

A PASSOVER HAGGADAH



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based loosely on
Celebrate Passover Haggadah,
by Joan R. Lipis

Welcome

Leader: Welcome to our Passover Seder. A Seder is the meal we eat to commemorate what God had done when He miraculously freed His people from slavery in Egypt.

The Bible teaches us:

“¹And the LORD spoke to Moses in the wilderness of Sinai, in the first month of the second year after they had come out of the land of Egypt, saying, ²Let the people of Israel keep the Passover at its appointed time. ³On the fourteenth day of this month, at twilight, you shall keep it at its appointed time; according to all its statutes and all its rules you shall keep it.’ ⁴So Moses told the people of Israel that they should keep the Passover.^{1”}

None of us are slaves in a physical sense, but the Bible does teach us that all people are born as slaves to sin. This Seder has extra significance to all of those who have been redeemed by God, not from physical slavery, but from slavery to sin by salvation in Christ.

The Seder is not just for Jewish people, but for all who know Jesus as the “Passover Lamb of God.”

Let us remember the significance of the Passover Seder. Messiah’s last supper with His disciples was in fact a Passover Seder. Jesus said, “I have earnestly desired to eat this Passover with you before I suffer.^{2”}

Bedikat Chametz Search for Leaven

Leader: As it is written in Exodus 12:14-20, in preparation for the Passover, God commanded the people of Israel to remove all leaven or yeast (in Hebrew *chametz*) from their houses.

(To Pastor): Do you confirm that there is no *chametz* in this room?

Pastor: I do.

Leader: Let us remember that in the Bible, leaven is a symbol for sin. The Apostle Paul wrote: “⁶... Do you not know that a little leaven leavens the whole lump? ⁷Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been sacrificed.^{3”}

Group: “Let us therefore celebrate the festival, not with the old leaven, the leaven of malice

¹ Numbers 9:1-4

² Luke 22:15

³ 1 Corinthians 5:6-7

and evil, but with the unleavened bread of sincerity and truth.⁴”

Leader: Let us search ourselves for any leaven, for any impurity of thought, word, or deed, which might separate us from fellowship with the God who commanded us to remove the leaven. And when we find these, let us remove them as we have removed the leaven from this room.

Group: “O LORD, you have searched me and known me! ²You know when I sit down and when I rise up; you discern my thoughts from afar... ²³Search me, O God, and know my heart! Try me and know my thoughts! ²⁴And see if there be any grievous way in me, and lead me in the way everlasting!⁵”

Leader: “⁹If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰If we say we have not sinned, we make him a liar, and his word is not in us.⁶”

Group: “Let the words of my mouth and the meditation of my heart be acceptable in your sight, O LORD, my rock and my redeemer.⁷”

Music: Refiner’s Fire

Purify my heart
Let me be as gold and precious silver
Purify my heart
Let me be as gold, pure gold

Refiner’s fire
My heart’s one desire
Is to be holy
Set apart for You Lord
I choose to be holy
Set apart for You my Master
Ready to do Your will

Purify my heart,
cleanse me from within and make me holy.
Purify my heart,
cleanse me from my sin, deep within

⁴ 1 Corinthians 5:8

⁵ Psalm 139:1, 23-24

⁶ 1 John 1:9-10

⁷ Psalm 19:14

Refiner's fire
My heart's one desire
Is to be holy
Set apart for You Lord
I choose to be holy
Set apart for You my Master
Ready to do Your will

Birket Ha-Ner Blessing over the Candles

Leader: It has always been the Jewish way for a woman to usher in the new day with the lighting of the candles. This should remind us that it was a woman who ushered in Messiah, the Light of the world.

Group: “Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.⁸”

Woman: *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 le-had-lik ner shel yom tov.*

ברוך אתה, יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו להדליק נר של יום טוב.

Group: “Blessed are You, O LORD our God, King of the universe, who has made us holy and has commanded us to light the festival light.”

Kaddesh Sanctification of the Meal

Leader: The four cups are a very ancient tradition of the Seder. They each relate to God's promises of freedom to our people. With each cup, we remember the words found in Exodus 6:6-7.

The first cup is the cup of sanctification.

Group: “I will bring you out from under the burdens of the Egyptians.⁹”

Leader: The second cup is the cup of deliverance.

Group: “and I will deliver you from slavery to them.¹⁰”

⁸ Isaiah 7:14

⁹ Exodus 6:6

Leader: The third cup is the cup of redemption.

Group: “and I will redeem you with an outstretched arm and with great acts of judgment.¹¹”

Leader: The fourth and final cup is the cup of praise.

Group: “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.¹²”

The Cup of Sanctification

Leader: This is the first cup, the cup of sanctification. Let us take of 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.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן.

Leader and Group: “Blessed are You, O LORD our God, King of the universe, who makes the fruit of the vine.”

Leader: Let us all drink from the cup of sanctification.

(Everyone drinks, and then refills cup.)

Urchatz Washing the Hands

Leader: During the Last Supper, it may have been at this point that the Messiah washed, not the hands, but the feet of His disciples.

Reader 1: “³Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, ⁴rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. ⁵Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was wrapped around him... ¹²When he had washed their feet and put on his outer garments and resumed his place, he said to them, ‘Do you understand what I have done to you? ¹³You call me Teacher and Lord, and you are right, for so I am. ¹⁴If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet. ¹⁵For I have

¹⁰ Exodus 6:6

¹¹ Exodus 6:6

¹² Exodus 6:7

given you an example, that you also should do just as I have done to you.¹³”

Men: Messiah said, “If anyone would be first, he must be last of all and servant of all.¹⁴”

Women: “¹⁶Truly, truly, I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. ¹⁷If you know these things, blessed are you if you do them.¹⁵”

Leader: The purification process required sacrifice because no amount of water could cleanse us from our sins. God said, “For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.¹⁶”

Men: At the Last Supper, Jesus said, “If I do not wash you, you have no share with me.¹⁷”

Women: He also said, “And you are clean, but not every one of you.¹⁸”

Group: “For he knew who was to betray him; that was why he said, “Not all of you are clean.¹⁹”

Karpas Eating the Greens

Leader: The wine we drank was red in color, reminding us of the blood of the Passover Lamb. These greens remind us of the hyssop which applied the blood to the doorposts of the homes of the Hebrew slaves. The salt water reminds us of the tears we shed in bondage and of the waters of the Red Sea through which we passed to safety.

The greens also remind us of the new birth we receive through faith in the Messiah.

Group: “Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come²⁰”

(Everyone dips greens into salt water and eats.)

¹³ John 13:3-5, 12-15

¹⁴ Mark 9:35

¹⁵ John 13:16-17

¹⁶ Leviticus 17:11

¹⁷ John 13:8

¹⁸ John 13:10

¹⁹ John 13:11

²⁰ 2 Corinthians 5:17

Yachatz

Breaking of the Middle Matzoh

Leader: During the Seder, the Matzoh is kept in a linen container called a “Matzoh Tosh.” The container has three compartments which represent a compound unity, or “*echad*.”

The middle Matzoh is broken. This is called the “*afikomen*.” The *afikomen* will be hidden until the end of the meal.

(Afikomen is hidden while children cover their eyes. Alternatively, the leader could have hidden the afikomen beforehand.)

Because of the way Matzoh is prepared, it is striped, and it is pierced. It also has no leaven, and as we learned, leaven represents sin.

Like the *afikomen*, our Messiah Jesus also was striped, pierced, and was without sin. He also was broken, and hidden in the earth for three days, and like the *afikomen*, he returned.

Group: “³For I delivered to you as of first importance what I also received: that Christ died for our sins in accordance with the Scriptures, ⁴that he was buried, that he was raised on the third day in accordance with the Scriptures.²¹”

Men: “But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.²²”

Women: ‘For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.²³’

Maggid

Recounting the Story of the Exodus

Leader: This next section developed from the imperative of Exodus 12:26-27: “²⁶And when your children say to you, ‘What do you mean by this service?’ ²⁷you shall say, ‘It is the sacrifice of the LORD’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians but spared our houses.’ And the people bowed their heads and worshiped.”

Group: “⁶And these words that I command you today shall be on your heart. ⁷You shall teach them diligently to your children, and shall talk of them when you sit in your house,

²¹ 1 Corinthians 15:3-4

²² Isaiah 55:3

²³ 2 Corinthians 5:21

and when you walk by the way, and when you lie down, and when you rise.²⁴

The Four Questions

Leader: It is tradition for the youngest child who is old enough to recite the “Four Questions.”

(chanting) *Mah nishtanah ha-lahylah ha-zeh mi-kol ha-layloht, mi-kol ha-layloht? She-b'khol ha-layloht anu okhlin chameyzt u-matzah, chameyzt u-matzah. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, kooloh matzah?*

Child: Why is this night different from all other nights? On all other nights we eat leavened bread or unleavened bread. Why on this night only matzoh - the unleavened bread?

Leader: (chanting) *She-b'khol ha-layloht anu okhlin sh'ar y'rakot, sh'ar y'rakot. Halahylah ha-zeh, ha-lahylah ha-zeh, maror?*

Child: On all other nights we eat any kind of vegetable. Why on this night only maror - the bitter herbs?

Leader: (chanting) *She-b'khol ha-layloht ayn anu mat'bilin afilu pa'am echat, afilu pa'am echat. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, sh'tay p'amim?*

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

Leader: (chanting) *She-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn m'soobin, bayn yosh'bin u'vayn m'soobin. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, koolanu m'soobin?*

Child: On all other nights we eat sitting upright or reclining. Why on this night do we all recline?

Leader: The answers to these questions explain the major features of the Seder: We were once slaves of Pharaoh in Egypt, but the LORD our God brought us out from there with a mighty hand and an outstretched arm.

On this night we eat only matzoh to remind us of the swiftness of God's salvation, which came so quickly that there was no time for the dough to rise.

Group: We eagerly await Messiah's swift return. “⁴²Therefore, stay awake, for you do not know on what day your Lord is coming... ⁴⁴Therefore you also must be ready, for the Son

²⁴ Deuteronomy 6:6-7

of Man is coming at an hour you do not expect.²⁵”

Leader: On this night we eat bitter herbs to remind us of the bitterness of the bondage in Egypt.

On this night we dip the parsley into salt water to remind us of the tears shed in bondage. We dip the matzoh into the charoset to remind us of the sweetness of freedom which the LORD brought about through the Exodus.

On this night we recline because in ancient times this was the posture of free people at meals.

Group: Once we were slaves but now we are free!

Music: Passover Us, words and music by Andrew Peterson (<http://Andrew-Peterson.com>)

Well, we all remember Moses on the banks of the river
He said “Pharaoh, you’ve got to let my people go.
You don’t want me to have to tell you this ten times over--
Denial ain’t just a river, you know”

And we all remember Pharaoh, he just wouldn’t do it
So the plagues they came upon Egypt one by one
His heart was hard and the other nine just couldn’t move it
So the last was the worst: the death of the firstborn son

But the Lord, he gave to Moses a word for the people
He said their firstborn sons could live to see another day
“Put the blood of a lamb on the doorway and death will pass right over”
That night all of the children of Israel prayed,

“Lord, let your judgment passover us
Lord, let your love hover near
Don’t let your sweet mercy passover us
Let this blood cover over us here”

So the years went by and the people they whined and they wandered
And only sacrifice atoned for the sins of the land
So you see the priest he placed upon the holy altar
The body of a spotless lamb
And he prayed,

Chorus

²⁵ Matthew 24:42,44

The Ten Plagues

Leader: The ten plagues which the LORD inflicted upon Egypt punished them for their harsh treatment of His people and humiliated their “gods.” He showed His strength as the only true God of the universe.

Group: Though the plagues on Egypt were the result of their own evil, we do not rejoice over their defeat.

Leader: A full cup of wine is a symbol for joy. Therefore, as we recall each plague, we remove a bit of our joy.

As each plague is mentioned, take a drop of wine from your cup and allow it to drip onto your plate or napkin or matzoh.

Leader (Repeated by Group):

1. The Nile into blood (*dip and drip*)
2. Frogs (*dip and drip*)
3. Lice (*dip and drip*)
4. Flies (*dip and drip*)
5. Pestilence (*dip and drip*)
6. Boils (*dip and drip*)
7. Hail (*dip and drip*)
8. Locusts (*dip and drip*)
9. Darkness (*dip and drip*)
10. Slaying of the firstborn (*dip and drip*)

Leader: None of these plagues are pleasant, but they remind us about a very important attribute of our God: His judgment. He has promised that He will punish sin.

Group: “¹Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. ²Wash me thoroughly from my iniquity, and cleanse me from my sin!... ⁷Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.²⁶”

Leader: “There is therefore now no condemnation for those who are in Christ Jesus.²⁷”

The Shankbone

Leader: (lifting up the shankbone of the lamb) This represents that Passover lamb (*pesach*) who was slain and whose blood was put on our forefathers’ doorposts that they might be saved from God’s wrath.

²⁶ Psalm 51:1-2, 7

²⁷ Romans 8:1

Group: “The next day he saw Jesus coming toward him, and said, ‘Behold, the Lamb of God, who takes away the sin of the world!’²⁸”

The Cup of Deliverance

Leader: (raising cup) This is the cup of deliverance.

Group: “¹²giving thanks to the Father, who has qualified you to share in the inheritance of the saints in light. ¹³He has delivered us from the domain of darkness and transferred us to the kingdom of his beloved Son, ¹⁴in whom we have redemption, the forgiveness of sins.²⁹”

Leader: Let us drink from the cup of deliverance!

(Everyone drinks, and then refills cup.)

Rachtzah Washing the Hands

Leader: In a traditional Seder, we would all wash now in preparation for the meal. However, acknowledging that the Messiah has made us clean, we will forgo the ceremonial washing.

Group: We are all clean who have trusted in Messiah.

Leader: It is helpful to know that the tables of that time did not look like our tables today. They were horseshoe shaped and very close to the ground. People sat on the floor. On Passover, to celebrate freedom, pillows were placed around the table and the Jewish people would recline rather than sit upright.

Group: “So if the Son sets you free, you will be free indeed.”³⁰”

Matzoh

Leader: And now we will say the blessing for the matzoh.

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.

ברוך אתה יי אלהינו מלך העולם, המוציא לחם מן הארץ.

Leader and Group: “Blessed are You, O LORD our God, King of the universe, who brings forth bread from the earth.”

²⁸ John 1:29

²⁹ Colossians 1:12-14

³⁰ John 8:36

Maror

Leader: As it is commanded in the Torah, let us remember the bitterness of slavery in Egypt by eating the maror.

(Everyone dips matzoh into bitter herbs and eats.)

Charoset

Leader: So that we remember that our slavery has turned into sweetness, we put some charoset on the matzoh and eat. The charoset is to remind us of the mortar our ancestors used to make bricks. But now that has been changed into sweetness.

Group: “¹¹You have turned for me my mourning into dancing; you have loosed my sackcloth and clothed me with gladness, ¹²that my glory may sing your praise and not be silent. O LORD my God, I will give thanks to you forever!³¹”

Roasted Egg

Leader: The roasted egg reminds us of the temple sacrifices our ancestors performed. But since the temple has been destroyed, we dip the egg into the salt water to represent our tears.

(Everyone dips egg half into salt water, and eats.)

Passover Meal

Leader: At this time I’ll ask the Pastor to thank God for our meal.

Pastor: Performs blessing.

(Dinner is served, and everyone eats.)

Shulchan Orech The Table is Spread

(The following reading is to be done after everyone settles down and is eating.)

Reader 1: “²For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, and no beauty that we should desire him. ³He was despised and rejected by men; a man of sorrows, and acquainted with grief; and as one from whom men hide their faces he was despised, and we

³¹ Psalm 30:11-12

esteemed him not.³²”

Reader 2: “¹My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? ²O my God, I cry by day, but you do not answer, and by night, but I find no rest. ³Yet you are holy, enthroned on the praises of Israel. ⁴In you our fathers trusted; they trusted, and you delivered them. ⁵To you they cried and were rescued; in you they trusted and were not put to shame. ⁶But I am a worm and not a man, scorned by mankind and despised by the people. ⁷All who see me mock me; they make mouths at me; they wag their heads; ⁸He trusts in the LORD; let him deliver him; let him rescue him, for he delights in him!”³³”

Reader 1: “⁴Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. ⁵But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.”³⁴”

Reader 2: “¹¹Be not far from me, for trouble is near, and there is none to help.”³⁵”

Reader 1: “⁶All we like sheep have gone astray; we have turned—every one—to his own way; and the LORD has laid on him the iniquity of us all.”³⁶”

Reader 2: “¹⁴I am poured out like water, and all my bones are out of joint; my heart is like wax; it is melted within my breast; ¹⁵my strength is dried up like a potsherd, and my tongue sticks to my jaws; you lay me in the dust of death.”³⁷”

Reader 1: “⁷He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth. ⁸By oppression and judgment he was taken away; and as for his generation, who considered that he was cut off out of the land of the living, stricken for the transgression of my people? ⁹And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.”³⁸”

Reader 2: “¹⁶For dogs encompass me; a company of evildoers encircles me; they have pierced my hands and feet— ¹⁷I can count all my bones—they stare and gloat over me;”³⁹”

Reader 1: “¹⁰Yet it was the will of the LORD to crush him; he has put him to grief; when his soul makes an offering for guilt, he shall see his offspring; he shall prolong his days; the will

³² Isaiah 53:2-3

³³ Psalm 22:1-8

³⁴ Isaiah 53:4-5

³⁵ Psalm 22:11

³⁶ Isaiah 53:6

³⁷ Psalm 22:14-15

³⁸ Isaiah 53:7-9

³⁹ Psalm 22:16-17

of the LORD shall prosper in his hand.⁴⁰”

Reader 2: “¹⁸they divide my garments among them, and for my clothing they cast lots.⁴¹”

Reader 1: “¹¹Out of the anguish of his soul he shall see and be satisfied; by his knowledge shall the righteous one, my servant, make many to be accounted righteous, and he shall bear their iniquities. ¹²Therefore I will divide him a portion with the many, and he shall divide the spoil with the strong, because he poured out his soul to death and was numbered with the transgressors; yet he bore the sin of many, and makes intercession for the transgressors.⁴²”

Reader 2: “²²I will tell of your name to my brothers; in the midst of the congregation I will praise you: ²³You who fear the LORD, praise him! All you offspring of Jacob, glorify him, and stand in awe of him, all you offspring of Israel!⁴³”

Tzaphun

Retrieving of the *Afikomen*, the Hidden Matzoh

Leader: And now it is time for the children to look for the hidden *afikomen*.

(Children search for afikomen. Big applause when it is found. A reward can be given to the child who finds it.)

Leader: The *afikomen* is the middle piece of the three matzoh which form a unity or “*echad*.” It has no leaven. It was striped, pierced, broken, hidden away, and brought back.

In like manner, the Messiah, the second person of the Triune God (whom Moses had also called “*echad*”) has no leaven of sin. He was striped, pierced, broken, buried and brought back to life!

(Everyone breaks off a small piece of matzoh and holds it).

Leader: When we take the matzoh this time, hold it in your mouth as long as possible. Its taste should remain in our mouths to remind us of all God’s deliverance in the past, in the present, and in the future.

Group: “Blessed are you, O LORD our God, King of the universe, who brings forth bread from the earth.”

Leader: Before we eat the *afikomen*, I must warn that this step is only for those who

⁴⁰ Isaiah 53:10

⁴¹ Psalm 22:18

⁴² Isaiah 53:11-12

⁴³ Psalm 22:22-23

have trusted in Jesus as Messiah.

At Jesus' last Passover meal, He gave a new commandment, one that must have startled His disciples. He broke the matzoh and said, "This is my body which is for you. Do this in remembrance of me."⁴⁴

(Those who have trusted in Jesus eat the afikomen.)

Barech Blessing for the Meal

Leader: Here we give thanks after the meal to remind us that all that we have just enjoyed has come from and through the provision of God. We must be aware that His goodness and bounty are constant, daily occurrences and will always be so. Let us bless You, our God, of whose gifts we have partaken.

Group: Blessed be You, our God, by whose goodness we exist and by whose lovingkindness we have eternal life.

Leader: We give thanks unto You, O God, for having caused our ancestors to inherit that desirable, good, and ample land, and because You have brought us forth from the land of Egypt, and redeemed us from the bondage of slavery.

Group: We give thanks unto You, O God, because You have redeemed us from the bondage of slavery to sin, and You will bring us to the New Jerusalem.

The Cup of Redemption

Leader: The third cup, the Cup of Redemption, recalls God's third promise to Moses: "I will redeem you with an outstretched arm and with great acts of judgment"⁴⁵

Group: "But God will ransom my soul from the power of Sheol, for he will receive me."⁴⁶

Leader: "The LORD redeems the life of his servants; none of those who take refuge in him will be condemned."⁴⁷

Group: "They remembered that God was their rock, the Most High God their redeemer."⁴⁸

Leader: We look forward to the final redemption promised in the new covenant:

⁴⁴ 1 Corinthians 11:24

⁴⁵ Exodus 6:6

⁴⁶ Psalm 49:15

⁴⁷ Psalm 34:22

⁴⁸ Psalm 78:35

“³¹Behold, the days are coming, declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, ³²not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. ³³ But this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.⁴⁹”

(Everyone raises the third cup.)

Group: “For I know that my Redeemer lives, and at the last he will stand upon the earth.⁵⁰”

Leader: To confirm the covenant at Mount Sinai, Moses took the blood of the sacrifice offerings and sprinkled it on the people. As recorded in Exodus 24:8, he said, “Behold the blood of the covenant that the LORD has made with you in accordance with all these words.”

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

Leader and Group: “Blessed are You, O LORD our God, King of the universe, who makes the fruit of the vine.”

Leader: Only those who have trusted in Jesus as Messiah should participate in this part.

After Jesus gave thanks for the wine, He said, “²⁷Drink of it, all of you, ²⁸for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.⁵¹”

(Those who have trusted in Jesus drink from the cup. Then cup is refilled.)

Elijah

Leader: Notice that 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: “Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes.⁵²”

Group: “A voice cries: ‘In the wilderness prepare the way of the LORD; make straight in the desert a highway for our God.’⁵³”

Leader: Elijah was to warn the people of God’s judgment and to prepare the people for the coming Messiah. We know that Elijah’s work was already accomplished in John the Baptist.

⁴⁹ Jeremiah 31:31-33

⁵⁰ Job 19:25

⁵¹ Matthew 26:27-28

⁵² Malachi 4:5

⁵³ Isaiah 40:3

Nevertheless, we keep Elijah's place, not looking for His first coming, but as a reminder of Messiah's next coming, and of the many people who do not know Him. It is to them we must bring the message of redemption. For not only will Messiah bring peace, but He will bring wrath to those who are not redeemed.

Jewish people today open the door at this time so that the prophet may enter. We do it to express our desire to be like the Philadelphian Christians. Our Lord said of them: "I know your works. Behold, I have set before you an open door, which no one is able to shut. I know that you have but little power, and yet you have kept my word and have not denied my name.⁵⁴"

Group: Let that be said of us, Oh Lord.

(A child or adult opens a door. It stays open the remainder of the service.)

Music: Eliyahu Ha-navi/Come Thou Long Expected Jesus

E-li-ya-hu ha-na-vi E-li-a-hu ha-tish-bi
E-li-a-hu, E-li-a-hu, E-li-a-hu ha-gi-la-di

Bim-he-ra b' ya-mei-nu ya-vo ei-lei-nu
Im Ma-shi-ach ben Da-vid
Im Ma-shi-ach ben Da-vid

E-li-ya-hu ha-na-vi E-li-a-hu ha-tish-bi
E-li-a-hu, E-li-a-hu, E-li-a-hu ha-gi-la-di

Bim-he-ra b' ya-mei-nu ya-vo ei-lei-nu
Im Ma-shi-ach ben Da-vid
Im Ma-shi-ach ben Da-vid

Come thou long expected Jesus,
born to set Thy people free
From our sins and fears release us,
let us find our rest in Thee

Israel's strength and consolation,
hope of all the earth Thou art
Dear desire of ev'ry nation,
joy of ev'ry longing heart

Bim-he-ra b' ya-mei-nu ya-vo ei-lei-nu
Im Ma-shi-ach ben Da-vid
Im Ma-shi-ach ben Da-vid

⁵⁴ Revelation 3:8

Bim-he-ra b' ya-mei-nu ya-vo ei-lei-nu
Im Ma-shi-ach ben Da-vid
Im Ma-shi-ach ben Da-vid

Translation:

Eliyahu - Elijah

Eliyahu hanavi - Elijah the prophet

Eliahu hatishbi - Elijah the Tishbite

Eliahu hagiladi - Elijah the Gileadite

Bimhera b' yameinu ya-vo eileinu - May he soon come to us

Im Mashiach ben David - with the Messiah son of David

Hallel Songs of Praise

Psalms 113-118 collectively are known as the “Hallel” or the “Psalms of Praise.” It is likely that Jesus and His disciples sang from these Psalms during the last Seder meal.

Group: “And when they had sung a hymn, they went out to the Mount of Olives.⁵⁵”

Leader: Let us recite some excerpts from these Psalms of Praise.

“Praise the LORD! Praise, O servants of the LORD, praise the name of the LORD!⁵⁶”

Group: “From the rising of the sun to its setting, the name of the LORD is to be praised!⁵⁷”

Leader: “Not to us, O LORD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness!⁵⁸”

Group: “I love the LORD, because he has heard my voice and my pleas for mercy.⁵⁹”

Leader: “Because he inclined his ear to me, therefore I will call on him as long as I live.⁶⁰”

Group: “Gracious is the LORD, and righteous; our God is merciful.⁶¹”

Leader: “I will offer to you the sacrifice of thanksgiving and call on the name of the LORD.⁶²”

⁵⁵ Matthew 26:30

⁵⁶ Psalm 113:1

⁵⁷ Psalm 113:3

⁵⁸ Psalm 115:1

⁵⁹ Psalm 116:1

⁶⁰ Psalm 116:2

⁶¹ Psalm 116:5

⁶² Psalm 116:17

Group: “It is better to take refuge in the LORD than to trust in man.⁶³”

Leader: “The LORD is my strength and my song; he has become my salvation.⁶⁴”

Group: “Oh give thanks to the LORD, for he is good; for his steadfast love endures forever!⁶⁵”

The Cup of Praise

(All raise fourth cup.)

Leader: In praise of the salvation the LORD has brought and that which is yet to come, we raise the fourth cup and recite:

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

Leader and Group: “Blessed are You, O LORD our God, King of the universe, who makes the fruit of the vine.”

(All drink.)

Nirtzah Our Observance Is Accepted

Leader: The order of the Passover Seder is now complete. Just as we were privileged to perform it, so may we be privileged to do it in the future.

At this point it is tradition to recite the phrase “*Le-shana Ha-ba B’ Ye-ru-sha-lay-im!*”
“Next Year in Jerusalem!”

This phrase is meant to embody the desire of all Jews dispersed throughout the Diaspora to return back to our homeland.

However, when we say it, we long not for the physical Jerusalem of today, but for the promised “New Jerusalem” that God will bring to earth as part of His final redemptive plan.

Reader 2: The Bible records: “²And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. ³And I heard a loud voice from the throne saying, ‘Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. ⁴He will wipe away every tear from their eyes, and death shall be no more, neither shall there be

⁶³ Psalm 118:8

⁶⁴ Psalm 118:14

⁶⁵ Psalm 118:29

mourning, nor crying, nor pain anymore, for the former things have passed away.’⁶⁶”

Leader: As Christians, we are not content with the mere Jerusalem of today, impressive of a city though it may be. Nor should we be ultimately satisfied with anything this world offers. As Christians, let our heart’s desire be to live in the “New Jerusalem,” always yearning for the day when our Lord returns for us.

We praise our God by saying together...

Group: “Next year in the New Jerusalem!”

Music: *Sing and Shout*, words and music by Matt Redman (<http://www.mattredman.com>)

Your Cross, Your Cross
It draws me to Your heart
It makes my spirit sing,
It makes my spirit sing

Your grace, Your grace
Oh I hear it call my name
I’m waking up to sing,
I’m waking up to sing

Oh!!!!!! Oh!!!!!!
(Sing it loud, sing it loud)

Your Cross, Your Cross
It draws me to Your heart
It makes my spirit sing,
It makes my spirit sing

Your grace, your grace
Oh, I hear it call my name
I’m waking up to sing,
I’m waking up to sing

We will
Sing and Shout (yeah)
Sing and Shout
Open up our hearts
And pour Your Praises out (repeat)

Oh!!!!!! Oh!!!!!!
(Sing it loud Sing it loud)

⁶⁶ Revelation 21:2-4

Because, because
Because Your Love came down
It makes me wanna sing,
It makes me wanna sing

Because, because
Because you called my name
I'm waking up to sing,
I'm waking up to sing

We will
Sing and Shout (yeah)
Sing and Shout
Open up our hearts
And pour Your Praises out (repeat)

What could be better than the grace
that washes all our shame away?
What could be better than
Your great Love?
What could be better than the grace
that leads us home and makes a way?
What could be better than
Your great Love? (repeat)

We will
Sing and Shout (yeah)
Sing and Shout
Open up our hearts
And pour Your Praises out (repeat)

What could be better than the grace
That washes all our shame away?
What could be better than the grace?
Shout!!!!!!

Pastor: (Closes evening with benediction.)



A JEW AND HIS GOD

Even as a small child I knew Hitler wanted to kill every Jew. I also knew that as a Jew, my duty was to always remain a Jew. I was also taught about Gentiles. Actually, they were called *Goyim*, and it was quite understood that I was not one of them.

You see, I am a Jew, and being Jewish has always been a privilege and a joy for me. When I started Hebrew School at age 6, I loved memorizing the Hebrew prayers and reciting them to my parents. They often told me that I filled them with so much *nachas*.

I had a Bar Mitzvah. I prayed. I went to *Shul*. But G-d was very distant from me, quite far away. I dared not even write his name without substituting the 'o' with a hyphen.

"I don't know" characterized my life. Is there a G-d? I don't know. Does G-d care about me? Maybe, but I don't know. I just did not know.

I did know a lot about memorizing prayers in Hebrew and about going to *Shul*. I knew about Rosh Hashanah and the Day of Atonement. I certainly knew about the Holocaust. I knew a lot about rituals I did for this unknown G-d of mine, but I didn't know anything about who this G-d was. I certainly didn't know what G-d wanted from me, if anything.

After thinking it over, I discovered that, though I was very "religious," I had no relationship with G-d. The *Tanach* (Jewish Bible) says "this people draw near with their mouth and honor me with their lips, while their hearts are far from me" (Isaiah 29:13). I realized that though I was outwardly "religious," my heart was far from G-d.

Like most people, I spent more time and energy planning my weekend than I did thinking about the creator of the universe! Sure, I went to the Synagogue on the High Holidays, and I believed in some sort of G-d, but in practice, G-d didn't have much of an influence on my day-to-day activities. Like the Scriptures said, my heart was far from G-d.

A friend of mine asked me one day if I had ever read any part of the New Testament. My answer: "That's NOT for Jews to read!"

But I decided I wanted to read it to expose how false it must be. I expected to find anti-Semitism. I expected the stuff that inspired Hitler! I found neither.

Instead, I found Jesus: humble, meek, desiring to fulfill the Law of Moses and being successful. He quoted Hebrew Scripture and said “I was sent only to the lost sheep of the house of Israel” (Matthew 15:24).

I had thought that Jesus was just for Gentiles! But just about everyone who followed him at first were Jews. I found that Jesus was Jewish, that he was interested in Torah, and that he is our Messiah.

“I don’t know” will never again be a part of my relationship with G-d. You see, “G-d” became “God!” God became Father. God became personal. The Prince of Peace came into my life, and now I know God.

Solomon, King David’s son, was said to be the wisest man who ever lived, and he said, “Surely there is not a righteous man on earth who does good and never sins” (Ecclesiastes 7:20). The Hebrew Bible is clear: all of us have hearts that are far from God. The Jewish prophet Isaiah tells us, “but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear” (Isaiah 59:2).

The bedrock of Judaism is found in the 20th chapter of Exodus. There Moses records the Ten Commandments. “You shall have no other gods before me.” Had I always put God first in my life? Of course not.

“You shall not take the name of the LORD your God in vain.” Had I ever used God’s name casually, or worse, as a swear-word? I had.

“You shall not steal.” Had I ever taken anything that didn’t belong to me? A pen? A paperclip? Creative tax preparation? The value of the object didn’t matter. Who of us can honestly say we’ve followed this command always?

“You shall not murder.” Another place in the Bible says that if you think evil thoughts towards someone without cause, you are guilty of murder in your heart. God sees our hearts!

“You shall not commit adultery.” The Bible says that if you think lustful thoughts then you are guilty of adultery. Who of us can say we have never had lustful thoughts?

And there were others: “Do not covet,” “Honor your mother and father,” “Do not lie.”

I learned that while man judges the outside actions, God judges the heart. Isaiah the prophet was right: our hearts are very far from God.

The Ten Commandments are summed up in the *Sh'ma* and *Viahavta*, two of the holiest of all Hebrew prayers: "You shall love the LORD your God with all your heart and with all your soul and with all your might" (Deuteronomy 6:5). I realized that since I am guilty of breaking God's laws, I have not loved God with all my heart, soul, and might.

In the Hebrew Bible I learned that we are accountable to God just like a criminal is accountable to the criminal justice system. We have broken God's law, the Ten Commandments, and there is coming a day when God will judge us all, and we stand guilty before the judge with no defense. There will be no appeals, no technicalities, and no evidence thrown out. We are all guilty; none of us even comes close to the standard that God demands. If we defend ourselves based on our own actions and intentions, we will be condemned to Hell forever.

But our loving God is about hope, so just as he provided a sacrifice for Abraham in Isaac's place, so he provided a sacrifice for us in our place. Atonement means that God will pass over our sins and punish someone else instead of us. That someone else is our Messiah. More amazing is that this sacrifice would be God himself in human form! In case that sounds non-Jewish, 800 years before Jesus was born, the Hebrew Bible teaches that the Messiah would be "Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9:6). To prove this, Jesus did what no one has ever done... after three days in the grave, he raised himself from the dead!

Growing up in *Shul*, I never understood the purpose of the Messiah, but I found out when I started reading the Hebrew Scriptures. The Hebrew Bible says clearly why the Messiah must come. It says he "he was cut off out of the land of the living, stricken for the transgression of my people" (Isaiah 53:8). It says, "he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed" (vs. 5). This is all found in the *Tanach*, the Hebrew Bible!

Remember, the Hebrew Bible says, "Surely there is not a righteous man on earth who does good and never sins" (Ecclesiastes 7:20).

We owe a sin debt to God. Jesus paid the debt in full! Make no mistake: God will judge us. And know that if we're judged based on our own deeds, we will be damned.

Our only hope is to ask God to apply the blood of Messiah to the doorposts of our heart, so that we will be judged based on Jesus, who never sinned once. God says in the *Haftorah*, “I will give them a new heart to know that I am the Lord, and they shall be my people and I will be their God, for they shall return to me with their whole heart” (Jeremiah 24:7). We can return to the God of Abraham, Isaac, and Israel by repenting of our sin and putting our faith 100% in the Messiah to forgive us.

Since I received Jesus Christ as Messiah, I have never believed that I have become ‘un-Jewish.’ I have never believed that somehow I have become a Gentile. **What could be more Jewish than believing in the Jewish Messiah?**

The truth is that many Jews and many Gentiles have received Jesus as Messiah. Jesus offers us atonement so that we can return to the God of Abraham, Isaac, and Israel. When we do, he will give us a new heart. God has provided a sacrifice for our sins, and it is up to us as Jews to thank him for that, repent of our sins, believe on the name of his Son, and follow him as Lord. That is Jewish!

It is only when we realize that we have violated the laws of the Holy God that we can appreciate what atonement means. The Temple sacrifices of the Hebrew Bible find fulfillment in the sacrifice of the Messiah.

If you’re Jewish, then know that God provided Messiah Jesus as an offering for you. If you’re a Gentile, then you’re invited too because God promised Abraham that through his seed he’d bless “all the nations of the earth” (Genesis 22:18).

The Old and New Testaments agree that both Jews and Gentiles need Jesus. We have all broken the Ten Commandments. We all need atonement.

It’s actually very simple. It’s actually very Jewish. God calls us to return to Him. Though every one of us has a heart that is far from the God of Abraham, Isaac, and Israel, through our Messiah Jesus, we can return to God.

The way we return to God is to repent of our sins and put our faith in the Messiah.

The tough thing about this is that as Jews we can think that believing in Jesus makes us somehow ‘un-Jewish.’ Isn’t it a strange contradiction that no one questions a fellow Jew who claims to be an atheist or an agnostic or a Buddhist? But say that you believe in the Messiah of the Hebrew Bible and no one knows what to do!

The message is this: God sent Messiah to atone for our sins, and that's great news for us because we never could have atoned for ourselves. Jesus took the wrath of God on the cross for those who repent and believe, as taught in the Hebrew Scriptures, and three days later he rose from the dead, as taught in the Hebrew Scriptures! Repent and believe, and all of God's wrath for you will be placed on Jesus, and you will be forgiven. You will become a Jew who believes in the Jewish Messiah!

Please find out more about Jesus' claims and what our Hebrew Bible says about him. It may surprise you as much as it surprised me. Please read Isaiah chapter 53 as a good start. Then read the book of John in the New Testament (written by a Jew). Please ask Jesus to be your king. And please feel free to contact me anytime.

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By the way, the reason the photo at the beginning of my story is of me as a child is because it reminds me that our Messiah has said, "Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it" (Luke 18:17). Please receive the kingdom of God as a child, with joy in your heart, and hope for your future.

May the Lord bless you in the name of Y'Shua (that's Jesus' Hebrew name!). Shalom

RESOURCES TO HELP REACH JEWISH PEOPLE WITH THE GOSPEL OF JESUS CHRIST:

It is my prayer that the following resources will help encourage and equip you to be a better ambassador for Christ to all lost people, wither Jew or Gentile.

The following resources are just a few of the many more resources that can be downloaded for free at <http://Luke-15.org/resources>. Please feel free to take anything you'd like from that site and share with other to the glory of God!

General Evangelism Resources:

- *Hell's Best Kept Secret*: Listen to Bible teacher Ray Comfort make the case for using the "Law of God" (The Ten Commandments) as part of Biblical evangelism. I believe this is the most Biblical teaching on evangelism I have ever heard and I cannot recommend it highly enough. <http://Luke-15.org/hbks.mp3>
- *How To Witness to 4 Types of People*: Listen to Bible teacher Ray Comfort teach you how to witness to 4 different types of people. In his characteristic wit and humor, Comfort will make the case that you don't need to memorize facts about each cult or religion, but Biblically use the Law of God to bring about conviction of sin. I HIGHLY recommend listening to this audio! This is a clip from the excellent sermon "True and False Conversions."
http://Luke-15.org/How_to_witness_to_4_types_of_people.mp3
Read the transcript at:
<http://Luke-15.org/how-to-witness-to-four-types-of-people/>
- *Encouragement to Use Gospel Tracts*: I used to think that using gospel tracts was ineffective, and even a bit "hokey." I have completely changed my mind about that now and have seen that God often uses gospel tracts very effectively. I wrote my reasons for why I changed my mind about tracts and provided practical tips for using them in a document you can read at:
<http://Luke-15.org/encouragement-to-use-gospel-tracts/>
- *Way of the Master "Basic Training Course"*: I have been following the ministry of "Way of the Master" (Kirk Cameron and Ray Comfort) for over 13 years and have been continually impressed with their excellent training materials and resources. Their "Basic Training Course" is filled with Theology, practical application, and they don't just tell you how to witness to people, but show you through the 8 lessons on DVD where they hit the streets and film actual witness encounters. I had the privilege of leading this course and recommend it highly. It's appropriate for a church-wide study, a small-group study, or even personal study. <http://www.wayofthemaster.com/btc>

Jewish Evangelism Resources:

- ✧ *A Jew and His God*: I am a Jew who believes in Jesus. And I realize that many people consider that odd. This short article is my story of how I came to believe that Jesus is the Jewish Messiah! <http://Luke-15.org/a-jew-and-his-god/>
- ✧ *A Jew and His God - How a Jewish man came to believe that Jesus is the Messiah*: In April of 2008, I was invited to speak before a group of Christian businessmen. They wanted me to share my testimony of how I came to believe that Jesus was the Jewish Messiah. They also asked me to give a biblical gospel presentation. This is the audio from that presentation. http://Luke-15.org/A_Jew_and_His_God.mp3
You can view this on video in the “Judaism” section at:
<http://luke-15.org/videos/#judaism>
- ✧ *Are Christian Doctrines Anti-Jewish?*: This essay analyzes many Christian doctrines to show that they all have their origin in Jewish teaching. It is not un-Jewish to believe in the Trinity, baptism, the New Testament, et cetera.
http://Luke-15.org/Are_Christian_Doctrines_Anti_Jewish.pdf
- ✧ *Tips for Sharing the Gospel with Jewish People (or... The Gospel According to Fiddler on the Roof)*: I read a question on an evangelism message board about how to reach out to unsaved Jewish people, and I posted a lengthy response. Here’s what I wrote: http://Luke-15.org/Sharing_with_Jewish_People.php
- ✧ *Jewish Christianity: Biblical Norm to Modern Contradiction*: In Jesus’ day, just about everyone who believed in Jesus were Jewish and remained Jewish, but today many people believe it’s a contradiction to be Jewish and Christian. In 1995, as a Senior at the University of New Hampshire, I wrote my Honor’s Thesis analyzing historically how it came to be that mainstream Jews began to ostracize Jews who believe in Jesus. This Thesis explores what happened over the past 2,000 years to put a schism between Judaism and Christianity, including the fall of Jerusalem in 70 AD, the revolt against the Romans led by Bar Cochba, and more.
http://Luke-15.org/Jewish_Christianity.pdf
- ✧ *World Religions in a Nutshell: Judaism*: *World Religions in a Nutshell* is a handy, practical reference book with helpful tips for reaching lost people in a number of false religions. *Living Waters Publications* gave the first chapter away for free, and it was the chapter on Judaism! This short chapter provides an excellent background on the three major branches of Judaism today, and gives helpful “do’s” and “don’ts” when witnessing to an unsaved Jewish person.
http://Luke-15.org/World_Religions_Judaism.pdf
- ✧ *The Gospel According to Moses*: This is a recording of a speech I made on why and how we celebrate the Jewish holiday “Passover.” I show how the message of Jesus Christ is clearly foreshadowed in the story of the Passover.
<http://Luke-15.org/gatm.mp3>

- ✧ *Passover Seder*: This is a recording of a Passover Seder I had the privilege of leading in April of 2006. The story of Jesus is found all throughout the Seder, and that makes Passover an exciting and relevant holiday for both Jews and Gentiles.
http://Luke-15.org/seder_2006.mp3
- ✧ *Highlights From a Passover Seder*: This video has clips from the above Passover Seder. You can view this video in the “Judaism” section at:
<http://luke-15.org/videos/#judaism>
- ✧ *A Passover Haggadah*: A *Haggadah* is the book that contains the liturgy for a Seder. I wrote this *Haggadah* specifically for the above Seder, and it’s useful to have if you want to follow along with the Seder or run your own!
<http://Luke-15.org/haggadah.pdf>

I hope these resources will be a help to you in your ministry. These are just a handful of the many resources available at <http://Luke-15.org/resources>. All of them are free, and you’re welcome to share them with anyone you think would be blessed by them. And please feel free to contact me anytime if I can be a help in any way!

May God bless you as you sow seeds for the Kingdom of God!

in Christ and for His glory,

Mark Sohmer



Mark Sohmer was brought up in a liberal Jewish home and learned to despise the name of Jesus. When he went to college, he was very hard on Christians, often berating the Bible, faith, and Christians personally in his classes.

He began to read the New Testament in an effort to disprove it, but instead was convinced that Jesus must be the Messiah. This happened on Yom Kippur (The Jewish Day of Atonement), 1993. Right away God gave him a

burden and concern for those who have not had their sins forgiven!

Mark is currently a Missionary/Evangelist with *Open Air Campaigners*, a non-profit organization that has been “sharing Christ by all means everywhere” since 1892.

Mark welcomes your comments and correspondence at: mark@Luke-15.org, <http://Luke-15.org>, or 603-244-6292.