

Freedom Celebration

Passover Celebration



“And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large land, unto a land flowing with milk and honey;” Exodus 3:8

“and you will know the truth, and the truth will make you free.” John 8:32

Editor's Note:

Freedom is Freedom! Celebrating a Passover Seder with the traditional elements and a house full of guests can be a challenge. Yet, freedom is the theme, and it is our hope that this Haggadah (telling of Passover/Freedom) adds to that theme.

As Messiah Y'shua walked the earth, He lived more freely than any other man. He set others free of diseases, demons, and other forms of bondages. In living freely, and setting others free, He lived fully, openly, and often quite casually. He spoke the Sermon on the Mount, his longest recorded teaching, while sitting down. He celebrated Passover in the traditional mid-eastern custom of reclining. After the resurrection, He met the disciples on the beach and cooked fish for them over an open fire. In our modern vernacular, one could say He just was "hanging out" or "chillin" with His friends and followers. The atmosphere was relaxed and casual.

The traditional fourth question of Passover challenges us to celebrate Passover as free men – reclining, casually. Relaxed and just "hanging" out with our friends. We have taken the "liberty" to add some humorous graphics to the Haggadah to help foster that relaxed atmosphere. It is our desire to take the message of Passover seriously, yet take our own selves much less seriously. So relax, learn, enjoy, laugh and celebrate with us.

Table of Contents

Welcome.....	2
Lighting the Candles.....	3
The Four Cups.....	4
The Cup of Sanctification.....	5
Washing of Hands.....	6
Parsley.....	7
The Four Questions.....	8
Answering the Four Questions.....	10-14
The Story of Passover.....	15
The Cup of Plagues.....	16
The Passover Lamb.....	17
Dayenu.....	19
The Meal.....	20
The Afikomen.....	21
The Cup of Redemption.....	22
The Cup of Praise.....	23
Notes.....	25

Welcome to Our Freedom Celebration

Welcome to our celebration! Today we are celebrating freedom. Today we are celebrating Passover. These words: Freedom and Passover are actually synonyms.

The Exodus story precedes all the other freedom stories that warm our hearts such as the stories of Joshua, David and Daniel, the Jewish history of the Maccabees and Hanukah, and Israel's modern independence. The Exodus story also precedes the American freedom story of the American Revolution and Civil War. The story of the Exodus and God's redemption of Israel from slavery precedes all of these wondrous victories and celebrations of freedom.

The concept of freedom warms something in our hearts. We identify with the yearning and celebration of freedom. Beginning with Genesis and the story of Adam and Eve there is a conflict over freedom for the human race. Something terrible went awry when Adam and Eve ate from the tree of the knowledge of good and evil. Something terrible that has plagued the human race for all of history. Yet, the Creator, the Self-Existent One, Blessed be His Name, promised from that dark and terrible time, a plan of redemption. "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15). And so began the story of God's plan to set free the human race, a freedom journey that shines in the story of the Exodus and foreshadows a greater fulfillment of freedom found in the coming of the promised Messiah.

We rejoice and celebrate in God's story of freedom found in the Passover and in the first Passover lambs and in the promised Passover Lamb that takes away the sins of the world.

Come and Celebrate with us!

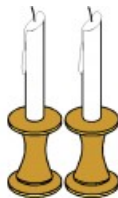
Lighting the Candles

Jewish festivals begin at sundown. Genesis 1 tells us repeatedly that there was evening and there was morning, the first, second, third.....day. In Jewish teaching and tradition a day begins at sundown, in the evening.

The festival, the new day, begins at sunset; the woman of the house lights candles and recites a traditional blessing:

ברוך אתה יי אלהינו מלך
העלום אשר קדשנו בדברו
ובשמו אנחנו מדליקים הנרות
של יום טוב.

Blessed are you Ever-Existing One, Our God, King of the Universe that sanctifies us in His word, and in His name we kindle the festival lights.



קוּמִי אוֹרִי כִּי בָּא אוֹרְךָ וּכְבוֹד יְהוָה עָלֶיךָ זָרַח:

Arise, shine your light has come, and the glory of Ever-Existing One has risen upon you.

The Four Cups

Four is a number of stability. A simple table is stable because it has four legs. A table with a weak leg or missing leg would be flimsy and not very useful. The Passover service/seder is arranged around “fours”.

The “fours” of Passover:

The Seder Table

Story of Four Sons

Four Cups of Wine

The Four Questions

The traditional fruit of the vine blessing is repeated four separate times during the seder. These cups remind us of God’s covenant relationship with Israel.

Note: Italicized sections are for responsive or assigned reading

Each of the four cups during Passover connect us with different aspects of God’s plan to redeem and set free Israel as well as all of mankind.



The Cup of Sanctification

קדש

The first cup is a cup of blessing or sanctification.

We recite the traditional blessing:

**ברוך אתה יי אלהינו מלך
העלום בורא פרי הגפן**

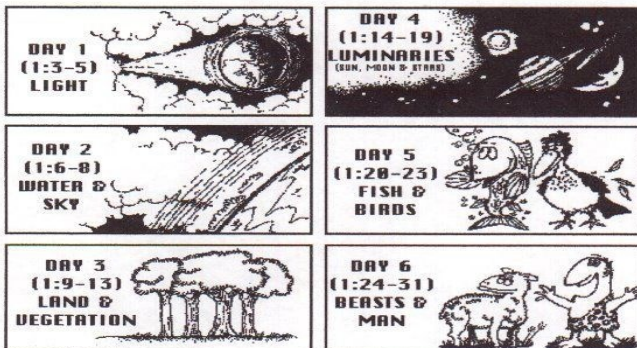
Barukh atah adonai eloheynu melek ha'olam bo-rey pri hagafen.

Blessed are you, Ever-Existing One, our God, ruler of the universe, who creates the fruit of the vine.

And God saw everything that He had made, and behold, it was very good. And there was evening and there was morning, the sixth day. (Genesis 1:31)

Let us partake together.

DAYS OF CREATION IN GENESIS ONE



Washing of Hands ורחץ

Unto Adam also and to his wife did Ever-Existing One make coats of skins, and clothed them. (Genesis 3:21)

Immediately after eating from the Tree of the Knowledge of Good and Evil, Adam and his wife needed to be covered and cleansed.

The scriptures tell us that God, (Ever-Existing One) made the coat of skins for the very ones that believed the serpent rather than Him.

In the New Covenant scriptures we see another example of this incredible serving of others.

Y'shua rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples' feet, and to wipe them with the towel with which He was girded. So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? You call me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example, that you should do as I have done to you (John 13:4,5, 12-15).

Let us now offer the bowl of water to one another and share in the hand-washing ceremony.



Parsley כרפס

Passover is the beginning of the Biblical calendar. The year begins with Spring and Passover. We are excited for the warmer weather, trees and plants blossoming and the earth becoming green.

(Lifting up the parsley)

This vegetable, called karpas, represents life, created and sustained by the Maker of Heaven and Earth.

(Lifting up the salt water)

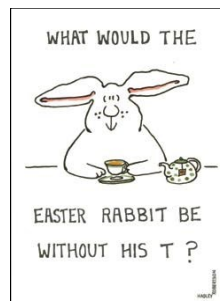
This salt water represents the tears and suffering of bondage. Life in Egypt for the children of Israel was a life of pain and suffering. We take a sprig of parsley and dip it into the salt water, remembering that life, especially in bondage, can be a life immersed in tears.

**ברוך אתה יי אלהינו מלך העולם
בורא פרי הגפן**

Barukh atah adonai eloheynu melek ha'olam borey pri ha'adamah.

Blessed are you, Ever-Existing One, our God, ruler of the universe, who creates the fruit of the earth.

Let us eat the karpas together.



The Four Questions מה נשתנה

Traditionally the youngest member of the family asks the four questions. They are often recited in both Hebrew and English.

מה נשתנה הלילה הזה מכל הלילות.

**(1) שבכל הלילות אנו אוכלין חמץ ומצה.
הלילה הזה כלו מצה.**

**(2) שבכל הלילות אנו אוכלון שאר ירקות.
הלילה הזה כלו מרור.**

**(3) שבכל הלילות אין אנו מטבילין אפילו פעם
אחד. הלילה הזה שתי פעמים**

**(4) שבכל הלילות אנו אוכלין בין ישבין ובין
מסבין. הלילה הזה כלנו מסבין.**



The Four Questions

מה נשתנה

Why is this night different than all the other nights?

- 1) On all other nights we eat bread or matzo. Why on this night do we only eat matzo?
- 2) On all other nights we eat any type of herbs. Why on this night do we eat only bitter herbs?
- 3) On all other nights we do not dip our herbs even once. Why on this night do we dip them twice?
- 4) On all other nights we eat our meals sitting or reclining. Why on this night do we eat only reclining?



Answering the Four Questions

The rest of the Passover Seder is essentially the answer to these four questions.

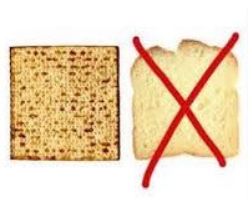
Tonight is different from all other nights because tonight we remember that we were once slaves in Egypt and Our God, Ever-Existing One, The Creator, Maker of Heaven and Earth, freed us by a strong hand and outstretched arm. Hallelujah!!

We celebrate this great freedom from physical slavery to Pharoah, but also the great freedom that has come through Messiah Y'shua. He has freed us from the internal bondage and plague that started with our first parents, Adam and Eve.

We remember our freedom through the unique foods and setting of Passover.

מצה

The first question was concerning matzo.



On Passover we eat only matzo. When the children of Israel fled from Egypt, they did not have time for the dough to rise. In their haste they ate bread cooked flat, unleavened.

(Holding a piece of matzo) Also notice how the matzo is both striped and pierced. We also believe in the Messiah who was without leaven (without sin) and was striped and pierced.

The Matzo Tosh טאש המצה



On every Passover table there is a pouch (tosh) or plate containing three matzo. In the matzo tosh the three matzos are separated into three compartments.

The Rabbis have two or three different explanations concerning the three matzos in the matzo tosh. Some say that the three matzos represent the three patriarchs, Abraham, Isaac, and Jacob. Another explanation is that the three matzos represent the three ceremonial divisions within the children of Israel: the Priest, Levites and the Children of Israel. The third explanation is that the three matzos represent three crowns: the crown of learning, the crown of kingship, and the crown of brotherhood.

Maybe there is a third explanation that we will see as the Seder progresses. At this point the leader removes the center matzo and breaks it into two. One piece he wraps in a white linen cloth and designates this the Afikomen—that which comes after. (adding some note of its importance and that no one steals it)

We now take the second piece and say the traditional blessing.

**ברוך אתה יי אלהינו מלך העולם המוציא
לחם מן הארץ.**

Barukh atah adonai eloheynu melek ha'olam hamotzi lekhem min ha'aretz.

Blessed are you, Ever-Existing One, our God, ruler of the universe, who brings forth bread from the earth.

Let us partake together.

Bitter Herbs

מרור



On all other nights we eat any type of herbs. Tonight we eat only bitter herbs. Though our lives may be sweet today, life for the Israelites in bondage was bitter. We eat the מרור maror to remind us of the bitterness of bondage and slavery.

“So the Egyptians made the children of Israel serve with rigor. And they made their lives bitter with hard bondage—in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor.” (Exodus 1:13,14)

We take some maror and place it on a piece of matzo. The bitterness of the maror is to cause us to shed tears as we remember the suffering of slavery and bondage. We also consider that physical slavery is not the only type of bondage.

“Y’shua answered them, ‘most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore if the Son makes you free, you shall be free indeed.’” (John 8:34)

ברוך אתה יי אלהינו מלך העולם אשר קדשנו בדברו וצונו על אכילת מרור

Barukh atah adonai eloheynu melekh ha’olam asher kidshanu bedevare vetzivanu al akhilat maror.

Blessed are you, Ever-Existing One, our God, ruler of the universe, that sanctifies us in His word, and has commanded us to eat bitter herbs.

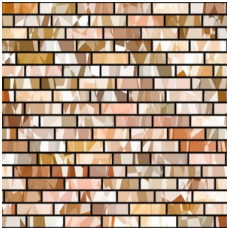
Okay, eat the matzo and horseradish.



We Dip Twice

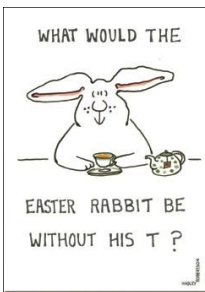
חרוסת

On all other nights we do not dip our herbs even once, but tonight we dip them twice. Earlier we dipped parsley in salt water.

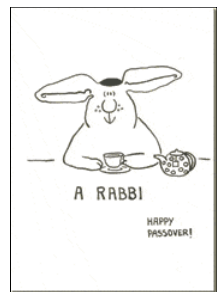


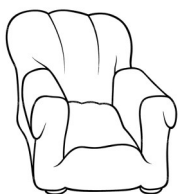
We now come to the חרוסת charoset. This mixture is to remind us of the mortar that the children of Israel used in bricklaying work in Egypt. It is a mixture of chopped apples, honey, nuts, cinnamon, wine or grape juice. It is quite sweet.

We now make a combination sandwich combining or dipping the maror in the charoset. We are reminding ourselves that even the most bitter of labor is sweetened with the promise of freedom.



Sometimes the leader needs to be excused to wash his hands. Everyone please keep your eyes on the afikomen. We do not want anyone to steal it.





Tonight, We Recline כלנו מסבין



On all other nights we sit in any manner. Tonight, we are to recline. In Mid-Eastern settings reclining while dining is a sign of freedom—being free men, free human beings.

We celebrate our freedom tonight by reclining. This is often represented by sitting on pillows. In our Western society this may not have much meaning. However we understand the difference between a formal meal and a casual meal. We understand eating while sitting in the living room on a sofa chair rather than at a dining room table. There is a sense of freedom in the more informal settings. The celebration of Passover is to reflect the freedom of a more informal casual atmosphere.

Y'shua the Messiah is seen in the gospels frequently in casual settings, outside, by a hillside, travelling on the road. He is seen less frequently, and in some ways, less at home in the more formal settings of the synagogue or the formal institution. It is our hope that this haggadah and those that celebrate Passover find themselves in a more relaxed and free setting.



The Story of Passover

מגיד

The Story of Passover is found in Exodus chapters 1 through 15. (Leader may summarize.)



Moses after 40 years of tending sheep in the wilderness had an encounter with the God of the Universe.

And God said to Moses, "I AM WHO I AM." And He said, "Thus you shall say to the children of Israel, 'I AM has sent me to you.'" Moreover God said to Moses, "Thus you shall say to the children of Israel: Ever-Existing One, God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you. This is My name forever, and this is My memorial to all generations."

"Go and gather the elders of Israel together, and say to them, Ever-Existing One, God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared to me, saying, "I have surely visited you and seen what is done to you in Egypt; "and I have said I will bring you up out of the affliction of Egypt to the land of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites, to a land flowing with milk and honey." (Exodus 3:14-17)

אֱלֹהִים אֲשֶׁר אֱלֹהִים

The Cup of Plagues



We now come to the second cup. (refill cups)
Though God sent Moses back to Egypt with the or-
dained message, God told Moses that Pharoah would not lis-
ten.

“But I am sure that the king of Egypt will not let you go, no, not even by a mighty hand. So I will stretch out My hand and strike Egypt with all My wonders which I will do in its midst; and after that he will let you go.” (Exodus 3:19-20)

God sent plagues, one by one, upon Egypt. Yet Pharoah hardened his heart. Egypt and the Egyptians were terribly afflicted, yet Pharoah would not let the Israelites go. God sent the tenth and most horrible plague; finally Pharoah relented.

“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 Ever-Existing One, The I AM. (Exodus 12:12)

We now fill our cups a second time. A full cup is a symbol of joy. Though we rejoice with our freedom, we recognize that the freedom came at a great cost.

Y’shua also suffered horribly when He bore mankind’s blight, wrongness, sin, etc., at the cross. Our inner and eternal freedom was also “bought” at a great price.

We now recite the ten plagues one by one, dipping our small finger in our cup, and allowing a drop to fall out for each plague.

Blood! Frogs! Lice! Beasts!

Cattle Disease! Boils! Hail! Locusts! Darkness!

Death of the Firstborn!

(We do not drink the second cup at this time.)

The Passover Lamb

פסח



The sacrifice of a Passover lamb is central to the meaning of Passover.

"This month shall be your beginning of months; it shall be the first month of the year to you.

Speak to all the congregation of Israel, saying: 'On the tenth day of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household.

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.

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." (Exodus 12:2-8)

Explanation of Lamb in the house.

Explanation of blood on the door.

"The next day John saw Y'shua coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world! " (John 1:29)

Moses reminds us that it was God Himself that freed the children of Israel from bondage and slavery.

‘So Ever-Existing One, brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. (Deuteronomy 26:8)

On Passover we celebrate our freedom, but we are to remember that it was God Himself that has brought us freedom.

True Freedom from mankind’s terrible inner turmoil and sin also comes from God Himself through the Messiah Y’shua.

“Who has believed our report? And to whom has the arm of the Ever-Existing One been revealed?”

“He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.”

For in Him dwells all the fullness of the Godhead bodily.”

“And being found in the appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.” (Isaiah 53:1,7; Colossians 2:9; Phil. 2:8)

He will use truth to set people free not put them in chains. He does not put mankind down, but calls them up to a future that He provides in the Beloved. In Messiah, He has taken responsibility for the past and seeks a loving partnership with people to upgrade their identity and destiny in Him. In His realm, accountability is always connected to freedom, not sanction.

(The Gift of Confidence by Graham Cooke)

Dayenu

דינו

Dayenu is a Yiddish word meaning “It would have been sufficient. God’s redemption is always “more than”. He did not just free Israel from Egypt, but brought them into a land flowing with milk and honey.

Messiah Y’shua has come not just to free us from sin, wrongdoing, etc. He came to give us a new life—an abundant new life, now and forever.

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” (Romans 8:18). Amen and Hallelujah!
Sing Dayenu

Drinking of the Second Cup:

**ברוך אתה יי אלהינו מלך העולם בורא
פרי הגפן**

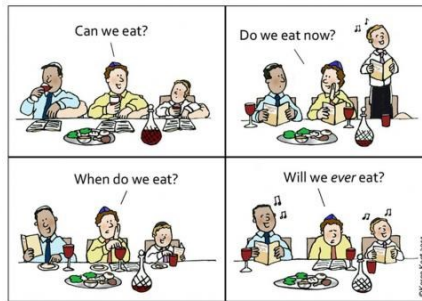
Barukh atah adonai eloheynu melekh ha’olam borey pri ha-gafen.

Blessed are you, Ever-Existing One, our God, ruler of the universe, who creates the fruit of the vine.

Explanation of Chagigah **חגיגה** and the beginning of the Passover meal. _____



The Meal



The Four Questions of the Seder



One fish



two fish



red fish



jew fish



The Afikomen צפון



The Redemption of the Afikomen.

The Matzo Tosh and the Afikomen are rather “mysterious” additions to the Passover seder. All seders incorporate these “traditions”. There is little record of where the Afikomen tradition started and “why”.

Review of three matzos and why the middle one is broken, “buried” and then brought back.

At Passover, Messiah, who was to be broken, buried, and then brought back, took bread and gave thanks.

**ברוך אתה יי אלהינו מלך העולם המוציא
לחם מן הארץ.**

Barukh atah adonai eloheynu melek ha'olam hamotzi
lekhem min ha'aretz.

Blessed are you, Ever-Existing One, our God, ruler of the universe, who brings forth bread from the earth.

Messiah then said,

“This is my body which is given for you, do this in remembrance of me.” (Luke 22:19)

Let us eat the matzo, the Afikomen, remembering the Passover Lamb that takes away the sin of the world. The One that sets us free!

The Cup of Redemption



The third cup focuses on Redemption and Freedom.

Fill cups

“Behold, we are about to partake of the cup of wine, in gratitude for the freedom which the Lord granted our ancestors, and in thankfulness for the earth’s bounties, of which we have eaten.” (Haggadah for the American Family—Traditional Haggadah).

It was the third cup, immediately after the meal when Messiah said, “This cup is the new covenant in My blood, which is shed for you.” (Luke 22:20)

“And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.” (1 John 2:2)

Let us recite the blessing together.

**ברוך אתה יי אלהינו מלך העולם בורא פרי
הגפן**

Barukh atah adonai eloheynu melek ha’olam borey pri hagafen.

Blessed are you, Ever-Existing One, our God, ruler of the universe, who creates the fruit of the vine.

Let us drink together.

Elijah the Prophet

אליהו הנביא

Eliyahu HaNavi

Explanation and Welcoming of Elijah the Prophet.

The Cup of Praise



Let us fill our cups for the fourth time. The fourth cup centers around praise for our God, our great redeemer.

Oh, give thanks to the Self-Existent One, for He is good!

For His mercy endures forever.

Oh, give thanks to the God of gods!

For His mercy endures forever.

Oh, give thanks to the Lord of lords!

For His mercy endures forever:

To Him who alone does great wonders,

For His mercy endures forever;

To Him who by wisdom made the heavens,

For His mercy endures forever;

To Him who laid out the earth above the waters,

For His mercy endures forever;

To Him who made great lights,

For His mercy endures forever—

The sun to rule by day,

For His mercy endures forever;

The moon and stars to rule by night,

For His mercy endures forever.

To Him who struck Egypt in their firstborn,

For His mercy endures forever;

And brought out Israel from among them,

For His mercy endures forever;

With a strong hand, and with an outstretched arm,

For His mercy endures forever;

To Him who divided the Red Sea in two,

For His mercy endures forever;

And made Israel pass through the midst of it,

For His mercy endures forever.

But overthrew Pharaoh and his army in the Red Sea,
For His mercy endures forever;
To Him who led His people through the wilderness,
For His mercy endures forever;
Who remembered us in our lowly state,
For His mercy endures forever;
And rescued us from our enemies,
For His mercy endures forever;
Who gives food to all flesh,
For His mercy endures forever.
Oh, give thanks to the God of heaven!
For His mercy endures forever.
(Psalm 136:1-16, 23-26)

Let us recite the blessing one more time

**ברוך אתה יי אלהינו מלך העולם בורא
פרי הגפן**

Barukh atah adonai eloheynu melekh ha'olam borey pri
hagafen.

Blessed are you, Ever-Existing One, our God, ruler of the
universe, who creates the fruit of the vine.

Let us drink together.

The Passover Seder is now complete. Let us conclude
with the traditional wish that we may celebrate Passover
next year in Jerusalem

לשנה הבאה בירושלים החדשים

Lashanan haba'ah bi Yerushalayim **hachadashim**

Next Year in **(the New)** Jerusalem !!

Notes

The English “LORD” is a traditional “replacement for the Hebrew word **יהוה**. We are unsure of the correct pronunciation of this word and there is a long tradition of using “LORD” rather than mispronouncing or desecrating the Name of God. Yet this Wonderful Name is intrinsic to God revealing Himself to Moses at Mount Sinai. The word indicates some of the following:

Ever-Existing One
I AM that I AM
(I Will Be that which I Will Be)
The Uncaused Cause

We have taken the liberty (freedom) to use these word explanations of His Name and their root meaning rather than the traditional “LORD”.

Bibliography of Passover Resources

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Christ in the Passover. By Ceil and Moishe Rosen. Moody Press Chicago. Copyright 1978.

Haggadah for the American Family. By Rabbi Martin Berkowitz. Haggadah Institute Merion Station PA. Copyright 1975.

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meatballs and unsalted crackers as a
holiday feast.



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Smiling Maven Ministries

1215 Carmel Blvd

Zion IL 60099

smilingmaven@yahoo.com

847-731-6838

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