



Passover

SEDER GUIDE

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INTRODUCTION

In the Torah God forever set in place appointed times or “Moadims” to meet with Him. Passover or “Pesach” is the first of these appointed times or Feasts of the Lord. The Passover is historical fact that recounts the deliverance of the Israelites from their slavery in Egypt. As believers in Jesus, we not only remember the great miracle of deliverance from Egypt but also recognize that Passover foreshadowed our redemption from sin and death.

God redeemed His children so they could live a life of freedom bringing honor to Him. Likewise, we all have been redeemed from slavery and sin. As we honor this appointed time let us be reminded of our redemption through the blood of Jesus our Messiah.

During Jesus’s final hours on earth, He observed Passover with His disciples. It was during this meal that Jesus revealed the significance of the Seder elements and decreed that we should “do this in remembrance of Him” and His sacrifice for us until He returns again. 1 Corinthians 11:26 states, “For as often as you eat this (unleavened) bread and drink this cup (the Cup of Redemption), you proclaim the death of the Lord until He comes.”

The following Haggadah is based upon the traditional order of service, and is adapted for use by Gentile followers of Jesus. Along with the elements of the Seder, we will share the link between the Exodus Story and the Last Supper.

As we observe this Seder or “meal with order” enjoy this time of great blessings and redemption that God gives us through our Savior and Messiah Jesus.

***Italicized text indicates action to be taken and/or phrases to be repeated by the participants.**

Chag Sameach

or

Happy Holiday!

CANDLE LIGHTING

By honoring this feast ordained by God we share in the experience of spiritual and physical freedom and redemption.

Have you come to the table shackled by the strains of daily life? Share in this celebration of deliverance with us. God is the one who brings us out of bondage, and He is the same yesterday, today, and forever.

As the women begin the Seder by bringing the light to the table, let us remember that God used a woman to bring forth our Savior, the Light of the World.

The women will now officially open the service by lighting the candles:

Women Light The Candles at Your Table.

All women Say Together:

“Blessed are You, O Lord our God, King of the Universe, You have sanctified us by Your Word and given us Jesus our Messiah, and commanded us to be a light to the world.”

HAND WASHING – URCHATZ

At this time in the Seder we will wash our hands. This is a symbolic act of purification as we come before God with clean hands.

Psalms 24:3-5 says “Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that has clean hands, and a pure heart; who has not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessings from the Lord, and righteousness from the God of his salvation.”

As you dip your fingertips into the bowls of water and dry them, remember how on this night God cared for the Israelites as they left Egypt, how the High Priest later washed his hands in the laver, and how Jesus washed the feet of His disciples.

Everyone, separately dip your fingers in the water and dry them.

THE FOUR CUPS

During this Seder we will drink four cups of juice which represent the four things God said He would do for His children in Exodus 6: 6 &7:

The Cup of Sanctification: “I will bring you out...”

The Cup of Deliverance: “I will deliver you...”

The Cup of Redemption: “I will redeem you...”

The Cup of restoration: “I will take you as My People...”

For each of the four cups there is a traditional fulfillment as seen in the Exodus story and a fulfillment by Jesus. We will look at both fulfillments starting with the Cup of Sanctification.

THE CUP OF SANCTIFICATION

“I will bring you out from under the yoke of the Egyptians”

With this first cup we remember God rescuing His children out of Egypt and setting them apart from the world. God heard the cries of His people, remembered His promise to Abraham, Isaac, and Jacob, and responded with “I will bring you out!” God brought them out and set them apart.

We know that Jesus has called us to be in this world but not of it. Jesus calls each of us to live a life set apart, marked by His sacrifice, living as disciples for Him. We rejoice and celebrate God’s goodness to his people, with full cups, and hearts filled with joy.

Let us take this first cup, the Cup of Sanctification, and bless the Lord for bringing us out and setting us apart.

Lift our first cup and say Together:

“Blessed are You, O Lord, our God, King of the Universe, Who creates the fruit of the vine. Who sent Jesus to be our example and Redeemer. In the name Jesus our Messiah. Amen.”

All drink the first cup together.

PARSLEY – KARPAS

Child asks: *“Why do we eat parsley and salt water?”*

Passover is a spring feast. During this season the earth begins to bloom and become green with life. Parsley, called karpas, represents life that is created and sustained by God. It symbolizes the hyssop used to place the blood of the Passover lamb on the doorposts at the first Passover. The salt water represents the tears shed while in bitter slavery and sin.

Let us take a sprig of parsley and dip it into the salt water, remembering this life can bring seasons of tears. But just like the Israelites, God hears our cry and is faithful to respond. We await the day when Jesus calls us to himself and wipes away every tear.

Everyone say together:

“Blessed are you, King of the Universe, who creates the fruit of the earth and brings life and joy from sorrow and pain.”

Everyone eat the parsley dipped in saltwater together.

UNLEAVENED BREAD - MATZAH

Child asks: *“Why do we eat Matzah tonight?”*

On all other nights we eat bread with leaven, but on Passover we eat only Matzah, unleavened bread. We do this because the Israelites did not have time for their dough to rise, so instead they had to eat it baked flat. God commanded them to always eat matzah as a reminder of their deliverance from Egypt.

Leaven is also a representation of sin in our lives. During Passover we eat matzah not only to remember the Israelites deliverance from Egypt but also our deliverance from the bondage of sin through our Savior, Jesus.

Everyone eat their Matzah Together.

Leader holds up the three sheets of Matzah.

We lay three pieces of matzah to the side in remembrance of Abraham, Isaac, and Jacob. But we also see these three pieces of matzah as a representation of the Father, Son, and the Holy Spirit, who not only delivered the Israelites but also saved each of us.

I will now break the middle matzah. This broken matzah is the Afikomen, a Greek word meaning “He shall come again.” We will discuss the afikomen again after the meal. The afikomen will be hidden and the children will search for it later. It will be gone for a time, but then it shall appear again.

Leader wraps the afikomen in a napkin to be hidden during the meal.

THE EXODUS STORY

Retelling of the Exodus Story

*(*Host at Home: Please Read the Passover Story or watch
the Exodus Video at www.ThePassoverProject.org)*

THE CUP OF DELIVERANCE

“I will deliver you from your bondage”

The Israelite slaves lived in a season that felt like it would never end. They remembered the promises God made and cried out to Him. God heard their cries and answered back with “I will deliver you from your bondage.” God delivered on His promise. When Pharaoh refused to let the Israelites go, God sent ten plagues to change Pharaoh’s heart.

Just like the Israelites were slaves in Egypt we too have all been slaves to sin. And God, in His goodness, delivered us through His Son, Jesus, our Savior.

Even now we may find ourselves in situations that seem like there is no way out or no answer. But God hears our cries and He is faithful to deliver us. Sometimes our deliverance does not always look or feel like we think it should, but God hears our cry and He will deliver us with a strong hand and an outstretched arm.

Jesus is our deliverance, but that deliverance came with a great cost. Jesus felt the weight of deliverance as He prayed in the garden and sweat like drops of blood dripped from His head.

We will now take the second cup and recite each of the ten plagues together. Let us dip our finger into our cup and let a drop of juice fall on our coaster. The fullness of our cup tonight will be reduced as we remember the extreme cost of deliverance.

Everyone dip their finger in the second cup and drip juice on the corresponding symbol on the coaster, reciting each plague one time:

“ Blood! Frogs! Gnats! Flies! Livestock! Boils!

Hail! Locusts! Darkness! Death of the Firstborn! ”

BITTER HERBS – MAROR

Child asks: “ *Why do we eat bitter herbs?* ”

Exodus 1:13-14 says, “They worked them harshly, and made their lives bitter with hard labor with mortar and bricks...” This word bitter is where we get the Hebrew word Maror. Tonight, we eat bitter herbs as a reminder of the sorrow and suffering the Israelites endured.

We are also reminded of our own trials and suffering which Jesus has redeemed us from. We know in Matthew 21, Jesus talks of drinking from a bitter cup. He too knew the pain and suffering of this world and took that weight upon Himself and conquered it. He has turned our sorrow into joy.

Dip a piece of matzah into the horseradish and eat together.

CHAROSET

Child: “ On all other nights we do not even dip once, why on this night do we dip twice? ”

We will now dip our matzah twice, once as we remember the bitterness of the burden the Israelites were under in Egypt. We will also dip in the sweet charoset as a reminder of the love and mercy that we receive from God and the unending grace that is bestowed on us through Jesus.

We will dip a piece of matzah in the horseradish and in the sweet charoset. This will be a reminder of the sweet hope we have in God even in the most bitter circumstances.

Take a piece of matzah, dip in horseradish and then in charoset, and eat together.

THE PASSOVER LAMB

Tonight we are reminded of the first Passover lamb that was killed. The lamb's blood marked the doorposts of the homes of the children of Israel, signifying their obedience to God's command.

Jewish people can no longer sacrifice a lamb on Passover because the Temple was destroyed. We also know there is no additional sacrifice needed because God did just as He promised Abraham in Genesis 22:8 and provided a lamb for Himself.

Optional: Seder Leader show the group members the Lamb Shank

Jesus died as our Passover Lamb, His blood marks a sign over the doorposts of our hearts. We, just like the Israelites, have been delivered from the yoke of sin and eternal death through the sacrifice of Jesus Our Messiah.

(Isaiah 52:12-53:12)

Enjoy The Passover Meal

*(The Passover Host should hide the Afikomen at some point during the meal.
The children in attendance will search for the Afikomen at the conclusion of the
Seder Meal.)*

AFIKOMEN

It is now time to find the afikomen that was set apart and hidden, but will reappear soon. Once the afikomen is found I will “redeem” it by giving the child a gift in exchange.

Children: Search for the hidden afikomen. When found, return to the Host.

This broken piece of matzah reminds us of the broken heart of Jesus as he suffered and died for us. It reminds us that all men are seeking for Jesus just as the children were seeking for the afikomen. The afikomen meaning “that which will come again” was hidden and then found, we were once lost then found, only through our Savior who was dead and buried but is now alive and coming again!

Everyone take piece of broken matzah from the bowl on the table.

We see Jesus in the way the matzah is baked. The matzah has stripes on it. This is a reminder of the stripes that Jesus endured while being whipped. Isaiah 53:5 states “But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was on him, and by his wounds we are healed.”

We also see how the matzah is pierced. Which is a reminder of his nail pierced hands. The prophet Zachariah says in 12:10 “Then I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication, when they will look toward Me whom they pierced.”

Jesus, the Living Bread, who knew no sin took sin upon himself, gave up His body to be wounded and crushed. Jesus died, and rose again so that we might become the righteousness of God, so that we could have salvation and healing, and reign with God forevermore.

As Jesus celebrated the last Supper with His disciples He took the bread, broke it, and gave it to them saying, “This is my body which is given for you. Do this in memory of Me.” Luke 22: 19

Let us examine our hearts before we partake in eating the afikomen.

Everyone eat the afikomen together.

THE CUP OF REDEMPTION

“I will redeem you with an outstretched arm”

The third cup, the Cup of Redemption, recalls the promise from God, “I will redeem you with an outstretched arm.” It was this cup that Jesus would use to symbolize His great sacrifice as the Lamb of God.

The Israelites used the blood of the lamb to cover their doorpost, bringing them salvation from their bondage in Egypt. Jesus’s death brings redemption and salvation to those who believe, repent, and follow Him. Just as the blood the lamb caused God to cover the Hebrew households and allow the death angel to “pass over” them during the last plague, so does the blood that Jesus shed on the cross cause death to “pass over” those who believe.

This cup is the cup of the new covenant for those who trust in the death and resurrection of Jesus for their forgiveness of sins. Luke 22:20 says, “Likewise, He took the cup after supper, saying, ‘This cup is the new covenant in my blood which is poured out for you.’”

Let us again take a moment and examine our hearts before we drink the cup of redemption.

Take the third cup.

Everyone drink the cup of redemption together.

THE CUP OF RESTORATION

“I will take you as My people”

Before we drink this final cup, the cup of restoration, we remember that God kept His promise to restore Israel. God delivered His promise even when on earth it looked like there was no possible way. God took His people, the seed of Abraham, and restored them to their rightly state as kings and priests.

Through our Savior we have access to complete restoration in our own lives. There is no earthly circumstance that will keep God from delivering on His promise and restoring our lives to promised state as kings and priests.

This fourth cup, represents the fourth “I will” statement from God in Exodus 6, “I will take you as my people.” Jesus told his disciples He would not drink from the fourth cup but promised to do so in the coming Kingdom. This cup may also be called the “cup of praise” since it will truly be savored only after “all of Israel shall be saved” (Romans 11:26). God is faithful to keep His promise to restore all of the Lost Sheep of the House of Israel. We are promised an extravagant exodus but as we keep our eyes on eternity and remember our salvation let us worship our savior because we are no longer slaves but redeemed and free.

HALLEL

At this point in the Seder, we will recite part of the Hallel, which is Psalm 113-118. These Scriptures recount God's past acts of salvation and look forward to our final redemption. Let us all recite Psalm 118 together.

Everyone recite together Psalm 118:

- 1 Give thanks to the LORD, for he is good; his love endures forever.
- 2 Let Israel say: His love endures forever."
- 3 Let the house of Aaron say: His love endures forever."
- 4 Let those who fear the LORD say: "His love endures forever."
- 5 In my anguish I cried to the LORD, and he answered by setting me free.
- 6 The LORD is with me; I will not be afraid. What can man do to me?
- 7 The LORD is with me; he is my helper. I will look in triumph on my enemies.
- 8 It is better to take refuge in the LORD than to trust in man.
- 9 It is better to take refuge in the LORD than to trust in princes.
- 10 All the nations surrounded me, but in the name of the LORD I cut them off.
- 11 They surrounded me on every side, but in the name of the LORD I cut them off.
- 12 They swarmed around me like bees, but they died out as quickly as burning thorns; in the name of the LORD I cut them off.
- 13 I was pushed back and about to fall, but the LORD helped me.
- 14 The LORD is my strength and my song; he has become my salvation.
- 15 Shouts of joy and victory resound in the tents of the righteous: "The LORD's right hand has done mighty things!

16 The LORD's right hand is lifted high; the LORD's right hand has done mighty things!"

17 I will not die but live, and will proclaim what the LORD has done.

18 The LORD has chastened me severely, but he has not given me over to death.

19 Open for me the gates of righteousness; I will enter and give thanks to the LORD. 20 This is the gate of the LORD through which the righteous may enter.

21 I will give you thanks, for you answered me; you have become my salvation.

22 The stone the builders rejected has become the capstone;

23 the LORD has done this, and it is marvelous in our eyes.

24 This is the day the LORD has made; let us rejoice and be glad in it.

25 O LORD, save us; O LORD, grant us success.

26 Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you.

27 The LORD is God, and he has made his light shine upon us. With boughs in hand, join in the festal procession up to the horns of the altar.

28 You are my God, and I will give you thanks; you are my God, and I will exalt you.

29 Give thanks to the LORD, for he is good; his love endures forever

Worship With Us

(Host At Home: Take a moment to worship in your own way, or you may use one of the Worship Songs at www.ThePassoverProject.org lead by FC Worship)

It is with thankful hearts we drink this last cup.

Everyone drink the Cup of Restoration together.

It is tradition to conclude the Seder with a joyous proclamation of hope and faith by saying together Maranatha or Next Year in New Jerusalem. This has great meaning because we expect and look for Jesus our Messiah to return. We wait in hope & say together:

Everyone Say:

*Maranatha! Next Year
in the New Jerusalem!*

SEVEN BLESSINGS FOR KEEPING THE PASSOVER

EXODUS 23

GOD WILL ASSIGN AN ANGEL TO YOU.

“Behold I send an angel before you to keep you in the way and to bring you into the place which I have prepared” (v.20) and “For My Angel will go before you” (v.23)

GOD WILL BE AN ENEMY TO YOUR ENEMIES

“But if you indeed obey His voice and do all that I speak, then I will be an enemy to your enemies and an adversary to your adversaries: (v.22)

GOD WILL GIVE YOU PROSPERITY

“So you shall serve the Lord your God, and he will bless your bread and your water” (v.25)

GOD WILL TAKE SICKNESS AWAY FROM YOU

“And I will take sickness away from the midst of you” (v. 25)

GOD WILL GIVE YOU A LONG LIFE

“No one shall suffer miscarriage or be barren in your land; I will fulfill the number of your days” (v.26)

GOD WILL BRING INCREASE AND INHERITANCE

“Little by little will I drive them out from before you, until you have increased and you inherit the land” (v. 30)

GOD WILL GIVE A SPECIAL YEAR OF BLESSING

“And I will set your bounds from the Red Sea to the sea, Philistia, and from the desert to the River . For I will deliver the inhabitants of the land into your hand.” (v. 31)