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HAGGADAH

By Paul & Nathan Wilbur

WilburMinistries.com

“Celebrate the Festival of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. 18 In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. 19 For seven days no yeast is to be found in your houses. And anyone, whether foreigner or native-born, who eats anything with yeast in it must be cut off from the community of Israel. 20 Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.”

EXODUS 12 : 17-20 (NIV)

...



“When the hour came, Yeshua and his apostles reclined at the table. 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 not eat it again until it finds fulfillment in the kingdom of God.” 17 After taking the cup, he gave thanks and said, “Take this and divide it among you. 18 For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes.” 19 And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.” 20 In the same way, after the supper he took the cup, saying, “This cup is the new covenant in my blood, which is poured out for you.”

LUKE 22 : 14-20 (NIV)

...

INTRODUCTION

Shalom, and welcome to the table of the LORD's Passover! This holiday, of deliverance and (family) salvation, has been remembered and celebrated by God's people, both Jew and Gentile, since the original Exodus from Egypt more than 3,500 years ago. The Passover is so special that it was used by Yeshua, (Jesus in Hebrew), our Messiah, to inaugurate and demonstrate the new covenant in his body and blood in Matthew 22:7-22, Mark 14:12-25, and Luke 22:14-20. As his Body and Bride, we eagerly await the day when we will partake with him and our worldwide family at the marriage supper of the Lamb (Revelation 19:6-9).

Every believer is familiar with communion and uses the above passages to partake in this powerful affirmation of faith. However, what many have missed along the way is that the very act of communion found here is rooted in Passover! Communion, or The LORD's Supper is established right

here in the Passover meal observed by Yeshua before His death and resurrection.

You are invited to celebrate Passover, just as Yeshua did with his disciples. This dinner guide, typically referred to as a Haggadah (Hebrew for "the telling"), is faithfully reproduced from thousands of years of Biblical and cultural traditions that will take you and your family through a meal that has twice changed the world forever. Every element, every prayer, and every blessing are designed to reveal God's unique plan of deliverance and salvation, first for the Jewish people and then for the entire world.

All who are hungry, all who are thirsty, are welcome here. The table is set, so come, taste, and see that the LORD is good. Here, you will experience the Holy One of Israel, who delivered his people from physical slavery with the blood of a lamb; he is also the Lamb of God who delivered the world from the slavery of sin, death, and the grave!



WHY DO WE DO THIS?

For over 3500 years, the Jewish people have been celebrating Passover. From wandering the desert to the time of the prophets, during the Babylonian captivity to the Roman destruction of the Holy Temple and from the time of Jesus and his disciples until today...the people of God have always recounted the miracle of Passover.

In the Tanakh (Old Testament in Hebrew), the LORD commanded all Jews and foreigners living among them to observe the Passover forever (Exodus 12:17). From generation to generation, God wanted His family to remember that it was He alone who had delivered his people from bondage and made the children of Israel his own family.

Passover is the story of how God created a people for himself through redemption from slavery. It is also the fulfillment of a promise made to Abraham many years before when He said, "I will make you into a great nation, and through you, every family on earth will be blessed" (Genesis 12:2).

Today, all of God's family, both Jew and Gentile, are invited to observe The Passover, Unleavened Bread, and First Fruits (Leviticus 23:4-14) by remembering His redemptive power and His saving grace.



WHAT WILL WE BE DOING?

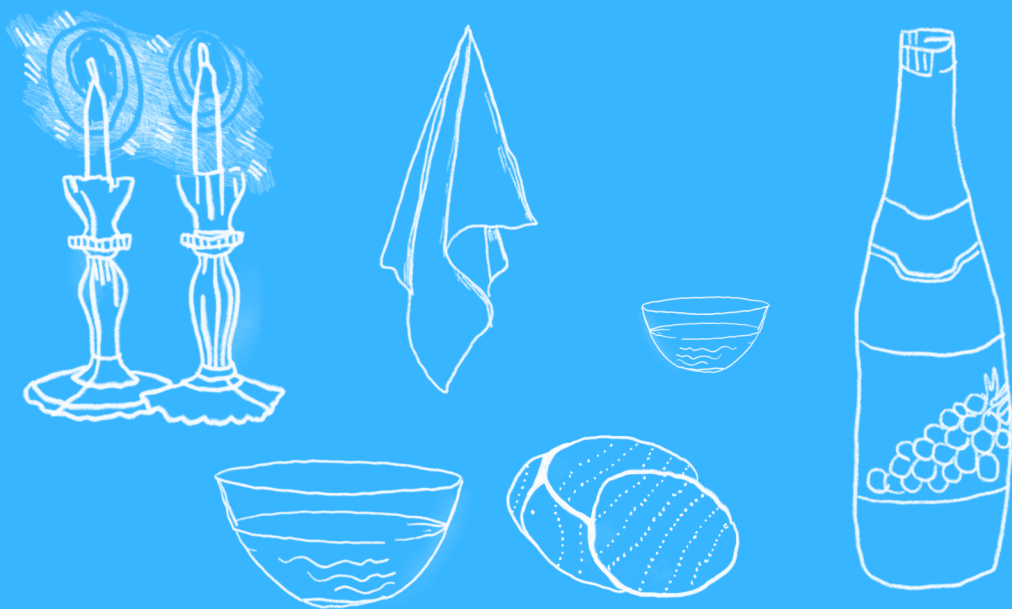
In keeping The Passover, following Exodus 12:1-14, some of what we do is Biblical, and some is traditional. Remember that Passover, like all the holidays and the Sabbath, is part of the strong spiritual cords that unite the Jewish community. Having a basic structure for celebrating these sacred times created a context of unity and agreement throughout the whole nation of Israel, regardless of where each family might be living. This became especially important after the temple in Jerusalem was destroyed by the Romans in 70 A.D. The traditional ways of obeying the LORD's commandment to honor his sacred times have safeguarded the continuity and survival of the faith of the Jewish people for thousands of years. The traditions themselves are ancient. Even before the days Jesus walked the earth, Jewish Rabbi's created the religious order for the structure of the Passover. Today, the traditions observed in much of the modern Passover Seder are similar to those typically observed at the time of Yeshua (Seder, pronounced say-der, means "order," as in "the order of the service.")

In addition to containing the Biblical account of the Passover, this book also includes prayers, blessings, songs, and commentaries. Many guides have been created over the centuries, and now we have one more...the one you are holding in your hands! They all contain similar key elements, but they each reflect the culture and practices of the Jews who celebrated with their regional traditions. So, listen, learn, eat, and enjoy this ancient story that is new with every telling, because the God who led Israel out of Egypt is also the Lamb of the Passover at your table.



WHAT WILL WE NEED TO CELEBRATE?

Note: You can be creative if you don't have access to these specific items. Use something similar instead, as the essential element here is to observe and remember.



2
candles

very white
cloth or linen

bowl of
saltwater

bowl of water for
handwashing &
towel for drying

3 sheets
of matzoh

wine or
grape
juice

IN THE CENTER OF THE TABLE



A Seder plate (a large serving tray will do) containing:

- parsley (or a green leafy vegetable)
- horseradish
- mixture of apple, honey, and nuts
- lamb shank (a large chicken or turkey bone may be used as an option)



1 full cup of wine or grape juice will be used four times

dinner plate for your prepared meal of choice

a copy of the Haggadah so all can follow along and participate.

AT EACH PLACE SETTING

Before it all begins...

GETTING THE LEAVEN OUT!



...

"In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. For seven days no yeast is to be found in your houses. Eat nothing made with yeast. Wherever you live, you must eat unleavened bread."

EXODUS 12 : 18, 20

A major component to observing Passover is the removal of all yeast from our home and fasting from eating anything with yeast or leaven in it for eight days. If this is not an option for you, you can also choose to remove it from your kitchen during this time so as not to be wasteful.

- God ordained the removal of yeast to be a part of this holiday to recall that the Hebrews left Egypt in great haste and did not have time for their bread to rise.

- Leaven and/or yeast is a symbol of sin and a puffed-up, prideful heart which should be avoided by God's people. (See Matthew 16:6-12)
- Fasting from leavened bread is meant to turn our focus toward God (Isaiah 58:6).

The house is cleaned from top to bottom and even crumbs are looked for everywhere - in the sofa cushions, in the cabinets, behind the stove, and wherever yeast might be hiding.

Traditionally, after all is cleaned there is a family search for any **CHAMETZ (Hebrew for "leaven")** with a candle and a feather to sweep out the last little bit of crumbs. Then, a blessing is pronounced.

This search for leaven is symbolic of our ongoing desire to remove hidden sin from our lives.

Let the Seder Begin!

קִדְּשׁ (Kadesh)

LIGHTING THE CANDLES

✱ LEADER (reads)

Traditionally, the two candles represent the words 'remember' and 'observe or keep' used in Exodus 20:8 and Deuteronomy 5:12. We kindle the lights to separate this time as holy unto the LORD as we do on Shabbat. We also pray and invite the presence of the LORD into our homes as our special guest.

Although anyone can light the candles, this honor is usually given to a woman, as it was through the seed of a woman (see Genesis 3:15 & Galatians 4:4) that the Messiah, the Light of the world, came to us.”

Candle lighting symbolically sets apart a time or event. Let us begin our celebration of Passover with the lighting of the candles.

ACTION: Now light the candles.

Blessed are You, Oh LORD our God, King of the Universe, who has given us Jesus the Messiah, the Light of the world, and in his name, we kindle the lights of Passover.

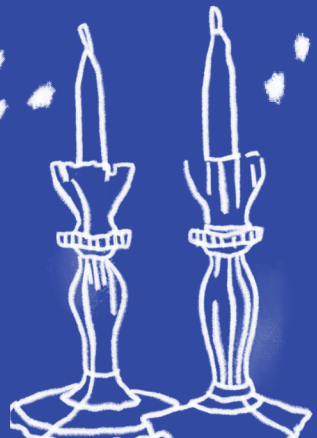
בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהִיּוֹת אוֹר לְגוֹיִים וְנִתַּן-לָנוּ אֶת יֵשׁוּעַ מְשִׁיחֵנוּ אוֹר הָעוֹלָם

Ba-rooch ah-tah A-do-nai Eh-lo-hay-noo meh-lekh ha-o-lam ah-sheer ki-deh-sha-noo be-mitz-vo-tav veh-tzee-va-noo le-hee-oat or le-go-yeem ve-na-tan-la-noo et Ye-shoo-a Me-shee-che-noo or ha-o-lam.

...
“The Lord is my light & salvation. Whom shall I fear?”

PSALM 27:1

...



...
“They shall wash their hands and feet so that they will not die. This is to be a lasting ordinance for Aaron and his descendants for the generations to come.”

EXODUS 30: 21
...



וּרְחָץ (URCHATZ)

WASHING OF HANDS

* LEADER (reads)

Yeshua humbled himself at his last Passover Seder by wrapping a towel around his waist and washing his disciples' feet (see John 13:4). In like manner, let us now serve one another in washing our hands.

ACTION: Rinse hands together (You can fill a bowl with water and pass it around the table, as the water bowl and towel are passed, one person will hold the bowl as another dips their hands to wash. Or you may rinse your hands with another preferred method).

NOTE: Washing and immersions (baptisms) were a regular practice of personal purification for Israel during the time of the Temple and was known as מִקְוֵה a mikveh (collection of water).

...
“Who shall ascend the Hill of the LORD and who shall stand in His Holy place? He who has clean hands and a pure heart.”

PSALM 24: 3-4
...

The Explanation Of The SEDER PLATE

* LEADER (reads)

The elements on our Seder plate are used to help tell the story of Passover. We will experience each one as the celebration continues.



BITTER HERBS/
HORSERADISH

מָרוֹר
MAROR



ROASTED
LAMB
SHANK
זְרוּעָה
ZEROA



BREAD
WITHOUT YEAST
מַצָּה
MATZOH



GREEN SPRING
VEGETABLE/
PARSLEY
כַּרְפָּס
KARPAS



SWEET
APPLE MIX
חַרוֹסֶת
CHAROSET



Passover is one of three Holidays that God told us to observe as a “lasting ordinance” (Exodus 12:17). It is part of the story of God’s redemption of a people and, later on, the world’s salvation.



The Explanation Of The

FOUR CUPS AS FOUR PROMISES

* LEADER (reads)

The four cups represent God's four promises to the people of Israel in Exodus 6:6-7 and have a particular name to share an essential part of the story of deliverance, first from slavery, then from sin.

You can see how our two stories unfold throughout the entire evening. The cup always holds a vital place in a meal around the table, taking prominence over all the other elements to symbolize being set apart and a time of joy.

ALL READ: "Therefore, say to the children of Israel: 'I am the LORD: I will bring you out from under the burdens of the Egyptians; I will rescue you from their bondage; and I will redeem you with an outstretched arm and with great judgments. I will take you as My people, and I will be your God'" (Exodus 6:6-7).

1. **The Cup of Sanctification:** "I will bring you out from under the burdens of the Egyptians."
2. **The Cup of Plagues:** "I will rescue you from their bondage."
3. **The Cup of Redemption:** "I will redeem you with an outstretched arm and with great judgments."
4. **The Cup of Praise:** "I will take you as my people, and I will be your God."

(The Kiddush)

The First Cup: The Cup Of

SANCTIFICATION

...

***“I AM the LORD and
I will bring you out
from under the burdens of
the Egyptians.”***

EXODUS 6 : 6

...

*** LEADER** (reads)

The Cup of Sanctification symbolizes being a people set apart and accomplishing the original intent for which we were created (Back to Creation and Eden). This sets the purpose for the entire evening and sanctifies it, setting it apart from all other nights.

LEADER ACTION: Raise the cup in the air and recite the blessing.

LEADER READS: Blessed are You, O LORD our God, King of the Universe, who creates the fruit of the vine.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגָּפֶן

Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, bo-ray pri ha-gah-fen

ACTION: All may drink from the first cup.

...

***“I have come down to rescue them from the hand of the
Egyptians and to bring them up out of that land.”***

EXODUS 3 : 8

...

כַּרְפָּס (KARPAS)

THE PARSLEY

✱ LEADER (reads)

Although any green leafy vegetable may be used here, parsley is often used to signify spring, new life, and the time of year for Passover. It is dipped in saltwater to represent our many tears as we remember the hopelessness of a life in slavery. In Egypt, there was great suffering, and the children of Israel shed many tears.

ALL READ: “The LORD said, ‘I have indeed seen the misery of my people in Egypt. I have heard them crying out because of their slave drivers, and I am concerned about their suffering’” (Exodus 3:7).

✱ LEADER (reads)

Blessed are You, O LORD our God, King of the Universe, who creates the fruit of the earth.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה

Baruch atah Ado-nai Elo-hei-nu Melech ha-Olam,
bo-ray pri ha-a-damah

ACTION: Now take a sprig of parsley, dip it into the salt water, and partake together. Notice the saltiness and remember the tears of a broken heart.

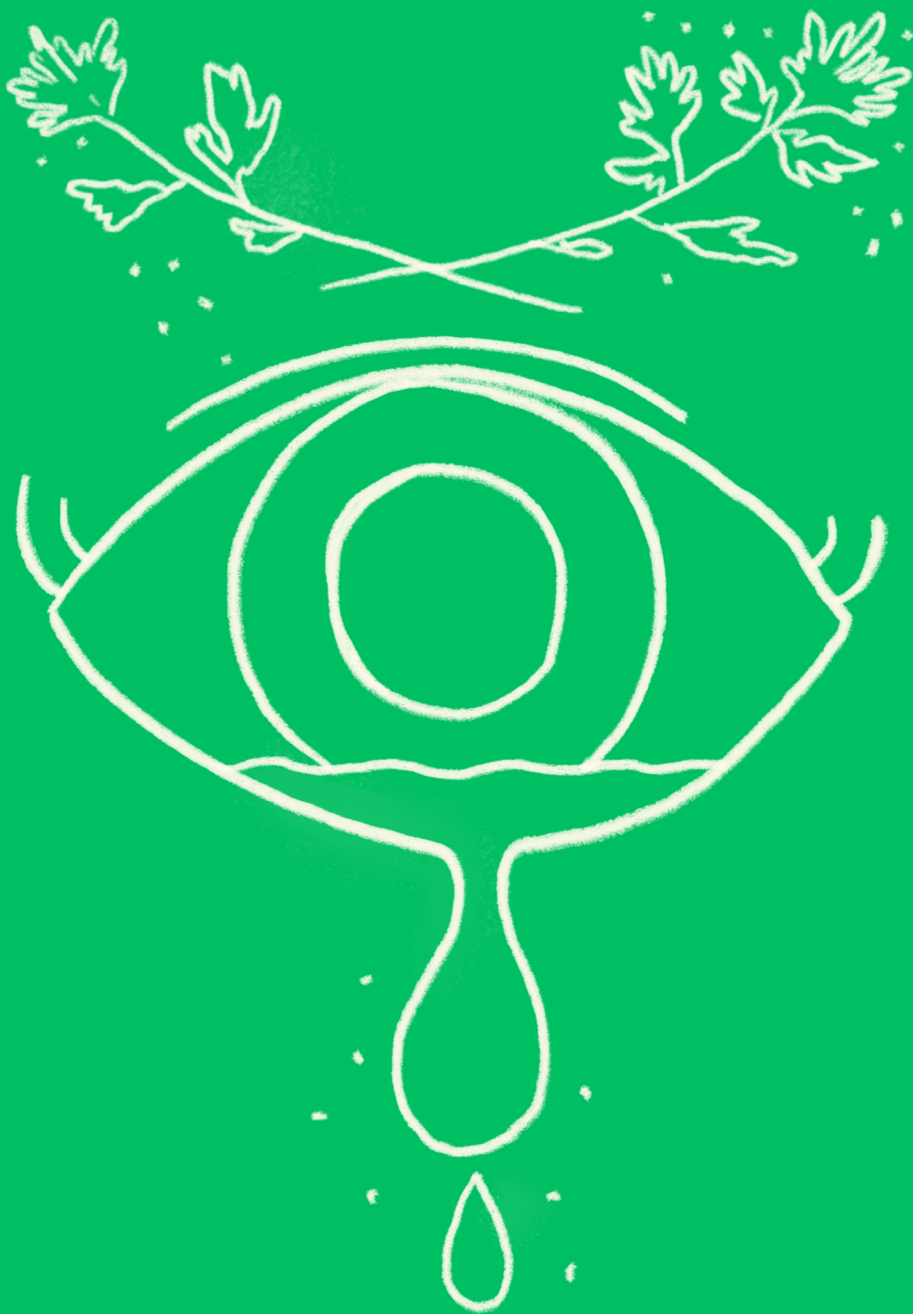


...

“You keep track of all my sorrows. You have collected all my tears in your bottle...”

PSALM 56: 8 (NLT)

...



...

*...And God will wipe every
tear from their eyes.*

REVELATION 7: 17 (NIV)

...

The Reading Of The

STORY

ACTION: Take turns reading portions of the story aloud.

* **LEADER** (reads)

I will start my story at the beginning, where every good story should start. Our father Jacob had twelve sons, but the one most special to him was Joseph, the son of his beloved wife, Rachel. He was a good boy, kind to his brothers and loving to his parents; he was also sensitive to the spirit of the LORD in dreams and visions and interpreting them. The problem was that not all his brothers appreciated his dreams and interpretations, and so one day, while they were all far from their father's tent, they beat up their brother Joseph and sold him to some passing merchants on their way to Egypt. Although this was an evil and horrible thing to do to your brother, the LORD had a big plan for Joseph's life.

Joseph became a slave in the house of a very wealthy man, but the lust and lies of his unfaithful wife sent Joseph to prison for many years. Not to fear because the presence of God in Joseph caused him to prosper even in jail,



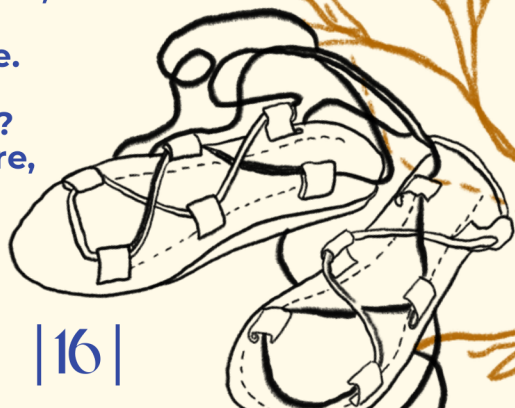
and he wound up in charge of the very prison that held him captive. Through time and his faith in the LORD, Joseph was released from prison and became second in charge of the entire nation of Egypt. Joseph was so wise that he saved the country from a devastating drought, so the Pharaoh told Joseph to bring his whole family to Egypt. Pharaoh gave them the city, of Goshen, where they lived and thrived for hundreds of years.

LEADER (reads)

You see, after quite a few years, a Pharaoh arose who didn't remember Joseph and all the good things he had done for his country. At the same time, Joseph's small family had grown to hundreds of thousands of people, and while they lived happily in Egypt, they were still foreigners, living in a foreign land. They didn't worship the many gods of the Egyptians, and Pharaoh thought they might become dangerous if they turned against their Egyptian hosts in a time of war. So, Pharaoh had every Israelite arrested, and he ruled over them as enslaved people. Every day, the Israelites were pressed to work long, hard hours in the hot sun, making bricks and building Pharaoh's cities and pyramids. The good times had come to a screeching halt.

For more than 400 years, the children of Israel worked and died as slaves in Egypt. They cried out to the God of Abraham, Isaac, and Jacob for help, and then one day, help came. Who was this deliverer, and what was his name? Some eighty years before, this man was a baby Israelite who was sentenced to

death by drowning in the Nile River. But by God's grace, he was adopted by the Pharaoh's daughter and given the name Moses. At the age of forty, Moses killed an Egyptian guard and ran for his life to a place called Midian. There, he married, and for forty more years, he looked after his family's flocks and herds. One day, while out on a mountainside, the LORD appeared to him in a burning bush and said, "I am sending you back to Egypt because I have heard the cries of my people. Return to Egypt and tell the Pharaoh, 'This is what the God of the Israelites says, 'Let my people go so they may worship me'" (see Exodus 9:13-19).



 **LEADER** (reads)

As you might imagine, Pharaoh was not impressed with Moses or his brother Aaron and told them many times that he would never let the people go free. So, with a mighty arm and many miraculous signs and wonders, the God of Israel fought against the false gods of Egypt.

The Egyptians worshiped the Nile River, so the LORD turned it to blood; they worshiped frogs, so he sent so many frogs that they were filling their beds; they worshiped the sun as a god, so the LORD blotted it out of the sky. They couldn't even see the hand in front of their face.

The Egyptians worshiped cows, so the LORD sent disease, and they died. Finally, they worshiped Pharaoh as a god, so the final judgment was handed down.

The LORD told Moses to tell all the Israelites to take a lamb for every house, cook it and eat it that night, and prepare to leave Egypt. But before you close your door for the night, take the lamb's blood and place it on the doorposts and the lentils of every home that worships God. Why? Because that very night, the Angel of the LORD will pass through the entire land of Egypt, and any house without the blood of the lamb on the door, he will kill the firstborn son. No matter what you hear or how terrible the sound is, **DO NOT OPEN YOUR DOOR**. It was a horrible night, for sure. Every Egyptian home lost a son that night, including Pharaoh himself.



When the sun came up the following day, the sound of weeping and wailing for the dead was heard across the land. But in Goshen, there was only the sound of packing bags to leave this country forever.

As they left their “homes” for the last time as slaves of Egypt, they were filled with wonder and excitement. They were amazed at their God’s power and greatness yet saddened at the suffering of the people who worshiped the gods who were no gods at all. As they walked away from Egypt to the freedom they had only dreamed about, someone said they heard Moses cry out in a loud voice, “Sh’ma Yisrael, Adonai Eloheinu, Adonai echad, “Hear O Israel, the LORD our God, the LORD alone!”

WHY IS THIS NIGHT DIFFERENT...?

NOTE: It is the youngest child to recite the four traditional questions. This is done so that even the family's youngest member feels that they are an essential part of the story and that our children are taught by their involvement. These questions will guide us through the elements for the rest of the evening.

1



On all other nights, we eat leavened bread or matzoh. Why, on this night, do we eat only matzoh?

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת שֶׁבְּכָל הַלַּיְלוֹת
אָנוּ אוֹכְלִין חֻמֵץ וּמַצָּה, הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה

Mah nish-ta-na ha-lei-lah ha-zeh mi-kol ha-lei-lot? (2x)
Sheh-be-khol ha-lei-lot a-nu oh-khlin cha-metz u-mat-zoh. Ha-lai-lah ha-zeh, ku-lo ma-tzah?

2



On all other nights, we eat all kinds of herbs. Why, on this night, do we eat only bitter herbs?

שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרֻקוֹת הַלַּיְלָה הַזֶּה מָרוֹר

Sheh-be-khol ha-lei-lot a-nu oh-kh lin sh'ar y'-ra-kot. Ha-lei-lah ha-zeh, maror?

3



On all other nights, we do not dip herbs. Why, on this night, do we dip them twice?

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין אֶפְּלוּ פַּעַם אַחַת
הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעְמִים

Sheh-be-khol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am e-hat. ha-lai lah ha-zeh, sh-tai fi-ah-mim?

4



On all other nights, we eat sitting or reclining on pillows. Why, on this night, do we eat only while reclining?

שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מַטְבִּילִין אֶפְּלוּ פַּעַם אַחַת
הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעְמִים

Sheh-be-khol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am e-hat. ha-lai lah ha-zeh, sh-tai fi-ah-mim?



THE FIRST QUESTION: MATZOH?

* LEADER (reads)

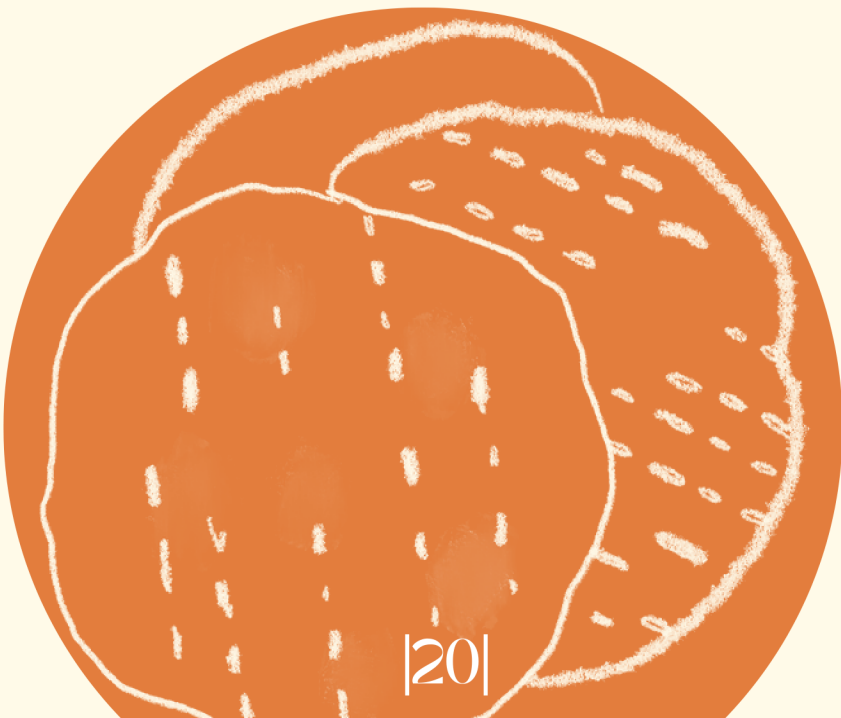
On all other nights, we eat bread with yeast, but on Passover, we eat only matzoh. This reminds us of the quick departure from Egypt and how there was no time to wait for the bread to rise.

ACTION: The Leader lifts the Matzoh.

ALL READ: This is the bread of affliction. Let all who are hungry come and eat. Let all who are in need come and share the Passover meal.

* LEADER (reads)

Notice the matzoh. It is pierced, bruised, and striped. This reminded us of the words of the prophet Isaiah when he spoke about the Messiah: ‘But He was pierced for our transgressions; he was bruised for our iniquities; the punishment of our peace was upon him; and with his stripes, we are healed’ (Isaiah 53:5).” With the dough the Israelites had brought from Egypt, they baked loaves of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.



BREAKING OF THE MATZOH

...

Jesus said to them, "Very truly I tell you, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you."

JOHN 6 : 53

...

*** LEADER** (reads)

At the Passover table, three matzoh 'loaves' are wrapped in a special pouch called a 'matzoh tasch' as a 'unity of three' and placed at the head table. Now, something extraordinary and mysterious is done with the loaves. The middle sheet of matzoh is removed from the other two and broken in half. One part remains on the table for use during the meal, but the other half is wrapped in a white linen cloth and hidden away or "buried." It is given a new name, afikomen, meaning "I will come again." It returns after dinner as the dessert and is "redeemed" or purchased back to the table with pieces of silver. The Hebrew word for this action is tzafun, meaning "hidden or concealed." This act is performed in every Jewish home during the Passover and has been done this way since before the time of Yeshua.

ACTION: At this time, the leader at the table can remove the middle sheet, break it in half, wrap it in the extra white linen or cloth, and hide it somewhere in the house to be redeemed later by pieces of silver.

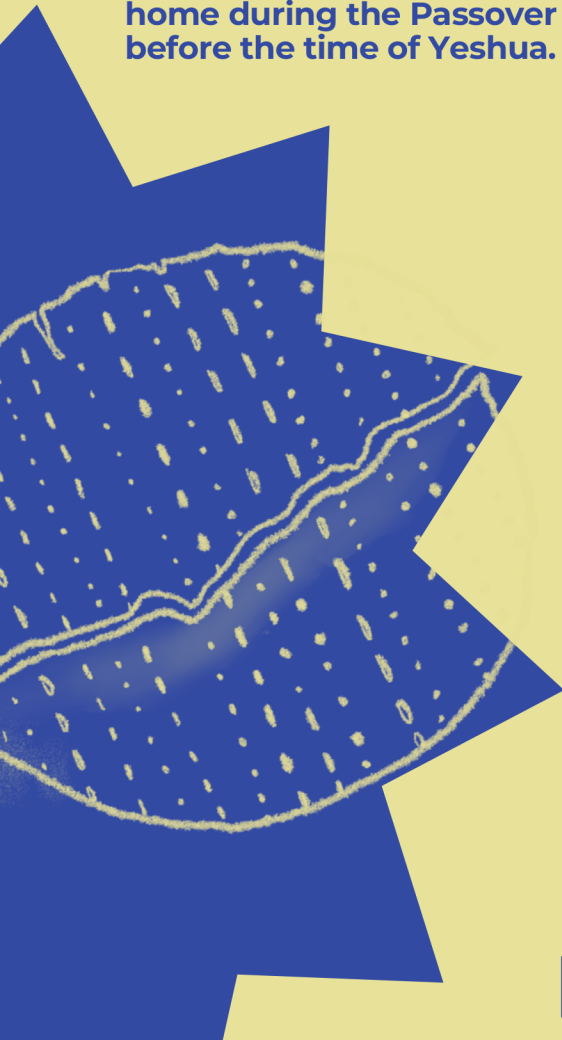
*** LEADER** (reads)

Everyone, please take a piece of matzoh in your hand and hold it up before the LORD.
Blessed are You, O LORD our God, King of the Universe, who brings forth bread from the Land.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Ba-ruch Atah Adonai Elo-hei-nu
Me-lech ha-Olam, Ha-mo-tzi le-chem min hah-ah-retz.

ACTION: All partake of the matzoh.





THE SECOND QUESTION: BITTER HERBS

✱ LEADER (reads)

On all other nights, we eat all kinds of vegetables, but on this night, we eat only bitter herbs to remind us how bitter life was as slaves.

ALL READ: “But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites 13 and worked them ruthlessly. 14 They made their lives bitter with harsh labor in brick and mortar and with all kinds of work in the fields; in all their harsh labor the Egyptians worked them ruthlessly” (Exodus 1:12-14).

✱ LEADER (reads)

Dip a piece of matzoh into the bowl of bitter herbs.

✱ LEADER (reads)

Blessed are You, O LORD our God, King of the Universe, who commanded us to eat bitter herbs.

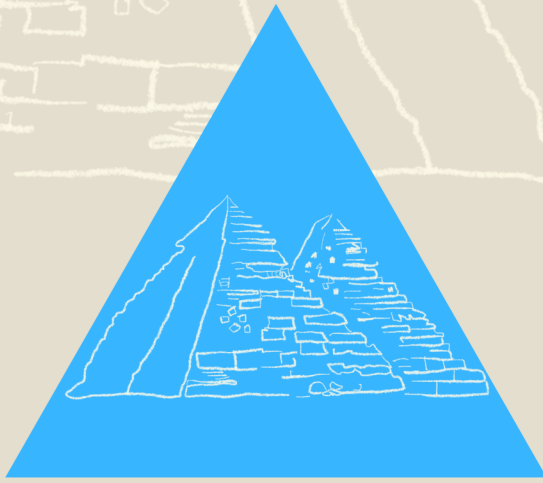
בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת
מָרוֹר



Ba-ruch Atah Adonai Elohei-nu Me-lech ha-Olam, ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat mah-ror.

ACTION: All partake of the bitter herbs - horseradish (maror).

NOTE: Yeshua likely told the disciples that one of them would betray him at this point in the Passover Seder, the one who dipped his bread in the bowl with him.



THE THIRD QUESTION: CHAROSET?

***** LEADER (reads)

On all other nights, we do not dip our vegetables, but tonight we dip them twice. We have already dipped the parsley in the salt water, and now we are dipping it into the mixture (charoset). This mixture or charoset symbolizes the mortar and bricks used to build cities for Pharaoh.

ACTION: All partake of the charoset.





THE FOURTH QUESTION: RELAXING?

***** LEADER (reads)

On all other nights, we eat sitting up, but on this night, we recline or relax at the table. The first Passover was eaten in haste while we were still slaves, but tonight, we recline and eat as free people.

ALL READ: "This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet, and your staff in your hand. Eat it in haste; it is the LORD's Passover" (Exodus 12:11).



...
I will free you from being slaves to them.

EXODUS 6 : 6

...



The Second Cup: The Cup Of

PLAGUES

***** LEADER (reads)

The second cup, also called the Cup of Judgment, is remembered after reciting the plagues and judgments brought down on the Egyptians. We do not drink from this cup, but it is slowly diminished by dipping your finger while reciting each of the plagues and placing the droplet onto your plate. A full cup is a symbol of joy, and by reducing it, we remember the pain and suffering of those who worship false gods.

ALL READ: " And the Egyptians will know that I am the Lord when I stretch out my hand against Egypt and bring the Israelites out of it" (Exodus 7:5).

ACTION: Dip your finger into the cup and let a drop drip onto your plate as you read each plague together.

1

Blood
(Dahm)

דָּם



2

Frogs
(Tz'far-dei-ah)

צְפַרְדֵּי



3

Lice
(Kee-neem)

כְּנִים

NOTE: Each plague was specifically directed against one of the gods of Egypt. Death of the firstborn can be seen as harsh until you remember that eighty years before the Passover, Pharaoh took the lives of all the baby boys in EVERY Jewish home! The Nile turned red as the blood of the babies cried out; the sun was darkened

4

Gnats
(Ah-rov)
עָרוֹב



5

Pestilence
(Deh-ver)
דָּבַר

7

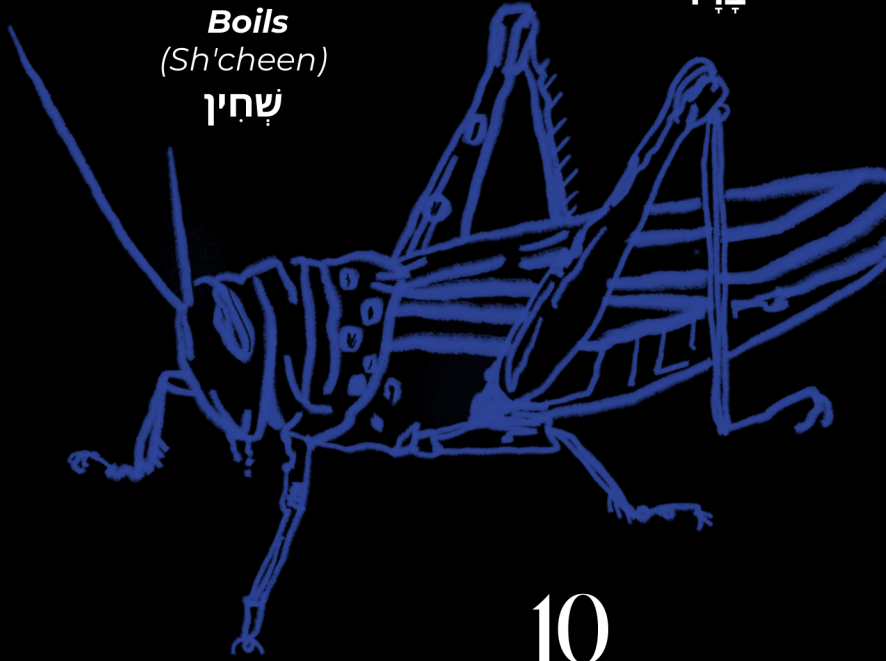
Hail
(Ba-rad)
בָּרָד

6

Boils
(Sh'cheen)
שַׁחִין

8

Locusts
(Ar-beh)
אַרְבֵּה



9

Darkness
(Cho-shech)
חֹשֶׁךְ

10

**Death
of the
firstborn**
(Ma-kat
B'cho-rot)
מַכַּת בְּכוֹרוֹת

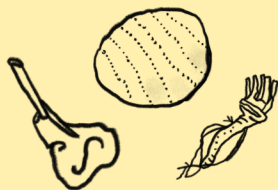
because the one who created it placed his hand over it, and Pharaoh's house felt the pain of loss as he discovered that he was no god at all. Another critical part of this is God declaring in Exodus 13:2 that every firstborn belongs to Him. If that is the case, He was taking that which is His.

THE THREE ANCIENT SYMBOLS: LAMB, MATZOH, & BITTER HERBS

✱ LEADER (reads)

Rabbi Hillel is a famous Rabbi in history who was the grandfather of Rabbi Gamaliel, teacher of the Apostle Paul, as mentioned in Acts 22:3. It was Rabbi Hillel who taught that the lamb, the matzoh, and the bitter herbs must be mentioned to teach the meaning of Passover. We have already discussed the matzoh and the bitter herbs, but now we discuss the lamb." The shank bone on the Seder plate reminds us of the sacrificed lamb and the blood on our doors that marked us as the Family of God. It also reminds us that without the shedding of blood, there is no forgiveness of sins. Without the blood of the Lamb of God and his covenant with us, we are lost, without hope in the world.

ALL READ: "The animals you choose must be year-old males without defects, and you may take them from the sheep or the goats. 6 Take care of them until the fourteenth day of the month, when all the members of the community of Israel must slaughter them at twilight. 7 Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs" (Exodus 12:5-7).



The blood will be a sign for you on the houses where you are, and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt

EXODUS 12 : 13 (NIV)

NOTE: While the priests were examining the Passover lambs of Bethlehem in the temple, Yeshua (born in Bethlehem) was being examined by the High Priest and Pontius Pilate, the magistrate of Rome. Pilate declared that he found no fault or 'defect' in Him, and Caiaphas said He should be destroyed. While the lambs were being slaughtered in the temple, the Lamb of God was hung on a tree outside the city gates to be a sacrifice for all humanity.

DINNER TIME

Now is the appointed time to take a break and enjoy the carefully prepared meal. We will return after dinner to complete our Seder with the most important elements; we've saved the best for last!



REDEEMED MATZOH

NOTE: Following the meal, it is time for the redemption of the Afikomen. At this time, the children search the house to find the hidden matzoh wrapped in linen. The one who finds it must bring it back to the leader so it can be purchased back - redeemed. The leader grants the one who finds it pieces of silver. You can use a quarter, dime, nickel, or any other item as a visual.

✱ LEADER (reads)

"The Afikomen" is often considered the Greek word for "dessert," to be eaten at the end of the meal. But another Greek word is so similar that some believed it to have been the original intent. The word is epikomen-os, meaning, 'the one we have waited for, in the fullness of time, has arrived.' Yeshua's last Passover on earth was held in Jerusalem hours before he became the Passover Lamb. As the meal ended, just as ours is now, He shared the Afikomen, drank the Cup of Redemption, and sang the Hallel (Psalms 113-118) as they left the place where they had the Passover meal (City of David) and headed to the Garden of Gethsemane.

ACTION: Take the redeemed (purchased by pieces of silver) piece of matzoh, break it, and share it with everyone.





✱ LEADER (reads)

Blessed are you, O LORD our God, King of the Universe who brings forth bread from the Land.

בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, Ha-mo-tzi le-chem min hah-ah-retz.

ACTION: All partake and receive the body of the Messiah, the lamb of God who takes away the sins of the world.

This is my body given for you; do this in remembrance of me.
Luke 22:19 (NIV)

NOTE: As recorded in Matthew 26:26 and by Luke in chapter 22, after dinner, Yeshua took bread, blessed it, broke it, and gave it to his disciples. But what bread? There was matzoh all over the table by now. He took the Afikomen, the special loaf removed from the other two at the beginning of the meal; it was broken and wrapped in linen, hidden away, and received a name, Afikomen, "I will come again." This is the bread that He chose to represent His body, striped, pierced and bruised, wrapped and buried, and returns at the end of the age.

The Third Cup: The Cup Of

REDEMPTION/ COMMUNION



...

***I will redeem you with an
outstretched arm.***

EXODUS 6 : 6 (NIV)

...

NOTE: In Exodus 11:1 we read “when he shall let you go” and while it seems simple enough when you go to the Hebrew it opens up another meaning altogether as it actually reads (כְּשֶׁלַח - כְּלָה) and the word ‘kala’ (כְּלָה) means ‘bride’. So we have a double meaning for the release of the Jewish people as a bride! In one sense it means bride and the other it means “the price has been paid in full” because for a Jewish man to be betrothed, his father had to negotiate a price with the woman’s father, which you could imagine would be expensive based on how much she performed to care for the household. So we can see in the Old Covenant that The LORD paid the price to redeem His people from slavery, and in the New Covenant, Yeshua redeemed all of humanity!

*** LEADER** (reads)

“In the same way, after the supper he took the cup, saying, ‘This cup is the new covenant in my blood, which is poured out for you’” (Luke 22:20).

Blessed are You, O LORD our God, King of the Universe, who creates the fruit of the vine.

בָּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן

Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, bo-ray pri ha-gah-fen

ACTION: Receive the Cup of Redemption, the cup of the new covenant in Yeshua’s blood.

ALL READ: “I will lift up the cup of salvation and call on the name of the LORD” (Psalm 116:13).

SELAH

(Pause): This is a good time to pause and thank God, who has redeemed us, delivered us, and fulfilled his promise to make us his family, Jew and Gentile, through the blood and body of our blessed Messiah and King, Yeshua Meshichenu.”

ELIJAH THE PROPHET...

WHERE ARE YOU ???

 LEADER (reads)

At every Seder, there is a place setting for Elijah, a full cup, and an empty seat in anticipation of his appearance. See, I will send the prophet Elijah to you before that great and dreadful day of the Lord comes. Malachi 4:5 (NIV)

ALL READ: “And if you are willing to accept it, he [John the Baptist] is the Elijah who was to come” (Matthew 11:14).

ACTION: This is the time a young child can go to the door and see if Elijah the prophet has come to foretell the return of Yeshua.





The Fourth Cup:

The Cup Of

PRAISE

* LEADER

"I will take you as my own people and I will be your God" (Exodus 6:7).
"For I tell you I will not drink again from the fruit of the vine until the kingdom of God comes" (Luke 22:18).

We lift this fourth cup in praise to God for His completed work of redemption when the yoke of slavery was broken.

The people of the Great King were set free to be the family of God. This is also the cup that Yeshua will drink anew with us when he returns to judge the nations, establish His throne in Jerusalem, and celebrate the marriage supper of the Lamb.

"Then I heard what sounded like a great multitude, like the roar of rushing waters and like loud peals of thunder, shouting: 'Hallelujah! For our LORD God Almighty reigns. Let us rejoice and be glad and give him glory!

For the wedding of the Lamb has come, and his bride has made herself ready. Fine linen, bright and clean, was given to her to wear.' (Fine linen stands for the righteous acts of God's holy people.)

Then the angel said to me, "Write this: Blessed are those who are invited to the wedding supper of the Lamb" (Revelation 19:6-9)!

Blessed are You, O LORD our God, King of the Universe, who creates the fruit of the vine.



בְּרוּךְ אַתָּה יְהוָה, אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן

Baruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, bo-ray pri ha-gah-fen

ACTION: All partake of the cup.

PSALMS 136:1-15, 26 The Great Hallel

SONGS OF THANKSGIVING

* LEADER (sings)

LEADER: Give thanks to the LORD, for He is good.

ALL READ: His love endures forever.

LEADER: Give thanks to the God of gods.

ALL READ: His love endures forever.

LEADER: Give thanks to the LORD of LORD's. To Him Who alone does great wonders.

ALL READ: His love endures forever.

LEADER: Who, by His understanding, made the heavens.
Who spread out the earth upon the waters!

ALL READ: His love endures forever.

LEADER: Who made the great lights. The sun to govern the day. The moon and stars to govern the night.

ALL READ: His love endures forever.

LEADER: To Him who struck down the firstborn of Egypt.
And brought Israel through the midst of them, with a mighty hand and outstretched arm.

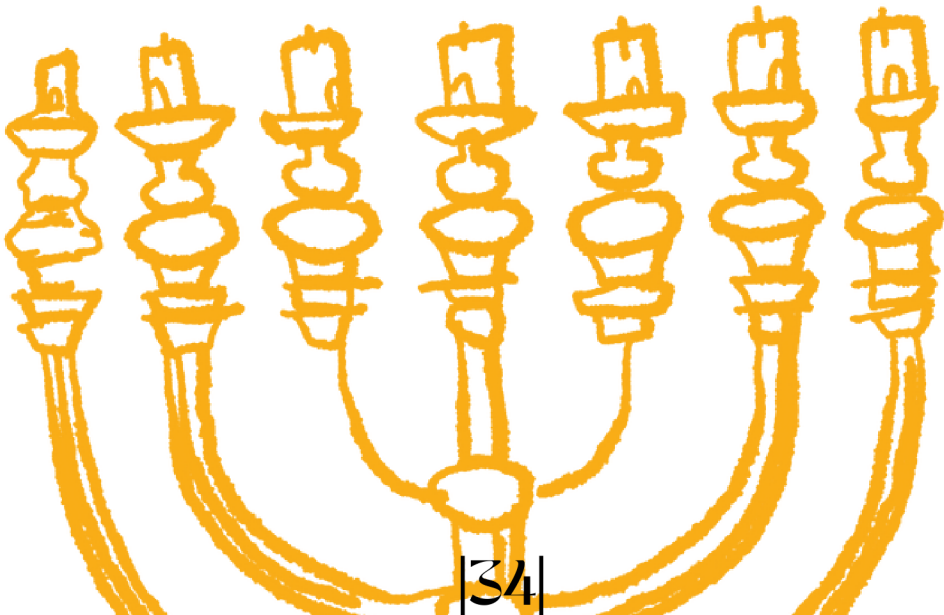
ALL READ: His love endures forever.

LEADER: To Him who divided the Red Sea asunder. And brought Israel through the midst of it.

ALL READ: His love endures forever.

LEADER: Give thanks to the God of Heaven.

ALL READ: For His love endures forever.





יְיָ
DAYENU

* LEADER (sings)

LEADER: Dayenu is a 1000-year-old Hebrew song that means, “It would have been enough for us.” We show our gratitude for each of the many ways God protected the Jewish people as they journeyed from slavery to freedom. We say that anything the LORD does is sufficient as he is the one who takes great care of us, his people.

LEADER: Had God brought us out of Egypt & not divided the sea for us.

ALL READ: It would have been enough for us! (Dayenu!)

LEADER: Had God kept us for forty years in the desert & not fed us with manna.

ALL READ: It would have been enough for us! (Dayenu!)

LEADER: Had God divided the sea & not permitted us to cross on dry land.

ALL READ: It would have been enough for us! (Dayenu!)

LEADER: Had God fed us with manna & not given us the Shabbat.

ALL READ: It would have been enough for us! (Dayenu!)

LEADER: Had God given us the Sabbath & not led us to Mount Sinai.

ALL READ: It would have been enough for us! (Dayenu!)

LEADER: Had God built for us the Temple & not sent us prophets of truth.

ALL READ: It would have been enough for us! (Dayenu!)

LEADER: Had God led us to Mount Sinai & not given us the Torah.

ALL READ: It would have been enough for us! (Dayenu!)

LEADER: Had God given us the Torah & not led us into the Land of Israel.

ALL READ: It would have been enough for us! (Dayenu!)

LEADER: Had God sent us prophets of truth & not made us a holy people.

ALL READ: It would have been enough for us! (Dayenu!)

LEADER: Had God led us into the Land of Israel & not built for us the Temple.

ALL READ: It would have been enough for us! (Dayenu!)

CLOSING

NOTE: This is the only blessing that is commanded to be pronounced over the people. When it is, the LORD said He would place His name on the people and bless them. It is also very likely the blessing Yeshua pronounced over his disciples before departing. Either way, this is one that requests the LORD to act over our lives and family on a personal level. We should always see this blessing as pronouncing the name of the LORD in our lives, then how should we live as we bear His name on our lives. It is likened to carrying the family name well and representing Him wherever we go.

 LEADER (reads)

**The LORD bless you and protect you;
The LORD make His face shine upon you and be gracious to you;
The LORD lift up His countenance upon you and give you peace.
(Numbers 6:24-26)**

יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ

יְאִר יְהוָה פָּנָיו אֵלֶיךָ וְיַחַנֶּךָ

יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיִשֵּׂם לְךָ שְׁלוֹם

Ye-va-re'-khe-kha' Adonai ve-yeesh'-me-re'-kha, ya-eir
Adonai pa-nav e-ley'-kha vee-khooon-ne'-kah,
yees-sa Adonai pa-nav e-ley'-kha ve-ya-seim le-kha sha-lom.

**Our Passover Seder is now complete, just as our
redemption in Messiah is forever complete. Let us
conclude with the traditional wish that we may celebrate
Passover next year with Him in Jerusalem.**

ACTION: All raise a glass and say, “NEXT YEAR IN JERUSALEM!”

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'Shana haba'ah, b'Yerushalayim



THE
END

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Wilbur Ministries is a family ministry that is dedicated to 'Raising up an army to change the way the world worships!' They are committed to declaring as well as demonstrating the Kingdom of God, 'to the Jew first, and also to the nations.'

Our goal was to produce a Passover Haggadah that is faithful to the traditions of our faith and fathers, and to place Yeshua (Jesus) in the center of the celebration where the Gospel of the Kingdom and the New Covenant were brought into the world."

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