



# Anazao

"To come to life again"

## Table of Contents

Foreword	2
Introduction	3
Setting the Table	7
Bedikat Chametz - Searching For Leaven	8
Birkat Ha Ner - Lighting of the Candles	9
Kiddush - Cup of Sanctification	10
Ur'chatz - The Washing of Hands	11
Karpas - Eating of Green Vegetables	12
Yachatz - Breaking the Middle Matzah	13
Ma Nishtanah - The Four Questions	16
Maggid – The Story of the Passover	19
The Second Cup - Plagues	20
The Lamb	21
Dayenu	23
Shulchan Orech - The Festival Meal	25
Bareich - Grace after the Meal	26
Tzafon - Eating the Afikomen	26
The Third Cup - Redemption	30
Eliyahu Hanavi - Elijah the Prophet	31
The Fourth Cup: Cup of Praise	32
Nirtzah - Conclusion of the Seder	34
Appendixes and Notes	35
References	38
Anazao	39

# Foreword

The purpose of this book is two fold. Firstly, to help Christians better understand all the richness that Jesus wants them to appreciate when they celebrate Communion and secondly, to make the Passover celebration accessible and demonstrate its relevance the average Christian. Although I have described what the Jews do and use in detail, it is not necessary to invest in all the associated paraphernalia. Celebrating the Passover is easy to do and achievable for most Christians.

There are as many Passover celebrations as there are Jewish families! This Haggadah (Jewish name for the book that contains the order of the celebration) contains all the essential elements of the Passover celebration (the Jews call it a *Passover Seder*).

This Passover celebration is one that any Jew could identify with. This differs from an orthodox Jewish celebration in that extra comments have been added that enable us to see with greater clarity the completion of the Passover celebration in the person of Jesus.

Thousands of hours of personal ministry bear testimony to the reality of the miracle that takes place every time we celebrate communion in the way Jesus intended us to. My prayer is that you remain flexible in your thinking as you read through this Passover celebration. For Methodist, Presbyterian, Baptist, Pentecostal and various other denominational groups that have arisen over the last three hundred years, this may be quite challenging theologically. The appendix at the back gives a more in-depth explanation of the view that Anazao takes and should be read by the person leading the Passover prior to the celebration.

This may need to be shortened if younger children are participating. Passover should be fun and not a chore or a bore! Feel free to adapt it as needed and perhaps release the children earlier and come back to those parts that are more appropriate to an adult understanding later.

The leader should read through the whole Seder before the actual celebration to familiarise himself with the process so that it has a flow and seamlessness about it.

I have used the name Y'shua and Jesus interchangeably throughout the book . Jesus is the Greek translation of the original Hebrew name, Y'shua (pronounced 'Yes shoe are'). Because this is a Jewish celebration, it is more appropriate to use Y'shua. It also helps Christians to become a little more flexible in the way they refer to their saviour. At times we can be culturally egocentric and this shows if we talk about Jesus instead of Y'shua when conversing with or witnessing to Jews. Another faux pas we often make is to refer to the 'Old Testament' when talking to orthodox Jews. 'The Old and New Testaments' are Christian terms and mean nothing to an orthodox Jew. Rather refer to the Old Testament as the 'Tenach' (pronounced 'Ten ark') and the first five books of the Old Testament as the 'Torah' (pronounced 'Tore are'). At least, then, you will get to first base!

# Introduction

*Jesus sent his disciples to go and prepare the Passover meal. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer". Luke 22:1*

This introduction may be read formally or privately depending on time.

## Why Do Jews Celebrate Passover?

Because God commanded it!



*"For the Lord will pass through to smite the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and will not allow the destroyer to come in to your houses to smite you. And you shall observe this event as an ordinance for you and your children forever." Exodus 12:23-24*

*"It is a night to be observed for the Lord for having brought them out from the land of Egypt; this night is for the Lord, to be observed by all the sons of Israel throughout their generations."*  
Exodus 12:42

When He walked the earth, our Messiah did not neglect this command. His last meal with the disciples was a Passover Seder, much like the one we celebrate tonight. During that time, Y'shua revealed a deeper meaning to the feast, beyond a simple recognition of God's deliverance of his people from bondage in Egypt. It is no coincidence that the Passover became the setting for the crucifixion. The plan of God was laid from the foundation of the world.

The disciples were well aware of the story of Passover, having celebrated it each year all of their lives. But on that particular night and in the three days following, they came to understand the meaning of the Passover in a way they could never have imagined. Y'shua is the Passover (usually referred to as 'Paschal') Lamb, the complete and final Paschal sacrifice that would give liberation far greater than from any earthly captivity, such as Israel's captivity in Egypt, but would liberate mankind from the deadly captivity to sin.

Scripture says all things that happened to Israel are an example for us. (1 Corinthians 10: 11) Through Israel we learn of man's sinfulness and God's willingness to forgive; the way we may return to him and the faithfulness of his love. We also learn that revelation is a privilege and failure to act on that revelation will bring God's judgment. Israel serves as a sobering reminder to gentile believers that the revelation we have received is not without its responsibility.

God did not choose Israel because they were the mightiest of nations or the largest. He simply chose them, as one would walk into an orphanage and say, "I will take that child."  
(Deuteronomy 7: 8)



We remember that Jesus is Jewish – A Jew is a Jew by birth not by faith, though by birth they are called to have faith in the God that chose them. So one can be Jewish and a believer in Y'shua. The

early church was made of many believing Jews. It was at Y'shua's last Passover that he instructed believers to keep the Lord's Supper, in remembrance of his sacrificial death on the Cross. The Jewish Passover of today still points to Y'shua, the Hebrew way to say Jesus, as the Messiah. Y'shua, Jesus and Joshua are all the same word, meaning "Salvation" or "God Saves."

## Should Gentile Believers Be Celebrating A Jewish Feast?

There is no command in Scripture for gentile (non-Jewish) believers in Y'shua to celebrate the Passover. However, there is a command by Jesus, for all those who believe in him, to 'remember him' by celebrating the last part of the Passover Seder, with a new emphasis on the Afikomen and the Third Cup. From this has developed the ceremony we know as 'Communion', 'Breaking of Bread', 'The Celebration of the Eucharist', 'The Lord's Supper' etc. Since the latter celebration originates in the former, it would make sense that, to get a clearer understanding of our own celebration, we should understand the original or archetype.

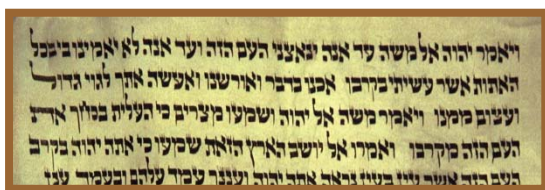
Another reason why gentile believers should celebrate the Passover is that Jesus is often divorced from his Jewish roots. Many people, Christians included, see Jesus as almost a gentile; sanitised, deodorised, distinct from his Jewish roots. Jesus wasn't a 'rebel against Judaism'. On the contrary, he was a Jew's Jew, the most complete follower of the Old Law (the Torah) that ever lived. In fact, he is the only Jew who ever managed to keep all 613 Mosaic commandments mentioned in the Torah.

Celebrating the Passover helps us to see more clearly the seamless linking between the Old and New Testaments, how the New Testament is the completion of the Old Testament, not a radical departure from it. Hence, this Passover Seder does not change the way the Passover is traditionally celebrated by Jewish people but adds extra prayers and comments, increasing both the richness and understanding of the original celebration.

Gentile believers are '*wild olive branches grafted in the natural olive*' Rom 11:17-24. In other words, we become heirs and partakers in the rich heritage of the Jewish people. We, too, are now sons and daughters of Abraham, carried, as it were, in the 'spiritual loins' of Abraham (Gal 3:7-9). The more we can appreciate the wonderful blessing we have inherited from the Jewish nation, the sooner will the barriers that lead to so much misunderstanding between Jew and Christian be broken down.

*'For he, himself, is our peace, who has made the two one and has destroyed the barrier, the dividing wall of hostility, by abolishing in his flesh the law with its commandments and regulations. His purpose was to create in himself one new man out of the two, thus making peace'.* Eph 2:14 -16

## When Do We Celebrate Passover?



*"In the first month on the fourteenth day of the month at twilight is the Lord's Passover."* Leviticus 23:5

The Jewish calendar, based on moon cycles, begins in the month of Nisan. The 14<sup>th</sup> day is the middle of the lunar cycle when the moon is always full. Hence every Passover will occur when the moon is full. This is the reason why the darkness over the earth at the time of Y'shua's crucifixion had to be supernatural because it is impossible to have a lunar eclipse when the moon is full. The Gregorian calendar, the calendar most of the world uses today, is not related at all to the phases of the moon hence Passover varies from year to year, usually occurring in March or April but Easter rarely coincides exactly with the Jewish celebration of Passover.

## How Do We Celebrate Passover?

*"Seven days there shall be no leaven found in your house; for whoever eats what is leavened, that person shall be cut off from the congregation of Israel, whether he is an alien or a native of the land. You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread."*  
Exodus 12:19-20

The home is prepared for Passover by removing all leavened items (i.e. yeast breads, cakes, anything including leaven). Many families use their very best tableware for this occasion and even dress up in their "good" clothes. Families must sit together. This is a family celebration which should be reverently and joyfully observed as a family unit. Tradition holds that we have a Seder (pronounced Say der) plate with the Passover elements on it. The elements are as follows:

**Karpas** - Parsley - symbolising growth and new life. Lettuce and other bitter herbs are often added or substituted.

**Salt Water** - The parsley is dipped in the salt water to symbolise the tears of the Israelites while they were in slavery.

**Maror** - Ground horseradish - representative of the bitterness of captivity in Egypt.

**Charoset** - An apple, honey, nut & wine (or grape juice) mixture made to symbolise the mortar used in the bricks the Israelites were forced to make for the Egyptians.

**Zeroah** - Lamb shank bone - represents the Passover Lamb, whose blood was shed and placed on the doorposts so the death angel would pass over the Israelites' homes. Since the destruction of the Temple in 70 AD Jews have not eaten lamb at Passover. The shank bone is all that remains to remind them of the lamb's sacrifice.

**Betzah** – Roasted egg (boiled or boiled and then roasted in the oven) – symbolising new birth and eternal life. The egg's shape has no beginning or end.



### The Seder Plate with Food



Examples of decorative Seder Plates with specific places for each item

The six items mentioned are then placed together on a plate as illustrated in the large picture (although this picture has omitted the salt water and put the matzo bread on the place instead) The two smaller pictures show example of special plates made for this purpose, with their own compartments for each of the six elements.

Other elements of Passover include:

**Matzah** - unleavened bread, no yeast of any kind. Three sheets of matzo (plural of Matzah) are placed together. A napkin, preferably white and roughly the size of a tea towel will be used to wrap the matzo later and should be available.

**Wine** - symbolising the blood of the Passover Lamb. A sweet red wine is often used to represent joy and it is more palatable for children but any red wine will do.

**Bowl of Water & Towel** - based on Psalm 24:3, 4 "*He who has clean hands and a pure heart...*"

**Candles** - two Shabbat candles are used on each table, to be lit by a woman, symbolising the light of the presence of God.

**Elijah's Place** - a complete place setting is traditionally set for the prophet Elijah.

# *Kiddush - The First Cup*

## *The Cup of Sanctification*

**Leader:** At Passover we each drink from our cup of wine four times. Each time symbolises a vital element of the telling of the Passover story - Sanctification, Plague, Redemption, and Praise. As we lift our first cup together, let us remember that, as believers in Y'shua we are sanctified by our relationship with our God, set apart from the world, to be an example to the world. Let us praise Him, saying:



**All:**  
 Ba-rukh a-tah a-don-ai e-lo-hey-nu  
 Me-lech ha'-o-lahm,  
 Bor-ey p'-ree ha-gahfen.

Blessed are you, O Lord our God,  
 King of the universe,  
 Creator of the fruit of the vine.

**Leader:**  
 At the time of the first cup, during Y'shua's last Passover, the Bible tells us.

*"They prepared the Passover. When the hour came, Jesus and his apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. After taking the cup, he gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes." Luke 22:15-16*

Let us drink together this first cup of the Passover.

*All drink, leaning slightly to the left.*

# U r'chatz

## The Washing of Hands

*In very large groups, to save time, only the leader may want to wash.*

**Leader:**

*Lifting the bowl of water and the cloth.*



At the entrance to the Temple in Jerusalem there stood a great bronze laver, a basin in which the priests ceremonially cleansed themselves before entering into the presence of God (see Exodus 40:29-32). As we offer the bowl to one another, we remember that we who are believers in the Messiah have been washed clean by the blood of the Lamb of God. We cleanse our hands in memory of the redemption that took place for us in this season, long ago.

*All pass the bowl and dip the tips of the fingers into the water, drying them with the cloth.*

The washing of hands was customarily done by the servant or the slave of the house. We also recall the example of our Messiah when, at his own Seder with the disciples, he laid aside his garments and girded himself with a towel.

**All:**

*"Then he poured some water into a basin and began to wash the feet of the disciples and wipe them off with the towel wrapped around him.... After he had washed their feet, taken back his clothes and returned to the table, he said to them, "Do you understand what I have done to you? You call me 'Rabbi' and 'Lord,' and you are right, because I am. Now if I, the Lord and Rabbi, have washed your feet, you also should wash each other's feet." John 13: 5, 12-14*

*During the saying of this prayer the leader may choose, depending on time, to wash the feet of one or more guests.*

