



**MESSIANIC PASSOVER HAGGADAH**  
**Virtual Seder—March 24, 2021**  
**Alan Gilman - Bible Teacher**

**Introduction & The Search for Leaven**

*Explained by Daniel*

**The Lighting of the Festival Lights**

*After the candles are lit...*

**Robin:** *Baruch atah adonai, eloheinu melech ha-olam, asher kiddeshanu bemitzvotav v'natan lanu et Yeshua, or ha-olam.*

**Alexandra:** Blessed are you, O Lord our God, King of the Universe, who has sanctified us by his commandments and has given us the Messiah, the Light of the World.

**Robin:** It is fitting that a woman kindles the Passover lights, for it reminds us that the Messiah, the Light of the World, would come not from the seed of man, but from the seed of a woman, by the will of God.

**Alexandra:** Isaiah declared, “A virgin shall conceive and bear a son and shall call his name Immanuel, God with us” (Isaiah 7:14). And he shall be “a light to the nations” (Isaiah 49:6). “The people walking in darkness have seen a great light; on those living in the land of the shadow of death a light has dawned” (Isaiah 9:2).

**Kadash (The First Cup: Sanctification)**

**Alan:** (Raises cup) During the course of the Seder, we will drink from our cup four times (explain). The meaning of each of the four cups is taken from Exodus 6:6-7:



*Say therefore to the people of Israel, ‘I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the Lord your God, who has brought you out from under the burdens of the Egyptians.*

The four cups represent:

1. I will bring you out (sanctification)
2. I will save you (Praise)
3. I will redeem you (Redemption)
4. I will take you to be my people (Acceptance)

The first cup is the cup of sanctification, which sets apart this evening and our lives to God. With this cup we commit ourselves to the Lord and ask his blessing upon our time together.

**All:** *Baruch atah adonai eloheinu melech ha-olam, borei p'ri hagafen. Amen.* Translation: Blessed are you, O Lord our God, King of the Universe, creator of the fruit of the vine. (All drink one sip.)

### Karpas

**Alan:** The story of Passover is a story of our deliverance from bondage, and all of the elements of this meal are a part of the tapestry of redemption.

**Daniel:** What is the meaning of the *karpas* and the salt water?

**Alan:** The *karpas* is parsley and represents life. It also stands for the hyssop, which was used to sprinkle the blood of the Passover lamb around each door frame to protect the people of Israel from death. The salt water represents the tears and sorrows of life. For truly a life unredeemed is a life immersed in tears.

**Alan:** *Baruch atah adonai, eloheinu melech ha-olam, borei p'ri ha-adamah. Amen.*

**All:** Blessed are you, O Lord our God, creator of the fruit of the ground. Amen.

*Everyone dips parsley in the salt water and eats.*



### Yachatz (The Bread of Affliction)

Leader breaks the middle matzah, leaving half in the plate or bag, wraps the other half (the Afikomen) and hides it under the tablecloth for later. Matza is uncovered. Leader lifts Matza plate or bag for all to see.

**Alan:** This is the Bread of Affliction, which our ancestors ate in the land of Egypt. All who are hungry—let them come and eat. All who are needy—let them come and celebrate the Passover with us.

*Aramaic sung by Nathaniel*

### The Four Questions (The Kaiser Family)

*Hebrew sung by the Kaiser Family*

1. Why is this night different from all other nights? On all other nights, we eat either leavened or unleavened bread. Why on this night do we eat only unleavened bread?
2. On all other nights, we eat all kinds of herbs. Why on this night do we eat only bitter herbs?
3. On all other nights, we do not dip even once. Why on this night do we dip twice?
4. On all other nights, we eat either sitting or reclining. Why on this night do we only recline?

## **Magid: The Passover Story**

**Keith:** Passover, *pesach* in Hebrew, commemorates the night when the Angel of Death passed over the houses of the Israelites because of the blood of the Passover lamb. What a mighty act of redemption! And what a beautiful picture of a greater redemption destined to come. For just as no bones of the first Passover lambs were broken, so none of the Messiah's bones were broken.



And just as the blood of the first Passover lambs was applied in faith to the doorframes of the Israelites' homes, so the blood of the Messiah must be applied in faith to the doorframes of our hearts. And so tonight, we worship God—not only because the Angel of Death passed over the Jewish people's homes—but also because all of us, Jew or Gentile, may be redeemed from an even greater bondage through faith in the Messiah of Israel—Yeshua.

Through him we pass over from death to life!

## **The Ten Plagues**

**Alan:** Pharaoh defied the Lord and placed his will above the will of God. As a result, he brought destruction upon his house and land. How often do we, like Pharaoh, choose our desires over God's direction? And how often do we, like Pharaoh, bring harm upon ourselves and those closest to us?

Because we share with Pharaoh the sin of disobedience, and because we regard all people as God's creations, we do not rejoice over the destruction visited upon the Egyptians.

For our sake they met with suffering and death. We mourn their loss and express sorrow over their destruction.

And tonight, though we celebrate, our happiness is not complete as long as others remain bound in slavery and to death. A full cup is a symbol of joy. Let us, therefore, diminish our cups as we recall the plagues which befell the Egyptians.

*Alan explains how to empty ten drops from our cups as each of the plagues is recited in Hebrew.*

1. Dam (Blood)
2. Tz'fardei-a (Frogs)
3. Kinim (Lice)
4. Arov (Flies)
5. Dever (Cattle disease)
6. Shichin (Boils)
7. Barad (Hail)
8. Arbeh (Locusts)
9. Hoshekh (Darkness)
10. Makkat B'chorot (Slaying of the first-born)

## **Daiyeinu**

Eeloo, eeloo hotsi-anoo  
hotsi-anoo mi-mitsrayeem  
mi-mitsrayeem hotsi-anoo, daiyeinu.

Translation: *If we would have just been brought out of Egypt, that would have been sufficient for us.*

Dai, daiyeinu, dai, daiyeinu  
Dai, daiyeinu, daiyeinu, daiyeinu (repeat).

## **9. Three Symbols**

**Alan:** Rabban Gamaliel used to say, “He who does not explain the three essentials of the Seder has not discharged his Passover duty.”

- Pesach: The Passover sacrifice
- Matzah: The unleavened bread
- Maror: The bitter herbs

**Group 1:** What is the meaning of the *zeroah*, the shank bone of the lamb?

**Alan:** This is called the feast of the Passover lamb or Pesach. We have the *zeroah* to remind us of the first Passover lambs which were sacrificed on the night of our deliverance from Egypt. The Passover sacrifice as well as all other sacrifices could only be offered upon the altar in Jerusalem. Since the destruction of the temple two thousand years ago, no sacrifices have been made.

**Group 1:** But without sacrifices how can we atone for our sins, since Moses says, “It is the blood that makes atonement for the soul” (Leviticus 17:11). Does this mean that atonement and redemption are no longer possible?

**Alan:** Certainly not! Those of us who know the Messiah know that God has provided the sacrifice for our sins—the Passover Lamb who takes away the sins of the world—The Messiah Yeshua! Blessed are you, O Lord our God, who has redeemed us from death and has atoned for our sins.

**Group 1:** Amen! What is the meaning of the *matzah* – the unleavened bread?

**Alan:** The people of Israel left Egypt before their dough had time to rise. As the Scripture says, “And the Egyptians urged the people to hurry and leave the country. ‘For otherwise,’ they said, ‘we will all die’. So the people took their dough before it was leavened and carried it on their shoulders in kneading troughs wrapped in clothing” (Exodus 12:33-34).

**Group 1:** What is the meaning of the *maror*, the bitter herbs?

**Alan:** The bitter herbs remind us that life is often bitter. As it was for the people of Israel when they toiled in the land of Egypt, so it is for us—unless the Messiah redeems us.

## **The Second Cup: Praise**

Hallel - Part One:

**Psalm 113**

*Read by Manuela*

**Psalm 114**

*Read by Sze Guan*



All: (Raise cup and recite) *Baruch atah adonai eloheinu melech ha-olam, borei p'ri hagafen. Amen.* (All drink together.)

## **Washing before the Meal**

(Leader explains)

## **Grace before the Meal**

**Alan:** *Baruch atah adonai eloheinu melech ha-olam, hamotzi lechem min ha-aretz. Amen.*

**Group 2:** Blessed are you, O Lord our God, King of the Universe, who has brought forth bread from the earth. Amen.

**Alan:** *Baruch atah adonai, eloheinu melech ha-olam, asher kiddeshanu bemitzvotav vitzivanu al achilat matzah. Amen.*

**Group 2:** Blessed are you, O Lord our God, King of the Universe, who has sanctified us with his commandments and has commanded us concerning the eating of matzah. Amen.

What is the meaning of the haroset, and why is it sweet?

**Alan:** The haroset reminds us of the mortar the Israelites used to make bricks for Pharaoh. But even bitter labor is sweetened by the promise of redemption.

**Group 2:** What is the meaning of the hagigah, the roasted egg?

**Alan:** The hagigah was the name given the festival offerings at the temple in Jerusalem. Just as these offerings were burned with fire upon the altar of the Lord, so this egg is roasted. It is a token of grief to the Jewish people, grief over the destruction of the temple, so we dip it into the salt water, which symbolizes tears.

**When directed to do so...** All eat some maror (horseradish) on a small piece of matzah, followed by some haroset (sweet jam-like substance) on a piece of matzah.

*Then, all eat a piece of egg dipped in the salt water.*

*Save enough matza for each person to have a small piece after "the meal." Also, save some juice or wine should for everyone to have two more sips after "the meal."*

## **"The Meal"**

*We will take a short break*

## **The Afikomen**

*Alan explains*

## **Grace after "the Meal"**

*Led by Andrew Bryce*

## **The Third Cup: Redemption**

*Explained by Michael Gertsman*



All: (Raise cup and recite) *Baruch atah adonai eloheinu melech ha-olam, borei p'ri hagafen. Amen.* (All drink together.)

## **Elijah's Cup**

Alan: Traditionally, a special cup and place is set-aside for the prophet Elijah, and at this point, the door is opened in expectation of his return. But we know that Elijah has already come, for Yeshua said of Yohanan HaMatbil (John the Baptist): "If you are willing to accept it, he is Elijah who is to come" (Matthew 11:14). Therefore, the cup is now empty.

## **The Hallel – Part Two (Alan & friends)**

### **I LOVE THE LORD (written by Joel Chernoff)**

*From Psalm 116:1-2*

I love the Lord 'cause he hears my voice  
I love the Lord 'cause he hears my cry  
I love the Lord 'cause he hears my prayer

Turning his ear always to me  
Turning his ear always to me

Call on his name, he will always hear you  
Call on the name of Yeshua the Lord  
Call on his name, he is always near you  
Call on the name of Yeshua the Lord

Because he is faithful, I'll call on him all my days  
Because he is faithful, I'll call on the Lord (repeat)

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### **Psalm 117 (by Rachel Boskey; sung by Avner & Rachel Boskey)**

### The Great Hallel – Psalm 136 (Alan)

Give thanks to the Lord, for he is good,  
*Ki l'olam chasdo.*

<sup>2</sup> Give thanks to the God of gods,  
*Ki l'olam chasdo.*

<sup>3</sup> Give thanks to the Lord of lords,  
*Ki l'olam chasdo;*

<sup>4</sup> to him who alone does great wonders,  
*Ki l'olam chasdo;*

<sup>5</sup> to him who by understanding made the  
heavens,  
*Ki l'olam chasdo;*

<sup>6</sup> to him who spread out the earth above the  
waters,  
*Ki l'olam chasdo;*

<sup>7</sup> to him who made the great lights,  
*Ki l'olam chasdo;*

<sup>8</sup> the sun to rule over the day,  
*Ki l'olam chasdo;*

<sup>9</sup> the moon and stars to rule over the night,  
*Ki l'olam chasdo;*

<sup>10</sup> to him who struck down the firstborn of  
Egypt,  
*Ki l'olam chasdo;*

<sup>11</sup> and brought Israel out from among them,  
*Ki l'olam chasdo;*

<sup>12</sup> with a strong hand and an outstretched  
arm,  
*Ki l'olam chasdo;*

<sup>13</sup> to him who divided the Red Sea in two,  
*Ki l'olam chasdo;*

<sup>14</sup> and made Israel pass through the midst of  
it,  
*Ki l'olam chasdo;*

<sup>15</sup> but overthrew Pharaoh and his host in the  
Red Sea,  
*Ki l'olam chasdo;*

<sup>16</sup> to him who led his people through the  
wilderness,  
*Ki l'olam chasdo;*

<sup>17</sup> to him who struck down great kings,  
*Ki l'olam chasdo;*

<sup>18</sup> and killed mighty kings,  
*Ki l'olam chasdo;*

<sup>19</sup> Sihon, king of the Amorites,  
*Ki l'olam chasdo;*

<sup>20</sup> and Og, king of Bashan,  
*Ki l'olam chasdo;*

<sup>21</sup> and gave their land as a heritage,  
*Ki l'olam chasdo;*

<sup>22</sup> a heritage to Israel his servant,  
*Ki l'olam chasdo.*

<sup>23</sup> It is he who remembered us in our low  
estate,  
*Ki l'olam chasdo;*

<sup>24</sup> and rescued us from our foes,  
*Ki l'olam chasdo;*

<sup>25</sup> he who gives food to all flesh,  
*Ki l'olam chasdo.*

<sup>26</sup> Give thanks to the God of heaven,  
*Ki l'olam chasdo.*

### Halleluyah (based on Psalm 150)

Sung by Nathaniel

Halleluyah, Halleluyah  
B'tsil-ts'lei shama  
Halleluyah, Halleluyah  
B'tsil-ts'lei truah  
Kol hannahama t'halel-yah  
Halleluyah, Halleluyah  
Kol hannahama t'halel-yah  
Halleluyah, Halleluyah

*English translation:*

Praise the Lord!  
Praise the Lord with sounding cymbals  
Praise the LORD!  
Praise the LORD with loud clashing  
cymbals!

Let everything that has breath praise the  
Lord!  
Praise the Lord! Praise the Lord!  
Let everything that has breath praise the  
Lord! Praise the Lord! Praise the Lord!

## **The Fourth Cup: Acceptance**

*Reflections by Alan*



**All:** (Raise cup and recite) *Baruch atah adonai eloheinu melech ha-olam, borei p'ri hagafen. Amen.* (All drink together.)

### **PSALM 133 – VERSION 1**

Hinei ma tov u-ma na-im  
Shevet achim gam yachad (repeat)  
Hinei ma tov, shevet achim gam yachad  
(repeat)

### **PSALM 133 – VERSION 2**

Hinei ma tov u-ma na-im  
Shevet achim gam yachad (repeat)  
Hinei ma tov, hinei ma tov  
Li li li li li li li li (repeat)