



Messianic Seder Service



MAUNDY THURSDAY
April 14 at 7PM

—
Cross Sound Church Office
600 Ericksen Ave NE #210
Bainbridge Island, WA 98110

BEDIKAT CHAMETZ

Searching for Leaven

Leader: As it is written in Exodus 12:14-20, in preparation for the Passover, God commanded the people of Israel to remove all leaven or yeast (in Hebrew chametz) from their houses.

Instructor: It is from this concept of the cleansing of leaven that Paul wrote in First Corinthians 5:6: "Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast."

Leader: Let us search ourselves for any leaven, for any impurity of thought, word or deed which might separate us from the presence and peace of God. The Spirit searches all things, even the deep things of God.

Group: **O Lord, you have searched me and you know me.
Before a word is on my tongue, you know it completely, O LORD.**

**Search me, O God, and know my heart; test me and know my
anxious thoughts. See if there is any offensive way in me that needs to
be removed as the leaven was removed from the house. Lead me in your
everlasting way.**

Leader: When we confess our sins, he is faithful and righteous to forgive us and to cleanse us from all unrighteousness.

Group: **Let the words of my mouth and the meditation of my heart be
acceptable in your sight, O LORD, my strength and my redeemer.**

Text in bold is read by the congregation. Plain text is read by the worship leader only.

As we gather to worship, please silence all mobile phones and devices for the duration of the service.

CALL TO WORSHIP

Leader: O God, we come to you recognizing you are the source of all we have and all we are. We have set apart this night to remember your mighty acts as you preserved and protected us. You have given yourself to all who believe in you. We rest in your love, your sovereignty, your judgment and your redemption. We declare our faith in you as did our fathers before us.

Instructor: Believers in Yshua can rejoice:

Group: We rejoice that through your son you have freed the world from the bondage of sin, ignorance and idol worship.

Adult #3: “Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come.”

Leader: We remember the day on which the Jewish people went forth from Egypt, from the house of bondage, and how you freed our Jewish ancestors with a mighty hand. It was not simply our ancestors who went forth, but all of us who have been freed from the bondage of idol worship and sin. We stand with those you have chosen to be a separate and peculiar people and to whom you have revealed your law and word.

BIRKAT HA-NER

Blessing Over the Candles

Leader: At sunset, to usher in the new day and to sanctify the Seder, the lady of the house lights the candles with these blessings:

Hostess: *(Hostess may cover her head if desired. Recite the blessing in English as she lights the candles.)* May the festival lights we now kindle inspire us to use our gifts to spread your word and light to all the world. Use us, O God, to heal and not harm, to help and not hinder, to bless and not curse, to serve you O God, our rock and redeemer.

Leader and Group: Blessed are you, O LORD our God, King of the universe, who has made us holy and has commanded us to light the (on Sabbath: Sabbath and) festival light. Blessed are you, O LORD our God, King of the universe, who has kept us alive and sustained us, and has brought us to this festive season.

Instructor: Let us remember the significance of the Passover Seder, Messiah's last supper with his disciples. For he said, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God.”

KADDESH

(Also referred to as Kiddush) Sanctification of the Meal

Leader: The purging of leaven made the house holy, confession made each individual holy, and the lighting of the festal candles made the day holy. Now the first cup of wine makes the meal holy.

THE FOUR CUPS

Leader: Though not commanded in Torah, the four cups are a very ancient tradition of the Seder. They each relate to God's promises of freedom to our people. With each cup we remember his words found in Exodus 6:6-7: The first cup is the Cup of Sanctification:

Group: "I will bring you out from under the yoke of the Egyptians."

Leader: The Cup of Deliverance:

Group: "I will free you from being slaves to them."

Leader: The Cup of Redemption:

Group: "I will redeem you with an outstretched arm and with mighty acts of judgment."

Leader: The Cup of Praise:

Group: "I will take you as My own people."

THE CUP OF SANCTIFICATION

Leader: This is the first cup—the Cup of Sanctification. Let us take it together and proclaim the holiness of this day of deliverance.

Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-Jech ha-o-lam, bo-ray p'ree ha-ga-fen.

Leader and Group: “Blessed are you, O LORD our God, King of the universe, who makes the fruit of the vine.”

Leader: Let us all drink this cup of sanctification.
(*Everyone drinks from the cups at their tables.*)

Adult # 1: Blessed are you, O LORD our God, King of the universe, who has chosen us from all people, and lifted us up over all nations, and made us holy.

Adult #2: And you have given us, O LORD our God, in love (on the Sabbath: Sabbath days for rest,) appointed times for rejoicing, festivals and festive seasons for joy, (on the Sabbath: this Sabbath and) this Festival of Unleavened Bread, anniversary of our freedom, (on the Sabbath: in love,) a holy assembly commemorating the Exodus from Egypt.

Adult #3: For you have chosen us and made us holy above all people, and you have given us as an inheritance (on Sabbath: the Sabbath and) your holy festivals (on the Sabbath: In love and favor,) with rejoicing and joy. Blessed are you, O LORD, who makes holy (on the Sabbath: the Sabbath,) Israel, the church, and the festive seasons.”

URCHATZ

Washing the Hands

Leader: Ancient regulation requires that hands must be washed before dipping food into any liquid. In the days when the Temple was standing, it was part of the process of purification to be holy unto the Lord. However, we are now free. Therefore, tonight in remembrance of that freedom, only the leader will wash and he (she) will do so without the ritual of prayer.
(A small bowl of water is brought to the table and the leader ceremonially “washes” his or her hands.)

Instructor: During the Last Supper, it might have been at this point that, as the leader of the house, Messiah prepared to wash, not his hands, but the feet of his disciples! *(Instructor simulates washing feet of a guest.)* John 13:4-5 records what happened: “He got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples’ feet, drying them with the towel that was wrapped around him.” What a contrast to the argument that the disciples had just had regarding who would be the greatest in the kingdom of God. Messiah demonstrated that humiliation often comes before exaltation.

Men: Messiah said, “If anyone wants to be first, he must be the very last, and the servant of all.” (Mark 9:35)

Women: And he said, “Now that I, your Lord and Teacher, have washed your feet, you also should wash one another’s feet. I have set you an example that you should do as I have done for you.” (John 13:14-15)

Instructor: Yshua’s washing the disciples’ feet was only one act of his humility. “For though he was God, he laid aside his mighty power and glory, taking on the guise of a slave, becoming like men. He humbled himself even further by actually dying a criminal’s death on the cross.” (Philippians 2:5-8, Amplified)

The purification process included sacrifice because no amount of water could cleanse us from our sins. God said: “It is blood that makes atonement and without the shedding of blood there is no forgiveness.” (Leviticus 17:11; Hebrews 9:22)

Men: At the Last Supper, Jesus said, “Unless I wash you, you have no part of me.”

Women: He also said, “You are clean, though not every one of you.”

Group: For he knew who was going to betray him.

KARPAS

Rebirth and Renewal : Eating the Greens

Leader: We praise you, God, sovereign of existence! You have called us for service from among the people and have hallowed our lives with your Spirit. In love you preserved us and protected us through the dark times as well as the joyous times.

Group: We praise you, O LORD our God, who has kept us in life, sustained us, and brought us to this festive season.

Leader and Group: I will sing to the LORD all my life; I will sing praise to my God as long as I live. Praise the LORD, O my soul. Praise the LORD. (Psalm 104:33,35)

Leader: The wine we drank was red in color, reminding us of the blood of the Passover lamb. These greens (*leader holds up greens*) remind us of the hyssop which applied this blood to the door frames of the homes of the Hebrew slaves. The salt water (*leader holds up salt water*) reminds us of tears we shed in bondage and of the waters of the Red Sea through which we passed to safety.

Group: The greens also remind us of the rebirth we witness each spring as the ground bursts forth with its bounty. They remind us of our rebirth through faith in Messiah.

Leader: Let us dip the greens in salt water as we recite:

Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-a-da-mah.
(*All take a sprig of green from the Seder plate and dip into the salt water before them and eat.*)

Leader and Group: Blessed are you, O LORD our God, King of the universe, who creates the fruit of the earth.

YACHATZ

Breaking the Middle Matzoh: A Bond Formed by Sharing

(The leader uncovers the matzoh and lifts the matzoh container.)

Leader: The matzoh, or unleavened bread, which we use in the Seder is kept in a linen container. The container has three compartments to hold three matzot which symbolizes a unity or “echad.” This is a compound unity - a whole consisting of several parts.

Instructor: There is no agreement as to why there are three matzot. Some say it symbolizes the priests, the Levites and the congregation. Others say it represents the three patriarchs: Abraham, Isaac and Jacob.

Believers in Yshua can see that it could also represent the triunity of God: Father, Son and Spirit.

(The leader takes the middle matzoh and breaks it into two parts. He or she places the smaller part back between the two whole matzot in the container. Then he or she wraps the larger part in a napkin or bag. For larger groups, the host at each table should do this.)

Leader: We take the middle matzoh and break it in two. We then put the smaller piece back between the other two pieces, and wrap the larger piece in a separate napkin. This larger piece is now called the “afikoman,” which means “dessert.” We will hide the afikoman until after the meal. Later we will share it as the Passover offering was once shared in Jerusalem. Among people everywhere, the sharing of bread forms a bond of fellowship.

(Have all the children close their eyes while the leader hides the afikoman. It can be hidden in an easy-to-find location such as under the tablecloth or behind a curtain. For large groups, the host at each table should hide the afikoman for that table.)

(Leader holds up the matzoh container.) This is the bread of affliction which our ancestors ate in the land of Egypt. Then we were slaves, now we are free! We celebrate Passover here, next year maybe in the land of Israel.

Instructor: The broken matzoh is also the symbol of the affliction suffered by Yshua to bring us ultimate peace through faith in him.

Group: As freed men, let us share with all who are hungry.
Let all who are lost or in want share the hope of Passover.

Leader: God humbled us and caused us to hunger, to test us and to know our hearts. Then he fed us manna, the food of angels. He protected and provided for all our needs that we might understand that we do not live by bread alone, but by every word that comes out of the mouth of the LORD. (Deuteronomy 8:3)

(The matzoh container is returned to its place and the second cup is poured for all participants.)

Group: We give thanks unto the Lord. His mercies are new every morning. Great is his faithfulness.

THE FOUR QUESTIONS

Leader: Mah nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-lay-lot?

Child #1: Why is this night different from all other nights? On all other nights we eat leavened or unleavened bread. Why on this night only matzoh-the unleavened bread?

Child #2: On all other nights we eat any kind of vegetable. Why on this night only maror-the bitter herbs?

Child #3: On all other nights we are not required to dip our vegetables even once. Why on this night two times?

Child #4: On all other nights we eat sitting upright or reclining. Why on this night do all recline?

Leader: The answers to these questions explain the major features of the Seder: We were once slaves of Pharaoh in Egypt, but the LORD our God brought us out from there with a mighty hand and an outstretched arm. If the Holy One, blessed be he, had not brought our ancestors out from Egypt, then we, our children and their children would still be slaves to Pharaoh in Egypt. Therefore, even if we were all wise, all understanding, all experienced, all intimate with the Scriptures, we would still need to recount the Exodus from Egypt. And whoever recounts at length is praiseworthy.

Adult #1: On this night we eat only matzoh to remind us of the swiftness of God's salvation, which came so quickly there was no time for dough to rise. Further, the purging of leaven from our houses reminds us to purge our lives of sinful thoughts and actions.

Instructor: Similarly, we eagerly wait for Messiah's swift return "as a thief in the night." And we seek to live holy lives so as "not to shrink away from him in shame at his coming."

Adult #2: On this night we eat maror to remind us of the bitterness of bondage in Egypt.

Instructor: Similarly, as believers in Messiah we remember the bitterness of bondage to sin and death from which Messiah has freed us.

Adult #3: On this night we dip the parsley into salt water to remind us of the tears shed in bondage. We dip the matzoh in the charoset to remind us of the sweetness of freedom which the LORD brought about through the Exodus.

Instructor: Similarly, as believers in Messiah we remember how he turned our tears of sadness into joy. We praise him for the abundant life into which he has brought us.

Adult #4: On this night we recline because in ancient times that was the posture of free people at meals. Those whom God liberated in the Exodus were no longer slaves.

Instructor: Similarly, as believers in Messiah we know that we have been made new creations. We are freed from our past sin and pain, freed to live with joy in the present and freed to live and reign with God forever! Freed by Y'shua, we are free indeed.

THE TEN PLAGUES

Leader: The ten plagues which the LORD inflicted upon Egypt punished them for their harsh treatment of his people and humiliated their “gods.” He showed his strength as the only true God of the universe.

Men: Though the plagues on Egypt were the result of their own evil, we do not rejoice over their defeat.

Women: Instead we recognize their suffering and express sorrow for their pain and loss.

Leader: A full cup of wine is a symbol of joy. Therefore as we recall the plagues and the destruction each one caused, we will lessen the amount of wine in our cups.

As each plague is mentioned, take a drop of wine from your cup and allow it to drip onto either your plate or a piece of matzoh.

Leader and Group:

The plague of blood *(dip and drip)*

Frogs *(dip and drip)*

Lice *(dip and drip)*

Flies *(dip and drip)*

Pestilence *(dip and drip)*

Boils *(dip and drip)*

Hail *(dip and drip)*

Locusts *(dip and drip)*

Darkness *(dip and drip)*

Slaying of the firstborn *(dip and drip)*

Leader: O LORD, we ask for mercy and thank you for your deliverance from all these plagues.

Group: For you remembered your holy promise given to your servant Abraham.

Leader: You brought out your people with rejoicing, your chosen ones with shouts of joy; You gave them the lands of the nations that they might keep your precepts and observe your laws. (Psalm 78)

Leader and Group: PRAISE THE LORD!

DAYENU

Leader: The song “Dayenu” answers the question, “For how many favors do we owe praise to God?” The answer is unending. If the LORD had done any one of the mighty acts of the Exodus, that would have been enough for us or, in Hebrew, “Dayenu.” However, the LORD continually saves and provides!

(The leader can recite the verses below and the group can respond “Dayenu!” after each verse is recited.)

If he had only brought us out of Egypt, but had not punished the Egyptians- **Dayenu!**

If he had only punished the Egyptians, but had not destroyed their gods- **Dayenu!**

If he had only destroyed their gods, but had not slain their firstborn-**Dayenu!**

If he had only slain their firstborn, but had not given us their wealth-**Dayenu!**

If he had only given us their wealth, but had not divided the sea for us- **Dayenu!**

If he had only divided the sea for us, but had not led us through on dry ground- **Dayenu!**

If he had only led us through on dry ground, but had not drowned our oppressors- **Dayenu!**

If he had only drowned our oppressors, but had not provided for us in the desert for forty years- **Dayenu!**

If he had only provided for us in the desert for forty years, but had not fed us with manna- **Dayenu!**

If he had only fed us with manna, but had not given us the sabbath-**Dayenu!**

If he had only given us the Sabbath, but had not brought us to Mount Sinai- **Dayenu!**

If he had only brought us to Mount Sinai, but had not given us the Torah- **Dayenu!**

If he had only given us the Torah, but had not brought us into the Land of Israel- **Dayenu!**

If he had only brought us into the Land of Israel, but had not built us the Temple- **Dayenu!**

Instructor: All believers in Yshua declare:

(Continue with the lyrics recited by the leader)

Had Messiah only come to show us how to live according to God's will, but had not died for our sins- **Dayenu!**

Had Messiah only died for our sins, but was not raised to give us eternal Life- **Dayenu!**

Had Messiah only been raised to give us eternal life, but had not sent us His Spirit- **Dayenu!**

Had Messiah only sent us his Spirit, but was not coming to bring us into eternal fellowship with the Father- **Dayenu!**

Leader and Group: But he is coming!

THE THREE ESSENTIALS

Leader: Rabbi Gamaliel used to say, "Whoever does not explain the following three essentials of the Passover has not fulfilled his duty." These are pesach (the Passover lamb), matzoh (the unleavened bread), and maror (the bitter herbs).

(The leader lifts up the shankbone of the lamb.)

This represents the Passover lamb (pesach) who was slain and whose blood was put on our forefathers' doorposts that they might be saved. It reminds us that the holy one, blessed be he, passed over the houses of our forefathers in Egypt. As is said in the Torah (Exodus 12:27): "It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians."

We share the pesach offering today as did our ancestors while the Temple was still standing. This is an act of worship and a meal of thanksgiving and fellowship.

(The leader lifts up the matzoh container.)

This matzoh reminds us that in their haste to flee, our ancestors did not have time to let their dough rise before the King of kings, the holy one, who is blessed, revealed himself to them and redeemed them. The Torah (Exodus 12:39) states: “With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.”

(The leader lifts up the Seder plate, which contains the maror.)

This maror reminds us that the Egyptians embittered the lives of our fathers in Egypt, as is said in the Torah (Exodus 1 :14): “They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly.”

In response to the mighty acts of the LORD revealed in the Exodus, we now prepare for the second cup, the Cup of Deliverance . We respond with the full vocabulary of biblical praise:

Group: We are privileged to thank, to praise, to laud, to glorify, to exalt, to honor, to bless, to extol and give reverence to you, O Lord our God, who performed all these miracles for our ancestors and for us. You have brought us forth from slavery to freedom, from sorrow to joy, from mourning to festivity, from darkness to light and from bondage to redemption! Therefore, we sing to you a new song! Hallelujah!

Leader: We now turn to the first part of the Hallel, which is Psalms 113 and 114. Praise the LORD! Praise, O servants of the LORD.

Group: Praise the name of the LORD!

Leader: Let the name of the LORD be praised, both now and forevermore. From the rising of the sun to the place where it sets...

Group: ...the name of the LORD is to be praised.

Leader: The LORD is exalted over all the nations. His glory is above the heavens. Who is like the LORD our God, the one who sits enthroned on high, who stoops down to look on the heavens and the earth?

Group: He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes, with the princes of their people.

Leader: He settles the barren woman in her home as a happy mother of children.

Leader and Group: Praise the LORD.

Leader: When Israel came out of Egypt, the house of Jacob from a people of foreign tongue, Judah became God's sanctuary, Israel his dominion.

Group: The sea looked and fled, the Jordan turned back! The mountains skipped like rams, the hills like lambs!

Leader: Why was it, O sea, that you fled, O Jordan, that you turned back, you mountains, that you skipped like rams, you hills, like lambs?

Group: Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob who turned the rock into a pool, the hard rock into springs of water!

THE CUP OF DELIVERANCE

(Raise the second cup, the Cup of Deliverance, and continue to praise with the following blessings:)

Leader: Blessed are you, O LORD our God, who redeemed us and brought us to this night. So, O LORD, will you bring us to other festivals, and into your new city. We give thanks to you with a new song, a song you have put into our hearts for our redemption and the liberation of our souls. Blessed are you, O LORD, redeemer of Israel and all nations.

Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen.

Leader and Group: Blessed are you, O LORD our God, King of the universe, who makes the fruit of the vine. Thank you for declaring us righteous and delivering us from your judgment and wrath.

(All drink from the second cup.)

MOTZI, MATZOH
MAROR, KORECH

Leader: We have heard about the three elements let us now share them together.
First the matzoh: *(Leader raises the matzoh container)*

Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, ha-mo-tzee le-chem min ha-a-retz.

Leader and Group: Blessed are you, O LORD our God, King of the universe, who brings forth bread from the earth.

(The leader breaks olive-sized pieces from the upper and middle matzot and distributes them to all participants. For large groups the host at each table distributes the pieces.)

Leader: Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, ha-mo-tzee le-chem min ha-a-ratz.

Leader and Group: Blessed are you, O LORD our God, King of the universe, who has commanded us to eat unleavened bread. *(All eat the matzoh.)*

Leader: As it is commanded in Torah, let us remember the bitterness of slavery in Egypt by eating the maror.

Instructor: Remember what Messiah had said about the betrayer? It would be “the one to whom I will give this piece of bread when I have dipped it in the dish,” the one sitting next to him at the place of honor, who would betray him. Let us now continue ...

(The leader now breaks the bottom matzoh into thin pieces for dipping in the maror. He dips each piece and then distributes to all. For large groups, the host at each table distributes the pieces.)

Leader: Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, a-sher ki-de-sha-nu be-mitz-vo-tav, ve-tzi-va-nu al a-chi-lat ma-ror.

Leader and Group: Blessed are you, O LORD our God, King of the universe, who has commanded us to eat the maror. *(All eat.)*

Instructor: “Judah took the bread. He went out, and it was night.” (John 13:30)

Leader: Following the custom of Hillel, another great rabbi of Yshua’s time, we combine the elements together. This is meant to fulfill the commandment, “They shall eat the paschal lamb with matzoh and maror together.”

(The leader now breaks two pieces of matzoh for each participant from what is left of the matzoh. Each person then makes a sandwich using the maror and charoset. For large groups, the host at each table distributes.)

SHULCHAN ORECH

The Table Is Spread

(After dinner, the group should spend some time singing. If possible, and appropriate for your group, include one or two simple Hebrew dances. The following is read when the group has settled back.)

Instructor: At this point it is good to remind ourselves that we are celebrating Passover with a fuller revelation than our ancestors had when they celebrated it. We experience the celebration with the knowledge of the complete canon of Scripture.

Imagine how the disciples might have felt as they experienced the Passover rituals as they had throughout their Jewish lives, but with growing confusion. They had seen the miracles their master had done, greater than those of Moses. They had heard the shouts of adoration of the people as they had walked with him into Jerusalem just four days before. Yet, the master was again talking about leaving them. Imagine what thoughts Messiah might have had. This was his last dinner with his disciples. He had so much to tell them. They had been blinded by their own understanding of freedom. Had he not warned them about this trip to Jerusalem?

“We are going up to Jerusalem, and everything that is written by the prophets about the Son of Man will be fulfilled. He will be betrayed and handed over to the chief priests and the teachers of the law. They will condemn him to death and will turn him over to the Gentiles to be mocked and flogged and crucified.” (Matthew 20:18-19; Luke 18:31-32)

As with so many people today, the disciples had forgotten the teachings of the law, the prophets and the Psalms. Messiah would have to suffer and rise from the dead for the remission of sins.

A DRAMATIC READING
(Psalm 22 and Isaiah 53 : Written for two voices)

Adult #1: He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. He was despised and rejected by men, a man of sorrows, and familiar with suffering. As one from whom men hide their faces, he was despised, and we esteemed him not.

Adult #2: My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning? I cry out, but you do not answer. Yet you are enthroned as the holy one, the praise of Israel. In you our fathers put their trust; they trusted and you delivered them. In you they trusted and were not disappointed.

But I am a worm and not a man, scorned by men and despised by the people. All who see me mock me, they hurl insults, shaking their heads: "He trusts in the LORD; let the LORD rescue him."

Adult #1: We all, like sheep, have gone astray, each of us has turned to his own way and the LORD has laid on him the iniquity of us all.

Adult #2: Do not be far from me, for trouble is near and there is no one to help.

Adult #1: Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. But he was pierced for our transgressions; he was crushed for our iniquities.

Adult #2: I am poured out like water, and all my bones are out of joint. My heart is turned to wax; it has melted away within me.

Adult #1: He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter.

Adult #2: They divide my garments among them and cast lots for my clothing.

Adult #1 : He was assigned a grave with the wicked, though he had done no violence, nor was any deceit in his mouth.

Adult #2: O LORD, be not far off; O my strength, come quickly to help me. Deliver my life from the power of the dogs.

Adult #1 : Yet it was the LORD's will to crush him, to cause him to suffer and to make his life a guilt offering.

After the suffering of his soul he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many.

Adult #2: You who fear the LORD, praise him! For he has not despised or disdained the suffering of the afflicted one; he has not hidden his face from him but has listened to his cry for help.

The poor will eat and be satisfied; they who seek the LORD will praise him. All the ends of the earth will remember and turn to the LORD. All the families of the nations will bow down before him. Posterity will serve him; future generations will be told about the LORD. They will proclaim his righteousness to a people yet unborn.

He has done it! He bore the sin of many and made intercession for the transgressors. The punishment that brings us peace was upon him and by his stripes we are healed!

Instructor: As Messiah celebrated Passover, he knew what was before him—the pain and also the glory. And he knew that before the day was over, he'd be abandoned by all of his disciples. They would be discouraged and afraid. In his infinite love and mercy he sought to challenge and to comfort them. The words he spoke are as much for us today as they were for the disciples.

Adult # 1: Do not let your hearts be troubled. Trust in God; trust also in me. I am going to my father's house to prepare a place for you that you may be where I am.

Adult #2: I am the way and the truth and the life. No one comes to the Father except through me.

Adult #3: I will not leave you orphans. In my name, the Father will send another counselor. He will live with you and in you. He will teach you all things and will remind you of everything I have said to you.

Adult #4: A time is coming when they will put you out of the synagogue, thinking they are offering a service to God. They will do such things because they have not known the Father or me.

Adult # 1: If the world hates you, keep in mind that it hated me first. They will treat you this way because of my name for they do not know the one who sent me. The world must learn that I do exactly what my Father has commanded me.

Adult #2: He who hates me hates my Father as well. He who loves me, my Father will love. We will come to him and make our home with him.

Adult #3: I have told you this that you will not go astray. When the time comes you will remember that I warned you.

Adult #4: If you love me, you will obey my teaching. He who does not love me will not obey my teaching. These words you hear are not my own; they belong to the Father who sent me.

Men: A new command I give you, love one another. By this all will know that you are my disciples.

Women: I have told you these things so that in me you may have peace.

Instructor: Peace I leave with you, my peace I give to you. I do not give to you as the world gives.

Men: In the world you will have trouble.

Women: But take heart.

Group: I have overcome the world.

Instructor: Yshua could offer his peace for he knew the victory which would be his. They would kill him, but on the third day the Son of Man would rise again, he would be raised to life!

TZAPHUN

Retrieving of the Afikoman, the Hidden Matzoh

(Retrieving the afikoman is a treat for the children. Allow about five minutes for all the afikomans to be found. The adults should encourage the children by letting them know if they are getting close or far away. Each child should then hold the afikoman for a “ransom” which the child will negotiate with the host at the child’s table. The ransom can be a small amount of money or some candy. The service cannot continue until all the afikomans have been redeemed. Pour the third cup of wine.)

Instructor: This next portion of the Seder has immense significance for the believer in Messiah. It is here that we see a remarkable illustration of the truth spoken about the suffering servant by the prophet Isaiah.

The afikoman (*holding the afikoman*) is the middle piece of the three matzot which has been kept in the container which forms a unity or “echad.” It was broken, hidden away and brought back. For its redemption a ransom had to be paid. In like manner Messiah, the second person of the triune God (whom Moses had also called echad) was broken, buried and brought back to life.

Leader: *(Distributes a piece of the afikoman to each person. For large groups, the host at each table distributes the pieces.)* The afikoman is our dessert. Its taste is to remain in our mouths as long as possible to remind us of all God’s deliverance in the past, in the present and in the future.

Instructor: As he had done earlier, Yshua took the bread and gave thanks:

Leader: Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, ha-mo-tzee le-chem min ha-a-retz.

Group: **Blessed are you, O LORD our God, King of the universe, who brings forth bread from the earth.**

Instructor: But then he gave a new commandment, one which must have startled the disciples. He broke the bread and said, “Take, eat, this is my body, given for you; do this in remembrance of me.”

(All eat the afikoman.)

THE CUP OF REDEMPTION

Leader: The third cup, the Cup of Redemption, recalls God's third promise to Moses: "I will redeem you with an outstretched arm." He who brought our Fathers from the slavery of Egypt and Babylon has also redeemed us from the power and penalty of sin.

Group: No man can redeem the life of another or give to God a ransom for him - the ransom for a life is costly, no payment is ever enough. (Psalm 49:7-8)

Leader: But God will redeem our lives from the grave. He will take us to himself. (Psalm 49:15)

Group: The LORD redeems his servants; no one will be condemned who takes refuge in him. (Psalm 34:22)

Leader: The LORD is my rock and my redeemer.

Instructor: He became their savior. In all their distress he too was distressed. In his love and mercy he redeemed them. (Isaiah 63:8-9)

Leader: We look forward to the final redemption promised in the new covenant: "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people.

"No longer will a man teach his neighbor, or a man his brother, saying 'Know the Lord,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more." (Jeremiah 31:33-34)

(Everyone raises the third cup, the Cup of Redemption.)

Group: I know that my redeemer lives.

Instructor: To confirm the covenant at Mt. Sinai, Moses took the blood of the sacrifice offerings and sprinkled it on the people. As recorded in Exodus 24:8, he said, "This is the blood of the covenant that the LORD has made with you." As the Last Supper was celebrated, Messiah was about to confirm the new covenant with his blood. Now the Cup of Redemption becomes our "thank offering."

Over this cup the master once again gave new meaning to the existing ritual. As we have over the other cups and as Y'shua did at the Last Supper, we again give thanks:

Leader: Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam,
bo-ray p'ree ha-ga-fen.

Group and Leader: Blessed are you, O LORD our God, King of the universe, who makes the fruit of the vine.

Instructor: Then Yshua said, “Drink from it, all of you. This is my blood of the new covenant, which is poured out for many for the forgiveness of sins.” (Matthew 26:27b-28)

(All drink from the third cup.)

HALLEL
Songs of Praise

Instructor: Psalms 115-118 are the remaining Psalms in “The Hallel.” Yshua and his disciples were probably singing these Psalms as they left the Upper Room. Imagine how Yshua might have felt as he sung these Psalms . The words were written for him and by him before the foundation of time. They are words of victory and of surrender. The Hallel was the perfect libretto as Messiah moved to the cross. On the way to Gethsemane, now only hours before his crucifixion, Yshua sang the words of joy, of love and of trust in God.

Leader: Let us praise the LORD our God YHWH who hears and acts on our behalf. We join with our ancestors who sang the Hallel at every festival while the Temple was standing.

I love the LORD, for he heard my cry for mercy. Because he turned his ear to me, I will call on him as long as I live.

Group: The cords of death entangled me, I was overcome by trouble and sorrow.

Leader: Then I called on the name of the LORD:

Leader and Group: “O LORD, save me!”

Leader: LORD you are gracious and righteous.

Group: LORD you are full of compassion. When I was in great need, you saved me.

Leader and Group: Be at rest once more, O my soul, for the LORD has been good to you.

Leader: You O LORD have delivered my soul from death,

Group: My eyes from tears,

Leader: My feet from stumbling that I may walk before you LORD in the land of the living.

Group: How can we repay you LORD for all your goodness to us? We will lift up the Cup of Salvation and call on your name, LORD.

Leader: We will fulfill our vows to you in the presence of all your people.

Group: O LORD, truly I am your servant. You have freed me from my chains.

Leader: We will sacrifice a “thank offering” to you in the presence of your people ,

Group: And in the courts of the house of the LORD.

Leader and Group: Praise you LORD!

Leader: Thank you LORD. You are good.

Group: Your love endures forever.

Leader: Let Israel say:

Group: His love endures forever.

Leader: Let those who fear the LORD say:

Group: His love endures forever.

Leader: In my anguish I cried to the LORD, and he answered me by setting me free.

Group: The LORD is with me,

Leader: I will not be afraid. What can man do to me? The LORD is with me, he is my helper,

Leader and Group: I will look with triumph on my enemies. I was pushed back and about to fall, but the LORD helped me.

Leader: The LORD is my strength and my song. He has become my salvation.

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

Leader: Open the gates of righteousness; I will enter and give thanks, for he has become my salvation.

Group: The stone the builders rejected has become the capstone;

Leader: The LORD has done this, and it is marvelous in our eyes.

Leader and Group: This is the day the LORD has made, let us rejoice and be glad in it!

Leader: O LORD save us; O LORD grant us success.

Group: O LORD save us; O LORD grant us success.

Leader: Blessed is he who comes in the name of the LORD.

Group: Blessed is he who comes in the name of the LORD.

Leader: The LORD is God, and has made his light shine upon us.

Group: With boughs in hand, join in the festal procession up to the horns of the altar.

Leader: You are my God, and I will give you thanks;

Group: You are my God, and I will exalt you.

Leader: Give thanks to the LORD, for he is good;

Leader and Group: His love endures forever.

THE CUP OF PRAISE
(*Pour the fourth cup*)

Instructor: We now come to the fourth cup, the Cup of Praise, also called the Cup of the Kingdom. The disciples drank, thinking the time had come for their master to march triumphantly into Jerusalem. But Messiah knew there was another cup from which he had to drink. He did not drink from this one. Instead he said, "I tell you, I will not drink of this fruit of the vine from now until that day when I drink it anew with you in my Father's kingdom." As we drink, may we remember the past, rejoice in the present and rest in the future. Let us look forward to Messiah's return. In that day there will be a better feast: the wedding banquet to which all who know, trust and worship him have been invited.

(All raise the fourth cup.)

Leader: In praise of the salvation the LORD has brought and that which is yet to come, we raise the fourth cup and recite in Hebrew: Ba-ruch a-tah A-do-nai, e-lo-hay-nu me-lech ha-o-lam, bo-ray p'ree ha-ga-fen.

Leader and Group: Blessed are you, O LORD our God, King of the universe, who makes the fruit of the vine.

(All drink.)

Leader: Blessed are you O LORD, God of Israel, of our fathers. We praise you for who you are and all the mighty deeds your hand has done.

Group: Your love endures forever.

Leader: At your command the earth and its fullness was created. At your voice the seas parted for those who believed in you. For your good will and pleasure you redeemed Israel and sanctified it to be a holy nation of priests to serve you.

Group: Your love endures forever.

Leader: You also redeemed those who worshiped idols, calling your own a people who formerly were not called your people.

Group: Your love endures forever.

Leader: You alone are worthy to be praised. You are faithful when we are not. Your mercies are new every morning. You have promised never to leave or forsake us.

Instructor: Blessed are you, O LORD our God, who has given us the gifts of salvation and eternal life.

Group: And this is eternal life, that we might know you, the one true God and Messiah Y'shua whom you sent.

Instructor: We look beyond your promise for a restored Israel to your promise of a new heaven and new earth. May the time not be distant O LORD when we might dwell in the New Jerusalem.

In that day every knee shall bow and every tongue confess that Messiah is LORD. You will wipe away every tear. There will be no more death or mourning or crying or pain, for the old order of things will pass away. We will proclaim with the heavenly hosts:

Group: Worthy is the lamb who was slain. Salvation belongs to our God, who sits on the throne, and to the lamb.

Instructor: Amen! Praise and glory and wisdom and thank and honor and power and strength be to our God forever and ever.
Amen!

NIRTZAH

Our Observance Is Accepted

Leader: The order of the Passover service is now complete in accordance with all its laws, ordinances and statutes. Just as we were privileged to perform it, so may we be privileged to do it in the future.

Instructor: He is alive! Death could not hold Y'shua. According to all the Hebrew Scriptures, the Passover lamb was sacrificed, was buried and then rose again. He is coming back to bring us where he is. Expectantly we wait for that great Passover.

Leader: O pure one who dwells on high, raise up your numberless congregation! Soon, and with rejoicing, lead the offshoots of the stock that you have planted, the redeemed, to Zion!

Le-sha-nah ha-ba-ah bee-ru-sha-la-yeem ha-be-nu-yah!

Leader and Group: Next year in the rebuilt Jerusalem!

PLEASE JOIN US

...

GOOD FRIDAY April 15 at 7pm
at the Bainbridge High School Theater

EGG HUNT: SATURDAY April 16 at 10am
at the Woodward Middle School Field

EASTER SUNDAY April 17 at 10 am
at the Bainbridge High School Theater
and afterwards for a...

POTLUCK AT PRUE'S HOUSE
directly following Easter service at 12 noon
Bring something to share!
9600 Mandus Olson Rd NE,
Bainbridge Island, WA 98110