

Passover Hagaddah



הגדה של פסח

Abridged for CHRIST IS THE PASSOVER Presentation

I. Introduction

Shalom! Shalom is Hebrew for “Peace” and is a common greeting. It is a blessing to be with you tonight.

Tonight, we’re here to talk about the “Sar Shalom,” the Prince of Peace, Messiah Y’shua, Jesus. How many of you know someone who is Jewish? (*Wait for response.*) Well, this year the first night of Passover is (*date*). Likely, your Jewish friends and neighbors will sit down with their families in their homes at a table set much like this table, and they will celebrate Passover, but something will be

missing...they will not recognize Jesus in the Passover. We want to help you help them to.

Tonight, we're going to try to do three things: 1) first, give you some historical understanding of the Passover, 2) Secondly, show you how Jesus is the Passover, and 3) third, help you to understand how we can help you reach out to your Jewish friends and help them to consider Jesus at this Passover season.

II. Scripture

Jesus was Jewish, and he celebrated Passover every year. His last Passover before he was crucified is often referred to as the Last Supper. And we know from the Gospel of Luke that Jesus made preparations for the Passover. So, to set the scene, I'd like to read a few verses from the Gospel of Luke 22:7-12.

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, "Go and prepare the Passover for us, that we may eat it." They said to him, "Where will you have us prepare it?" He said to them, "Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters and tell the master of the house, 'The Teacher says to you, Where is the guest room, where I may eat the Passover with my disciples?' And he will show you a large upper room furnished; prepare it there."

This preparation is detailed for us in Exodus 12:1-16

The LORD said to Moses and Aaron in the land of Egypt, "This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons; according to what each can eat you shall make your count for the lamb. Your lamb shall be without blemish, a male a year old. You may take it from the sheep or from the goats, and you shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs at twilight.

“Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it. They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts. And you shall let none of it remain until the morning; anything that remains until the morning you shall burn. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD’S Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. 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.

“This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel. On the first day you shall hold a holy assembly, and on the seventh day a holy assembly. No work shall be done on those days. But what everyone needs to eat, that alone may be prepared by you.

III. Discussion of the Preparations

The Preparations for Passover today take a good six weeks. 40 days before the Passover celebration begins, the woman of the house is charged with the duties of getting the home ready. She gives her home a thorough spring-cleaning. She changes the linens. She cleans the draperies. She sets out dishes reserved for use only at the Passover season, and she plans for the removal of all “chametz.”

Chametz is Hebrew for “leaven.” Breads, cookies, cereals, baking soda...anything that may have leaven in it. God makes it quite clear that we are to rid our homes of “chametz” or leaven. Leaven is the product of the fermentation of grain, rather than of grapes or other fruit. This is the yeast that is to be removed from the home at Passover. A strict observance of this would also include beer and certain other

alcoholic beverages. (It's a good thing that Passover doesn't fall during football season or Oktoberfest!)

Now leaven, of course, in the Scriptures is a symbol of sin. Passover is the festival of Redemption and today, at Passover, Jewish people are called to break with the cycle of sin by removing the leaven from their homes.

But you'll notice in the text from Luke that Jesus didn't send two ladies to clean the house. Jesus sent two men, Peter and John. Why men and not women? Because in those days women did not have even the ceremonial standing to make the final preparations for Passover. Today it is much the same in the Jewish community, so how do the men make sure the house is prepared? This has led to a traditional ceremony called the "Bedikat Chametz" or the search for leaven. On the fourteenth day of Nisan, the evening before the seder, the master of the house must search throughout for any leaven still in the home. This may be what the disciples were charged with when sent ahead by Y'shua to prepare the Passover.

Prior to this eve, the mama has thoroughly cleaned the house. She has found the yeast that is there and has taken care of it. But it is the papa's responsibility to assure the community that the home is properly prepared for Passover. So, papa begins the Bedikat Chametz.

Papa will search the house by candlelight, looking for any wayward crumbs that may have successfully avoided mama's eye. By tradition, papa is not allowed to speak during this ceremony, but must concentrate on the task at hand. As he searches, the kidlings will follow, wondering if papa will find anything this year. If papa has been especially kind to his wife, she will leave him a few crumbs in the usual place for him to find. Complete now in his joy, he will take a feather and sweep the crumbs of leaven into a wooden spoon, wrapping both up in a cloth and burning them the next morning, accompanied by the usual prayers. "Blessed art Thou, O Lord our God, King of the Universe, who has commanded us to remove the leaven from our homes." The house is now prepared for the Passover.

IV. Discussion of Kittel & Haggadah

Now everything is ready. The table is set. The Kittel is the ceremonial robe that papa wears for the seder. It is white, symbolizing purity and holiness. In the wearing of this robe, papa affirms that the Passover has been properly prepared.

He will also wear a tallit, a prayer shawl hemmed with “tzitzit” or fringe, with knots on the corners of the garment. It is this garment that the pastor’s stole is patterned after.

The LORD said to Moses, “Speak to the people of Israel, and tell them to make tassels on the corners of their garments throughout their generations, and to put a cord of blue on the tassel of each corner. And it shall be a tassel for you to look at and remember all the commandments of the LORD, to do them, not to follow after your own heart and your own eyes, which you are inclined to whore after. So you shall remember and do all my commandments, and be holy to your God. I am the LORD your God, who brought you out of the land of Egypt to be your God: I am the LORD your God” (Numbers 15:37-41).

It is also traditional for the men to cover their heads with a mitre or yarmulke (*kippah*), as a sign of service to God.

And the order of service for the Passover is found in this book called the Haggadah. Haggadah is Hebrew and it means “the telling.” There are over 3000 different Passover Haggadahs in existence today. As we go through the order of service, with its accompanying music, poetry, stories, and narratives, it would usually take a good four hours from start to finish. But don’t worry, we won’t be here that long tonight. I’m just going to share some of the highlights!

V. Candle Lighting

The Festival Lights--according to tradition as recorded in the Talmud, the children of Israel were redeemed from Egypt because of the pious women of that generation. And though they may have no standing, it is the women who enjoy the privilege of kindling the sabbath and festival lights. And as the woman brings light to the Passover table, we are blessed to remember that God brought light to the world through a woman, Mary, the mother of Y’shua.

(Mama lights the candles, reciting the following blessing.)

L: Baruch atah Adonai Eloheynu melech ha-olam, asher kidshanu b’mitzvotav vitzivahnu l’hadlich nehr shel Pesach.

C: Blessed art Thou O LORD our God, King of the universe, who sanctifies us and commands us to kindle the lights of Passover.

L: Baruch atah Adonai Eloheynu melech ha-olam, sheshalach et bin'cha y'chid'cha, Y'shua Ha-Mashiach, lib'yot or ha-olam v'seh happesach shelanu l'ma-an nich'yeh biz'chuto. Omayn.

C: Blessed art Thou, O LORD our God, King of the Universe, who has sent Thy Son, Thine only Son, Y'shua the Messiah, to be the light of the world and our Paschal Lamb, that through Him we might live. Amen.

VI. The Four Cups: Kiddush, Hallel, Redemption, Sanctification

As we gather together, you might have noticed that there are four cups here on the table. Throughout the Seder, the order of service, everyone will drink four cups of wine.

Kiddush--The first of four cups of wine is lifted up. Red wine is symbolic of the lamb's blood. The first cup is the cup of blessing. Each cup of wine is named for one of four promises that God gave to Moses, as He prepared Moses for confronting Pharaoh.

The first promise is "I am the LORD, and I will bring you out from under the burdens of the Egyptians" (Exodus 6:6a). The first cup is a cup of blessing as we begin the story of the blessing that God gave us in this mighty act.

L: Baruch atah Adonai Eloheynu melech ha-olam, boray p'ree hagahfen.

C: Blessed art Thou, O LORD our God, King of the universe, creator of the fruit of the vine.

L: Baruch atah Adonai Eloheynu melech ha-olam asher bachar banu mikol om v'ro-m'mahnu mikol lashon v'kidshanu b'mitzvotav.

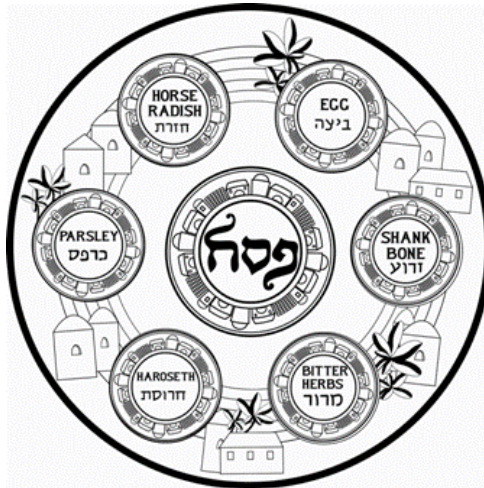
C: Blessed art Thou, O LORD our God, King of the universe, who selected us from among all people and exalted us among nations and did sanctify us with His commandments.

L: Baruch atah Adonai Eloheynu melech ha-olam, shehecheyanu, v'kee-y'manu, v'heegeeyanu la-z'man hazeh.

C: Blessed art thou, O LORD our God, King of the universe, who has preserved us alive; sustained us, and brought us to enjoy this season.

VII. The Seder Plate and Hagigah

YOUR SEDER PLATE



The Seder Plate is central to the order of the פסח (*Pesach* - Passover) סדר (*Seder* - “order”). It is the seder plate and this הגדה (*Hagaddah* - “the telling”) that tell the story of the Passover.

Each of the elements of the plate tells part of the story. These elements include the זרוע (*Z’roah* - “arm” - a roasted shankbone of a lamb), ביצה (*Bai-tzah* - “egg”) or חגיגה (*ChaGigah* – “festival offering”- a hard-boiled egg), מרור (*Marohr* - “herb”- bitter herbs, usually freshly grated horseradish), חרוסת (*Charoses* - a mixture of finely chopped apples, nuts, and cinnamon mixed with a little wine), and כרפס (*Karpas* - usually parsley).

Other elements on the Passover table include three מצות (*Matzoth* - unleavened bread) placed in a Matzo Tosh, or wrapped separately in napkins, wine (four cups are usually consumed during the meal), salt water, a pillow or cushion on the left arm of each person at the table, and the Cup of Elijah.

As the children of Israel settled into the land that God had promised them, and the Temple was built and Temple worship began, the lamb for the Passover was brought to the Temple to be sacrificed. But, in 70 A.D. the Temple was destroyed and the sacrificial system ceased. Therefore, traditionally, there is no lamb served at Passover. There is only a remnant of the lamb in the roasted shank bone on the Seder plate. And symbolic of the lamb, and the hope for the restoration of the Temple, there is Hagigah, a roasted egg. Why an egg?

For Jewish people, the egg is a sign of mourning, and a symbol for hope for spiritual restoration and resurrection. Just as the paschal lamb is free from blemish, pure and holy, so is the egg. White is a color that means purity and holiness. But we have sacrificed the lamb, the egg has been roasted, now brown, made dirty by our sins. But in the egg is the hope for spiritual restoration, as we peel away the brown shell, revealing the white egg underneath, again made pure and holy, resurrected.

VIII. The Seder Plate and Karpas: Parsley on our table, this was hyssop in Moses' time. And our bowl of salt water represents the basin of blood...

Take a bunch of hyssop and dip it in the blood that is in the basin, and touch the lintel and the two doorposts with the blood that is in the basin. None of you shall go out of the door of his house until the morning. For the LORD will pass through to strike the Egyptians, and when he sees the blood on the lintel and on the two doorposts, the LORD will pass over the door and will not allow the destroyer to enter your houses to strike you (Exodus 12:22-23).

We remember that it was hyssop that King David cried out to be cleansed with... "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow" (Psalm 51:7).

And it was hyssop that a sponge filled with wine vinegar was put on and lifted to Y'shua's lips...

After this, Jesus, knowing that all was now finished, said (to fulfill the Scripture), "I thirst." A jar full of sour wine stood there, so they put a sponge full of the sour wine on a hyssop branch and held it to his mouth. When Jesus had received the sour wine, he said, "It is finished," and he bowed his head and gave up his spirit (John 19:28-30).

Hyssop is a green leafy plant with a long stalk. Symbolizing life and cleansing, the hyssop was dipped once into blood and lifted up to a wooden post for salvation from death, and once into wine and lifted up to a wooden post for salvation eternally. The raising of the hyssop to Y'shua was the last act of man before the last death of the Lamb.

(The head of house takes some parsley, dips it into saltwater, and distributes it to all present saying:)

L: Baruch atah Adonai Eloheynu melech ha-olam boray p'ree haadamah.

C: Blessed art thou, O LORD our God, King of the universe, creator of the fruits of the earth.

IX. Matzoh Tosh and Afikomen

The Passover Seder is an object lesson. The items found on the Seder Plate will answer the four questions a child will ask during the Seder and in so doing will help us to unfold the story of redemption.

Matzoh: We now turn to a mysterious tradition. The Matzoh Tosh is one linen, with three compartments. A sheet of matzoh is placed in each of the three compartments. No one truly knows from where this tradition comes, but our rabbis teach that the Matzoh Tosh is a picture of Israel's patriarchy, Abraham, Isaac, and Jacob. Some also teach that it is a picture of Temple worship, with the priests, Levites, and the Israelites. However, neither of these explanations are satisfied by the tradition. The middle matzoh is taken from the linen and broken...

(Break the middle matzoh. The leader takes the middle matzoh from the Matzoh Tosh and breaks it in two, leaves one half between the two whole ones and puts the other half under the cloth for the "Afikomen.")

This then becomes the afikomen. A strange word whose origin is also unknown, "afikomen" is Greek and means "that which comes after," or "that which has come." This has been traditionally interpreted as the last piece of food which may be eaten at the Passover.

(The leader hides the afikomen.)

(He then elevates the dish containing the matzohs, and all at the table say:)

This is the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry enter and eat thereof; and all who are in distress, come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate it in the land of Israel.

X. The Ma Nishta Nah

Passover is a family affair. The children, as well as the adults, play important roles throughout the Passover service. One of the children will read from the Passover Haggadah each of the four questions. (*Volunteer?--Hebrew schtick?--Cant the Ma Nishta Nah?*)

Why is this night different from all other nights? Any other night we may eat either leavened or unleavened bread, but on this night only unleavened bread; all other nights we may eat any kind of herb, but this night only bitter herbs; all other nights we do not dip even once, but on this night twice; all other nights we eat and drink either sitting or reclined, but on this night we all recline.

The answer to these questions helps us all to understand what Passover is all about.

XI. The drinking of The Second Cup--The Cup of Praise and Plagues, Hallel

“I will deliver you from slavery to them” (Exodus 6:6b). The second cup of wine is full. A full cup of wine means a full cup of joy to the Jewish people. David’s joy was so complete, that his cup overflowed with joy.

You prepare a table before me in the presence of my enemies; you anoint my head with oil; my cup overflows. Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the LORD forever (Psalm 23:5-6).

It is a full cup of wine that we enjoy. A full cup of joy in praise to God for his promise of redemption. But we ask ourselves, “How can we be fully joyful knowing that so many had to suffer for us to be redeemed?” And so, we diminish our joy by ten drops, remembering the ten plagues that God visited upon the Egyptians, as God had promised.

(As each plague is recited, a drop of wine is taken from the second cup and dropped onto a saucer or napkin.)

These are the ten plagues which the Most Holy, blessed be He, brought upon the Egyptians in Egypt: **Blood, frogs, vermin, flies, pestilence, boils, hail, locusts, darkness, and the slaying of the first-born.** (Exodus 8-11)

X. The Seder Plate: Charoset and the Hillel sandwich

We dip twice this night, parsley into salt water, and bitter herbs into charoset.

Charoset is a mixture of apples, wine, nuts, and cinnamon, symbolizing the clay, or the mud from which Israel made bricks to build store-cities for Pharaoh. Some have asked why something so sweet is used to represent something so bitter. And our rabbis (Rabbi Hillel specifically) teach that even though life is bitter, and tears are brought to our eyes as we eat the bitter herb, with God's promise of redemption, life is also sweet.

(Everyone eats the bitter herb, charoset, and matzoh.)

XI. Reclining?

Oh yeah, the child asked about reclining too. We recline leisurely at Passover to celebrate the freedom that God has given us when he brought us in haste out of Egypt. Even Y'shua could recline this night, knowing that his betrayal was imminent. But the pain and death He will suffer will be our final freedom!

There is a festive meal served here, along with games, songs, and stories. But after dinner, which must include Matzoh Ball Soup, the family gathers for the best part of the Seder. *(This is a good time to tell your story or give a ministry presentation.)*

XII. The Search for the Afikomen

During the meal, the "afikomen" is found and the one who finds it is rewarded. Traditionally, this is when the child receives their first Hebrew Scriptures. That gift is given at the Festival of Shavuot, or Pentecost, 50 days after Passover. Sometimes, however, the child has been known to bargain with papa now, knowing that the Passover Seder cannot resume without the afikomen.

After supper, the afikomen is distributed amongst all present, and no more food is to be consumed this evening. The third cup of wine is filled.

XIII. The third cup--The Cup of Redemption.

"And I will redeem you with an outstretched arm and with great acts of judgment" (Exodus 6:6c). It is the afikomen and the third cup of wine which mark

the redemption that we have received by God through His grace and mercy. It is these two elements together that Y'shua used to show his forthcoming and final redemptive act.

Y'shua takes the matzoh and says, "Take and eat, this is my body." He is being very literal. Matzoh is prepared in a very special way. It is rolled out into big sheets and a large wheel with pins in it is rolled over the dough. It pierces the bread so that heat will rise through the bread and bake it very rapidly. The entire process of making matzoh takes 18 minutes, 18 being the numerical equivalent of the Hebrew word "Chai," which means life.

There is no yeast, it is sinless. It is the bread of life, and it has been pierced. The baking process also leaves marks or stripes.

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

Y'shua knows that in a very short time, he will be taken from his disciples, he will be beaten and striped 39 times with a lash. His body will be pierced, but by his death comes our healing.

And he took the cup (after supper), saying "Drink from it, all of you. This is my blood of the new covenant, which is poured out for many for the forgiveness of sins." Y'shua was being very literal. Now the wine not only represents the blood of the lamb that was shed at the first Passover, it now is the blood of the Lamb that is to be shed at Y'shua's last Passover. His words could not be missed. This is Jeremiah's prophecy (Jeremiah 31:31-34) coming to pass!

After all, whose body is it that is removed from the middle of a three-part unity, broken and wrapped in linen, hidden away only to be found again? And for those who would find him, resurrected, they would receive the gift of the Word, not just words on paper, but the Word written on their hearts and in their minds, the Word of the Holy Spirit, 50 days later at the festival of Shavuot, Pentecost.

L: Baruch atah Adonai Eloheynu melech ha-olam hamotzi lechem min ha'aretz.

L: Baruch atah Adonai Eloheynu melech ha-olam boray p'ree hagafen.

(All eat the afikomen and drink the third cup of wine.)

XIV. The Fourth Cup--The Cup of Sanctification

And there is a fourth cup of wine at this meal. "I will take you to be my people, and I will be your God" (Exodus 6:7a). I believe it was this cup that Y'shua was speaking of when he said, "I tell you I will not drink again of this fruit of the vine until that day when I drink it new with you in my Father's kingdom" (Matthew 26:29).

He is promising us that we will have a full cup of Sanctification awaiting us when we join him at that great feast in our heavenly home. Moses brought us through the waters of the Red Sea, into the wilderness, where God provided for us, sustained us, and gave us his Word, and finally led us into the promised land.

And Y'shua has led us through the waters of our baptism, into the wilderness that we call life, that is both bitter and sweet. And God sustains us and provides for us, giving us his Word by the Holy Spirit, and promises that we too will enter the promised land, our heavenly home, where a banquet awaits with a full cup of wine to be shared with Y'shua. We wait on this cup until we share it anew with Y'shua at the heavenly banquet.

XV. Elijah's cup

And this final goblet, a full cup of wine for someone whom we have invited and pray will come, this is Elijah's cup. Every year, Jewish families will pour a cup for Elijah and leave the door ajar, hoping that he will come. Our tradition says that Elijah will come at Passover and will announce the coming of Messiah.

Behold, I will send you Elijah the prophet before the great and awesome day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction (Malachi 4:5-6).

And every year the people wait, losing their faith and not knowing that Elijah has already come.

Elijah does come, and he will restore all things. But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they pleased. So also the Son of Man will certainly

suffer at their hands.” Then the disciples understood that he was speaking to them of John the Baptist (Matthew 17:11-13).

May you go forth and tell this story to the children of many generations, that they would come to believe and be saved by the blood of the Lamb, Y’shua HaMashiach.

L: L’Shana HaBa-ah BiYerushalayim.

C: Next year in Jerusalem!