

Seder Meal Haggadah

Seder Plate Items:

Salt water
Horseradish
Haystacks
Lamb Shank Bone - Roasted
Hardboiled eggs
Romaine lettuce or Parsley

Place Settings:

Plate and flatware
Napkin
Regular cup for drinking (water/tea/etc.)
One Cup of Salt Water (except for the one in front of the seder plate)
Four cups of Grape juice

Table Set-Up

Two Candles at each table - 62 candles and holders total - 31 lighters
1 Seder Plate at each table
1 set of Matzoh at each table (1 set = 3 pieces of Matzoh, stacked with cloth napkins between each layer and on top)
White tablecloths - paper or plastic

Meal:

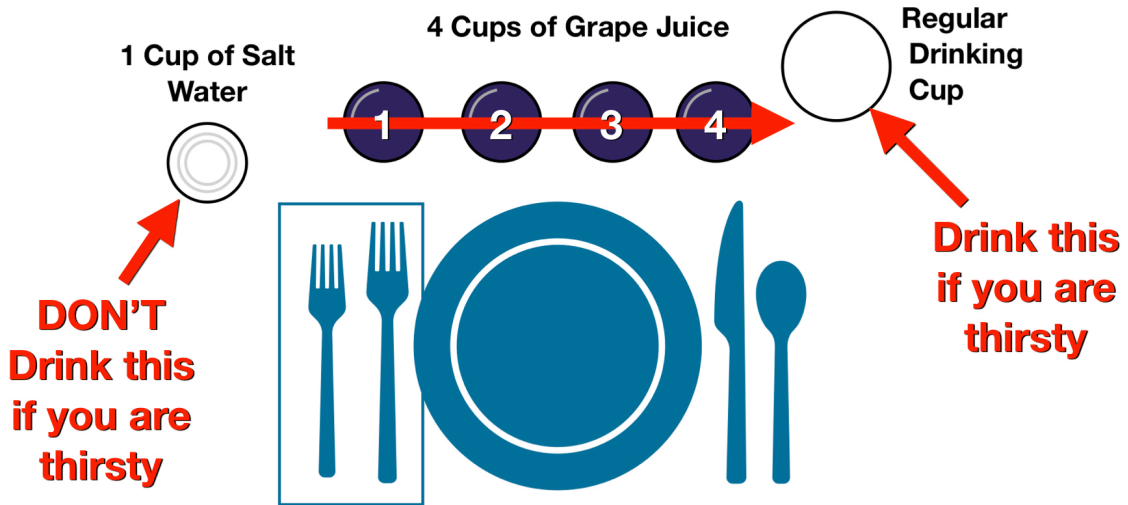
The menu for the main meal is normal
Chicken and/or Beef
Side items - vegetables, starches, etc.
NO LEAVEN BREAD for the Meal
Desserts - Leaven is allowed in desserts since they will be eaten after the service and for celebrating.

People:

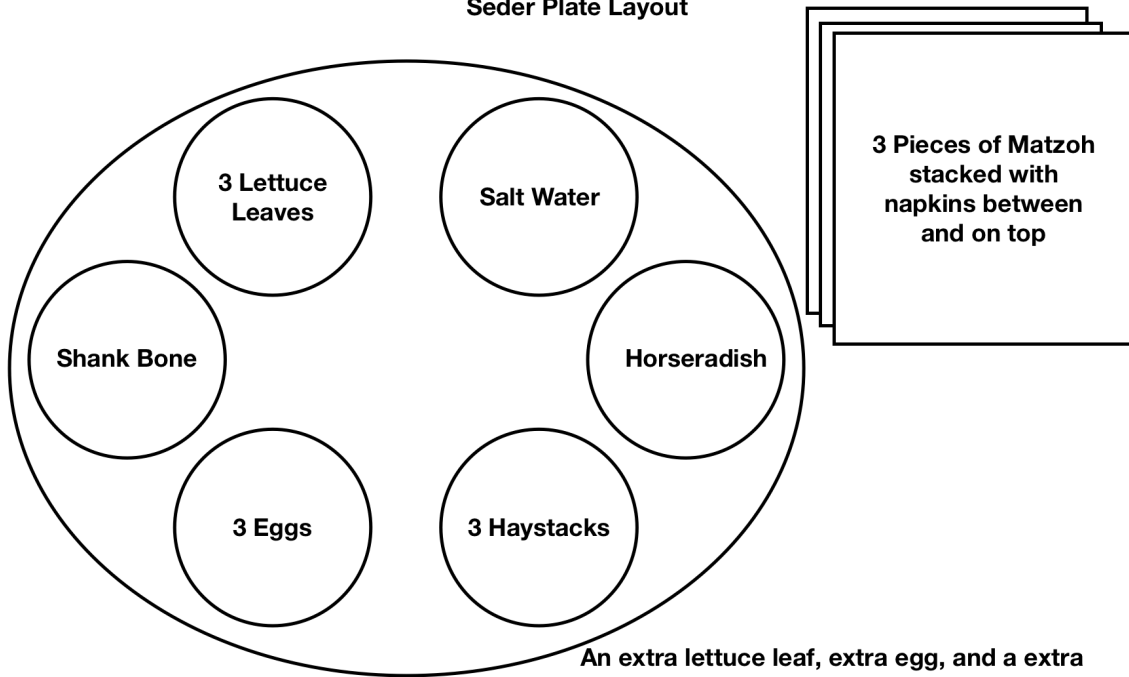
Dads to break bread, put piece in linen bag, and hide it for kids
Kids to hunt for broken bread (Afikomen)
Candy prizes for kids who find the Afikomen.

See Diagrams for place settings and Seder Plate

Place Setting Arrangement



Seder Plate Layout



An extra lettuce leaf, extra egg, and a extra haystack will be needed on the seder plates at the corner tables.

Seder Service

Reading of Exodus 12:5-15 -

*Family sits after the reading.

Declaring the House Clean -

Parent: “The Bible states that there should be no leaven in the house for Passover. All bread with yeast in it and all leaven must be removed. The woman of the house was tasked with cleaning the house and getting rid of all leaven. The man of the house was tasked with certifying that the house was free of leaven. Often in Jewish homes, the tradition is for the woman to completely clean the home, but purposefully hide a bit of leavened bread for the husband to find. He then collects it and throws it out. Once all is removed, the man declares the house clean!

“Paul the apostle wrote:

Your boasting is not good. Do you not know that a little leaven leavens the whole lump? Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover Lamb, has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.

1 Corinthians 5:6-8

“Leaven is often used in the New Testament to represent sin. We are called to be cleansed of the old life and of sin. This is only possible through Jesus Christ.”

*A married couple in the church will be up front. The husband will have his eyes closed during the reading. The wife will be hiding a piece of leavened bread nearby that is easy to find. When the reading is done. The man will find the bread (possibly with the help of the crowd playing “hot and cold”) to throw the bread out the door. Once the bread is gone, the reading continues.

Lighting of the Candles -

Reader: “The wife of the home will light the Passover candles to begin the meal. This is fitting that the wife, not the husband, bring light to the meal, for it was through a woman, Mary, and the will of God that Jesus, the Light of the world, came. As _____ (name of the wife) lights these candles, let the women at the tables also light their candles. _____ will then recite a blessing.”

*The same couple stays up front. The wife will light the 2 candles on the front table. Other selected women at the other tables will light their candles at their table. The wife reads the following prayer as she and the other women light the candles.

The Wife: “Blessed are You, oh Lord our God, King of the universe, who sanctified us by Your Son, the Light of the world.”

The Four Cups -

Reader: The Passover meal tells the story of God delivering the nation of Israel out of slavery in Egypt. The Passover meal is celebrated to this day by Jews around the world. Some of their traditions in this meal date to the time of Moses when God instituted this festival. Some traditions developed later. We will celebrate this meal in a modified way tonight. We will look at some of these traditions and let them tell us the greatest story in history. It begins in Exodus 6:6-7 with how God delivered the nation of Israel.

Say therefore to the people of Israel,

*“I am the LORD, and **I will bring you** out from under the burdens of the Egyptians,*

*and **I will deliver you** from slavery to them,*

*and **I will redeem you** with an outstretched arm and with great acts of judgment.*

***I will take you** to be my people, and I will be your God,*

and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.

“The four cups of juice in front of you represent the four things God did in the Exodus. Going from left to right, we will talk about what each cup represents. **But don’t drink any of them yet.**”

First, He set the Israelites apart when He brought them out of Egypt, that is He sanctified them, and the first cup is the Cup of Sanctification (*Cups are from left to right as you sit in your seat.)

Second, He delivered them through the plagues on Egypt, and the second cup is called the Cup of Deliverance or the Cup of Plagues.

Third, He redeemed the people of Israel through judgment and the shedding of the lamb’s blood, and the third cup is therefore called the Cup of Redemption.

Fourth, He took the people, and the Hebrew word means He restored them as His people, and so the fourth cup is called the Cup of Restoration and Praise.

“Yet, this story points to the greater story of Christ. The Passover meal not only tells of Israel’s deliverance from slavery, but it also points to the ultimate story of deliverance through Jesus Christ.”

Cup of Sanctification -

Reader: “The First Cup is the cup of Sanctification. Sanctification means setting apart. This cup symbolizes the setting apart of all that follows in the meal. This reminds us that when we choose to follow Christ as our Lord and Savior, He sets us apart and He sets apart all that follows in our lives for His purposes.

“Blessed are you, Lord God, the maker of heaven and earth. Thank you that by grace we are saved through faith, not by works, so that no one may boast. Set us apart as your workmanship,

created in Christ Jesus for good works that we may walk in them. Bless this meal to Your honor and to our strength. Amen. Everyone, drink from the first cup.”

**Everyone drinks from the first cup.*

Seder Plate -

*The first reader comes up as everyone drinks from their cup. The second reader will come up after the first reader begins speaking. The third reader comes up as the second reader begins speaking, and so on.

Karpas (car-POS) = greens

Reader: “Before you is a Seder plate. On it you will find items that help tell the story. Egypt enslaved the Israelites. The green leaves of the lettuce reminds us of life, but the salty water reminds us of tears. As we dip the greens in the salty water, it reminds us that the Israelites’ lives were immersed in tears while in slavery. They had no redemption, and a life with no redemption is immersed in tears. Now take some lettuce and dip it in the salt water, and eat it. We all eat the greens now to remember that we can partake of life redeemed from tears through Jesus Christ.”

**Give people time to dip and eat the lettuce between readings (approx. 15 seconds)*

Maror (mār-OR)= Bitter Herbs -

Reader: “The Israelites were commanded to eat their Passover meal with bitter herbs. Horseradish represents this bitterness. Jews dip the unleavened bread in it and eat it, causing them to cry. The tears remind us of the bitterness of slavery. The night Jesus had this meal with His disciples, He told His disciples that one of them would betray Him. One disciple asked Jesus who would betray Him. Jesus replied, “It is he to whom I will give this morsel of bread when I have dipped it.” But Jesus, the leader of the meal, had given bread to them all, and they all had dipped the bread. Yet, when Jesus gave Judas the sop with bitter herbs, Satan entered Judas, enslaving him. There is bitterness and tears when we are slaves to sin. Who will be brave enough to take a bite of horseradish? Dip a piece of matzah into the horseradish and eat a big enough bite to make your eyes water.”

**Encourage the crowd to participate. See who will do the biggest bite!*

Haroset (har-Ō-set) - Mortar -

Reader: The Israelites were forced to mix straw into mud to make Pharaoh’s bricks. He used the bricks to build his kingdom. The haystacks on the Seder plate remind us of this mortar.” (*Haystacks will be indicated on the screen. Kids can eat some of them during the reading.) “Making mortar and bricks was bitter work, but even bitter toils of life can be sweet in the face of God’s redemption. We do not labor for Pharaoh or for this world. We labor for the King of kings who redeems us. Paul the apostle encouraged us:

Whatever you do, work heartily, as for the Lord and not for men, knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ.

- Colossians 3:23-24

“Kids of all ages can enjoy the haystacks on the plate.”

**Give people time to eat a haystack between readings (approx. 15 seconds)*

Hagigah (ha-GEE-gah) - Roasted Egg -

Reader: “Everyone grab an egg. (*Give people a moment to grab an egg.) Is the egg hard or soft? (They answer, “Hard!”) The hard egg reminds us of the hardness of Pharaoh’s heart. He would not listen to God. But the Hebrew word for this egg, Hagigah (Ha-gee-gah) was the same word used for the Passover sacrifice in the Temple. Modern Jews use the egg to mourn the loss of their temple, because the temple was destroyed by the Romans in 70 AD. They mourn the loss of the temple and that there is no sacrifice. But we celebrate that Jesus was the sacrifice we needed. When we trust Jesus as Lord and Savior, we trust that His sacrifice was sufficient to redeem us and transform us. Through Him, we are set free from the hardness of our hearts and become obedient to God. Just as we can peel the hardness away from this egg, Jesus removes the hardness of our hearts. Crack and peel the eggs at your table to represent this change.

**Give people time to crack, peel, and begin eating an egg between readings (approx. 15 seconds)*

Z’roah (zer-ō-ah) - Lamb Shank Bone -

Reader: The lamb bone reminds us of the lamb that God commanded be sacrificed at Passover, and whose blood would be placed on the doorposts. This lamb would be a sacrifice for the people, protecting them from the tenth plague of the death of the firstborn. John tells us that Jesus is the Lamb of God that takes away the sins of the world. Jesus is also called the firstborn of God. Jesus, the firstborn, died in our place. The judgement of our sin was placed on Him instead of us. Judgment has passed over us. His blood protects us from eternal death and gives us eternal life.”

Magid – Cup of Plagues & Deliverance -

Reader: “How did God free the Israelites from Egypt? – God told Moses to go to Pharaoh and say, “The Lord says to let My people go.” But Pharaoh said, ‘No’ and God sent a plague. But Pharaoh said, ‘No.’ God sent another plague. But Pharaoh said what? ’ ____.’ (*Reader encourages the crowd to respond by “filling in the blank” of But Pharaoh said, ____ with “No”)

“Kids, how many plagues did God send? How many fingers am I holding up?”

(*Reader holds up 10 fingers and children answer in unison, “Ten!”)

“As the plagues are listed, everyone dip your finger in the second cup of juice, the Cup of Plagues, and put a drop of juice on your plate for each plague. The plagues were:

“Water was turning to blood, but Pharaoh said, what? ____! (“No!”)

“Frogs were hopping, but Pharaoh said, ____! (“No!”)

“Gnats were gnawing, but Pharaoh said, ____! (“No!”)

“Flies were swarming, but Pharaoh said, ____! (“No!”)

“Animals were dying, but Pharaoh said ____! (“No!”)

“Boils were popping, but Pharaoh said ____! (“No!”)

“Hail were falling, but Pharaoh said ____! (“No!”)

“Locusts were flying, but Pharaoh said ____! (“No!”)

“There was darkness in Egypt, but Pharaoh said _____! (“No!”)

“Nine times Pharaoh hardened his heart and would not listen to God. Each time God poured out a plague upon Egypt. In each plague, God defeated the many Egyptian gods. But the tenth plague was the worst of all. The tenth plague was the death of the firstborn.

"The Israelites were immune to the first nine plagues. They were not affected by any of them. But they were NOT immune to the tenth plague, the death of the First Born. God commanded the children of Israel to take the blood of their lambs, put it in a basin and put the blood on the lintel of their door and on the two door posts. (*Reader reaches up, mimicking putting the blood on the lintel and then the two door posts, top, left, right, making the sign of the cross.) The Israelites were possibly making the sign of the cross with the blood of the lamb. When death came through the land, there was wailing and weeping in Egypt, but wherever the blood of the lamb was on the lintel and the door post (*Reader makes the sign of the cross again) death passed over. The blood of the lamb brought redemption to the people of Israel, because it was with *this* plague that Pharaoh cried out and told the Israelites they could go. God delivered the Israelites through the plagues of Egypt.

Because I believe in Jesus Christ, the Lamb of God who takes away the sins of the world, as my Lord and Savior, and because I have applied the blood of His sacrifice to door of my heart, when death comes to visit me, I will not fear. Death will pass over me because I have eternal life in Jesus Christ.”

Meal Time

*Everyone is instructed to take their plates and get food and begin eating. Once everyone is seated and eating. The service will continue. Music can play in background until service resumes.

The Lord's Supper

Matzah Tosh - Bread

Parent: “There are three pieces of bread on the table. We have three pieces in this bag called a Matzah Tosh. There are three sections to the bag, one for each piece of the bread. The Jews understand that the matzah tosh represents unity of three things, but the rabbis disagree about what unity it represents. Some say it represents the unity of the patriarchs of Israel: Abraham, Isaac, and Jacob. Some say it represents the unity of Israel's worship: the Priests, Levites, and the People of Israel. But perhaps we can see it representing the Father, Son, and Holy Spirit.

“During the Passover, the second, or middle, piece of bread in the matzah tosh is removed. Rabbis are not sure why the second piece is removed while the first and third pieces are left. This piece of bread is called the Bread of Affliction. There are three important characteristics of this bread. First, it has no leaven in it. Second, it is so important that the bread does not rise that

before it is baked, it is pierced. Third, it is baked on a rack in a high-temperature oven, leaving brown stripes on the bread. The bread is perfectly unleavened, it is striped, and it is pierced.

“We take the Bread of Affliction and break it (*Reader breaks the bread). We then wrap the broken piece in a linen cloth or linen bag, and it is called the Afikoman (“Ah-fee-KO-men). The word means, “It will come later.” That is what will happen with this bread, it will come later in our meal. This bread will now be hidden, buried if you will. Children need to close their eyes while the bread is hidden. A parent or guardian needs to now hide the Afikoman somewhere in the room. Kids keep your eyes closed. (**Someone takes the Afikoman and hides it. Once it is hidden, the children are instructed to open their eyes and hunt for it. We can do multiple pieces if necessary. Children are then instructed to go find it. The children who find the bread get a little prize. Once the piece(s) are found, everyone sits down.*)

“Now, if the Matzah Tosh represents the unity of the patriarchs, why is the middle piece broken, wrapped in a linen cloth, buried, and brought back? If the Matzah Tosh represents the unity of Israel’s worship, why is the middle piece broken, wrapped in a linen cloth, buried, and brought back? But if the Matzah Tosh represents the unity of our Triune God, the Father, Son, and Holy Spirit, then we know why the middle piece is broken, wrapped in a linen cloth, buried, and brought back. The Second Person of the Trinity, God the Son, flogged, was broken on the cross, wrapped in a linen cloth, buried in the tomb, and then brought back through the resurrection by the power of God, defeating sin and death once and for all!

“Now we understand why Jesus took this bread, broke it and gave it to His disciples and said, “Take, eat; this is my body.” Jesus was perfectly without sin, just as this bread is perfectly without leaven. He was striped by a Roman scourging, just as this bread is striped. He was pierced on the cross by the nails and spear, just as this bread is pierced. Everyone who is a believer in Christ, take a piece of the Bread of Affliction. Jesus said, “This is my body, which is given for you. Do this in remembrance of me. Take and eat.”

Cup of Blessing & Redemption

Parent: The Bible says that after they had eaten, Jesus took the cup. This would correspond to this third cup, the Cup of Redemption. He said to His disciples, “This cup that is poured out for you is the new covenant in my blood” (Luke 22:20). What new covenant was Jesus speaking of? The one Jeremiah wrote about in Jeremiah 31:31-33:

Behold, the days are coming declares the LORD, when I will make a new covenant with the house of Israel and the house of Judah, not like the covenant that I made with their fathers on the day when I took them by the hand to bring them out of the land of Egypt, my covenant that they broke, though I was their husband, declares the LORD. For this is the covenant that I will make with the house of Israel after those days, declares the LORD: I will put my law within them, and I will write it on their hearts. And I will be their God, and they shall be my people.

“The disciples were in the upper room with Jesus and watched this prophecy of Jeremiah come to fulfillment in Him. We are redeemed by the blood of Jesus, the Lamb of God. So, Jesus took

the cup and gave it to His disciples, saying, “Drink of it, all of you, for this is my blood of the covenant, which is poured out for many for the forgiveness of sins.” If you are part of this new covenant because you have put your faith and trust in Jesus for the forgiveness of your sins, then take and drink.” (*Everyone takes a sip from the Third cup of juice.)

Conclusion

Fourth Cup - Cup of Praise and Restoration

Reader: “The Fourth Cup is the Cup of Praise and Restoration. Sin broke humanity’s relationship with God, but through Jesus Christ, that relationship is restored. We have put our faith in Christ as Lord and Savior. *Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ. Through Him we have also obtained access by faith into His grace in which we stand, and we rejoice in hope of the glory of God.* (Romans 5:1-2)

"Jewish families sing praise Psalms at this point of the meal. They sing Psalms 113-118 around the table. We have much to praise and much to celebrate! We have peace with God! *Who can separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword? No, in all these things we are more than conquerors through Him who loved us. For we are sure that neither death nor life, nor angels nor rulers, nor things present nor things to come, nor powers, nor height nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.* - Romans 8:35, 37-39

“Jewish families give a toast on the Fourth Cup, saying, “Next year in Jerusalem.” They look forward to a future redemption when the Messiah comes. The meal not only celebrates the redemption that occurred in the past, but it also looks forward to an ultimate redemption. But we know that the Messiah has come in Jesus Christ. After His resurrection, Jesus returned to heaven with the promise that He would come again. Thus, not only did Jesus tell His disciples to do this in remembrance of Him, but Paul clarified that whenever we do this, we declare Jesus’ death until He comes again. We look forward to His return when *He will wipe away every tear from our eyes, and death will be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things will pass away. And He who is seated on the throne says, ‘Behold, I am making all things new.’*” - Revelation 21:4

Parent: Jesus can make your life new also. Jewish children traditionally ask a question on the night of the Seder, “Why is this night different from all other nights?” The short version of the answer is that, “once we were slaves and now we are free.” We are slaves to sin, but Jesus is the Afikoman for you. He was without sin, yet He was striped, pierced, and killed on the cross for your sins. He was wrapped in a burial cloth, buried in a tomb, and on the third day He rose again declaring victory over sin, over death, over the brokenness of your life. We learned about God redeeming the Israelites out of Egypt. Not only did God want to get them out of Egypt, but He wanted to get Egypt out of them! Likewise, God doesn’t just want to get you out of sin, but He

wants to get the sin out of you. He calls us to die to living for self, and rise to walk in newness of life. If you have never asked Him to forgive you and set you free from that sin and brokenness, do that tonight. Let Him make your life new. Start a relationship with Him right now.

Perhaps you already have that relationship, but you know the Lord is calling you to a deeper walk with Him, and you're not sure what that next step looks like. We can help you with that as well. Perhaps you need to talk with a pastor or need prayer. Whatever the need, you can come during the music or dessert time and talk with one of us about your next step. There are a lot of people here, so if you cannot get to one of us, you have a 'Next Step' card at your table. You can fill that out and hand it to one of us up here, or you can simply drop it in the box by the door. Let us help you discover what the next step looks like for your life and celebrate that former things will pass away and that He who is seated on the throne says, "Behold, I am making all things new."

*Sing praise song(s) if you like

*Desserts!