

PASSOVER HAGGADAH



פסח

We hope you find this presentation of the Jewish Passover informative and that you gain an understanding of the roots of the Lord's Supper, an insight into what took place in the Upper Room, and an appreciation of current Jewish practice which sadly is empty without Christ, the true Passover Lamb and yet so much of it points to Him. I also want to make clear that this is a demonstration not an actual Jewish Passover meal; we wish simply to 'show forth' the story. A regular Jewish Passover meal will take place in the home, and be a joyous occasion with the whole family over a whole evening. For our purposes we will simply walk through the Haggadah and make some comment along the way.

Will you pray for those who annually engage in a remembrance meal of such striking symbolism and yet who do not know the true Passover Lamb, Jesus? Will you commit to intentionally pray for Jewish evangelism?

Stephen Atkinson, Director, CWI (N. America)

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Preparations prior to the Seder

There will be intense cleaning prior to Passover to ensure all 'yeast' is removed from the house. Utensils will be cleaned; the house will be cleaned, children will be cleaned! - perhaps even bought new clothes.

On the evening prior, the head of the household makes final preparations by searching for leaven throughout the house. A few crumbs are deliberately left for father and children to 'discover'. This is wrapped securely in paper and burned the next morning. (Compare: 1 Corinthians 5:7, 11:28)

Prior to the beginning of the reading of the Haggadah, the lady of the house will light the Passover candles saying: '*Blessed art thou O Lord our God, King of the Universe, who has sanctified us by thy commandments and commanded us to kindle the festival lights*'.

INTRODUCTION

Pesach (Passover) begins every year on the eve of 14th Nisan, the first month of the Jewish year. The festival lasts eight days and commences with the Seder ('order') or Passover meal. During the Festival hametz (leaven) may not be eaten or kept in a Jewish home. The first two days and the last two days of Pesach are treated as a Sabbath in which no work is done.

The festival celebrates the deliverance of the Israelites from slavery in Egypt but the prophets of Israel foresaw a day when an even greater exodus would deliver Israel from a worse tyrant than Pharaoh. The New Testament writers see Jesus as a new and greater Moses and his death as a sacrifice to redeem his people from their sins.

In the three-and-a-half thousand years since the first Passover, observance of festival has changed considerably. The first Passover was a hastily eaten, simple meal of roast lamb, unleavened bread and bitter herbs. At the Passover Seder, Jewish families follow an order of service or Haggadah ('narration') in which the story of Israel's deliverance from Egypt and its significance is recounted through stories, songs, questions and symbolic actions. The Passover Seder is a multi-sensory teaching experience developed over the centuries to inculcate the meaning of the Exodus from Egypt in the hearts and minds of the Jewish people through sight, sound, smell, taste and touch.

This Haggadah is an abridged version of the traditional Orthodox form used among Ashkenazi (northern European) Jews. From this Seder you will not only discover how Jews today remember the events of the Exodus but you will also gain a better appreciation of the Lord's Supper, which was a traditional Passover Seder. Hopefully, you will go away from the Seder with a heart of compassion for the Jewish people and a longing for them to come to see that Messiah our Passover Lamb has been sacrificed for us.

THE SEDER

1. THE KIDDUSH (SANCTIFICATION)

(Raise the First Cup, the 'Cup of Sanctification')

All: Baruch ata Adonai Eloheinu, Melech ha-olam, Boray p'ree hagefen.

Blessed art Thou O Lord our God, King of the Universe, Creator of the fruit of the vine. Blessed art Thou, O Lord our God, King of the Universe, Who chose us from all peoples and exalted us among the nations by making us holy with His commandments, and who in love gave us the festive seasons.

(Drink the first cup)

2. WASHING THE HANDS (Compare John 13:2a, 4-5)

3. EATING THE KARPAS (GREEN VEGETABLE)

(Take some parsley or lettuce and dip in salt water)

All: Baruch ata Adonai Eloheinu, Melech ha-olam, Boray p'ree ha'adama.

Blessed art Thou O Lord our God, King of the Universe, Creator of the fruit of the earth. (Eat the parsley)

4. BREAK THE MIDDLE MATZAH

(The Celebrant breaks the middle matzah, leaves half there and puts aside the other half, the afikomen, wrapped in a cloth.)

5. THE PASSOVER STORY

(The Celebrant uncovers the Matzah and lifts it up for all to see)

Celebrant: This is the bread of affliction which our forefathers ate in the land of Egypt. All who are hungry, let them come and eat. All who are needy, let them come and eat the Passover with us. (Compare Exodus 12:25-27)

(The Celebrant covers the Matzah and fills the second cup)

THE FOUR QUESTIONS

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

1. On all other nights we eat either leavened bread or unleavened bread; why, on this night do we eat only unleavened bread?
2. On all other nights we eat herbs of any kind; why, on this night, do we eat only bitter herbs?
3. On all other nights we do not dip our herbs even once; why, on this night, do we dip them twice?
4. On all other nights we eat our meals in any manner; why, on this night, do we sit around the table together in a reclining position?

Celebrant uncovers the Matzah and replies:

We were slaves to Pharaoh in Egypt and the Lord our God brought us out from there with a strong hand and an outstretched arm. Now if God had not brought out our forefathers from Egypt, then even we, our children, and our children's children might still have been enslaved to Pharaoh in Egypt. Therefore, even were we all wise, all men of understanding, and even if we were all old and well learned in the Torah, it would still be our duty to tell the story of the departure from Egypt. And the more one tells of the departure from Egypt, the more is he to be praised.

Our fathers went down into Egypt with only seventy persons and there we became a great nation. But the Egyptians ill-treated us, afflicted us and laid heavy bondage upon us. So we cried unto the Lord our God, the God of our fathers, and the Lord heard our voice and saw our affliction and our burden and our oppression. And the Lord brought us forth from Egypt, with a strong hand, and with an outstretched arm, and with great terror, and with signs and wonders.

The Celebrant here dips his finger in the cup and sprinkles a drop of wine on the plate as everyone recites the plagues:

Blood. Frogs. Lice. Flies. Pestilence. Boils. Hail. Locusts. Darkness. The slaying of the Firstborn. (Compare Jeremiah 31:31 and consider Jesus' words - 'this cup is the new covenant in my blood'.)

DAYENU

(This is a shortened version...the original has at least 13 verses!)

Celebrant: How thankful we must be to God, the All-Present, for all the good He did to us...

Had He brought us out of Egypt and not executed judgement against them...

All sing: *Day-day-yenu! Day-day-yenu! Day-day-yenu! Dayenu, Dayenu.*

Celebrant: Had He slain their first-born and not given us their property...

All: *Day-day-yenu! Day-day-yenu...*

Celebrant: Had He given us their property and not divided the sea for us...

Celebrant: Had He brought us through it dry-shod and not drowned our oppressors in it...

Celebrant: Had He given us the Sabbath and not brought us to Mount Sinai...

All: How much more so do we have to be thankful for the manifold and unbounded blessings of the All-Present God, for He performed each and every one of these for us.

Celebrant: Rabban Gamaliel used to say: Whoever does not explain the following three symbols at the Seder on Passover has not fulfilled his duty: The Passover Offering; The Matzah; The Bitter Herbs.

The Passover Offering which our fathers ate in Temple days, what was the reason for it? It was because the Holy One, blessed be He, passed over the houses of our forefathers in Egypt.

This Matzah which we eat, what is the reason for it? It is because there was not time for the dough of our ancestors to become leavened, before the Ruler of all, the Holy One, blessed be He, revealed Himself to them, and redeemed them.

These Bitter Herbs which we eat, what is their meaning? They are eaten to recall that the Egyptians embittered the lives of our forefathers in Egypt.

In every generation one must look upon himself as if he personally had come out of Egypt. He brought us out from there that He might lead us to and give us the land which He pledged to our forefathers. (Raise the cup of wine)
Therefore, it is our duty to thank and to praise in song and in prayer, to glorify and extol Him who performed all these wonders for our forefathers and for us. He brought us...

Celebrant	All
from slavery...	to freedom,
from anguish...	to joy,
from sorrow...	to festivity
from darkness...	to great light.

All: Therefore let us sing before Him a new song. Hallelujah! (Replace the cup of wine)

Read Psalms 113 and 114

All: Blessed art Thou, Eternal our God, King of the Universe, Who redeemed us and redeemed our forefathers from Egypt, and hath brought us to this night to eat matzah and bitter herbs.

6. THE SECOND CUP (CUP OF PRAISE)

(Raise the cup of wine)

All: Baruch ata Adonai Eloheinu, Melech ha-Olam, Boray p'ree hagefen.

Blessed art Thou O Lord our God, King of the Universe, Creator of the fruit of the vine. (Drink the second cup and Celebrant washes his hands)

7. MATZAH

All: Baruch ata Adonai Eloheinu Melech ha-Olam ha-motzee lechem min ha'aretz.

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

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

(Receive matzah from upper and middle matzah and eat)

8. BITTER HERBS

All: Blessed art Thou O Lord our God, King of the Universe, Who has sanctified us by Thy commandments and hath commanded us to eat bitter herbs. (Eat parsley or lettuce dipped in charoseth)

9. EAT THE BITTER HERBS AND MATZAH TOGETHER

(Put horseradish on matzah from the lower matzah and eat)

(Compare John 13:26, Psalm 41:9)

10. EAT THE MEAL

11. BRING OUT AND DISTRIBUTE THE AFIKOMEN

(This is a post-Temple tradition, and may even be an inclusion from the early 'Christian' disciples! Note the symbolism of the middle matzah, which is taken away for the 3 hours of the meal, then 'discovered'. The origin of the Afikomen is unclear, but it suggests, 'He who is to come... again.')

Grace after the meal is said here.

12. THE THIRD CUP (CUP OF REDEMPTION)

All: Baruch ata Adonai Eloheinu Melech ha-olam Boray p'ree hagefen.

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

(Drink the third cup, fill the fourth cup of wine. Ask one of the children to open the door and look for Elijah the Prophet.)

All: Pour out Thy wrath upon the nations that know Thee not, and upon the kingdoms that call not upon Thy name; for they have consumed Jacob and laid waste his habitation. Pour out Thy rage upon them and let Thy fury overtake them. Pursue them in anger and destroy them from under the heavens of the Eternal.

Psalms 115,116,117,118 are recited or sung here

(It is amazing to consider that Jesus would likely have sung these words on the night that he was betrayed! Note especially Ps.118:6,7 & 22-24!)

Psalm 136:

Celebrant: O give thanks to the LORD for He is good!

All: For His mercy endureth for ever.

Celebrant: To Him who led His people through the wilderness,

All: For His mercy endureth for ever.

Celebrant: Who remembered us in our lowly state,

All: For His mercy endureth for ever.

Celebrant: And rescued us from our enemies,

All: For His mercy endureth for ever.

Celebrant: Who gives food to all flesh,

All: For His mercy endureth for ever.

Celebrant: O give thanks to the God of heaven!

All: For His mercy endureth for ever.

Celebrant: The soul of all living things shall bless Thy name, Eternal our God; the spirit of all flesh shall ever adore and extol Thy fame, our King. From everlasting to everlasting Thou art God, and beside Thee we have no Ruler or Deliverer, Redeemer, Sustainer, Who is merciful at every time of sorrow or distress; we have no King except you.

13. THE FOURTH CUP (CUP OF ADOPTION)

All: Baruch ata Adonai Eloheinu Melech ha-olam Boray p'ree hagefen.

Blessed art Thou, O Lord our God, King of the Universe, Creator of the fruit of the vine. (Drink the fourth cup)

(Prayers for rebuilding of Jerusalem and the Temple are read here. But instead we will pray for the redemption of the Jewish people through the Passover Lamb, Jesus Christ, and that He would set up His Temple in their hearts according to Ezekiel 36 and Jeremiah 31.)

14. CONCLUSION

Celebrant: Ended is the Passover Seder, according to custom, statute and law. As we were worthy to celebrate it this year, so may we perform it in future years. O Pure One in heaven above, restore the congregation of Israel in Thy love. Speedily lead Thy redeemed people to Zion in joy.

All: Next year in Jerusalem!

The elements and their symbolism:

Roasted Egg - roasted like a sacrifice, hardened like Pharaoh's heart

Bitter Herbs - symbolic of the bitterness of life

Horseradish - to intentionally bring forth tears.

Charoseth - like the mortar, yet sweet, symbolizing deliverance.

Lamb bone - to symbolize the Passover Lamb slain

4 cups of wine - which rejoices the heart

5th cup - Elijah's cup - the forerunner is expected

3 Matzah - pierced and striped... (Note Isaiah 53)

The Afikomen - 'He who is coming... again'



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