

THE RESCUE STORY



A Messianic Passover Haggadah

By Jim Staley



PREFACE

The Exodus of the Israelites from Egypt is one of the greatest historical events and supernatural occurrences of all time. This epic event brought us Moses and Aaron, the ten plagues of Egypt, and the first Passover of the children of God leading to their freedom. In the account, we see the contrast of the pain and suffering of bondage with the release and freedom brought by God's mercy. Most of us have found ourselves in this juxtaposition at some point in our lives. We all have lived in the prisons of Egypt at one time or another. I have certainly lived in mine.

In March of 2019, I had been in a prison for 40 months as a result of selling an investment product that went belly up in the largest stock market crash in US history to that time—the 2008 crash. Life had already been difficult, being bereft of my six daughters and wonderful wife of over 20 years. But as bad as it was, it was about to get a whole lot worse. Ironically, it would start with a single act of kindness.

My counselor had approved a visit with a family who had flown in the day before. Though the visiting form for the wife was missing, he reluctantly approved her on my word that she would send in her form. We were so grateful that my wife sent my counselor a card and a small box of chocolates as a thank you for resolving the potential paperwork bind that would have kept them from visiting. When the mailroom received the card and chocolates, the authorities immediately put me in handcuffs and locked me in the solitary housing unit, better known as “the hole.” I was about to discover the true meaning of the phrase “no good deed goes unpunished.”

I would spend the next 84 days locked underground in a 7x9 concrete cell 24/7 with a man who hated God, hated me, hated his own mother, and hated everyone else. I saw the sun four times totaling less than four hours. They fed us so poorly that inmates offered to pay ten mailing stamps (equivalent to \$5.50) for just two pieces of bread or a couple of apples. I lost 17 lbs. and was not allowed to see my wife until the last few days of my confinement there.

Those last visits were from behind glass and in chains. It was the darkest, most miserable experience of my life. There are no words to describe the depth of pain and suffering and the emotional trauma I received from the “hole” experience. It was the ninth plague for me—total darkness. I felt the next plague would either kill me or set me free.

Forced to celebrate Passover from that dark place in the belly of the beast, I lived a Passover experience in real time. For the first time in my life, it became real to me. The desire for supernatural redemption and release from slavery was my daily thirst. My every thought wrestled with holding onto hope for one more day. My every prayer on that top steel bunk was a cry to the God of Abraham, Isaac, and Jacob for His deliverance.

Looking back, that time of darkness and ultimate confinement was the final testing grounds of my faith, the final cocoon that would congeal what the Father had taught me to that point. It was the instrument that caused me to emerge on the other side a completely transformed and changed man. The horrific 84 days in solitary confinement, waiting to be shipped to a different prison, birthed this Passover Haggadah you hold in your hand today. I pray that the rich symbolism and the strong message of life born out of darkness in the story of Passover, as portrayed in this Haggadah, will bless you as much as it has blessed me as I wrote it.

Jim Staley



INTRODUCTION



Whether this is your first Passover, or you have celebrated Passovers your entire life, it is important to both recognize and remember the power of this holy day and the deep spiritual significance and symbolism of the meal itself.

Celebrating the Passover within traditional Christianity today is not as popular as celebrating Easter, but this was not always the case. In early Christianity, Passover was the only holiday that celebrated the resurrection of Christ. In 325 A.D., the Roman Church—in their effort to redeem a pagan holiday—ordered the rites of Passover be transferred to the already popular pagan festival of Ishtar (Easter). In order to make it easier for the Roman Gentiles to convert to Christianity, the ecclesiastical decision was made in the fourth century by the Roman Emperor to allow the populace to continue to celebrate

Easter with a new focus centered on the resurrection of Christ.

While Paul instructed churches to “keep the feast” of Passover with “sincerity and truth” (1 Cor. 5:8), it would be a mere few centuries later that the Roman Church would abandon the words of Christ—**“Do this (Passover) in remembrance of Me”**—and the instructions of Paul altogether. Truth was replaced with new church traditions. Unfortunately, the Protestant Church has followed in her footsteps to this day, missing the incredible power and beautiful symbolism built into the fabric of this celebrated feast intended for all of the people of God.

The modern Passover is a reflection of the early Messianic Passover the apostles celebrated in the first century. It is built from principles in the original Passover of the Exodus. The telling (Haggadah) of the Exodus—of how the Israelites were redeemed by the blood of a lamb and rescued from the slavery of their enemies—is one that has rich symbolism and deep connection to every believer today. It was by the same blood of “the” Lamb that we were purchased, redeemed, and rescued from our own slavery to sin. Today, we celebrate through the symbolism of the Passover Seder the reality of what our Passover Lamb has done.

Although we don’t know the exact order of the elements of the Seder our Messiah used during the Last Supper, we know the modern Jewish Seder differs slightly from the ordered elements presented in the Gospels. For example, today there are four cups within the Passover Seder, yet before the destruction of the temple of 70 A.D. there were only two. This Seder will represent the four cups of the modern Seder with slight variations to put more focus on our Messiah. You will also notice that throughout this Haggadah I use the original name of our Savior, ‘Yeshua’, instead of the modern ‘Jesus’ in an effort to honor His original name and to better transport us back in time to the authentic biblical narrative from which the Passover derives.

If this is your first Seder, you will notice the beautiful connections between the original Exodus Passover and the Last Supper Passover. You will see how the Last Supper celebrated by Yeshua and His disciples connects to all believers today. What you are about to participate in is both ancient and timeless. It is a ceremony in which Moses, Aaron, Joshua, Gideon, king David, Jeremiah, Isaiah, Daniel, Nehemiah, Yeshua, the disciples and all the very early Christians participated. When you take part in this Seder, you reconnect with the Hebraic roots of your faith. As a result, you reconnect with your identity, as found in the God of Israel. So, as we move through each element of the Seder, it is my prayer that you will not only enjoy this true first communion of the saints, but that your heart will be pricked and your eyes opened to why Yeshua said, *“Do **THIS** in remembrance of Me.”*



INTRODUCING THE PASSOVER SEDER

LEADER: As we blow the shofar, we remember that this ancient sound was the sound designed to awaken the senses. It was blown to alert the people to danger, the coming of an enemy, and to begin celebrations and festive events. By this sound, the dead in Christ will rise from their graves (1 Corinthians 15:52) Today, it is blown as a call to gather God's people for this most sacred and joyous assembly. It will begin our Passover Seder. At the sound of this shofar, please stand in honor of the reading of His Word and the awakening of our souls to the commandment to “Do this in remembrance of Me.”

...Blow the shofar (Everyone remains standing)



VOLUNTEER READER: “So this day shall be to you a memorial, and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance. And it shall be when your children say to you, ‘What do you mean by this service?’ that you shall say, ‘It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.’ So, the people bowed and worshipped” (Exodus 12:14, 26,27).

VOLUNTEER READER: With fervent desire I have desired to eat this Passover with you before I suffer. And He took the bread, gave thanks and broke it, and give it to them, saying “This is My body which is given for you: do this in remembrance of Me” (Luke 22:15,19).

LEADER: In commemoration of the original commandment to keep the LORD’s Passover and in light of Yeshua’s words to do so in remembrance of Him, it is our honor to celebrate this holy feast day and to give Him thanks for becoming our Passover Lamb and setting us free from the bondage of sin.



Part 1 THE CANDLE LIGHTING

VOLUNTEER READER: “Then God said, ‘Let there be light’; and there was light. And God saw the light, that it was good, and God divided the light from the darkness. God called the light Day, and the darkness He called Night. So, the evening and the morning were the first day” (Genesis 1:3-5).

VOLUNTEER READER: “The people who sat in great darkness have seen a great light, and upon these who sat in the region and shadow of death Light has dawned” (Matthew 4:16 quoting from Isaiah 42:7).

LEADER: Just as all of creation began with formation of Light, so this Passover will begin with the kindling of that ancient flame. And just as the Light of the world came as the promised seed of a woman, so we will inaugurate this Passover Seder through a woman lighting the two symbolic candles.

LEADER: (As she lights the two candles) These two candles represent the two houses of Israel that will one day be reunited into one by the hand of the Messiah. They can also represent the two witnesses of Revelation, the two continually illuminating covenants of Scripture, and also the light of the heavenly temple and our earthly temples—both simultaneously sharing the light of the glory of God.

WOMAN: (prays the following prayer—“ch” is pronounced as a “k”)

Ba-rooch ah-ta Adonai, El-oh-hay-noo meh-lech ha-oh-lahm, asher keed-shanoo beed-va-recha v'na-tahn la-noo et Yeshua m'she-chay-noo, v'tzee-va-noo l'he-oat oar la-oh-lahm. Amen

Blessed are You O Lord our God, King of the Universe, Who has sanctified us in Your Word, and given us Yeshua our Messiah, and commanded us to be light to the world. Amen.

ALL: Amen

LEADER: (Pray and ask the Father to bless this night and invite the Holy Spirit as the flame within us to light up our hearts and the room with His presence.)



Part 2

THE BLESSING OF PASSOVER

VOLUNTEER READER: “8 Now there arose a new king over Egypt, who did not know Joseph. 9 And he said to his people, ‘Look, the people of the children of Israel are more and mightier than we. 10 Come, let us deal shrewdly with them, lest they multiply, and it happen, in the event of war, that they also join our enemies and fight against us, and so go up out of the land.’ 11 Therefore they set taskmasters over them to afflict them with their burdens....12 But the more they afflicted them, the more they multiplied and grew” (Exodus 1:8-12).

VOLUNTEER READER: “2 My brethren, count it all joy when you fall into various trials, 3 knowing that the testing of your faith produces patience. 4 But let patience have its perfect work, that you may be perfect and complete, lacking nothing” (James 1:2-4).

LEADER: Although the story of the Passover is centered around affliction and specifically the affliction of the Israelites, it is also important to remember that it is through affliction that real growth takes place in our own lives. God's desire is to restore us from the bondage of sin and to lead us into a deeper relationship with Him. In order for us to reach our full potential in Him, He oftentimes uses affliction—those trials and tribulations (the seemingly unfair things in life) that seem to crush us—to remind us of our total dependency on Him. Like the Israelites who cried to God because of the intensity of their trials and affliction, we too are moved to cry out to the Lord from the depths of our own trials and afflictions. And it is through these times of affliction and crying out that the greatest growth periods of our lives take place. Like the Israelites, the more we are afflicted, the more we multiply and grow. So, it is not the affliction itself that we consider pure joy but the knowledge of what we know by faith it will produce in us: full maturity and clinging to Him.

The blessings found within the Passover are directly related to the rich, powerful symbolism of the Seder. Each item on the table before you is intimately connected to the original Passover of the Exodus, and to Yeshua Himself, and to us today. As we move through the steps of the Passover, each of these components will be explained and their hidden meanings and connections revealed. But in order to receive its full benefits, as the

blood was applied to the doorposts in the first Passover, one must first make sure the blood of the Lamb has been placed on his/ her own heart and they are in full covenant with the God of Abraham, Isaac, and Jacob.



THE GOSPEL MESSAGE

(Read the following if anyone is in attendance who may not be saved.)

To illustrate a picture of the importance of being in covenant with the Creator so that the power of the Passover can be fully realized, allow me to describe for you the process for someone to enter the Temple in the first century. The Temple was located at the top of Mt. Moriah. In order to get to that place, you had to first be immersed in the waters of the Pool of Siloam, a one-acre pool at the bottom of the hill. You would remove your clothes, immerse yourself in the water, then put on a new white robe, and ascend the stairs to the main Temple complex. One must be cleansed before coming into the presence of the God of Israel.

In the same way, in order for you to approach the Creator and be accepted by Him, you must first take off your old fleshly garments—your ways—and fully humble yourself before Him. You must immerse yourself in the water of His Word—Yeshua Himself—believe and receive the fact that He died so that you can be free, and put on the new robe of righteousness, which is freely given to all those who fully surrender and believe. From there, the life of the new believer is to climb the stairs to the mountain of God by growing in His Word and applying what is learned.

The Bible says that we are all sinners and have fallen short of the glory of God (Romans 3:23) and the wages of that sin is death

(Romans 6:23). None of us could ever be good enough, keep enough commandments, or even love enough people to earn ourselves a spot in heaven. We all owe a debt that we cannot pay and that is why Yeshua came in the flesh: to pay that debt and redeem us back to Himself. All those who truly believe that have forsaken their own ways and have dedicated their lives to following His and doing their best to represent Him well. If there is anyone here who has not surrendered their life to Christ, I encourage you to allow Him to wash you from your past and give you a new robe, a new life in Him. You can do this by praying with sincerity the following prayer:

Father, I understand that I am a sinner and in need of a Savior. And I believe that Yeshua came and died for my sins, paying the debt that I could not pay. I invite You to come into my life right now and forgive me of my sins and make me a new person. I surrender my life to you right now and ask you to truly change me and make me more like You. Amen.



Part 3

THE FIRST CUP: THE CUP OF SANCTIFICATION

LEADER: Now that we are on the same page and understand the backdrop for the Passover, let us move forward together as a *mishpacha* (mish-pah-kah) (family) and allow the Spirit to move in each of our lives as we go through this Seder experience.

VOLUNTEER READER: “Then the LORD said to Moses, ‘Now you shall see what I will do to Pharaoh. For with a strong hand he will let them go, and with a strong hand he will drive them out of his land.’ 2 And God spoke to Moses and said to him: ‘I am YHWH. 3 I appeared to Abraham, to Isaac, and to Jacob, as God Almighty, but by My name YHWH I was not known to them. 6 Therefore say to the children of Israel: I am YHWH and I

will bring you out from under the burdens of the Egyptians. I will rescue you from their bondage and I will redeem you with an outstretched arm and with great judgments. 7 I will take you as My people and I will be your God. Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians. 8 And I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob; and I will give it to you as a heritage; I am the LORD.' 9 So Moses spoke thus to the children of Israel, but they did not heed Moses, because of anguish of spirit and cruel bondage (Exodus 6:1-9)."

LEADER: The Passover starts off with God making a promise to His people. If they would trust Him, He would set them free from the bondage of their enemies. But even when they heard this promise, they "did not heed" the message because they were in such cruel bondage. The Scriptures say that the spirit of anguish was so strong in their lives that they simply could not believe by faith the promise that they were given.

How often do people today not believe the messages and promises of God because of their current or past pains and sufferings? Instead of recognizing the enemy that has enslaved them, they blame the very one that can free them, thus perpetuating their bondage and pain. But even in our lack of belief, His promise still stands. And it is from these promises that the four cups of the Seder can be found, and from which the entire Seder rests on. The four cups are *the Cup of Sanctification, the Cup of Remembrance, the Cup of Redemption, and the Cup of Praise.*

These cups come from the promises in Exodus 6:6-7 when He says to the children of Israel, "I am the LORD. I will bring you out from under the burdens of the Egyptians (Cup of Sanctification--setting them apart), and I will rescue you from their bondage (Cup of Remembrance). I will redeem you with an out-stretched arm (Cup of Redemption) and with great judgments. 7 And I will take you to me for a people and I will be to you a God (Cup of Praise) ..." Each of these cups holds a promise and the first promise is that He will bring us out of bondage if we let Him.

LEADER: Please pour your first cup remembering that you will have to drink the entire cup. Every Passover starts with Kaddish and the Cup of Sanctification. The word kaddish comes from kadosh, which means to be set apart or holy. The moment we drink from this cup we are setting this day apart from all other days. Secondly, it is customary to lean to your left when you drink from these cups. This comes from the ancient custom of sitting on pillows and reclining at the table during Passover, reminding us that on this night there are no worries for our Savior has come to deliver us from bondage.

VOLUNTEER READER: "14 When the hour had come, He sat down, and the twelve apostles with Him. 15 Then He said to them, 'With fervent desire I have desired to eat this Passover with you before I suffer; 16 for I say to you, I will no longer eat of it until it is fulfilled in the kingdom of God. 17 Then He took the cup, and gave thanks, and said, "Take this and divide it among yourself; 18 for I say to you, I will not drink of the fruit of the vine until the kingdom of God comes."

LEADER: Please stand.

LEADER: Blessed are You O Lord our God, King of the Universe,

EVERYONE: Who has sanctified us with His Commandments and taken delight in us.

LEADER: With love and favor He gave us the holy Shabbat and these joyous festivals as a heritage.

EVERYONE: For this Passover is the beginning of our sacred convocations, a memorial of the Exodus from Egypt, and our deliverance from sin.

LEADER: You have chosen us and You have sanctified us from all the nations.

EVERYONE: And You gave us Your Son, our Passover Lamb, the One who has set us apart and sanctified us through His love and through His blood.

LEADER: Please raise your cup with your right hand and repeat after me:

Baruch ata Adonai Eloheilnu Melech ha'Olan borey prei hagafen.

Blessed are you O Lord our God, King of the Universe, who creates the fruit of the vine. We thank you O Lord in the name of Yeshua our Messiah. Amen.

LEADER: Please be seated. Now, lean to your left and drink the Cup of Sanctification.

(Possible song)



Part 4

WASHING OF THE HANDS



LEADER: The tradition of the washing of the hands in the Passover Seder comes from the commandment that was given to the priests to wash their hands and feet from the water in the Brazen Laver (Exodus 30:18-19). This very large bowl of water stood outside the doors of the tabernacle and was a required stop for any priest that was to come before the presence of God. We are told in Psalms 24 that the only way to “stand in His holy place” is to have “clean hands and a pure heart.” We are also told that this washing comes through the “water of the Word,” (Ephesians 5:26). So, out of

remembrance of this ancient and symbolic custom and the connection to the living Word that has washed us clean, we will take a few minutes and wash our hands.

LEADER:

Baruch ata Adonai Eloheinu Melech ha'Olam asher kid'shanu b'mitsvotav v'tsivanu al n'tilat yadayim.

Blessed are you, O Lord our God, King of the Universe, who has sanctified us with His commandments, and has commanded us concerning the washing of our hands. Father, we thank you for washing us through the water of Your Word. Amen

EVERYONE: (Wash hands)

(Someone at each table will take a small pitcher of water and lightly pour it over the fingers of each person there or have each person dip their fingers into their own water bowl and dry their hands on their own finger towels.)



Part 5

THE KARPAS (*Vegetables*)

LEADER: The first item that we come to on the Seder plate is the parsley, which is the traditional symbol that represents not only springtime, but also growth in the midst of hardship and trials. The greenness of this Karpas represents just how much we can grow in the midst of affliction. The salt water represents the tears of the Israelites during their captivity and also represents our own tears as we struggle the afflictions of our own lives. Since we are commanded to “consider it pure joy” to face our trials, and we are to embrace the sufferings of this life as unto Christ, so we will dip this parsley into the salt water as a symbol of that command. We will dip our parsley twice.

The first time we dip it will be to remember all those that have gone before us who have maintained their faith while enduring the sufferings of this world. It is upon their shoulders that we stand.

VOLUNTEER READER: “But the more they afflicted them, the more they multiplied and grew” (Exodus 1:12).

EVERYONE: (Dip the parsley one time but don't eat it.)

LEADER: The second time we dip the karpas is to remind us of the sufferings that our Messiah Yeshua went through as He paid the ultimate ransom price to free us from the bondage of our sin. When we dip this parsley into the salt water and eat of it, we are reminded that we are “crucified with Christ,” and that we have died to sin and are no longer under the bondage of sin or the curse that results from breaking His holy law. It is also a reminder that because we are set free from the curse we are now made alive for a purpose: to preserve His Word in the earth.

VOLUNTEER READER: “I have been crucified with Christ; it is no longer I who live, but Christ lives in me. And the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself up for me” (Galatians 2:20).

LEADER:

Baruch at Adonai Eloheinu Melech ha'Olam borey paree ha'damah.

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the earth. Father, we thank you that you sent your Son to taste death for us so that we don't have to. And we thank you for bringing us new life and new growth through the trials and tribulations of this life, in Yeshua's name. Amen.

EVERYONE: (Dip parsley again and eat it.)





Part 6

BREAKING THE MATZAH

LEADER NOTE: *(There should be three matzahs (maht-zah) that are separated by linen or some sort of a cloth separation and then covered by another larger cloth to make them one. I highly recommend purchasing the linen matzah divider that is specifically made for the Passover Seder. Uncover the three matzot--maht-zoht--and explain the following):*

LEADER: *(Hold up the three matzot in the linen bag.)* In every traditional Jewish Seder around the world there are three matzot that are wrapped together in a cloth as one yet are separated at the same time individually. For the believer in Yeshua as Messiah, the symbolism couldn't be clearer. There is an obvious allusion to the Father, Son, and the Holy Spirit – bound together as one. But there is also another allusion that can be made where the top piece of matzah represents the Father, the middle piece represents the Son, and the bottom piece represents us as believers. Yeshua is the middle piece because He is the One who mediates the relationship between the Father and us. “For there is one God and one Mediator between God and men, the Man Christ Jesus” (1 Timothy 2:5).

VOLUNTEER READER: “Seven days you shall eat unleavened bread, and on the seventh day there shall be a feast to the LORD. 7 Unleavened bread be eaten seven days. And no leavened bread shall be seen among you, nor shall leaven be seen among you in all your quarters. 8 And you shall tell your son in that day, saying, ‘This is done because of what the LORD did for me when I came up out of Egypt’” (Exodus 13:6-8).

LEADER: The word “matzah” in Hebrew means “unleavened.” Leaven is the substance that is added to dough that causes it to rise and become puffed up. Because of this, oftentimes it is used as a metaphor for pride and sin; for sin puffs us up.

VOLUNTEER READER: “6 Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 7 Therefore purge out old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. 8 Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth” (1 Corinthians 5:6-8).

LEADER: Yeshua was without sin and so was the perfect example of what it is like to be “unleavened.”

(Hold up the middle piece of matzah) This middle piece of matzah is called the Afikomen (Af-ee-koh-men), which means “that which comes later,” or “that which is hidden.” It is tradition in every Jewish household to take the Afikomen and to wrap it up in linen and hide it somewhere in the house for it to be found later by the children after dinner. A gift is then given to the one who finds it. Because of the sweetness of the moment when the Afikomen is found, it is also called the dessert. The Jewish sages cannot come to an agreement on where this tradition comes from or what it means. Due to the incredible symbolism, it is all too possible that it actually started within the homes of Jewish believers and ended up in traditional Jewish homes as well.



Notice that the Afikomen is not just unleavened, but pierced and striped as well. In the same way, Yeshua was unleavened (sinless), was striped by being beaten by whips, and pierced with nails. Also, just as the Afikomen is wrapped in linen so Yeshua's body was wrapped in linen and hidden from sight in the tomb. After a short time, He was also found by the “children” of God and the sweetness of that moment created great joy as the gift of eternal life was made manifest before them. *(The Afikomen is then broken in two and the smaller half is wrapped and hidden for the children to find later. The larger piece is held up for the blessing.)*

LEADER: This piece is the unleavened bread of affliction. It not only represents the affliction of all those that came out of Egypt but represents the One who was without sin and who was afflicted and broken on our behalf. Please take a piece of matzah, break it and pass it around to those around you so that each person has a piece.

VOLUNTEER READER: “And Yeshua said to them, ‘I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst’” (John 6:16)

VOLUNTEER READER: “...the Lord Yeshua on the same night in which He was betrayed took bread; 24 and when He had given thanks, He brake it and said, ‘Take, eat; this is My body which is broken for you; do this in remembrance of Me’” (1 Corinthians 11:23-24).

LEADER: Please hold up your piece of matzah as I say the blessing.

Baruch ata Adonai Eloheinu Melech ha'Olam asher kid'shanu b'mitsvotav v'tsivanu al achilat matsa.

Blessed are you, O Lord our God, king of the Universe, Who has sanctified us by His commandments, and commanded us regarding the eating of matzah. Father, we thank you for Yeshua, the Bread of Life, who was broken on our behalf so that we might live. Amen.

You may eat.



Part 7

THE SECOND CUP: THE CUP OF REMEMBRANCE

LEADER: You may now pour the second cup, which is the Cup of Remembrance, sometimes called the Cup of Affliction. This is not only the cup that Yeshua drank for us on our behalf, but He invited us to drink it with Him so as to remember both our past affliction and to remember Him as our present Savior.

VOLUNTEER READER: “3 He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our faces from Him. He was despised and we did not esteem Him. 4 Surely He has borne our griefs and carried our sorrows; Yet we esteemed Him stricken, smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities. The chastisement for our peace was upon Him, and by His stripes we are healed. 6 All we like sheep have gone astray. We have turned, everyone, to his own way. And the LORD has laid on Him the iniquity of us all. 8...For He was cut off from the land of the living. For the transgressions of my people He was stricken” (Isaiah 53:3-6,8b).

LEADER: Yeshua told us to “Do this in remembrance” of Him. The word remember in Hebrew means to recall something for a purpose. To remember His commandments is to do them. The purpose behind remembering the Passover and the Cup of Affliction that He drank on our behalf is to honor Yeshua our Messiah in the most difficult decision He made during His life.

VOLUNTEER READER: “He went a little farther and fell on His face, and prayed, saying, ‘O My Father, if it is possible, let this cup pass from Me. Nevertheless, not My will, but Yours be done’” (Matthew 26:39).

LEADER: Before we drink from the Cup of Remembrance, let us read from Psalm 91, which reminds us of the power and safety of taking our refuge in Him.

LEADER: He who dwells in the secret place of the Most High,

ALL: Shall abide under the shadow of the Almighty.

LEADER: I will say of the LORD, “He is my refuge and my fortress,

ALL: My God, in Him I will trust.”

LEADER: Surely He shall deliver you from the snare of the fowler,

ALL: And from the perilous pestilence.

LEADER: He shall cover you with His feathers, and under His wings you shall take refuge;

ALL: His truth shall be your shield and buckler.

LEADER: You shall not be afraid of the terror by night,

ALL: Nor of the arrow that flies by day.

LEADER: Nor of the pestilence that walks in darkness,

ALL: Nor of the destruction that lays waste at noonday.

LEADER: Thousands may fall at your side, and ten thousand at your right hand,

ALL: But it shall not come near you.

LEADER: Only with your eyes shall you look,

ALL: And see the reward of the wicked.

LEADER: Because you have made the LORD, who is my refuge,

ALL: Even the Most High, your dwelling place,

LEADER: No evil shall befall you,

ALL: Nor shall any plague come near your dwelling.

LEADER: For He shall give His angels charge over you,

ALL: To keep you in all your ways.

LEADER: In their hands they shall bear you up,

ALL: Lest you dash your foot against a stone.

LEADER: You shall tread upon the lion and the cobra,

ALL: The young lion and the serpent you shall trample underfoot.

LEADER: Because He has set his love upon Me, therefore I will deliver him;

ALL: I will set him on high, because he has known My name.

LEADER: He shall call upon Me, and I will answer him,

ALL: I will be with him in trouble; I will deliver him and honor him.

LEADER: With long life I will satisfy him,

ALL: And show him My salvation (Yeshua means “Salvation” in Hebrew).

LEADER: Amen.

ALL: Amen.

LEADER: Please hold up the Cup of Remembrance and repeat after me.

Baruch ata Adonai Eloheinu Melech ha'Olam borey prei hagafen.

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

You may drink.





Part 8

EATING OF THE BITTER ROOT

LEADER: Now we have come to everyone's favorite part of the Seder: the eating of the horseradish sauce. The horseradish sauce is a bitter root that is designed to shock our taste buds and remind us of what life is like when we are enslaved to the bitterness of sin. Please take a small piece of matzah and place a large amount of horseradish sauce on it and eat it.

ALL: Eat

LEADER: This is what it is like when we live our lives without Christ. When we choose to blatantly disobey God when we know exactly what He has told us to do, we put ourselves back under the bondage of sin. But it goes much further than just blatant disobedience and rebellion. How most of you reacted to the horseradish is exactly how our souls react when we don't forgive one another. When we choose to be angry and hold a grudge against someone else that has hurt us, a root of bitterness begins to form inside us that poisons us from the inside out.

Now that we have symbolically tasted what straight out rebellion against the Word is like, now take another piece of matzah and place both the horseradish and the charoset on it and eat it. This is traditionally called the Hillel sandwich.

ALL: Eat

LEADER: It is much easier to eat, isn't it? The charoset is the sweetness of His Word. It reminds us of His Word being like honey on our lips. We can symbolically say that its purity is like the Tree of Life. There is no sourness in it. But when it is mixed with sin, and the traditions and doctrines of men, it becomes then like the Tree of Knowledge of Good and Evil. While the horseradish sauce by itself is very strong and hard to eat by itself, once it is mixed with something sweet, it is much easier to consume. In the same way, when we compromise in our lives, combining our own fleshly ideas with the pure Word of God, what is produced is something that we can easily consume. One of the greatest strategies of the enemy is to mix the truth with a lie. In doing so, he knows that most people will easily swallow it and by default the power of the Word is diminished.

VOLUNTEER READER: "I know your works, that you are neither cold nor hot. I could wish you were cold or hot. So then, because you are lukewarm, and neither cold nor hot, I will vomit you out of My mouth" (Revelation 3:15-16).

LEADER: Let us be those that will be counted faithful, who worshipped the Father in both Spirit and in Truth.

LEADER: Please take another piece of matzah and place just the charoset on it. Just as the horseradish should remind us of our rebellion sin against God and how the mixture of the charoset with the horseradish reminds us of our compromising the Word with the traditions and doctrines and fleshly desires of man, so the charoset by itself points to the simple truth of Scripture. Like the Tree of Life can only produce life, so feeding on the pure truth of the Word and allowing it to fully consume you will only lead to the true sweetness that He desires for all of us. Feel free to eat of the charoset and have as much as you desire. For He says that anyone that eats of Him will never be hungry again. Amen!

Part 9

THE MAGGID (The Telling)

VOLUNTEER READER: (Read Exodus 12:1-14)



The Four Questions And The Four Sons

LEADER: As you can see by now, this night is different than any other night in many ways. It has its own story and its own traditions. One of those traditions is that the children ask four different questions in their quest to understand the significance of this night.

CHILD #1 On all other nights we eat whatever kind of bread we want. On this night why do we eat only unleavened bread?

LEADER: On this night we only eat unleavened bread for two reasons. First, out of remembrance that our ancestors in the faith were redeemed in a single day from slavery in Egypt. They didn't have time to leaven the bread and so they only had unleavened bread when Moses led them out. Second, as believers in Yeshua, we remember that we too were redeemed in a single day when the One who was without sin and unleavened by the world gave Himself up to free us from the bondage to sin.

CHILD #2 On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?

LEADER: Tonight, we eat bitter herbs to remind us of both the bitter taste of what sin does to our lives as well as remembering the bitter taste of slavery that our ancestors went through when they were under the strong hand of Pharaoh.

CHILD #3 On all other nights we do not dip our vegetables even once in salt water. On this night why do we dip them twice?

LEADER: We dip them once to honor our ancestors who cried many tears over their sufferings in Egypt. We dip them the second time to remind us that is through our tears and affliction that real growth can occur. The parsley represents new growth. And while the salt water represents the tears of the Israelites when we dip the first time, the second time we dip it reminds us that we are the salt of the earth and it is our responsibility to preserve these ancient truths of His Word.

CHILD #4 On all other nights we eat our meals sitting. On this night why do we eat only reclining?

LEADER: On this night 3400 years ago, our ancestors were set free from slavery by the mighty hand of God and could finally eat without fear of their enemies. Today, we not only remember our forefathers and how they were set free, but we too can rest in peace knowing that the enemy has been defeated by the blood of the Lamb. Tonight is different from all other nights because tonight we will remember what the LORD has done for us and someday we will eat this Passover meal again with ALL the Saints that have gone before us and that will come after!



Part 10

THE FOUR SONS

LEADER: It is an age-old tradition at Passover Seders to mention the four different kinds of sons that exist in our communities. There is the wise son, the wicked son, the simple son, and the son who is unable to ask.

LEADER: The **WISE** son seeks knowledge and says, “What is the meaning of the stipulations, decrees and laws the LORD our God has commanded us?” (Deuteronomy 6:20). The wise son considers himself a part of the community. He considers the God of Abraham, Isaac, and Jacob his God and desires to understand more of the meaning behind the instructions that were given to “us.”

The **WICKED** son asks, “What does all this mean to YOU?” This son doesn't include himself as part of the community and has denied the foundational elements of the faith. To this son you shall say “It is because of what the LORD did for ME when I was set free from slavery in Egypt and because I was set free from my bondage to sin” (Exodus 13:8).

The **SIMPLE** son just asks, “What does this mean?” To him you shall say, “By strength of hand the LORD brought us out of Egypt, out of the house of bondage. And it came to pass, when Pharaoh was stubborn about letting us go, that the LORD killed all the firstborn of man and the firstborn of beast.” Therefore, we celebrate the LORD 's Passover in celebration and remembrance of that great day (Exodus 13:14-15).

The **FOURTH** son is the son who is not even able to ask a question. It is to this son that the parent must teach the story of the Exodus and how we were not only set free from Egypt but how the entire story is a prophetic foreshadow of how Messiah Yeshua would set us from our slavery to sin.

LEADER: The truth is that these are not just questions that sons ask, but questions that we all ask from time to time. Sometimes we desire to know what God wants so that we can serve Him. Sometimes we look at things like the wicked son and say that those things are not for me. Those are for you. Sometimes we ask questions just to ask questions, not knowing what we will do with the answers. And sometimes we are like the fourth son who needs someone to prod him to desire to ask the questions in the first place. May each of us progress to the mindset of the wise son who truly desires to learn more about His Creator so that He can please Him.



Part 11

THE SEDER PLATE

LEADER: As you can see from the Seder plate that is in front of you, seven different items are presented. We have already discussed three of them. We learned how the unleavened bread represents the bread of affliction and the body of Messiah, how the parsley represents growth and new life, and how the salt water represents both the tears of affliction as well as a reminder that we are to be the salt of the earth, preserving God's Word in the earth. That leaves the remaining four other items on the plate. They are the *zaroah* (shankbone of a lamb), the *maror* (horseradish), the *Charoset* (apple and nut mixture), and the *hagigah* (festival offering), which in the traditional Jewish Seder is represented by an egg.

LEADER: (holding up the shankbone of the lamb) In Exodus chapter 12, God instructs the children of Israel to take a lamb on the 14th day of the first month and slaughter it in the evening. The Passover lamb was killed each year at around 3 PM on the 14th day of the first month in the Temple, the precise time that Yeshua, the real Lamb of God, was slain. Today, because there is no temple to properly kill the Passover lamb, traditional Jews substitute a shankbone of a lamb. As believers, we know that Yeshua became the Passover Lamb and there is no more need for a sacrifice for sin (Hebrews 9:26). He became sin for us and sacrificed Himself for us once and for all.

Amen!



Part 12

THE EXODUS STORY

VOLUNTEER READER: “Speak to all the congregation of Israel, saying 'On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. 4 And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man's need you shall make count for the lamb. 5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep for from the goats. 6 Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. 7 And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 8 Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. 11 And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD 's Passover” (Exodus 12:3-8,11).

VOLUNTEER READER: “12 For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. 13 Now the blood shall be a sign on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt. 14 So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance” (Exodus 12:12-14).

LEADER: Our ancestors were in bondage and slavery in Egypt, but the God of Abraham, Isaac, and Jacob heard their cry and chose to deliver them. They were instructed to sacrifice a lamb and place the blood on the doorposts of their house. The door posts are the entry points into the inner part of the home. In the same way, our hearts are the very doorposts to our souls. The instructions we choose to keep reveals the authority who governs our souls. In ancient times, it was customary for cultures to physically write sacred texts of their gods on the doorposts of their homes as a way to publicly state which god they served and to ward off other spirits. This is one of the reasons why the God of Israel told His people to write His commandments on the doorposts of their house and on their gates. This was a beautiful foreshadowing of how we are to write His Words on our hearts today. When we choose to keep God's commandments both in the heart and in action, we publicly state that YHWH is the Protector and Guardian of our soul. We belong to Him and He is our God.

VOLUNTEER READER: “Here, O Israel: The LORD our God the LORD is one! you shall love the LORD your God with all your heart, with all your soul, and with all your strength. 6 And these words which I command you today shall be in your heart. 7 You shall teach them diligently to your children and shall talk of them when you sit in your house, when you walk by the way, when you lie down, and when you rise up. 8 You shall bind them as a sign on your hand, and they shall be as frontlets between your eyes. 9 You shall write them on the doorposts of your house and on your gates” (Deuteronomy 6:4-9).

LEADER: The point and purpose of Yeshua coming to earth was to redeem us from slavery and thereby reverse the curse that came upon all mankind from Adam. By paying for the sin of Adam with His own blood He retroactively created a new scenario in the spiritual realm: as if Adam never sinned and this new spiritual genealogy was pure. Anyone who believes by faith that Yeshua is this solution to the sin of Adam, and therefore their sin, enters into that Promise and, through that promise, receives eternal life. Through His crushing and His blood we are set free. And, through our deliverance and freedom He invites us to the Marriage Supper of the Lamb. He invites us to dine with Him and fellowship with Him. Our meal together is a symbolic picture of that wonderful day where we will feast with Him in His glorious kingdom. We will now break for dinner and then we will finish the rest of the Seder.



Part 13

DINNER

(Children at this time will look for the hidden Afikomen)



Part 14

FINDING OF THE HIDDEN AFIKOMEN

LEADER: It is at this time that the hidden Afikomen is to be found by the children. In Hebrew, the word *Tzafun* (Tzah-foon) means “the hidden one” and has always referred to the Afikomen. Traditionally, the Seder cannot continue until a child finds the Afikomen, brings it back to the leader and negotiates a redemption price. According to Jewish tradition, the Afikomen represents the Passover lamb, but they are unclear about the origin of the tradition. It is unclear how the middle piece of matzah came to be broken and wrapped in a piece of linen. Also unclear is the reason it was hidden and found by children. Those secrets have been lost over time. But for the believer in Yeshua as Messiah, the imagery couldn't be clearer. Yeshua is the Passover Lamb that was broken for us and hidden in a tomb, only to be found by the very “children” of God that ate from His table.

(Once the Afikomen is found, hold it up for everyone to see)

LEADER: This is the most important part of the evening. It is this piece of bread, the hidden manna, who has given His life for ours and has redeemed us from our sin. And it is at this point in the Last Supper when Yeshua gave new meaning to the unleavened bread of Passover.

VOLUNTEER READER: “And He took bread, gave thanks and broke it, and gave it to them, saying, ‘This is My body which is given for you. Do this in remembrance of Me’” (Luke 22:19).

LEADER: Please take a small piece of the Afikomen and pass it to your neighbor.

ALL: Eat the Afikomen while meditating deeply on what the body of Yeshua means to you personally. *(Leader says special prayer over the Afikomen, thanking Yeshua for becoming the bread of life.)*



Part 15

THE THIRD CUP: THE CUP OF REDEMPTION

LEADER: You may pour the third cup of wine.

VOLUNTEER READER: “Likewise He also took the cup after supper, saying, ‘This is the new covenant in My blood, which is shed for you’” (Luke 22:20).

VOLUNTEER READER: “Then He took the cup, and gave thanks, and gave it to the disciples and said, ‘Drink from it, all of you. For this is My blood of the new covenant, which is shed for many for the remission of sins. But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father’s kingdom.’” (Matthew 26:27-29).

VOLUNTEER READER: “For My flesh is food indeed, and My blood is drink indeed. He who eats My flesh and drinks My blood abides in Me, and I in him. As the living Father sent Me, and I live because of the Father, so he who feeds on Me will love because of Me” (John 6:55-57).

LEADER: Today we celebrate the fact that Yeshua our Lord, has redeemed us and purchased us from the hand of the enemy. We have been bought with a price and each one of us our more valuable to Him than the finest jewels. We have been called to be His Bride. Let us say the blessing over the Cup of Redemption and remember just how high that price really was for our redemption.

Baruch ata Adonai Eloheinu Melech ha'Olam borey prei hagafen.

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the vine.

Thank you Father for loving us so much that You sent us Your only Begotten Son as the payment to redeem us from sin. Amen.

You may drink.



Part 16 **THE FOURTH CUP: THE CUP OF PRAISE**

LEADER: You may pour the last cup of wine. As you do, I will pour a cup for Elijah. It is a tradition at every Seder to prepare a seat at the table for Elijah and to have a young child open the door and let him in. The very last words of the Old Testament point to this prophetic event.

VOLUNTEER READER: “Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse” (Malachi 4:5-6).

LEADER: As John the Baptist came in the spirit of Elijah in the first coming of the Messiah, so we look forward to the spirit of Elijah coming once again and preparing the way of the Lord. Please stand in honor of this prophetic and momentous occasion. (*Ask a young child to open the door for a moment.*)

LEADER: (*Pray and ask for the restoration of the hearts of people to their Father and for the soon return of Yeshua for His Bride.*)

LEADER: As we close this Passover meal and while everyone is still standing, I am going to read from Psalm 136. As I proclaim the first part of each verse, you will respond by quoting the second part of each verse, which says, “For His mercy endures forever!” (Read from Psalm 136).

LEADER: You may raise your last cup of wine, the Cup of Praise and say the Hebrew blessing along with me:

ALL: *Baruch ata Adonai Eloheinu Melech Ha'Olam borey prei hagafen.*

Blessed are you O Lord our God, King of the Universe who creates the fruit of the vine.

LEADER: Father, we raise this cup to You and praise You and thank You for your greatness, Your holiness, and for providing a way for us to return to You through the precious blood of the Lamb. In the name of Yeshua our Messiah, we say:

ALL: This year in (*name your city*),

NEXT YEAR IN THE NEW JERUSALEM!

LEADER: Let us drink the Cup of Praise! (*Optional worship*)





A Word from Jim Staley...

Thank you for participating in this special Seder. I pray that you were blessed by the beautiful illusions and symbolism found in each and every element of the Passover experience.

When Paul instructed the congregation at Corinth to “keep the feast” of Passover with “sincerity and truth” (1 Cor. 5:8), it encouraged them to remember the true depth of what their Messiah did for them and the prophetic foreshadows that led up to that glorious day.

For me personally, I will never again take for granted the width and length and depth and height of the love that He had for me. I have intimately experienced the depth of His love. It reached into the darkest part of my life, in that 7x9 concrete underground cell and found me there.

In that dark place, the writing of this Haggadah began. Like His love extends to the deepest and worst parts of a prison, He also reaches you where you are – into the midst of the deep, dark places and struggles of your own life. His love is great, and He never gives up on us.

He is our Rescue Story.

Shalom,

Jim Staley

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