



BARTELS FAMILY HAGGADAH

Passover 2011/5771



compiled from multiple sources and augmented with original material by Mary-Frances Bartels

CALL TO WORSHIP

All stand.

Marty: O G-d, we come to you recognizing you are the source of all we have and all we are. We have set apart this night to remember your mighty acts as you preserved and protected us. You have given yourself to all who believe in you. We rest in your love, your sovereignty, your judgment, and your redemption. We declare our faith in you as did our spiritual fathers before us. Believers in Y'shua can rejoice.

All: We rejoice that through Your Son you have freed the world from the bondage of sin, ignorance, and idol worship.

M-F: In the presence of those here tonight and with the symbols of festive rejoicing, we now gather for our sacred celebration. With the household of Israel and all who call themselves by your name, Father G-d, we are linked with the past and bonded with the future.

Marty/Guest: Portions of Exodus 12:1-17 tell us:

The L-RD said to Moses and Aaron in Egypt, "This month is to be for you the first month ... of your year. Tell the whole community of Israel that on the 10th day of this month each man is to take a lamb ... a year-old male without defect ... Take care of them until the 14th day of the month when all people ... must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes ... That same night they are to eat the meat roasted ... along with bitter herbs and unleavened bread ... This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the L-RD ... Celebrate the Feast of Unleavened Bread because it was on this very day that I brought *you* out of Egypt."

Kyle: As believers in Messiah we rejoice that in His death we have life. The Passover sacrifice is completed.

Stephen: Again, Exodus 12:17 emphasizes, "Celebrate the Feast of Unleavened Bread because it was on this day that I brought your tribes out of Egypt. For all time to come you must celebrate this day as a festival."

Marty: Romans, chapter 11, declares the relation between Gentiles and Jews in his kingdom tree. We are a wild olive branch grafted onto the cultivated olive tree of G-d's chosen people, the Jews. We share the spiritual heritage as well as receive the blessings from His people. Messiah Y'shua instituted the sacrament of Holy Communion during the festival of Passover. Therefore it is good and proper for us to observe the Feast of Unleavened Bread. As such we remember the day on which the Hebrews

went forth from Egypt. We also remember how G-d freed all of us from the bondage of idol worship and sin through the Son.

All seated.

BIRKAT HA-NER הַדְּלָקַת הַנֵּרוֹת

(Blessing Over the Candles)

The L-RD is my light and my salvation — whom shall I fear? (Ps. 27:1)

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

Marty/Guest: Hear the Word of the L-RD from Genesis 3:15-16 and Matthew 1:22-23:

“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.”

All this took place to fulfill what the L-RD had said through the prophet: “The virgin will be with child and will give birth to a son, and they will call him Immanuel”--- which means, “G-d with us.”

M-F stands and lights the candles. (She is seated after her part.)

M-F: May the festival lights we now kindle inspire us to use our gifts to spread your word and light to all the world. Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-olam, a-sher ki-de-sha-nu be-Y’shu-a, a-sher bish-mo mad-li-kim a-nach-nu ner shel yom tov.

Blessed are you, O L-RD our G-d, King of the universe, who has sanctified us in Y’shua, in whose name we light the festival lights. Blessed are you, O L-RD our G-d, King of the universe, who has kept us alive and sustained us, and has brought us to this festive season.

M-F/Guest: With love our L-RD gave us festivals, feasts, and sacred seasons. This day of the Feast of Unleavened Bread is the season of redemption.

Marty: Let us remember the significance of the Passover Seder. Messiah’s last supper with his disciples was a Pesach celebration. For he said, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of G-d.”

KADDESH קִדְּשׁ

(Sanctification of the Meal)

The Four Cups of Wine - *Then the L-RD said to Moses, “Now you will see what I will do ... because of my mighty hand ... (Ex. 6:1)*

Marty: The L-RD Y’shua has made us holy and the lighting of the festal candles made the day holy. Now the first cup of wine makes the meal holy. Though not commanded in Torah, the four cups are a

very ancient tradition of the Seder. They each relate to G-d's promises of freedom to the Jewish people as well as those grafted in. With each cup we remember his words found in Exodus 6:6-7. The first cup is the Cup of Sanctification."

All: "I will bring you out from under the yoke of the Egyptians."

Marty: The Cup of Deliverance.

All: "I will free you from being slaves to them."

Marty: The Cup of Redemption.

All: "I will redeem you with an outstretched arm and with mighty acts of judgement."

Marty: The Cup of Praise.

All: "I will take you as My own people."

Marty pours wine for the First Cup - Sanctification into glasses. All stand and raise cups.

Marty: The word sanctification means "to separate." It is our faith in Y'shua, Messiah of Israel, which sanctifies us and separates us to live holy lives. This is the first cup — the Cup of Sanctification. Let us take it together and proclaim the holiness of this day of deliverance. Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen. Blessed are you, O L-RD our G-d, King of the universe, who makes the fruit of the vine."

Each person drinks from his or her cup at the table.

M-F: Blessed are you, O L-RD, King of the universe who has chosen us and made us holy and given your holy festivals. Blessed, O L-RD, who sanctifies Israel, the Church, and the festive seasons.

All seated.

URCHATZ וְרַחֵץ

(First Washing the Hands)

Who may ascend the hill of the L-RD? Who may stand in His holy place? He who has clean hands and a pure heart ... (Ps. 24:3-4)

Marty: Ancient regulation requires that hands must be washed before dipping food into any liquid. In the days when the Temple was standing, the priest would wash his hands as a part of the purification process to be holy unto the L-RD. The purification process also includes sacrifice because no amount of water could cleanse us from our sins. G-d said: "It is blood that makes atonement and without the shedding of blood there is no forgiveness." (Lev. 17:11; Heb. 9:22) During the Last Supper, it might have been at this point that Y'shua prepared to wash, not his own hands, but the feet of his disciples.

Marty washes his hands.

Kyle: It was now the day before the Passover Festival...

M-F: So he rose from the table, took off his outer garment, and tied a towel around his waist. Then he poured some water into a washbasin and began to wash the disciples' feet and dry them with the towel around his waist.

Stephen: Y'shua said, "Unless I wash you, you have no part of me."

KARPAS כָּרְפָס

(Rebirth and Renewal)

Eating of the Greens

Marty: We praise you, L-RD for you have called us for service from among the people and have hal-
lowed our lives with your Spirit. In love you preserved and protected us through both dark and joyous
times.

All: I will sing to the L-RD all my life; I will sing praise to my G-d as long as I live. Praise the L-RD, O
my soul.

Marty: Before us is the seder plate (**motion toward plate**). Each element reminds us of our L-RD's
work in releasing the Jews from Egypt and us from sin. The wine we drank is red, reminding us of the
blood of the Passover lamb. These greens (**hold up greens**), *karpas*, remind us of the hyssop that ap-
plied this blood to the doorframes of the homes of the Hebrew slaves. The salt water (**hold up salt wa-
ter**) reminds us of tears shed in bondage and the waters of the Red Sea through which the Hebrews
passed to safety.

Marty dips greens into salt water and motions for others to follow suit. All eat.

Marty: Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-a-da-mah.

Adults: Blessed are you, O L-RD our G-d, King of the universe, who creates the fruit of the earth.

Music: "Hal'luya" from [A Singing Seder](#), pg. 11

YACHATZ יָחַץ

(Breaking the Middle Matzoh)

A Bond Formed by Sharing - Unity

Marty uncovers the matzoh and lifts the matzoh cover.

Marty: The matzoh, or unleavened bread, is kept in a special three-compartmented cover. Just as G-d
is three persons in one, we have three matzohs in one cover.

Marty removes the middle matzoh and breaks it in two, placing the larger piece in a separate napkin.

We take the middle matzoh and break it in two. The larger piece is called the afikoman. We will hide it until after the meal and share it as the Passover offering was once shared in Jerusalem. Sharing the bread forms a bond of fellowship.

If young children are present Marty instructs them to hide their eyes while he hides the afikoman. (Alternatively the afikoman may be hidden during the mealtime.) He then holds up the matzoh cover.

Marty: This is the bread of affliction which our spiritual ancestors ate in the land of Egypt. It also symbolizes the affliction suffered by Y'shua to bring us ultimate peace through faith in him.

Marty puts the matzoh cover down and pours the Second Cup - Deliverance.

M-F: We give thanks unto the L-RD. His mercies are new every morning. Great is his faithfulness.

MAGGID מגיד
(Retelling the Story of the Exodus)

Marty: We will now retell the story of the Israelites' release from slavery in Egypt. In freeing the Hebrews from bondage to Pharaoh we also see G-d's pattern of salvation in freeing us from bondage to sin and death.

The Four Questions

... observe this ceremony. And when your children ask you, 'What does this ceremony mean to you?' then tell them "It is the Passover sacrifice to the L-RD ... (Ex. 12:25b-27a)

M-F: Mah nish-ta-nah ha-lai-lah ha-zeh me-kol ha-lay-lot?

Music: "Ma Nishtanah" from [A Singing Seder](#) pg. 6

Stephen (standing): Why is this night different from all other nights? On all other nights we eat leavened or unleavened bread. Why on this night only matzoh — the unleavened bread?

Marty: On this night we eat only matzoh to remind us of the swiftness of G-d's salvation, which came so quickly there was no time for dough to rise. Similarly, we eagerly wait for Messiah's swift return "as a thief in the night."

Kyle (standing): On all other nights we eat any kind of vegetable. Why on this night only maror — the bitter herbs?

Marty: On this night we eat maror to remind us of the bitterness of bondage in Egypt. As believers in Messiah we also remember the bitterness of bondage to sin and death from which Messiah has freed us.

Kyle (standing): On all other nights we are not required to dip our vegetables even once. Why on this night two times?

Marty: On this night we dip the greens into salt water to remind us of the tears shed in bondage. We dip the matzoh in the charoset to remind us of the sweetness of freedom, which the L-RD wrought through the Exodus. We also remember how Messiah turned our tears of sadness into joy.

All “recline” by leaning in their chairs to the left. A small pillow on which to rest may be used.

Ryan (standing): On all other nights we eat sitting upright or reclining. Why on this night do all recline?

Marty: On this night we recline because in ancient times that was the posture of free people at meals. The Gospels tell us that Y’shua himself, along with the Twelve, reclined at their Pesach Seder. We ourselves are free, not slaves, because Messiah has freed us from our past sin and pain, making us new creations.

To experience the freedom of Passover we must try to experience the affliction of Passover and remember its story.

Marty/Guest: The story of Passover does not begin in Egypt, but rather in Ur, a city in Mesopotamia. G-d called Abraham from this idolatrous city to Canaan. He promised Abraham, and later Isaac, and Jacob to make them a great nation as well as a blessing to all the world. Jacob and his sons went to Egypt to live when there was a great famine in the land. They prospered under the pharaoh at the time.

Marty: Then a mighty king came to power in Egypt. This Pharaoh despised the people of Israel who were living in his land and feared their increasing numbers. He put slave-masters over them to oppress them with forced labor and extremely hard work. Israel’s lives were bitter. Soon the king ordered that every newborn Hebrew boy be killed.

M-F/Guest: The Israelites groaned in their slavery and cried out. G-d heard their cries and, faithful to His promise, raised up a deliverer named Moses. Moses spent 40 years as a royal son of Pharaoh’s daughter and 40 years as a shepherd in Midian.

M-F: The L-RD appeared to Moses at Mount Sinai and revealed his name, “I AM” or “Yahweh.” He said, “I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering. So I have come down to rescue them from the hand of the Egyptians, and to bring them up out of that land into a good and spacious land, a land flowing with milk and honey.” (Ex. 3:7-8b) The L-RD then returned with Moses to Egypt.

Praise the L-RD who brought us out of Egypt with a mighty hand and outstretched arm, with great terror and miraculous signs and wonders. (Deut. 26:8)

The Ten Plagues

Marty: G-d does not tolerate sin. As harsh as the plagues may seem to us, they remind us that “the wages of sin is death.” (Ez. 18:4; Rom. 6:23) The ten plagues punished Egypt for their harsh treatment of His people. They also showed that He is the only true G-d, not the idols the Egyptians worshiped. While the Egyptians enslaved the Jews, they also unknowingly enslaved themselves by worshiping false

gods. We do likewise whenever we allow any earthly thing to take G-d's place in our hearts.

M-F: Though the plagues on Egypt were the result of their own evil, we do not rejoice over their defeat. Instead we recognize their suffering and express sorrow for their pain and loss. We also recognize that we have failed G-d by our thoughts and actions and express sorrow for the pain they cause Him.

Marty: Just as the plagues fell upon the Egyptians, G-d's wrath will fall upon those who reject Him.

A full cup of wine is a symbol of joy. Therefore as we recall the plagues and the destruction each one caused, we will lessen the amount of wine in our cups. As each plague is mentioned, take a drop of wine from your cup and allow it to drip onto your plate.

Each participant takes his pinky finger, dips it into his wine, and taps it lightly on his plate while reciting the name of each plague. Repeat for the next plague until finished.

All: The plague of blood, frogs, lice, flies, pestilence, boils, hail, locusts, darkness, slaying of the first-born.

Marty: O L-RD, we ask for mercy and thank you for your deliverance from all plagues past and present.

M-F/Guest: You turned their water into blood, causing their fish to die. Their land teemed with frogs that went up into their rulers' bedrooms. You spoke, and there came swarms of flies and gnats throughout their land. Disease broke out in both men and animals. With hail and lightning You struck down their vines and fig trees and shattered other trees of their country. You spoke and the locusts came, grasshoppers without number which ate up every green thing and produce of their soil.

M-F: You covered their land with darkness so deep and thick that it could be felt. Then you struck down all the firstborn in their land. You brought out all Israel, laden with silver and gold. The Egyptians were glad when Israel left, because of the dread of Israel had fallen on them. You gave Israel a pillar of cloud to lead by day and a pillar of fire to light the night. You brought them quail and manna to eat. You opened the rock and water gushed out like a river in the desert. You remembered your holy promise given to your servant Abraham. Praise the L-RD.

Music: "The Ten Plagues" from [A Singing Seder](#), pg. 9

Marty: The word "Dayenu" means "It would have been enough." The song "Dayenu" reminds us that we owe unending praise to G-d. Just as the L-RD continually provides for us we should continually give praise to Him. All too often followers of G-d fail to receive our L-RD's blessings. We become satisfied with "enough," though our Heavenly Father desires to give us exceedingly more.

Ryan: In John 10:10b Messiah said, "I have come that they may have life, and have it to the full."

Music: "Dayenu" from [A Singing Seder](#) pg. 10

Listen to verses (those that want to sing the verses may) and sing "Dayenu" choruses

M-F: Had G-d brought us out of Egypt and not supported us in the wilderness

All: Dayenu!

Stephen: Had G-d given us the Sabbath and not the Torah

All: Dayenu!

Kyle: Had G-d given us the Torah and not brought us to the land of Israel

All: Dayenu!

Ryan: Had G-d only sent Messiah to die for our sins and rise, but not sent the Spirit to show us G-d's will

All: Dayenu!

Marty: Had G-d only sent his Spirit, but not promised Messiah's return

All: Dayenu!

MF: Had G-d only promised Messiah's return and not established His eternal Kingdom

All: Dayenu!

The Three Essentials (taught by Rabbi Gamaliel, teacher of Rabbi Sh'aul [Paul, the Apostle])

Marty stands.

Marty: Three essential elements of tonight's festival are the Passover lamb — pesach, matzoh --- unleavened bread, and maror — the bitter herbs.

The word *z'roah* means "arm" and reminds us that G-d delivered the Jewish people from bondage with an outstretched arm. Today His arm is still outstretched to save those who put their trust in Him.

Marty lifts up the leg bone of the lamb.

The leg bone, is also called *z'roah*, and represents the Passover lamb that was slain. Its blood was put on our forefathers' doorposts that they might be saved when the angel of death was sent. It also reminds us of Y'shua, who was called "the Lamb which takes away the sin of the world." When, by faith, we apply his blood to our hearts, G-d's hand of judgment passes over our sins and we are saved. Our bone is whole reminding us of John's statement, "Not one of his bones will be broken."

Marty puts down the bone and lifts up the matzoh cover.

The matzoh reminds us that in their haste to flee, our spiritual ancestors did not have time to let the dough rise. It also reminds us of the Bread of Life, Y'shua, who, though tempted in every way, never sinned. Look closely at the matzoh. Are not the puncture marks reminiscent of Isaiah's prophecy, "He was pierced for our transgressions"? Do not the burn marks resemble the bruises Y'shua suffered on our behalf?

Marty puts down the matzoh cover and lifts up the maror.

The maror reminds us that the Egyptians embittered the lives of our fathers in Egypt by making them work ruthlessly. We are also reminded that sin is the most ruthless of taskmasters. Sin ensnares us, putting us in bondage to pain, fear, and anxiety. Worst of all sin separates us from G-d. By faith in Y'shua the snare is broken and we are set free from its grasp.

The Cup of Deliverance

Marty: The Cup of Deliverance is based on the L-RD's second promise to Israel in Exodus 6:6, "I will free you from your slavery." In the same way, Y'shua has freed us from the kingdom of darkness and brought us into the kingdom of light. (Col. 1:13).

All stand and raise cups

Let us raise the second cup, the Cup of Deliverance. Blessed are you, O L-RD our G-d, who redeemed us and brought us to this night. You have put a new song into our hearts, a song of praise and thanksgiving for our redemption and liberation of our souls. Blessed are you, O L-RD, redeemer of Israel and all nations. Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p-ree ha-ga-fen.

M-F: Blessed are you, O L-RD our G-d, King of the universe, who makes the fruit of the vine. Thank you for declaring us righteous and delivering us from your judgment and wrath.

All drink from their cups and are seated.

Music: "Shout to the L-RD" in songbook (MIDI available from Internet)

RACHTZAH **רַחֲצֵה**
(Second Washing the Hands)

Marty: We will now wash our hands in preparation for eating the Passover elements.

All wash hands using finger bowl with a "touch" of soap in it. Dry on towel or napkin.

Motzi (Blessing for Bread), Eat - **Matzoh, Maror, Korech**

Marty stands and raises up the matzoh cover.

Marty: Ba-ruch a-tah -A-do-nai, e-lo-hay-nu me-lech ha-o-lam, ha-mo-tzee le-chem min ha-a-retz.

M-F: Blessed are you, O L-RD our G-d, King of the universe, who brings forth bread from the earth.

Marty breaks olive-sized pieces from the upper and middle matzot and distributes them to all participants.

Marty: Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, a-sher ki-de-sha-nu be-mitz-vo-tav, ve-tzi-va-nu al a-chi-lat ma-tzoh.

M-F: Blessed are you, O L-RD our G-d, King of the universe, who has commanded us to eat unleavened bread.

All eat matzoh.

Marty: As stated in Torah, let us remember the bitterness of slavery in Egypt by eating the maror.

Marty breaks the bottom matzoh into small pieces. He places maror on each piece and distributes it to each participant. M-F may help if needed.

Marty: Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, a-sher ke-de-sah-nu be-mitz-vo-tav, ve-tzi-va-nu al a-chi-lat ma-ror.

M-F: Blessed are you, O L-RD our G-d, King of the universe, who has commanded us to eat the maror.

All eat.

Marty: Following the custom of Hillel, a great rabbi of Y'shua's time we will now "dip" the matzoh in both charoset and maror. The maror's bitterness and charoset's sweetness beautifully parallels Y'shua's bitter sacrifice on Good Friday together with His sweet resurrection that glorious Sunday morning.

Ryan: We read in John 13:

Y'shua . . . testified, "I tell you the truth, one of you is going to betray me. . . .

It is the one to whom I will give this piece of bread when I have dipped it in the dish."

Then, dipping the piece of bread, he gave it to Judas Iscariot . . .

Marty: It is believed that the dipping of bread Y'shua mentioned refers to the dipping of the matzoh in the charoset.

Marty takes the remaining matzoh pieces and places some maror and charoset on them for each participant. M-F may help and distribute. All eat.

M-F: O L-RD we thank, praise, laud, glorify, honor, bless, revere, and extol you. You have performed such miracles! You have brought us from slavery to freedom, sorrow to joy, mourning to festivity, darkness to daylight, and bondage to redemption. Hallelujah!

Marty: *Baytzah* literally means "'want" or "desire", thus the roasted egg on the Seder plate reminds us of the "desire" of G-d to deliver His people.

Marty picks up the egg.

The egg also represents all the required offerings our spiritual ancestors brought to the Temple. The

blood of animals was offered in the Temple to cover our sins. Y'shua, the Lamb of G-d, was the ultimate Passover sacrifice. His perfect sacrifice of atonement brings us peace and fellowship with G-d. Let us eat the egg as our fellowship offering and remember that we are all called to be living sacrifices as we serve and follow G-d. To remind us that the joy of sacrifice may be surrounded by tears, we dip the egg into the salt water before us.

All participants take their eggs and dip it into the salt water, and eat. Marty is seated.

M-F: Most modern believers in Y'shua give thanks for a meal *before* it is eaten. Based on Deuteronomy 7:10-12, Jewish tradition, which we follow tonight, reverses this order.

M-F/Guest:

“When the L-RD your G-d brings you into the land He swore to your fathers, ..., to give you — a land with large, flourishing cities you did not build, houses filled with all kinds of good things you did not provide, wells you did not dig, and vineyards and olive groves you did not plant—then when you eat and are satisfied, *be careful that you do not forget the L-RD*, who brought you out of Egypt, out of the land of slavery.”

Kyle: It is easy to remember the L-RD when we are in want. It is much more difficult when we are satisfied.

Marty: We will now eat the meal.

SHULCHAN ORECH **שְׁלַחַן עֹרֵךְ**
(The Table is Spread)

Use [Times and Seasons](#), side 1 for background music. After eating, a song or two can be sung.

Marty/Guest: Remember that Y'shua's Last Supper was a celebration of the Passover. As he and the disciples ate he knew what was before him — both pain and glory. Despite his impending pain and suffering he still offered his peace to his followers. He could do this for he knew the victory that would be his. He would be killed, but on the third day the Son of Man would rise again.

TZAPHUN **צַפּוֹן**
(Retrieving the Afikoman, the Hidden Matzoh)

If the afikoman was hidden Marty asks the children to find it. The “hot/cold” game may be used to help them locate it. The victor hands over the afikoman and receives the prize.

Marty stands.

Marty: The afikoman (**hold it up**) is the middle piece of the three matzot. The word's origin is a bit of a mystery. Some say it comes from Aramaic and means “dessert,” the last item of food eaten at the seder. Others claim a Greek origin, meaning “He who is coming,” referring to the Messiah. The afikoman was broken, hidden away, and brought back. In like manner Messiah was broken, buried, and

brought back to life. The afikoman is our dessert. Its taste is to remain in our mouths as long as possible to remind us of G-d's deliverance.

This is the bread of Communion --- Communion with our L-RD as well as all those that are in His body. This is the time Y'shua commanded his disciples to remember the significance of this Seder and of his impending sacrifice. As he had done earlier, Y'shua took the bread and gave thanks. Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, ha-mo-tzee le-chem min ha-a-retz.

M-F: Blessed are you, O L-RD our G-d, King of the universe, who brings forth bread from the earth.

Break it in pieces and distribute to each participant, Marty is seated.

Marty: He broke it and said, "Take, eat, this is my body, given for you. Do this in remembrance of me."

All eat the afikoman.

BARECH בָּרַךְ
(Blessing for the Meal)

Marty: We now give thanks after the meal to remind us that all we have just enjoyed has come from and through G-d's provision. As David gave thanks for G-d's salvation, we, too, give thanks for Messiah.

M-F: Blessed are you, our G-d, by whose goodness we exist and by whose loving kindness we have eternal life. Blessed are you, our G-d, who feeds the whole world with your goodness, grace, kindness, and mercy. Your mercy endures forever. We also thank you for Messiah Y'shua who has cleansed us and forgiven us all our sin. We thank you for your promise to never leave or forsake us but to return and bring us to your New Jerusalem where we will dwell in your house forever.

Marty/Guest: Up to this point we have focused on G-d's past redemption — how He brought us out of bondage and into the promised land of peace and freedom. We will now focus on G-d's future work of redemption, to the deliverance from this cursed creation and entry into the New Heaven and New Earth; to the time of Messiah's kingdom — a time of everlasting peace and freedom, even freedom from the influence of sin.

The Cup of Redemption

Marty stands and pours the Third Cup of wine - Redemption.

Marty: The third cup, the Cup of Redemption, recalls G-d's third promise to Moses, "I will **redeem** you with an outstretched arm." We look forward to the final redemption promised in the new covenant, "I will put my law in their minds and write it on their hearts. I will be their G-d and they will be my people... For I will forgive their wickedness and will remember their sins no more." (Jer. 31:33-34)

M-F: To confirm the covenant at Mt. Sinai, Moses took the blood of the sacrifice offerings and sprin-

kled it on the people. Exodus 24:8 says, “This is the blood of the covenant that the L-RD has made with you.”

M-F/Guest: As the Last Supper was celebrated, Messiah was about to confirm the new covenant with his blood. Just as our L-rd gave thanks, this Cup of Redemption becomes our thank offering.

All stand and raise their cups.

Marty: Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p-ree ha-ga-fen.

M-F: Blessed are you, O L-RD our G-d, King of the universe, who makes the fruit of the vine.

Marty: Then Y’shua said, “Drink from it, all of you. This is my blood of the new covenant, which is poured out for many for the forgiveness of sins.” (Matt 26:27b-28)

All drink from the third cup and are seated.

Music: “Feast of Victory” from [Lutheran Worship](#) pp. 182-183

Elijah’s Place

Marty stands and holds up Elijah’s cup.

Marty: A place has been set at the table, but not used. It has been set for Elijah whose return before the coming of Messiah was proclaimed by the prophet Malachi: “I will send the prophet Elijah before that great and dreadful day of the L-RD comes.” He was to warn the people of G-d’s judgment and to prepare the people for the coming Messiah. We know that Elijah’s work was already accomplished in John the Baptist, who some believe may have been born during Pesach.

Marty returns Elijah’s cup to its place.

Marty: Some say our Messiah occupied this place during His Seder and there was no empty seat so that we should think of this place as a symbol of His presence. We also keep Elijah’s place as a reminder of Messiah’s next coming and of the many people who do not know of him. Our Jewish brethren open the door so that the prophet may enter. They wait breathlessly to see if he will indeed herald the coming of Messiah. We open the door to show our trust and dependence on G-d and to alert the lost of his coming. Additionally we eagerly look for Y’shua’s second coming which some think could be heralded by Elijah as well. Ryan, would you please open the door?

All rise. Ryan opens the front door, looks out, and returns.

M-F: O L-RD our G-d, we invite the spirit of Elijah tonight, in anticipation of the return of our L-RD Y’shua our Messiah. We pray for justice and goodness to come upon the earth. We pray that all men may come to love You and know the blessing of the freedom You have offered and the greater freedom and salvation that shall be manifested at Your return. We ask these things in the name of our Messiah.

All may be seated.

HALLEL הלל
(Songs of Praise)

Marty: Let us praise the L-RD our G-d for you have delivered our souls from death.

M-F: How can we repay you L-RD for all your goodness to us? We lift up the Cup of Salvation and call on your name, L-RD.

Stephen: O L-RD, truly I am your servant. You have freed me from my chains.

All: Hallelujah!

Marty: Praise you O L-RD. Thank you. You are good. Let all who fear the L-RD say...

Kyle: Your love endures forever.

M-F: The L-RD is my strength and my song. He has become my salvation.

All: Hallelujah!

Ryan: You, O G-d, are always with me. I have nothing to fear.

Marty/Guest: L-RD, you are my help. How can anyone hurt me?

M-F/Guest: Your right hand does great things. I shall declare Your wonderful deeds.

All: Glory to your Holy Name. Hallelujah!

Music: "Sing, Shout, Clap" from [At the Zoo](#) (Integrity Music's *Just For Kids* series)

The Cup of Praise

Marty pours the Fourth Cup - Praise.

Marty: We now come to the fourth cup, the Cup of Praise, also called the Cup of the Kingdom or the Cup of Hope. This cup is based on G-d's fourth promise in Exodus 6:7, "I will take you as my people and I will be your G-d." As we drink, may we look forward to the day of Messiah's return. In that day there will be a better feast; the wedding banquet to which all who know, trust, and worship Y'shua have been invited.

All stand and raise cups.

In praise of the salvation the L-RD has brought and that which is yet to come, we raise the fourth cup and recite in Hebrew. Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen.

M-F: Blessed are you O L-RD our G-d, King of the Universe, who makes the fruit of the vine.

All drink and are seated.

NIRTZAH **נִרְצָה**

(Affirmation of G-d's Acceptance) Looking forward to the New Jerusalem

All: We thank and praise you O L-RD that you have accepted us as your children through Your Son, the perfect Passover lamb, who takes away the sin of the world. We look forward to Y'shua's return and expectantly wait for that great Passover.

Marty: The order of the Passover service is now complete even as our salvation and redemption are complete. The ancient story of deliverance is our own. May we again celebrate this feast in the future.

M-F/Guest:

Oh, sweet and blessed country, the home of G-d's elect!
Oh, sweet and blessed country, that eager hearts expect!
Y'shua, in mercy bring us to that dear land of rest;
You are with G-d the Father and Spirit ever blest.

M-F: Le-sha-nah ha-ba-ah bee-ru-sha-la-yeem ha-be-nu-yah! Next year in the new Jerusalem!

Music: "L'Shana Haba'a" from [A Singing Seder](#), pg. 14

Key:

Marty: Marty

Marty/Guest: Marty or a male guest if present

M-F: Mary-Frances

M-F/Guest: Mary-Frances or a female guest if present

Stephen: Stephen

Kyle: Kyle

Ryan: Ryan

Adults: All adults present for the Seder

All: Everyone present for the Seder, adults and children

Sources used (incomplete): Celebrate Passover Haggadah: a Christian presentation of the traditional ...
By Joan R. Lipis

Preparation information, posters, web links, this haggadah, and other helps may be found at
<http://beyond-infinity.freeyellow.com/bfh.htm>