

A PASSOVER GUIDE FOR THE CHURCH



DO THIS

"IN REMEMBRANCE OF ME"



by Craig P. Scott

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A Passover Guide for the Church?

What! Are you crazy? You're making a Haggadah—whatever that is—for Christians? Isn't that Old Testament stuff for Israel? What does it have to do with the Church? I thought we were under grace. Won't this bring us back under the law? You've got to be out of your mind!

Whether said or unspoken, the above are typical responses I encounter when talking about a Haggadah (a Passover guide explaining how to have a home Seder) for Christians. And the thoughts don't end there. Some flatly reject the idea of Christians observing Passover. Others wonder what their neighbors might think if they held a Seder in their home. Isn't Passover in the Christian home similar to having Christmas in a Jewish home?

You may even want to add your own misgivings to the above list. However, I contend it would be beneficial for the Church to learn how to implement a Passover Seder, much like the one Jesus performed in the upper room. In fact, it's vital to our understanding of redemption, the Lord's Supper, our sanctification, God's plan for the ages, and much more. Furthermore, this concept is not new. Many within the Western Church celebrated Passover until the fourth century AD.¹ and in the Eastern Church² until the eleventh century AD.³

So is it crazy to make an easy to follow biblically centered Passover Seder for the Church? No. Radical? Yes, because the Church gradually replaced the biblical feast of Passover with its own traditions.

Today, the concept of a Paschal Feast is foreign to the Church. Many of its truths glorifying our Savior have been obscured. In my opinion, it is time for the Church to rediscover the biblical gems portrayed in the Passover Seder.

I trust Christians will find this guide helpful. May parents teach their children, and may their children pass it on to the next generation. Through this, I pray the Church will grow to a fuller understanding of God's marvelous grace as it is revealed through the Passover.

Craig P. Scott



Where Will This Book Take Us?

Most Christians know something about Passover. Many have seen the first Paschal Seder portrayed in the movie, *The Ten Commandments*, with Charlton Heston and Yul Brynner. Others have heard messages preached at church or have listened to Sunday school lessons about Israel's deliverance from Egyptian bondage, but that is it. That's as far as it goes. Somehow, after this, a disconnect takes place. The spiritual significance between the events of Passover and our own Christian faith are left hanging or are concealed. Let me explain what I mean.

The fourth century Church changed the biblical time of the Feast for anti-Semitic reasons.⁴ As a result, we now use another term for Passover. We call it Good Friday.

We also use a variety of New Testament terms to describe our Lord's final meal with His disciples, such as the Last Supper, the Lord's Table, communion, or the Upper Room discourse. Seldom, if ever, do we call it for what it really is—a Passover Seder.

Consequently, we have unplugged ourselves from one of the greatest events of all ages. This historic event is more than just the story of Israel's deliverance from bondage. It portrays Jesus. He is the fountainhead of eternal redemption for all creation. He is foreshadowed in the Old Covenant, fulfilled in the New Covenant, and described in scripture as the Lamb of God who brings redemption to all those who come under His blood.

Nevertheless, we alter the biblical calendar, change the terms, obscure the message, and think little of it. We are comfortable focusing on a few important elements of the Passover while missing the larger context.

Should we not wonder why God commanded Israel to keep the Feast *forever*? Has forever ended? Why will all nations keep the Passover during the millennial reign of Christ? Why has the Church replaced the Seder with twenty-four-hour prayer vigils, evening communion services, and candle lighting ceremonies?

I am not saying creative observances on Good Friday are wrong—far from it. But there is more to our Good Friday than what we are currently doing. Our practices display only a portion of

God's divine deliverance—the part that applies to us. We fail to see the whole picture.

It reminds me of the time I visited the Museum and Gallery at Bob Jones University. A painting called *Christ Healing the Blind Man of Jericho* by Cornelius van Haarlem moved me. At first, my eye was drawn to the center of the portrait where Christ stood. I stepped closer to examine the expression of our Lord as He reached out to heal the blind man. As I studied the amazing detail, I moved even closer to see the anticipation painted on the blind man's face. Had I stopped there, I would have missed the rest of the painting.

To see the whole canvas, I had to step back. When I did, I could see crowds of people standing around our Lord. Some had faces filled with expectation. Others were standing



afar off and, of course, there were the religious leaders with their faces filled with scorn.

Then there are the two items central to the entire painting: the mountain in the back, and our Lord in the forefront which suggests the passage,

“For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, . . . but ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels . . . and to Jesus the mediator of the new covenant.” (Hebrews 12:18, 22, 24)

The same is true with our Good Friday observances. We hone in on the prime elements of the day which is Christ and His atoning work on the cross. Of course, without Christ, there would be no Good Friday. However, instead of stepping back to see the full orb of Christ’s redemptive work, we step forward to spotlight only the Church. Don’t misunderstand me. It is wonderful to gaze with

astonishment on the redemption provided for us by Christ, but if we don’t step back, we will not see the whole story of redemption.

Therefore, we should carefully examine our Good Friday activities and ask some serious questions about them. Do our observances show God’s power in the past as well as in the present? Do they present Christ’s atonement as sufficient for both the Church and Israel? Do they point to our Lord redeeming all of creation? Do our Good Friday observances speak of His return and His glorious reign? I contend that when we see the whole Passover story as Jesus portrayed it in the Upper Room, we will better understand God’s redemptive plan to the Jew first, and also to the Greek.

This book attempts to bridge the gap between our understanding of the Passover and Christ's atoning work. It is a detailed Seder for the Church and Christian home, providing a step-by-step guide for the Passover gathering.

The reader will find this Haggadah both radical and unique. It is patterned after the Seder Jesus performed in the Upper Room.

As a result, it leaves out many rabbinic traditions⁵ implemented after the first century. It is unlike any modern Haggadah.⁶ Furthermore, the Hebrew terms are replaced with English whenever possible, making it easier to understand. Finally, each chapter will endeavor to explain the links between the Passover and the true Passover Lamb—Jesus.



Things You Will Need

1. Invite Guests

Keep in mind that the Seder will include some sort of dinner. It can be buffet style, cover dish, or a fully prepared sit-down meal. What is important is that you specify the role (if any) the guests will have in providing for the meal.

2. Prearrange Place of Seder

If there is a large gathering, set up a table where the guests can see the leader and the elements of the Seder. The following items will be needed:

- A flashlight, large feather, and wooden spoon;
- Two candlesticks with holders and matches;
- Unleavened bread or matzo (bread without yeast);
- Candy to reward the children;

- Paper napkins to wrap the leaven bread before burning;
- Bitter herbs—*maror*: horseradish and parsley;

The most common choice is horseradish, romaine lettuce, and endives. The horseradish should be placed in a bowl or it can be spread on small finger size pieces of romaine lettuce and placed on a plate. The parsley should be placed in a bowl of salted water.

- One pitcher or carafe filled with grape juice and warm water;
- Two linen napkins for wrapping the matzo;
- Small cups/communion cups;
- An ornate wine glass or Kiddush cup;
- Two bowls or plates.

- The first bowl will be used to pass pieces of the unleavened bread to the guests. The second bowl will be used later in the ceremony to pass fragments of the Afikoman.

3. Leaven Bread (common bread with yeast)

Before the guests arrive, hide walnut size pieces of leavened bread where they can be easily found. The children will be asked to search for them at the beginning of the Seder.

4. *A Place to Burn Leaven*

(i.e. fireplace, outside fire-pit, or bucket.)

5. *Assign Participants*

Before the Seder begins, assign people to do the following:

- *A woman to light the Seder candles and to pray;*
- *Two people to read parts of the Seder;*
- *A male child to recite (or read) two questions;*
- *An adult to respond to his questions;*
- *A person to lead the singing.*

6. Songs

It would be good to have a few hymns or songs prepared in advance. If the host or hostess cannot, for some reason, lead the group in song, then make arrangements with another guest to do this.

7. A Place Setting for Elijah

Set a place at the table or in the room for Elijah. It will remain unoccupied throughout the evening. Make sure the setup includes an empty cup. During the ceremony, a guest will be asked to fill it.

8. Make Lots

Hand a piece of paper with a number on it to each guest as they arrive. Place a matching number in a bowl. During the ceremony, a number will be drawn. The winner will pour Elijah's cup.

Video tutorials are available on how to perform each aspect of this Seder @ www.DoThisSeder.com.

INTRODUCTION



WELCOME TO THE SEDER

“ . . . let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.”

- 1 Corinthians 5:7



Do This - 2 -



THE HUNT FOR LEAVEN

BEDIKATH CHAMETZ

“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses . . .”

- Exodus 12:15”

HISTORIC OVERVIEW



- “The Seder begins with the search for leaven. Traditionally, the father gathers his family together on the night before Passover. Immediately after sundown, he carries out his search. After the house is cleaned, his aim is to ensure no leaven is left behind. The procedure usually includes a candle, a feather (which acts as a broom), and a wooden spoon into which the pieces of bread would be scooped and placed outside. The following day he would burn the leaven at 12 pm.
- In a few minutes, we will reenact this tradition. We will be asking the children to help search this home for leaven.”

The Hunt for Leaven

Bedikath Chametz

“Let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1 Corinthians 5:7).

READER 1:

The command to search for leaven is found in Exodus 12:15 where it says,

“Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.”

LEADER:

There are two concepts intertwined in the passage above: the leaven-free house and the leaven-free dough.

The leaven-free house reminds the nation of their separation from Egyptian bondage. The purging of leaven from their homes is likened to God purging Egypt from their presence. That divine act freed them to serve God. The leaven-free house should also remind the guests of their need to keep their homes free of any defiling influence.

The leaven-free bread was eaten throughout Passover. It symbolizes the absence of sin. When yeast (leaven) is kneaded into dough, it virtually permeates the entire lump. Sin affects the soul in much the same way leaven affects a lump of dough. When introduced, it permeates every aspect of one's being.

The unleavened bread is a graphic reminder of God purifying His children by freeing them from the bondage of sin. They are now free to serve God. Therefore, the divine command has tremendous significance.

But the question must be asked, why are we purging this home of leaven when we are no longer under the Mosaic Law?⁷ Are we not under a new covenant of grace?⁸ What significance does this act have for His Church?

READER 2:

We are given an interesting command in 1 Corinthians 5:7. It says,

“Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is

sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

LEADER:

Therefore, we are commanded to daily purge the leavening influence of sin from our lives. We are to do this through Christ our Passover⁹ with the same vigor it takes to purge a house from leaven.

May this activity remind us of our need to daily search for and purge any morsel of sin residing in our lives.

THE SEARCH FOR LEAVEN TAKES PLACE

Instruct the children to search the home for remnants of leaven bread. Have them use a flashlight, feather, and spoon to gather the leaven. Reward them with candy when they bring the fragments to you. Wrap the leaven in a paper napkin and burn it in a fireplace or in an outside container.

Before burning the leaven, read the section below:

LEADER:

At the time of Christ, the Passover Seder took on a whole new dimension. Every detail of the Paschal Feast began to point to Jesus as the Christ. Even while the Jewish people were preparing their homes for the Passover, Jesus was prepared for His crucifixion.

According to Mark 15:25-34, Jesus was nailed to the cross at 9:00 a.m. and died at

3:00 p.m. At the same time, Jewish law required every home celebrating Passover to finish gathering their leaven by 11:00 a.m. and to burn it at twelve noon.¹⁰

At the exact hour every Jewish home burned their leaven, God supernaturally darkened the sun for three hours.¹¹ Imagine how this must have affected every one as they stood by their fires and darkness fell over the land.

God punctuated Christ's atoning work. He literally made Jesus "to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."¹²

So as Israel burned the leaven, God was in Christ reconciling the world unto Himself.¹³



THE FESTIVAL CANDLES

BRECHAT HANER

“And I will put enmity between thee
and the woman, and between thy seed
and her seed; it shall bruise thy head,
and thou shalt bruise his heel.”

- Genesis 3:15

HISTORIC OVERVIEW



- The requirement of the Sabbath candles is of a late rabbinic origin. This is a compilation of Jewish law arranged by Yosef Keto in AD 1563.
- Jewish women cover their eyes while saying the blessing to symbolize no light from the Sabbath candle benefit them until after they pray.
- It is considered work to light a match on the Sabbath therefore, other candles were kindled in the house before the Sabbath. These were used to bring the light to the Sabbath table.
- The rabbinic tradition for lighting two candles comes from the passages found in the Torah, which state they are to “Remember” and Observe” the Sabbath.

The Festival Candles

Brechat Haner

“And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel” (Genesis 3:15).

A woman is chosen to open the Seder by lighting the Passover candles and prayer. Typically, the lady of the house performs this task.¹⁴

LEADER:

In the traditional Hebrew home, a woman opens the Seder by lighting the Sabbath candles and saying,¹⁵

“Blessed are you O Lord our God, King of the universe, Who has sanctified us with His

commandments and commanded us to sanctify the day of Pesach.”

This tradition comes from Genesis 3:15¹⁶ where the promised seed of the woman (the Messiah) would one day come, bringing redemption with Him. Therefore, it is fitting for a woman to bring light to the Seder table.¹⁷

LIGHTING THE SEDER CANDLES

She lights¹⁸ the two¹⁹ candles on the Seder table. Afterwards, she opens with prayer. The typical Christian prayer should go as follows:

WOMAN:

“Blessed are You O Lord, our God,
King of the universe, Who has
sanctified us through Faith in Jesus the
Messiah, the Light of the world and in

His Name we kindle the Passover
Lights.”²⁰

LEADER:

As this woman opened the Seder by lighting the Sabbath candles, it should be a reminder to us that through a woman the Messiah came bringing light into the world.

“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons” – (Galatians 4:4-5).

The Seder Order

HISTORIC OVERVIEW



- “This Seder, as in the traditional Jewish Seder, is divided into four themes gleaned from Exodus 6:6-7: the promise of sanctification, deliverance, redemption and restoration.
- The contemporary Jewish Seder has each segment beginning or ending with a cup of wine. However, many scholars recognize that only two cups of wine were part of the 1st Century AD ceremony. The additional cups of wine developed later in rabbinic tradition. The host will be given the opportunity to choose between the 1st Century AD model or the contemporary design.²¹

“Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance” - (2 Peter 1:12-13).

READER 1:

Exodus 6:6-8 says, “Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God,

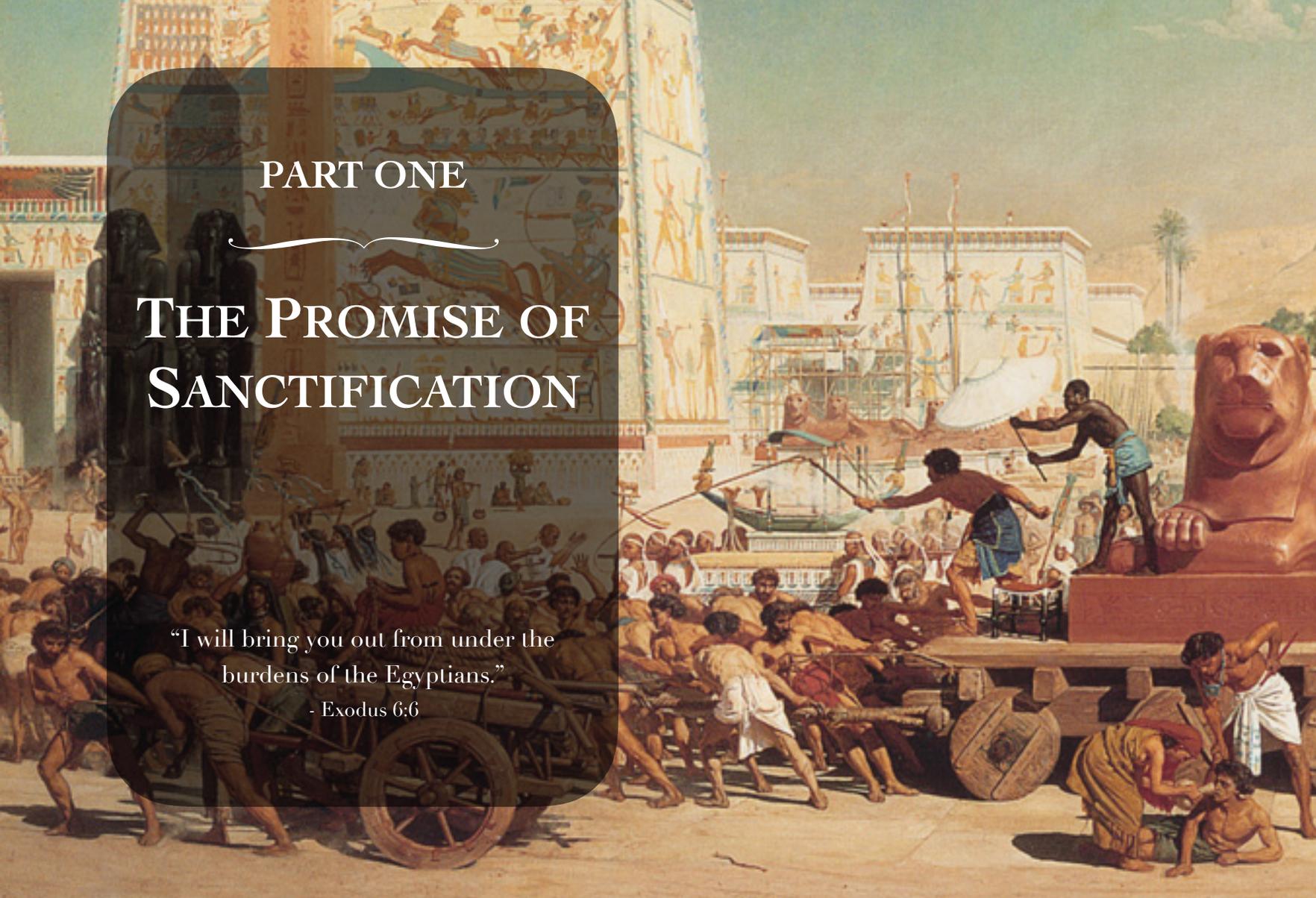
which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the land, concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage: I am the Lord."

LEADER:

Most Seders focus on four promises mentioned in the above passage: (1) The

Promise of Sanctification: "I will bring you out from under the burdens of the Egyptians." (2) *The Promise of Judgment or Deliverance:* "I will rid you out of their bondage." (3) *The Promise of Redemption:* "I will redeem you with a stretched out arm." (4) *The Promise of Restoration:* "I will take you to me for a people, and I will be to you a God."

This Seder will follow the traditional order.



PART ONE

THE PROMISE OF SANCTIFICATION

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

- Exodus 6:6



THE PRAYER OF BLESSING

THE YACHATZ — יָחַץ AND
THE KIDDISH — קִדְּשׁ

“Blessed is every one that feareth the
LORD; that walketh in his ways.”

- Psalm 128:1

HISTORIC OVERVIEW

- In Hebrew, the word kiddush means, sanctification. The Kiddush²² is the blessing recited on all Sabbaths and Holy Days. During a traditional Seder the host recites the blessing and shares a cup of wine with his guests. The practice of the Kiddush Cup is a late rabbinic tradition, there is no evidence that a cup of wine was offered at this point in the 1st Century Seder. Therefore, this part of the Seder is optional.²³
- The Urchatz²⁴ ירחץ (washing of hands) usually takes place after the Kiddush blessing. Later in the ceremony, a second washing occurs following the Seder meal. It is called the Rachtzah רחצה. Both washings were added after the 1st Century. However, we do find Jesus washing His disciple's feet after the meal. Therefore, we assigned the Urchatz and Rachtzah to the part where Jesus washes His disciple's feet.
- Furthermore, the contemporary Seder has the section known as the Karpas כרפס (dipping of vegetables). It usually appears after the Kiddush blessing and Urchatz washing. This practice is another rabbinic tradition added after the 1st Century and will not appear in this Seder.

The Prayer of Blessing

The Yachatz – יחי

THE CARAFE OF WINE EXPLAINED

Insight: *The warmed wine points to the blood of the lamb that was struck on the doorposts.²⁵ During the first Seder, the Jewish people assembled safely under the blood. Sanctification begins when we come under the blood of the Lamb.*

The leader should point to the carafe filled with the mixture of warm water²⁶ and wine²⁷ grape juice) and say,

LEADER:

The striking of the blood on the doorposts followed by the destroyer passing over the land was a one-

time historic event. After that time, God instructed the Jewish nation to annually keep the feast of Passover as a memorial. They were to kill the paschal lamb at the tabernacle or temple area, but the blood was no longer placed on the lintel and two side posts; rather, it was given as an offering to God. In the home, the Seder wine now symbolizes the blood of the lamb.

The leader should pour some of the mixed juice into a small bowl and set it aside. It will be used later in the ceremony.

The Kiddush – קידוש

If the host chooses to incorporate four cups of wine into the Seder ceremony, he will now pour his first cup of wine [grape juice] mixed with warm water into his cup. His guests will do the same. He will then open with prayer.

HOST PRAYS:

(Sanctifying the Seder Table)

“Blessed are You, O Lord our God, King of the universe, Who created all things and gave us the bounty of this table.”

(Sanctifying the Day)

“Blessed are You, O Lord, Who has chosen us for Your service and called us out from among the nations, exalting us and making us holy, though the work of Your Son. In love You have given us, O Lord our God, the joy of salvation in

which we remember and give You
thanks on this day.

Blessed are You, O Lord, King of the
universe, Who has kept us in life, Who

has preserved us, and has enabled us
to reach this season."

*After the prayer, the host and his guests may drink from
their cup.*



BREAKING OF BREAD

MOTZO — מצה

“And they baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt.”

-Exodus 12:39

The Breaking of Bread

Motzo – מצה

HISTORIC OVERVIEW



“Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to the LORD. Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters” – Exodus 13:6-7.

THE UNLEAVENED BREAD EXPLAINED:

OVERVIEW:

This part of the Seder highlights the promise of sanctification. It explains the symbolic nature of the bread and wine.

The unleavened bread points to the sanctified life of our Savior, and reminds us of the kind of life we are to live.

The leader picks up the whole piece of unleavened bread.

LEADER:

God commands Israel to eat unleavened bread during Passover. This yeastless bread represents a

nation delivered from bondage. It is based on the idea that the whole body of Israel was purged from Egypt, much like the unleavened dough is purged²⁸ (or kept) from yeast.²⁹

It is customary to break the unleavened bread in half in order to illustrate that the nation is incomplete without the Messiah.

BREAKING OF THE UNLEAVENED BREAD

*The leader breaks the unleavened bread in half. One half is wrapped in a cloth napkin and laid on the table. This piece is called the Afikoman. (Later, the leader hides it.)
As he wraps the Afikoman, he says,*

LEADER:

Many Jewish homes wrap this piece of unleavened bread in a linen napkin. It reminds them that their Messiah is hid for a

time. This was done in Jesus's day with earnest expectation of their Messiah's appearance.³⁰

The remaining (unwrapped) piece of unleavened bread is now broken into smaller pieces and placed in a serving bowl. While doing this, the leader and guests should recite the following blessing.

LEADER AND GUESTS IN UNISON:

This is the bread of affliction which was eaten by the Jewish people in the land of Egypt. Let those who are hungry enter and eat thereof, and all who are in distress come and celebrate the Passover. At present, we celebrate it here, but next year we hope to celebrate it anew with our Lord in His kingdom.

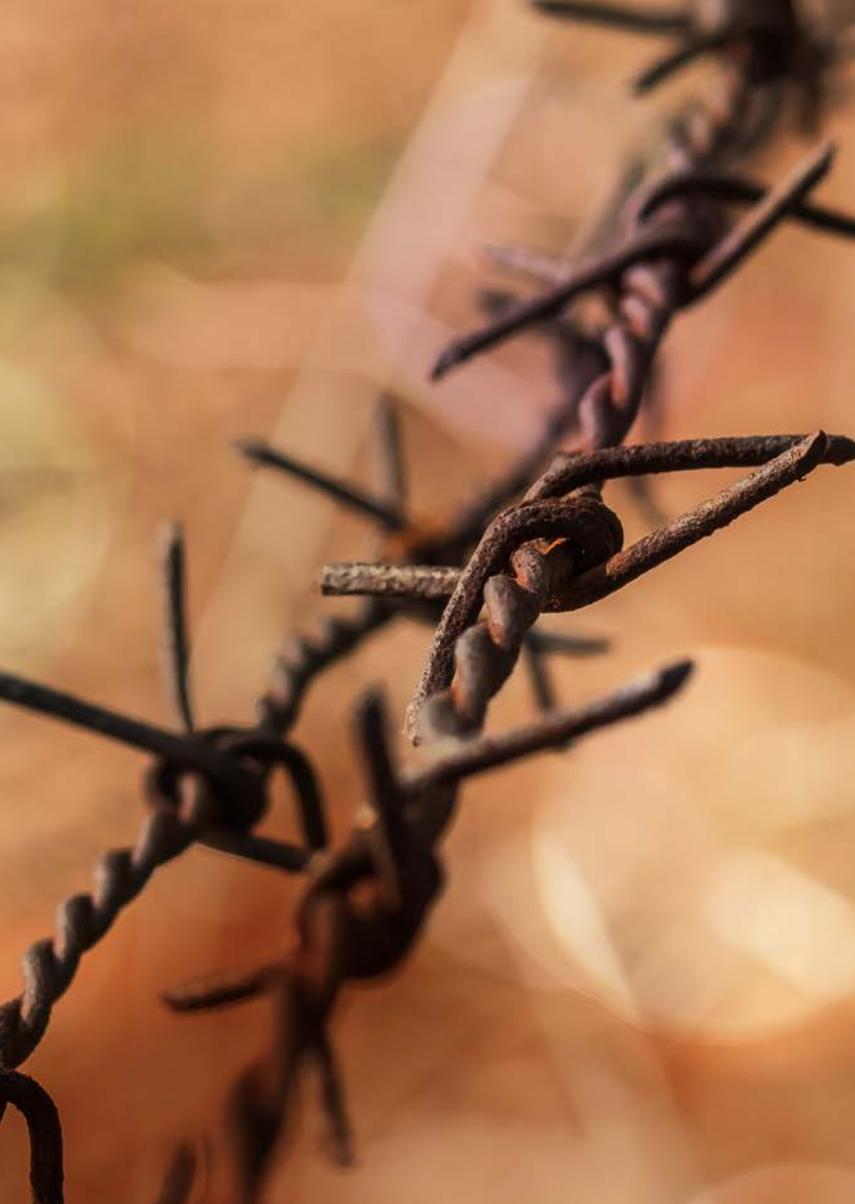


PART TWO

THE PROMISE OF
DELIVERANCE

“I will rid you of their bondage.”

Exodus 6:6b



NEED FOR DELIVERANCE

רַחֵם עָלַי יְהוָה מִשִּׁנְאָתִי מִרוֹמְמֵי מַשְׁעָרֵי מוֹת
נִתְּנָלְנִי יְהוָה

“Have mercy upon me, O LORD;
consider my trouble *which I suffer* of
them that hate me, thou that liftest me
up from the gates of death.”

- Psalm 9:13

Need for Deliverance

Optional

HISTORIC OVERVIEW



- This reading is not found in any traditional Seder, thus it is optional. However, it is added to help the Christian reader grasp the intense emotion felt by the Jewish community when participating in the next section, the Deliverance Story.

LEADER:

When we reach this point in the Seder, many begin to wonder when they will eat. By now the aroma of food is filling the air and the children are getting restless. Yet within the Jewish community, the older ones know how important it is to take this time to reflect on God's great deliverance. For Egypt is not the only place where Jewish people experienced persecution. The elders today know they also suffered at the hands of the Assyrians, Babylonians, Seleucids, Romans, Spaniards, Crusaders, English, French, Russians, Moldavians, Germans and even in parts of America. This is but a very brief list of their

sufferings throughout the world then and now.

And yes, it is true (to our shame) that many within the church took part in these atrocities. Most who participated were unredeemed men who had a form of godliness, but lacked a genuine faith. Unfortunately, there were others within the church who were aware but were either incapable of helping, deceived, or too afraid.

So how does this part of the Seder relate to genuine Christian's today? The Apostle Paul put it well when he wrote, "Yea, and all that will live godly in Christ Jesus shall suffer persecution" (2 Timothy 3:12), and so it has been from the beginning of the church. It seems that whatever God chooses, the world hates and tries to destroy.

Christian persecution began with unbelieving Jews persecuting their own brethren who embraced Jesus as their Messiah. As the church grew, this anti-christian sentiment spread throughout the Roman world. Even later in time, men within the church persecuted others who expressed their faith in Christ. Finally, this hatred has grown globally.

In 2019, the Center for the Study of Global Christianity says 900,000 Christians have been 'martyred' in the last decade, equating to 90,000 a year. That is one death every six minutes. Christianity Today conservatively estimates that over 70 million Christians have been martyred since Jesus walked the earth. However, per capita this number has not even come close to the suffering experienced within the Jewish community.

So, it is important for us to pause and reflect on God's deliverance. We know that hatred and violence will continue to appear against God's elect until the Messiah returns to restore all things. In the meanwhile, may we be watchful to stand against these heinous atrocities. May the following section remind us that God is still able to deliver, just as He

did in Egypt, and will most assuredly deliver in the future.

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, LORD Jesus" (Revelation 22:20).



STORY OF DELIVERANCE

THE MAGGID — מגיד

“But of him are ye in Christ Jesus,
who of God is made unto us wisdom,
and righteousness, and sanctification,
and redemption.”

- 1 Corinthians 1:30

HISTORIC OVERVIEW



- "This section emphasizes the second of the four "I will's" found in Exodus 6.
- In a typical Jewish Seder, a second cup of wine is raised and everyone recites a hallelujah. As mentioned before, the first two cups of wine were not part of the 1st Century Seder. Both are late rabbinic traditions. Therefore, the host is given the option to omit the second cup."

Story of Deliverance

The Maggid - מגיד

If following the four cups of wine, it is here the leader refills his cup a second time with wine [grape juice] and has his guests do likewise.

LEADER:

In a traditional Seder, the youngest child asks several questions which an elder male answers. This little skit is a reminder of God's command which says,

"And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service. And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is

the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped" (Exodus 12:25-26).

THE MA-NISHTANAH AND THE MAKKOT

MALE CHILD (*first question*):³¹

Why is this night different from all other nights?

As the adult male responds to the child's question, he, along with the guests, will pause to pour a drop of juice from their cup into a bowl or saucer after each plague is mentioned.

The cup of wine is often linked with joy as in Psalm 104:15; Ecclesiastes 9:7; and with judgment (see Psalm 75:8; Isaiah 51:17, 22). Removing juice from the cup of wine symbolizes

the divine wrath that will be poured out on all unrighteousness. Reducing the amount of juice in the cup reminds each guest that there is no joy found in the destruction of the wicked (Job 31:29-30).

If the second cup is omitted, the male reader should pause after each plague to add emphasis.

ADULT MALE:

The Jewish people were once slaves to Pharaoh in Egypt, and the Lord redeemed them with a mighty hand. God brought ten plagues on the Egyptians:

A plague of BLOOD... FROGS... LICE... FLIES... DISEASE... BOILS... HAIL... LOCUST... DARKNESS... and the KILLING OF THE FIRSTBORN.

Only those with the blood of the lamb over the doorpost did God spare.

LEADER:

It is not uncommon to sing various praises and give thanks during the Seder. Originally, a Hallel was sung in the temple by the Levites during the slaughter of the sheep.

Second Chronicles 35:15 gives a description of a Passover celebration during the reign of Josiah. It says, "And the singers the sons of Asaph were in place, according to the commandment of David." By the first century B.C., this practice moved to the home.³²

Singing Songs of Thanksgiving

At this point in the Seder,³³ the guests are drawn back to the second promise found in Exodus 6:6–7.

LEADER:

Remember, the second promise of deliverance reads, "I will rid you out of their bondage."

The second cup of wine is raised

LEADER AND GUESTS IN UNISON:

Truly, we can say hallelujah for the great and costly redemption acquired on our behalf. We saw God's mighty hand when He delivered Israel from Egyptian servitude through the death of the firstborn. Now our Lord has purchased us with His own blood, delivering us from the bondage of sin and death.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."³⁴

Amen!

In unison, everyone lifts their cup and drinks from it.



BITTERNESS OF BONDAGE

THE MAROR — מרור

“And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour.”

- Exodus 1:14

HISTORIC OVERVIEW



- “And it came to pass in process of time, that the king of Egypt died: and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.”

- Exodus 2:23-24

Bitterness of Bondage

The Maror - מרור

MALE CHILD (*Second Question*):

Why do we have bitter herbs to eat?

ADULT MALE:

It reminds us of the bitter enslavement the Jewish people experienced in Egypt under Pharaoh. It also reminds us of our bitter enslavement to sin and death before Christ our Passover took them away.

TASTING THE BITTER HERBS

The leader should pass around the serving bowl with matzo and bitter herbs. As the guests partake, he should say:

LEADER:

The bitter herbs are a reminder of the sorrow, suffering, and enslavement caused by sin. As the horseradish brings tears to the eyes, so, also, does the affliction of sin. Remember "the liberty wherewith Christ has made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1).

THE LAMB IS EXPLAINED

The leader further explains why there is no lamb served at this Seder by saying:

LEADER:

The Passover originally had lamb for the main course until the destruction of the temple in AD 70. Today, Israel uses a shank bone to symbolize the lamb their forefathers ate in temple times. The lamb is a type pointing to Jesus our Savior. There is no lamb eaten tonight. God's Son has come and died for our sins and risen again. He fulfills all that the Seder portrays. He is the true Passover Lamb.

On the eve of the original Passover, the Lord commanded Israel to strike the blood of the lamb on the two side posts and on the header of the door. When the Lord would see the blood on the doorpost, He would pass over the house and not allow the destroyer to enter and strike them. It took an act of faith to

apply the blood to the doorpost. Those who did not do this demonstrated their unbelief. It also resulted in the death of their firstborn.

In a similar way, men are commanded by God to apply the blood of Jesus the Messiah to their lives by calling on His name – believing that He died for their sins and that God raised Him from the grave. Those who apply the blood of Jesus by faith receive the forgiveness of sins and the promise of eternal life. Unfortunately, those who fail to call on the

Lord will experience the second death which is eternal separation from God in hell.

BLESSING FOR THE MEAL

After the blessing, the leader should assign an adult to bring the children outside to strike the doorposts with the grape juice.”

The Eating of the Passover Meal

The Shulchan Orech – שולחן עורך





PREPARING THE HEART

URCHATZ ורחץ AND

RACHTZAH רחצה

“Purge me with hyssop, and I shall be
clean: wash me, and I shall be whiter
than snow”

- Psalm 51:7

HISTORIC OVERVIEW



In ancient times, dirt and dung would be beaten down into the roads. In the dry season, this filth turned to dust and clung to the legs and feet of travelers, making it necessary to wash when entering a home. Because of this, a pitcher of water with a basin and towels were customarily passed around to guests. In Jesus's time, this task of washing feet was usually done by a servant or by a member of the household.

In the Upper Room gathering, apparently, no one offered water to wash the disciples' feet. It was a servant's role, and no servant was present. So after the Passover meal and just before the final portion of the Seder ritual, Jesus washed the feet of His disciples. His act demonstrated servanthood, and more importantly, the necessity of daily cleansing through the forgiveness of sins.

Preparing the Heart

Urchatz ורחץ / *Rachtzah* רחצה

“Purge me with hyssop, and I shall be clean:
wash me, and I shall be whiter than
snow” (Psalm 51:7).

Before dessert is served, the guests should be gathered together.

READER 1: Reads John 13:1-6

“And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; He riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh

he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?"

READER 2: Reads John 13:7-17

"Jesus answered and said unto him, 'What I do thou knowest not now; but thou shalt know hereafter.'

Peter saith unto him, 'Thou shalt never wash my feet.'

Jesus answered him, 'If I wash thee not, thou hast no part with me.'

Simon Peter saith unto him, 'Lord, not my feet only, but also my hands and my head.'

Jesus saith to him, 'He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.'

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, 'Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.'"

LEADER:

It is time for us to prepare our hearts before the Lord. Scripture reminds us that through genuine faith in Christ,

"Ye are washed, but ye are sanctified, but ye are justified in the name of the

Lord Jesus, and by the Spirit of our God" (1 Corinthians 6:11).

Just as it is physically necessary to wash our feet after walking down a dusty path, it is also necessary to find spiritual cleansing after walking in this world. It is not that we need the washing of salvation again. Once made a child of God, we cannot lose our salvation, but we can be defiled by the filth of this world. Seeking forgiveness restores our precious fellowship with our heavenly Father and Savior. This is the lesson taught by our Lord.

READER 1: Reads 1 John 1:5-10,

"This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if

we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us."

SILENT PRAYER:

The guests should be led in a time of silent prayer. Time should be utilized so each member can seek the Lord for cleansing from sin. After an appropriate time of silence, one of the men should close this time by praying out loud.



EVIDENCE OF FAITH

וְצַדִּיק בְּאִמּוּנָתוֹ יִתְּנָה
HABAKKUK 2:4

“Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?”

— 2 Corinthians 13:5

Evidences of Faith

HISTORIC OVERVIEW



- Before we enjoy our dessert, I would like to point out the seriousness of a false profession of faith. We are told in the book of John that Judas Iscariot left the Seder to betray Jesus. It is a sobering reminder that there may be some among us who know **about** Christ, but have never placed their trust **in** Him for salvation. They may appear to follow Christ, but were never His. This is the danger of the unrepentant heart.

“For I am not ashamed of the gospel of Christ . . . For therein is the righteousness of God revealed from faith to faith: as it is written, ‘The just shall live by faith’” (Romans 1:16-17).

“For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it” (Hebrews 4:2).

Before dessert is served, the guests should be gathered together.

READER 2: Reads John 13:18-30,

“I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He

that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am *he*. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.

“When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.

“Now there was leaning on Jesus’ bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

“He then lying on Jesus’ breast saith unto him, Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped *it*. And when he had dipped the sop, he gave *it* to Judas Iscariot, *the son* of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly. Now no man at the table knew for what intent he spake this unto him. For some of *them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast; or, that he should give something to the poor. “He then having received the sop went immediately out: and it was night.”

LEADER:

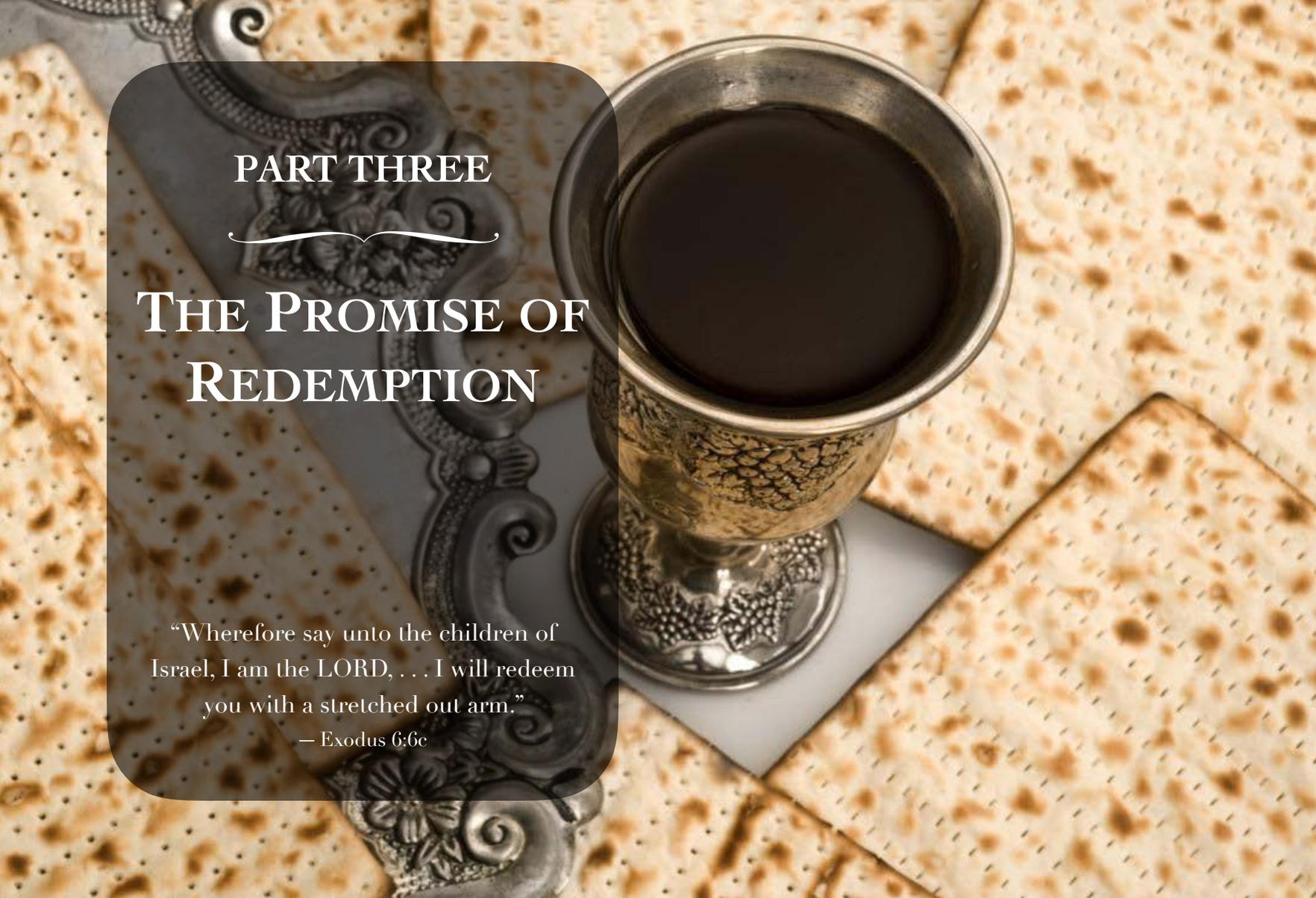
Some of the saddest words in scripture are these,

“He then having received the sop went immediately out: *and it was night.*”

It is tragic for one to have the light of God’s Word, as Judas did, and never trust Christ. So it is in our day. Many hear the precious

Word of God but not all call upon the Lord to be saved. Oh, to be so near to God and yet turn away lost. For those who “were once enlightened, and have tasted of the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come”³⁵ and then turn away, it is truly night.

Dessert is served.



PART THREE

THE PROMISE OF
REDEMPTION

“Wherefore say unto the children of
Israel, I am the LORD, . . . I will redeem
you with a stretched out arm.”

— Exodus 6:6c



THE AFIKOMEN

THE TZAPHUN — צפון

“And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.”

— John 6:35

The Afikomen

HISTORIC OVERVIEW



The Afikoman represents the missing Messiah.³⁶ Without Him, God's people are not complete. It's hiding represents God concealing and guarding the Messiah until the appropriate hour. The Afikoman is commonly broken into smaller pieces and passed to each guest. They are instructed to eat this bread in remembrance of the coming Messiah who would make them whole.³⁷

The Tzaphun – תפוח

"And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst" (John 6:35).

After dessert, gather everyone into one room. The children will be instructed to go through the house to find the hidden Afikoman. Once found, the leader will redeem it with a dollar. The matzo will then be broken into smaller pieces and given to each guest.³⁸

THE CHILDREN SEARCH FOR THE AFIKOMAN

The leader should redeem the Afikoman with a dollar.

THE BREAKING OF THE AFIKOMAN

The leader should break the unleavened bread into small olive size pieces and place them on a plate.

A PRAYER OF THANKSGIVING

Someone should pray and thank the Lord for bearing our sins in his own body on the tree. After the prayer, the leader should pass the bread to each person.

Before the assembly eats the bread, he should say:

LEADER:

When Jesus passed the unleavened bread,
He said,

“Take eat, this is My body which is
broken for you, this do in
remembrance of Me” (1 Corinthians
11:24).



THE CUP OF REDEMPTION

THE HA-GEULAH – התחלת

“In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer.”

– Isaiah 54:8

HISTORIC OVERVIEW



“This part of the ceremony highlights God’s promise of redemption, which says,

“I will redeem you with a stretched out arm.” – Ex. 6:6

- By the time of Christ, the Jewish nation had incorporated two cups³⁹ of wine into the Seder ceremony: the cup of redemption and the cup of restoration.
- The cup before us is the cup of redemption. It portrays the blood that was struck on the doorposts. At the Last Supper, Jesus applied this cup to Himself when He said, “This cup is the new testament in my blood, which is shed for you” – Luke 22:20.

The Cup of Redemption

The Ha-Geulah – התחלת

“I will redeem you with a stretched out arm” (Exodus 6:6c).

READER 1: Reads Exodus 6:6-8,

“Wherefore say unto the children of Israel, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and *I will redeem you with a stretched out arm*, and with great judgments: And I will take you to me for a people, and I will be to you a God: and ye shall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians.”

This cup represents Christ's shed blood at the cross for our redemption. The Scriptures tell us, "The life of the flesh is in the blood: and . . . it is the blood that maketh an atonement for the soul" (Leviticus 17:11).

It also says, "That without the shedding of blood there is no remission of sin" (Hebrews 9:22). In the original Passover, the application of blood on the doorpost served as a token of their faith.⁴⁰ Death passed over those who gathered under the blood.

The same is true for those who believe on the Lord Jesus Christ. By God's grace, His atoning work is applied to them through faith. They are saved from wrath and justified by His blood. Their sin is removed; the sting of death is gone.

PRAYERS OF THANKSGIVING

LEADER:

Before we partake in this cup, there is one more statement we must understand. Jesus said,

"This cup is the new testament in my blood" or "the *new covenant* in my blood."

Moses implemented the first covenant⁴¹ (which is the Law of Moses) by sprinkling blood on the people and the book of the law.⁴² However, in the book of Jeremiah, we find God promising to make a new covenant with the house of Israel, and with the house of Judah.

"Not according to the covenant that *He* made with their fathers in the day that

He took them by the hand to bring them out of the land of Egypt; which His covenant they brake, although He was an husband unto them.” (Jeremiah 31:31-32)

Jesus is saying that this cup of redemption represents the new covenant.⁴³ It is the foundational promise by which those in Christ find the forgiveness of sin, a new heart, and the indwelling of the Spirit. As Moses implemented the first covenant by the

sprinkling of blood, Jesus implemented the new covenant with His shed blood.⁴⁴

Therefore, as we drink from this cup of redemption, we should remember all that Christ did for us and rejoice. We should also look forward to the final fulfillment of this covenant when all Israel shall be saved.

Passing the Cup of Redemption

The leader and guests partake in the cup of redemption.

A lion with a large, golden-brown mane is lying down in the foreground, looking towards the left. In the background, a zebra is partially visible, grazing in a savanna landscape under a cloudy sky. The scene is bathed in warm, golden light, suggesting a sunset or sunrise.

PART FOUR

THE PROMISE OF
RESTORATION

“I will take you to Me for a people, and I
will be to you a God”

— Exodus 6:7

ELIJAH'S CUP

כוס של אליהו



“What went ye out into the wilderness to see? A reed shaken with the wind? . . . A man clothed in soft raiment? . . . A prophet? yea, I say unto you, and more than a prophet. For this is he, of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee . . . Among them that are born of women there hath not risen a greater than John the Baptist . . . And if ye will receive it, this is Elias, which was for to come”

- Matthew 11:7-14.

HISTORIC OVERVIEW



- “Elijah is the prominent 9th Century B.C. prophet who was taken to heaven by a whirlwind. His place at this Seder comes from Malachi 4:5-6 where God promises to send him to the nation of Israel.

“I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.”

- Ever since Malachi’s prophecy, the Jewish nation looks forward to Elijah’s physical return. It is considered an honor for someone at the Seder to fill his cup.”

Elijah’s Cup

כוס של אליהו

A selected guest pours wine into Elijah’s cup.⁴⁵

LEADER:

You will note that one place setting has not been touched throughout the meal.⁴⁶ It is Elijah’s place.⁴⁷ He is the prominent ninth century BC prophet who was taken to heaven by a whirlwind.

THE POURING OF ELIJAH’S CUP

Make up lots. Hand out small pieces of paper to the guests with numbers on them. Have the papers placed in a bowl, and then randomly select someone to draw one of the lots. The winner with the matching number will have the honor of pouring Elijah’s cup.

LEADER:

The expectation of Elijah's return was so great in Jesus's day that when John the Baptist appeared on the scene, the religious leaders ask him if he was this Elijah.⁴⁸ John said no he was not the physical return of Elijah, but declared he was the one predicted in Isaiah 40:3⁴⁹ and Malachi 3:1.⁵⁰

The people did not understand that the forerunner of the Messiah would come in the spirit and power of Elijah. They were looking for the literal reappearance of Elijah. As a result of their misconception, they failed to see John as the true fulfillment of this prophecy.

Scripture reports that an angel announced John the Baptist's birth. Citing Malachi 4:5-6, he proclaimed that John

"shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him (*the Messiah Jesus*) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord."⁵¹

Similarly, Jesus confirms John's role when He said, "If ye will receive it, this is Elias, which was for to come" (Matthew 11:14.)⁵²

Imagine what it must have been like for the Lord Jesus to be led from the Garden of Gethsemane as a prisoner. He was placed in bonds and paraded through the Kidron Valley and the streets of Jerusalem to be tried at Caiaphas's house. On His way, He must have

passed numerous homes with their doors opened in anticipation of Elijah's appearance. Even the temple doors were opened during Passover to invite and welcome redemption which was expected at that hour.⁵³

The sad irony is, they already missed their *Elijah*, and were about to miss their Messiah. John the Baptist had come in the spirit of Elijah and testified of Christ, yet they would not hear him. Now, the true Messiah, Jesus, passed by their open doors unheeded.

So why do we still have Elijah's place at this Seder? Many believe there is yet another man to come in the spirit and power of Elijah before the Lord returns to the earth. Some

speculate that he will be one of the two witnesses who will appear during the tribulation period (Revelation 11:3-13).⁵⁴

A Child Opens the Door

*Have a child open the front door of the house to see if
Elijah has come.*

Prayer for Christ's Return

The Door Is Closed



THE CUP OF RESTORATION

THE HALLEL - הלל

“I will take you to Me for a people, and
I will be to you a God”
— Exodus 6:7

HISTORIC OVERVIEW



- After the Seder meal, the final cup of wine was drunk followed by the recitation of Psalm 113 through 118. However, in the Lord's Passover, this last cup was not drunk (Matthew 26:29). The Lord implied that He would not drink of this cup until the kingdom age began.
- Remember, as the previous cup symbolized redemption, this final cup signifies restoration which will be ultimately fulfilled with Christ's earthly reign.

The Cup of Restoration

The Hallel – הלל

"I will take you to Me for a people, and I will be to you a God" (Exodus 6:7).

The final cup of wine is poured. The leader lifts his cup up and says,

LEADER:

This final cup of wine highlights the promise of restoration. Its purpose is to remind us that one day, God will restore all things to Himself.

Jesus referenced this cup when He said,

“I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father’s kingdom” (Matthew 26:26).

That night, Jesus did not drink from the cup of restoration nor will we today. However, its place at this Seder serves as an intense reminder of our Lord’s return to the earth,

and we with Him. He will restore all things and establish His kingdom. In that day, we will be called by our Lord to participate in a Passover celebration. Then, we will rejoice with Him as we drink from this cup

The full cup is put down.



NEW JERUSALEM

THE HAD GADYA OR CONCLUSION
נִרְצָה

“And when they had sung a hymn,
they went out into the mount of
Olives.”

— Matthew 26:30

New Jerusalem

HISTORIC OVERVIEW

“Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.”

– Revelation 3:12

“I will take you to Me for a people, and I will be to you a God” (Exodus 6:7).

LEADER:

In the days of Jesus, it was customary to end the Seder singing the Hallel (Psalms 113 through 118). Today, we sing praises to God and rejoice in His gift of eternal life in Christ. May we rejoice in the promise of our Lord’s coming reign and eternal kingdom.

EVERYONE RECITES IN UNISON:

“The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly . . . Open to me the gates of righteousness: I will go into them, and I

will praise the LORD: This gate of the LORD, into which the righteous shall enter. I will praise thee: for thou hast heard me, and art become my salvation. The stone which the builders refused is become the head stone of the corner. This is the LORD's doing; it is marvellous in our eyes. This is the day which the LORD hath made; we will rejoice and be glad in it" - Psalm 118:16, 19-24.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her

husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new" - Revelation 21:1-5.

Closing Hymn and Prayer



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PLUS

A LETTER TO MY JEWISH
FRIENDS

COMPARISON CHART

AND ENDNOTES

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LETTER:

TO MY JEWISH FRIENDS

AND CHRISTIAN AUDIENCE:

A DO THIS seder without the late rabbinic traditions? How can this be? I get it. I think I understand what you might be thinking. For two millennia, very powerful traditions have been woven into the fabric of the modern Haggadah. Then this goy comes along with a *Christian* Haggadah that appears to sweep them away.

I want my Jewish friends to know that I understand the importance of these customs. It is not my intention to diminish or sweep away any of the afflictions unjustly poured out in the past or present. I mean no disrespect.

At this point, I must help my fellow Christians understand how important the feast of Passover is to the Jew. First, Passover comes with the divine

imperative to annually keep the feast. Second, Passover is one of the vital threads unifying Judaism throughout the ages. Globally, it draws both the diaspora and resettlers of Israel back to their roots. It reminds them of their great God. It forms a bridge between their most orthodox and most secular observers by physically and ceremonially connecting them with their heritage. Furthermore, this ceremony does more than remind them of the Exodus from Egypt, it recounts past afflictions and deliverances in stories, songs, and dramatic reenactments.

For example, many traditional Seders tell the story of four sons. One is wise, one is wicked, one is simple, and one does not know how to ask even the most basic questions of the faith. One interpretation says the four sons symbolize four generations. The first son follows the precepts of his father. The second son rebels against the instructions of his father and grandfather. The third son (the great grandson) submits to the precepts of the faith without understanding them.

As for the last son, he doesn't even know why he and his people suffer and endure all the exiles in the world. Nor does he know why the enemies are so powerful and why he and his people are so weak.⁵⁵

In other words, this story expresses regression and loss. The further removed each generation is from Sinai, less is known and the more complacent one becomes. Hence, this part of the Seder shares the duty of the Jew to tell his son not only his story but also the stories of past generations.⁵⁶

Another example where the modern Seder recounts past afflictions and deliverances is found in the song *The Little Goat*. It is commonly interpreted as a song about "the different nations that conquered the Land of Israel: the kid symbolizes the Jewish people; the cat, Assyria; the dog, Babylon; the stick, Persia; the fire, Macedonia; the water, Rome; the ox, the Saracens; the slaughterer, the Crusaders; and the

angel of death, the Turks. At the end, God returns to send the Jews back to Israel. The recurring refrain of *two zuzim* is a reference to the two stone tablets given to Moses on Mount Sinai."⁵⁷

Another song sung is Dayenu which means *It would have been enough for us*. Or as they near the end of the Seder, they sing *Eliyahu HaNavi* which is an appeal to Elijah the Prophet to soon come to them with Mashiach the son of David.

The Seder finally ends with the statement, "Next year in Jerusalem." They then sing the song *Lashanah Haba'ah bi Yerushalayim*. It is based on the well-known lament, Psalm 137. In that passage, the Babylonian Jews wept "By the rivers of Babylon" and declared, "If I forget you, O Jerusalem, let my right hand wither."

I know most Gentiles miss the meaning of that final phrase, "Next year in Jerusalem." Yet for the Jew, it "reverberates from century to century, from country to country, from exile to exile, from

massacre to massacre”⁵⁸ the hope of returning to the Promised Land. It stirs the thought, “Jews are being murdered again? Next year, the killing will stop. Jews are again being starved and persecuted? Next year, the story of their persecution will be told. Always next year. Next year in Jerusalem.”⁵⁹ Today, those who have returned to the Promised Land have changed this final statement. They now say, “Next year in a rebuilt Jerusalem.”⁶⁰ It is even more than that. It stirs within each soul the ever-greater need for the Mashiach, the son of David, to come and to restore all things.

So for my Jewish friends, I believe I understand to some degree the importance of those traditions. They reconnect, rekindle, and unite you as a nation and a people of God. I am not suggesting that those customs be taken away. They do recount your culture, your history, and your hopes.

However, when explaining the Seder to a non-Jewish audience, those traditions cloud rather than enhance the central focus of the biblical Seder. The overarching theme is divine deliverance. The elements of the first Seder: the lamb, the blood, the unleavened bread, and the bitter herbs not only remind us of God’s redeeming work but they have a significant spiritual application. We believe they ultimately point to the Mashiach, the son of David, the true hope of Israel who is also the Savior of all men.

Do This “In Remembrance of Me” attempts to provide an unobstructed view of the first century AD Seder. It is written for Christians. Its biblical interpretation is designed to throw fresh light on the amazing significance of the Passover and on Jesus’s words during the Last Supper.

I trust Christians will find this guide helpful. I believe it will promote a fuller understanding of God’s marvelous grace.

I also pray that my Jewish friends will be motivated to pick up their Torah and reexamine the Exodus story and ask the questions, Why a lamb? Why the blood on the doorpost? Why the unleavened bread and bitter herbs? What do they mean? Do they not speak of something more? I likewise pray they open their Tanakh to the

Nevi'im and reexamine the prophet's words found in Isaiah 53 and ask, "Of whom does this speak?"

May this work be used of God to touch many hearts, minds, and souls.

Craig Scott

Comparison Chart

TRADITIONAL JEWISH SEDER

DO THIS SEDER

<p>The Bedikath Chametz <i>Search for leaven</i></p>	<p>The Hunt for Leaven:</p>
<p>The Brechat Haner The kindling of the candles</p>	<p>The Festival Candles: The ceremony of the Sabbath candles originated after the eleventh century AD. I chose to keep the lighting of the candles because of the Messianic symbolism.</p>
<p>The Kadeish - קדש <i>The first cup of wine; the cup of blessing.</i></p>	<p>Not included: There is no evidence for the Kiddush blessing and drinking of the first cup of wine in the first century Passover. It developed out of late rabbinic traditions (see Abraham P. Bloch, <i>The Biblical and Historical Background of the Jewish Holy Days</i> [New York: KTAV Publishing House, 1978], p 148).</p>
<p>The Urchatz - ורחץ <i>The washing of hands</i></p>	<p>The ritual of the Urchatz during the Seder is considered a late rabbinic tradition. Washing of the hands and feet when entering a home was an everyday occurrence in the ancient world. Most likely the usual washing was missed when the disciples entered the Upper Room. Therefore, Jesus later did it when he washed His disciples' feet. This washing will be found in the section titled <i>Preparing the Heart</i>.</p>

<p>The Karpas - כרפס <i>The dipping of parsley in salt water</i></p>	<p>Not included: There is no evidence the Karpas was part of the first Century Passover. It is considered a late rabbinic tradition.</p>
<p>The Yachatz - יחץ <i>The breaking of the middle matzah</i></p>	<p>The Redemption Story: Three tiers of the matzos is doubtful as a 1st Century tradition. Therefore we use a single piece of matzos. See E. D. Goldschmidt, <i>Die Pesah-Haggada</i> (1937) and Calum Carmichael, Ed. <i>New Testament Judaism: Collected Works of David Daube</i>, Volume 2, David Daube, <i>He That Cometh</i>, Berkeley (Robbins Collection Publication, 200) p. 431-2.</p>
<p>The Maggid - מגיד <i>The Story of the Passover</i></p>	<p>The Redemption Story:</p>
<p>The Ma-Nishtanah - מה נשתנה <i>The Four Questions</i></p>	<p>Included in the Redemption Story: However, only two questions seem to have early roots. These are included in this Seder since they reflect Exodus 12:26-27; 13:14. Therefore, only two questions are asked.</p>
<p>The Maror - מרור <i>The eating of bitter herbs</i></p>	<p>Included in with the Redemption Story</p>
<p>The Korech - כורך <i>The eating of charoseth</i></p>	<p>Not included: It does not have early roots.</p>

<p>The Four Sons</p>	<p>Not included: It is a late rabbinic tradition</p>
<p>The Makkot - מכות <i>The second cup - the cup of the plagues</i></p>	<p>Modified: The first and second cup is of a late rabbinic tradition. I made these cups optional. I also insert an activity with children painting juice on the doorpost. It is a radical departure from the traditional Haggadah but one felt necessary for the non-Jewish company to grasp the Seder's origins. This added feature illustrates God's promise of deliverance from bondage and highlights safety of those under the blood of the lamb. The plagues are read by an adult.</p>
<p>Motzi - מוציא <i>The traditional blessing before eating bread products</i></p>	<p>Not included: It does not have early roots.</p>
<p>Motzo - מצה <i>Blessing before eating maror</i></p>	<p>Modified: Takes place under the section titled <i>The Redemption Story</i>.</p>
<p>The Shulchan Orech - שולחן עורך <i>Lit. "set table." The Passover Supper</i></p>	<p>The Passover Meal: This was modified. The meal does not have to be kosher nor does it have to have traditional Jewish food. The traditional Jewish food is just that, tradition. There are no biblical mandates. Besides, most Gentiles have no idea how to make charoseth nor are they familiar with the other traditional foods served. I do suggest that families refrain from serving pork out of respect for the Jewish people.</p>

<p>Rachtzah - רחצה <i>The second washing of the hands</i></p>	<p>Preparing the Heart: The tradition is modified: The second washing seems to be a late rabbinic tradition. However, this is the approximate time during the Seder that Jesus washed the feet of His disciples. It is unknown with any certainty whether Jesus modified the Rachtzah or He added this feature in order to instruct His disciples on the necessity of spiritual cleansing.</p>
<p>No Jewish Ceremony</p>	<p>Evidence of Faith: This feature in <i>Do This</i> was added to reflect Judas' betrayal, which took place during the Upper Room Seder.</p>
<p>The Tzaphun - צפון <i>The eating of the Afikomen</i></p>	<p>The Afikomen: This section was enlarged to explain the significance of the Afikomen.</p>
<p>The Ha-Geulah - התחלת <i>The third cup - the cup of Redemption</i></p>	<p>The Cup of Redemption: Almost all recognize the third and fourth cup of wine as part of the 1st Century AD Seder. The wine used during the Passover was mixed with three parts water to one part wine. (2 Macc. 15:39 & Zondervan Pictorial Encyclopedia, s.v. <i>Wine and Strong Drink</i>, by A. C. Schulz, 5:935.)</p>

<p>Elijah's Place כוס של אליהו</p>	<p>Elijah's Cup: It is unknown with certainty whether the Upper Room had a place-setting for Elijah. However, there is strong evidence that the first century Seder did practice this tradition. Furthermore, the nation widely expected Elijah's return. This is illustrated by the priesthood opening the temple doors during the Passover in anticipation of Elijah's return (<i>Josephus - Ant. 18.2.2; 29</i>). Also, John 1:21 passage reveals the religious leaders' expectation of Elijah's appearance when they questioned John the Baptist. This tradition was kept along with an added commentary on Elijah and John the Baptist's role as Christ's forerunner.</p>
<p>The Hallel - הלל <i>The fourth cup - the cup of praise</i></p>	<p>The Cup of Restoration:</p>
<p>Nirtzah - נירצה <i>The closing hymn</i></p>	<p>New Jerusalem: The traditional Seder ends by singing the Hallel (Psalms 112–118). This section was <i>modified</i>. It rejoices in God's deliverance and looks forward to the promise of the Lord's coming reign and the eternal kingdom.</p>

Endnotes

A Passover Guide for the Church?

¹During the second century, there were still many churches in Asia that kept the fourteenth day of the lunar month as their Passover. They were called Quartodecimans which means the keepers of the fourteenth day of the lunar month. Eusebius sets forth a letter written around AD 190 by Polycrates of Ephesus to Victor of Rome and his church regarding those who observed the Quartodeciman festival by holding Passover Seders. (Eusebius, *Eccl. Hist.*, v.24.2–7. Also Harold W. Attridge and Gohei Hata, eds., *Eusebius, Christianity, and Judaism*, (Detroit: Wayne State University Press, 1992), “Eusebius and the Paschal Controversy,” by William L. Petersen.

By AD 325, the Council of Nicaea, steeped in anti-Semitic hatred, voted to abandon all that resembled Judaism, and in doing so, the western church abandoned the very roots on which they were nurtured. (Eusebius, *Eccl. Hist.*, 5.24.11–18). “Even after the practice of Passover observance had been curtailed in the Western Church, Epiphanius (circa AD 315–403) continued to report the fact that earlier church leaders had insisted that Passover be observed

each year on Nisan 14” (John D. Garr, *Passover: The Festival of Redemption*, [Atlanta, Georgia: Golden Key Press, 2012], p. 39).

²Many in the Church celebrated Passover. They were called Quartodecimans which means the keepers of the fourteenth day of the lunar month. Eusebius set forth a letter written around AD 190 by Polycrates of Ephesus to Victor of Rome and his church regarding those who observed the Quartodeciman festival. It is interesting to note that Polycrates states many including two of Jesus’s apostles, John and Philip, kept the practice of celebrating Passover.

The following is Polycrates of Ephesus letter to Victor of Rome: “For indeed in Asia great luminaries have fallen asleep, such as shall rise again on the day of the Lord’s appearing, when he comes with glory from heaven to seek out all his saints: to wit, Philip, one of the twelve apostles, who has fallen asleep in Hierapolis, [as have] also his two daughters who grew old in virginity, and his other daughter who lived in the Holy Spirit and rests as Ephesus; and moreover, [there is] John too, he who leant back on the Lord’s breasts . . . He has fallen asleep at Ephesus.

Moreover, Polycarp too at Smyrna, both bishop and martyr; and Thraseas, both bishop and martyr, of

Eumenia, who has fallen asleep in Smyrna. And why need I mention Sagaris, bishop and martyr, who has fallen asleep at Laodicea? Or the blessed Papirius, or Melito the eunuch who in all things lived in the Holy Spirit, who lies at Sardis, awaiting the visitation from heaven, when he shall rise from the dead?

These all observed the fourteenth day for the Pascha according to the Gospel, in no way deviating therefrom, but followed the rule of faith. And moreover I also, Polycrates, the least of you all, [do] according to the tradition of my kinsmen, some of whom also I have followed closely. Seven of my kinsmen always kept the day when the people put away the leaven. Therefore I for my part, brethren, who number sixty-five years in the Lord and have conversed with the brethren from all parts of the world and traversed the entire range of holy Scripture, am not affrighted by threats. For those better than I have said, “We must obey God rather than men” (Eusebius, *Eccl. Hist.*, v.24.2–7).

³The Eastern (Orthodox) Church continued to observe Passover on Nisan 14 until the eleventh century, refusing to follow their Western counterparts into this error” (John D. Garr, *Passover: The Festival of*

Redemption, [Atlanta, Georgia: Golden Key Press, 2012], p. 39).

Where Will This Book Take Us?

⁴In AD 325, the Council of Nicaea made a decision concerning the paschal controversy. They wrote: “And first of all, it appeared an unworthy thing that in the celebration of this most holy feast we should follow the practice of the Jews, who have impiously defied their hands with enormous sin, and are therefore deservedly afflicted with blindness of soul. For we have it in our power, if we abandon their custom, to prolong the due observance of this ordinance to future ages, by a truer order, which we have preserved from the very day of the passion until the present time. Let us have nothing in common with the detestable Jewish crowd; for we have received from our Savior a different way . . . beloved brethren, let us with one consent adopt this course, and withdraw ourselves from all participation in their baseness. For their boast is absurd indeed, that it is not in our power without instruction from them to observe these things” (Eusebius, *Eccl., Hist.*, 5.24.11–18).

⁵According to the *Encyclopedia of Judaism*, <http://www.answers.com/topic/seder> “The development of

the post-Temple Seder took place gradually. The basic ritual is first set out in the Mishnah (Pesachim, chapter 10) [The Mishnah is made up of oral tradition that was finally placed in written form around AD 220 (sic. Mine)]. In the effort to provide a link with the Passover celebration in temple times, the rabbis may have been influenced by some aspects of the Hellenistic and Roman symposia where discussion and banqueting were enjoyed in convivial company. Reclining at the meal, dipping the food, the serving of hors d'oeuvres may be elements of the Roman symposium incorporated into the rabbinic Seder. If so, they were given special values relating to the Passover story so that the Seder became distinctively a religious rite serving the aim of recalling and celebrating Israel's deliverance from Egyptian bondage. The Seder does this with an ordered program of symbol, ceremony, thanksgiving, and rejoicing.

6The traditional Haggadah divides the night into fifteen parts and it revolves around four cups of wine:

- (1)Kadeish קדש—recital of Kiddush blessing and drinking of the first cup of wine;
- (2)Urchatz ורחץ—the washing of the hands—without blessing;
- (3)Karpas כרפס—dipping of the karpas in salt water;

- (4)Yachatz יחץ—breaking the middle matzo; the larger piece becomes the afikoman which is eaten later during the ritual of Tzafun;
- (5)Maggid מגיד—retelling the Passover story, including the recital of the four questions and drinking of the second cup of wine;
- (6)Rachtzah רחצה—second washing of the hands—with blessing;
- (7)Motzi מוציא—traditional blessing before eating bread products;
- (8)Matzo מצה—blessing before eating matzo;
- (9)Maror מרור—eating of the maror;
- (10)Koreich כורך—eating of a sandwich made of matzo and maror;
- (11)Shulchan oreich שולחן עורך—lit. set table—the serving of the holiday meal;
- (12)Tzafun צפון—eating of the afikoman;
- (13)Bareich ברך—blessing after the meal and drinking of the third cup of wine;

(14) Hallel הלל—recital of the Hallel, traditionally recited on festivals; drinking of the fourth cup of wine; and

(15) Nirtzah נירצה—conclusion.

These fifteen parts parallel the fifteen steps in the temple in Jerusalem on which the Levites stood during Temple services, and which were memorialized in the fifteen Psalms (#120–134) known as Songs of Ascent (from <http://en.wikipedia.org/wiki/Passover>).

The Hunt for Leaven

⁷Romans 6:14a, “For sin shall not have dominion over you: for ye are not under the law.”

⁸Jeremiah 31:31–34, “Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their

God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.”

Matthew 26:27–28, “And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; For this is my blood of the new testament (new covenant), which is shed for many for the remission of sins.

Romans 6:14b, “For sin shall not have dominion over you: for ye are . . . under grace.”

⁹1 John 1:9, “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.”

¹⁰Mishnah, Pesachim 1:4, “R. Meir says: They may eat [hametz (leaven)] throughout the fifth hour [until 11:00 a.m. – on the fourteenth], but at the beginning of the sixth hour [twelve noon] they must burn it. R. Judah says: They may eat it throughout the fourth hour, hold it in suspense [neither eating nor burning it] throughout the fifth hour, and burn it at the beginning of the sixth hour.”

¹¹Matthew 27:45–46, “Now from the sixth hour [twelve noon] there was darkness over all the land unto the ninth hour. And about the ninth hour [3:00 p.m.] Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

¹²2 Corinthians 5:21, “For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.”

¹³2 Corinthians 5:16, “To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.”

The Festival Candles

¹⁴The requirement of the Sabbath candles is of a late rabbinic origin. It is unlikely this tradition was practiced during the first century. The practice was mandated in Shulchan Aruch (Set Table), Orach Chayim 263:2. This is a compilation of Jewish law arranged by Yosef Kato in AD 1563. A few earlier compilations also cite this practice. They are important because they indicate this as an emerging tradition. They are found in Maimonides, Hilchot Shabbat 5:1 by Rabbi Mosheh Ben Maimin who was

a preeminent medieval Jewish philosopher from AD 1135–1204, and Meiri, Talmad Sabbat 25b, compiled by Menachen Meiri, AD 1249– 1310. I kept the candle lighting in this Haggadah because of the Messianic symbolism.

¹⁵Jewish women cover their eyes while saying the blessing to symbolize no light from the Sabbath candles benefit them until after they pray.

¹⁶“And I will put enmity between thee (the Serpent) and the woman, and between thy (the Serpents) seed and her (the woman’s) Seed; it (the woman’s Seed - the Messiah) shall bruise thy (the Serpent’s) head, and thou (the Serpent) shalt bruise His (the Messiah’s) heel” (Genesis 3:15).

¹⁷“Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel” (Isaiah 7:14).

“But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall

save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us" (Matthew 1:20-23).

¹⁸It is considered work to light a match on the Sabbath. Therefore, other candles were kindled in the house before the Sabbath begins. These were used to bring the light to the Sabbath table.

¹⁹The rabbinic tradition for lighting two candles comes from passages found in the Torah which state they are to remember and observe the Sabbath.

²⁰Harold A. Sevener, Ed. Messianic Passover Haggadah. Charlotte, NC: Chosen People Ministries. ND, page 6.

The Seder Order

²¹Modern Messianic Seders often mirror traditional Jewish Haggadahs, and then add a Christian application. The obvious problem with this is that the Jewish Haggadah developed many of their traditions three hundred to fifteen hundred years

after the first century AD. Because of this, it contains numerous rabbinic traditions never practiced in biblical times. Messianic Haggadahs help Hebrew Christians feel comfortable by keeping close to their contemporary Jewish traditions, but it must be understood that these traditions are not necessarily the ancient practice of the faithful or reflective of the practices in the day of Jesus. For the Hebrew Christian to remove their late rabbinic traditions from the Passover Seder would be equal to asking Gentile Christians to remove the fir tree from their homes on Christmas, even though both of these practices have no scriptural support. In writing this Haggadah for the Church, it is felt that the understanding of the biblical Passover and its fulfillment in Christ should be the focus, not the late rabbinic additions.

The Prayer of Blessing

²²The Kiddush is part of the opening blessing of the traditional Seder. It is based on the cup of sanctification which represents the first of four I wills found in Exodus 6:6, "I will bring you out from under the burdens of the Egyptians." Some modern scholars assume that the first century AD Seder entailed four cups of wine.

“There seems to be no evidence to support such an assumption. The Talmud states that the custom is of a rabbinic origin (Pesachim 109b). There is no hint in the statement, however, as to the date of origin. The fact that the Jerusalem Talmud (Pesachim 10:1) offers four different explanations for this practice is indicative that there was no single tradition or historical reason which could have motivated the rabbinic provision.” Abraham P. Bloch, *The Biblical and Historical Background of the Jewish Holy Days*. (New York, KTAV Publishing House, 1978), 148. Still, Marvin Wilson and others continue to suggest the plausibility of four cups of wine in the first century AD Seder (Our Father Abraham: Jewish Roots of the Christian Faith, pgs. 246–47).

Almost all recognize the third and fourth cup of wine as part of the first century AD ceremony. For the purposes of this Seder, I have chosen to make the first cup of wine optional and have also added an activity where the children paint juice on the doorpost to reenact the first Seder. It is a radical departure, but one felt necessary for the non-Jewish company to grasp the Seder’s origin. Therefore, the activity around the first cup of wine illustrates God’s promise of deliverance from bondage. It highlights those under the blood of the lamb.

Karpas entails dipping parsley in salt water and eating it. It represents the hyssop which was used to place the blood of the Passover lamb upon the doorposts and the lintel. The salt water represents the tears shed in Egypt and the Red Sea, both of which are salty. In place of the Karpas, the children will be reminded of the Passover by reenacting the strike of the doorposts with warm juice.

²³Traditionally, the Jewish Seder has the Kiddush (the first cup: the cup of blessing) and the Karpas (Dipping of the Parsley) at this point. However, there is no evidence that these were part of the first century Passover. They are all considered late rabbinic traditions. Therefore, they are deleted or modified.

²⁴The Urchatz (Washing of Hands)

The Urchatz was an ancient custom in the Middle East to wash one’s hands before eating. A pitcher of water with a basin and towels were customarily passed around to the guest. In Jesus’s day, it was customary for a servant to perform this task of washing both hands and feet. This custom was most likely missed by the disciples in the upper room and was later done by Jesus (John 13). Because of this, the Urchatz will appear later in this Haggadah.

²⁵Some rabbis speculate that the mezuzah placed on the doorpost serves the same purpose as the blood smeared on the two side posts. (see Mechilta, Mikrae Kodesh, Shmot, [Vilna, 1891] and Exodus 12:23).

²⁶Wine used during the Passover was mixed with three (3) parts water to one (1) part wine. (2 Macc. 15:39 & Zondervan Pictorial Encyclopedia, s.v. "Wine and Strong Drink," by A. C. Schultz, 5:935).

²⁷"The wine graphically represented the blood of the Passover lamb" Rosen, Ceil and Moishe, Christ in the Passover (Moody Press, 1978. pg. 51, and "with the kettle between them (in which the water is warmed for mixing with wine)" Mishnah, Pesahim 7:13.

The Breaking of Bread

²⁸The New Testament confirms this idea in 1 Corinthians 5:7 by saying, "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened." Thus, "the blood-redeemed community is also described as 'a new batch [of dough] without yeast.' Wilson, Marvin R. Our Father Abraham: Jewish Roots of the Christian Faith. (Grand Rapids: Eerdmans, 1989), pg. 247.

²⁹David Daube also points out the common first century AD concept that the unleavened bread represented the people of Israel. "There were already circles whose fervent expectation of redemption fastened on the observances of Passover eve. For them, the unleavened bread stood for the people of Israel." David Daube, "The Significance of the Afikomen," (Spring, 1968), 4. A revised version of this paper entitled The Eucharist and the Passover Seder was read at the Seminar in Hebrew and Jewish Studies, Faculty of Oriental Studies, University of Cambridge, May 9, 1990. Daube later wrote a book to emphasize his argument entitled He That Cometh, (London: Diocesan Council, 1966).

³⁰The tiering of the matzo during the first century AD is doubtful. "At present day, three cakes of unleavened bread are used for the Passover eve celebration, named after the three divisions of the Jewish people: Priest, Levite, Israelite. The ritual here in question concerns the middle cake, the Levite; it is from this cake that a portion is broken off before the meal begins, to be brought back and to serve as the last food that night." E, D. Goldschmidt, Die Pesach-Haggada (1937), 18. "However, the three cakes are not met in the early sources, still less their designation as Priest, Levite and Israelite . . . and are

likely of medieval provenance . . . The ritual may well have been simple, involving a single cake only to symbolize the nation . . . which contained the representation of the people and the Messiah.” Calum Carmichael, Ed. *New Testament Judaism: Collected Works of David Daube, Volume 2*, David Daube, *He That Cometh*, Berkely (Robbins Collection Publications, 2000) p. 431–2. Therefore, the contemporary sash with the tiered matzo was eliminated. Instead, a single piece of matzo is used and broken in half. This avoids the unnecessary speculation that surrounds the tiered matzo.

The Story of Deliverance

³¹Traditionally, there are four questions asked by the youngest son. It is also a very late rabbinic tradition. Only two questions seem to have early roots. These are included in this Seder since they reflect the Exodus 12:26–27 and 13:14 passage.

³²The story of the four sons; the reciting of the ten plagues while a drop of wine is poured into a cup; the reciting and then singing Dayenu; the reciting of Psalms 113–114; and the Rachatz (washing of hands) are all late rabbinic additions.

³³Abraham P. Bloch confirms this when he writes, “The second significant step in the development of the Seder service was the provision of the Hallel to be chanted not only at the slaughter of the offering but also at the feast when the paschal was eaten . . . the chanting of Hallel in these homes marked the beginning to the Seder service” – *The Biblical and Historical Background of the Jewish Holy Days*. (New York, KTAV Publishing House, 1978), 107.

³⁴Slightly modified prayer from the Messianic Passover Haggadah by Chosen People Ministries, pg. 30.

The Evidence of Faith

³⁵Hebrews 6:4–5.

The Afikoman

³⁶There is strong evidence that the term afikoman comes from the Greek term *afikeomai* meaning The coming One. Baruch M. Bokser, *The Origins of the Seder: the Passover Rite and Early Rabbinic Judaism*. (Berkeley: University of California, 1984). 65, note 62.

³⁷The contemporary ceremony of the afikoman is as follows: At the end of the meal, the host would bring back the afikoman from hiding and he would divide it among the people. It was the last food of the night. The Haggadah still extends this concept; though the character of the matzah is deliberately played down. The old messianic ritual, however, is still part of the Jewish Seder. For in the modern Seder, three pieces of matzah are stacked one on top of the other.

Jewish tradition tells us that the reason for the three pieces of matzah is based on the idea that one loaf of bread is normally used at a daily meal, and two loaves are a double reminder of the double portion of manna which fell on Friday before the Sabbath. Thus, in honor of Passover, a third matzah was added in order to have the afikoman which included all of Israel. Each piece is given a name: Cohen, Levi, and Israel. This represents the three classes of Jewish people—the priest, the Levites, and the people (Israel). The middle piece (Israel) is removed, broken in half, wrapped, and hid. They still call this middle piece the afikoman.

“Therefore, at the inception of this tradition this act . . . was . . . a serious allusion to the Messiah who, though existing, is in concealment, guarded by God

until the appropriate hour” (David Daube, “The Significance of the Afikoman,” [Spring, 1968]).

When Jesus said, “Take, eat; this is my body,” He was utilizing the prevalent symbolism that surrounded the unleavened bread.

³⁸Matthew 26:26.

Cup of Redemption

³⁹The traditional Seder will have four cups of wine. See my previous note on the four cups of wine.

⁴⁰Exodus 12:13.

⁴¹The Law of Moses.

⁴²Hebrews 9:18–20; Exodus 24:4–8.

⁴³Jeremiah 31:31–34; Isaiah 59:21; Ezekiel 36:25–27; 37:10–23; Matthew 26:26–28 (cf. Luke 22:19–20); Romans 8:2; 11:26–27; 1 Corinthians 11:25; 2 Corinthians 3:3, 6; Hebrews 8:7, 13; 9:15; 10:16–18, 28–29; 13:20.

⁴⁴Many believe the ultimate fulfillment of this new covenant will come when Israel completely turns to

Christ. Scriptures say there is a coming day when a divine outpouring of the spirit of grace and of supplications will fall on Israel. "And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" (Romans 11:26- 27). (Also see Zechariah 12:10).

Elijah's Place

⁴⁵Elijah's cup serves a practical purpose. The ancient rabbis couldn't determine how many cups of wine should be drunk during the Passover Seder. Some thought there should be four cups while others thought five. Their solution was to drink four cups, and then pour another one for Elijah (the fifth cup). When he returns, it will be up to him to decide whether this fifth cup should be consumed at the Seder!

⁴⁶Messianic Passover Haggadah, pg. 40.

⁴⁷There is strong evidence that the first century Seder had a place setting for Elijah. First, the nation

widely expected Elijah's return. This is illustrated by the priesthood opening the temple doors during Passover in anticipation of Elijah's return (Josephus - Ant. 18.2.2; 29). Second, John 1:21 reveals the religious leaders' expectation of Elijah's appearance when they questioned John the Baptist.

⁴⁸John 1:21-22.

⁴⁹Isaiah 40:3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high- way for our God."

⁵⁰Malachi 3:1, "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to this temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts."

⁵¹Luke 1:15-17.

⁵²In other words, if the Jewish people had accepted Jesus as the true Messiah, he (John) would fulfill the role of the Malachi Elijah, but both he and Jesus were rejected and killed.

⁵³Josephus (Ant. 18.2.2; 29).

⁵⁴So why do we still have Elijah's place at this Seder? Some scholars believe there is yet another man to come in the spirit and power of Elijah before the Lord returns to the earth. Israel did not accept the message of John the Baptist. They refused their King and His kingdom. Therefore, another prophet like Elijah is still to come. In that day, a man with the spirit of Elijah will suddenly appear before the nation of Israel. Many speculate that he will be one of the two witnesses (Revelation 11:3-13) that appear during the tribulation period. When he arrives, he shall turn the heart of the fathers to the children, and the heart of the children to their fathers as he testifies of the coming Prince of Peace, the Lord Jesus Christ, who is the King of kings and Lord of lords.

Letter To My Jewish Friends

⁵⁵A Passover Haggadah, as commented upon by Elie Wiesel and illustrated by Mark Podwal, (New York: Simon & Shuster, 2006). P. 34.

⁵⁶Ibid.

⁵⁷http://www.myjewishlearning.com/holidays/Jewish_Holidays/Passover/The_Seder/Conducting_a_Seder/After_the_Meal/Next_Year_in_Jerusalem.shtml.

⁵⁸A Passover Haggadah, Elie Wiesel. p. 119.

⁵⁹Ibid.

⁶⁰Ibid.

About the Author



Dr. Scott's interest in Jewish studies developed while he and his wife lived in a small apartment attached to a Hebrew Christian Mission and Messianic Museum.

From this exposure came a lifelong interest in Jewish and rabbinic studies. His passion led him to write his doctoral dissertation on *The Significance of the Old Testament Feasts to Contemporary Church Worship*. Out of that work came a number of ministry tools, including this Seder designed for church worship.

He pastors in New England and teaches as an adjunct professor of theology in a local Bible College. His desire is to see many come to Christ and be grounded in their faith. His life verse is "Commit thy works unto the Lord, and thy thoughts shall be established" Proverbs 16:3.

Do This "In Remembrance of Me" provides an unobstructed view of the first century AD Seder by removing many of the rabbinic traditions added between the third and fifteenth centuries. It is written for Christians. Its biblical interpretation is designed to throw a fresh light on the amazing significance of the Passover and highlights Jesus's words during the Last Supper. It is the only guide on the market that carefully patterns itself after the first century Seder.

"Any Church, small group or Christian home will benefit from this work. It is more than just the story of Israel's deliverance. It portrays Jesus. He is the fountainhead of eternal redemption for all creation. He is prefigured in the Old Covenant, fulfilled in the New Covenant, and described in Scripture as the Lamb of God Who brings redemption to all those who come under His blood. It is time for the Church to rediscover the biblical gems foreshadowed in the Passover Seder."

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