, DAYEINU

Had He executed judgment against them and not done justice to their idols, DAYEINU

Had He done justice to their idols and not slain their first-born DAYEINU

Had He slain their first-born and not given us their property DAYEINU

Had He given us their property, and not divided the sea for us DAYEINU

[In the orthodox Haggadah I counted 26 verse to this recital. I say DAYEINU at five.] (laughter -- joke)

[[The 22nd verse in the orthodox Haggadah gives thanks for the temple to atone for sin. But the temple was destroyed as Jesus said it would be. Where does a Jewish turn for atonement today? Jesus said destroy this Temple and 3 days I will raise it up. He was speaking of the Temple of His body (John 2:19,1)

[* It would have been enough for us." if through Jesus, we received eternal salvation and not received His Holy Spirit. It would have been enough for us. (DAYEINU)

Had He given us His Holy Spirit and not bestowed us with the fruit of the Spirit. It would have been enough for us. (DAYEINU).

Had He bestowed us with the fruit of the Spirit and not given us His peace. It would have been enough for us. (DAYEINU).

[Let us Sing for joy to Our Lord! *[(optional)]*]

[SING DAYEINU SONG Optional]

The THREE SYMBOLS

(the rabbi Gamaliel of temple times, Saul's {Paul's} teacher)

The Rabbis say: Whoever does not explain the following three symbols at the Seder on Passover has not fulfilled his duty:

- THE PASSOVER OFFERING
- THE MATZAH
- THE BITTER HERBS

[questions can be asked of the leader]

The Passover offering which our fathers ate in Temple days, what was the reason for it? **It** was because the Holy One, blessed be He, passed over the houses of our forefathers in Egypt, as it is written in the Bible: "And you shall say it is the Passover offering for the Lord, Who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and spared our houses. And the people bowed their heads and worshipped." (*Exodus 12:27*)

[We do not lift up the lamb bone less it remind us there are no temple offerings today.]

(Hold up a Matzah:)

This matzah which we eat, what is the reason for it? **It** is because there was not time for the dough of our ancestors in Egypt to leaven, before the Ruler of all, the Holy One, blessed be He, revealed Himself to them and redeemed them, as it is told in the Bible: "And the dough which they had brought out from Egypt they baked into cakes of unleavened bread, for it had not leavened, because they were thrust out of Egypt and they could not tarry, nor had they prepared for themselves any provisions." (*Exodus 12:39*)

(Hold up the bitter herbs)

These bitter herbs which we eat--what is their meaning? They are eaten to recall that the Egyptians embittered the lives of our forefathers in Egypt, as it is written: "And they embittered their lives with hard labor: with mortar and bricks, with every kind of work in the fields; all the work which they made them do was rigorous." (*Exodus 1:14*)

In every generation one must look upon himself as if he personally had come out from Egypt, as the Bible says: "And thou shalt tell thy son on that day, saying, it is because of that which the Lord did to me when I went forth from Egypt." For it was not alone our forefathers whom the Holy One, blessed be He, redeemed; He redeemed us too, with them, as it is said: "He brought us out from there that He might lead us to and give us the land which He pledged to our forefathers."

[In Romans 6:6-8,11 we are to think of ourselves as crucified with Christ, putting aside the old self.]

(Raise the cup and say:)

Therefore, it is our duty to thank and to praise in song and prayer, to glorify and extol Him who performed all these wonders for our forefathers and for us. He brought us out from slavery to freedom, from anguish to joy, from sorrow to festivity, from darkness to great light.

(Set Cup down, again)

[Let us therefore sing before Him a new song. Praise the Lord.]

[Optional: (A Song of praise. With cup down, traditionally Psalm 136, the Great Hallel is sung or read responsively, as by the temple choir during Passover.)]

THE SECOND CUP — PLAGUES

(Raise the cup and say:)

Ba rook Ah-ta Ah-do-ni El-olhay-knew Mel-ick How-o-lam Borea Parie Ha gawo-fen

Blessed art Thou, O Lord Our God, Ruler of the universe, Creator of the fruit of the Vine
Drink the second cup, leaning to the left.

MOTZI — MATZAH, MOROR & BITTER HERBS

KORECH — MATZAH, BITTER HERBS SANDWICH

MOTZI - MATZAH

(Pass out the middle and top Matzah if needed. [For large groups the Matzah at the table may be used.])

(Say the two blessings over the matzah:)

Blessed art Thou, O Lord our God, Ruler of the universe, Who brings forth bread from the earth.

Blessed art Thou, O Lord our God, Ruler of the universe, Who made us holy with His commandments, and commanded us concerning the eating of matzah.

Eat the matzah. [a pinch of salt may be added Num18:19] (salt: Leviticus 2:13, Mark 9:5, Matthew 5:13)

MOROR — BITTER HERBS

Blessed art Thou, O Lord our God, Ruler of the universe, Who made us holy with His commandments, and commanded us concerning the eating of bitter herbs. *(Exodus 12:8 & Numbers 9:11)*

Eat the bitter herbs. [MATZAH dipped in bitter herbs.]

KORECH -- MATZAH, BITTER HERBS SANDWICH

EATING THE BITTER HERBS AND MATZAH sandwich

In remembrance of the holy Temple, we do as the rabbis did in Temple times: He put matzah and bitter herbs together and ate them as a sandwich, in order to observe literally the words of the Torah: "They shall eat it [the Passover offering] with matzah and bitter herbs. *(Exodus 12:8 & Numbers 9:11)*

Make a sandwich of matzah, bitter herbs *[and mortar, the apple mix.] (Eat the sandwich.)*

This sandwich was eaten with Lamb during temples times in Jerusalem, it is also known as the sop. It is still the custom today to give this dipped sop with affection to a loved one. [*give sop to loved one*]

* It was with the dipped sop Y'shua spoke of his betrayal:

The reader of the **betrayal** please read:

(betray & dip) (John 13:21-28).

("One of you shall betray me" Peter motioned John to ask who he was, Jesus answer: " He it is, to whom I shall give a sop" After he dipped sop, Judas left to betray Him.)

[As the Passover lamb was the last item eaten at the Seder, this combination of bitter herbs, matzah and lamb, emphasized the significance of the matzah specially, the afikoman, to come later after the meal. Also the lamb was not eaten outside of Jerusalem, so the afikoman took on much of the significance of the Passover lamb for them. Jesus foretold the destruction of the Temple and thus the end of Passover sacrifices. Thus for Him to desire his followers to remember Him in the broken afikoman in the future was appropriate. The Passover sacrifice which could be offered only by, dwellers in, or travelers to, Jerusalem was soon to cease. When Jerusalem fell, lamb was no longer eaten at the Seder. With afikoman alone we can remember the Lamb, our Messiah.]

Jewish custom is to have Grace after meal and we will. Jesus gave thanks before He eat many times. Lifting up the *food He gave thanks*. (*Matthew 14:19 & Luke 9:6 & John 6:11*)

Let us give Thanks. (*Personal prayer of thanks*)

SHULCHAN ORECH — THE FESTIVAL MEAL

EGG DIPPED

It is customary to start the meal by Eating an egg dipped in salt water. A reminder of the temple sacrifice in the temple days and to remind us of the temple destruction. Also the need to rebuild Zion today.

MEAL

Let the meal begin. Tonight we are having....In addition, all of the ceremonial foods and drink may be eaten with the meal. [I will be happy to answer any question now.]

[No roasted Lamb tonight nor flame roasted foods for the orthodox]

BAREICH — GRACE AFTER THE MEAL

Let us continue the Seder.

Let us read Responsively the Grace.

READER: Let us give thanks to the Lord.

ALL: May the name of the Lord be blessed from this time forth and forever.

READER: We praise You, O God, from whose abundance we have partaken.

ALL: We praise You, O Lord our God, our Savior and our King who gives bread to all flesh, for Your lovingkindness endures forever.

Please fill your cup in preparation for the cup of Redemption .

TZAFON — EATING THE AFIKOMEN

Since the meal cannot be completed without eating the AFIKOMAN, the AFIKOMAN, the broken middle matzah that was hidden and now will be brought back, must be found. The one who finds it receives a great reward.

The children must now get up and find the Afikoman.

No one can leave till it is found...

(Warm-cold hints OK. Found and return continue..)

Thank you. I will give you your reward later, please see me after the Seder is over.

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

* Jesus took this portion of the Seder to establish the Lord's supper, Communion.

[Jesus is the lamb of God that takes away the sin of the world.] *(John 1:29)*

This is the Bread of affliction, the humble Bread.

The Bread itself reminds us of Him. The Rabbis have rigid codes as to the appearance of the matzah. It must have stripes, be pierced and without leaven. Y'shua was afflicted, striped, pierced and without sin.

[The Prophet Isaiah, inspired by God, said of the Messiah to come:
Please read from the Prophet Isaiah. (*Isaiah 53*)

What perfect description of Y'shua tolled 700 years before his birth.]

[The Prophet Zechariah inspired by God said of the Messiah; {Please read from the Prophet Zechariah} (Zechariah 12:10) ("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. Zechariah 12:10)]

[There are 60 major direct prophecies predicting the birth, life, death and resurrection of the messiah and another 270 implied references to the coming of the messiah all written hundreds to thousands of year before His birth. Only Y'shua, Jesus of Nazareth, has or could fulfill these predictions foretold by the prophets of God.]

The Afikoman has been buried and risen. A reward is given for the finder of the Afikoman.
(In peacefully commentary voice read)

It was during the blessing after the meal and the eating of the Afikoman that the Bible tells us: Jesus, the same night in which he was betrayed, took bread: and when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. (*1 Corinthians 11:23-24*)

(Each person is given a portion. pass to left & right)

Jesus said:

"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." (*John 6:35*)

[The apostle Paul wrote to the Corinthians "A man ought to examine himself before he eats of the bread and drinks of the cup."] (*1 Corinthians 11:28*)

Let us pause for moment of thought. (*pause for moment*) Let us eat the bread. His sacrificial death on the cross fulfilled the prophetic symbolism of the Passover lamb.

THE THIRD CUP — REDEMPTION

The Cup of Redemption: The Cup of Blessing: With this cup Israel remembers their deliverance from 430 years of slavery, and their redemption from the plague of death by the blood of the first Passover Lamb.

(In peacefully commentary voice read)

It was with this cup The Word of God tells us:

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

This do, as often as you drink it, in remembrance of Me" *(1 Corinthians 11:25b)*

I will lift up the cup of salvation, The Cup of Y'shua and call on the name of the Lord.

Remembering that Jesus' blood was poured out for the forgiveness of sins. Let us be thankful.

[personal prayer]

(pause for moment of thought)

Blessed art Thou, O Lord, Our God, King of the universe, Creator of the fruit of the Vine.

Let us drink the cup.

(We drink the third cup)

The apostle Paul wrote of this Cup and this Bread:

Please read of the **Cup and Bread.** (or leader read..

(1 Corinthians 10:16 & 11:20&26)

("The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16)

When you come together, is it not the Lord's Supper you eat...

"For as often as you eat this bread and drink this cup, you proclaim the Lord's death till He comes") (1 Corinthians 11:20 & 26)

In Egypt had they not trusted God and applied the blood of the Lamb to their doors, They would have died. So also, God must see the blood of the Lamb, Y'shua our Savior at the door of our heart. That we may Passover from death to life.

It was by God's Grace and for His name sake that Israel was redeemed, not by their own righteousness. So it is also with our redemption from sin and spiritual death, for those who have put here faith in Y'shua, the Lamb of God.

Let us sing a song of praise to Him.
([song of worship , sing Hallelujah to the Lord.])

We are witnesses to God's power to deliver us from slavery and sin. God calls us, Do not go back to bondage in Egypt nor back to the bondage of sin. There is a Redeemer, Jesus our Lord. We have partaken of the afikoman and the Third cup of redemption, remembering the One who was to come, has already come and will come again.

Christians and Jews have a belief in common, yet with this difference: The Torah-based Jew believes the Messiah is to come: the Torah-based Christian, believes that he is to come again.

Please fill the fourth cup of Thanksgiving and Completion.

ELIJAH THE PROPHET

(THE 5th CUP)

Please fill the special cup. The cup of Elijah.. and hold it up. **Someone** please open the front door and everyone please rise.

Elijah is the bearer of good tidings of joy and peace. His name is especially associated with the coming of the Messiah, whose advent he is expected to announce.

[read or have reader]

[I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; Malachi 4:4-6a]

Legend declares that Elijah visits every Jewish home at the Seder and sips the cup.

When Israel was exiled from the land, the cup of Elijah was filled, but not drunk. It remains on the table as a sign of God's further messianic promise of renewal.

We recall Jesus saying of John the Baptist:

Please read of John the Baptist (Mark 9:13)&(Matthew 11:14).

(And they asked him (Jesus), "Why do the teachers of the law say that Elijah must come first?"

Jesus replied, "To be sure, Elijah does come first, and restores all things. Why then is it written that the Son of Man must suffer much and be rejected? But I tell you, Elijah has come, and they have done to him everything they wished, just as it is written about him." Mark 9:11-13)

(For all the Prophets and the Law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear. (Matthew 11:13,14,15)

"Elijah has come" This was certainly true in the person of John the Baptist.

So please close the door and be seated. Elijah and the Messiah have already come and we await His return.

At this time we also remember the promises of God to Israel. He who blesses the Jews will be blessed, he who curses the Jews will be cursed. *(Genesis 27:29)*

History speaks for itself that this is true. Many a mighty nation has fallen when they began to persecute God's people. Nations like Babylon, Egypt, Rome, Spain, Germany and more have fallen. God is faithful and true to His promises. We can trust in Him!

Let us Praise the Lord Our God, Our Redeemer.

HALLEL — PSALMS OF PRAISE

[The Passover Hallel is the Psalms of praises, Psalm one hundred thirteen to one hundred eighteen (113 to 118) are the Passover Psalms. The Great Passover Hallel is Psalms one hundred thirty six (136). These were sung in the Temple by the Temple Choir during Passover.]

Let us read Responsively a Hallel of Praise.

READER: Praise the Lord!

ALL: Praise, O servants of the Lord. Praise the name of the Lord.

READER: Blessed be the name of the Lord from this time forth and forever. When Israel went forth from Egypt, the House of Jacob from a people of strange language, Judah became His sanctuary, Israel His dominion.

ALL: The sea looked and fled. The Jordan turned back. The mountains skipped like rams, the hills like lambs.

READER: You who fear the Lord, trust in the Lord; He is their help and their shield. What shall I render to the Lord for all His benefits toward me?

ALL: I shall lift up the cup of salvation, and call upon the name of the Lord.

READER: Give thanks to the Lord, for He is good.

ALL: For His lovingkindness is everlasting.

READER: I shall give thanks to Thee, for Thou hast answered me; and Thou hast become my salvation.

ALL: The stone which the builders rejected has become the chief cornerstone.

LEADER: This is the Lord's doing; It is marvelous in our eyes.

ALL: This is the day which the Lord has made. Let us rejoice and be glad in it.

READER: O Lord, do save, we beseech thee!

ALL: O Lord, do save, we beseech thee!

READER: Blessed is the One who comes in the name of the Lord. We have blessed you from the House of the Lord.

ALL: Give thanks to the Lord for He is good. For His lovingkindness is everlasting.

THE FOURTH CUP of PRAISE and Completion

Lift up the fourth cup of praise and completion.

(raise the cup and recite:)

Ba rook Ah-ta Ah-do-ni El-olhay-knew Mel-ick How-o-lam Bore a Parie Ha gawo-fen Amen

Blessed art Thou, O Lord Our God, Ruler of the universe, Creator of the fruit of the Vine.

[**Let** us sing to the Lord!]

[PASSOVER SONGS]

[2-4 songs of praise and worship]

At This Time of the last Super, the Word says: Please read the **end of last supper**.

Mark 14:26,27,28)

(When they had sung a hymn, they went out to the Mount of Olives. "You will all fall away," Jesus told them, "for it is written: "I will strike the shepherd, and the sheep will be scattered.' But after I have risen, I will go ahead of you into Galilee." Mark 14:26,27,28)

[Jesus after singing and closing the Passover dinner had to leave the city for the atonement Lamb's body was always offered up to God outside the city's walls. (Hebrews 13:11-14)]

NIRTZAH — CONCLUSION OF THE SEDER

In Closing we call out to our Lord and God,

Have compassion, O Lord our God, upon us, upon Israel Your people, upon Jerusalem Your city, on Zion the dwelling place of Your glory, and upon Your altar and Your Temple. Rebuild Jerusalem, Your holy city, speedily in our days. Be gracious to us and give us strength.

Blessed art Thou, Lord our God, Ruler of the universe. We thank Thee for sustaining us all to this day. Blessed be the Lord.

Ended is the Passover Seder according to custom, statute and law.

As we were worthy to celebrate it this year, so may we perform it in future years.

O Pure One in heaven above, restore the congregation of Israel in Your love, [and bring them to the knowledge and love of the everlasting Redeemer, Y'shua, the Anointed one, King of Kings, Lord of Lords. For before Him every knee will bow and every tongue confess, Jesus Christ is Lord. And we will be with Him in the New Jerusalem. He will be our God and we will be His people forever more. *(Revelation 21:1-4)*]

[Revelation 5:17 worthy is the lamb]

Speedily lead Your redeemed people to Zion in Joy.

The Seder customary ends by every one saying:

Next Year in Jerusalem!

And everyone said:

Next Year in Jerusalem!

[Because of God's promises to Israel and the resurrection of the Lord Jesus Christ, we can know there is only one God and one Savior in which we can and must trust in. God has kept all his promises to Israel, and Scripture tells us He still has future blessings and covenant promises to give to the remnant Israel.]

[I hope to see all of you in the New Jerusalem!]

References

1. Passover Haggadah by Rabbi Nathan Goldberg, c1949,1956,163,1966, Ktav publishing house Inc. NY, NY 10002
2. Passover Haggadah by Rabbi Morris Silverman, c1982, 1972, The Prayer Book Press, Media Judaica, Inc., Bridgeport, CT.
3. Passover Haggadah-A Messianic Celebration by Eric Peter Lipson, c1986,Jews for Jesus, 60 Haight Street, San Francisco, CA 94102-5895
4. Christ in the Passover, by Ceil and Moishe Rosen, c1978, Moody Press.

See: Where to buy in Preparing for a Passover Seder for more detailed description of these books.

Appendixes and notes

- Feel free to copy and share this Haggadah.
- Covered head: See 2 Samuel 15:30 and 1 Corinthians 11:3-15
- The Washing of hands is traditionally done three times and the blessing in this Haggadah said only at the washing just before the meal (this washing is called-Rahatz). The other washing omitted for time sake is before the Afikoman, this washing is also not in many other Haggadahs. Isaiah 1:16, James 4:8m, Psalms 26:6.
- I put the reading of the first cup verses during the washing of the hand, just as time saver.
- Changed in this Haggadah for simplification is the:
- (MOROR - BITTER HERBS)
Commanded us concerning the eating of bitter herbs. (Exodus 12:8 & Numbers 9:11). Eat the bitter herbs. [MATZAH dipped in bitter herbs.], Traditionally this is a piece of horseradish (moror)that is dipped into the apple nut clay mix (charoses). I use matzah instead, as Jews for Jesus and other have for simplification. BITTER HERBS are the focused symbol here.
- Atonement offerings: Exodus 29:14-17, 33-36, Exodus 30:10, Exodus 32:30, Leviticus 9:3-6, Leviticus 14:11-24, Leviticus 16:6-4, Ezekiel 45:14-25, Romans 3:22-26
- Lamb of God Jesus: (*see 2 Corinthians 5:21*)He became sin so we are called righteous...
- Seven Feasts for Israel to keep: Leviticus 23:5-44
- "Paschal" is the Hebrew way to say Passover, used by Jews.
- Egg (chagigah sacrifices are called peace offerings or "pesachim" (John 18:28)were offered to make reconciliation for the house of Israel: Ezekiel 45:15,17.
- Bitter Herbs NT: see Hebrews 12:15, James 3:14 Root of bitterness.

- 3rd cup of Redemption: see 1 Peter 1:18-19 and John 6:53-58.
- The prophet Elijah, opening the door: see Rev. 3:20. I stand at the door and knock...
- Table at ones' home to be as if an altar before the Lord, Ezekiel 41:22.
- Drunkards: Proverbs 23:22, Habakkuk. 2:15 1 Thessalonians 6:8, Luke 12:45-46, Jeremiah 51:7, 1 Corinthians 5:11

24. Index

- egg, dipped, 31
Egg, roasted, 16
- floppy disk, 43
- Gefilte Fish*, 16
- HAGGADAH, 9
Haggadahs, 4
- lamb, 11, 15
Lamb Bone, 6, 15
Lamb of God, 44
Lamb of God., 36
Lamb's body, 40
lamb, blood, 14, 16, 35
lamb, bone not broken, 22
lamb, eat, 19
lamb, eaten last, 30
lamb, eaten no more, 30
lamb, Jesus, 32
lamb, not raised, 26
Lamb, now afikoman, 32
Lamb, sandwich, 30
lamb, spotless, 22
Lamb, Torah, 16
lamb, worthy, 41
- matzah is broken, 16
matzah, not on seder plate, 15
MATZOH of HOPE, 11
matzos wrapped in white covering, 16
- read end last of supper. *Mark14: 26,27,28*, 40
read betrayal, 30
read blessing and/or Nu 6:24-26, 12
read Elijah Malachi 4:4-6a, 37
read first cup, 13
read Isaiah 53, 33
read leaven, 11
read of John the Baptist Mark 9: 13, 37
read of the Cup and Bread, 35
read Washing, 14
read, Prophet Zechariah, 33
- Seder, 9
Seder Plate, 6, 15
Song of praise, 28
song of worship , sing Hallelujah, 36
song(s), opening, if desired, 7
Songs, PASSOVER, 4th cup praise, 40
- temple choir, 28
Temple destruction, 30
Temple Holiday, 16
temple offerings, no more, 26
Temple Sacrifice, 15, 31

temple to atone, 25
temple was destroyed, 25
temple, last question, 19
Temple, as Jesus, 19
Temple, Choir song, 38
Temple, offering, 16, 26

Temple, rebuild, 40
Temple, remembrance, 29
temple, worship, 17
Y'shua, 8