

A Messianic Family Haggadah



A B'rit Chadashah Haggadah

Items for Pesach

1. One or two candles and matches
2. Pitcher of water, empty bowl, and towel (will pour water over hands over the empty bowl)
3. Shank Bone (only if possible)
4. Matzah and Matzah tash (or clean towel and 4 napkins)
5. Wine/Grape Juice
6. Bitter Herb (parsley with small bowl of salt water to dip it in)
7. Charoset (<https://www.hugforyourbelly.com/no-alcohol-charoset/>)
8. Bitter herb (horseradish)
9. If children are present, an award for finding the afikomen (money or candy)

Honoring God's Holidays

Recite this blessing during any of the "appointed times" revealed in Scripture:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר נָתַן לָנו חַגִּים, חֻקֹּת, וּמוֹעֲדִים לְשִׂמְחָה,
לְכַבּוֹד יֵשׁוּעַ הַמָּשִׁיחַ אֲדוֹנֵינוּ, אֹר הָעוֹלָם.

ba-rookh a-tah Adonai E-loh·hei'·noo **me'**·lekh ha-o·lahm
a·sher na-tan **la'**·noo cha·geem, choo·koht, oo'mo·a·deem le·seem·chah,
leekh·vohd Ye-**shoo'**a ha·ma·**shee'**·ach a·do·**ney'**·noo, ohr ha·oh·lahm.

Blessed are You, YaHweh our Elohim, King of the universe, who has given to us holidays, customs, and seasons of happiness for the glory of our Lord Yeshua the Messiah, the Light of the world. Amen.

Birkat HaNer Lighting of the Candles

Pesach, as commanded by YaHweh, is to be celebrated at home with family after all leaven has been removed from the household. Once the house and the participants are ceremonially clean, the Pesach Seder can begin.

The woman of the house says a blessing and lights the Pesach candles. It is appropriate that the woman brings light into the home, because it was through the woman that the light of the world, Messiah Yeshua, came into the world (Gen. 3:15; Luke 2:7).

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha' o-lam me-lekh e-lo-hey-nu Adonai at-tah ba-rukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִיּוֹת אֹר

or le-hiyot v'tsivanu be-mits-vo-tav kid-de-sha-nu a-sheh
*a light to be and with his sanctified us who
commanded us commandments*

לְגוֹיִם וְנָתַן-לָנוּ אֶת יֵשׁוּעַ מְשִׁיחֵנוּ אֹר הָעוֹלָם.

ha-olam or meshicheinu yeshua et v'natan-lanu la-goyim
the light of the world our Messiah Jesus () and gave to us to the nations

Urchatz

Washing of the Hands (Yochanan 13:1–11)

Baruch a-tah YaHweh, Eloheynu Melech Ha-Olam, sha-mapshar lanu le-sha-tof ya-da-yim.

Blessed are you, YaHweh our Elohim, King of the universe, who permits us to wash our hands before eating food.

Kiddush

The 1st Cup: The Cup of Sanctification

The Seder begins with a blessing recited over the first cup, the Cup of Sanctification (also called the Cup of Blessing). This first cup is meant to sanctify—to set apart—the rest of the evening as a holy occasion. One can fill the cup until it overflows, as in Jewish tradition a full cup is a symbol of joy. Pesach is a symbol of freedom and moves us to rejoice and celebrate YaH's goodness to His people.

- All fill the cup and recite the blessing together:
- Baruch atah Adonai Eloheinu Melech haOlam, boray pri hagahfen Ha-a-mi-teet Yeshua Ha-Mashiach.
- Blessed are you YaHweh our Elohim, King of the universe, creator of the True fruit of the vine -Yeshua the Mashiach!

The Four Questions

- 1) Why is the celebration of Passover special? Answer: Passover was the beginning of a special covenant between YaHweh and Israel. This led to Yeshua's new covenant with Israel and us, bringing salvation to the world.
- 2) What does the Passover Lamb represent Answer: The Passover Lamb represents deliverance and points us to Yeshua our Messiah. The blood of the lamb brought deliverance in Egypt, and the blood of Yeshua brings us deliverance from sin that separates us from the Father. Sin defiles us and Yeshua's blood makes us clean.
- 3) Why do we eat bitter herbs on Passover? Answer: We eat bitter herbs on Passover to remind us of the bitterness of slavery in Egypt and the bitterness of sin in our lives without Yeshua.
- 4) Why do we eat Matzah? Answer: Leaven represents sin. Matzah is bread made without leaven. Yeshua said, "This is my body" when he broke the unleavened bread on Passover. Matzah reminds us that Yeshua is sinless and YaH wants us to live without sin in our lives.

Tzafun (Means Hidden) Hiding the Afikoman

Take three pieces of Matzah and place each piece in a Matza bag, or wrap each piece individually in a napkin and then wrap the three pieces in a towel. Break the middle piece. Take the broken piece, wrap it in a napkin, and hide it from the children. Just before we eat tonight, the leader will send the children to find the afikoman. The child who finds it brings it to the leader, who redeems the afikoman with a symbolic reward, usually some money or chocolate.

Surprisingly, Afikomen is not Hebrew, but a Greek word, the precise meaning of which is difficult to determine. It comes from a verb -- afikomenos -- which, while a rare term, means "HE IS COMING."

The Maggid (The Story)

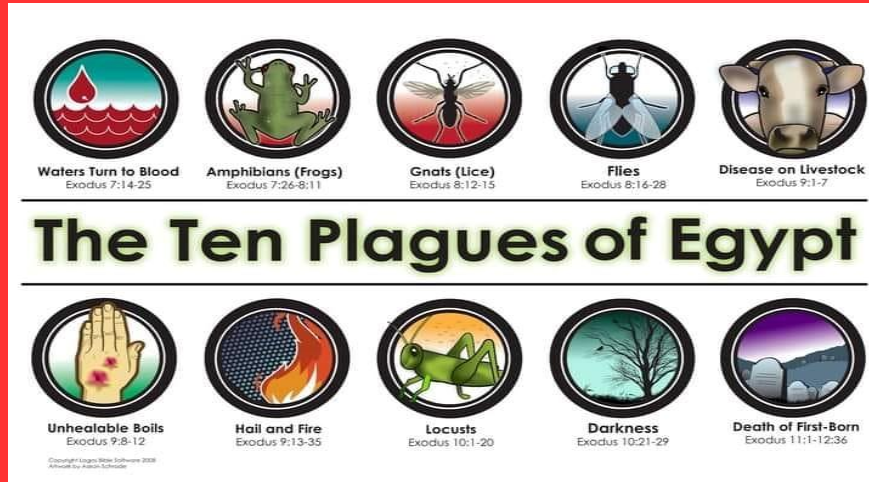
Today we gather to keep the appointed time of YaH called Pesach. It is also called the Feast of Matzah. There are two reasons we celebrate this memorial. One is to remember what YaH did for Israel in the past. The second is what YaH will do for Israel and all believers in Yeshua in the future.

Let us first talk about the past. It all began when YaH made a covenant with Avraham and to his seed that He would give him prosperity, property and a people for all eternity. The blessing he would give Avraham and his seed would one day go out to all nations. YaH prophesied to Avraham his seed would be in slavery for 400yrs, but they would one day come out with great wealth (Bereishit/Genesis 12-17).

When the fullness of the prophecy came, Avraham's seed had grown into twelve tribes by twelve sons who came from Avraham's grandson, Yaakov. YaH gave Yaakov a new name – Israel – which means “Wrestled with God”. Later YaH raised up a man named Moshe to be the deliverer. The Malak of YaH (i.e., pre-incarnate Yeshua) came to Moshe and said, “I am going to deliver my people from the bondage of slavery and use you to do it.” Moshe fought it for a minute, but YaH convinced him he was the one He would use.

Moshe was sent to the Pharaoh of Egypt, who was considered by the world at that time to be the ruler of the most powerful empire with the most powerful gods. Pharaoh resisted Moshe and YaHweh's request. Over the course of the next 8-9 months, YaHweh reigned down His wrath on the gods of Egypt. YaH reigned havoc on the water source, crops, cattle and land through 6 strikes and 3 judgements, bringing Egypt to its knees. The final 10th blow came on Nisan 14 when YaH instituted the new Feast called Pesach (Exodus 12).

The Maggid (The Story)



On the last night before their deliverance, the head of each home was to take a lamb for each household and offer it to YaH. The blood was to be painted on the doorpost and cross beam and the lamb was to be roasted over a fire. This was called a Threshold Covenant in ancient times. The Malak (messenger) of YaHweh would come through Egypt that night and strike down the first born in any house without the blood. We believe the Malak of YaHweh was the pre-incarnate Yeshua.

The next morning all of Egypt would demand Israel to leave so the plagues would stop. On Nisan 15, Moshe lead Israel and a great mixed multitude of gentiles who wanted freedom from slavery out of Egypt (Shemot/Exodus 12:37-38). They would embark on a 50-day journey together to Mt. Sinai. Together they all would become the Israel of YaH (Shemot/Exodus 19-24).

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Items on the Seder Plate (Shemot/Exodus 12:8-12)

Zeroah or Pesach (Lamb is optional because there is no Temple)

The Lamb Shank bone The Lamb Shank bone

The lamb shank bone is a symbol of the Temple offerings. It sits on the Pesach plate as a reminder of the first Pesach lamb sacrificed for the children of Israel, whose blood was applied to the lintel and doorposts of their homes.

- We raise the shank bone of the lamb and again remind ourselves of the lamb slain on behalf of the firstborn males among the Jewish people. Most importantly we remember Yeshua our Pesach Lamb who delivers us from the slavery of sin.

Bitter Herb (Parsley)

The parsley dipped in salt water reminds us of the tears shed by all slaves in Egypt.

- Each person takes the parsley and dips it in the salt water. The following blessing is recited:
- Baruch Atah YaHweh Eloheinu Melech ha-Olam, asher kidshanu b'mitsvotav v'tsivanu al achi-lat mah-ror.
- Blessed are you YaHweh our Elohim, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of the bitter herbs.
- All eat the parsley together.

Matzah (plural = Matzot)

Matzah is the Hebrew word for unleavened bread. This bread is commanded to be eaten for seven days. For seven days we cannot eat anything with leaven in it. Leaven represents sin in our lives.

The command to remove all leaven from your house in Shemot/Exodus 12:15 helps to remind us to examine our hearts to see if any of us have hidden sin to confess to YaHweh and ask for forgiveness.

Yeshua was the perfect Unleavened Bread (Matzah) because he was sinless and walked perfectly in this world. He is qualified to be the spotless lamb offered to the Father to take away our sins if we commit our lives to following him (1 Cor. 5:7-8).

- Each person now breaks off a small piece of matzah. The matzah tash is raised and the following blessing is recited:
- Baruch Atah YaHweh Eloheinu Melech ha-Olam, asher kidshanu b'mitsvotav v'tsivanu al achilat m-tzah.
- Blessed are you YaHweh our Elohim, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of unleavened bread.
- All eat the matzah together.

Maror: Bitter Herbs

- The maror (bitter herbs) reminds us of the bitterness of humankind's slavery to sin. It is tradition to dip one's matzah and take a heaping portion of the bitter herb (horseradish), enough to make one shed a tear.
- Paul says "10 For I do not want you to be ignorant, brothers and sisters, that our fathers were all under the cloud and all passed through the sea. 2 They all were immersed into Moses in the cloud and in the sea. 3 And all ate the same spiritual food, 4 and all drank the same spiritual drink—for they were drinking from a spiritual rock that followed them, and the Rock was Messiah (1 Cor 10).
- Each person breaks an olive-sized piece of matzah and dips it in the bitter herbs. The following blessing is recited:
- Baruch Atah YaHweh Eloheinu Melech ha-Olam, asher kidshanu b'mitsvotav v'tsivanu al achi-lat mah-ror.

- Blessed are you YaHweh our Elohim, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of bitter herbs.
- All eat the maror together.

Charoset: Symbolizes the bricks of mud and straw made by slaves in Egypt

- Take some matzah and put charoset on it.
- Recite the blessing: Baruch a-tah YaHweh, Eloheynu Melech Ha-Olam, shamapshar lanu al achi-lat char-o-set.
- Blessed are you, YaHweh our Elohim, King of the universe, who permits us concerning eating the charoset.
- Eat the matzah with charoset.

Now we bring in the New Covenant (B'rit Chadashah)

Luke 22:7-8 “Then came the day of matzah when the Passover lamb had to be sacrificed. 8 Now Yeshua sent Peter and John, saying, “Go and prepare the Passover for us, so we may eat.”

Luke 22:14-16 “When the hour came, Yeshua reclined at table, and the emissaries with Him. 15 And He said to them, “I have eagerly desired to eat this Passover with you before I suffer. 16 For I tell you, I will never eat it again until it is fulfilled in the kingdom of God.”

Luke 22:17-20 and when He had taken a cup and offered the bracha, He said, “Take this and share it among yourselves. 18 For I tell you that I will never drink the fruit of the vine from now on, until the kingdom of God comes.” 19 And when He had taken matzah and offered the bracha, He broke it and gave it to them, saying, “This is My body, given for you. Do this in memory of Me.” 20 In the same way, He took the cup after the meal, saying, “This cup is the new covenant in My blood, which is poured out for you.

- We take this moment to reflect upon the death of Yeshua for our sins, as He was the Lamb of God who takes away the sins of the world (Yochanan/John 1:29).
- This is a covenant-fulfilling action. Only believers can partake of the bread and the wine. To take this in an unworthy manner is dangerous (1 Cor. 11:17-34).
- We explain to our children the nature of redemption and the need for the shedding of blood for all of us to experience forgiveness of sin (Lev. 17:11; Heb. 9:22).

סְלַח לָנוּ אֲבִינוּ כִּי חָטָאנוּ, מְחַל לָנוּ מַלְכֵינוּ,
mal·kei·nu la·nu me·chal cha·ta·nu ki a·vi·nu la·nu se·lach
our King us pardon we have sinned for our Father us Forgive

כִּי פָשַׁעְנוּ, כִּי מוֹחֵל וְסוֹלֵחַ אַתָּה.
at·tah v'so·lei·ach mo·chel ki pa·sha'·nu ki
are You and for giver a pardoner for we have rebelled for

בְּרוּךְ אַתָּה יְהוָה חַנּוּן הַמְרַבֵּה לְסְלוֹת.
lis·lo·ach ham·mar·beh chan·nun Adonai at·tah barukh
forgives who abundantly the gracious Lord are You Blessed

HaGeulah

2nd Cup: Cup of the New Covenant (B'rit Chadashah: Yirmayahu/Jeremiah 31:30-34)

Now we say the blessing over the 2nd cup of wine

- Baruch Atah YaHweh Elo-hei-nu Me-lech Ha-Olam, boh-ray pri ha-gah-fen Ha-a-mi-teet Yeshua Ha-Mashiach.
- Blessed are you YaHweh our Elohim, King of the universe creator of the TRUE fruit of the vine, Yeshua the Mashiach!
- Drink The Cup of The New Covenant

Tzafun (Means Hidden) Finding and Eating the Afikoman

- The leader of the Seder now sends the children to find the afikoman, which is the middle piece of matzah that was broken and hidden before the meal. The child who finds it brings it to the leader of the Seder, who redeems the afikoman with a symbolic reward, usually some money or chocolate.
- According to tradition, the leader of the Seder blesses the afikoman and breaks it up into small olive-sized pieces. He then distributes a small piece to everyone seated around the table and all eat the afikoman together.
- This tradition has not been found to be done in the first century. Evidence shows it was instituted sometime after the resurrection, probably by believers in Yeshua.
- The first evidence we have of the tradition comes from a Jewish-Christian Bishop of the Assembly in Sardis in the late second century named Melito of Sardis, who knew the word “afikoman” as a Passover symbol for Yeshua. His sermon is dated around 170 AD, several decades before the first rabbinic mention of “afikoman” (the Mishnah only began to be compiled around 200 AD).
- This evidence has caused Jewish scholars to speculate that the Messianic symbolism in the Seder originated with the Nazarene community.

End with prayer and songs (many recite Tehillim/Psalms 113-118)

The Seder is Complete

It's time to eat the Seder meal