

Short *Haggadah*

The following is a sample of a shortened personal *Haggadah* for leading the Seder with your guests. Feel free to add to this as needed based on how the Lord is leading you.

Invitation into Passover

Welcome guests to your table and perhaps refer to the Heart Preparation letter you sent out, reminding them that it will be an evening of participation, rehearsing our redemptive story, past, present and future.

Optional traditional corporate declaration:

Let all who are hungry come and eat! Let all who are in need come and partake of Passover!

Explain symbols on Seder plate

Hostess: **Lighting of the candles**

Blessed are you LORD our God, King of the Universe, Who has sanctified us with His commandments and commanded us to light our Passover candles.

Kadesh (Sanctification)

This is a holy moment as we begin the evening recognizing that each one of us was chosen by God before the foundation of the world to be His. At this first step of the Seder, we enter a timeless place with all believers who came before us and all who will come after. We stand as individuals with our own unique story to tell, but also as a holy community, joined by His blood and His grace.

We are a chosen generation, a royal priesthood, a holy nation, His own special people, that we may proclaim the praises of Him who called us out of darkness into His marvelous light. — adapted from 1 Peter 2:9

Short Haggadah

Kiddish (a blessing said over the wine at the beginning of the Sabbath or holidays, meaning, sanctification)

Leader picks up *Kiddish* cup and prays:

Blessed are you, O Lord our God, King of the universe, Who has preserved us alive and has brought us to enjoy this season.

Then,

Blessed are you, Lord our God, King of the universe, Who brings forth the fruit of the vine.

Everyone pours another person's first cup because we are no longer slaves. Free men are served by another.

(No one partakes yet until after you share about the first cup.)

Introduction of the Four Cups

Read the four "I wills" from Exodus 6:6-7.

(Show cut out cups from greeting card, available at ruthsroad.org/guide.)

Cup	Scripture	Meaning
1	I will deliver you from the burden of the Egyptians	I will deliver you out of slavery
2	I will deliver you out of Egypt	I will take my sons out of the land of their captivity)
3	I will redeem you	I will buy you back from Pharaoh and you will be a kingdom of priests
4	I will take you as My people and I will be your God	I will bring you to Myself

First Cup

I will deliver you from the burden of the Egyptians — Exodus 6:6

Host or Hostess (or both) – share meaning of First Cup.

Short *Haggadah*

Rabbi Abraham Twerski says that the word “burden” in this verse can suggest “tolerance,” meaning, “I will bring you out of your toleration of bondage.” They were slaves for 430 years with no desire for freedom. Bondage was a familiar spirit. God had to produce a supernatural cry in them to want to be free. When He hears their cry, He comes down to deliver. (See Exodus 3)

Ask God to make you hate anything you are tolerating, anything that is keeping you from loving Him or loving others. Then take the cup together.

Also, remember the miracle of your own salvation story.

Note: We like to play a worship song and spend time waiting on the Lord at this point.

Urchatz

Washing of hands, sanctifying the priesthood

“And you shall be to Me a kingdom of priests and a holy nation.” These are the words which you shall speak to the children of Israel. — Exodus 19:6

For you are a holy people to the Lord your God; the Lord your God has chosen you to be a people for Himself, a special treasure above all the peoples on the face of the earth. — Deuteronomy 7:6

But you are a chosen generation, a royal priesthood, a holy nation, His own special people, that you may proclaim the praises of Him who called you out of darkness into His marvelous light — 1 Peter 2:9

And has made us kings and priests to His God and Father, to Him be glory and dominion forever and ever. Amen. — Revelation 1:6

Take a pitcher of water, a basin and a towel, and wash the hands of the person next to you, pray for them and then let them do the same for the person next to them.

Karpas

A lowly herb (parsley) dipped in salt water to remember our tears when we were in bondage.

Leader prays:

Short Haggadah

Blessed are you, Lord our God, King of the universe, Who brings forth the fruit of the earth.

All partake.

Yachatz (means, “breaking”)

Breaking the middle *matzah*, the *afikoman* (meaning “the satisfaction”).

Show guests that there are 3 *matzahs* in the bag. Take out the middle one, break it, wrap it in a white napkin and hide it in the room. Whoever finds it gets a prize (usually children, if present).

This is where I tell my encounter at my first Passover Seder: Their explanation was the *matzahs* represented Abraham, Isaac, and Jacob. God told me they symbolized Father, Son, and Holy Spirit. The Son was broken, wrapped in a burial cloth and hidden. Only the childlike heart would find Him. Jesus is the *Afikoman*!!

Maggid – Telling the Exodus Story

Read Psalm 78, or you can tell how Jesus fulfilled Passover (see chart in Appendix B).

The Plagues

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. — Exodus 12:12

Take your little finger, dip it in the full wine cup, and take a drop out and put it on your plate as you recite each plague. This is done because of the following Scripture:

Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles; lest the Lord see it, and it displease Him, and He turn away His wrath from him. — Proverbs 24:17-18

When even our enemies are going through suffering, our joy (represented by the wine) is diminished.

Short Haggadah

Blood... Frogs... Lice... Flies... Pestilence on livestock... Boils... Hail...
Locusts... Darkness... **Slaying of the Firstborn!**

Optional: **Sing “Dayenu,”** a traditional Passover song. You can find it on YouTube. See Appendix D for the lyrics.

Fill each other’s cups getting ready for the second cup

Second Cup

I will deliver you out of Egypt — Exodus 6:6

It is Yahweh that has an outstretched arm to bring them out and it is the picture in Hebrew of a mighty warrior ready for battle, ready to execute impending judgement.

This was no time for lawlessness. the way out of Egypt was by obedience and faith in what God told them to do. His clear instructions are found in Exodus 12. The summarized plan: take a lamb, examine it four days, kill it at twilight, put blood on the doorposts, roast the lamb, eat the whole lamb with unleavened bread and bitter herbs. (Note that settled farmers boiled meat, nomads roasted it, pagans ate it raw.)

In Exodus 12:12, God says He will pass through to judge Egypt. The word in Hebrew is “*Abar*.” When God passes through, it is for judgement. But he will pass over when He sees the blood on the doorpost. The Hebrew word is “*pesach*,” same word idea as Psalm 91, dwelling under the Shadow of the Almighty, when we are covered or hidden under His wings.

See also Exodus 12:23: “When He sees the blood, He will pass over.”

Read Exodus 12:5-11:

Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. 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. 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. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its

Short Haggadah

legs and its entrails. You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. 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.

Also, Psalm 105:37 states "There was none feeble among His tribes."

Partake of the second cup. Remember the power of the blood, and ask for physical healing

Matzah

You shall eat no leavened bread with it; seven days you shall eat unleavened bread with it, that is, the bread of affliction (for you came out of the land of Egypt in haste), that you may remember the day in which you came out of the land of Egypt all the days of your life. — Deuteronomy 16:3

Leader prays. All Partake of *matzah* together.

Maror (bitter herbs) – Remembering the bitterness of bondage

Eat *Matzah* and horseradish to remember the bitterness of your slavery

Charosis (sweet apple mixture, signifying the mortar of the bricks)

Make a sandwich with *charosis* and horseradish on *matzah*

The Meal

Time for *matzah* ball soup and a meal!

Tzafun

After the meal, the children look for the *afikoman* and whoever finds it gets a prize!

Note: Save the *afikoman* to do communion together after you partake of the third cup. The elements for communion are the *afikoman* and the *kiddish* Cup on the Seder plate.

Third Cup – Part 1: Baptism in the Red Sea

I will redeem you — Exodus 6:6

Short Haggadah

Host or Hostess or both: Share Meaning

Redeem means “to buy back.” In Genesis 47 the children of Israel sold themselves to Pharaoh for food. God had to buy them back and transfer ownership from Pharaoh’s possession to be His own. He does this through baptism in the Red Sea.

Just as in a marriage covenant, when one dies, the other is free to marry another. God does everything legally. When Pharaoh and his army were drowned in the sea, they were free to marry God and enter covenant with Him.

They could physically leave Egypt, but they still had to get the effects of Egypt off of them. We come into agreement with things in the world that keep us bound even after we are saved. The waters of baptism are where we bury all these “unholy attachments” and are raised up on dry land. God gives water baptism as the provision for us to “disarm principalities and powers” that we came into agreement with before we were saved. We leave those things in the waters of baptism just like the children of Israel could look back and see Pharaoh drowned in the sea. After baptism, Satan has no legal right to pull us back into those old habits and behaviors. Now we are free to make Jesus Lord of our lives.

Note: Some of your guests may choose to get baptized or re-baptized after hearing this teaching. At the least, it is a good time to reappropriate what actually happened at our baptism. Baptism is powerful!

Third Cup – Part 2: Communion and the Cup of Betrothal

Host or Hostess: Read “Ancient Jewish Wedding Ceremony” (See Appendix E).

In Luke 22:20, at the Last Supper (which is a Passover Seder), Jesus “took the cup after supper,” the third cup, and He turned it into a betrothal cup from a marriage betrothal. It is the first communion, or rather, the new marriage covenant that God promised was coming in Jeremiah 31.

Jesus starts talking wedding language saying, just like a Jewish Bridegroom, He will not drink the next cup (the cup of consummation), until He is with us in the Father’s kingdom (Matthew 26:29). This is referring to the second cup in a wedding ceremony, taken with His bride before entering the wedding *chuppah* to consummate the marriage.

Short Haggadah

Also, John 14:2 says, “In My Father’s house are many mansions... I go to prepare a place for you.” These are words that a Jewish Bridegroom would speak as he goes away after the betrothal ceremony to build a bridal *chuppah* or chamber attached to his father’s house.

We play a worship song as our guests sit and think about how this is a cup of betrothal that Jesus is putting before them. Will they say “Yes” and then drink the cup?

He is their Bridegroom who paid the ultimate bride-price with His own blood. He had to pay the price for their sin so He could have a pure and spotless bride worthy of Him.

Hebrews 12:2 says, “...for the joy that was set before Him endured the cross...” We were the joy set before him! Wow! Let that reality sink into our hearts every time we take communion!!

Pour wine into each other’s cups as needed. Then when the song ends, take communion together by breaking off pieces of the *afikomen* and using either each person’s individual cup of wine, or the *kiddish* cup from the Seder plate, however you choose to do it.

Fourth Cup: The Cup of Consummation

I will bring you to Myself — Exodus 6:7

We do not usually drink this cup because Jesus didn’t. But we lift it up and proclaim that we are looking forward to the glorious Day coming, in the future, when we will drink this cup with Him!

Hallel – Praise the Lord!

Next Year in Jerusalem! (Or hopefully soon)