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PASSOVER GUIDE

Passover Guide

Introduction

Tonight we are going to be participating in the Passover Seder! The word *seder* is of Hebrew origin and it means "the order of service." Though traditional in origin, the Seder has become a way to observe both the Passover and the High Sabbath of the First Day of the Feast of Unleavened Bread.

This booklet will be our guide through the Passover, or Pesach, observance and is referred to as a *Haggadah*. The word *haggadah* means "the telling". This comes from the Hebrew word V'Higgad-Ta that is found in Exodus 13:8:

"On that day you are to tell your son, 'It is because of what ADONAI did for me when I left Egypt.'"

The original account of the first Passover is found in Exodus chapters 12 - 14. It is often not realized how important this Feast is to those who believe that Yeshua of Nazareth is the promised Messiah and His fulfillment of the prophecies found in the Scriptures. This becomes immediately clear to us if we ponder the fact that Yeshua, Himself, is called the Passover Lamb by the Apostle Paul.

The Pesach Seder is a family event. In order to accommodate this arrangement, you will be asked at this time to select (if you haven't already) a "father" and a "mother" for each table. As we go through the Haggadah, you will understand why this is necessary.

Pesach is the first of the yearly Feasts that God requires us to participate in. We remember who we are, who God is, what He has done for us, and what He has promised to still complete. These Feasts are specific places in time, holy rehearsals, which He has prepared for ALL His people.

In recent times, Adonai has begun to draw people back towards His ordained Feasts and to reveal the Truth and Power that are hidden in them. All of the Feasts speak of Yeshua Ha-Mashiach, Jesus the Messiah. They describe and reveal the operation of the Kingdom of God on earth.

It is our hope that you will leave this Pesach Seder with a higher view of the Almighty and of His Lamb, that your fear and love of Him will deepen, that your walk before Him will be both more solemn and more joyful. That is what this night is about!

Preparation

In the days preceding Passover, we have removed all leavened items, Hebrew: *chametz*, (products with yeast) and Hebrew: *so'er* (leavening agents), from our homes and territory in order to keep the Biblical commands of observing Pesach and the Feast of Unleavened Bread. These commands are found in Exodus 12:17-28.

Verse 19-20:

"During those seven days, no leaven (so'er) is to be found in your houses. Whoever eats food with chametz in it is to be cut off from the community of Isra'el - it doesn't matter whether he is a foreigner or a citizen of the land. Eat nothing with chametz in it. Wherever you live, eat matzah"

As followers of, and believers in Jesus, we are reminded of the fact that the New Testament often uses leaven as a symbol of sin and bad doctrine so we have also made preparations in our homes, hearts and lives for Pesach and the Feast of Unleavened Bread.

The Seder Service

The following items are used during the Seder

- Four Cups of Wine
- Matzo
- Bitter herbs
- Telling the story of the Exodus
- Celebrating

The Seder Table includes a large Seder plate with the following: a Roasted shankbone or chicken bone, Bitter-herbs or grated horseradish, Charoset (finely chopped apples, cinnamon and nuts mixed with wine), and Karpas (parsley, lettuce or watercress).

Traditionally, there is also a hardboiled egg. However, because of its pagan origins, we choose not to include the egg.

Also on the table there should be Three Matzot under a cover or a napkin, Salt water accessible to all participants and Elijah's cup (a large goblet filled with wine).

Let The Seder Begin

Sound the shofar

Brechot Haner - Lighting of the Candles

The mother at each table will light the candles.

The blessing:

Baruch atah Adonai Eloheinu melekh ha'olam, asher kid'shanu b'dam Yeshua. V'tzi'vanu l'hiyot or l'olam.

Blessed are You, ADONAI, our Elohim, King of the universe, who sanctified us by the blood of Yeshua and commanded us to be a light to the nations.

***Leader:** Please stand and face the East as we sing the Sh'ma, the prayer over Israel from Deuteronomy 6:4.*

*Sh'ma Yisrael Adonai Elohaynoo Adonai Echad
Baruch Shem k'vod malchooto l'olam va'ed
Yeshua hu ha-Mashiach hu Adon ha-kol*

Hear O Israel, Adonai our Elohim, Adonai is One. Blessed be the name of His glorious kingdom forever and ever. Yeshua, He is the Messiah, He is Adonai of all.

EXPLANATION OF WHAT IS ON TABLE

Reader 1: We have first the Three Matzot, which commemorate the unleavened bread that our forefathers ate in their hasty departure - unleavened because we are instructed not to have leavened bread as there was no time for the dough to rise and unleavened because leaven is a symbol of sin and bad doctrine, and in God's salvation, we are purged of sin and bad doctrine through His work.

Reader 2: We have secondly, the Roasted Shankbone, which reminds us of the Passover Lamb. When God saw the blood of this sacrifice, He passed over our people and did not destroy their firstborn. It also shows our need of forgiveness from sin, procured by our Messiah, the final Passover Lamb (1 Cor. 5:7).

Reader 3: Maror, the Bitter Herbs, remind us of the bitterness of the slavery in Egypt, and of the bitterness of the slavery to selfishness and sin, the bitterness from which we are now freed; for to be ruled by the passions of sin is slavery indeed, but to be freed to live and love Messiah is freedom indeed.

Reader 4: The Charoset reminds us of the color of the mortar used in Egypt when we were enslaved so that we can remember the bitterness of the slavery from which we have been saved.

Reader 5: The Karpas is a green vegetable which coincides with the arrival of spring. It tells of God's rich bounty to us. It was at this time that the great hope came, hope which sprang from Jesus' bodily resurrection and the bountiful resurrection life we possess, for He said, "I have come that you might have life and that you might have it more abundantly" and "I am the resurrection and the life."

Reader 6: The Four cups of wine we drink remind us of the four-part promise:

The Cup of Sanctification: "I will bring you out from under the burdens of the Egyptians"

The Cup of Judgment: "I will deliver you out of bondage"

The Cup of Redemption: "I will redeem you with an outstretched arm", and

The Cup of Praise: "I will take you as my own people".

Kiddush - First Cup: The Cup of Sanctification

(FILL ALL CUPS)

Leader: *The first cup is called "kiddush." Kiddush is Hebrew for sanctification, the act of separation. God said that He would bring the Israelites out (or separate them) from the burdens of the Egyptians.*

Leader: Baruch Atah Adonai Eloheynoo Melech ha-olam boray pre hagafen.

Blessed are you, Adonai our Elohim, King of the universe, who brings forth the fruit of the vine.

ALL - Drink the cup of wine while seated, reclining on the left side as a sign of freedom.

Reader 7: *Ex 6:6-7 Therefore, say to the people of Isra'el: 'I am ADONAI. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments. I will take you as my people, and I will be your God. Then you will know that I am ADONAI your God, who freed you from the forced labor of the Egyptians.*

Karpas - Dipping of the Parsley

Leader: *The "father" at each table should now locate the parsley, break off a sprig and dip it into the saltwater and give a piece to each person at the table.*

Reader 3: As wine is red and represents the blood of the lamb, the greens represent the hyssop, which was used to place the blood upon the door. It is with humility that the blood is applied to our hearts.

Reader 4: The salt water represents tears shed by all that have experienced bondage. We ate our food with tears and bitterness while we were in Egypt and we bring this to our remembrance now.

Leader: *Baruch Atah Adonai Eloheynoo Melech ha-olam boray pre ha-adamah*

Blessed are you, Adonai our Elohim, King of the universe, who brings forth fruits of the earth.

You may now eat of the karpas

Yachatz - Breaking of the Middle Matzah

Leader: *(Show 3 matzot wrapped in white covering):*

The matzah is found in three separate sections. Bypassing the first section and the third section, the middle piece of matzah is broken while still covered. The larger one is kept hidden and the smaller half is removed. The hidden portion, the Afikomen, becomes an important part of the Seder service later.

Leader: *Baruch Atah Adonai Eloheynoo Melech ha-olam, ha-motzi lechem min ha-aretz.*

Blessed are you, Adonai our Elohim, King of the universe, who brings forth bread from the earth.

(The fathers of each table should now break the middle piece. Remove the broken middle matzah from the Matzo Tosh for all to see.)

Leader: *This is the bread of affliction which our forefathers ate in Egypt. May those who are hungry and those in distress participate in the Passover with us. May our brothers and sisters wherever they are remember the liberty our Messiah procured for them, knowing that no physical bondage can destroy freedom in Him.*

Ok children, close your eyes now.

[Wrap the Afikoman (larger piece) in the napkin and find a hiding place for it. Once hidden, leader announces:]

Ok. You can open your eyes now.

MAGGID –THE STORY OF PASSOVER

(Leader: This should be read loudly and with great joy)

Reader 5: Exodus 12:1-14: *ADONAI spoke to Moshe and Aharon in the land of Egypt; he said, "You are to begin your calendar with this month; it will be the first month of the year for you. Speak to all the assembly of Isra'el and say, 'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household - except that if the household is too small for a whole lamb or kid, then he and his next-door neighbor should share one, dividing it in proportion to the number of people eating it. Your animal must be without defect, a male in its first year, and you may choose it from either the sheep or the goats. "'You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra'el will slaughter it at dusk. They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat it. That night, they are to eat the meat, roasted in the fire; they are to eat it with matzah and maror. Don't eat it raw or boiled, but roasted in the fire, with its head, the lower parts of its legs and its inner organs. Let nothing of it remain till morning; if any of it does remain, burn it up completely. "'Here is how you are to eat it: with your belt fastened, your shoes on your feet and your staff in your hand; and you are to eat it hurriedly. It is ADONAI's Pesach [Passover]. For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am ADONAI. The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over [Hebrew: pasach] you - when I strike the land of Egypt, the death blow will not strike you. This will be a day for you to remember and celebrate as a festival to ADONAI; from generation to generation you are to celebrate it by a perpetual regulation.*

Leader: *As the Angel of Death saw the blood and passed over the houses of the Israelites, so are our sins passed over with Yeshua's blood that was shed on our behalf. We keep Passover to remember the physical deliverance God gave us in Egypt and the spiritual deliverance our Messiah's Passover brings us from sin.*

Refill all the cups but don't drink yet.

MA NISHTANAH: THE FOUR QUESTIONS

Leader: *Now it is time for the Four Questions to be asked. Traditionally, the youngest person present asks the Four Questions. You may split it up among four small children if you wish.*

Mah nishtanah ha-laylah ha-zeh mi-kol ha-laylot?
Why is this night different from all other nights?

Question 1: On all other nights we may eat either leavened or unleavened bread but on this night why only matzah?

Question 2: On all other nights we eat herbs of any kind but on this night why only bitter herbs?

Question 3: On all other nights we do not dip our herbs even once but on this night why do we dip them twice?

Question 4: On all other nights we eat our meals sitting or standing but on this night why do we eat in a reclining position?

Leader: *Before we tell the Haggadah that details the whole story, I will answer your questions one by one:*

1. *We eat matzah because when our ancestors were told by Pharaoh that they could leave Egypt, they had no time for*

their bread to rise, so they baked it without leaven as instructed by Adonai.

2. *At the Seder, we eat bitter herbs to remind us of the bitterness and cruelty our ancestors experienced when they were oppressed by the Egyptian taskmasters.*
3. *At the Seder, we dip food twice: the parsley in salt water to remind us of the tears shed in bondage, and the matzah into charoset to remind us of the clay used to make bricks used in the building of Egypt.*
4. *In ancient times, slaves ate hurriedly, standing, while royalty and the wealthy in Egypt and other empires dined on couches. To show that Israel is now free, we too recline while eating.*

Please say this with me:

All: *We were slaves in Egypt, and Adonai our Elohim brought us out with His Strong Arm. Blessed is Adonai who delivered and gave the Torah to his people Israel.*

The Story of the First Passover

(You can have an interactive skit for the children or some other form of narrative of the First Passover)

Leader: *God raised up Moses to lead the children of Israel out of the bondage of Egypt. Moses was to go to Pharaoh to demand that the children of Israel be released so that they may worship Adonai their God. God reminded Moses that he would encounter resistance from Pharaoh:*

I know that the king of Egypt will not let you leave unless he is forced to do so. But I will reach out my hand and strike Egypt with all my wonders that I will do there. After that, he will let you go.

Exodus 3:19-20

Each time that Moses approached Pharaoh to gain the release of the children of Israel, Pharaoh refused. With each refusal, God sent as a judgment, a plague to the land of Egypt. The Egyptians became afflicted with discomfort and disease, bane and blight. With each plague Pharaoh hardened his heart all the more. Ten plagues were delivered in all. The tenth plague was, by far, the worst. With this plague Pharaoh finally relented. Of the tenth plague it is written:

For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am ADONAI. Exodus 12:12

Makkot – Second Cup: The Cup of Judgment

(All cups should already be filled)

Leader: *As each plague is mentioned, each dips a finger into their wine and drop a drop of wine onto their plate to reduce their cup of joy.*

Reader 1: Blood - The Nile River was worshipped in Egypt as the source of life. The Egyptians drew blood from the Israelites as they whipped them and they built their empire. Now God gave them blood to drink and their source of life became death.

Reader 2: Frogs - The frogs could represent the fertility goddess Isis that was supposed to help women in childbirth. This symbol of life was now raked into heaps of rotting putrid death.

Reader 3: Lice - Coming out of the dust of the earth, the lice represent the Egyptian god of the earth, Seth. Tiny in themselves, they are a tremendous torment in the hand of God.

Reader 4: Flies - Disease carrying flies ruined the land. Beelzebub, the prince of the power of the air is called the lord of the

flies. This plague did not affect the Israelites as they were separated as a holy people.

Reader 5: Pestilence - Many Egyptian cattle died of disease. The bull was sacred in Egypt and identified with their god, Apis.

Reader 6: Boils - the death of their cattle did not convince them, so God sent a plague that destroyed their own bodies. None of their medicines or incantations had any affect, while the Hebrews remained untouched.

Reader 7: Hail – God in His mercy gave warning to the Egyptians so they could seek shelter if they believed. Those who took no shelter were killed by hail of ice and fire such as was never seen before. Again, the Hebrew territory received no plague.

Reader 1: Locusts – Now Pharaoh was alone at resisting God as the locust devoured whatever was left after the hail. Even his false repentance was enough for God to relent and show mercy as He drove the locusts into the Red Sea.

Reader 2: Darkness - This was a darkness so dark that they could not see one another even with lamps or fires. Such carnal tools had no affect on a darkness that was like hell manifest on earth. In utter isolation, each Egyptian pondered the things that God had done to display His power over everything.

Reader 3: Slaying of the Firstborn - -God claimed for His own the first born of all the flocks and herds of the Hebrews, even their own children, though they were to be redeemed at birth. He Himself gave His own Son over to death for the sake of all that sinned. The firstborn of the Egyptian died and were gone, but His Son died and rose again, the Son having authority over death itself.

DAIYENU – It is enough

Leader: *The Hebrew word for “It would have been enough” is dayeinu. For all the good he has done for us and for each blessing He has given us, we give thanks. After each sentence I read, repeat DAYEINU after me.*

Had he brought us out from Egypt and not executed judgment against them:

DAYEINU!

Had he judged them and not judged their idols:

DAYEINU!

Had he judged their idols and not slain their firstborn:

DAYEINU!

Had he slain their firstborn and not given us their treasure:

DAYEINU!

Had he given us their treasure and not divided the sea for us:

DAYEINU!

Had he divided the sea for us and not brought us through on dry ground:

DAYEINU!

Had He brought us through on dry ground and not drowned our oppressors:

DAYEINU!

Had He drowned our oppressors and not helped us forty years in the desert:

DAYEINU!

Had he helped us forty years in the desert and not fed us manna

DAYEINU!

Had he fed us with manna and not given us the Shabbat:

DAYEINU!

Had he given us the Shabbat and not given us his Torah:

DAYEINU!

Had he given us his Torah and not brought us into the Land of Israel:

DAYEINU!

Had he brought us into the Land of Israel and not built for us the Temple:

DAYEINU!

Had he built for us the Temple but not come to dwell among us:

DAYEINU!

Had he come to dwell among us but not given us eternal salvation through Yeshua:

DAYEINU!

Had he given us eternal salvation through Yeshua and not given us his Ruach:

DAYEINU!

Had he given us his Ruach and not bestowed us with the fruits of the Spirit:

DAYEINU!

Had he bestowed us with the fruits of the Spirit and not given us his shalom:

DAYEINU!

THE THREE SYMBOLS OF PASSOVER

Leader: *The following three symbols are found in every Passover Seder:*

- *The Passover Offering*
- *The Matzah*
- *The Maror (Bitter Herbs)*

(Hold up the shankbone): The Passover offering which our fathers ate - what was the reason for it? It was because Adonai passed over the houses of our forefathers in Egypt, as it is written in the Torah:

Reader 1: Exodus 12:27: *And you shall say "It is the sacrifice of Adonai's Pesach, because Adonai passed over the houses of the people of Isra'el in Egypt, when he killed the Egyptians but spared our houses." The people of Isra'el bowed their heads and worshipped.*

Reader 2: This is symbolized by the lamb shank. The Torah states that the Pesach Lamb was to be offered only where Adonai placed His Name (Deut 16:5 - 6).

Just as no bones of the Pesach lamb were to be broken, so also no bones of Messiah were broken.

Leader: *(Hold up a Matzah): This matzah that we eat - what is the reason for it? It is because there was not time for the dough of our ancestors in Egypt to leaven, before Adonai revealed himself to them and redeemed them, as it is told in Scripture: And the dough that they had brought out from Egypt they baked into cakes of unleavened bread, for it had not leavened, because they were thrust out of Egypt and they could not tarry, nor had they prepared for themselves any provisions. (Exodus 12:39)*

Leader: *(Hold up the bitter herbs): These bitter herbs that we eat - what is their meaning? They are eaten to recall that the Egyptians embittered the lives of our forefathers in Egypt, as it is written:*

Reader 3: Making their lives bitter with hard labor — digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy. (Exodus 1:14)

Reader 4: We also recall the suffering of our Messiah: From that time on, Yeshua began making it clear to his *talmidim* that he had to go to Yerushalayim and endure much suffering at the hands of the elders, the head *cohanim* and the *Torah*-teachers; and that he had to be put to death; but that on the third day, he had to be raised to life. (Matthew 16:21)

Leader: In every generation one must look upon himself as if he personally had come out from Egypt, as Scripture says:

Reader 5: On that day you are to tell your son, ‘It is because of what *ADONAI* did for me when I left Egypt.’ (Exodus 13:8)

Leader: For it was not our forefathers alone whom Adonai redeemed; He redeemed us too, with them, as it is said: “He brought us out from there that he might lead us to and give us the land which he pledged to our forefathers.”

(All raise cup of wine)

Baruch atah Adonai Eloheinu Melech ha-olam, boray p'ree hagafen.

Blessed are you, Adonai our Elohim, King of the universe, who brings forth fruit from the vine.

(All drink the cup in the reclining position)

MOTZEE MATZAH

Leader: We will now distribute the upper Matzah and the half middle Matzah that wasn't hidden.

The Leader and “father” of each table take the matzah in the order that they are lying on the tray - the broken piece between the two whole Matzot; hold them in your hand and recite the following blessing:

Baruch Atah Adonai Eloheynoo Melech ha-olam, ha-motzi lechem min ha-aretz.

Blessed are you, Adonai our Elohim, King of the universe, who brings forth bread from the earth.

Do not break anything off the matzot. First put down the third matzah (the bottom one), and recite the following blessing over the broken matzah and the top one.

Baruch ahtah Adonai, Elohaynoo melech ha-olam, ahsher kid’shanu b’dam Yeshua, v’tzivanu al akhilat matzah.

Blessed are you, Adonai, our Elohim, King of the universe, who sanctifies us by the blood of Yeshua and has commanded us to eat unleavened bread.

All will now break off a small piece of the two matzot held, and eat the 2 pieces together in reclining position.

MAROR – EATING OF THE BITTER HERBS

***Leader:** We now eat the Bitter herbs that speak of the sorrow, the persecution and the suffering of our people under the hand of Pharaoh; and as the horseradish brings tears to your eyes, so also did the great affliction of our people bring tears to their eyes.*

(Distribute the horseradish. Everyone should put enough horseradish onto a small piece of matzah to bring “tears to the eyes”)

Baruch ahtah Adonai, Elohaynoo melech ha-olam, asher kidshanu b'dam Yeshua, v'tzivanu al akhilat maror.

Blessed are you, Adonai, our Elohim, King of the universe, who sanctifies us by the blood of Yeshua, and commanded us concerning the eating of bitter herbs.

Eat the maror and matzah.

KORECH – EATING OF THE BITTER HERBS WITH CHAROSETH

Leader: *As the bitter herb is a symbol of suffering, the salt water a symbol of tears, the greens a symbol of hyssop, the wine is a symbol of blood, so the charoseth is a symbol of mortar, representing the clay bricks which were made by our people in Egypt.*

(Distribute the bottom Matzah. Everyone is to place a combination of horseradish and charoseth between two pieces of matzah.)

Leader: *We recall the bitterness of slavery and with the Charoset the sweetness of God's redemption.*

Baruch ahtah Adonai, Elohaynoo melech ha-olam, asher kidshanu b'dam Yeshua, v'tzivanu al akhilat maror.

Blessed are you, Adonai, our Elohim, King of the universe, who sanctifies us by the blood of Yeshua, and commanded us concerning the eating of bitter herbs.

**This concludes the first portion of the Seder.
We will now enjoy the dinner meal.**

TZAPHUN - THE SEARCH FOR THE AFIKOMEN

Leader: *Now is the time for the children to find the Afikomen - the hidden portion of matza. Remember that there is a reward for the one who finds it.*

(Children search for the Afikomen. When the Afikomen is found, the children “redeems” their treasure for their reward)

Reader 6: *Hebrews 11:6: And without trusting, it is impossible to be well pleasing to God, because whoever approaches him must trust that he does exist and that he becomes a Rewarder to those who seek him out.*

Leader: *Matt 13:44-46: The Kingdom of Heaven is like a treasure hidden in a field. A man found it, hid it again, then in great joy went and sold everything he owned, and bought that field. “Again, the Kingdom of Heaven is like a merchant on the lookout for fine pearls. On finding one very valuable pearl he went away, sold everything he owned and bought it.*

Reader 7: *Paul tells us in 1 Corinthians 11:23-24: the Lord Yeshua, on the night he was betrayed, took bread; and after he had made the *b'rakhah* he broke it and said, “This is my body, which is for you. Do this as a memorial to me”*

Reader 1: *Yeshua said, “I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty.”*

Reader 2: *The Apostle Paul also wrote to the Corinthians (1 Corinthians 11:27-33): Therefore, whoever eats the Lord's bread or drinks the Lord's cup in an unworthy manner will be guilty of*

desecrating the body and blood of the Lord! So let a person examine himself first, and then he may eat of the bread and drink from the cup; for a person who eats and drinks without recognizing the body eats and drinks judgment upon himself. This is why many among you are weak and sick, and some have died! If we would examine ourselves, we would not come under judgment. But when we are judged by the Lord, we are being disciplined, so that we will not be condemned along with the world. So then, my brothers, when you gather together to eat, wait for one another.

Leader: *Selah. Let us pause for moment to examine ourselves.*

We now take the Afikomen which points to the Passover Lamb.

Leader passes out pieces of the Afikomen to each person.

Baruch ata Adonai, Eloheinu Melech ha'olam, hamotzi l'chem min ha-aretz, v'shalach Yeshua M'shechanu at lechem ha-chayim

Blessed are you, Adonai, our Elohim, King of the universe, who brings forth bread from the earth and has sent Yeshua our Messiah, the bread of life.

Everyone eats it in the reclining position.

HA-GEULAH - THE THIRD CUP – THE CUP OF REDEMPTION

Leader: *(Instruct everyone to fill their cup)*

With this cup Israel remembers our deliverance from 430 years of slavery, and our redemption from the plague of death by the lood of the first Passover lamb.

I will lift up the cup of salvation, the cup of Yeshua, and call on the name of Adonai. Remembering that Yeshua's blood was poured out for the forgiveness of sins, let us be thankful.

Baruch atah Adonai Eloheinu Melech ha-olam, boray p'ree hagafen v'shalach Yeshua M'shechanu et gafen emet.

Blessed are you, Adonai our Elohim, King of the universe, who creates the fruit of the vine and has sent Yeshua our Messiah, the true vine.

(Pause for moment of thought and personal prayer before drinking the cup.)

Drink the cup while leaning to the left.

ELIJAH'S PLACE

***Leader:** The place you see with the empty chair and the special cup has been considered the place of Elijah. It was prophesied that Elijah would return to prepare the way of the Messiah. It is therefore customary to open the door to invite the spirit of Elijah in preparation for the coming of the Messiah which is our great hope.*

Although John the Baptist came in the spirit of Elijah and was the forerunner as Jesus taught, some still see evidence that Elijah will literally come again before Messiah's second coming. Therefore, lets also open the door to invite Messiah and say "even so, come Yeshua Ha-mashiach".

(All rise and while the door is opened then be seated)

HALLEL - THE FOURTH CUP – THE CUP OF PRAISE

***Leader:** (Instruct everyone to refill their cups)*

We come to the fourth cup. This cup represents the fourth “I will” – “I will take you to Me for a people.” This speaks of the time when Adonai will gather Israel again unto Himself. To the believer in Messiah this cup also represents the great hope that one-day Messiah is coming back!

Baruch ahtah Adonai, Eloheynoo melech ha-olam, boray p’ree hagahfen.

Blessed are you, Adonai, our Elohim, King of the universe, who brings forth fruit of the vine.

All drink fourth cup.

So let us go out from this place in full confidence knowing that we are delivered from the yoke of sin, it has no more power over us, we are bought with a price freely paid, and we are accepted as Adonai’s very own people!

Our Seder is now complete. We have made the ancient story of deliverance our own. May we be together to again celebrate the feast.

May Jerusalem be blessed with peace. May His ancient people come to know Him as Adonai and Messiah, and may all mankind some day live in harmony and contentment under His rule. Amen.

(The Seder customary ends by every one saying, “Next year in Jerusalem!”)

And everyone said

All: L'Shana haba'ah b'Yerushalayim!: Next Year in Jerusalem!