



This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever, you shall keep it as a feast.

-Exodus 12:14

Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

-1 Corinthians 5:7-8

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WHAT IS PASSOVER?



One of the most important annual events on the Hebrew Calendar is the Passover meal and the seven-day Feast of Unleavened Bread. This powerful biblical holiday commemorates the deliverance of Israel from their slavery in ancient Egypt. God called Moses to go to Pharaoh and order him to let the Israelites go free. Pharaoh refused, so God sent plagues upon the land of Egypt. Despite each of these plagues, Pharaoh still refused, so God sent the tenth and final plague—the death of every firstborn in Egypt. During this plague, God provided the Passover lamb as a means of safety for His people. God *passed over* the homes of those who had the blood of the lamb on their doorposts (Exodus 12:13).

For followers of Messiah Yeshua (Jesus), Passover commemorates not only the miraculous events described in the book of Exodus, but also our spiritual deliverance from the slavery of sin. The shed blood of the lamb represents the blood of the Messiah. Those who have His blood on the doorposts of their hearts are spared from the second death.

God commanded His people to keep Passover and Unleavened Bread throughout their generations as a statute forever (Exodus 12:14). Why? Because God so loves the world that He gave His only son (John 3:16). He wants the world to hear the message of the Gospel so that they, too, can be passed over and delivered from their sins.

Join us as we celebrate this amazing Biblical festival! You will be amazed at the depth of God's Word as you learn how every detail of this ancient Festival points us to our Messiah.

Removing the Leaven



During the days leading up to Passover, we are to remove all of the *chametz* (leaven) from our homes (Exodus 12:15). In the Bible, leaven is often symbolic of sin. With that in mind, the command to remove leaven from our homes is designed to teach us to examine our hearts. It is a time of introspection. As we explore every corner of every room in our homes for literal leaven, we are to ask God to search every corner of our hearts to reveal the spiritual leaven.

Bedikat Chametz (The Search for Leaven)

The day before Passover, it is customary to do a final search around the house for leaven. For fun, some parents hide a few pieces of bread around the house so that their children will have something to find. It is also customary to turn off all the lights in the house and use a candle or flashlight during the search. The candle or flashlight represents the light of Messiah Yeshua—“the light of the world” (John 8:12). By His light we search and find sin in our lives so that we can ask Him to help us overcome it.

Bitul Chametz (Nullify the Leaven) & Biur Chametz (Destroy the Leaven)

After leaven is found, the children are to call for their father to come and sweep it up. After the *Bedikat Chametz*, all of the leaven found is to be put in a specific place in the house. Then, on the morning before Passover, it is customary to burn it or throw it away. This represents the concepts of repentance and spiritual cleansing. When we repent for our sins, the Father removes it from our lives and cleanses us:

As far as the east is from the west, so far has He removed our transgressions from us.
(Psalm 103:12)

If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. (1 John 1:9)



Helpful Hints

- Invite friends and neighbors over to your Seder.
- Try to get as much audience participation as possible.
- Allow different members of your family to read different parts.
- If you don't know the Hebrew blessings, write them out on a piece of paper so that the members of your Seder can read along with you when you pray them.
- When you get to the telling of the Passover story, we recommend taking a break and taking them to another room, maybe the living room, to tell the story. When you come to the part about the plagues, throw out candy or toys that relate to each plague. (We have used bouncy balls for hail, small plastic frogs, red licorice for blood and all kinds of candy.)



Welcome to the Seder!

LEADER: Tonight is a very special night. It is a night above all other nights. Tonight is the night that we celebrate the Passover. We celebrate not only to remember how God freed His people from the hand of the Egyptians, but also how the real Lamb of God (Yeshua) freed us from sin. The telling of this story is called the *Haggadah*, which means, “the telling,” and the ceremony itself is called a *Seder* which means, “order.” During this Seder, we will be partaking in special foods that help us reconnect with the journey of the Israelites coming out of Egypt, and also recall our own spiritual journey of coming out of sin.

Even though the story of the original Passover is central to the season of Passover, for believers in Yeshua, we will see the story of Messiah as the Lamb of God, and the story of our own lives, woven into each part of the Passover Seder.

READER 1: And you shall observe this event as an ordinance for you and your children forever. When you enter the land which the Lord will give you, as He has promised, you shall observe this rite. And when your children say to you, ‘What does this rite mean to you?’ you shall say, ‘It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.’ (Exodus 12:24-27)

READER 2: Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. (1 Corinthians 5:7-8)

Prayer: Ask the Father to bless this year’s Seder and to open our eyes to the things that we cannot see so that we may truly celebrate and worship Him with sincerity and truth.



The Seder Plate

LEADER: In front of you this evening is the traditional Seder plate that contains all of the items we will be using to tell the story of Passover. In a very real way, they are symbolic of each part of both the Israelites' journey and our own.

Leader explains each part of the Seder plate.

Karpas – Parsley that is dipped into salt water at the beginning of the Seder. The parsley represents the growth of the Israelite people and God's blessing on them as promised to Abraham.

Maror – A bitter herb, such as Horseradish. It represents the bitterness of slavery and reminds us of the bitterness of sin.

Charoseth – A mixture of apples, nuts, and honey. It represents the mortar that the slaves in Egypt used to make bricks, and reminds us of the sweetness of the grace of God through His Son, the Lamb that was slain.

Salt Water – Representative of the tears shed during slavery and the crossing of the red sea. It also reminds us of the tears we shed because of sin.

Lamb meat or Shank bone – Roasted lamb or goat to commemorate the Passover lamb whose blood was placed on the doorposts.

Matzah – Flat, unleavened bread, which represents the bread made by the Israelites when they left Egypt. The Israelites didn't have time for their bread to rise because they left Egypt "in haste" (Deuteronomy 16:3). The purpose of eating unleavened bread is simply to help us recall our deliverance from our own personal "Egypt" and remind us to remove the sin (leaven) out of our lives.

Wine – Representative of the blood of Yeshua that was shed for us. (See Matthew 26:27-28.)

The Four Cups of Wine



LEADER: During the Passover Seder, there are four cups of wine. These cups stand for the four "I will" statements found in Exodus:

READER: Say therefore to the people of Israel, 'I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and

you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians.' (Exodus 6:6-7)

Leader explains the four cups of wine.

- 1) The Cup of Sanctification—"I will bring you out."**
- 2) The Cup of Deliverance—"I will deliver you."**
- 3) The Cup of Redemption—"I will redeem you."**
- 4) The cup of Praise—"I will take you to be my people."**



1) The Lighting of the Candles

LEADER: Before we begin our journey, we will light the two candles before us. We are commanded to be a light to the nations. And that light is to be kindled the most on Shabbat and on these Holy Feast days. The candles have many deep symbols built into them. They can represent the two Houses of Israel, the two witnesses of Revelation, the two sticks of Ezekiel 37, as well as the light of God that burns before us to light our path. Remember, there was no electricity in ancient days so candles were a big part of every dinner!

Since Yeshua our Messiah was born from a woman, it is fitting to honor the woman tonight and let her begin the Passover Seder. She will light the candles and close her eyes while waving her hands from the candles toward her eyes. This symbolizes that we are all blind to the light that is right in front of us. But when we invite the Light of the World (Yeshua) to come into our lives, he opens our blind eyes to see! When we look upon the candles this evening, let us remember that one of the candles represents Yeshua and the other candle represents us. Ultimately, we are not supposed to tell them apart. They are supposed to look the same!

Woman recites the following prayer and then lights the candles.

Hebrew: *Baruch atah adonai eloheinu melech ha'olam, asher kideshanoo, be'mitzvotav vetzivanoo le'hadleek' Ner shel Shabbat ve'shel yom tov.*

English: Blessed are you our Lord our God, creator of the Universe, who sanctifies us with your commandments, and commanded us to kindle the Light of Shabbat and of this holiday.

In her own words, the woman thanks the Father for sending His Light into the world and ask Him to come into your home and fill it with His presence.



2) Washing of Our Hands

LEADER: Before we begin, we will wash our hands, representing the washing of the water of the Word. In order to go into the Temple of God in ancient Israel, the priest must first wash himself in the water of the Brazen Laver. In the same way, no one comes to the Father except through the Son, who is called the Word, or the Water of God. On the night of the Last Supper, Yeshua showed His true servant nature by washing the feet of His disciples. In the same way, let us each help wash the hands of the person to our left.

Each person will pour a small amount of water over the person's hands to their left over a bowl.



3) The First Cup of Wine – The Cup of Sanctification

Leader holds up the first cup and says *Kadosh*, which means, “Holy.”

LEADER: This cup represents the first “I will” from Exodus 6:6-7. The Lord promises to bring us out from under the burdens of Egypt and sanctify us. Drinking this cup is a declaration of our choice to be set apart (*Kadosh*/Holy) from the world by following God’s ways.

READER: Yeshua sanctifies His followers and sets them apart from the rest of the world: “Before him will be gathered all the nations, and he will separate people one from another as a shepherd separates the sheep from the goats.” (Matthew 25:32)

Leader asks everyone to hold up their glass of wine. In his own words, the leader then thanks the Father for choosing us to be set apart in His name and allowing us to know His Son.

Everyone recites the blessing over the wine.

Hebrew: *Baruch atah adonai eloheinu melech ha’olam borei p’ri ha-gafen.*

English: Blessed are you our Lord our God, creator of the universe, who creates the fruit of the vine.

LEADER: It was the custom of ancient royalty to always lean on their left elbow when eating and drinking. Tonight we are all kings and priests. So, lean to your left and drink the Cup of Sanctification.

Everyone drinks the first cup.

4) Karpas - Eating of the Parsley



LEADER: The parsley represents the growth of the Israelite people and God's blessing on them as promised to Abraham. But it also reminds us of the tears that were shed in Egypt by the children of God from being slaves to Pharaoh. In addition, it reminds us of the pain and sadness that come as a result of our sin, and of our separation from God before we met Yeshua our Messiah.

Everyone recites the blessing over the parsley.

Hebrew: *Baruch atah adonai, elohaynu melech ha olam, boray p'ree ha-adama.*

English: Blessed are you our Lord our God, creator of the universes, who creates the fruit of the earth

LEADER: Dip the parsley in the salt water twice and shake the salt water from the parsley to symbolize the tears of our forefathers.

Everyone takes some parsley, dips it into the salt water twice, and then eats it.

5) Yachatz – Breaking the Matzah



LEADER: The Matzah (unleavened bread) is kept in a special covering with three compartments representing the triune nature of God—Father, Son, and Holy Spirit. One piece of matzah is placed in each compartment. In Judaism, the three pieces of matzah are said to represent Abraham, Isaac and Jacob. The middle matzah represents Isaac, the son of Father Abraham, who willingly submitted to his father to be a sacrifice. This is a beautiful picture of Yeshua, the Son of God, who willingly

laid down His life in our stead. The prophet Isaiah prophesied that the sins of the world would be cast upon the coming Messiah.

READER: But He was pierced through for our transgressions, He was crushed for our iniquities. The chastening for our well-being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray, each of us has turned to his own way. But the Lord has caused the iniquity of us all to fall on Him. He was oppressed and He was afflicted, yet He did not open His mouth. Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth. (Isaiah 53:5-7)

LEADER: Just like Yeshua was broken for our transgressions, so we take the middle piece of matzah and break it into two. One half of the broken matzah is placed back into the covering. The other half is to be wrapped in a separate linen cloth. This piece is called the *Afikomen*, which means, “that which comes after,” or “dessert.” This Afikomen is then hidden until after the Seder dinner. This represents Yeshua’s body on earth. He was sacrificed, His body was wrapped in cloth, and then He was hidden away in the tomb.

READER: And Joseph took the body [of Yeshua] and wrapped it in a clean linen shroud and laid it in his own new tomb, which he had cut in the rock. And he rolled a great stone to the entrance of the tomb and went away. (Matthew 27:59-60)

READER: For God so loved the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life. (John 3:16)

Leader breaks the middle matzah, wraps the larger piece of matzah in a piece of white linen or cloth and hides the Afikomen.



The Four Questions

Four people at the Seder (preferably the youngest children) ask the four questions.

READER 1: *On all other nights we eat either leavened or unleavened bread. Why on this night do we eat only matzah, the unleavened bread?*

LEADER: We eat matzah to remember that the Israelites left Egypt in haste. There was no time to wait for the bread to rise. Therefore, the purpose of eating unleavened bread is to help us recall our deliverance from Egypt. God wants us to remember that the basis for our relationship with Him is that He delivers us (Exodus 6:2-8). There is nothing we have done to earn His love. He “heard the groaning of His people” and acted simply on the basis of His great love. For believers in Messiah Yeshua, eating matzah has an additional layer of depth. Yeshua, our Passover lamb, has delivered us from the slavery of our sin—our own “Egypt.” Therefore, eating matzah is also a reminder of the Gospel through Yeshua.

READER 2: *On all other nights we eat all kinds of foods. Why on this night do we eat only bitter herbs?*

LEADER: We eat bitter herbs to remember the bitterness of our bondage to sin. Just as the Israelites were in slavery to the Egyptians, we were in slavery to our sins until Yeshua delivered us.

READER 3: *On all other nights we do not dip herbs even once into salt water. Why on this night do we dip twice?*

LEADER: We dip the parsley in salt water to remember the tears of the Israelites in Egyptian slavery and also our tears that come as a result of our sin.

READER 4: *On all other nights we eat either sitting upright or reclining. Why on this night do we eat reclining?*

LEADER: On this night we show our freedom by reclining. In ancient Egypt, only free men could do this. Since we are free from the slavery of sin, we can now “recline” with The Lord. *Come to me, all who labor and are heavy laden, and I will give you rest* (Matthew 11:28).

LEADER: At this time, please pour your second cup of wine. It is poured at the beginning of the telling of the story of the Exodus to remind us that even through all the plagues, trials, and tribulations of life, His redemption is always near, right in plain sight. It is found in the blood of His Son, Yeshua. But, before we drink this cup, let us tell the story of the Passover.

Retell the story of Passover.

The story of Israel's deliverance from Egypt is to be retold to our children at the time of Passover every year (see Exodus 12:24-28 and 13:8-9). We recommend taking them to another room to tell them the story.

Passover Story for Kids



There once was an evil Pharaoh who ruled over Egypt. He was very mean to God's people, the Hebrews, and made them work very hard as slaves. He was such an evil ruler that one day he ordered all the Hebrew baby boys to be thrown into the Nile River.

During this time there was a woman who gave birth to a baby boy. She had to hide him from the Egyptians for three months, but eventually she wasn't able to keep him hidden. She put him in a wicker basket and placed him by the bank of the Nile. Miraculously, the daughter of Pharaoh found the basket while she was bathing in the river. When she saw the baby boy, she named him Moses and raised him as her son.

One day, after Moses had become an adult, he saw an Egyptian beating a Hebrew—one of his own people! Out of anger, Moses killed the Egyptian to save the life of the Hebrew slave. When Pharaoh found out about what happened, he ordered Moses to be killed. So Moses ran away to the land of Midian.

One day, after many years living in the land of Midian, God appeared to Moses in the form of a burning bush—yet the fire was not destroying the bush. Moses was amazed! When he turned aside to see this marvelous sight, the voice of God spoke to Him and commanded him to return to Egypt and tell Pharaoh to let the Hebrews go free!

So Moses and his brother Aaron went to Pharaoh and said:

EVERYONE: Let my people go!

LEADER: What did Pharaoh say?

EVERYONE: No!!!

LEADER: So God turned the Nile River into Blood. **(Throw candy.)** Then Moses went back to Pharaoh and said:



EVERYONE: Let my people go!!

LEADER: What did Pharaoh say?

EVERYONE: No!!!

LEADER: So God brought frogs upon the land. There were so many frogs that no one could even walk without stepping on one! **(Throw out candy.)** So Moses went back to Pharaoh and said:

EVERYONE: Let my people go!!

LEADER: What did Pharaoh say?

EVERYONE: No!!!

LEADER: So, because Pharaoh refused to grant their request, God sent a billion, trillion gnats! **(Throw more candy.)** After that, Moses and Aaron went back to Pharaoh again and said:

EVERYONE: Let my people go!!

LEADER: What did Pharaoh say?

EVERYONE: No!!!

LEADER: So, Yahweh was left with no choice but to send another plague. This time it was flies! **(Throw candy.)**

And when the flies were over with, they went back for the fifth time and told Pharaoh:

EVERYONE: Let my people go!!

LEADER: What did Pharaoh say?

EVERYONE: No!!!

LEADER: Once again Pharaoh said no and once again God had to send another plague to show He meant business. They depended on their cattle for food and other important things, so this time He made all of their livestock, their cows and horses, to get sick and diseased! **(Throw candy.)** After that, Moses went back to the stubborn Pharaoh again and what do you think he told Pharaoh?

EVERYONE: Let my people go!!

LEADER: What did Pharaoh say?

EVERYONE: No!!!

LEADER: So God sent thunder and hail! **(Throw candy.)** And they went back to Pharaoh a seventh time and said:

EVERYONE: Let my people go!!

LEADER: What did Pharaoh say?

EVERYONE: No!!!



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M I N I S T R I E S

LEADER: So, God sent trillions of locusts! **(Throw candy.)** The locusts covered the land and ate every single plant left in Egypt. Then Moses went back to Pharaoh and told him:

EVERYONE: Let my people go!!

LEADER: What did Pharaoh say?

EVERYONE: No!!!

LEADER: This time was different. God wanted to hit them where it hurts. The number one false god in Egypt was the sun god. So Yahweh, who made the sun, decided to show them who the true God really is. And He did this by turning off the sun! He made it be pitch black in the middle of the day! **(Have someone turn all the lights off for a few seconds.)** Even after all of this, do you think Pharaoh listened to Moses?

EVERYONE: No!!!

LEADER: So Moses went back to Pharaoh one last time and begged him to let his people go or something really bad was going to happen. This last plague that would be worse than all of them that came before. So Moses and Aaron, once last time with all the energy they had, pleaded with Pharaoh one last time to:

EVERYONE: Let my people go!!

LEADER: What did Pharaoh say?

EVERYONE: No!!!

LEADER: So Moses walked away sad because he knew what was coming. God told Moses that he was going to send one last plague upon the land—the death of the firstborn son in every home. However, God would not touch the houses that had the blood of a lamb on their doorposts. So Moses told the Hebrews to kill the Passover lamb and spread its blood on the doorposts of their houses so that they would be safe.

That night, the death angel came upon the land and killed every firstborn son of every home that didn't have the blood of the lamb on the doorpost. The next morning, after suffering through this terrible plague, Pharaoh finally had enough and ordered that the Hebrew slaves were to go free. All of the Israelites quickly left Egypt to follow the God of Israel to the Promised Land.

After a short while, Pharaoh changed his mind about letting the Hebrews go. So he ordered his army to go after them. The army chased the Hebrews all the way to the bank of the Red Sea. They were trapped. All of a sudden, God told Moses to lift up his staff and stretch out his hand over the sea. When Moses did this, God immediately divided the sea, creating a path for the Hebrews to cross. After they crossed, they saw the Egyptian army continuing to chase them. So God told Moses to stretch out



his hand again. Once Moses did what the Lord said, the sea immediately crashed down on the Egyptians, completely covering their chariots and horsemen in the water. **(Take a blue sheet and have people cover the kids.)**

Thus, God saved the people of Israel that day from the Pharaoh! When the people of Israel saw all that the Lord had done, they feared God and believed in Him.

THE END!

Go back to the dinner table

6) The Second Cup of Wine – The Cup of Deliverance

LEADER: This cup represents the second “I will” from Exodus 6:6-7—“I will deliver you from slavery.” This cup reminds us that the Lord promises to deliver us from our bondage like He delivered the Israelites from Egypt. As we take this cup, may we remember the death of the Lamb of God who gave up His life to deliver us from death. Please raise your cup and say the blessing with me.

Everyone recites the blessing over the wine.

Hebrew: *Baruch atah adonai eloheinu melech ha'olam borei p'ri ha-gafen.*

English: Blessed are you our Lord our God, creator of the universe, who creates the fruit of the vine.

Everyone drinks the second cup.

7) Blessing the Matzah



LEADER: The matzah represents God's provision. As God's people left Egypt in haste, they didn't have time to make provisions for their journey. They had to trust God as they followed His commandments. After they ran out of food, God provided His people with manna to sustain them. Notice that the matzah is both pierced and has stripes. In the same way, Yeshua was pierced in his hands and feet for our transgressions and striped (whipped) for our iniquity.

This matzah is called the bread of affliction (Deuteronomy 16:3). It reminds us of the suffering the Israelites endured in slavery. It also reminds us of the suffering Yeshua endured to give us salvation. This same bread represents freedom as the Israelites left Egypt "in haste" and therefore didn't have time for their bread to rise. This freedom foreshadowed the freedom from our sin that was provided by Yeshua, our Passover lamb.

READER: Jesus said to them, "I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst." (John 6:35)

Leader lifts up a piece of matzah.

LEADER: This is the bread of affliction. All who are needy, all who are hungry, come and eat.

Everyone recites the blessing over the matzah.

Hebrew: Baruch ata adonai eloheinu melech haolam, homotzi, lechem, min haoretz

English: Blessed are you our Lord our God, creator of the universe, who brings forth bread from the earth.

Everyone eats a piece of matzah.

8) Tasting the Bitter Herbs

LEADER: Man started out eating just the unleavened bread of God's Word and His Truth. Then men began to add and take away from it and we walked away from the simple bread of life. So we became slaves to sin. The bitter herbs represent the bitterness of slavery in Egypt as well as the bitterness that comes as a result of our sins.



Everyone spreads horseradish onto a piece of matzah.

LEADER: This is symbolic of the bitterness that comes as a result of walking in sin and rebellion. As we eat the matzah with the horseradish, we are to remember the bitterness of our lives spent in slavery to sin and thank the Father for delivering us through the blood of Yeshua.

Everyone eats the matzah with horseradish.

Everyone spreads charoseth and horseradish together onto a piece of matzah.

LEADER: This is symbolic of when Adam and Eve ate from the tree of the knowledge of good and evil. This is the lifestyle that many of us live today—a mixture of good and evil. The Book of Revelation describes this kind of believer as "lukewarm" (Revelation 3:16). As we eat the matzah with the mixture of charoseth and horseradish, we are to ask God to empower us to walk in purity and holiness so that our lives represent the pure sweetness of the charoseth without any bitter mixture.

Everyone eats the matzah with the mixture of charoseth and horseradish.

Everyone spreads only charoseth onto a piece of matzah.

LEADER: The charoseth represents the pure truth of God's Word and the sweetness that comes as a result of walking in His ways and being filled with His Spirit.

READER: Blessed is the man who walks not in the counsel of the wicked, nor stands in the way of sinners, nor sits in the seat of scoffers; but his delight is in the law of the Lord, and on his law he meditates day and night. He is like a tree planted by streams of water that yields its fruit in its season, and its leaf does not wither. In all that he does, he prospers. (Psalm 1:1-3)

Everyone eats the matzah with charoseth

9) Eat the Festival Meal



At this time, everyone enjoys a special meal prepared by the host. Each family or congregation is allowed to have their own traditions concerning what types of food they will prepare for the Passover meal. Obviously the one restriction is that it should be “kosher for Passover,” i.e., no leaven.

Leader prays and gives thanks for the meal.

10) Search for the Afikomen After the Meal

LEADER: The Afikomen represents the broken body of Yeshua, which was wrapped in linen after His crucifixion and “hidden” in the tomb. The appearance of the matzah recalls the piercing of Yeshua’s flesh. In John 6:51, Yeshua explains that the matzah that was broken for us is representative of His body.

READER: I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh. (John 6:51)

READER: But he was pierced for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his wounds we are healed. (Isaiah 53:5)





LEADER: The search for the Afikomen represents the fact that we must search for Messiah. The Gospel of Luke says that if we diligently seek Him, we will find Him (Luke 11:10). Are you kids ready to find the Afikomen? The one who finds it will receive a reward. In the same way, when we spend our lives seeking Yeshua and pursuing a deeper relationship with Him every day, we receive heavenly rewards for our faithfulness.

All the children now search for the Afikomen.

Everyone recites the blessing over the Afikomen once it is found.

Hebrew: *Baruch ata adonai eloheinu melech haolam, homotzi, lechem, min haoretz.*

English: Blessed are you our Lord our God, creator of the universe, who brings forth bread from the earth.

Everyone breaks off a piece from the Afikomen and eats it. As we eat, we should remember all that Yeshua has done for us.

11) The Third Cup of Wine – The Cup of Redemption

LEADER: This cup represents the third “I will” from Exodus 6:6-7—“I will redeem you with an outstretched arm.” The Lord promises to redeem us. We drink this cup to remember our redemption through Yeshua.

READER: And he took a cup, and when he had given thanks he gave it to them, saying, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.” (Matthew 26:27)

LEADER: The Mishnah says that the third cup represents the blood of the lamb that was shed and placed over the doorposts in Egypt. Let us hold up this third cup, the cup that represents the blood of the true Lamb, and have a moment of silence to remember what He did to redeem us back to Himself.

Everyone recites the blessing over the wine.

Hebrew: *Baruch atah adonai eloheinu melech ha’olam borei p’ri ha-gafen.*

English: Blessed are you our Lord our God, creator of the universe, who creates the fruit of the vine.

Everyone drinks the third cup.

12) The Cup of Elijah



READER: Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord. (Malachi 4:5)

LEADER: This cup is to recall the prophecy that Elijah must return to prepare the way for the Messiah. This cup is filled and then left on the table. Both the Jewish people and Christians are waiting for the return of Yeshua, the Messiah. The Jewish people are waiting for what they believe to be the first coming of Messiah, while Christians are waiting for the second coming.

Yeshua's return is actually dependent on the Jewish people accepting Him. Yeshua *will* return to Jerusalem (Zechariah 14); however, He said that Jerusalem will not see Him again until the inhabitants of the city say, *Blessed is he that comes in the name of the Lord* (Matthew 23:37-39). Therefore, a passion for the return of our Lord necessarily includes a passion to reach the Jewish people. Paul wrote, "For if their [the Jews] rejection means the reconciliation of the world, what will their acceptance mean but life from the dead?" (Romans 11:15). Paul is saying that the salvation of the Jewish people is tied in to the resurrection of the just at the end of the time.

One of the children opens the door to symbolically welcome in Elijah at this time.

Everyone joins in prayer for the salvation of the Jewish people and anyone else who doesn't know Yeshua as their Messiah.

(13) The Fourth Cup – The Cup of Praise and Restoration

LEADER: This cup represents the fourth "I will" from Exodus 6:6-7. The Lord promises to make us His people and "acquire you as a nation." In Luke 22:20, Yeshua said that He would not drink the fruit of the vine again until He is with us in His Father's Kingdom. As we drink this fourth cup, we anticipate His promise being fulfilled when we are all together with Him in His Kingdom and everything is finally restored.

READER: Praise the Lord, all nations; applaud Him, all peoples! For His lovingkindness is great toward us, and the truth of the Lord is everlasting. Praise the Lord! (Psalm 117:1)



READER: The stone which the builders rejected has become the chief corner stone. This is the Lord's doing. It is marvelous in our eyes. (Psalm 118:22-23)

Everyone recites the blessing over the wine.

Hebrew: *Baruch atah adonai eloheinu melech ha'olam borei p'ri ha-gafen.*

English: Blessed are you our Lord our God, creator of the universe, who creates the fruit of the vine.

Everyone drinks the fourth cup.



14) Everyone shouts: "Next Year in Jerusalem!"

This is shouted in anticipation of the coming of our Lord when we will have the Passover meal with Him in His Kingdom!

We pray that this Passover Haggadah was helpful! May God bring you into a closer and more intimate relationship with Him this Passover season!

Blessings and Shalom,

Passion for Truth