

This New Covenant Passover Haggadah

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THE LORD'S PASSOVER

Dear Brothers and Sisters in the Messiah,

God's covenants of promise are from everlasting to everlasting, and He has established appointed times for us to observe them. The Lord's Passover is God's appointed time for commemorating His salvation and deliverance of all who put their trust in the blood of the Passover Lamb. This feast is so important to the LORD that He instructs His people to celebrate it forever:

“And the blood shall be a sign for you on the houses where you live; and when I see the blood, I will **pass over** you, and no plague will befall you to destroy you when I strike the land of Egypt. Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.”

— Exodus 12:13-14

When gentile believers receive Jesus (Yeshua) as their Messiah, they become partakers of the commonwealth of Israel and are no longer strangers to the covenants of promise (Ephesians 2:1-19). As a result, they too are called by God to observe His Passover, which is what the Apostle Paul was referring in his first letter to gentile believers at Corinth when he said, *"For Christ our Passover also has been sacrificed. Let us [New Covenant believers] therefore celebrate the [Passover] 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).

Jesus himself kept the Passover every year. He also declared that He would eat it again in His Father's Kingdom upon His return (Luke 22:16). If God commands His people to celebrate the Passover forever, and Jesus plans to continue celebrating it when His Kingdom comes, then we must conclude that the Feast of Passover is to be observed by New Testament believers today.

Clearly, God has given both Jew and gentile His Passover to keep as a memorial of how He not only delivered Israel out of Egyptian bondage, but how He has also delivered us from the bondage of sin and death through Jesus, *"the lamb of God who takes away the sin of the world"* (John 1:29).

We hope that your Passover celebration is filled with joy, and that you come into a deeper understand of the Lord's Passover.

Bless you and Shalom,

Norm and Deborah Franz

PREPARING THE SEDER

The Feast of Passover is observed in the Passover *Seder*, which is laid out in the *Haggadah* as part ceremony and part dinner. Seder means “order” and Haggadah means “to tell the story,” and together they provide a “script” for eating and drinking as we tell the wonderful story of our exodus from Egypt, sin, and the world.

The Seder Plate

The Seder Plate is a large platter placed in front of the leader. If there is more than one table, then there should be one Seder plate on each table. On each Seder plate there should be:

1. A Lamb Shank Bone (boiled and stripped clean of meat)
2. 3 Matzahs (Unleavened Bread) – each wrapped in a white napkin
3. ½ cup of Horseradish (Maror or Bitter Herbs)
4. 1 cup apple mixture called “Charoses” (*see recipe below*)
5. Parsley (Karpas)
6. Cup of Salt Water



Other Items for the Ceremony

1. 2 White Candles at the head table.
2. 1 Water Pitcher and Basin with a Towel at the head table.
3. 1 Decorative Goblet (Cup of Elijah) on a plate at the head table.
4. A Carafe of Kosher Passover Wine (or grape juice) for each table.
5. A Wine Glass for each person.
6. A Nice Accent Pillow for the leader.
7. Table Decorations (as little or as much as you want)
8. A Haggadah for each person.

Dinner Menu

A traditional Passover dinner consists of:

- Kosher Wine
- Tossed Lettuce Salad with Vinaigrette Dressing
- Roasted Lamb, Turkey, or Chicken
- Potato Dish
- Candied Carrots and/or Other Vegetables
- Unleavened Desert
- Tea or Coffee



(This is a biblically kosher feast. All food should be free of leaven (yeast) and pork products)

Charoses Recipe for 12 People

- 6 to 8 apples peeled and finely chopped.
- 1½ to 2 cups finely chopped walnuts or pecans.
- 2-3 tablespoons cinnamon to taste.
- 1/3 to 1/2 cup sugar or honey to taste.
- 1/4 cup wine or grape juice for moisture.

THE SEDER SERVICE

LIGHTING OF THE CANDLES

(While the woman of the house lights the candles the leader explains what they mean)

LEADER: The woman of the house traditionally lights two white candles which represent creation and redemption. They also symbolize the two witnesses Moses and Elijah. Moses represents the Law and Elijah represents the prophets, and the Law and the prophets testify that Jesus is the Messiah.



The light represents God, *“For God is light.”*¹ It is also important to remember that through the woman Eve, the Light went out of the world, but through Mary, the Light came back into the world.

WOMAN: BARUCH ATAH ADONAI, ELOHENU MELECH HA OLAM, ASHER KIDSHANU B'MITZOVOTAV, VITZI-VANU L'HIYOHT OR L'GOYIM, V'NAH-TAN-LANU YESHUA MESHI-KHENU, HA-OR LA-OLAM.

Blessed are You, O Lord our God, King of the Universe, Who sanctified us by Thy commandments and commanded us to be a light for the nations, and gave us Jesus our Messiah, the Light of the world.

LEADER: We gather tonight to tell the ancient story of the deliverance of Israel from Egyptian bondage by the blood of the Passover lamb. This is the history of all those who have put their trust in the Messiah, who is our Passover Lamb and the fulfillment of this covenant meal.

During Jesus' last Passover, He instituted Holy Communion to serve as an everlasting reminder that He was sacrificed as God's perfect Passover Lamb. His sacrifice, once and for all, provides a new and greater deliverance from the bondage of sin, and His resurrection has freed us to live new lives in the power of His Holy Spirit. This is the time to teach our children and their children about the wonderful works of God.

ELEMENTS OF THE PASSOVER SEDER

LEADER: Now it is time to explain some of the traditional elements of the Passover Seder.

READER #1: The first element is the “Roasted Shank bone” which symbolizes the Passover Lamb.

READER #2: Second, we have the Three Matzahs, which symbolize the unleavened bread that our forefathers ate during their exodus from Egypt.

READER #3: The third element is Maror or bitter herbs. Maror reminds us of the bitter slavery that our ancestors endured in Egypt.

READER #4: The fourth element is the *Karpas*, which represents the hyssop that was used to put the blood of the Passover lamb on the door posts.

READER #5: The fifth element is *Charoses*, which symbolizes mortar used by our ancestors to make bricks during their slavery in Egypt.

THE FOUR CUPS

LEADER: During the Passover Seder we will partake of four cups of wine. Traditionally, each cup represents one of the promises that God made in Exodus 6:6-7.

1. **Cup of Sanctification** or **"The Kiddush"** represents the promise, *"I will bring you out from under the burdens of the Egyptians."*
2. **Cup of Deliverance** represents the promise, *"I will deliver you from their bondage."*
3. **Cup of Redemption**, also called the **Cup of Blessing**, represents the promise, *"I will redeem you with a stretched out arm and with great judgments."*
4. **Cup of Restoration**, also called the **Cup of the Kingdom** represents the promise, *"I will take you for My people, and I will be your God."*

This is the testimony of all who put their trust in the Messiah.



Sanctification



Deliverance



Redemption



Restoration

THE KIDDUSH

LEADER: Kiddush means "Sanctification" or "set apart." This cup sanctifies tonight's feast as a time to learn of God's redemption in Messiah Jesus and reminds us that we are a holy people set apart to glorify God in all the earth.

(All stand and raise the cup with the extended right arm)

LEADER: The extended right hand is a symbol of the Messiah, remembering that the Father refers to Him as *"the Son of My right hand."*² The cup also represents Jesus as Savior. Jesus' name in Hebrew is Yeshua, which means "Salvation of God."

Psalms 116:13 says, *"I shall lift up the cup of Salvation (Yeshua) and call upon the name of the LORD."* And as we lift up Yeshua, He said that *"He would draw all manner of men unto Himself."*³ Everything we do during the Passover Seder points to Yeshua ha Mashiach – Jesus the Messiah.

LEADER: BARUCH ATAH ADONAI, ELOHENU MELECH HA OLAM, BO-RAY P'REE HAGAFEN.

Blessed art Thou, O Lord our God, King of the Universe, Who creates the fruit of the vine.

(All sit down, lean to the left and drink wine after the Kiddush is recited)

URCHATZ

“Washing of the hands”

LEADER: Urchatz means "washing" and is a symbolic act of purification. Just as the Temple priests would wash their hands and feet before offering sacrifices or entering the Holy of Holies, we, who are of the Royal Priesthood of God, also symbolically purify ourselves by the washing of our hands.



(Wash hands by pouring water from pitcher over hands)

KARPAS

(Take the Karpas and dip it in the salt water)

READER: The Karpas represents the hyssop that was used to put the blood of the Passover lamb on the door posts. The salt water reminds us of the salt in the tears that Israel shed while under Egyptian slavery, as well as the tears of our own slavery to sin and the world before Messiah delivered us.

Dipping the Karpas in the salt water symbolizes how God brought our ancestors safely across the waters of the Red Sea in “*the baptism of Moses*”⁴ and made them a new-born nation. In Messiah, it symbolizes our baptism and spiritual rebirth as a holy nation unto God.

LEADER: BARUCH ATAH ADONAI, ELOHENU MELECH HA OLAM, BO-RAY P'REE HO-A-DO-MOH.

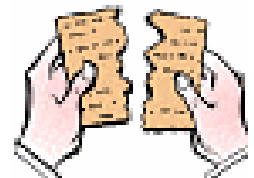
Blessed art Thou O Lord, King of the Universe, Who creates the fruit of the earth.

(Everyone partakes of the Karpas)

YACHATZ

“Dividing the Middle Matzah”

LEADER: For centuries there has been much debate about what or who the three Matzahs represent. Rabbis say they represent the Kohens (Priests), the Levites, and the Israelites. Others say they represent Abraham, Isaac, and Jacob. But we know that they represent El Elyon – The Father Mighty God; Ben El Oheem – The Son of God; and the Ruach A Kodesh – The Holy Spirit of God.

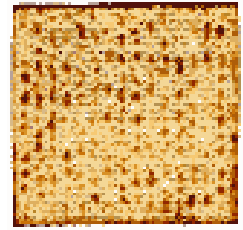


In the Yachatz or “breaking,” we take the middle Matzah and break it in two (*Leader breaks it*). We take the largest half and wrap it in a white cloth and hide it. This portion is called the “Afikomen” or our dessert.

(Leader hides it while the youngest child covers their eyes)

The Yachatz reminds us that the middle person of the Godhead was broken for us at Passover, and hiding it is a picture of His burial. This is the portion that Jesus broke during the Last Supper when He said, “*This is My body that is broken for you.*”⁵

READER: The Matzah is a perfect picture of the body of Messiah. First of all, Matzah has no leaven. Leaven is a shadow and type of sin, and Jesus "knew no sin." Matzah also has stripes on it. This represents the strips He bore for our healing. Matzah also has dark splotches over its surface from the baking process. This represents the bruises that He suffered for our iniquities. Matzah is also pierced so that it won't curl up when baking. This represents the piercing that Jesus suffered for our transgressions.



The nation of Israel has been doing this for centuries, not understanding that the Matzah that is broken, wrapped in a cloth, and buried is Yeshua (Jesus) their Messiah.

MAGGEED

(Leader raises the plate of remaining Matzah)

LEADER: This Matzah represents the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry and those in distress come and celebrate the Passover with us. May the family of God, wherever we are tonight, remember that Yeshua (Jesus) the Messiah has set us free to walk victorious in Him, and may His ancient Jewish people speedily come to know His fullness.

THE FOUR QUESTIONS

LEADER: Now it's time when the youngest child capable of reading, asks the four questions.

YOUNGEST: Why is this night different from all other nights?

1. On all other nights we may eat leavened or unleavened bread, but on this night, we eat only unleavened bread.
2. On all other nights we may eat any type of herbs, but tonight, only bitter herbs.
3. On all other nights we do not dip at all, but on this night we dip twice.
4. On all other nights we eat sitting or reclining, but on this night we recline.

LEADER: The answers to your questions are as follows:

ALL: Tonight we tell the story of God's everlasting love for His people, and how at the appointed time He came forth, and redeemed us by the blood of the Lamb. For we were slaves in Egypt under Pharaoh, but our everlasting God brought us out with a mighty hand and outstretched arm.

The Matzah reminds us that the dough had not the time to rise because of the haste in which our ancestors left Egypt. Leaven is also a symbol of sin, and we are to separate ourselves from sin.

The Maror reminds us of the bitterness that our ancestors suffered under Egyptian bondage. In the Maror, we also recall our own bondage to sin before the salvation of our Messiah.

We dip twice to symbolize that Messiah has replaced our tears with the joy of our salvation, and that He has delivered us from the bitter taste of sin by becoming sin for us.

Reclining is a symbol of a free man who can eat in leisure. It also symbolizes nobility where Kings and Priests ate reclined. Jesus has made us to be Kings and Priests that are free in Him. So this pillow not only reminds us of our freedom, but it is also a rehearsal for the greater fulfillment in the Millennial Kingdom when we rule and reign with Him over all the earth.

STORY OF THE EXODUS

Psalms 105

LEADER: Israel went down to Egypt to avoid a famine. Thus Jacob sojourned in the land of Goshen, where God caused His people to be very fruitful and made them stronger than their adversary Egypt. Then He turned Pharaoh's heart to hate Israel and to deal craftily with His people Israel and put them into bondage. Then He sent Moses His servant and Aaron whom He had chosen to deliver His people. They performed wondrous acts among them and miracles in the land of Egypt. He plagued them with their own gods, and He also struck down all the first born of Egypt, but He delivered Israel through the blood of the Passover Lamb.

THE PLAGUES

LEADER: God judged Egypt by plaguing them with their own gods. These plagues exhibited the total defeat of Egypt's gods by the only true God – YAHWEH the God of Israel.

(Everyone takes some wine on the end of a spoon or the tip of your finger and sprinkling it on a plate for each plague)

ALL: Blood. Frogs. Gnats. Flies. Pestilence. Boils. Hail. Locust. Darkness. Slaying of the firstborn.

LEADER: God could have sent a thousand plagues and Pharaoh would not have let Israel go. It was only the blood of the Passover Lamb that protected Israel from the slaying of the first born that provided our ancestors with their Exodus from Egypt and gave us our Exodus from sin and the world.

THE THREE SYMBOLS OF PASSOVER

LEADER: Now is the time in which it is our duty to mention the three major symbols of Passover: The Passover Lamb, Unleavened Bread, and Bitter Herbs.

READER #1: The first symbol is the "Roasted Shank bone" which symbolizes the Passover Lamb. When God saw the blood of this sacrifice applied to the door posts, He passed over our people in Egypt and did not destroy their firstborn. In the same manner, when John the Baptist saw Jesus coming toward him, he said, "Behold the Lamb of God that takes away the sin of the world." In God's New Covenant, it is by the shed blood of Jesus, the perfect Lamb, that God forgives our sins, and the judgment of death passes over us.

READER #2: Second, we have the Three Matzahs, which symbolize the unleavened bread that our forefathers ate during their exodus from Egypt. It was unleavened because, in their hasty departure, the dough had no time to rise. Leaven is also a symbol of sin. This is why Paul tells us to clean out the old leaven of malice and wickedness and replace it with the unleavened bread of sincerity and truth.⁶

Reader #3: The third symbol is Maror or bitter herbs. Maror reminds us of the bitter slavery that our ancestors endured in Egypt. Scripture says, "They made their lives bitter with hard labor in mortar and brick and at all kinds of labor in the fields." To God's New Covenant people, bitter herbs symbolize the bitterness of life when we are lost in sin and out of fellowship with God. It also reminds us of the bitter cup that our Messiah drank from in order to secure our freedom in Him.

DAYENU

"IT IS ENOUGH"

(Sing if you know the song. Otherwise, just recite the liturgy below)

VERSE: EE-LOO HO-TZEE, HO-TZEE-O-NOO, HO-TZEE-O-NOO MEE-METZ-RA-YEEM, HO-TZEE-O-NOO MEE-METZ-RA-YEEM, DA-YE-NU.

CHORUS: DA-DA-YE-NU, DA-DA-YE-NU, DA-DA-YE-NU, DA-YE-NU DA-YE-NU

READER #1: It would have been enough if He had merely delivered us from Egyptian bondage, but He did far more than this. He destroyed their gods and gave us their possessions. Then He divided the Red Sea and brought us through on dry ground. **ALL:** Dayenu!

READER #2: This would have been more than enough, but then He cut off Pharaoh's attack by drowning him and his army in the Red Sea, forever separating us from Egypt, sin, and the world. **ALL:** Dayenu!

READER #3: This would have been more than enough, but then He brought us to Mt. Sinai and gave us the Sabbath for our rest. Here He also gave us His Law that we might come to know the fullness of His promise. **ALL:** Dayenu!

READER #4: This would have been more than enough, but then for 40 years He supernaturally provided bread from heaven, living water from the Rock, and made our clothes to last throughout the journey. **ALL:** Dayenu!

READER #5: This would have been more than enough, but then He brought us into the land that He promised to our forefathers, that we might possess it. **ALL:** Dayenu!

READER #6: This would have been more than enough, but at the appointed time, He brought forth His Messiah, the true bread of heaven, the true living water, the fulfillment of the Law, the Way, the Truth, and the Life. He was sacrificed on our behalf and then rose from the dead conquering death, hell, and the grave. **ALL:** Dayenu!

READER #7: This would have been more than enough, but His death provided a New Covenant that had the power to deliver us from the bondage of sin in order that He might seat us in heavenly places in Messiah Jesus. **ALL:** Dayenu!

READER #8: This would have been more than enough, but after His death and resurrection, He ascended into heaven and sent back to us the gift of His Holy Spirit to comfort, guide, and empower us to declare and demonstrate His Kingdom in all the earth. **ALL:** Dayenu!

READER #9: This would have been more than enough, but then He promised to return and receive us unto Himself as His Bride so that we might rule and reign with Him throughout eternity. His greatness is far above heaven and earth because He did all of this when He didn't have to, except that He loved us, and for this we will forever praise Him.

(Chorus - repeat twice with hand clapping)

CHORUS: DA-DA-YE-NU, DA-DA-YE-NU, DA-DA-YE-NU, DA-YE-NU, DA-YE-NU

THE SECOND CUP

(Everyone refills the Second Cup and raise it up)

LEADER: This is the second cup, the "Cup of Deliverance." Just as God delivered our ancestors from Egypt, so too, He has delivered us from sin and the world through Yeshua our Messiah.

LEADER: BARUCH ATAH ADONAI, ELOHENU MELECH HA OLAM, BO-RAY P'REE HAGAFEN.

Blessed art Thou, O Lord our God, King of the Universe, Who creates the fruit of the vine.

(All recline to the left and drink the second cup)

MOTZEE MATZAH

(Leader holds up the three Matzahs)

LEADER: BARUCH ATAH ADONAI, ELOHAINU MELECH HA OLAM HA
MOTZI LECHEM MIN HA'ARETZ.



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

(Leader breaks the upper Matzah and half the middle Matzah not hidden into olive-size portions and distributes them to all)

LEADER: BARUCH ATAH ADONAI, ELOHAINU MELECH HA OLAM, ASHER KIDSHANU
B'MITZOVOTAV, VITZIVANU AL ACHEE-LAS MATZOH.

Blessed art Thou, O Lord our God, King of the Universe, Who sanctified us by Thy commandments and commanded us concerning the eating of unleavened bread.

(All eat Matzah together)

MAROR

(The leader breaks the bottom Matzah into olive size pieces and puts some bitter herbs/horseradish on it)

LEADER: The bitter herbs remind us of the bitterness of slavery that our ancestors suffered under the hand of Pharaoh. It also reminds us of the bitterness of sin that we suffered before Messiah took our sin upon Himself. And as the eating of bitter herbs brings tears to our eyes, we are to remember the bitterness of our sin that Messiah endured for us.

LEADER: BARUCH ATAH ADONAI, ELOHENU MELECH HA OLAM, ASHER KIDSHANU
B'MITZOVOTAV, VITZIVANU AL ACHEE-LAS MOROR.

Blessed art Thou, O Lord our God, King of the Universe, Who sanctified us by Thy commandments and commanded us concerning the eating of bitter herbs.

(All eat Maror together)

KORECH

(All should place some bitter herbs and charoses between two pieces of Matzah in sandwich fashion)

LEADER: The Charoses is a symbol of the bricks and mortar that our ancestors made in Egypt, but here it represents the sweetness of God's redemption in Messiah. So as we eat the Bitter Herbs, combined with Charoses, we are to recall the bitterness of sin in the horseradish, but that the Charoses (redemption in Messiah) is the antidote for sin.

LEADER: BARUCH ATAH ADONAI, ELOHENU MELECH HA OLAM, ASHER KIDSHANU B'MITZOVOTAV, VITZIVANU AL ACHEE-LAS MAROR.

Blessed art Thou, O Lord our God, King of the Universe, Who sanctified us by Thy commandments and hast commanded us to eat the bitter herbs.

(All eat the bitter herbs and charoses mixed together)

THIS CONCLUDES THE FIRST PORTION OF THE SEDER

“DINNER IS NOW SERVED”

Traditional Passover Meal

Kosher Passover Wine

Tossed Lettuce Salad with Vinaigrette Dressing

Matzah Ball Soup

Roasted Lamb, Turkey, or Chicken

Potatoes

Candied Carrots and/or Other Vegetables

Unleavened Passover Dessert

Tea or Coffee

THE LORD'S SUPPER

“Afikoman and the Third Cup”

(The youngest searches for the Afikomen. When they find it, they bargain with the Leader for its return. The Leader gives the child a gift in exchange for the Afikoman)

LEADER: This is the portion of the Passover Seder where Jesus institutes “The Lord’s Supper” or “Holy Communion.” It was here that He took the Afikomen and said, *“Take and eat, this is My body which is broken for you.”*⁷ Then He took the third cup, the “Cup of Redemption,” and said, *“This is the cup of the New Covenant which is shed in My blood for the remission of sin.”*⁸ All of the Passover Seders throughout the history of Israel were in preparation for that Passover when God’s ultimate Passover Lamb would give His life as a ransom for the world.

The “Cup of Redemption” is also called the “Cup of Blessing.” The Apostle Paul referred to this cup in his first letter to the gentile Church at Corinth when he said, *“Is not the cup of blessing which we bless a sharing in the blood of Christ? Is not the bread [Afikoman] which we break a sharing in the body of Christ?”*⁹ Paul was drawing the distinction between the Lord’s Table (third cup of the Passover Seder or Communion) and the pagan feasts, because many of them were eating at both. Paul forever settles the issue of what feasts New Covenant believers (both Jew and gentile) are supposed to keep when he says, *“You cannot drink the cup of the Lord [Cup of Blessing] and the cup of demons; you cannot partake of the table of the Lord [God’s feasts] and the table of demons [pagan feasts].”*¹⁰

(Leader breaks the Afikomen into olive size pieces and passes them out)

LEADER: This is a solemn time when we search our hearts for any unrepentant sin in our lives. Therefore, let’s spend some time in an attitude of repentance, so that we do not *“eat and drink in an unworthy manner.”*¹¹

(An appropriate song can be played during this time)

LEADER: This portion of the Seder (*the Afikoman and the Cup of Blessing*) also represents the part of an ancient Jewish Betrothal Dinner, where the man shares bread and wine with his bride to be. During this exchange, he pledges to *“give himself up for her,”* and in turn she pledges to *“submit herself to him”* as the high priest and leader of the home.¹²

After the Betrothal Dinner, the groom returns home with his father and *“prepares a place for her.”*¹³ He does this by building a room that is attached to his father’s house where they will live. He also prepares for the wedding feast that they will eat when He returns for her.

During this time, the *“bride makes herself ready”*¹⁴ to be the woman of God that she needs to be for her husband. Then, at an appointed time known only by the Father, He released his Son to go and get His bride, and they celebrate their eternal union with an extravagant marriage feast.

This is what Paul was referring to when he said, *“For as often as you eat the bread and drink the cup, you proclaim the Lord’s death until He comes.”*¹⁵ He meant that as we partake of the body and blood of the Messiah, we proclaim redemption through His death on the cross at Passover, until He comes again to receive us as his bride at the Feast of Tabernacles.

Let everyone now partake with joy and gladness remembering that the mystery of the Church is *“Christ in you, the hope of Glory.”*¹⁶

(Everyone partakes of the bread and the wine)

THE HALLEL
Psalms of Praise – Psalm 113

READER: Reads Psalms 113

- ¹ Praise the LORD! Praise, O servants of the LORD. Praise the name of the LORD.
- ² Blessed be the name of the LORD from this time forth and forever.
- ³ From the rising of the sun to its setting, the name of the LORD is to be praised.
- ⁴ The LORD is high above all nations; His glory is above the heavens.
- ⁵ Who is like the LORD our God, Who is enthroned on high,
- ⁶ Who humbles Himself to behold the things that are in heaven and in the earth?
- ⁷ He raises the poor from the dust, and lifts the needy from the ash heap,
- ⁸ To make them sit with princes, with the princes of His people.
- ⁹ He makes the barren woman abide in the house as a joyful mother of children. Praise the LORD!

(An appropriate song can be sung here)

THE CUP OF ELIJAH

LEADER: The place you see with the special cup is called the place of Elijah. The Bible refers to the ministry of Elijah as *“a voice of one crying in the wilderness; Prepare the way of the LORD.”*¹⁷ This prophetic cry sounds just prior the coming of the LORD and its message is always that of repentance.

Just before the first coming of Messiah, John the Baptizer came *“in the spirit and power of Elijah to turn the hearts of the fathers back to the children, and the disobedient to the attitude of the righteous.”* This was the first coming of the forerunner spirit of Elijah *“to make ready a people prepared for the Lord.”*¹⁸

In Malachi 4:5, God says, *“Behold, I am going to send to you Elijah the prophet before the great and terrible day of the Lord.”* This means that just prior to Messiah’s second coming, the forerunner anointing of Elijah will also come a second time to call God’s people back to His Torah.

Jesus confirms this future coming of Elijah’s ministry after the death of John the Baptist, when He says, *“Elijah is coming and will restore all things.”*¹⁹ Therefore, we recognize the “Cup of Elijah” during the Passover Seder because it prepares the way for the fourth cup – the “Cup of Restoration.”

At this time, it is customary to open the door and invite the spirit of Elijah to come and anoint us in preparation for the return of Yeshua (Jesus) our Messiah.

(Everyone stands and reads the invitation below)

ALL: We now open the door and invite the spirit and power of Elijah to be poured out upon us, so that we might become a people prepared for the Lord.

(The youngest now opens the door to let the spirit of Elijah in)

THE FOURTH CUP

“The Cup of Restoration”

(Everyone refills the Fourth Cup)

LEADER: We call this last cup the “Cup of Restoration”, because it represents the full restoration of God’s kingdom spoken of by the Apostle Peter when he said: *“Repent therefore and return, that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord; and that He may send Jesus, the Christ appointed for you, whom heaven must receive until the period of restoration of all things about which God spoke by the mouth of His holy prophets from ancient time.”*²⁰ It is very important here to see that returning to the LORD in repentance is the key to Messiah’s return.

This cup is also known as the “Cup of the Kingdom,” because it symbolizes when Jesus gave the cup to His disciples He said, *“Take this cup and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes.”*²¹ So as we drink from the fourth cup, we drink to the future when Messiah Jesus returns and establishes His kingdom and His righteousness on earth as it is in heaven.

LEADER: BARUCH ATAH ADONAI, ELOHENU MELECH HA OLAM, BO-RAY P'REE HAGAFEN.

Blessed art Thou, O Lord our God, King of the Universe, Who creates the fruit of the vine.

(Everyone drinks the Cup of Restoration)

END OF THE SEDER

LEADER: Our Seder is now complete. We have told the story of God's redemption in Messiah.

ALL: May we join together next year to celebrate the Lamb of God that takes away the sins of the world. May the Church grow up into the fullness of Christ. May Zion be blessed, and His ancient Jewish people come to know Him as their Messiah.

ALL SHOUT: Next year in Jerusalem!

(Ending song)

AARONIC BLESSING

Numbers 6:24-26

Y'VARECHECHA ADONI V'YISHMERECHA, YA-ER ADONI, PANAV EHLECHA V'CHUNEKA,
YISHA ADONAI PANAV EHLECHA, V'YASHEM L'CHA SHALOM

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

B'SHEM YESHUA HA MASHIACH, SAR HA SHALOM

In the name of Yeshua (Jesus) the Messiah, the prince of Peace – Shalom!

APPENDIX

Below are the Scriptures referenced noted in this Haggadah. Shalom!

- ¹ 1 John 1:5
- ² Psalms 80:15-17
- ³ John 12:32
- ⁴ 1 Corinthians 10:1-2
- ⁵ Luke 20:19
- ⁶ 1 Corinthians 5:7-8
- ⁷ Luke 20:19
- ⁸ Luke 22:20
- ⁹ 1 Corinthians 10:16-17
- ¹⁰ 1 Corinthians 10:21
- ¹¹ 1 Corinthians 10:27-29
- ¹² Ephesian 5:22-30
- ¹³ John 14:1-3
- ¹⁴ Revelation 19:7
- ¹⁵ 1 Corinthians 11:15-26
- ¹⁶ Colossians 1:27
- ¹⁷ Isaiah 40:3; Malachi 3:1-3
- ¹⁸ Luke 1:17; 3:4-6
- ¹⁹ Matthew 17:11
- ²⁰ Acts 3:19-22
- ²¹ Luke 22:17-18

NOTES