

*A Christian's guide to hosting a Passover Seder*

A FAMILY  
**PASSOVER**  
**SEDER**  
GUIDE

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**PASSIONFORTRUTH**

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## **PREFACE**

The Exodus of the Israelites from Egypt is one of the most significant historical events and supernatural occurrences ever. 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 between the pain and suffering of bondage and the *release and freedom of God's mercy*. Most of us have found ourselves in this juxtaposition at some point. We all have lived in the prisons of Egypt at one time or another, and I have certainly lived in mine. The retelling of the Exodus story (called the Haggadah) is the recounting of our own exodus experiences and how we too were set free from our own individual prisons.





## INTRODUCTION

Whether this is your first Passover or you have celebrated Passovers your entire life, it is essential to recognize and remember the power of this holy day and the 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 to be transferred to the already famous pagan festival of Ishtar (Easter). 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 Corinthians 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. The truth was replaced with new Roman 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** the people of God.

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

## INTRODUCTION

### *Introduction continued...*

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 there were only two before the Temple's destruction in 70 A.D. 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**", will be used instead of the modern "Jesus" to honor His original name and better transport us back to the authentic biblical narrative from which the Passover derives. Although Jesus is simply the transliterated version from the Greek *leosus* and the Latin *Iesus*, the original name that He was given at birth was **Yeshua**, which means "**salvation**" in Hebrew.

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 join 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, I pray 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 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 reading His Word and awakening 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, broke it, and gave it to them, saying, ‘**This is My body which is given for you: do this in remembrance of Me.**’” (Luke 22:15, 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.

The background of the page features two lit white candles with bright yellow-orange flames. To the left, there is a stack of several round, golden-brown matzah. The background is a soft, warm glow, possibly representing a sunset or sunrise. A white rectangular box is centered at the top, containing the title.

## *The* **CANDLE LIGHTING**

### *Part 1*

**VOLUNTEER READER:** *“Then God said, ‘Let there be light,’; and there was light. 4 And God saw the light, that it was good, and God divided the light from the darkness. 5 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 creation began with the formation of Light, this Passover will start with the kindling of that ancient flame. And just as the Light of the world came as a woman's promised seed, 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 the light of the heavenly temple and our earthly temples, 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.)*

## THE BLESSING OF PASSOVER

### Part 2

**VOLUNTEER READER:** *“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 happens, 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:** *“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, precisely 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 desires to restore us from sin's bondage and lead us into a deeper relationship with Him. For us to reach our full potential in Him, He often 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 trials and afflictions. And our life's most significant growth periods occur through these times of affliction and crying out. 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 of the items on the table before you are intimately connected to the original Passover of the Exodus, Yeshua Himself, and us today. As we move through the



## THE BLESSING OF PASSOVER

*Part 2 continued...*

steps of the Passover, each of these components will be explained, and their hidden meanings and connections will be revealed. But 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 or 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 in attendance may not be saved.)*

To illustrate the importance of being in covenant with the Creator so that the power of the Passover can be fully realized, allow me to describe the process for someone to enter the Temple in the first century. The Temple was located at the top of Mt. Moriah. To get to that place, you had first to 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, wear 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, 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 and take on His ways. 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 who fully surrender and believe. From there, the new believer's life 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, which is why Yeshua came in the flesh – to repay that debt and redeem us back to Himself. All those who genuinely believe and have forsaken their ways have dedicated their lives to following His way and doing their best to represent Him are redeemed and reconciled to Him.

*Part 2 continued...*

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



## **THE FIRST CUP**

*Part 3*

### **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) (Hebrew for 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. 4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. 5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage; and I have remembered my covenant. 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 redeem you with an outstretched arm and 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.*



## THE FIRST CUP

*Part 3 continued...*

*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 the anguish of spirit and cruel bondage (Exodus 6:1-9).*

**LEADER:** The Passover starts with God making a promise to His people. If they trust Him, He will 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 could not believe the promise they were given by faith.

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 one that can free them, thus perpetuating their bondage and pain. But even in our lack of belief, His promise still stands. And from these promises, the four cups of the Seder can be found and from which the entire Seder rests. 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 outstretched arm (Cup of Redemption) and with great judgment. 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 hold 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 you must drink the entire cup. Every Passover starts with Kaddish and ***The Cup of Sanctification.*** Kaddish comes from the Hebrew word kadosh, meaning to be set apart or holy. The moment we drink from this cup, we set 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

## THE FIRST CUP

*Part 3 continued...*

at the table during Passover, reminding us that there are no worries on this night, 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.'" (Luke 22:14-18)

**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:** This Passover begins our sacred convocations, a memorial of the Exodus from Egypt, and our deliverance from sin.

**LEADER:** You have chosen us and 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)**





## WASHING OF THE HANDS

### Part 4

**LEADER:** The tradition of washing hands in the Passover Seder comes from the commandment given to the priests to wash their hands and feet from the water in the Brazen Laver (Exodus 30:18-19). This huge bowl of water stood outside the doors of the tabernacle and was a required stop for any priest to come before God's presence. 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 pitcher of water and lightly pour it over the fingers of each person there. Or each person may dip their fingers into their water bowl and dry their hands on their finger towels.)*

## THE KARPAS (Vegetables)

### Part 5

**LEADER:** The first item we come to on the Seder plate is the parsley, the traditional symbol that represents springtime and growth amid 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. It also represents *our* tears as we struggle with afflictions in our own lives.



## **THE KARPA (VEGETABLES)**

*Part 5 continued...*

Since we are commanded to “consider it pure joy” to face our trials and embrace the sufferings of this life as unto Christ, we will dip this parsley into the salt water as a symbol of that command. In fact, 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 our Messiah Yeshua's sufferings as He paid the ultimate ransom to free us from the bondage of our sin. When we dip this parsley into the salt water and eat it, we are reminded that we are “*crucified with Christ*”(Galatians 2:20) 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 on 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, thank You for sending Your Son to taste death for us so 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.)



## **BREAKING THE MATZAH**

### *Part 6*

**LEADER NOTE:** *(There should be three pieces of matzah (maht-zah) that are separated by linen or some cloth separation and then covered by another larger cloth to make them one. I highly recommend purchasing the linen matzah divider 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, three matzot are wrapped together in a cloth as one, yet are separated at the same time individually. The symbolism couldn't be more evident for the believer in Yeshua as Messiah. There is an obvious allusion to the Father, Son, and Holy Spirit – bound together as one. But another allusion can also 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 central 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 shall 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 added to dough that causes it to rise and become puffed up. Because of this, it is often used as a metaphor for pride and sin; sin puffs us up.

**VOLUNTEER READER:** ***“Your glorying is not good. Do you not know that a little leaven leavens the whole lump? 7 Therefore purge out the old leaven, that you may be a new lump since you truly are***



## **BREAKING THE MATZAH**

*Part 6 continued...*

*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."

**LEADER:** *(Hold up the middle piece of matzah)* This central piece of matzah is called the Afikomen (Af-ee-koh-men), which means "that which comes later" or "that which is hidden." It is a tradition in every Jewish household to take the Afikomen and 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 agree on where this tradition originates or what it means. Due to the incredible symbolism, it may have started in Jewish believers' homes and ended up in traditional Jewish homes.

Notice that the Afikomen is not just unleavened but also pierced and striped. 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, 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, and it represents the affliction of all those who came out of Egypt and 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 to those around you so that each person has a piece



## BREAKING THE MATZAH

Part 6 continued...

**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 broke 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.**



## THE SECOND CUP

Part 7

### THE CUP OF REMEMBRANCE

**LEADER:** You may now pour the second cup, *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 to remember our past affliction and Him as our present Savior.

**VOLUNTEER READER:** "He is despised and rejected by men, a Man of sorrows and acquainted with grief. And we hid, as it were, our



## THE SECOND CUP

Part 7 continued...

*faces from Him. He was despised, and we did not esteem Him. 4 Surely, He has borne our griefs and 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 every one 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, 8).*

**LEADER:** Yeshua told us to **"Do this in remembrance"** of Him. The word remember in Hebrew means "to recall something for a purpose" and 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 challenging decision He made during His life. It is also to remind us that in our own lives we are to drink our own cups of affliction, crucifying our flesh and trusting Him to work "all things for good" (Romans 8:28).

**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**, read Psalm 91, reminding us of the power and safety of 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.*



## THE SECOND CUP

*Part 7 continued...*

**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, 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, deliver 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.**

A close-up photograph of a white ceramic bowl filled with a thick, white, textured horseradish sauce. The bowl is resting on a piece of light-colored, textured fabric, likely a matzah cracker. The background is softly blurred, showing more of the fabric and the edge of the bowl.

## **EATING OF THE BITTER ROOT**

### *Part 8*

**LEADER:** Now we have come to everyone's favorite part of the Seder: eating the horseradish sauce. The horseradish sauce is a bitter root 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, place a large amount of horseradish sauce on it, and eat it.

**ALL:** *Eat!*

**LEADER:** This is what it is like to live 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 precisely how our souls react when we don't forgive one another. When we choose to be angry and hold a grudge against someone else who has hurt us, a root of bitterness begins to form inside and poisons us from the inside out.

Now that we have symbolically tasted what straight-out rebellion against the Word is like, take another piece of matzah and place the horseradish and charoset (a honey, apple, and nut mixture) on it, and eat it. This is traditionally called the *Hillel* sandwich (Everyone eats).

**LEADER:** The charoset is the sweetness of His Word, reminding 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 like the **Tree of Knowledge of Good and Evil**. While the horseradish sauce is very strong and hard to eat, it is much easier to consume once it is mixed with something sweet.

In the same way, when we compromise in our lives, combining our fleshly ideas with the pure Word of God, what is produced is something that we can easily consume. One of the enemy's most excellent strategies is to mix the truth with a lie. In doing so, he knows that most people will easily swallow it, and by default, the

## **EATING OF THE BITTER ROOT**

*Part 8 continued...*

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 Truth.

**LEADER:** Please take another piece of matzah and place just the charoset on it. Just as the horseradish should remind us of our rebellious sin against God and how the mixture of the charoset with the horseradish reminds us of our compromising the Word with the traditions, doctrines, and fleshly desires of man, so the charoset by itself points to the simple truth of Scripture. As the Tree of Life can only produce life, feeding on the pure truth of the Word and allowing it to consume you entirely will only lead to the genuine 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!



## **THE MAGGID** *(The Telling)*

*Part 9*

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

**The Four Questions and The Four Sons**

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



## THE MAGGID (The Telling)

*Part 9 continued...*

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:** This night, we only eat unleavened bread for two reasons. First, out of remembrance, our ancestors in the faith were redeemed in a single day from slavery in Egypt. They didn't have time to leaven the bread, 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 of sin.

**CHILD #2:** On all other nights, we eat various 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 real growth often occurs through our tears and affliction. 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 3,400 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 blood of the Lamb has defeated the enemy. Tonight is different from all other nights because tonight we will

*Part 9 continued...*

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 will come after!



## THE FOUR SONS

*Part 10*

**LEADER:** It is an age-old tradition at Passover Seders to mention the four kinds of sons in our communities. There is the wise son, the wicked son, the simple son, and the son who cannot 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 thinks the God of Abraham, Isaac, and Jacob his God and desires to understand more of the meaning behind the instructions 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 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, 15 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 cannot even ask a question. To this son, the parent must teach the story of the Exodus and how we were set free from Egypt, and that the entire story is a prophetic foreshadowing 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 that we all ask occasionally. Sometimes we desire to know what God wants so that we can serve Him. Sometimes, we look at things

*Part 10 continued...*

like the wicked son and say that those things are not for us and those are for you. Sometimes we ask questions, wondering 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 wants to learn more about his Creator so that he can please Him.

## ***THE SEDER PLATE***


*Part 11*

**LEADER:** As you can see from the Seder plate before you, six items are presented. We have already discussed five of them. We first learned how the unleavened bread represents the bread of affliction and the body of Messiah. We also learned how the parsley is connected to 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. We experienced the powerful taste of the horseradish that brings about tears for most people, representative of the bitterness of our lives when we sin. And we had the chance to enjoy the charoset, the apple cinnamon mixture that is symbolically tied to the sweetness of God's Word. This leaves only one item left on our plate. That is the zaroah (the shank bone of a lamb).

**LEADER:** *(holding up the shank bone 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 lamb's shank bone. 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!*







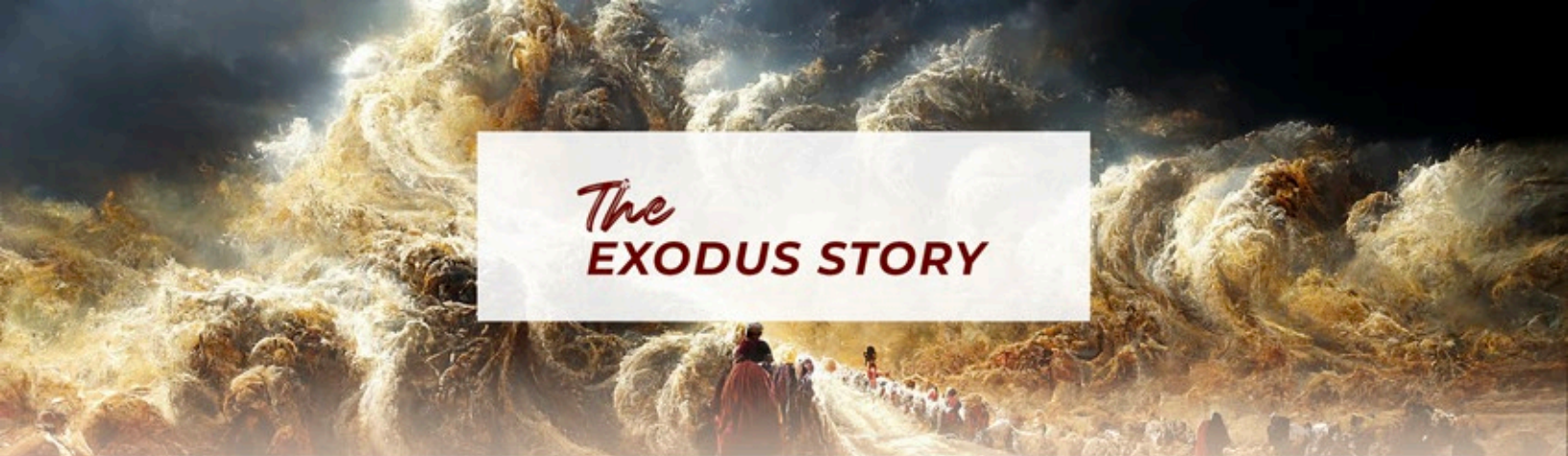
## *The* **EXODUS STORY**

### Part 12

**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 your count for the lamb. 5 Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or 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:** *“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 cries and chose to deliver them. They were instructed to sacrifice a lamb and place the blood on the doorposts of their house. The doorposts 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



## *The* **EXODUS STORY**

*Part 12 continued...*

keep reveals the authority that 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 to state which god they served publicly 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 houses and 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 in our hearts and 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:** *"Hear, O Israel: The LORD our God, the LORD is one! 5 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 were to redeem us from slavery and thereby reverse the curse that came upon all humanity from Adam. By paying for the sin of Adam with His 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 beautiful day when we will feast with Him in His glorious kingdom. *(We will now break for dinner and finish the rest of the Seder).*



## **FINDING OF THE HIDDEN AFIKOMEN**

*Part 13*

### **DINNER**

***(At this time the children will look for the hidden Afikomen)***

*Part 14*

**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 tradition's origin. It is unclear how the middle piece of matzah came to be broken-half of it wrapped up in linen. Also, why was it hidden and found by children, and have those secrets been lost over time? But the imagery couldn't be more explicit for the believer in Yeshua as Messiah. 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 essential part of the evening. This piece of bread, the hidden manna, has given His life for ours and has redeemed us from our sins. And it is at this point in the Last Supper that 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 a special prayer over the Afikomen, thanking Yeshua for becoming the bread of life.)*



## THE THIRD CUP

Part 15

### 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. 28 For this is My blood of the new covenant, which is shed for many for the remission of sins. 29 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. 56 He who eats My flesh and drinks My blood abides in Me, and I in him. 57 As the living Father sent Me, and I live because of the Father, so he who feeds on Me will live because of Me” (John 6:55-57).*

**LEADER:** Today, we celebrate 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 are 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 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.**



## THE FOURTH CUP

Part 16

### 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. 6 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, 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 people's hearts to their Father and the soon return of Yeshua for His Bride.)*

**LEADER:** As we close this Passover meal and while everyone is still standing, I will read from Psalm 136. As I proclaim the first part of each verse, you will respond by quoting the second part, **“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)*

***This is the end of the Seder but the beginning of a new life in Him!***

## A WORD FROM JIM STALEY...

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

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

I will never again take for granted the width, length, depth, and height of His love for me, and I have intimately experienced the depth of His love. He reached into the darkest part of my life, and found me there. The Passover Resurrection story is my story. It's your story. May He continue to pass over all the sins of those that trust in Him and resurrect us on that great and glorious day!

Shalom,

**Jim Staley**

**Director**

**passionfortruth.com**



**Jim Staley, his wife Cheryl, and their 6 daughters**

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## **ABOUT THE AUTHOR**

Jim Staley has a Master's in Theology, he is currently working on four different books, and is actively pursuing a Ph.D. All while directing Passion for Truth Ministries through his live broadcast each week on social media. Pastor Staley's expertise primarily stems from intensive self-study of biblical culture, fearlessly exploring areas often overlooked by academia and challenging the long-standing traditions and doctrines of men. His teachings have been translated into numerous languages worldwide and have garnered attention on various Christian television and radio networks. His overarching objective remains steadfast: to empower believers to realize their full potential in Christ by reconnecting with the genuine Christian roots of their faith. His ultimate desire is to see the Acts chapter 2 power of God displayed again in the body of Messiah. He believes this will happen as God's people begin to let go of the traditions and doctrines of men and choose to do Bible things in Bible ways.



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