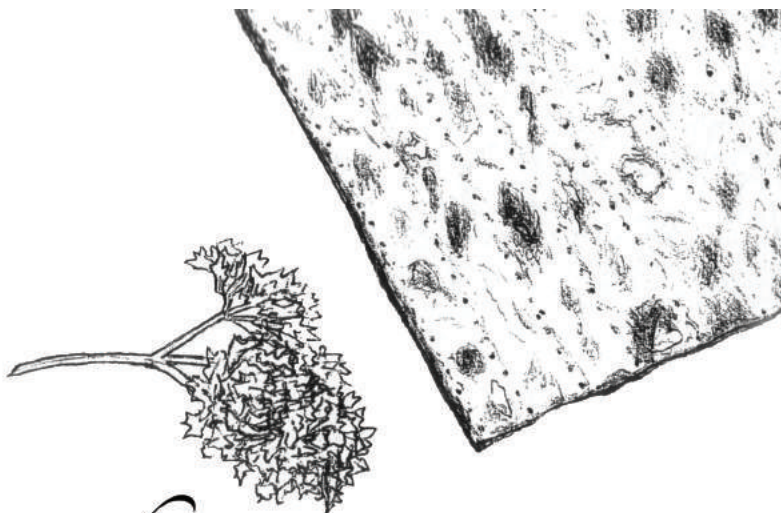


Passover
Haggadah

הגדה של פסח







Why is this night different
from all other nights?

And you shall observe this event as an ordinance for you and your children forever. And it will come about when you enter the land which the Lord will give you, as He has promised, that you shall observe this rite. And it will come about when your children will say to you, 'What does this rite mean to you?' that you shall say, 'It is a Passover sacrifice to the Lord who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians but spared our homes.' And the people bowed low and worshipped.

Exodus 12:24-27

As for the assembly, there shall be one statute for you and for the *ger* who sojourns with you, a perpetual statute, throughout your generations; as you are, so shall the *ger* be before the Lord.

Numbers 15:15



Preparing for Passover

For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses... Exodus 12:15



In the days preceding Passover, it is tradition to clean the house thoroughly, and the evening before the Passover Seder any trace of chametz (leaven, or yeast) is removed from the house. Leaven is a necessary element in baking and wine making. However, it was viewed somewhat ambiguously because it also has the power to decay and destroy. Even Yeshua used it as both a positive and negative metaphor. In Jewish tradition it came to have more of a negative connotation as a religious symbol, signifying the potential for corruption and sin. The removal of leaven carries with it a deeper significance in Passover than simply its connection with the exodus. Its removal signifies the attitude of penitence, the willingness to remove any corrupting influence in one's life and submit to God in obedience. As the Israelites prepared for the exodus by obeying the commands of God through Moses, so in removing the chametz, we symbolize our willingness to obey God in preparation for celebrating the deliverance he has already brought to His people.



**For Messiah our Passover
also has been sacrificed.**

Let us therefore eat the feast, not with old leaven,
nor with the leaven of malice and wickedness,
but with the unleavened bread of sincerity and truth.

1 Corinthians 5:7-8



The symbols on the seder plate tell the story of the Exodus.

Zeroa ❧ Roasted Bone

This symbolizes the Pesach sacrifice, a lamb offered for each household.

Beitzah ❧ Roasted egg

This symbolizes the festival sacrifice, and is also a symbol of mourning; a reminder of the destruction of the Temple.

Maror and Chazeret ❧ Bitter herbs

When eaten, these bring tears to our eyes, and we remember the bitterness which filled our forefathers' lives when they were enslaved in Egypt.

Charoset ❧ Apples, nuts, cinnamon, wine

This symbolizes the clay out of which our forefathers made bricks to build the huge cities of Egypt.

Karpas ❧ Parsley

The parsley symbolizes hope and renewal, and we dip it in salt water to remind us of the tears shed by the Hebrew slaves in Egypt.

Order of the Seder



Kadesh	Blessing over the wine First cup – Sanctification	קדש
U'rechatz	Washing the hands	ורחץ
Karpas	Parsley dipped in salt water	כרפס
Yachatz	Breaking the middle matzah	יחץ
Maggid	Telling the story Second cup – Deliverance	מגיד
Rachtzah	Washing the hands	רחצה
Motzi Matzah	Blessing over the matzah	מוציא מצה
Maror	Eating the bitter herbs	מרור
Korech	Hillel's sandwich	כורך
Shulchan Orech	The festival meal	שלחן עורך
Tzafun	The Afikomen	צפון
Barech	Blessing after the meal Third cup – Redemption Welcoming Elijah	ברך
Hallel	Psalms of praise Fourth cup – Hope	הלל
Nirtzah	Conclusion	נרצה



About this Haggadah

This Haggadah (order for celebrating the Passover feast) follows the traditional order established as early as the 1st century B.C.E. As believers in Messiah Yeshua, we have included His name where the traditional Haggadah mentions our hope in Messiah, and have also felt free to include praise to Him as our Passover sacrifice.



e Light the Candles

The Lord is my light and my salvation—
whom shall I fear? Psalm 27:1



We begin the festival by lighting the candles,
symbolizing the presence of God, and marking
this as a sacred time.

בָּרוּךְ אַתָּה יְהוָה	Blessed are You, Adonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Baruch Atah Adonai,
אֲשֶׁר קִדְּשָׁנוּ	our God, King of the Universe,
בְּמִצְוֹתָיו	Eloheinu melech ha'olam,
וְצִוָּנוּ לְקַדֵּשׁ	Who sanctified us
אֶת יוֹם טוֹב	asher kiddeshanu
	with His commandments
	b'mitzvotav,
	and commanded us to sanctify
	v'tzivanu l'kadesh
	the festival.
	et Yom Tov.

All

בָּרוּךְ אַתָּה יְהוָה	Blessed are You, Adonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Baruch Atah Adonai,
אֲשֶׁר חַיָּנוּ וְקִיָּמָנוּ	our God, King of the Universe,
וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה	Eloheinu melech ha'olam,
	Who gave us life, and sustained us,
	sh'hechianu, v'kiyemanu,
	and enabled us to reach this season.
	v'higianu la'zman hazeh.



he Four Cups

Then the Lord said to Moses,
"Now you will see what I will do..."
Exodus 6:1



The Kiddush is said over the first of four cups of wine that we will drink during the seder. The number is symbolic. Scripture uses four words to describe the liberation from Egypt. As the Lord spoke these words of encouragement to Moses, He revealed to His servant the plan by which He would redeem the children of Israel.

All

"... I will bring you out from under the yoke
of the Egyptians...
I will deliver you from slavery...
I will redeem you with an outstretched arm...
I will take you for My people and I will be your God..."

The first cup of wine is poured.



Sanctification

Deliverance

Redemption

Hope



The Cup of Sanctification

Kadesh קדש

I will bring you out from under
the yoke of the Egyptians... Exodus 6:6



The first cup marks Israel out as God's chosen ones; as the people He would deliver from the burden of slavery. He freed them to worship and serve Him in spirit and in truth, and this is the same work He does for each and every child He brings into His family. He chooses them of His own sovereign will and sets about to free them from the shackles of slavery. Our freedom from slavery is for this primary purpose: to worship Him as He intends. It is the calling of each and every child of God to be sanctified – set apart unto God, to be given over to His worship and His worship alone. The first cup of Passover, the Cup of Sanctification, or separation, reminds us of this crucial starting point of our salvation.

All

Blessed are You, O Lord our God, King of the Universe, who chose us from among the peoples, and established us by sanctifying us with His commandments. With love you have given us, O Lord our God, holidays for gladness, festivals and seasons for rejoicing, this day of the festival of unleavened bread, the season of our deliverance, a holy convocation in remembrance of the departure from Egypt. For you have chosen us, and set us apart from the nations. And You have given us festivals of holiness, with gladness and joy, to inherit. Blessed are You, O Lord, who sanctifies Israel and the seasons.

בָּרַךְ אַתָּה יְהוָה

Blessed are You, O Lord
Baruch Atah Adonai,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

our God, King of the Universe,
Eloheinu melech ha'olam

בּוֹרֵא פְּרִי הַתֵּבָן

Creator of the fruit of the vine.
Borei p'ri hagafen.



Drink the first cup while leaning on the left arm.



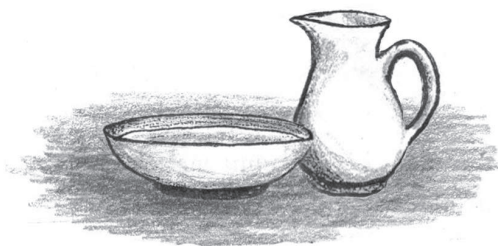
e Wash our Hands *Urchatz* ורחץ

Now before the feast of the Passover,
Yeshua, knowing that His hour had come...
poured water into the basin and began to
wash His disciples' feet. John 13:1, 5



A pitcher, a basin, and a towel are readied for hand washing.

It is traditional to have the children help pass a basin and pitcher, and to carry the towel so that each person at the table can wash their hands. In acting as servants, they model Yeshua Himself, who washed the feet of His disciples.



After that, He poured water into a basin and began to wash His disciples' feet, drying them with the towel that was wrapped around Him. "Do you understand what I have done for you?" He asked them. "You call me 'Teacher' and 'Lord', and rightly so, for that is what I am. Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet." John 13:5, 12-14

Hands are washed.





Parsley *Karpas* כרפס

The Israelites groaned in their slavery
and cried out, and their cry for help
because of their slavery went up to God.

Exodus 2:23



Leader lifts the parsley.

Passover is a holiday that comes in the springtime, when the earth is becoming green with life. This parsley represents life, created and sustained by God.

Leader lifts the salt water.

But life in Egypt for the children of Israel was a life of pain, suffering, and tears, represented by this salt water. We each take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

All

בָּרוּךְ אַתָּה יְיָ

Blessed are You, O Lord
Baruch atah Adonai,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

our God, King of the Universe,
Eloheinu melech ha'olam,

בּוֹרֵא פְּרִי הָאֲדָמָה

Creator of the fruit of the earth.
Borei p'ri ha'adamah.

Dip the parsley in salt water and eat.





Breaking the Matzah Yachatz יתץ

But He was wounded for our transgressions,
He was bruised for our iniquities... Isaiah 53:5



The head of the table takes the three specially wrapped pieces of matzah and holds up the middle matzah for all to see.

Leader

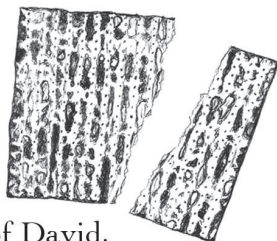
In the matzah we see a picture of Messiah. See how it is striped?

All

But He was wounded for our transgressions,
He was bruised for our iniquities;
the chastisement for our peace was upon Him;
and by His stripes we are healed. Isaiah 53:5

Leader

See how the matzah is pierced?



All

And I will pour upon the house of David,
and upon the inhabitants of Jerusalem,
the spirit of grace and of supplications: and they
shall look upon Me whom they have pierced,
and they shall mourn for Him, as one mourns
for his only son... Zechariah 12:10

The middle matzah is broken into two pieces. The smaller piece is replaced between the two whole matzot. The larger piece is specially wrapped and hidden.

Like the middle piece of matzah is broken, our Messiah, too, was broken. One half is now called the afikomen, "the coming One". It is wrapped in a white cloth, just as Messiah's body was wrapped for burial. And just as we have hidden the afikomen, so Messiah was placed in a tomb and hidden for a time. And just as the afikomen will return to complete our Passover seder, so the sinless Messiah rose from the dead and will someday return.



Telling the Story *Magid* מַגִּיד

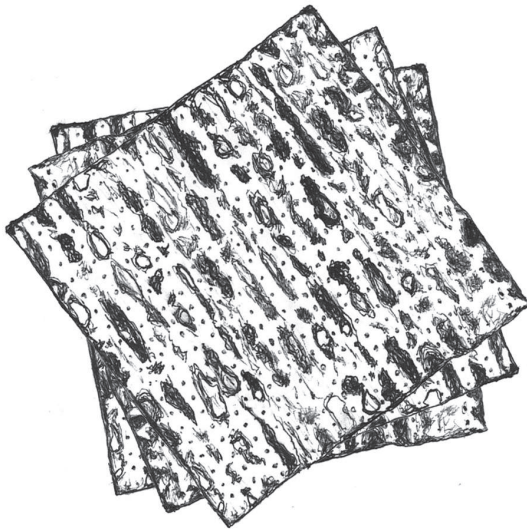
And it shall be when your son asks you in time to come, saying, "What is this?" then you shall say to him, "With a powerful hand the Lord brought us out of Egypt, from the house of slavery." Exodus 13:14



The plate of matzot is uncovered and raised for all to see as we recite:

All

This is the bread of affliction which our forefathers ate in the land of Egypt. Let all who are hungry enter and eat with us; Let all who are needy come to our Passover feast. This year we are here, next year may we be in the land of Israel. This year some of us are slaves, next year may we all be free men.



The second cup of wine is filled.



The Four Questions

When your children ask you,
"What does this ceremony mean to you?"
then tell them... Exodus 12:16



In the Passover seder, there are a number of sections which highlight the fact that one of the primary purposes of the seder itself is to teach our children about how God delivered us out of slavery. It has become traditional to put the children center stage to ask four questions about why we do the seder, and in asking these four questions, to help them pay attention and learn the answers. The questions all revolve around an opening question: Why is this night different from all other nights?

A young child asks the four questions:

Why is this night different from all other nights?

On all other nights we eat bread or matzah.
Why on this night do we eat only matzah?

On all other nights we eat all kinds of herbs.
Why on this night do we eat only bitter herbs?

On all other nights we do not dip our herbs even once.
Why on this night do we dip them twice?

On all other nights we eat our meals sitting or reclining.
Why on this night do we all recline?



Mah Nishtanah



Mah Nishtana ha-lailah hazeh mikol haleylot? Mikol haleylot?

She'be'chol haleylot, anu ochlim, chametz umatzah,
Chametz umatzah.

Halailah hazeh, halailah hazeh kulo matzah.

Halailah hazeh, halailah hazeh kulo matzah.

She'be'chol haleylot, anu ochlim, she-ar yerakot,
She-ar yerakot.

Halailah hazeh, halailah hazeh maror, maror.

Halailah hazeh, halailah hazeh maror, maror.

She'be'chol haleylot eyn anu matbilin, afilu pa-am echat.
Afilu pa-am echat.

Halailah hazeh, halailah hazeh sh'tae p'amim.

Halailah hazeh, halailah hazeh sh'tae p'amim.

She'be'chol haleylot, anu ochlim, beyn yoshvin uveyen mesubin.
Beyn yoshvin uveyen mesubin.

Halailah hazeh, halailah hazeh kulanu mesubin.

Halailah hazeh, halailah hazeh kulanu mesubin.



We answer these questions by telling the story of when our people were slaves in Egypt, and how our God took us out of there with a mighty hand and an outstretched arm. Our Passover seder is a way of reliving this time. And so, even if we are all wise, all of us full of understanding, all of us well-learned in the Torah, we would still be commanded to tell the story of how God brought us out of Egypt. And the more one tells the story of the departure from Egypt, the more praiseworthy he is.



The Four Sons ארבעה בנים

These words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons... Deuteronomy 6:6, 7

The command to “tell your children” the Exodus story occurs four times in the Torah. Tradition teaches there are four different attitudes shown in approaching the Passover seder, represented by four children (or four different kinds of people) who ask various questions about the seder. Each of us at times may have these same attitudes, and may need to be called to a deeper appreciation of our heritage and faithfulness to God.

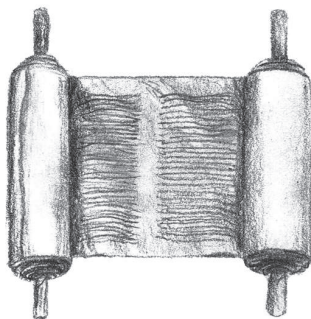
The Wise Son

חכם מה הוא אומר?

What does the wise son say?

“What is the meaning of the laws and commandments which the Lord our God commanded us to keep?”

This is the question of curiosity and interest, which is answered eagerly and enthusiastically. We explain in detail the customs and rituals of Passover, showing how they relate to the community of faith, the nature of freedom, and the call to be God’s people, practicing justice and righteousness.



The Wicked Son

רָשָׁע מַה הוּא אוֹמֵר?

What does the wicked son say?

"What does this service mean to you?"

This is the question of disinterest and indifference, betrayed by saying "you" and not "me," by which this person excludes himself from the community. This is answered sternly and forcefully: "We celebrate Passover because of what God did for us while we were slaves in Egypt. If you had been in Egypt, you would not have been included when the Lord God delivered us from slavery." While this sounds harsh, the idea is that indifference to the things of God excludes one from participation with God's covenant people. The call is to join the community, to participate, to hear the testimony, and to learn about God.

The Simple Son

תָּם מַה הוּא אוֹמֵר?

What does the simple son say?

"Mah zoht? What is this?"

This is the question of confusion and ignorance, which is answered in the most simple way possible: "God saved us from slavery."

The Immature Son

וְשִׂאֵינוּ יוֹדֵעַ לִשְׁאוֹל

This son does not know enough to ask a question. The only proper response to this is to repeat the testimony with patience and tenderness: "We observe Passover because once we were slaves in Egypt and God brought us out by His strength and power because of His love and compassion for us. We observe Passover to remember what the Lord our God has done for us."



The Story of Passover

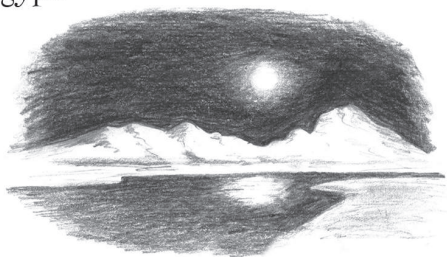
I have heard the groaning of the sons of Israel, because the Egyptians are holding them in bondage; and I have remembered my covenant.

Exodus 6:5



At first our fathers served idols, but now God has drawn us to His service. It is written: "Joshua said to all the people: 'So says the Lord God of Israel: Your fathers have always lived beyond the Euphrates river, including Terah, the father of Abraham and Nahor; and they worshipped other gods.

'I took your father Abraham from beyond the river and led him throughout all the land of Canaan. I increased his family by giving him Isaac. To Isaac I gave Jacob and Esau; to Esau I gave Mount Seir for a homeland, while Jacob and his children went down to Egypt.' "



Blessed is He who keeps His promise to Israel; blessed is He. God predetermined the time for our final deliverance in order to fulfill what He had promised in His covenant to our father Abraham. "He said to Abraham, 'Your descendants will be strangers in a land that is not their own. They will be enslaved and made to suffer for four hundred years. But I will punish the nation that enslaved them and then your children will go free with great wealth.' "

And so, seventy people went down to Egypt with Jacob when Joseph was a great ruler in Egypt. They were fruitful and increased greatly and multiplied and became exceedingly mighty, so that the land was filled with them.

Then a new king, who did not know Joseph, came to power in Egypt. "Look," he said to his people, "the Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous, and if war breaks out, will join our enemies, fight against us, and depart from the land."

So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh. But the more they were oppressed, the more they multiplied and spread; so the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields. Then Pharaoh gave this order to the Hebrew midwives: "Every Hebrew boy that is born you must throw into the Nile, but let every girl live." But the midwives feared God and did not do as Pharaoh ordered them, but let the boys live.



One Hebrew boy was hidden by his mother among the reeds by the bank of the Nile. The daughter of Pharaoh came down to bathe at the river and she saw the baby in a basket among the reeds, and she took the child and he became her son. She named him Moses, saying, "I drew him out of the water." Now when Moses had grown up, he went out to his people and looked on their hard labors, and he saw an Egyptian beating a Hebrew and he struck down the Egyptian. When Pharaoh heard of the matter, he tried to kill Moses, but Moses fled from Pharaoh and settled in the land of Midian. After a time the king of Egypt died, and a new Pharaoh arose over Egypt. The sons of Israel sighed because of their bondage, and they cried out, and their cry for help rose up to God. So God heard their groaning; and God remembered His covenant with Abraham, Isaac, and Jacob. And God saw the sons of Israel, and He took notice of them.

The Angel of the Lord appeared to Moses in blazing fire from the midst of a bush. And the Lord said to him, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry. Come, now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt. He then sent Moses to Pharaoh with an ultimatum:

All

Shalach et ami v'ya-avduni!

שְׁלַח אֶת עַמִּי וַיַּעֲבֹדֵנִי

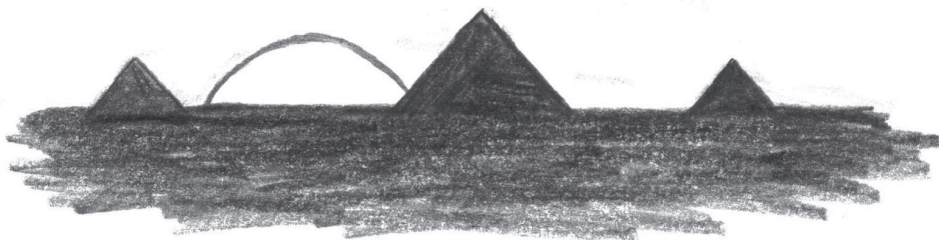
Let my people go!

"Let my people go! Let my people go that they may serve Me!"

But Pharaoh refused, saying, "Who is the Lord, that I should listen to Him? I know not your God. I will not let Israel go!" And the servitude of the Israelites continued and was intensified.

Moses appealed to the Lord and said, "O Lord, why have You sent me here? Ever since I came to Pharaoh to speak in Your name, he has added to the burdens of this people and You have done nothing to rescue them!"

And God answered, "I have heard the cries of the children of Israel. Go tell them, 'I am the Lord! I will free them from the burden of the Egyptians and I will remove from them the yoke of their bondage.'" But Pharaoh did not relent, and showed no remorse. And God therefore visited upon him and his Egyptian subjects ten terrifying plagues.





The Ten Plagues

Then the Lord said to Moses,
"Pharaoh's heart is stubborn;
he refuses to let the people go..."

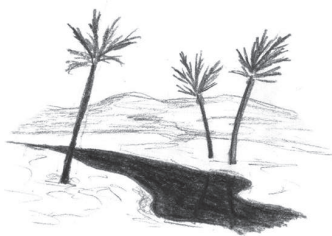
Exodus 7:14

A full cup is a symbol of joy, and we are filled with joy at God's mighty deliverance. But we also remember the great cost at which our redemption was purchased. We remove a drop of wine from our cups as each plague is recited, reducing the fullness of our cup of joy in remembrance of the suffering of the Egyptians.

These are the plagues that God brought upon the Egyptians:

Dam (Blood) דָּם

And the Lord said to Moses, "Say to Aaron, 'Take your staff and stretch out your hand over the waters of Egypt, over their rivers, over their streams, over their pools, and over all their ponds, that they may become blood; and there shall be blood throughout all the land of Egypt...' " Exodus 7:19-20



Tz'farday'ah (Frogs) צְפַרְדֵּי

"And the Nile will swarm with frogs, which will come up and go into your house and into your bedroom and on your bed, and into the houses of your servants, and on your people, and into your ovens, and into your kneading bowls." Exodus 8:3



Kinim (Lice) כִּנִּים

And the Lord said to Moses, "Say to Aaron, 'Stretch out your staff and strike the dust of the earth, that it may become lice through all the land of Egypt.' " ... and there were lice on man and beast... Exodus 8:16, 17



Arov (Insects) עֲרוֹב

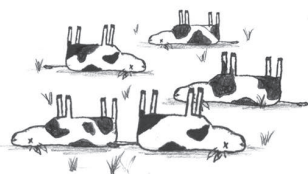
And there came great swarms of insects into the house of Pharaoh and into the houses of his servants. And the land was ruined because of the swarms of insects in all the land of Egypt. Exodus 8:20



Dever (Cattle disease) דֵּבֶר

The hand of the Lord will come with a very severe pestilence on your herd and your flock.

Exodus 9:3



Sh'chin (Boils) שְׁחִין

And the Lord said to Moses and Aaron, "Take handfuls of soot from the furnace and let Moses throw it toward the sky in the sight of Pharaoh. And it will become fine dust over all the land of Egypt and will become boils on man and beast."

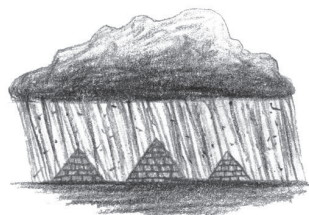
Exodus 9:8-9



Barad (Hail) בָּרָד

And Moses stretched out his staff toward the sky and the Lord sent thunder and hail... and the hail struck all that was in the field, both man and beast; the hail also struck every plant of the field and shattered every tree.

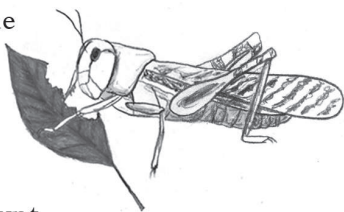
Exodus 9:23-25



Arbeh (Locusts) אֲרֵבָה

And then the Lord said to Moses, "Stretch out your hand over the Land of Egypt for the locusts..." they covered the surface of the whole land, so that the land was darkened; and they ate every plant of the land and all the fruit of the trees that the hail had left. Thus nothing green was left of the trees or plants of the field through all the land of Egypt.

Exodus 10:12, 15



Choshech (Darkness) חֹשֶׁךְ

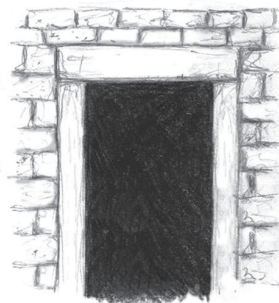
Moses stretched out his hand toward the sky, and there was thick darkness in all the land of Egypt for three days. They could not see one another, nor did anyone rise from his place for three days, but all the sons of Israel had light in their dwellings. Exodus 11:22-23



Makat B'chorot (Death of the firstborn) מַכַּת בְּכוֹרוֹת

Now it came about at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh, who sat on his throne, to the firstborn of the captive who was in the dungeon, and all the firstborn of the cattle.

Exodus 12:29



Dayeinu



אֵלֹהֵי הוֹצִי-הוֹצִיאָנוּ	Ee-lu hotzi-hotzianu,
הוֹצִיאָנוּ מִמִּצְרַיִם	Hotzianu mi-mitzrayim
הוֹצִיאָנוּ מִמִּצְרַיִם הַיָּנוּ	Hotzianu mi-mitzrayim dayeinu

אֵלֹהֵי קָרַע קָרַע לָנוּ	Ee-lu kara kara lanu
קָרַע לָנוּ אֶת הַיָּם	Kara lanu et ha-yam
קָרַע לָנוּ אֶת הַיָּם הַיָּנוּ	Kara lanu et ha-yam dayeinu

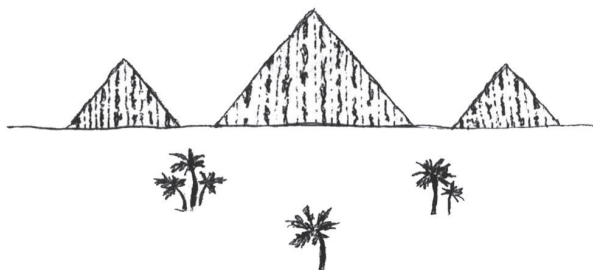
אֵלֹהֵי נָתַן נָתַן לָנוּ	Ee-lu natan natan lanu
נָתַן לָנוּ אֶת הַשַּׁבָּת	Natan lanu et ha-shabbat
נָתַן לָנוּ אֶת הַשַּׁבָּת הַיָּנוּ	Natan lanu et ha-shabbat dayeinu

אֵלֹהֵי נָתַן נָתַן לָנוּ	Ee-lu natan natan lanu
נָתַן לָנוּ אֶת הַתּוֹרָה	Natan lanu et ha-torah
נָתַן לָנוּ אֶת הַתּוֹרָה הַיָּנוּ	Natan lanu et ha-torah dayeinu

Chorus

דָּ-הַיָּנוּ	Da-dayeinu,
דָּ-הַיָּנוּ	Da-dayeinu,
דָּ-הַיָּנוּ	Da-dayeinu,
דַּיְינוּ דַּיְינוּ דַּיְינוּ	Dayeinu, dayeinu, dayeinu

Had He only taken us out of Egypt, we should have been content!
 Had He only parted the sea for us, we should have been content!
 Had He only given us the Sabbath, we should have been content!
 Had He only given us the Torah, we should have been content!





Pesach, Matzah, Maror

פסח מצה מרור

They shall eat the flesh that same night,
roasted with fire, and they shall eat it
with unleavened bread and bitter herbs.

Exodus 12:8



Pesach פסח

Passover Lamb

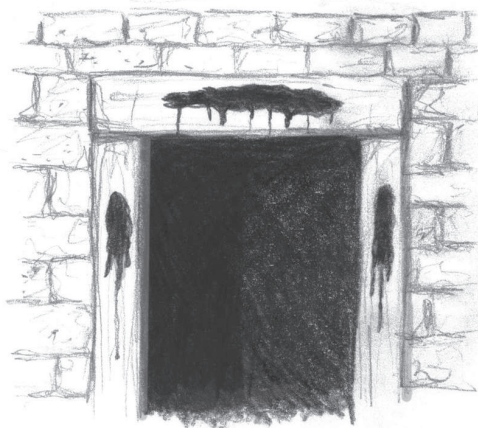


The head of the table points to the shank bone.

This shank bone symbolizes the Pesach lamb that our forefathers ate on Passover when the Holy Temple still stood in Jerusalem. It is a reminder of the salvation of the Israelites. The Lord hovered over the homes of those whose doorposts had been dabbed with the blood of the sacrificial lamb. It is a picture for us of Yeshua's blood, shed for us all. For indeed, Yeshua, our Passover, has been sacrificed, and apart from our Messiah there is no salvation.

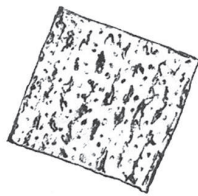
As it is said: "It is the sacrifice of the Lord's Passover, for he hovered over the houses of the children of Israel in Egypt, when He smote the Egyptians, but spared our homes." And the people bowed low and worshipped.

"Behold the Lamb of God, Who takes away the sin of the world."



Matzah מצה

Unleavened bread



The head of the table lifts up the matzah.

Why on this night do we eat only unleavened bread?

All

And they baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves. Exodus 12:39

You shall eat with it unleavened bread, the bread of affliction, for you came out of the land of Egypt in haste, in order that you may remember all the days of your life the day when you came out of the land of Egypt. Deuteronomy 16:3



Maror מרור

Bitter herbs



The head of the table lifts up or points to the bitter herbs.

Why on this night do we eat only bitter herbs?

All

Because the Egyptians made the lives of our forefathers bitter when they were slaves in Egypt.

And the Egyptians compelled the sons of Israel to labor rigorously. And they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field.

Exodus 1:13-14

We also remember the bitterness of sin to which we were formerly enslaved, and rejoice that we are now servants of the Most High.



In every generation let each man look on himself as if he came forth out of Egypt, as it is said: "And you shall tell your son in that day, saying: 'It is because of that which the Lord did for me when I came forth out of Egypt.'" It was not only our ancestors whom God redeemed, but also us along with them. As the Torah says: "And He brought us out from there in order to bring us in, to give us the land which He had promised to our fathers."



Psalms of Praise

Hallel הלל

All

Therefore, we are bound to thank, praise, laud, glorify, honor, bless, extol, and adore Him who performed all these miracles for our fathers and for us. He has brought us forth from slavery to freedom, from sorrow to joy, from mourning to celebration, from darkness to great light, and from bondage to redemption. Let us then raise our voices in psalms of praise.

Praise the Lord!

Praise, O servants of the Lord,

Praise the name of the Lord.

Blessed be the name of the Lord

From this time forth and forever.

From the rising of the sun to its setting

The name of the Lord is to be praised.

The Lord is high above all nations;

His glory is above the heavens.

Who is like the Lord our God,

Who is enthroned on high,

Who humbles Himself to behold

The things that are in heaven and in the earth?

He raises the poor from the dust

And lifts the needy from the ash heap,

To make them sit with princes,

With the princes of His people.

He makes the barren woman abide in the house

As a joyful mother of children.

Praise the Lord! When Israel went forth from Egypt,

The house of Jacob from a people of strange language,

Judah became His sanctuary,

Israel, His dominion.

The sea looked and fled;

The Jordan turned back.

The mountains skipped like rams,

The hills, like lambs.

What ails you, O sea, that you flee?

O Jordan, that you turn back?

O mountains, that you skip like rams?

O hills, like lambs?

Tremble, O earth, before the Lord,

Before the God of Jacob,

Who turned the rock into a pool of water,

The flint into a fountain of water. Psalms 113–114



The Cup of Deliverance

Natzal נצל

“... I will deliver you from
their bondage...” Exodus 6:6



The second cup reminds us that we were in great need of deliverance, for our own idolatry so bound us as to be unable to affect our own rescue. God’s deliverance was, and is, our only hope. Understanding the second cup in this way makes it clear why Luke begins his report of Yeshua’s last Passover with the second cup. He wants to emphasize that Yeshua is our deliverer.

All

Blessed are You, O Lord our God, King of the Universe, Who has delivered us and our fathers from bondage in Egypt, and has brought us to this night to eat unleavened bread and bitter herbs. So, O Lord our God and God of our fathers, bring us to other festivals and holy days that come toward us in peace, happy in the building of your city, and joyous in your service, singing a song of redemption and salvation. Blessed are You, Lord our God, Deliverer of Israel.

*After reciting the blessing, we drink the second cup
of wine while leaning on the left arm.*

בָּרַכְתָּ אֲתָהּ יְהוָה

Blessed are You, O Lord
Baruch Atah Adonai,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

our God, King of the Universe,
Eloheinu melech ha’olam

בּוֹרֵא פְּרִי הַתֵּבָן

Creator of the fruit of the vine.
Borei p’ri hagafen.



Why on this night do we all recline?

Long ago, free people would recline during meals while slaves served them food. We recline to remind ourselves that once we were slaves, but now we are free.



e Wash our Hands *Rachtzah רחצה*

Who may ascend the hill of the Lord?
Who may stand in His holy place?
He who has clean hands and a pure heart...

Psalm 24:3-4



As we anticipate sharing the meal together, we recognize that it symbolizes the covenant of which we are all members. Washing hands is a symbolic reminder that as members together in Yeshua's congregation, we are to have lives that are made clean by His sanctifying work through the Spirit.

All

Draw near to God, and He will draw near to you. Cleanse your hands, you sinners; and purify your hearts, you double-minded.

James 4:8

Who may ascend into the hill of Adonai, and who may stand in His holy place? He who has clean hands and a pure heart, who has not lifted up his soul to falsehood and has not sworn deceitfully.

Psalm 24:3-4

After the blessing, we wash our hands.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם

*Baruch Atah Adonai, Eloheinu melech ha'olam, asher kid'shanu b'mitzvotav,
v'tzivanu al n'tilat yadayim.*

Blessed are You, Adonai our God, King of the Universe, Who sanctified us with His commandments, and commanded us about washing hands.



Blessings for the meal and the matzah

Motzi Matzah מוציא מצה

When He had taken bread and given thanks,
He broke it and gave it to them... Luke 22:19

The head of table breaks pieces from the upper and middle matzah and gives some to each one at the table. After both blessings, we all eat together.

בָּרוּךְ אַתָּה יְיָ

Blessed are You, O Lord
Baruch Atah Adonai,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

our God, King of the Universe
Eloheinu melech ha'olam,

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Who brings forth food from the earth.
HaMotzi lechem min ha'aretz.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מַצָּה

*Baruch Atah Adonai, Eloheinu melech ha'olam, asher kid'shanu
b'mitzvotav, v'tzivanu al achilat matzah.*

Blessed are You, O Lord our God, King of the Universe,
who sanctified us with His commandments,
and commanded us concerning the eating of unleavened bread.

Then came the first day of Unleavened Bread, on which the Passover lamb had to be sacrificed. And He sent Peter and John saying, "Go and prepare the Passover for us, that we may eat it." And they said to Him, "Where do you want us to prepare it?" And He said to them, "Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. And you shall say to the owner of the house, 'The Teacher says to you, "Where is the guestroom in which I may eat the Passover with My disciples?"' And he will show you a large, furnished, upper room; prepare it there." And they departed and found everything just as He had told them; and they prepared the Passover. And when the hour had come, He reclined at the table, and the apostles with Him. And He said to them, "I have earnestly desired to eat this Passover with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of God." ... And when He had taken some 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." Luke 22:7-19



Bitter Herbs

Maror מרור

And the sons of Israel sighed because
of their bondage, and they cried out...

Exodus 2:23



The charoset is the sweet mixture on the seder plate that looks like the clay our ancestors used to make bricks for building the cities of Pharaoh. We dip the bitter herbs in charoset to remind us that even the most bitter of circumstances can be sweetened by the hope we have in God.

We dip the bitter herbs in charoset and say this blessing together:

All

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר

*Baruch Atah Adonai, Eloheinu melech ha'olam, asher kid'shanu
b'mitzvotav, v'zivanu al achilat maror.*

Blessed are You, O Lord our God, King of the Universe, who sanctified us
with His commandments, and commanded us concerning the eating
of bitter herbs.

Why on this night do we dip our herbs twice?

We dip the parsley in salt water to remind us of the tears our people
cried. We dip the bitter herbs in the charoset to remind us of the hard
work of the Hebrew slaves in Egypt.





Hillel's Sandwich *Korech* כּוֹרֵךְ

Using pieces of the bottom matzah, make a sandwich of bitter herbs. This is done according to the custom of Hillel who lived while the Second Temple still stood, in order to literally fulfill Numbers 9:11, "They shall eat it with unleavened bread and bitter herbs." This may well have been the matzah dipped in herbs which identified Judas as the betrayer.



The Festival Meal *Shulchan Orech* שֻׁלְחַן עוֹרֵךְ



The Afikomen *Tzafun* צָפוּן

For the transgression of My people
He was stricken. Isaiah 53:8

The children hunt for the afikomen and it is ransomed back. Everyone should receive a piece and eat it.

According to rabbinic tradition, this is a reminder of the Passover lamb, and in some seders the phrase, "In memory of the Passover sacrifice, eaten after one is fully satisfied" is repeated before eating it. It is symbolic of the resurrected Messiah, Who was broken, and yet is the bread of life!



Blessing After the Meal

Barech בָּרַךְ

When you have eaten and are satisfied, you shall
bless the Lord your God for the good land which
He has given you. Deuteronomy 8:10



Before the blessing, fill the third cup.



(Leader)

Friends, let us say the blessing.

(All)

May the Name of the Lord be blessed from now unto eternity.

(Leader)

Let us bless Him, our God, of whose food we have eaten.

(All)

Blessed be He, our God, of whose food we have eaten and through
whose goodness we live.

(All)

Blessed are You, O Lord our God, King of the World, who feeds the
entire world in His goodness, with grace, lovingkindness, and compassion.
He gives bread to all flesh, for His mercy is forever.

And through His great goodness, food has never failed us, and may it
never fail us, for His great Name's sake.

For He feeds and sustains all, and does good unto all, and prepares food
for all His creatures which He did create.

Blessed are You, O Lord, who feeds all.

Let us give thanks to you, O Lord our God, because You have given our
fathers a pleasant land to inherit, good and broad, and because You have
brought us forth, O Lord our God, from the land of Egypt, and redeemed
us out of the house of slaves; and for Your covenant which You sealed in
our flesh; and for Your Torah which You have taught us; and for Your
laws which You have instructed us; and for the life, grace, and mercy
which you have graciously given us in Yeshua our Messiah; and for the
eating of the food with which You feed and sustain us continually, every
day, at all times and at every hour.

And for all this, O Lord our God, we give thanks to You and give blessing to You; blessed be Your name in the mouth of each living thing forever, continually.

As it written: "And you shall eat and be satisfied, and bless the Lord your God for the good land which He has given you."

Blessed are You, O Lord, for the land and for the food.

O fear the Lord, you His holy ones;
For there is no want to them that fear Him.
The young lions do lack and suffer hunger;
But they that seek the Lord lack no good thing.
O give thanks unto the Lord for He is good,
For His mercy endures forever.
You open Your hand
And satisfy every living thing with favor.
Blessed is the man that trusts in the Lord,
and whose trust the Lord is.
I have been young, and now I am old;
Yet I have not seen the righteous forsaken,
Nor his seed begging bread.
The Lord will give strength unto His people;
the Lord will bless His people with peace.
A tower of salvation is He to His king;
And shows mercy to His anointed
To David and to his seed, forevermore.

He who makes peace on high, may He make peace for us
and for all Israel, and let us say, Amen.





The Cup of Redemption

Ga'al גא'ל

I will redeem you with an
outstretched arm... Exodus 6:6



The third cup represents the idea of God as father, paying the necessary price to redeem His firstborn son. The picture turns from mere legal transactions in freeing a slave, to the heart of a father toward His own children, and His willingness to pay the necessary price to have them back, even when that price is most costly. That price was nothing less than the giving of His own dear son, Yeshua, emphasized by His identification with the third cup as symbolic of His own blood, shed for the redemption of sinners.

All

“And He took the cup, and gave thanks, and gave it to them, saying, ‘Drink from it, all of you; for this is My blood of the covenant, which is to be shed on behalf of many for forgiveness of sins, but I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in my father’s kingdom.’ ” Matthew 26:27–28

בָּרוּךְ אַתָּה יְהוָה

Blessed are You, O Lord
Baruch Atah Adonai,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

our God, King of the Universe,
Eloheinu melech ha'olam

בּוֹרֵא פְּרִי הַגֶּפֶן

Creator of the fruit of the vine.
Borei p'ri hagafen.

Drink the third cup while leaning on the left arm.





welcoming Elijah

I will send you the prophet Elijah
before that great and dreadful day
of the Lord comes. Malachi 4:5



*Pour wine into Elijah's cup. The leader lifts the cup
from Elijah's place at the table.*

Elijah did not see death, but was swept up to heaven by a great whirlwind, in a chariot of fire. It has been our hope that Elijah would come at Passover, to announce the Messiah, Son of David. On this night all over the world, children stand up and call out for Elijah in expectation of Messiah's return.

Children open the door as a symbol of inviting Elijah.

When all are seated, the fourth cup is filled.



Psalms of Praise: Second Part *Hallel הלל*



Give thanks to the Lord, for He is good,
For His lovingkindness is everlasting.
Give thanks to the God of gods,
For His lovingkindness is everlasting.
Give thanks to the Lord of lords,
For His lovingkindness is everlasting.
To Him who alone does great wonders,
For His lovingkindness is everlasting;
To Him who made the heavens with skill,
For His lovingkindness is everlasting;



To Him who spread out the earth above the waters,
For His lovingkindness is everlasting;
To Him who made the great lights,
For His lovingkindness is everlasting:
The sun to rule by day,
For His lovingkindness is everlasting,
The moon and stars to rule by night,
For His lovingkindness is everlasting.
To Him who smote the Egyptians in their firstborn,
For His lovingkindness is everlasting,
And brought Israel out from their midst,
For His lovingkindness is everlasting,
With a strong hand and an outstretched arm,
For His lovingkindness is everlasting.
To Him who divided the Red Sea asunder,
For His lovingkindness is everlasting,
And made Israel pass through the midst of it,
For His lovingkindness is everlasting;
But He overthrew Pharaoh and his army in the Red Sea,
For His lovingkindness is everlasting.
To Him who led His people through the wilderness,
For His lovingkindness is everlasting;
To Him who smote great kings,
For His lovingkindness is everlasting,
And slew mighty kings,
For His lovingkindness is everlasting:
Sihon, king of the Amorites,
For His lovingkindness is everlasting,
And Og, king of Bashan,
For His lovingkindness is everlasting,
And gave their land as a heritage,
For His lovingkindness is everlasting,
Even a heritage to Israel His servant,
For His lovingkindness is everlasting.
Who remembered us in our low estate,
For His lovingkindness is everlasting,
And has rescued us from our adversaries,
For His lovingkindness is everlasting;
Who gives food to all flesh,
For His lovingkindness is everlasting.
Give thanks to the God of heaven,
For His lovingkindness is everlasting.



Baruch HaShem Adonai



Who am I to be part of Your people,
the ones that are called by Your Name?
Could I be chosen as one of Your own,
Could it be that our blood is the same?
How can a stranger, a remnant of nations,
Belong to the royal line?
You showed Your grace when the branches were broken,
And I grafted into the Vine.

(Chorus)

Baruch haShem Adonai, Baruch haShem Adonai
Blessed be the Name of the Lord, Baruch haShem Adonai!

How could You show me such bountiful mercy,
by taking the life of the Lamb?
Your love is greater than I can imagine;
I bless You with all that I am!
Praise to Yeshua, the veil has been parted,
And what once was secret is known;
Now I can cry to You, "Abba, My Father",
and praise You as one of Your own! (Chorus)



All

Remember that you were at that time separate from Messiah, excluded from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Messiah Yeshua, you who were formerly far off have been brought near by the blood of Messiah.

Ephesians 2:12-13



The Cup of Hope

Tikvah תקווה

...Then I will take you for My people,
and I will be Your God. Exodus 6:7



This fourth cup envisions the time when true Israel and all those who have attached themselves to her by faith, will worship God in truth, and will be known in every way as His people. This final cup reminds us that our redemption is not fully realized yet, and though we enjoy the realities of it in the present, the future still holds our full and final redemption.

All

Have pity, O Lord our God, upon Israel, Your people, upon Jerusalem, Your city, and upon Zion where Your glory dwells. And build Jerusalem, the city of holiness, speedily, in our days, and bring us up into its midst, and cause us to rejoice in its building.

בָּרוּךְ אַתָּה יְיָ

Blessed are You, O Lord
Baruch Atah Adonai,

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

our God, King of the Universe,
Eloheinu melech ha'olam

בּוֹרֵא פְּרֵי הַגֶּפֶן

Creator of the fruit of the vine.
Borei p'ri hagafen.





Conclusion of the Seder *Nirtzah* נרצה

Concluded is the Passover seder,
According to its law and custom.
As we have lived to celebrate it,
So may we live to celebrate it again.
Holy One, who dwells in His habitation,
Establish Your people wherever they are.
Speedily lead the wanderers of Your people
To be redeemed, to Zion, with joyous song.

All

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shanah haba-ah bi'rushalayim!

Next year in Jerusalem!

