

THE PASSOVER HAGGADAH

COMPILED AND EDITED
BY FRANK SUI



CONTENTS

Introduction to Passover (from hebrew4christians.com)	5
The Importance of Passover	6
Preparing for Passover	7
Z'man Cheruteinu	8
The Lord's Table.....	8
Welcome to the Seder	9
The Passover Seder Plate (from Hebrew4Christians.com)	10
Steps of the Passover Seder (from Hebrew4Christians.com)	11
Nerot (נרות) – Lighting the Candles.....	12
Kadesh (קדש) – The First Cup (Sanctification)	13
Urchatz (ורחץ) – Ceremonial Washing of Hands	15
Karpas (כרפס) – Dipping the Vegetables.....	17
Yachatz (יחץ) – Breaking the Matzah	18
"God will provide a Lamb – my Son" (FROM "HEBREW4CHRISTIANS.COM", Does not need to be read)	19
Maggid (מגיד) – Telling of the Passover Story.....	21
The Four Questions	22
The Four Answers.....	23
The Four Sons	23
The Story of Redemption	24
The Cup of Deliverance	25
Rachtzah (רחצה) – Netilat Yadayim (Washing of Hands).....	28
Motzi Matzah (מוציא מצה) – Eating the Matzah.....	29
Maror (מרור) – Eating the Bitter Herbs	30
Koreich (כורך) – Eating the Hillel Sandwich.....	31
Dayenu - It would have been enough	32
Shulchan Oreich (שלחו עורך) – Eating the Passover	33
Tzafun (צפון) – Eating the Afikomen	34
The Bread of Life.....	35

Barech (ברך) – Blessing After the Meal37
 The Cup of Redemption37
 The Cup of Restoration37

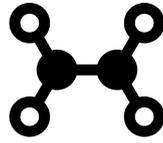
Hallel (הלל) – Offering Praise39

Nirtzah (נרצה) – Conclusion of the Seder.....40

!שנה הבאה בירושלים!41

L’shanah Haba’ah B’Yerushalayim!41

Next Year in Jerusalem!.....41



INTRODUCTION TO PASSOVER

(FROM HEBREW4CHRISTIANS.COM)

The holiday of Passover, or Pesach (פסח), begins during the full moon in the first month of the year, namely on the 14th day of Nisan. Passover is called the “feast of freedom” since it celebrates the deliverance of the Israelites from bondage in Egypt and memorializes the night when the faithful were protected by the blood of the lamb - a clear picture of the sacrifice of Yeshua the Messiah as *Seh HaElohim* - the “Lamb of God who takes away the sins of the world” (John 1:29).



Passover Moon

The Book of Exodus recounts how the LORD sent Moses to Pharaoh to serve as the deliverer of Israel. The Pharaoh, of course, refused Moses’ appeal to set the Israelites free from their slavery, and the stage was then set for the showdown between the God of Israel and the so-called “gods” of Egypt. The final terrible plague that would descend upon the people of Egypt would be the death of the firstborn in the land. Only those families that sacrificed an unblemished male lamb and smeared its blood upon the doorposts of the house would be “passed over” (*pasach*) from the impending wrath from heaven.



The Blood of the Lamb

God commanded that a few days before the Passover, each head of household should set aside a young male lamb to be examined for blemishes and to ensure its fitness as an offering. The Torah refers to this as “the” Lamb of God, as if there was only one: “You shall keep it [i.e., the Passover lamb] until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall slaughter *him* (אֶתוֹ) at twilight (Exod. 12:6). During the afternoon of the 14th, the lamb was slaughtered and its blood smeared on all three sides of the doorframe, top, right and left, that is, in the form of the Hebrew letter *Chet* (ח). This letter, signifying the number 8, is connected with the word *chai* (חַי), short for *chayim* (חַיִּים), meaning “life.”

Some say that the letters of the Divine Name YHVH (יהוה) were also daubed on the doorposts: The Yod (י) on the top beam, the Vav (ו) on the right, and the Hey (ה) on the left.

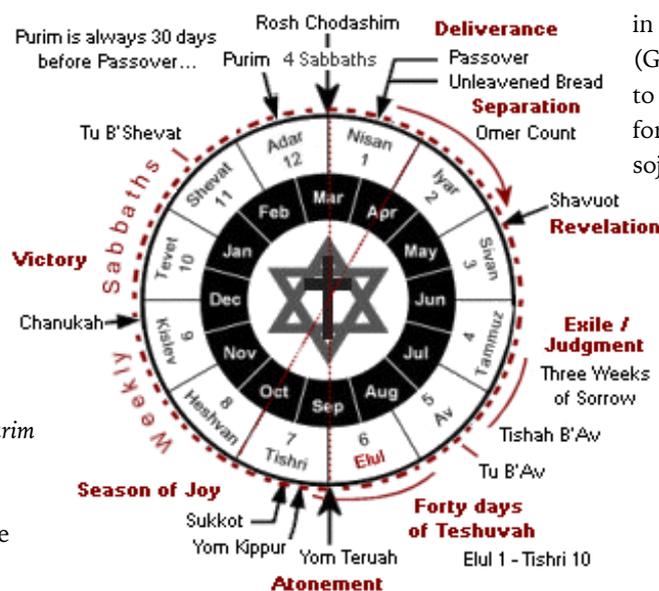
That night (i.e., Nisan 15th) the meat of the Passover was to be roasted and eaten with unleavened bread (i.e., matzah) and bitter herbs. The meal was to be eaten in haste, since

the Jews were to be ready to begin their journey immediately after God smote the firstborn. God “passed over” those homes whose doorposts were marked with the blood of the Passover lamb. God further commanded that Passover should be commemorated *annually* as a reminder of the deliverance from Egypt. Only unleavened bread is to be eaten for seven days, and the first and seventh days of Passover are to be days of holy assembly on which all work is forbidden.

The Passover Seder (service) occurs on “Erev Pesach,” the evening of Nisan 14 , which then becomes Nisan 15th *during* the Seder ceremony at sundown. This agrees with the commandment given in the Torah, “In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening” (Exod. 12:18).

THE IMPORTANCE OF PASSOVER

All of the Biblical holidays begin with the holiday of Passover. On the first day of Nisan, two weeks before the Exodus, God showed Moses the “new moon” and commenced the divine calendar (Exod. 12:2). Two weeks later, the Israelites kept the Passover by daubing the blood of the lamb on their doorposts. At the stroke of midnight on Nisan 15 God sent the last of the ten plagues on the Egyptians, killing all their firstborn. On the 6th of Sivan, exactly seven weeks after the Exodus (49 days), Moses first ascended Sinai to receive the Torah (Shavuot). Forty days later, on the 17th of Tammuz, the tablets were broken. Moses then interceded for Israel for *another* forty days until he was called back up to Sinai on Elul 1 and received the revelation of the Name (יהוה). After this, he was given the second tablets and returned to the camp on Tishri 10, which later was called Yom Kippur, the Day of Atonement.



The very first occurrence of the word “Torah” in the Scriptures refers to the faith of Abraham (Gen. 26:5), and the second occurrence refers to the law of Passover: "There shall be one law for the native and for the stranger who sojourns among you" (Exod. 12:49).

A second chance for observing the holiday (on Iyar 15) was permitted for those who missed the Seder due to ritual impurity (Num. 9:9-12).

The Ten Plagues

The ten plagues (eser ha-makkot) were intended to judge Egypt and its gods.

The Seder is called *leil shimurim* (ליל שמורים), a “night to be guarded” in the Torah...

The Number Four

The letter Dalet (ד) means “door.” Besides the four names for Passover, there are four expressions of redemption, four cups of wine, four blessings, four foods on the seder plate, the four questions,

In Jewish tradition, Passover has *four* distinct names:

- *Chag Ha-Aviv* – The Festival of Spring (Deut. 16:1)
- *Chag Ha-Matzot* – The Festival of Matzah (Exod. 12:17-20)
- *Chag Ha-Pesach* – The Festival of the Pascal Lamb (Num. 9:2)
- *Z'man Cheruteinu* – The Season of Freedom

The Exodus from Egypt is undoubtedly one of the most fundamental events of the Jewish people. In addition to being commemorated every year during Passover (Exod. 12:24-27; Num. 9:2-3; Deut. 16:1), it is explicitly mentioned in the very *first* of the Ten Commandments (Exod. 20:2), and it is recalled *every* Sabbath day (Deut. 5:12-15). The festivals of Shavuot and Sukkot likewise derive from it, the former recalling the giving of the Torah at Sinai and the latter recalling God's care as the Exodus generation journeyed from Egypt to the Promised Land... Indeed, nearly every commandment of the Torah (including the laws of the Tabernacle and the sacrificial system) may be traced back to the story of the Exodus. Most importantly, the Exodus prefigures and exemplifies the work of redemption given through the Messiah as the great Lamb of God.

PREPARING FOR PASSOVER

During Passover no *chametz* (leavened products) may be eaten or found within your home for a full seven days. Preparing for Passover involves cleansing your house of all chametz, preparing a kosher meal for the guests, setting the Seder table with special Passover foods and dishes, reviewing the story of the Exodus by studying a *Haggadah* (liturgy), and so on.

The ceremonial search for chametz is customarily performed by candlelight on the night *before* the Passover Seder. A feather and a spoon are often used to sweep up the last crumbs of bread, which will then be burned with other chametz the following morning. Here is the traditional blessing regarding the removal of chametz:

**ברוך אתה יהוה אלהינו מלך העולם,
אשר קדשנו במצותיו וצונו על בעור חמץ.**

**Baruch ata Adonai Eloheinu Melech ha'olam
asher kidishanu b'mitzvotav ve'tzivanu al b'ur chametz.**

**Blessed are You, LORD our God, King of the universe,
Who sanctifies us with His commandments and commanded us
to remove chametz.**

Among other things, chametz symbolizes the "rich man's bread," whereas matzah represents *lechem oni* - the bread of affliction. Indeed, fermented bread was used as form of currency in ancient Egypt. The removal of chametz, then, symbolizes our rejection of the world system and its exploitation and greed.

Z'MAN CHERUTEINU

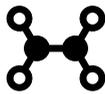
Passover is called *z'man cheruteinu* (זמן חרותנו), the season of our freedom. Many people think “freedom” means being able to do what they want to do, when they want to do it, but that is *not* the Torah’s idea of freedom. Yeshua told us “whoever commits sin is the *slave* (δουλος) of sin,” and went on to say “if the Son sets you free, you will be free indeed” (John 8:34-36). True freedom is therefore moral and spiritual rather than physical. Freedom has to do with the *ability to choose* what is right and good.

In Hebrew, these two ideas of freedom are expressed using two different words. The word *chofesh* (חֹפֵּשׁ) connotes freedom from external restraints (i.e., “doing your own thing”), while the word *cherut* (חֵרוּת) suggests the freedom to do what you should, or the having the *power* to act responsibly. Cherut, then, is the sort of freedom that God wants to give to us. Our deliverance is meant to clothe us with the power to walk in righteousness and truth.

THE LORD’S TABLE

During our seder tonight we will partake of two ritual acts that Yeshua associated with the institution of New Covenant: 1) the *eating of the broken matzah* (Afikomen) and 2) the *drinking of the Cup of Redemption*, which Yeshua called the “cup of his blood.” These rituals were later adopted into Christian liturgy as “communion,” the “Lord’s Supper,” and so on.

The Cup of Redemption is also called the “Cup of Betrothal.” Yeshua’s earthly ministry began at a wedding celebration and ended with the cup promising the great wedding day to come.



WELCOME TO THE SEDER

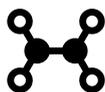
Tonight we gather together to share the collective experience of the Jewish people, whom God liberated from slavery in ancient Egypt to become His own treasured possession. The traditional ceremony for remembering this deliverance is called the *seder* (סדר), a Hebrew word that means “order.” A Passover Seder refers to an “orchestrated ceremony or liturgy with a number of distinct phases or steps.” During our seder we will eat special foods that help retell the story of the Israelites’ journey from slavery to freedom, and we will see how Yeshua used the rituals of the Passover Seder to explain the deep meaning of the new covenant, by revealing his sacrificial role as the Lamb of God who takes away the sins of the world.

Retelling and remembering the great story of the redemption from Egypt is central to the holiday of Passover, though Messianic believers and Christians further understand Passover to portray the universal deliverance given to the world through Yeshua the Messiah. Just as the blood of the Passover lamb caused the physical plague of death to “pass over” the homes of the Israelites who trusted in God’s redemption, so the blood of Yeshua the Messiah, the great “Lamb of God,” causes the spiritual plague of death to pass over the homes of all those who likewise put their trust in Him.

It is my prayer that we would experience the power of God tonight as we celebrate Passover. The same power that delivered Israel from Egypt is present tonight to deliver us, and to shift nations.

God would You release an impartation of faith tonight as You shift us into a new era. Lord you said, faith is the substance of things hoped for, evidence of things unseen. Lord would You activate faith within us tonight, as we celebrate Your deliverance of Israel out of Egypt, and Your deliverance of us from the kingdom of darkness into the Kingdom of Light, through the death and resurrection of Your Son, Yeshua.

As we go through each step of the seder tonight, I encourage us to bring our struggles to the Lord and experience His healing power. Maybe you’re sick, maybe you’re living in bondage or oppression, maybe there are things you are trying to see breakthrough, maybe you are stuck in a place right now in life. God’s power is present here to deliver us tonight, right where you are during this seder. It is said in Scriptures that these are the “appointed times” of the Lord, and He is here to meet with us.



THE PASSOVER SEDER PLATE (FROM HEBREW4CHRISTIANS.COM)

On the table is a special “seder plate” which is used as a “visual aid” to help us tell the story of Passover. Although there are different ways to arrange the “simanim” (ceremonial items) on this plate, one arrangement is to order them according to the narrative of the events of the great Exodus from Egypt. In a sense, the entire Passover Seder will revolve around this plate and the symbolism of its items:



1. **Karpas (כרפס)** – A vegetable (such as parsley) that is dipped into salt water near the beginning of the Passover Seder. The presence of karpas represents the growth and fertility of the Jewish people in Egypt (Exod. 1:7).



2. **Charoset (חרוסת)** – An apple, wine, and nut mixture that represents the mortar used by the Jewish slaves to build the storehouses of Egypt. Charoset symbolizes the toil and labor of the Jewish people in Egypt (Exod. 1:13-14).



3. **Maror (מרור)** – A bitter herb, such as horseradish, that symbolizes the bitterness and harshness of the slavery of the Israelites (Exod. 1:13-14).



4. **Chazeret (חזרת)** – An inedible bitter herb (such as horseradish root) that symbolizes the atrocity of infanticide (i.e., Pharaoh’s decree to murder the Jewish baby boys). This herb is inedible because it “cannot be swallowed” or accepted, and therefore represents the repudiation of assimilation.



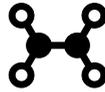
5. **Zero'a (זרוע)** – A roasted lamb (or goat) shank bone that symbolizes the korban Pesach (the sacrificed lamb whose blood was put upon the doorposts). Note that the usual word for “bone” is *etzem* (עצם) in Hebrew, but the sages refer to the lamb as *zero'a* - “arm” - as in the “outstretched arm” (*zero'a netuyah*) of the LORD. The “arm of the LORD” is evidenced in His mighty deliverance of the Jewish people given in Yeshua!



6. **Beitzah (ביצה)** – A roasted egg that recalls the roasted lamb that was slaughtered at the Temple during the season of Passover (korban chagigah).



7. **Salt Water Bowl (קערה מי מלח)** – The bowl of salt water recalls the sweat and tears of the Jewish slaves – and also recalls the splitting of the Sea and destruction of Pharaoh’s army. We use the salt water to dip the karpas, near the beginning of the Seder and to dip the egg before the start of the meal.



STEPS OF THE PASSOVER SEDER

(FROM HEBREW4CHRISTIANS.COM)

There are 15 steps to a Passover Seder. The Israelites were redeemed on the 15th day of the month of Nisan. In the Torah scroll, the Song of the Sea is found in the 15th chapter of the Book of Exodus, and its center column has 15 “waves” of water. There are 15 steps ascending the southern side of the Temple, and 15 Psalms that begin, “A Song of the Steps” (*shir hama'alot*). The priestly blessing also has 15 words.

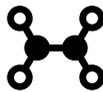
Four cups of wine (or juice) are drunk during the Passover Seder, remembering four promises of God given to Moses (in Exodus 6:6-7):

1. I will *bring you out* (Cup of Sanctification)
2. I will *free you* (Cup of Deliverance)
3. I will *redeem you* (Cup of Redemption/Betrothal)
4. I will *take you* as my own people (Cup of Restoration)

The Steps of the Passover Seder

The traditional seder contains 15 separate and distinct parts:

Step	Hebrew	Transliteration	Activity
1	נרות	Nerot	Lighting the Candles
2	קדש	Kadesh	Sanctifying the Wine (1st cup)
3	ורצץ	Urchatz	Washing the Hands
4	כרפס	Karpas	Dipping the Vegetables
5	יחץ	Yachatz	Breaking the Matzah
6	מגיד	Maggid	Telling the Story (2nd cup)
7	רחצה	Rachtzah	Netilat Yadayim
8	מוציא מצה	Motzi Matzah	Eating Matzah
9	מרור	Maror	Eating Bitter Herbs
10	כורך	Korekh	Eating the Hillel Sandwich
11	שלחן עורך	Shulchan Orekh	Eating the Meal
12	צפון	Tzafun	Eating the Afikomen
13	ברך	Barekh	Blessing After the Meal (3rd cup)
14	הלל	Hallel	Songs of Praise (4th cup)
15	נרצה	Nirtzah	Conclusion of the Seder



NEROT (נרות) – LIGHTING THE CANDLES

We begin the Seder with the light and warmth of the Passover holiday candles. Light is a symbol of God's presence. Lighting candles during holidays reminds us that God is our light. These candles are traditionally lit before sundown on Nisan 14 (i.e., on *Erev Pesach*). Let us light the candles and welcome the presence of God:

ברוך אתה יהוה אלהנו מלך העולם,

אשר קדשנו במצותיו, וצונו להדליק נר של (שבת ושל) יום טוב

Ba-rukhh A-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam

a-sheer kid-sha-nu B'-mi-tzvo-tav v'-tzi-va-nu l'-had-lik ner shel (shabbat v'shel) yom tov.

Blessed are you, O Lord our God, King of the Universe, who has sanctified us by your commandments, and has commanded us to kindle the lights of (shabbat and of) the holiday. Amen.

~~~~~

**READER:** As we look upon the candles, may we remember that Yeshua is the Light of the world...

**READER:** Blessed are you, LORD, who calls us out of darkness into his marvelous light! Amen.

**LEADER:** Since the Passover Seder centers on the Person and work of Yeshua as *Seh ha-Pesach*, the Passover Lamb of God, it is fitting to begin the Seder with an acknowledgement of His glory and presence. Let us therefore open our Seder with a blessing that recognizes Him as the Source of all light and truth for our lives. Please recite the following with me now:

**ALL RECITE:**

ברוך אתה יהוה אלהנו מלך העולם,

אשר קדשנו במצותיו, וצונו להיות אור

לגויים ונתן-לנו את ישוע משיחנו שה הפסח, אור העולם.

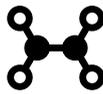
*Ba-rukhh A-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam*

*a-sheer kid-sha-nu B'-mi-tzvo-tav v'-tzi-va-nu le-hiyot or*

*le-go-yim v'na-tan-lanu et ye-shua ne-shi-chei-nu seh ha-Pesach, or ha'olam*

Blessed are You, LORD our God, King of the universe,

who sanctified us with his commandments, and commanded us to be a light to the nations and who gave to us Yeshua our Messiah the Passover Lamb, the Light of the World.



## **KADESH (כַּדֵּשׁ) – THE FIRST CUP (SANCTIFICATION)**

**READER:** Then the LORD said to Moses, "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country." (Exodus 6:1)

**ALL:** "I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians." (Exodus 6:6-7)

**LEADER:** During the Passover Seder we will drink four glasses of wine: *The Cup of Sanctification, the Cup of Deliverance (Plagues), The Cup of Redemption and the Cup of Praise*. We will say the traditional Jewish prayer before drinking each cup. I would also like to point out that there is traditional meaning with each cup as well as Yeshua's fulfillment.

### **SANCTIFICATION:**

**Traditional** - God calls Israel out of Egypt and sets Israel apart. The Israelites were to be clean of yeast.

**Fulfillment** - God calls us out of the world and sets us apart. We are to be clean of sin -- Yeshua is the only way to be cleansed of our sins.

### **DELIVERANCE (PLAGUES):**

**Traditional** - Remembrance of the Plagues in Egypt.

**Fulfillment** - God's judgment against the enemy who seeks to keep us in bondage. God's judgment against the gods that are keeping the nations in bondage right now.

### **REDEMPTION:**

**Traditional** - Symbolizes the blood of the Passover lamb who saved the Israelites from death.

**Fulfillment** - Yeshua is our Passover Lamb who's blood saved us from death. This cup is the cup used in communion or The Lord's Supper.

### **BETROTHAL (PRAISE):**

**Traditional** - Give thanks to God for guiding the Israelites out of Egypt

**Fulfillment** - We are to always have praise on our lips for our salvation that is given through Yeshua.

**READER:** [26] If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, [27] but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. [28] Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. [29] How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? (Hebrews 10:26-29)

**READER:** [14] When the hour came, Jesus and his apostles reclined at the table. [15] And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. [16] For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." [17] After taking the cup, he gave thanks and said, "Take this and divide it among you. [18] For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes."

**LEADER:** Sanctification is the first step to our salvation. God is holy and we cannot enter His presence with sin. He established the sacrificial system to cleanse us of our sin. Yeshua is the ultimate sacrifice, so we can be in God's presence. May we all be sanctified through the blood of the Lamb, Yeshua. Please fill your cup. *(Pause to fill cups.)*

Let us lift our cups, the Cup of Sanctification, and bless the Lord for His abundant giving.

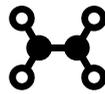
**ALL:**

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

*Ba-ruk h a-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam bo-rey pri ha-ga-fen.*

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the vine.

*(Drink the first cup of wine.)*



## URCHATZ (ּוּרְחַטֵּז) – CEREMONIAL WASHING OF HANDS

**LEADER:** The third activity of our Passover Seder is to wash our hands before we eat some of the ceremonial foods at the table. Washing of hands in Scripture speaks of purifying our hearts.

**READER:** (Psalm 24:1-6)

- [1] The earth is the LORD's, and everything in it,  
the world, and all who live in it;
- [2] for he founded it upon the seas  
and established it upon the waters.
- [3] Who may ascend the hill of the LORD?  
Who may stand in his holy place?
- [4] He who has clean hands and a pure heart,  
who does not lift up his soul to an idol  
or swear by what is false.
- [5] He will receive blessing from the LORD  
and vindication from God his Savior.
- [6] Such is the generation of those who seek him,  
who seek your face, O God of Jacob.

~~~~~

Traditional Hand Washing Procedure

Traditionally, each person takes a turn pouring water from a special vessel over the hands of the person next to him or her. It is customary to pour some water over the right hand three times, and then over the left hand three times. Sometimes a child will carry a towel to each person to dry the hands after performing the ritual.

~~~~~

**LEADER:** It is likely that Yeshua washed His disciples *feet* during this step of the seder he had with the disciples. (But don't worry, we are not going to do that tonight!) Imagine the disciples passing the urchatz pan from person to person for the ritual cleansing of hands. *Then,*

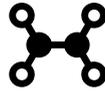
**READER:** "Yeshua laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to

him, "Lord, do you wash my feet?" Yeshua answered him, "What I am doing you do not understand now, but afterward you will understand."

**READER:** Peter said to him, "You shall never wash my feet." Yeshua answered him, "If I do not wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Yeshua said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "Not all of you are clean." When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?" (John 13:4-12)

**LEADER:** It is through Yeshua washing us continually that we might have clean hands and pure hearts. As we wash our hands, let us also open our hearts to Yeshua and let Him wash us. Let us renew our commitment to God to have "clean hands and a pure heart."

*(Dip hands into water and then dry.)*



## KARPAS (כרפס) – DIPPING THE VEGETABLES

**LEADER:** The fourth activity of our Passover Seder is to taste some karpas, a vegetable (often parsley, celery or a radish) dipped into salt water.

**READER:** [23b] The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. [24] God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. [25] So God looked on the Israelites and was concerned about them. (Exodus 2:23b-25)

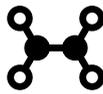
**LEADER:** We will take the parsley, called *kar-pas* and we will dip it into the salt water. We do this to symbolize the tears and pain of the Israelites. After the following prayer, take the parsley and dip it *twice* into the salt water and remember that even though we have painful circumstances in our lives, we will always have the hope of God to free us from our tribulations. When you dip the karpas, shake off some of the salt water so that the drops will resemble tears...

**ALL:**

ברוך אתה יהוה אלהינו מלך נעולם, בורא פרי האדמה.

*Ba-rukh a-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam b-orey pri ha-'a-da-mah.*

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the earth.



## YACHATZ (יחַטֵּץ) – BREAKING THE MATZAH

Yachatz (“divide”) is the fifth step of our Passover seder. Three matzot have been placed into a special bag (called a matzah tosh) and we will break the middle piece.

**READER:** [6b] Don't you know that a little yeast works through the whole batch of dough? [7] Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed. [8] Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth. (1 Corinthians 5:6b-8)

**READER:** So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing. (Exodus 12:34)

**LEADER:** (*Reveal Matzot*)

Here we have three matzot. They represent Abraham, Isaac and Jacob respectively. In a moment, we are going to break the middle one, representing Isaac, in half. This is to recall Isaac offering himself in sacrifice in obedience to the will of his father. The *akedat Yitzchak* (binding of Isaac) is a clear picture of how Yeshua yielded himself to be sacrificed by God the Father. Of course we know, Isaac was not actually broken - it was Yeshua who was broken for us on the cross.

In Hebrew, the middle of something is its “heart.” When we break the middle matzah we recall the broken heart of God for the pain Yeshua endured by taking our sins upon Him at the cross.

(*Hold the middle matzah*)

Isaiah 53 gave us a picture of the suffering Messiah, said “He was *pierced* for our transgressions, *bruised* for our iniquities... and by His *stripes* we are healed” (Isa 53:5), Here, we can see the Matzah is literally *pierced*, *bruised* and *striped*. It is called the bread of affliction, broken for us all. (*Break the Matzah.*)

**READER:** “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.” - John 3:16

**READER:** “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.” - 2 Cor. 5:21

**LEADER:** Now that the bread of affliction is broken, the bigger half is traditionally called the *afikomen*, [ah-fee-KOH-men], which will be wrapped in a piece of cloth and hidden

away. After the meal, we (the children) will search it out and bring it back to the table. In the same manner, Yeshua was wrapped in a linen cloth, buried away for three days, and after three days, he rose from the dead. Hallelujah!

“Afikomen” is a Greek phrase (ἐπί κομὸς) that means, “that which comes last,” though it might be read as, “He will come again.”

*(Wrap the afikomen in a cloth or put it in the afikomen pouch.)*

**ALL:**

In haste we went out of Egypt.

---

## **“GOD WILL PROVIDE A LAMB – MY SON”**

(FROM “HEBREW4CHRISTIANS.COM”, DOES NOT NEED TO BE READ)



The offering of Isaac is a prophetic picture of the Lord Yeshua as the “Lamb of God” (*Seh haElohim*) who takes away the sins of the world (John 1:29). Both Isaac and Yeshua were born miraculously; both were “only begotten sons”; both were to be sacrificed by their fathers at Mount Moriah; both experienced a “passion”; both were to be resurrected on the third day (Gen. 22:5, Heb. 11:17-19); both willingly took up the means of his execution; and both

The first occurrence of the word “love” in the Scriptures refers to a father’s love for his “only” son who was offered as a sacrifice on Moriah, the place of the crucifixion of Yeshua.

Jewish tradition says that Isaac was 37 years old at the time of the binding.

demonstrate that one life can be sacrificed for another – the ram for Isaac, and Yeshua for all of mankind. We break the middle matzah to recall the broken body of Yeshua at the cross, and we will later eat the Afikomen to express our faith in the power of his resurrected life...

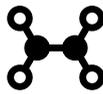
“He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.”

Some of the sages claim that the three matzot represent the people of Israel, the priests, and the Levites - instead of Abraham, Isaac, and Jacob. But why would the priests be depicted as “broken” in this case? Is not Yeshua the “high priest of our confession” who provided eternal redemption by means of shedding His blood in the Holy of Holies made without hands? Why would the symbolism of a broken high priest be included in the Passover Seder? Did not the prophet Isaiah foretell

“We break the middle matzah in tribute to Yitzchak, who would accept the sins of the people upon himself” (Shabbat 89b).

that the Messiah would be “wounded for our transgressions,” “bruised for our iniquities,” and that “by His stripes we are healed”?

Consider that the *broken* matzah, the Afikomen, is an image of the Suffering Servant mentioned in the prophet Isaiah. Consider that this piece is taken, wrapped up, and carefully hidden from view, only to be discovered at the end of the Seder by *little children*. This is an image of the death, burial, and *resurrection* of Yeshua from the dead. Only after partaking of the Lamb of God who was slain for our transgressions do we understand and take hold of the reward given to those who seek for Him.



## **MAGGID (מגיד) – TELLING OF THE PASSOVER STORY**

*And it shall come to pass that your child will ask you, "What do you mean by this service?" And you shall tell him: "With a mighty hand, God took us out of Egypt..." (Deut. 6:20-23)*

**LEADER:** We are now ready to retell the story of our [spiritual] ancestors' great redemption from slavery in Egypt (called *yetziat mitzrayim*). According to the Torah, we cannot eat our Seder meal until the story of how we obtained our freedom is retold to our children with joy and gratitude. This part of our Passover Seder will include 5 subsections:

1. The Four Questions
2. The Four Answers
3. The Four Sons
4. The Story of Redemption
5. The Cup of Deliverance

**READER:** [4] Hear, O Israel: The LORD our God, the LORD is one. [5] Love the LORD your God with all your heart and with all your soul and with all your strength. [6] These commandments that I give you today are to be upon your hearts. [7] Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. [8] Tie them as symbols on your hands and bind them on your foreheads. [9] Write them on the doorframes of your houses and on your gates. (Deuteronomy 6:4-9)

**READER:** [20] In the future, when your son asks you, "What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?" [21] tell him: "We were slaves of Pharaoh in Egypt, but the LORD brought us out of Egypt with a mighty hand. [22] Before our eyes the LORD sent miraculous signs and wonders--great and terrible--upon Egypt and Pharaoh and his whole household. [23] But he brought us out from there to bring us in and give us the land that he promised on oath to our forefathers. [24] The LORD commanded us to obey all these decrees and to fear the LORD our God, so that we might always prosper and be kept alive, as is the case today. [25] And if we are careful to obey all this law before the LORD our God, as he has commanded us, that will be our righteousness." (Deuteronomy 6:20-25)

**READER:** [26] And when your children ask you, "What does this ceremony mean to you?" [27] then tell them, "It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians." (Exodus 12:26-27)

## THE FOUR QUESTIONS

YOUNG CHILD: *(Rising to ask the four questions.)*

**מה נשתנה, הלילה הזה מכל הלילות**

- **שבכל הלילות אנו אוכלין חמץ ומצה הלילה הזה, בלוי מצה**
- **שבכל הלילות אנו אוכלין שאר ירקות הלילה הזה, מרור**
- **שבכל הלילות אין אנו מטבילין אפילו פעם אחת הלילה הזה, שתי פעמים**
- **שבכל הלילות אנו אוכלין בין יושבין ובין מסבין הלילה הזה, בלנו מסבין**

**Ma nish-ta-nah ha-lai-lah ha-zeh mi-kol ha-ley-lot!**

- She-be-khol ha-ley-lot a-nu okh-lin kha-meytz u-ma-tzah. Ha-lai-lah ha-zeh ku-lo ma-tzah.
- She-be-khol ha-ley-lot a-nu okh-lin she'ar yerakot. Ha-lai-lah ha-zeh ma-ror.
- She-be-khol ha-ley-lot eyn a-nu mat-bi-lin a-fi-lu pa-'am e-khet. Ha-lai-lah ha-zeh shetey fa-min.
- She-be-khol ha-ley-lot a-nu okh-lin beyn yo-she-vin u-veyn me-su-bin. Ha-lai-lah ha-zeh ku-la-nu me-su-bin.

**How different this night is from all other nights!**

- On all other nights we eat both bread (chametz) and matzah. On this night why do we eat only matzah?
- On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs (maror)?
- On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?  
*(This refers to dipping the parsley twice in salt water before eating it.)*
- On all other nights we eat our meals sitting or reclining. On this night why do we eat only reclining?

## THE FOUR ANSWERS

**LEADER:** So why is this night different from all other nights? Well, because on this night we celebrate one of the most important times in the history of Jewish people, when we went forth from slavery to freedom because of the mercy, love, and the great power of the LORD our God. But before we retell that story, let's answer the four questions:

1. Why do we eat the matzah? For two reasons: first, to remember the bread of affliction we had to eat when we were slaves, and second, to remember how our ancestors fled Egypt in such a hurry that they did not have time for their bread dough to rise....
2. Why do we eat the bitter herbs? We eat them to remind ourselves of how our ancestors' lives were bitter as slaves in Egypt.
3. Why do we dip our herbs twice? We dip karpas in salt water to remember the salty tears of the slaves, and also to remember how we crossed the salty waters of the sea. We also dip the maror in the charoset to remember how the bitterness of our slavery was made sweet by the hope for our freedom.
4. Why do we recline at the table? We recline tonight as a symbol of our freedom, for when we were slaves we could never recline in comfort.

**Tonight is different from all other nights because tonight we will remember what God has done for his people.**

**ALL:**

Blessed is the Almighty God who has given the Torah to His people.

## THE FOUR SONS

**LEADER:** The Torah spoke concerning the four sons:

- a *Wise* one,
- a *Wicked* one,
- a *Simple* one, and
- one *Who is unable to ask*.

What does the *Wise* son say?

- The *Wise* son seeks knowledge: "What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?" (Deuteronomy 6:20)

What does the *Wicked* son say?

- The *Wicked* son looks down on the beliefs of his people and scoffs: "What do you mean by this rite?" (Exodus 12:26).

What does the *Simple* son say?

- The *Simple* son asks a simple question, "What does this mean?" (Exodus 13:14)

What does the son say *Who is unable to ask*?

- And the son *Who is unable to ask*, the parent must teach: "It is because of what the Lord did for me when I went free from Egypt." (Exodus 13:8)

## THE STORY OF REDEMPTION

We will now tell the story of Passover.

**READER:** The Israelites were already in the land of Egypt. They became fertile and multiplied and increased very greatly, so that the land was filled with them. A new king arose over Egypt, who did not know Joseph, and imposed great labor and hardship on the Israelites. But the more the Israelites were oppressed, the more they increased and spread out. The king then ordered that all newborn baby boys be killed. The Pharaoh charged all his people, saying "every boy that is born you shall throw into the Nile, but let every girl live."

**READER:** A Levite woman conceived and bore a son and hid him for three months. After that time, she prepared a wicker basket and laid the child in the basket and placed it among the reeds by the bank of the Nile. The daughter of Pharaoh came down to bathe in the Nile and saw the basket among the reeds and had her slave girl fetch the basket. The Pharaoh's daughter took pity on the child and made him her own son. She named him Moses, explaining, "I drew him out of water."

**READER:** Moses grew and had learned of his heritage. After witnessing an Egyptian beating an Israelite, he struck down the Egyptian and hid him in the sand. When Pharaoh learned of the matter, he sought to kill Moses, but Moses fled from Pharaoh. He arrived in the land of Midian, where he married his wife, Zipporah.

**READER:** A long time had gone by and the king of Egypt died. The Israelites were groaning under bondage and cried out to God. God heard their cries. God appeared to Moses in a burning bush telling him that he would use Moses to lead His people out of Egypt into a land "flowing with milk and honey." So Moses returned to Egypt and Moses took the rod of God with him.

**READER:** Moses and his brother Aaron went to the Pharaoh to ask for the release of their people. But the Pharaoh's heart was hardened against the Israelites and would not release them from the bondage of slavery. Each time the Pharaoh refused to let the Israelites go, the land of Egypt came under a great plague. With the tenth and most awful plague, the heart of Pharaoh would be pierced.

**ALL:** "On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the gods of Egypt. I am the Lord. (Exodus 12:12)

**READER:** And the blood on the houses where you are staying shall be a sign for you: when I see the blood, I will pass over you, so that no plague will destroy you when I strike the land of Egypt. (Exodus 12:13 NJPS)

**READER:** [14] This day shall be to you one of remembrance: you shall celebrate it as a festival to the Lord throughout the ages; you shall celebrate it as an institution for all time. [15] Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel. [16] You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you. [17] You shall observe the Feast of Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time. (Exodus 12:14-17 NJPS)

## **THE CUP OF DELIVERANCE**

**LEADER:** Let us fill our cups a second time. A full cup is a sign of joy and on this night we are filled with joy in remembrance of God's mighty deliverance. As we recite each plague, let us dip our little finger into the cup, allowing a drop of wine to fall onto our plates. Traditionally this symbolises the joy being *lessened* because of the suffering in Egypt. But since we are dealing with a spiritual enemy today, we will say this speaks of our joy spilling out as God has judged His people's enemies on their behalf; and He judges our enemy for us today. It is *joy* that breaks the yoke of the enemy upon our lives. Let us dip our little finger into the cup as we recite each of these 10 plagues of Egypt.

**ALL:**

- Blood!
- Frogs!
- Gnats!
- Wild Beasts!
- Disease to Livestock!
- Boils!
- Hail!
- Locusts!
- Darkness!
- Death of the Firstborn!

**INSTRUCTIONS:**

**(Don't say this)**

**Each time, all dip a finger  
and let a drop fall in bowl.**

**Do not drink the second  
cup yet!**

Prophetically this is also a picture of the 21 plagues (7 seals, 7 trumpets, 7 bowls) Yeshua will bring to the end-time Pharaoh, the anti-Christ, through the end-time Moses (His ekklesia), through the staff of prayer, in the last three and a half years of this age known as the Great Tribulation.

**LEADER:** Rabbi Gamaliel, grandson of Rabbi Hillel and teacher of Rabbi Saul (Paul, the Apostle), taught that in recounting the Passover story one must explain three things: The Passover Lamb, Matzah (Unleavened Bread), and Maror (Bitter Herbs).

**LEADER: LAMB:** It is God that we honor in remembering that He passed over the houses of the children of Israel in Egypt when He struck the Egyptians. (Lifting the shank bone of a lamb) The shank bone reminds us of the lamb whose blood marked the doors of the Israelites. We read in Exodus that the lamb was to be without defect, brought into the household and cared for. It was then at twilight, the fourteenth day of the month, that the Israelites were to slaughter the lamb and put the blood on the sides and tops of the doorframes. God gave His people instructions that only through obedience would they be spared from the angel of death. Isaiah told of the coming Messiah, that He would be led like a lamb to the slaughter. We know that Yeshua was our final blood atonement so that we would be freed from the bondage of sin and we would be passed over from death. "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Revelation 5:12)

**READER:** The Israelites were saved by God and not an angel or seraph or any other messenger. For it is written: "On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the gods of Egypt. I am the Lord!" (Exodus 12:12)

**LEADER:** I shall pass through the land of Egypt

**ALL:** "I" -- not "an angel"

**LEADER:** I shall strike down every first-born.

**ALL:** "I" -- not "a seraph"

**LEADER:** I shall destroy all the Egyptian gods.

**ALL:** "I" -- not "a messenger"

**ALL:** I am the Lord, I am the One God, and there is none besides Me.

**LEADER:** MATZAH (Lifting the other half of the Middle Matzah): Why do we eat this unleavened bread? The dough did not have time to rise before God revealed Himself to them and redeem them. As it is written: With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves. (Exodus 12:39)

**LEADER:** MAROR (Lifting the Bitter Herb): Why do we eat bitter herb? We eat bitter herb because of the hardship that the Israelites had to bear. As it is written: They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly. (Exodus 1:14)

**LEADER:** (Lifting the egg) The egg has also been added to the Seder. It is called *cha-gi-gah*, a name signifying the special holiday offering. The egg was added during the Babylonian period. The egg does not have a great significance in the Seder other than reminding us of our Jewish heritage and the many obstacles that have been overcome throughout the years.

**LEADER:** And now we bless our second cup of wine, the cup of plagues.

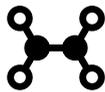
**ALL:**

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

*Ba-ruk h a-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam bo-rey pri ha-ga-fen.*

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the vine.

*(Drink the second cup of wine.)*



## RACHTZAH (רחצה) – NETILAT YADAYIM (WASHING OF HANDS)

**LEADER:** Before we begin to eat some matzah and begin our seder meal, we will (again!) wash our hands, though this time we will recite the traditional blessing:

**ALL:**

ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על נטילת ידים  
*Ba-rukh A-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam a-sher kid-sha-nu B'-mitz-vo-tav v'-tzi-va-nu  
al-'na-tie-lat yah-da-yim.*

Blessed are you, O Lord our God, King of the Universe, who has sanctified us with His commandments, and has commanded us to wash our hands.



**Note:** Some of the early sages stated that you should pour the water three times on each hand - right, left, right, left, right, left. After “washing” the hands, they are clasped together and the blessing is recited.



## MOTZI MATZAH (מוציא מצה) – EATING THE MATZAH

**LEADER:** We will now bless the matzah as a food.

**ALL:** (Leader holding all the matzah on the seder plate)

ברוך אתה יהוה אלהינו מלך העולם, המוציא לחם מן הארץ

*Ba-rukhh A-tah Adonai E-lo-hey-nu Me-lekh ha-'o-lam ha-mo-tzi le-khem min ha-'a-retz.*

Blessed are You, O Lord our God, King of the Universe,  
who brings forth bread from the earth.

(This is the bread blessing Yeshua pronounced at the Last Supper.)

*(Do not eat the Matzah at this time.)*

**LEADER:** (Leader holding the top and middle-half pieces of matzah) The matzah of Passover is not just food, but a fulfillment of a commandment -- let us bless the Matzah.

**ALL:**

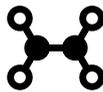
ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מצה

*Ba-rukhh A-tah A-do-nai El-o-hey-nu Me-lekh ha-'o-lam*

*a-sheer kid-sha-nu B'-mitz-vo-tav v'-tzi-va-nu al a-he-lot ma-tza.*

Blessed are You, O Lord our God, King of the Universe,  
Who has sanctified us with His commandments,  
and has commanded us concerning the eating of the matzah.

*(Do not eat the Matzah at this time.)*



## MAROR (מרור) – EATING THE BITTER HERBS

The next step of our Seder is to eat some bitter herbs to remember the bitter afflictions of the Jewish people. As we do this we also remember that we too were once in bondage. Let's take some matzah (top) and load it with some horseradish. Let us also take this moment to reflect on things that we may still be living in bondage in that Yeshua wants to deliver us from, and give thanks to the Lord as we eat the maror, for He knows the place we are in, and His deliverance is soon to come. Some people dip this into the charoset to soften the effect. We will all recite the blessing over the bitter herb together and then eat it:

**ALL:**

ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת מרור

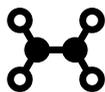
*Ba-rukhh A-tah A-do-nai El-o-hey-nu Me-lekh ha-'o-lam a-sheer kid-sha-nu*

*B'-mitz-vo-tav v'-tzi-va-nu al a-he-lot Ma-ror.*

Blessed are you, O Lord our God, King of the Universe,  
Who has sanctified us with His commandments,  
and has commanded us concerning the eating of the Maror.

*(Everyone eat the **top** Matzah with Maror.)*

Regarding the slavery of the Israelites, the Torah says, “And the Egyptians *embittered* (וימררו) their lives with hard labor” (Exod. 1:14), from which we get our word *maror* (bitterness). When we eat the bitter herbs, we remember the sorrow, trouble, and suffering of our life in bondage to sin. As the horseradish brings tears to our eyes, may we also remember the affliction of those who still suffer in bondage...



## KOREICH (כּוֹרֵיךְ) – EATING THE HILLEL SANDWICH

**READER:** “This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD's Passover.” (Exodus 12:11)

**ALL:** They are to eat the lamb, together with unleavened bread and bitter herbs. (Numbers 9:11b)

(Everyone eat the **bottom** Matzah with Maror.)

**LEADER:** Let us now eat and remember the grace, mercy and love that God has for each of us, for He sent Yeshua, our Messiah, to be our Passover Lamb. We too, like the Israelites released from the bondage of slavery, can be saved from the bondage of sin.

In the days of the Second Temple, the sage Hillel used to say, “If I am not for myself, who will be for me? But if I am *only* for myself, what am I? And if not now, when?” (Pirke Avot 1:14). During Passover, Hillel used to make a “sandwich” of matzah, maror and lamb to fulfill the Torah’s command: “You shall eat the Passover with matzah and maror.”

Due to a lack of temple today, instead of eating lamb, we substitute *charoset*. We take some matzah (the broken half in the middle) and smear some maror (horseradish) on one end and some charoset on the other. We then top off the matzah with another piece. When you eat, begin with the bitter and move to the sweet to remind yourself of the good end of your redemption...

(Eat the **broken** half-Matzah with Maror and Charoset.)

~~~~~  
Note: The step of Korekh was developed to accommodate an argument among the sages. Hillel thought that the matzah and maror (and lamb) should be eaten together, whereas other sages thought they should be eaten separately. Therefore Jewish tradition opted to do both: first we eat them separately (the Motzi Matzah step followed by the Maror step), and then we do it again together - as the Korekh step. Strictly speaking, the Korekh step is not necessary, since it is of rabbinic origin (mitzvah D’rabbanan), whereas the eating of unleavened bread and bitter herbs is a Scriptural commandment (mitzvah D’oraita).
~~~~~

## **DAYENU - IT WOULD HAVE BEEN ENOUGH**

*(Note: Traditionally this part is done at the end of "Maggid".)*

**LEADER:** How great is God's goodness to us! For each of His acts of mercy and kindness we declare, "Dayenu!" [dye-YAY-nu] - it would have been sufficient. This can be interpreted as, "It would have been sufficient to praise God."

**LEADER:** If the Lord had merely rescued us, but had not judged the Egyptians.

**ALL:** day-ye-nu!

**LEADER:** If He had only destroyed their gods, but had not parted the Red Sea.

**ALL:** day-ye-nu!

**LEADER:** If He had only drowned our enemies, but had not fed us with manna.

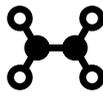
**ALL:** day-ye-nu!

**LEADER:** If He had only led us through the desert, but had not given us the Sabbath.

**ALL:** day-ye-nu!

**LEADER:** If He had only given us the Torah, but not the land of Israel.

**ALL:** day-ye-nu!



## SHULCHAN OREICH (שלחן עורך) – EATING THE PASSOVER

There is a *minhag* (custom) to eat a hard-boiled egg (*beitzah*) dipped in salt water at the start of the Passover meal. Some say this is to remember the crossing of the Red Sea to freedom, while others say that the egg represents the *korban chagigah* (festival offering) that pilgrims were required to make during the time of Passover.

It is also customary to mention the ceremony of the priests as they slaughtered the lambs in the courtyard of the Temple on erev Pesach. The blood of each lamb was caught in a basin that was passed from one priest to another until it reached the last priest who poured it out on the lower part of the altar. While this was happening, the Levites would sing psalms of praise to God. Afterward, each lamb was skinned, its flesh was salted, and certain parts were burned upon the altar. Finally, the remainder was given to the offerer who took it home to be roasted whole over an open fire. Before the family would eat the lamb with matzah and maror, all recited the following blessing:

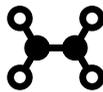
ברוך אתה יהוה אלהינו מלך העולם, אשר קדשנו במצותיו וצונו על אכילת פסח.

*Ba-rukhh A-tah A-do-nai El-o-hey-nu Me-lekh ha-'o-lam a-sheer kid-sha-nu*

*B'-mitz-vo-tav v'-tzi-va-nu al a-he-lot Pe-sach.*

Blessed are you, O Lord our God, King of the Universe,  
Who has sanctified us with His commandments,  
and has commanded us concerning the eating of the Passover.

During Temple times, the Pesach offering was lifted up for all gathered to see and the question, “Why do we eat this Pesach offering?” was asked. Everyone present would then retell the story of the Exodus from Egypt and also partake of the matzah and maror.



## TZAFUN (צפון) – EATING THE AFIKOMEN

Tzafun means “hidden” and refers to the half of the matzah that was broken earlier and hidden away (“buried”) during the Yachatz step of our Seder.

~~~~~

LEADER: I hope you have enjoyed your Passover meal, dear friends, but we must finish our seder. Thank you for taking part in this dinner! However, I can’t seem to find the Afikomen, and we must have it to finish the seder! Please, has anyone seen the Afikomen? There is a reward for the one who can find it!

(Everyone looks for Afikomen. After a child finds the Afikomen, a reward is given.)

(The seder leader then unwraps the matzah and breaks it into small pieces so that everyone present may partake of it.)

LEADER: *(Solemnly)* “The matzah that we break, is it not sharing in the body of Messiah”?

READER: Now as they were eating, Yeshua took matzah, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.” – Matt. 26:26

LEADER: We now prepare ourselves to eat some matzah that Yeshua identified with his sacrificial body that was broken for us. Let us be silent for a moment.... “Hidden within the Afikomen is the holiness of the Korban Pesach.” Please close your eyes and hold this matzah in your hands.

It is written that our Lord Yeshua, on the night when he was betrayed, took matzah, and when He had given thanks, he broke it, and gave it to his disciples saying,

זה הוא בשרי הנתון בעדכם עשו כן לזכרון לי

Zeh hu b’sari ha’natun ba’adkhem asu khen l’zikaron li

This is my body that is given for you; do this in memory of me...

(Do not eat it yet.)

THE BREAD OF LIFE

Yeshua told us that He was the Bread of Life, the nourishment of our life and sustenance:

אנכי לחם חיים הירד מן-השמים

anokhi lechem chayim ha'yo-rei-d min ha'shamayim

“I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh” - John 6:51

This broken piece of matzah recalls the broken heart of Yeshua as he suffered and died as our sin offering upon the altar of the cross. It remembers how our great King was mocked and unjustly flogged; it evokes his agonizing cries as he hung dying on the cross: “Father forgive them...” “I thirst...” “My God, my God – why have You forsaken me?” “It is finished.” Yeshua our Wounded Healer, who bled out His life so we might live; who took upon himself the plague of death so that we would be passed over. “For our sake God made Yeshua to be sin who knew no sin, so that in Him we might become the righteousness of God.” Yeshua gave up His body to be wounded, broken, and killed so that you could have healing, wholeness and life with God forevermore. By His stripes you are healed!

Let us thank the LORD our God for the sacrifice of Yeshua’s body that was broken for us:

ALL:

ברוך אתה יהוה אלהינו מלך העולם, המוציא לחם אמת מן השמים

Ba-rukh A-tah Adonai E-lo-hey-nu Me-lekh ha-'o-lam ha-mo-tzi le-khem emet min ha-shamayim.

Blessed are You, O Lord our God, King of the Universe,
who brings forth True bread from Heaven.

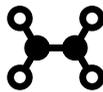
LEADER:

Let’s eat Afikomen.

(All eat the Afikoman)

READER: [52:13] See, my servant will act wisely; he will be raised and lifted up and highly exalted. [14] Just as there were many who were appalled at him-- his appearance was so disfigured beyond that of any man and his form marred beyond human likeness-- [15] so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not heard, they will understand. [53:1] Who has believed our message and to whom has the arm of the LORD been revealed? [2] He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. [3] He was despised and rejected by men, a man of sorrows, and

familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. [4] Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. [5] But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. [6] We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. [7] He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. [8] By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. (Isaiah 52:13-53:8)



BARECH (ברך) – BLESSING AFTER THE MEAL

ALL: [12] How can I repay the LORD for all his goodness to me? [13] I will lift up the cup of salvation and call on the name of the LORD. [14] I will fulfill my vows to the LORD in the presence of all his people. (Psalm 116:12-14)

THE CUP OF REDEMPTION

LEADER: Let us fill our cups for the third time this evening. (Lifting the cup) This is the Cup of Redemption that recalls God's promise given to Israel: "I will *redeem* you with an outstretched arm," and symbolizes the blood of the Passover Lamb. It was the cup "after supper", which Yeshua identified himself -- "This cup is the new covenant in my blood, which is poured out for you." (Luke 22:20)

The Mishnah says the wine in this cup recalls the shed blood of the lamb that was applied to the doorposts in Egypt, causing the plague of death to pass over. Similarly, Yeshua associated this cup with the blood he would shed on the cross, causing death to "pass over" those trusting in him. This is the cup of the *new covenant* (ברית חדשה), that is, God's new agreement to regard all those who trust in the death of the Messiah for the forgiveness of their sins to be justified and made right with Him. Of Yeshua it is said, "The Messiah our Redemption" (1 Cor. 1:30).

ALL:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

Ba-ruk h a-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam bo-rey pri ha-ga-fen.

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the vine.

(Drink the third cup of wine.)

THE CUP OF RESTORATION

LEADER: (Lifting the extra cup for Elijah) The theme of this part of the Haggadah before the meal was the redemption of the Israelites from Egypt. In keeping with tradition, we now move to the Messianic redemption. We open the door, indicating our readiness to receive the Prophet Elijah, herald of the Messiah. We must also now open our hearts to the truth.

(Have a child open the door.)

ALL: "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes." (Malachi 4:5)

LEADER: Elijah was taken up by a great whirlwind in a chariot of fire. We wait for him today to announce the coming of our Messiah, Son of David. We are going to sing a traditional song called "*Eliyahu Ha-Navi*" (*Elijah the Prophet*). It is a song that cries out for Elijah the prophet to come and announce the coming of the Messiah, the hope of the world.

Elijah the prophet	Eliyahu hanavi	אֵלִיָּהוּ הַנָּבִיא
Elijah the Tishbite	Eliyahu hatish'bi	אֵלִיָּהוּ הַתִּשְׁבִּי
Elijah the Giladite -	Eliyahu hagil'adi -	אֵלִיָּהוּ הַגִּלְעָדִי
May he soon in our days come to us, with the messiah son of David. (x2)	Bim'herah beyameinu yavo eleinu im Mashi'ach ben David. (x2)	בְּמַהֲרָה (בִּימֵינוּ) יָבוֹא אֵלֵינוּ עִם מָשִׁיחַ בֶּן דָּוִד

READER: Before the birth of John the Baptizer, an angel of the Lord said, "And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the Lord." (Luke 1:17)

READER: Later, Yeshua spoke of John, "And if you are willing to accept it, he is the Elijah who was to come." (Matthew 11:14)

READER: It was this same John who saw Yeshua and declared, "Behold, the Lamb of God, who takes away the sin of the world!" (John 1:29)

READER: John the Baptizer was a prophet who carried the Spirit of Elijah to proclaim the first coming of Yeshua; but for His second coming, He is giving this anointing upon a whole generation. There is a generation rising as forerunners, calling out in the wilderness, "Prepare the way of the Lord." We are this generation, proclaiming hope to this world.

LEADER: Let us fill our cups, the Cup of Praise and give thanks to God!

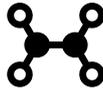
ALL:

ברוך אתה יהוה אלהינו מלך העולם, בורא פרי הגפן.

Ba-ruk h a-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam bo-rey pri ha-ga-fen.

Blessed are you, O Lord our God, King of the Universe, who creates the fruit of the vine.

(Drink the fourth cup of wine.)



HALLEL (הלל) – OFFERING PRAISE

LEADER: (Text is from Psalm 136)

[1] Give thanks to the LORD, for he is good.

ALL: His love endures forever.

[2] Give thanks to the God of gods.

ALL: His love endures forever.

[3] Give thanks to the Lord of lords:

ALL: (same for each)

[4] To him who alone does great wonders,

[5] Who by his understanding made the heavens,

[6] Who spread out the earth upon the waters,

[7] Who made the great lights—

[8] Who made the sun to govern the day,

[9] Who made the moon and stars to govern the night;

[10] To him who struck down the firstborn of Egypt

[11] And brought Israel out from among them

[12] With a mighty hand and outstretched arm;

[13] To him who divided the Red Sea asunder

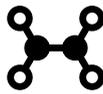
[14] And brought Israel through the midst of it,

[15] But swept Pharaoh and his army into the Red Sea;

[16] To him who led his people through the desert,

[26] Give thanks to the God of heaven

ALL: His Love endures forever.



NIRTZAH (נרצה) – CONCLUSION OF THE SEDER

READER: [31] "The time is coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah. [32] It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them, " declares the LORD. [33] "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. [34] No longer will a man teach his neighbor, or a man his brother, saying, 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD. "For I will forgive their wickedness and will remember their sins no more." (Jeremiah 31:31-34)

READER: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come." (Revelation 4:8b)

READER: "Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory." (Isaiah 6:3)

READER: [12] Therefore, since we have such a hope, we are very bold. [13] We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. [14] But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. [15] Even to this day when Moses is read, a veil covers their hearts. [16] But whenever anyone turns to the Lord, the veil is taken away. [17] Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. [18] And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. (2 Corinthians 3:12-18)

LEADER: We have now finished our Passover Seder. I encourage each one of us to take the time during the remaining Passover holiday (the next 7 days) to read the story of Passover in Exodus as well as other scriptures quoted throughout this Haggadah. We are all called to live the Sh'ema -- to love the Lord our God with all our heart, soul and might, and to love others as ourselves. I also encourage each one of us to pray for our nations, and get ready, because God is about to move in our generation in an unprecedented way. Let's posture our hearts for it.

לשנה הבאה בירושלים!

L'SHANAH HABAH'AH B'YERUSHALAYIM!

NEXT YEAR IN JERUSALEM!

(The Aaronic Priestly Blessing)

May the Lord bless you and protect you.
May the Lord deal kindly and graciously with you.
May the Lord bestow His favor upon you
and grant you peace.

(Numbers 6:24-26 NJPS)