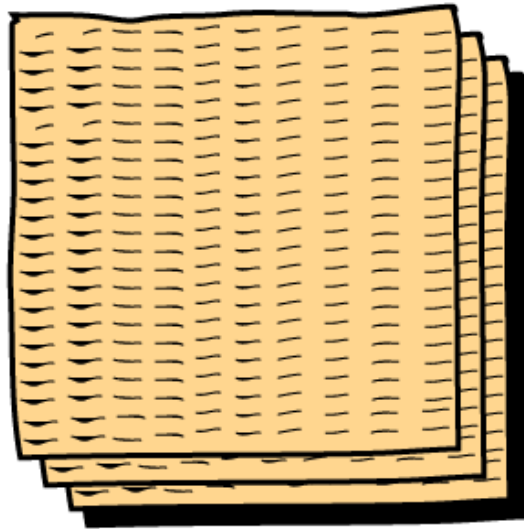


Messianic Jewish



# Pesach Haggadah



Welcome to our Passover Seder! Tonight we celebrate how God has delivered his people from bondage. To remember the Exodus from Egypt we will pray, sing, tell a story, and play with food.

Tonight's ritual meal is a Seder ("Order"), and this booklet is the Haggadah ("The Telling") that leads us through the parts of the Seder.

The most important part of a Seder is to teach our children about what God has done. In the commandments of Exodus 10-13 we read this three times! This Haggadah contains commentary we will not read aloud, so the children will not be overwhelmed while the adults can still have the teaching they desire.





## The Seder



Welcoming Shabbat  
the candle lighting  
the children's blessings

Preparations  
the first cup  
the prayer for happy occasions  
the parsley  
the middle matzah

The Story  
the four questions  
telling the story  
*mee chamocha*  
removing wine for the ten plagues

Remembering the Covenant of Sinai  
the lamb bone and the roasted egg  
the matzah  
the bitter herb  
the korech, or “Hillel Sandwich”  
*da-yenoo*

Praise  
the second cup  
psalms of praise  
*ayn kelohaynoo*  
washing

The Meal  
the meal

Remembering the New Covenant  
welcoming Elijah  
the afikomen  
the third cup  
the fourth cup



## Background Information

### PRONUNCIATION AND VOCABULARY

Pronunciation for Hebrew transliterations:

<i>a</i>	as in <b>f</b> ather
<i>ai</i>	as in <b>a</b> isle
<i>ay</i>	as in <b>b</b> ay
<i>e</i>	as in <b>s</b> end
<i>ee</i>	as in <b>cr</b> eed
<i>o</i>	as in <b>p</b> ole
<i>oo</i>	as in <b>bo</b> ot
<i>ch</i>	as in <b>l</b> och

(Two exceptions are *Seder* and *Pesach*, which have an *e* that makes the *ay* sound. These words are too standardized into English to be written as *Sayder* and *Paysach*.)

<i>Pesach</i>	Passover
<i>pesach</i>	the sacrificial lamb
<i>matzah</i>	unleavened bread
<i>maror</i>	bitter herb
<i>Nissan</i>	the first month, also called <i>Abib</i>
<i>Shabbat</i>	the seventh day, or other days of rest
<i>Sheol</i>	Hades
<i>Avraham</i>	Abraham
<i>Yitzchak</i>	Isaac
<i>Ya'akov</i>	Jacob
<i>Yosef</i>	Joseph
<i>Moshe</i>	Moses
<i>Eleeyahoo</i>	Elijah
<i>Yochanan</i>	John

### TWO SALVATIONS

Since this Seder has a Messianic Jewish perspective, it celebrates two stories of freedom:

#### The Exodus from Egypt

God sends Moshe to perform signs and wonders. God himself leads the Israelites from slavery, takes them through the Red Sea to security, calls them his people, and asks to dwell in their midst.

This was the beginning of Israel being a nation.

#### The Exodus from slavery to our “Evil Inclination”

God sends Yeshua to perform signs and wonders. God himself leads people from slavery, takes them through an immersion to security, calls them his people, and indwells them with a new kind of life.

This was the beginning of the spiritual Kingdom of God being established on earth.

This Haggadah explains many other parallels between the two events. The real point is not how the Exodus from Egypt foreshadowed people being rescued from “slavery to sin”, but what these parallel events teach us about God and how he wants to relate to us.



## The Candle Lighting

God has declared that tonight we begin a day of rest. We do this with all the traditional Shabbat blessings except the blessing over challah. Tonight's bread—the matzah—will be blessed later.

(The father washes his hands as a symbol of dedication and purity before starting the seder.)

(The mother lights the candles and recites the following prayers.)

*Ba-rooch ata Adonai Elohaynoo melech ha-olam, asher keed'shanoo  
b'meetz-votav v'tzeevanoo l'hadleek nayr shel Shabbat.*



Blessed are you, Lord our God, king of the universe, who sanctifies us with your commandments and commands us to kindle the lights of this Shabbat.

*Ba-rooch ata Adonai Elohaynoo melech ha-olam, asher keed'shanoo b'eet-varot, natan  
lanoo et Y'shoo-a masheechaynoo, v'tzeevanoo leeh'yot v'or ha-olam.*

Blessed are you, Lord our God, king of the universe, who has sanctified us with your word, given us Yeshua our messiah, and commanded us to be light to the world.

### COMMENTARY

The Seder's rituals require at least three people, usually members of the family that hosts the Seder. The **father** distributes the foods used in the rituals and says certain blessings. The **mother** lights the candles. (According to tradition, the ancient Israelite women were, as a group, more faithful and true to God than the men. Therefore they are given the honor of welcoming all Shabbats with the lighting of the candles.) A **child** asks the four questions that prompt the retelling of the Pesach story.

Salvation is a big-family fellowship experience!

Everyone at tonight's Seder take turns reading paragraphs unless the otherwise specified.

The Shabbat candles represent the light of God's presence and word. They also serve a practical purpose. Exodus 35:3 forbids lighting a fire in the home on a Shabbat, but an existing flame may start other fires. The candles carried a lit flame into the new day (starting at sunset), so the household could have fire for light and cooking with during Shabbat.

## The Children's Blessings

(The father looks at all the boys and recites.)

May the Lord make you like Abraham, Isaac, and Jacob.

(The father looks at all the girls and recites.)

May the Lord make you like Sarah, Rebekah, Rachel, and Leah.

(The fathers looks at all the children and recites the Aharonic benediction<sup>1</sup>.)

*Y'varech'ch Adonai v'yeeshm'recha.*

*Ya-ayr Adonai panav aylecha veechoon-ekka.*

*Yeesa Adonai panav aylecha v'yasaym l'cha shalom.*

May the Lord bless you and keep you. May the Lord cause his presence to shine upon you and be gracious to you. May the Lord turn his face towards you and give you peace.

---

---

<sup>1</sup>Numbers 6:24-26

### COMMENTARY

Scripture only specifies that the first night of Pesach is a Shabbat and should have a memorial dinner with matzah, *maror*, and *pesach* meat. Why do Jewish people traditionally have a Seder for the first two nights of Pesach?

In the days of the ancient Israelites, a new month was declared the first night after a new moon when men sent to a hilltop saw a sliver of the returning moon. However, this procedure was not perfectly reliable. Clouds or human weaknesses might cause the men to miss seeing the returning moon until one night too late, starting the month one day too late. To make sure that the feast of unleavened bread was celebrated at the proper time an extra Seder was added one day early, on the thirteenth of Nissan. Then even if the month was begun one day too late, the feast would still be celebrated at the time scripture intended.

The tradition of two Seders—usually one with the congregation and one with family—became firmly rooted. When astronomy became advanced enough to guarantee starting the Jewish months accurately, these two Seders were moved to the first and second nights.

The gospels describe both Seders. The “Last Supper” was the Seder that happened a day early. Yeshua was crucified the next afternoon, as the *pesach* lambs were being slain for the second Seder.



## The First Cup

קִדְּשׁ

The first cup, the cup of sanctification, is named after the separation that happened when God brought us out of Egypt. The Hebrew word for “sanctify” literally means “to separate”. The Israelites were separated from Egypt and made into a nation.

The cup of sanctification is fulfilled by God’s work that separates us from sin and brings us into his heavenly kingdom.

As this Seder begins we rededicate ourselves to God so that during the Seder we may love the Lord our God with all our hearts, with all our souls, and with all our might.<sup>1</sup> We wish to understand more fully all that we owe God for his goodness, his redemptive power, and his blessings upon us.

(The first cup is lifted. Everyone recites.)

*Ba-rooch ata Adonai Elohaynoo melech ha-olam boray p’ree haggafen.*

Blessed are you, Lord our God, king of the universe, who creates the fruit of the vine.

(Everyone drinks from the first cup. The second cup will not be drunk for a while, so you might want to save some of the wine in this first cup.)

---

---

<sup>1</sup>Deuteronomy 6:4

### COMMENTARY

In Exodus 6:6-8 God tells Moshe four sentences that are four promises:

*“Say, therefore, to the sons of Israel,  
‘I am the Lord, and I will bring you out from under the burdens of the Egyptians.  
I will deliver you from their bondage.  
I will also redeem you with an outstretched arm and with great judgments.  
Then I will take you for my people and I will be your God.’”*

At the Seder we drink four cups of wine, one for each promise.

We who now sit at the Seder table were not slaves in Egypt, but in Exodus 13:8 we are asked to celebrate Pesach as if we were present at the Exodus.



## The Prayer for Happy Occasions

בְּרָכָה

The first Seder was a rushed evening.<sup>1</sup> For many of the Israelite families, the event was probably as traumatic as joyful. But each year thereafter a Pesach Seder was a happy occasion that celebrated freedom.

All the ancient Israelites were required to visit Jerusalem four times each year on happy occasions: at Pesach, First Fruits, Shavuot, and Sukkot.

This blessing was used on those holidays, as well as other occasions of joy.

(Everyone recites.)

*Ba-rooch ata Adonai Elohaynoo melech ha-olam  
she-hech-e-yanoo v'kee-y'manoo v'heegee-anoo laz'man hazzeh.*

Blessed are you, Lord our God, king of the universe, who has kept us alive and sustained us, and brought us to this season.

---

---

<sup>1</sup>Exodus 12:11

### COMMENTARY

After that first Seder, the tradition of reclining at the Seder was begun, to celebrate our freedom from slavery.

The only time scripture records a Pesach that was not happy is in the gospels. For example, in chapters 12 through 18 of Yochanan's gospels we read that the people at Jerusalem were initially very receptive of Yeshua, but some of them were successfully led against him by the religious authorities and became an angry mob.

If you are attending this Seder and uncomfortable with the name Yeshua perhaps some linguistic history will relieve any unease.

When the New Testament was written in Greek, the name Yeshua was not translated but was transliterated. The Greek word has six letters, trying to imitate the sound "sh" in a language without that sound. The letters are: "Ee-ay-s-o-oo-s" were spoken as "Ee-ay-soo".

When the Greek was transliterated into English, the word's initial "ee" sound was restored to the letter Y. The result was Yesu, pronounced "Yay-soo" (as in the classical song "Yesu, Joy of Man's Desiring").

As time went on and familiarity with Greek predominated over familiarity with Hebrew, the final "s" from the Greek was restored. Then, during the Reformation, the Bible was translated into German, and names with initial Y's were changed to have initial J's.



## The Parsley

כַּרְפֵּס

(The father washes his hands, not for religious reasons but because he is about to distribute food from the Seder plate.)

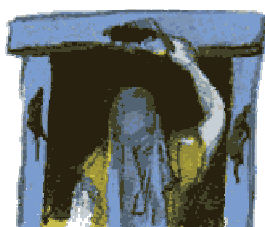
(Everyone dips the parsley from the Seder plate into the salt water and holds it as the following is read.)

This parsley dipped in salt water symbolizes the hyssop dipped in the blood of the *pesach* lamb, used to apply the blood to the lintel and doorposts. God commanded, “You shall take a bunch of hyssop and dip it into the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of your house until morning.”<sup>1</sup>

The parsley dipped in salt water is also a symbol of rebirth. The people of Israel were, as a nation, reborn when God rescued them from Egypt and they entered a covenant at Mount Sinai. We are each reborn when God rescues us from the control of sin when we enter Yeshua’s new covenant.<sup>2</sup>

The parsley is an herb of springtime and a symbol of rebirth. Pesach always happens in the springtime. The salt water, which stands for blood, also represents the blood that marks a covenant. We read, “Moses took the blood and sprinkled it on the people, and said, ‘Behold the blood of the covenant, which the Lord has made with you in accordance with all these words.’”<sup>3</sup>

(Everyone eats the parsley.)




---

<sup>1</sup>Exodus 12:22

<sup>2</sup>Jeremiah 31:30-33 (31-34)

<sup>3</sup>Exodus 24:8

### COMMENTARY

Sometimes verse numbering does not match in Jewish and Christian Bibles. This happened in the footnote 2, above. The verses in parenthesis show the Christian numbering.

## The Middle Matzah

מִצָּה

Next to the Seder plate are three matzahs.

Matzah represents the unleavened bread which the ancient Israelites ate as they fled Egypt. “The people took their dough before it was leavened, with their kneading bowls bound up in the clothes on their shoulders.”<sup>1</sup>

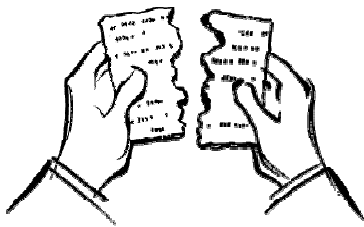
When we look at this middle matzah we try to imagine ourselves as slaves in Egypt being rescued by God. We are commanded, “You shall tell your son on that day, saying, ‘It is because of what the Lord did for me when I came out of Egypt.’”<sup>2</sup>

(The father takes the middle matzah and breaks it. The larger piece is the afikomen, which is broken into as many pieces as there are children, and each piece is hidden. Then the father holds up the smaller piece of the middle matzah and everyone recites.)

*Ha lachma anya dee achaloo avahatan b’ar-a d’meezra-yeem. Kol deech’feen yay-tay v’yaychool, kol deetz-reech yay-tay v’yeefsach.*

This is the bread of affliction which our ancestors ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate the Passover.

Many today are enslaved by sin and many by oppressors. As God has freed us from Egypt, and from sin, may all be made free by God’s mighty arm.



---

<sup>1</sup>Exodus 12:34

<sup>2</sup>Exodus 13:8

### COMMENTARY

The ancient Israelites did not have a bag of yeast in the freezer! Their leaven, as with sourdough, was a bit of fermented dough saved from a past batch of dough and carefully kept viable. Annually removing leaven from the home meant getting rid of this carefully tended “core life” from the past year, to start afresh (with effort and inconvenience!) in the new year. It is a fitting picture of a slavery to sin that people inherit from Adam but can remove by Yeshua.



## The Four Questions

מה נשתנה

(The child sings or reads the Hebrew, then reads the English translation.)

*Mah neeshtanah ha-lailah ha-zeh meekol ha-laylot!*

*Sheb'chal ha-laylot anoo och'leen cha-maytz oo-matzah, ha-lailah ha-zeh koo-lo matzah?*

*Sheb'chal ha-laylot anoo och'leen sh'ar y'rakot, ha-lailah ha-zeh maror?*

*Sheb'chal ha-laylot ayn anoo matbee-leen a-fee-loo pa-am echat, ha-lailah ha-zeh sh'tay f'ameem?*

*Sheb'chal ha-laylot anoo och'leem bayn yosh'veen oovayn m'soo-been, ha-lailah ha-zeh koolanoo m'soo-been?*

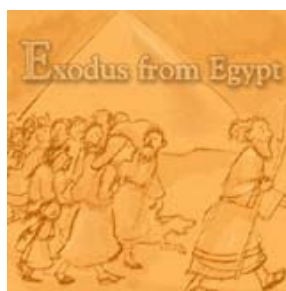
How different this night is from all other nights!

Other nights we may eat either leavened or unleavened bread; why only unleavened bread on this night?

Other nights we may eat any kind of herbs; why do we eat bitter herbs on this night?

Other nights we do not dip even once; why do we dip twice on this night? (parsley into salt water, then bitter herb into charoset)

Other nights we eat sitting or reclining; why do we all recline on this night?



## Telling the Story

מִגִּיד

(The father replies.)

I am pleased that you noticed those things. Now we will retell the story of the Exodus from Egypt, which explains why those things are done tonight.

(Everyone takes turns reading.)

Yosef was the son of Ya'akov, who was the son of Yitzchak, who was the son of Avraham. Yosef had ten brothers. His brothers were jealous because their father, Ya'akov, favored Yosef. Yosef's brothers kidnapped him and sold him as a slave. Yosef was taken to Egypt. Because Yosef was humble God blessed him. God gave Yosef the ability to know what dreams meant.

Pharaoh, the king of Egypt, had a dream. Yosef told Pharaoh what the dream meant: for seven years there would be good crops, but then for the following seven years it would not rain and no more food would grow. Pharaoh told the Egyptians to save all their extra food during the seven rainy years. When the rain stopped, Egypt was the only land that had saved food. All the other countries had to buy food from Egypt. Pharaoh was happy and made Yosef his second in command.

Ya'akov and his other ten sons moved to Egypt from the land that would become Israel because they needed food. Ya'akov had grandchildren too. When they moved there was a total of seventy people in the family.

Pharaoh welcomed Ya'akov and his family, because Pharaoh liked Yosef.

Four hundred years passed.

A new king, a new Pharaoh, ruled Egypt. This Pharaoh did not remember that Yosef had saved Egypt.

This Pharaoh was frightened because the Israelites had grown numerous. Pharaoh did not trust them. He made them slaves and forced them to make bricks for the buildings of his cities. Tonight we eat bitter herbs to help us remember the bitterness of slavery.

The Israelites kept growing more numerous, even though they were slaves. Pharaoh ordered that all their newborn boys be killed.

A woman from the tribe of Levi had a baby boy but she did not kill him. She hid him as long as she could. Then she put him in a basket and set it among the reeds at the bank of the Nile river, where the Pharaoh's daughter came to bathe. The woman asked her daughter to wait by the basket.

Pharaoh's daughter found the baby and adopted him. She named him Moshe. She saw the daughter nearby and asked her to pick an Israelite woman to help take care of Moshe. The daughter picked her Mother. Moshe's mother took care of him in the palace.

When Moshe was grown up he had a choice. He could stay in the palace and live with Pharaoh's people as a prince. Or he could try to help his own people, the slaves. Moshe went to help his own people, but he did the wrong thing. When he saw an Egyptian beating an Israelite he killed the Egyptian. When people found out, Moshe had to run away into the desert. He went to a place called Midyan. He became a shepherd.

One day when he was with his flock he saw a bush that was on fire but did not burn up. He went closer, and heard the voice of God.

God told Moshe that the time was ready for the Israelites to leave Egypt. Moshe would go down to Egypt and tell Pharaoh, "Let my people go!" God would put ten plagues on Egypt.

The Pharaohs all believed that they were gods. The plagues would teach this Pharaoh a lesson. This Pharaoh would learn that he was just a man, but the Lord of the Israelites was God.

The plagues did not happen quickly. It was many days before Pharaoh finally let the Israelites go. Meanwhile he hated the Israelites more and more, and was more and more cruel to them. The Israelites survived because they knew God was rescuing them. Tonight we dip the bitter herb into the charoset to remember how the sweet hope of freedom allowed the Israelites to endure the bitterness of slavery.

Each plague was worse than the one before. The tenth plague would kill all the first-born sons in the whole land. But the Israelites were told how to make the death pass over their homes. They would sacrifice a lamb the same night that the tenth plague would come. They would put the lamb's blood on their doorframes and stay inside their homes all night. We dipped the parsley into salt water to remember the blood of the sacrificed lamb.

After the tenth plague happened, Pharaoh let the Israelites go. But they knew he would change his mind, so they ran away quickly. They did not have time to pack food, so they brought the unleavened dough. When they baked the dough without yeast, it made unleavened bread. Tonight we eat unleavened bread to remember the escape from Egypt.

Pharaoh did change his mind, and led his army after the Israelites. At the Red Sea the Israelites saw the army behind them. Then God confused the army. The God parted the sea so the Israelites could walk across the dry bottom. After the Israelites were across Pharaoh and his army chased them. God let the waters fall down on top of Pharaoh and his army. The whole army was killed. The Israelites were finally free. Tonight we recline because reclining is a symbol of being free.

The Israelites sang a song of celebration to thank God for saving them. Tonight we sing part of that song.

## Mee Chamocha

(Everyone sings.)

*Mee chamocha ba-ayleem, Adonai?  
Mee kamocha, ne-dar ba-kodesh,  
nora t'hee-lot, osay feleh?*

(The translation is not sung.)

Who is like you, Lord, among the gods?  
Who is like you, majestic in holiness,  
Awesome in splendor, doing wonders?<sup>1</sup>



---

---

<sup>1</sup>Exodus 15:11

### COMMENTARY

The Israelites needed two things: to leave Egypt and to be safe from Pharaoh's army.

Similarly, the Covenant Yeshua ordained allows two things: to leave behind our "evil inclination" and be protected from wickedness or selfishness ever reclaiming a hold on us.

The Messiah was named Yeshua "because he will save his people from their sins" (Matthew 1:21). This is not merely about receiving forgiveness, which the Levitical sacrifices could also achieve. It is about being freed from the selfishness inherent in human nature. "And by him all who believe are made innocent in all ways, even those that could not be made innocent by the Torah of Moshe" (Acts 13:39).

Mee Chamocha also celebrates God's supremacy over all other beings who people claim are gods. Until the Exodus, Adonai did not challenge other gods or even do much to show his superiority. But the plagues judged the Egyptian gods, cumulating in darkness (against the sun god) and slaying of the first-born (against Pharaoh, who claimed to be divine).

## Removing Wine for the Ten Plagues

(The second cup of wine is poured.)

According to a legend, some angels began to sing that celebration song with the Israelites. But God told them to stop. “The word of my hands, the creatures to whom I gave life, are drowned. When I weep that they are dead, do you sing praises to me who slew them?”<sup>1</sup>

Proverbs 24:17 says, “Do not rejoice when your enemy falls, and do not let your heart be glad when he stumbles.”

We rejoice that God rescued us from the land of Egypt. But our freedom was gained with much pain to the Egyptians. They suffered ten plagues and their army was destroyed.

Now we each dip a finger into our wine ten times as we recite the plagues. We remove ten drops of wine from our glasses. We drink ten drops less, as a symbol that we cannot be completely happy when the Egyptians suffered.

(Everyone recites the plagues. With each plague’s name, dip your little finger into your cup and put a drop of wine onto your plate.)

- |          |          |                   |            |                               |
|----------|----------|-------------------|------------|-------------------------------|
| 1. Blood | 3. Gnats | 5. Sick livestock | 7. Hail    | 9. Darkness                   |
| 2. Frogs | 4. Flies | 6. Boils          | 8. Locusts | 10. Slaying of the first-born |



---

<sup>1</sup>Sanhedrin 39b





## The Lamb Bone and the Roasted Egg



(The father reads.)

Rabbi Gamaliel said, “If we do not speak of and explain the meaning of these three Pesach symbols, we fail in our duty: *pesach*, the lamb; matzah, the unleavened bread; *maror*, the bitter herb.”<sup>1</sup>

These three symbols do more than help us remember when God rescued the ancient Israelites from Egypt. They also are used to remember the covenant that God made with the ancient Israelites at Mount Sinai.

(Everyone reads.)

The lamb shank bone is a symbol of the *pesach* lamb, and also a symbol of the sacrifices that the ancient Israelites made under the covenant. Under the Law people were not free from “the evil inclination” but sacrifices could atone for sins.

---

---

<sup>1</sup>Mishnah, Pesachim 10, 5

### COMMENTARY

While the tabernacle or Temple stood, each family sacrificed a *pesach* lamb each year. Because the second Temple was destroyed, sacrifices have stopped. A roasted egg has become the traditional symbol of all holiday sacrifices.

Why? The egg is a symbol of both mourning and renewal. An egg also reminds us of springtime and birth. So the egg is an appropriate a symbol for the sacrifices of the Law, where an animal died to renew a person’s right relationship with God.

God uses the moon for “for signs, seasons, days, and years” (Genesis 1:14). The moon is a part of Pesach not represented on the table, unless you consider the egg to be like a full moon. As the 14<sup>th</sup> day of a lunar month, Pesach always begins on a full moon. The darkness described in Mark 15:33 could not have been eclipse, for during a full moon the moon and sun are on opposite sides of the earth.

In Hebrew the words for arm (*zeroah*) and seed (*zerah*) are related: the common theme is potential. The lamb’s bone is also called a *zeroah*: it also symbolizes God’s arm outstretched to save, and all the potential for victory in the *pesach* sacrifice and in Yeshua’s sacrifice. The bone is not broken, as Exodus 12:46 and John 19:33-36 discuss.



## The Matzah



When the ancient Israelites accepted the covenant they promised to be pleasing to God. The lamb bone and roasted egg are symbols of the people's role in the covenant of Mount Sinai.

The three matzahs symbolize God's role in the covenant. The top matzah represents the mana God provided in the desert. In the covenant God promised to sustain the Israelites. At least a remnant will always survive. The bottom matzah represents the double portion of mana provided on the sixth day of each week, for the weekly Shabbat. God promised to be generous towards the Israelites when they were faithful to him. The middle matzah is called the bread of affliction. God promised to discipline the Israelites when they were unfaithful, to correct their behavior.

Tonight we eat a piece of each, together, to show we accept God's providence, blessings, and correction.

(The father distributes pieces of each matzah. When everyone has put the three together, all recite.)

*Ba-rooch ata Adonai Elohaynoo melech ha-olam, asher keed'shanoo b'meetz-votav v'tzeevanoo al acheelat matzah.*

Blessed are you, Lord our God, king of the universe, who sanctifies us with your commandments and commands us to eat matzah.

*Ba-rooch ata Adonai Elohaynoo melech ha-olam, ha-motzee lechem meen ha-aretz.*

Blessed are you, Lord our God, king of the universe, who brings forth bread from the earth.

(Everyone eats the matzah.)



## The Bitter Herb

מרור

The covenant of Mount Sinai was a covenant of grace. God did not have to rescue the ancient Israelites from Egypt or establish a special relationship with them. The Israelites accepted the covenant—the new relationship—with gratitude and thanksgiving. “All the people answered with one voice and said, ‘All the words which the Lord has spoken we will do!’”<sup>1</sup>

God reminded the Israelites of their rescue from Egypt to provide a joyful motivation for many of the commandments, including devotion to God<sup>2</sup>, being holy<sup>3</sup>, loving a stranger as yourself<sup>4</sup>, and observing the weekly Shabbat<sup>5</sup>. These commandments are not legalistic; the Israelites knew they could not pay back God for rescuing them. These commandments enabled the new nation of Israel to express the gratitude it felt.

When we looked at the middle matzah we imagined we were slaves in ancient Egypt. Now we eat the bitter herb so we can rejoice when its taste is finally gone. We remember the ancient Israelites’ gratitude for freedom and for the covenant of Mount Sinai.

(The father distributes the bitter herb and recites.)

*Ba-rooch ata Adonai Elohaynoo melech ha-olam, asher keed’shanoo b’meetz-votav v’tzeevanoo al acheelat maror.*

Blessed are you, Lord our God, king of the universe, who sanctifies us with your commandments and commands us to eat bitter herb.

(Everyone eats the bitter herb.)



---

<sup>1</sup>Exodus 24:3

<sup>2</sup>Exodus 20:2-3

<sup>3</sup>Leviticus 12:44-35

<sup>4</sup>Leviticus 19:33-34, Exodus 22:21

<sup>5</sup>Exodus 20:11, Deuteronomy 5:15

## The “Hillel Sandwich” and Charoset



Rabbi Hillel started a custom of making a small sandwich with matzah, bitter herb, and *pesach* lamb, to literally fulfill the commandment “eat it [the sacrifice] with unleavened bread and with bitter herbs.”<sup>1</sup>

The custom was changed when the second Temple was destroyed. Now, just before the meal, we make a sandwich of matzah, bitter herb, and charoset. Charoset is a mixture of apples, nuts, and honey (or wine). It resembles the mortar used in ancient Egypt.

The sweet charoset makes the bitter herb easier to eat. The sweet knowledge that God would deliver them allowed the ancient Israelites to endure Pharaoh’s cruelty until the plagues were complete. The sweet knowledge that Yeshua will return allows us to endure the hardships in our own lives.

(The father distributes small amounts of the middle matzah, bitter herb, and charoset. Everyone assembles their sandwich. Then they are eaten without a special blessing.)

---

---

<sup>1</sup>Exodus 12:8

### COMMENTARY

Hillel died in 10 C.E. He was probably one of the rabbis amazed at Yeshua in the Pesach account in Luke 2:41-51.

## Da-yenoo

דַּיֵּנוּ

We conclude Seder's remembrance of the covenant of Mount Sinai by singing a traditional song which proclaims that God's establishment of that covenant would have been enough. Yet God not only wants us separate from the world but also members of his family restored to his image. So *Da-yenoo* also introduces the portion of the Seder devoted to praise.

*Ee-loo hotzee, hotzee-a-noo, hotzee-a-noo mee-Meetz-ra-yeem, hotzee-a-noo, mee-Meetz-ra-yeem, da-yenoo*

*(chorus:) Da, da-yenoo, da, da-yenoo, da, da-yenoo, da-yenoo da-yenoo*

*Ee-loo natan, natan lanoo, natan lanoo, et ha-Shabat, natan lanoo, et ha-Shabat, da-yenoo*

*(chorus:) Da, da-yenoo, da, da-yenoo, da, da-yenoo, da-yenoo da-yenoo*

*Ee-loo natan, natan lanoo, natan lanoo, et ha-Torah, natan lanoo, et ha-Torah, da-yenoo*

*(chorus:) Da, da-yenoo, da, da-yenoo, da, da-yenoo, da-yenoo da-yenoo*

(The translation is not sung.)

If you had only rescued us from Egypt it would have been enough.

If you had only given us Shabbat it would have been enough.

If you had only given us the Torah it would have been enough.



## The Second Cup

### מִכּוֹת

The second cup is the cup of deliverance. God has delivered us all from bondage. God delivered the nation of Israel from slavery. God delivered each our souls from the constraints of a fallen, sinful nature.

The second cup is the cup of salvation. God is our savior because he sustains us, provides for us, and causes us to desire his presence. Yeshua is our savior because by his sacrifice we may have eternal life and enter God's kingdom, in which we grow closer to God and need not fear the power of death.

We drink the second cup with thanks and praise.

(The cup is lifted. Everyone recites the wine blessing again. Then everyone drinks from the second cup.)

(Everyone sings.)

When Israel was in Egypt land (let my people go),  
Oppressed so hard they could not stand (let my people go)...  
Go down, Moshe, way down to Egypt land,<sup>1</sup>  
Tell old Pharaoh, "Let my people go!"

With mankind trapped in fallen state (let my people go),  
God sent his son to martyr's fate (let my people go)...  
Go down, Yeshua, way down to earthly state,<sup>2</sup>  
Tell old Satan, "Let my people go!"

Yeshua died on torture's pole (let my people go),  
Salvation is for all people (let my people go)...  
Go down, Yeshua, way down to dark Sheol,<sup>3</sup>  
Tell old Satan, "Let my people go!"

---

---

<sup>1</sup>Exodus 3:10

<sup>2</sup>John 1:1,14; Phillipians 2:5-8

<sup>3</sup>First Peter 3:18-20, Revelation 1:18

## Psalms of Praise (from Psalms 113-118)

הלל

(Alternate every other line, with the father reading the non-indented lines and then everyone replying.)

Praise, oh servants of the Lord! Praise be the name of the Lord!  
Blessed be the name of the Lord from this time forth and forever!  
From the rising of the sun until its setting  
the name of the Lord is to be praised.  
The Lord is high above the nations.  
Who is like the Lord our God, enthroned on high,  
Who humbles himself to behold the things done in heaven and in earth?

When Israel went forth from Egypt  
Judah became God's sanctuary and Israel God's land.  
The sea looked and fled; the Jordan river turned back.  
What ails you, oh sea, that you flee? Oh Jordan, that turns?  
Tremble, oh earth, before the Lord, before the God of Jacob.  
Not to us, Oh Lord, not to us, but to your name give glory.  
Because of your loving-kindness and truth.  
Why should the nations say, "Where, now, is their God?"  
Our God is in the heavens.  
Oh, you who fear the Lord, trust in the Lord!  
He is your help and your shield.  
He will bless those who fear him, the small and the great.  
May the Lord give you increase, you and your children.  
May you be blessed of the Lord, maker of heaven and earth.

I love the Lord because he hears my voice and prayers.  
Therefore I will call upon his name as long as I live.  
When terrors came upon me I called on the name of the Lord.  
The Lord preserves the simple. I was down low. He saved me.  
Return to your rest, Oh my soul.  
The Lord has dealt bountifully with you.  
I shall lift the cup of salvation and call upon the his name.  
Oh Lord, surely I am your servant. You have freed me from bondage.  
Praise the Lord, all nations! His lovingkindness is great!  
His truth is everlasting! Praise the Lord!  
The Lord is for me. I will not fear. What can man do to me?  
The Lord is my strength and my song. He is my salvation.

## Ayn Kaylohaynoo

(Ayn Kaylohaynoo is another song of praise everyone sings.)

*Ayn kay-lo-haynoo, ayn ka-do-naynoo,  
ayn ka-mal-kaynoo, ayn k'mo-shee-aynoo.*

*Mee chay-lo-haynoo? Mee cha-do-naynoo?  
Mee ch'mal-kaynoo? Mee ch'mo-shee-aynoo?*

*No-deh lay-lo-haynoo, no-deh la-do-naynoo,  
no-deh l'mal-kaynoo, no-deh l'mo-shee-aynoo.*

*Ba-rooch elohaynoo, ba-rooch adonaynoo,  
ba-rooch mal-kaynoo, ba-rooch mo-shee-aynoo.*

*Ata hoo elohaynoo, ata hoo adonaynoo,  
ata hoo mal-kaynoo, ata hoo mo-shee-aynoo.*

(The translation is not sung.)

There is none like our God, there is none like our Lord,  
there is none like our king, there is none like our savior.

Who is like our God? Who is like our Lord?  
Who is like our king? Who is like our savior?

We give thanks to our God, we give thanks to our Lord,  
we give thanks to our king, we give thanks to our savior.

Blessed is our God, blessed is our Lord,  
blessed is our king, blessed is our savior.

You are our God, you are our Lord,  
you are our king, you are our savior.

## Washing

וְרַחֵץ

Consider the bowl of salt water. In the covenant of Mount Sinai, salt was a symbol of the sacrifices.<sup>1</sup>

In the covenant that Yeshua established, living without selfishness is our “sacrifice”<sup>2</sup> and the humble love we show to others is the “salt” on that sacrifice.<sup>3</sup> By itself salt is unpleasant, like a person who only loves himself or herself. But when salt is mixed with other spices it enriches their flavors, as our love supports the people we love.

Before this meal we wash each other’s hands, as Yeshua washed his disciples’ feet, to enjoy the flavor of sacrificial love.

The washing is also a remembrance of how the Levitical priests were required to wash before doing their priestly work. When Yeshua washed his disciples’ feet he was symbolically preparing them for ministry.

(Everyone washes a neighbor’s hands.)



---

<sup>1</sup>Leviticus 2:13, Numbers 18:19

<sup>2</sup>Romans 12:1

<sup>3</sup>Mark 9:50

### COMMENTARY

The Rabbis of Yeshua’s day put religious significance on the everyday custom of washing before eating. Yeshua argued against their belief that physical cleanliness helped spiritual purity. During the Last Supper Yeshua offered a better way to add religious significance to the act of washing.





## The Meal

שלחן עורך

(The meal is served. After dessert is complete the Seder continues, with welcoming Eleeyahoo. It is traditional that the last food and drink of the evening be the afikomen and the fourth cup of wine.)

(After the meal fill everyone's third cup of wine, and set out an additional glass that will be used to welcome Eleeyahoo.)

(The father concludes the meal by leading the Birkat Hamazon, a traditional grace thanking God for this meal and the bountiful productiveness of nature. This prayer is genuine in how it glorifies God, whose will is for all to have food. This prayer was instituted just after the Bar Kochba rebellion when the farmland in Israel was no longer being systematically destroyed by the Roman army, and when the Jews in Israel were repentant for their role in causing the land to suffer and become unproductive compared to what God wills.)

*Ba-rooch ata Adonai Elohaynoo melech ha-olam, hazan et ha-olam koo-lo b'tuvo.*

*B'chayn oo-v'chesed oo-v'rachameem hoo notayn lechem l'chol basar,  
kee l'olam chasdo.*

*Oo-v'tov-o ha-gadol ta-meed lo chaser lanoo, v'al yech'sar lanoo mazon l'olam va'ed,  
ba'avor sh'mo ha-gadol kee hoo ayl zan oo-m'far-nays la'chol, oo-mateev la'chol,  
oo-may-cheen mazon la'chol b'ree-otan asher bara.*

*Ba-rooch ata Adonai, hazan et ha'chol.*

Blessed are you, Lord our God, king of the universe, who feeds all the world in his goodness. With favor, kindness, and mercy he gives bread to all flesh, because his kindness is forever.

And in his great goodness we never lacked food, and will never lack food, forever, on account of his great name, because he is a God who feeds and provides to all, in goodness to all, and supplies food to all his creatures which he created.

Blessed are you, Lord our God, king of the universe, who feeds all the world



## Welcoming Eleeyahoo



The Jewish people of Yeshua's day were familiar with the scriptural prophecy that Eleeyahoo would return before the day of the Lord.<sup>1</sup> The "spirit and power of Eleeyahoo" did return in the person of Yochanan to "prepare the way".<sup>2</sup> Later, Eleeyahoo himself returned to meet with Yeshua.<sup>3</sup> Yet after both of these returns Yeshua taught that Eleeyahoo would return again.<sup>4</sup>

Therefore we continue the tradition of welcoming Eleeyahoo to the Seder even though the *masheeach ben Daveed* (messiah, son of David) has already come once.

The welcoming of Eleeyahoo has a second significance. On the night of the tenth plague the Israelites were commanded to stay inside their houses. This required an act of obedience from every Israelite, just as entering God's new covenant requires an act of obedience from each individual. Exodus 12:28 tells that all were obedient. When we open the door for Eleeyahoo we remember that we are inside the house, obedient to God and accepting his covenant.

(The father fills a wine glass which is set aside for Eleeyahoo. The child opens the door to symbolically welcome Eleeyahoo. Then everyone sings.)

*Eleeyahoo ha-navee,  
Eleeyahoo ha-teeshbee,  
Eleeyahoo, Eleeyahoo,  
Eleeyahoo ha-geeladee.  
Beem'hayra v'ya-may-noo, yavo elaynoo  
Eem Mashee-ach ben Daveed,  
Eem Mashee-ach ben Daveed.*

(The translation is not sung.)

Elijah the prophet, Elijah the Tishbite, Elijah of Giliad,  
Speedily and in our days come to us with messiah, son of David.

---

<sup>1</sup>Malachi 4:5-6

<sup>2</sup>Matthew 3:3 and 11:14; Luke 1:17

<sup>3</sup>Matthew 17:3

<sup>4</sup>Matthew 17:11-12

## The Afikomen



(All the children look for and find a piece of the afikomen. Then the father gives a gift to the child who finds it.)

The afikomen represents Yeshua. It is without leaven as Yeshua was without sin; in scripture leaven is a symbol for sin.<sup>1</sup> Matzahs made by hand have spots that look like bruises. Matzahs that come in a box not only have the bruise-like spots, but also are pierced and have stripes. Yeshua “was pierced for our sins and crushed for our iniquities: the bruising for our well-being fell upon him.”<sup>2</sup>

There were three matzahs together. Then the middle one was broken, and hidden. The children who find it are given a gift: not for their skill in searching, but for their willingness to search.

God our Father, his son Yeshua, and God’s holy spirit were together in heaven.<sup>3</sup> Then Yeshua came to earth, was wounded for our iniquities,<sup>2</sup> and became the mystery of God.<sup>4</sup> All those who humble themselves as children and search for him will find him, and be given the gift of eternal life.<sup>5</sup>

The afikomen was the bread that Yeshua broke and called his body. He did so after the meal, violating the Pharisees’ tradition of eating the *pesach* lamb last, to show that his body is the greater sacrifice.

(The father distributes the afikomen, which it is not eaten yet.)

---

<sup>1</sup>Hebrews 4:15; Mark 8:15

<sup>2</sup>Isaiah 53:5

<sup>3</sup>Philippians 2:5-11

<sup>4</sup>Colossians 2:2

<sup>5</sup>Luke 11:10; John 1:12-13; Mark 10:15

## The Third Cup



The third cup is the cup of redemption. God redeemed us from slavery to Egypt with the outstretched arm of his might. God redeemed us from slavery to sin with arms stretched out on a cross.

Yeshua made the third cup the cup of the new covenant. “And when he had taken bread and given thanks, he broke it and gave it to them, saying ‘This is my body, which is given for you; do this in remembrance of me.’ And in the same way, after they had eaten, he took the cup, saying ‘This cup which is poured out for you is the new covenant in my blood.’”<sup>1</sup>

How could God, who has forbidden the drinking of blood since the covenant with Noah,<sup>2</sup> approve of a cup of blood? Because in the new covenant the “Temple” is within us, and our mouth is the “doorposts” to within us.<sup>3</sup>

The blood on this lintel (top) of the doorway would drip. Thus the blood on the lintel and doorposts of the doorway was arranged in the shape that would later be made by Yeshua’s wounds on his head and hands, and his feet if they were also nailed. Yeshua said, “In my Father’s house are many dwelling places...I go to prepare a place for you.”<sup>4</sup> The cross is the doorpost of the house of God.

*Ba-rooch ata Adonai Elohaynoo melech ha-olam, ha-motzee lechem meen ha-aretz.*

*Ba-rooch ata Adonai Elohaynoo melech ha-olam boray p’ree haggafen.*

(Everyone who has entered Yeshua’s new covenant eats the afikomen.)

(Everyone drinks the third cup.)

---

<sup>1</sup>Luke 21:19-20

<sup>2</sup>Genesis 9:4

<sup>3</sup>Mark 7:14-23

<sup>4</sup>John 14:2-6

## The Fourth Cup and Final Wishes

נִרְצָה

The fourth cup is the cup of the kingdom. Under the old covenant God is our God, and we are his people. Under the new covenant God is our God and Father, and we are his people and his sons and daughters.

The fourth cup was fulfilled on Shavuot<sup>1</sup> after Yeshua rose from the dead. The outpouring of God's holy Spirit signaled the opening of the kingdom of God to the world, and enabled it to happen.<sup>2</sup>

We drink the fourth cup right after the third. In loving gratitude for salvation and love for God we do the work ordained for us on this earth, but our hopes are fixed on the future, in the New Jerusalem.<sup>3</sup>

(The mother reads.)

The Pesach Seder is done, its customs are complete.  
One day we will celebrate and worship at thy feet.  
Oh holy God enthroned above, make all captives free!  
Replant on Zion in thy love thy people, close to thee.

(Everyone reads together.)

*L'shana ha-ba-a beey-roosh-a-la-yeem hab-b'nu-ya, oov'yamainoo b'zo hachadasha!*

Next year in Jerusalem built anew, and in our days in the New Jerusalem!

*Ba-rooch ata Adonai Elohaynoo melech ha-olam boray p'ree haggafen.*

(Everyone drinks the fourth cup.)

שלום

---

---

<sup>1</sup>Pentecost, Acts 2

<sup>2</sup>Acts 1:6-8

<sup>3</sup>Revelation 21