



MESSIANIC



JEWISH



PASSOVER



HAGGADAH



Celebrating Our Redemption!



הגדה של פסח





MESSIANIC JEWISH PASSOVER HAGGADAH

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Passover has always been a favorite holiday for me since we celebrated it at my grandparents' home long ago. Working on this project with a number of people has only enhanced my appreciation of the story of the Jewish people's redemption from Egypt. First, I want to recognize my good friend, Dr. Michael Schiffman, upon whose work this Haggadah has been built. My rabbi, Howard Silverman contributed greatly to this edition by his additions and comments. Marcy Kotting, who has been a faithful employee of Messianic Literature Outreach, proofed this more times than any human should ever be required. My wife, Joyce Klayman, lent a critical eye and was responsible for improving its contents. Steffi Rubin finished the product with her layout and creative fine art.

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PREFACE

Passover is a holiday that commemorates the redemption of the Jewish people from the bondage of Egypt and its Pharaoh. The Seder takes us on a journey, beginning with our calling from God and ending with our exodus from Egypt and arrival at Sinai. Each year at the Seder, we join Jewish people around the world in “reliving” the bitterness of slavery, the last meal in Egypt and the sweetness of redemption as well as in a reenactment of a historical drama that reminds us of our physical and spiritual heritage. The purpose of the Seder is for us to have a fresh appreciation of what God did for us and to pass on to another generation the story of our people. Included in the story is the coming of Messiah Yeshua. Just as the slain lamb in Egypt took the tenth plague of death on itself in order to save Israel from slavery, so the Messiah took our sins upon Himself so we could be freed from the spiritual bondage of sin and the sting of death. We have the assurance of a positive final destiny.

Before He died, Yeshua celebrated the Passover. During that meal he told his followers to always remember him at the Seder, by partaking of the matzah and the wine. As a messianic community, we share this meal together in remembrance of the Messiah who died for our sins, rose from the dead and is returning again.

Just as there was a mixed multitude who came out of Egypt, Israelite and Egyptian, we invite our non-Jewish friends to partake with us on this historical journey as it unfolds through the explanation of the story enhanced with the Passover elements of which we all partake together in unity.



בְּדִיקַת חָמֵץ – BEDIKAT CHAMEITZ

(SEARCHING FOR THE LEAVEN)



When God brought our fathers out of Egypt, he commanded them to eat only unleavened bread with the Passover meal:

No leaven shall be found in your houses for seven days. For whoever eats what is leavened, that person shall be cut off from the community of Israel, whether he is a stranger or a citizen of the country. You shall eat nothing leavened; in all your settlements you shall eat unleavened bread.

Exodus 12:19–20

(Before the ceremony of searching for the leaven begins, light a candle and say:)

בְּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל בְּעוֹר-חָמֵץ:

Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid-shanu b'mitzvo-tav, vitzi-vanu al bi-ur cha-meitz.

Blessed are You, O Lord our God, King of the universe, who made us holy in his commandments, and commanded us to remove the leaven.

(Conduct the search for the leaven. After the leaven has been gathered and wrapped securely, say:)

כָּל-חֲמִירָא וְחֲמִיעָא, דְּאַפָּא בְּרִשׁוּתֵי, דְּלֹא חֲמִיתָהּ,
וְדִלָּא בְּעֵרְתָהּ, וְדִלָּא יְדַעְנָא לֵיהּ, לְבָטֵל וְלִהְיוּ הַפְּקָר,
כְּעַפְרָא דְאַרְעָא:

*Kol-cha-mi-ra va-cha-mi-a, d'i-kah vir-shu-ti, d'la cha-mi-tei,
ud-la vi-ar-tei, ud-la y'da-na lei, li-ba-teil, v'leh-heh-vei hef-keir, k'af-ra d'ar-a.*

Any leaven that may still be in the house, which I have not seen or have not removed, shall be as if it does not exist, and as the dust of the earth.

הַדְּלִיקַת הַנֵּרוֹת – HADLIKAT NEROT (KINDLING THE CANDLES)

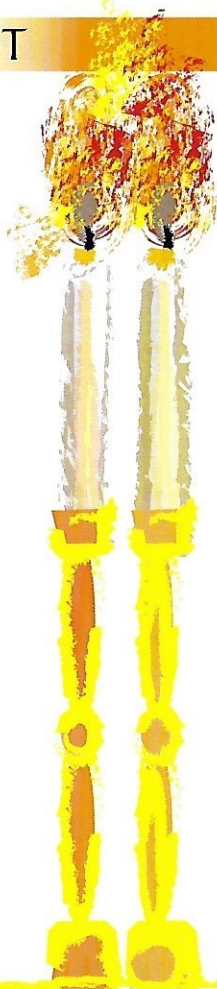
(The woman of the house kindles the candles and says:)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ לְהַדְּלִיק נֵר שֶׁל יוֹם-טוֹב:

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher kid-sha-nu,
b'mitzvo-tav, vitzi-va-nu l'had-lik neir shel yom tov.*

Blessed are You, O Lord our God, King of the universe,
who has made us holy in your commandments and
has commanded us to kindle the festival light.

As a woman begins the Seder and brings light to the table,
let us remember that the Lord used a woman to bring forth
our Messiah, the light of the world.



DELIVERANCE FROM BONDAGE

Exodus 6:2–8



Reader

God spoke to Moses and said to him, “I am the LORD.”

All

I appeared to Abraham, Isaac, and Jacob as El Shaddai, but I did not make Myself known to them by My name, *yod-heh-vav-heh*—יהוה.

I also established My covenant with them, to give them the land of Canaan, the land in which they lived as sojourners.

I have now heard the moaning of the Israelites, because the Egyptians are holding them in bondage, and I have remembered My covenant.

Say, therefore, to the Israelite people: I am the LORD, I will free you from the labors of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements.

And will I take you to be My people, and I will be your God. And you shall know that I, the LORD, am your God, who freed you from the labors of the Egyptians.

I will bring you into the land which I swore to give to Abraham, Isaac, and Jacob, and I will give it to you for a possession. I am the LORD.



קִדּוּשׁ – KIDDUSH (SANCTIFICATION)

“I am the LORD, and I will free you from the labors of the Egyptians.”

Blessed are you O Lord God who sanctifies time and has commanded us to set aside this hour to recall our slavery and exodus from Egypt and our calling to proclaim our deliverance.

(Fill the first cup, raise it and say:)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגָּפֶן:

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
borei p'ri ha-gafen.*

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

We also take this opportunity to thank God for granting us
the opportunity to enter into this time of celebration.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהֵחֵינּוּ וְקִיַּמְנוּ וְהִגִּיעְנוּ
לְזִמְנוּ הַזֶּה:

*Baruch Atah Adonai, Eloheinu Melech ha-olam,
sheh-heh-che-yanu, v'ki-y'manu, v'higi-anu laz-man ha-zeh.*

Blessed are You, O Lord our God, King of the universe, who has kept us in life,
and has preserved us, and has enabled us to reach this season.

(Drink the first cup.)



יֵרַחַץ – URCHATZ (SANCTIFICATION)

(Wash your hands, without saying the blessing. It is customary to use a small pitcher to pour out the water onto the hands over a basin.)

All

A great crowd assembled at Jerusalem to keep the Feast of Unleavened Bread in the second month, a very great congregation. . . . For most of the people—many from Ephraim and Manasseh, Issachar and Zebulun—had not purified themselves, yet they ate the paschal sacrifice in violation of what was written. Hezekiah prayed for them, saying, “The good LORD will provide atonement for everyone who set his mind on worshipping God, the LORD God of his fathers, even if he is not purified for the sanctuary.” The LORD heard Hezekiah and healed the people. 2 Chronicles 30: 13, 18–20

May this washing of hands consecrate us and prepare us to celebrate the Passover today. Blessed be the Lord, the God of Israel who sanctifies us from all uncleanness.

כֶּרֶפֶס – CARPAS (GREENS)

(Dip the parsley in salt-water and say:)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה:

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p’ri ha-adamah.

Blessed are You, O Lord our God, King of the universe, Creator of the fruit of the earth.

(Eat the parsley.)

All

A long time after that, the king of Egypt died. The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God. Exodus 2:23

And [Yeshua] came to Nazareth, where He had been brought up; and as was His custom, He entered the synagogue on the Sabbath, and stood up to read. And the book of the prophet Isaiah was handed to Him. And He opened the book and found the place where it was written, “The Spirit of the Lord is upon Me, because He anointed Me to preach the gospel to the poor. He has sent Me to proclaim release to the captives, and recovery of sight to the blind, to set free those who are oppressed” Luke 4: 16–18

The wine which is red in color represents the blood of the Passover lamb. The parsley represents the hyssop used to put the blood of the lamb upon the top and sides of the door frame. The salt water represents the Red Sea, as well as the tears shed in Egypt.



יָחַד – YACHATZ (UNITY)

(The matzot are found in a unified holder comprised of three sections. Remove the middle matzah and break it in two. Return half of it to the holder and wrap the other half in a napkin or place in a special bag and put it aside until after supper for the Afikomen.)

The reason why the middle matzah is broken is not clear in Jewish tradition. Some rabbis claim the unity stands for Abraham, Isaac, and Jacob; others say for the Cohanim, the Levites, and for Israel. But these interpretations do not explain why the middle matzah is broken. As Messianic Believers, we understand this tri-unity represents God, who is One, yet three, Father, Son, and Holy Spirit, One God eternally existent in three persons.

מַגִּיד – MAGGID (RETELLING)

(As someone uncovers the matzot and lifts them up, say:)

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

Yeshua is the bread of affliction who suffered and died and rose from the dead so that we could be free. Let all who hunger and thirst for righteousness come and eat. All who desire forgiveness of sins come and celebrate the Passover with us. Now we are here. Next year may we be with Yeshua in a restored Jerusalem.

PRAYER FOR THE AFFLICTED AROUND THE WORLD

O God of compassion who hears the cry of the afflicted,
hear the cry of the victims, the bereaved, the injured,
and all those who live their days in fear.

Rouse the hearts of the leaders of the world to put an end
to the bloodshed, the violence, the rape, the starvation, and
the terror that has ravaged and endangered an entire population.

Be with those who are working for peace, and tending the sick,
and bringing food to the hungry, and shelter to the homeless,
and hope to those who are close to despair.

O God of justice and love, let us not be indifferent to the cry of
the persecuted and the tears of those who have seen their homes,
their families, and their communities destroyed.

And may their pleas and their plight reach the ears and hearts
of those who have it in their power to bring peace to a troubled
region and aid to a devastated people.

Oseh shalom bim-romav—
may you who makes peace in your high places
help us make peace down here on earth.

— Rabbi Jonathan Sachs

*(Put down the matzot, cover them,
and fill the second cup.)*



אַרְבֵּעַ קִשּׁוּיֹת – ARBA KUSH'YOT (FOUR QUESTIONS)

(The youngest asks the four questions.)

מה נשתנה הלילה הזה מכל הלילות?

(1) שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמִץ וּמָצָה;
הַלַּיְלָה הַזֶּה כָּלוּ מָצָה:

(2) שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יְדִקּוֹת;
הַלַּיְלָה הַזֶּה מָרוֹר:

(3) שְׁבֹכֵל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְיֵלוּ פֶּעַם אַחַת;
הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:

(4) שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין;
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

Ma nish-tah-nah ha-lai-lah ha-zeh mi-kol ha-lei-lot?

1) *Sheh-b'chol ha-lei-lot a-nu och-lin cha-meitz u-matzah,
ha-lai-lah ha-zeh kulo matzah:*

2) *Sheh-b'chol ha-lei-lot a-nu och-lin sh'ar y'ra-kot,
ha-lai-lah ha-zeh maror:*

3) *Sheh-b'chol ha-lei-lot ein a-nu mat-bi-lin a-fi-lu pa-am echat,
ha-lai-lah ha-zeh sh'tei f'amim.*

4) *Sheh-b'chol ha-lei-lot a-nu och-lin bein yosh-vin u-vein m'su-bin,
ha-lai-lah ha-zeh ku-lah-nu m'su-bin:*

Why is this night different from all other nights?

- 1) On all other nights, we eat either leavened bread, or matzah;
on this night why do we eat only matzah?
- 2) On all other nights we eat vegetables and herbs of any kind;
on this night, why do we eat only bitter herbs?
- 3) On all other nights, we never dip our herbs even once;
on this night, why do we dip them twice?
- 4) On all other nights we eat sitting up or reclining;
on this night, why do we eat in a reclining position?

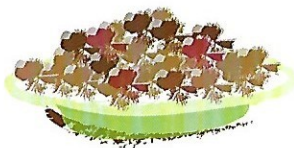
(The four questions may be asked in additional languages to give the Seder an international flavor. The four questions in Yiddish, Russian, French and Spanish are readily available on the internet.)



why do we eat unleavened bread?



why do we eat reclining?



why do we dip twice?



why do we eat only bitter herbs?

THE ANSWERS

We were slaves of Pharaoh in Egypt and the Lord our God brought us out from there with a strong hand and an outstretched arm. If God had not brought our forefathers out from Egypt, then even we, and our children, and our children's children, might still have been enslaved to Pharaoh in Egypt. Therefore, even if we were all wise, all people of understanding, even if we were all old and well learned in the Torah, it would still be our duty to tell the story of the departure from Egypt and the more one tells of the departure from Egypt, the more he or she deserves praise.

It is told that Rabbi Eliezer, Rabbi Joshua, Rabbi Elazar ben Azariah, Rabbi Akiva, and Rabbi Tarfon sat all night telling the story of the exodus.

Rabbi Elazar said,

Here I am, a man of seventy years, yet I did not understand why the story of the departure from Egypt is told at night, until ben Zoma explained it. The scripture commands us saying: that you may remember the day of your going out from Egypt all the days of your life.

Ben Zoma explained,

the days of your life might mean only the days; all the days of your life includes the nights also.

The other sages, however explain it this way,

the days of your life refer to this world only, but all the days of your life includes also, the time of the Messiah.

Believers in the Messiah can rejoice to keep the Passover in the days of Yeshua, our Messiah.

אַרְבַּע בָּנִים – ARBA'AH HABANIM (FOUR SONS)

Blessed is God, Who gave the Torah to His people Israel.

The Torah speaks about four sons: one who is wise and one who is contrary: one who is simple, and one who does not even know how to ask a question. The four sons represent four responses people may have to God and his Word.

The wise son asks,

What is the meaning of the rules, laws and customs which the Lord our God has commanded us? You shall explain to him all the laws of Passover, to the very last detail about the Afikomen, and that Yeshua is the promised Messiah of whom Moses in the Torah and the prophets wrote.



The contrary son asks,

What is the meaning of this service to you?

Saying *you*, he excludes himself and therefore tell him plainly: Because of what the Lord did for me when I came forth from Egypt, I do this. You shall tell him that unless he repents in Yeshua the Messiah, he will not enter the kingdom of heaven. Likewise, it is necessary for each person to have his own relationship with God. It is not enough to have a relative or friend who believes in Yeshua, but each person must receive him as his Messiah and atonement.

As Yohanan ben Zachariah said,

...and do not begin to say to yourselves, "We have Abraham for our father," for I say to you that from these stones God is able to raise up children to Abraham. Luke 3:8

The simple son asks,

What is this?

To him you shall say: with a strong hand the Lord brought us out of Egypt. You shall tell him that the blood of Yeshua has redeemed us.

As for the son who does not even know how to ask a question,

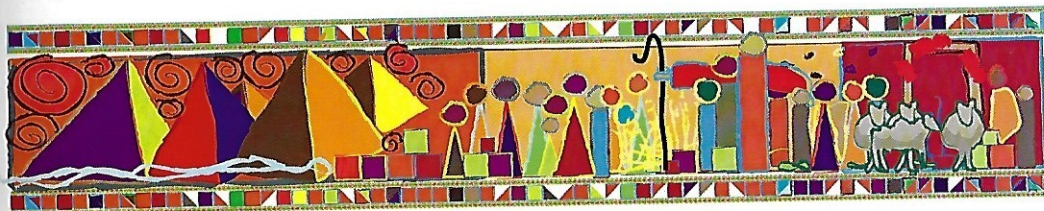
you must begin for him, as it is written in the scripture, You shall tell your children on that day: This is done because of that which the Lord did for me when I came forth out of Egypt. Exodus 13:8 You shall tell him that Yeshua is the Passover Lamb.

Additionally, the Gentile friend asks,

What does the Passover have to do with me?

To him you shall reply: We were redeemed out of Egypt to be a light to the nations. Messiah Yeshua came out of Israel as the light to the nations and the glory of Israel. As the prophet says, I will also make You a light of nations, that My salvation may reach the ends of the earth. Isaiah 49:6

In Messiah Yeshua you are fellow heirs and fellow members of the body, and fellow partakers of the promise in Messiah Yeshua through the gospel. Ephesians 3:6



THE STORY RETOLD

Reader

In the beginning our fathers served idols; but now the Omnipresent One has brought us close to his service, as it is said,

Joshua said to all the people: “Thus said the LORD, the God of Israel, ‘Lord fathers used to live on the other side of the river, Terach, the father of Abraham and the father of Nachor, and they served other gods.’”
Joshua 24:2

All

Then I took your father Abraham from beyond the River, and led him through all the land of Canaan, and multiplied his descendants and gave him Isaac. To Isaac I gave Jacob and Esau, and to Esau I gave Mount Seir to possess it; but Jacob and his sons went down to Egypt.
Joshua 24:3–4

Reader

Blessed is He who keeps his promise to Israel! For the Holy One, blessed be He, calculated the end of the bondage, in order to do as he had said to our father Abraham at the Covenant between the portions: “And he said to Abram, ‘Know well that your offspring shall be strangers in a land not theirs, and they shall be enslaved and oppressed four hundred years; but I will execute judgment on the nation they shall serve, and in the end they shall go free with great wealth.’”
Genesis 15:13–14

All

This promise is what has preserved our fathers and us! For not just one alone has risen against us to destroy us, but in every generation they rise against us to destroy us and the Holy One, blessed be He, saves us from their hand!

Reader

You shall then recite as follows before the LORD your God: “My father was a fugitive Aramean. He went down to Egypt with meager numbers and sojourned there; but there he became a great and very populous nation. The Egyptians dealt harshly with us and oppressed us; they imposed heavy labor upon us.”
Deuteronomy 26:5–6

All

We cried to the LORD, the God of our fathers, and the LORD heard our plea and saw our plight, our misery and our oppression. The LORD freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents.
Deuteronomy 26:7–8

Reader

He brought us to this place and gave us this land, a land flowing with milk and honey.

Deuteronomy 26:9

All

And the LORD said to Moses, “I will bring but one more plague upon Pharaoh and upon Egypt; after that he shall let you go from here; indeed, when he lets you go, he will drive you out of here one and all. Tell the people to borrow, each man from his neighbor and each woman from hers, objects of silver and gold.” The LORD disposed the Egyptians favorably toward the people. Moreover, Moses himself was much esteemed in the land of Egypt, among Pharaoh’s courtiers and among the people.

Exodus 11:1–3

Reader

Moses said, Thus says the LORD: “Toward midnight I will go forth among the Egyptians, and every first-born in the land of Egypt shall die, from the first-born of Pharaoh who sits on his throne to the first-born of the slave girl who is behind the millstones; and all the first-born of the cattle. And there shall be a loud cry in all the land of Egypt, such as has never been or will ever be again; but not a dog shall snarl at any of the Israelites, at man or beast—in order that you may know that the LORD makes a distinction between Egypt and Israel.”

Exodus 11:4–7

All

Then all these courtiers of yours shall come down to me and bow low to me, saying, “Depart, you and all the people who follow you!” After that I will depart. And he left Pharaoh’s presence in hot anger. Now the LORD had said to Moses, “Pharaoh will not heed you, in order that My marvels may be multiplied in the land of Egypt.” Moses and Aaron had performed all these marvels before Pharaoh, but the LORD had stiffened the heart of Pharaoh so that he would not let the Israelites go from his land.

Exodus 11:8–10

Reader

The LORD said to Moses and Aaron in the land of Egypt: “This month shall mark for you the beginning of the months; it shall be the first of the months of the year for you. Speak to the entire community of Israel and say that on the tenth of this month each of them shall take a lamb to a family, a lamb to a household. But if the household is too small for a lamb, let him share one with a neighbor who dwells nearby, in proportion to the number of persons: you shall contribute for the lamb according to what each household will eat.”

Exodus 12:1–4

All

Your lamb shall be without blemish, a yearling male; you may take it from the sheep or from the goats. You shall keep watch over it until the fourteenth day of this month; and all the assembled congregation of the Israelites shall slaughter it at twilight. They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they are to eat it.

Exodus 12:5–7

Reader

They shall eat the flesh that same night; they shall eat it roasted over the fire, with unleavened bread and bitter herbs. Do not eat any of it raw, or cooked in any way with water, but roasted—head, legs and entrails—over the fire. You shall not leave any of it over until morning; if any of it is left until morning, you shall burn it.

Exodus 12:8–10

All

This is how you shall eat it; your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering to the LORD. For that night I will go through the land of Egypt and strike down every first-born in the land of Egypt, both man and beast; and I will mete out punishments to all the gods of Egypt. I am the LORD.

Exodus 12:11–12

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

All

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. 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.

Exodus 12:14–15

Reader

The arm of the Lord is the arm of deliverance. We read in the book of the prophet Isaiah:

All

Who can believe what we have heard? Upon whom has the arm of the LORD been revealed? For he has grown, by His favor, like a tree crown, Like a tree trunk out of arid ground. He had no

form or beauty, that we should look at him: No charm that we should find him pleasing. He was despised, shunned by men, A man of suffering, familiar with disease. As one who hid his face from us, He was despised, we held him of no account. Yet it was our sickness that he was bearing, Our suffering that he endured. We accounted him plagued, Smitten and afflicted by God; But he was wounded because of our sins, Crushed because of our iniquities. He bore the chastisement that made us whole, And by his bruises we were healed. We all went astray like sheep, Each going his own way; And the LORD visited upon him the guilt of all of us.

Isaiah 53: 1-6

Reader

Regarding Yeshua we read: Behold, the Lamb of God who takes away the sin of the world!

John 1:29

All

Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For messiah our Passover also has been sacrificed. Therefore let us celebrate 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

Reader

In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace.

Ephesians 1:7

All




















But when the fullness of the time came, God sent forth his Son, born of a woman, born under the Law, so that he might redeem those who were under the Law, that we might receive the adoption as sons. Because you are sons, God has sent forth the Spirit of his Son into our hearts, crying, "Abba! Father!" Therefore you are no longer a slave, but a son; and if a son, then an heir through God.

Galatians 4:4-7



עֶשֶׂר מַכּוֹת – ESER MAKOT (TEN PLAGUES)

(As each of the ten plagues is named, a drop of wine is removed from the cup.)

| | | | |
|---|----------------|---------------------------|--|
|  דָּם | dahm | BLOOD |  |
|  צְפַרְדֵּי | tz'far-dei-a | FROGS |  |
|  כְּנִיּוֹת | ki-nim | GNATS |  |
|  עֲרוּבֵי | a-rov | FLIES |  |
|  דֵּבַר | de-ver | CATTLE DISEASE |  |
|  שָׁחִין | sh'chin | BOILS |  |
|  בָּרָד | ba-rad | HAIL |  |
|  אַרְבֵּה | ar-beh | LOCUSTS |  |
|  חֹשֶׁךְ | cho-shech | DARKNESS |  |
|  מַכַּת בְּכוֹרוֹת | makat b'chorot | SLAYING OF THE FIRST BORN | |

We want to recognize other plagues that darken our society and remind us of the need to depend upon God for deliverance. We cannot turn a blind eye to:

DISEASE
 POVERTY
 ENVIRONMENTAL DESTRUCTION
 HOMELESSNESS
 DOMESTIC VIOLENCE
 WAR
 TERRORISM
 RACISM
 ILLITERACY
 UNEQUAL ACCESS TO JUSTICE



- אלו הוֹצִיאָנוּ מִמִּצְרַיִם,
 דַּיְינוּ : ולא עָשָׂה בָּהֶם שְׁפָטִים,
 אלו עָשָׂה בָּהֶם שְׁפָטִים,
 דַּיְינוּ : ולא עָשָׂה בְּאֱלֹהֵיהֶם,
 אלו עָשָׂה בְּאֱלֹהֵיהֶם,
 דַּיְינוּ : ולא הִרְג אֶת-בְּכוֹרֵיהֶם,
 אלו הִרְג אֶת-בְּכוֹרֵיהֶם,
 דַּיְינוּ : ולא נָתַן לָנוּ אֶת-מְמוֹנָם,
 אלו נָתַן לָנוּ אֶת-מְמוֹנָם,
 דַּיְינוּ : ולא קָרַע לָנוּ אֶת-הַיָּם,
 אלו קָרַע לָנוּ אֶת-הַיָּם,
 דַּיְינוּ : ולא הֶעֱבִירָנוּ בְּתוֹכוֹ פְּחַרְבָּה,
 אלו הֶעֱבִירָנוּ בְּתוֹכוֹ פְּחַרְבָּה,
 דַּיְינוּ : ולא שָׁקַע צַרְיָנוּ בְּתוֹכוֹ,
 אלו שָׁקַע צַרְיָנוּ בְּתוֹכוֹ,
 דַּיְינוּ : ולא סָפַק צַרְכָּנוּ בַּמַּדְבָּר אַרְבַּעִים שָׁנָה,
 אלו סָפַק צַרְכָּנוּ בַּמַּדְבָּר אַרְבַּעִים שָׁנָה,
 דַּיְינוּ : ולא הָאָכִילָנוּ אֶת-הַמָּן,
 אלו הָאָכִילָנוּ אֶת-הַמָּן,
 דַּיְינוּ : ולא נָתַן לָנוּ אֶת-הַשַּׁבָּת,
 אלו נָתַן לָנוּ אֶת-הַשַּׁבָּת,
 דַּיְינוּ : ולא קִרְבָּנוּ לִפְנֵי הַר סִינַי,

: דִּינֵנוּ

וְלֹא נָתַן לָנוּ אֶת-הַתּוֹרָה,

אֱלֹהֵינוּ נָתַן לָנוּ אֶת-הַתּוֹרָה,

: דִּינֵנוּ

וְלֹא הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,

אֱלֹהֵינוּ הִכְנִיסָנוּ לְאֶרֶץ יִשְׂרָאֵל,

: דִּינֵנוּ

וְלֹא בָנָה לָנוּ אֶת-בַּיִת הַבְּחִירָה.

Ilu ho-tzi-anu mi-Mitz-ra-im

V'lo asah va-hem sh'fa-tim

Da-yei-nu

Ilu asah va-hem sh'fa-tim

V'lo asah vei-lo-hei-hem

Da-yei-nu

Ilu asah vei-lo-hei-hem

V'lo ha-rag et b'cho-rei-hem

Da-yei-nu

Ilu ha-rag et b'cho-rei-hem

V'lo na-tan la-nu et ma-mo-nam

Da-yei-nu

Ilu na-tan la-nu et ma-mo-nam

V'lo ka-ra la-nu et ha-yam

Da-yei-nu

Ilu ka-ra la-nu et ha-yam

V'lo he-evi-ranu v'to-cho beh-cha-ra-vah

Da-yei-nu

Ilu he-evi-ranu v'to-cho beh-cha-ra-vah

V'lo shi-ka tza-reinu b'to-cho

Da-yei-nu

Ilu shi-ka tza-reinu b'to-cho

V'lo si-peik tzar-keinu ba-mid-bar ar-ba-im sha-nah

Da-yei-nu

Ilu si-peik tzar-keinu ba-mid-bar ar-ba-im sha-nah

V'lo he-echi-lanu et ha-man

Da-yei-nu

Ilu he-echi-lanu et ha-man

V'lo na-tan la-nu et ha-Shabbat

Da-yei-nu

Ilu na-tan la-nu et ha-Shabbat

V'lo keir-vanu lif-nei Har Si-nai

Da-yei-nu

Ilu keir-vanu lif-nei Har Si-nai

V'lo na-tan la-nu et ha-Torah

Da-yei-nu

Ilu na-tan la-nu et ha-Torah

V'lo hich-ni-sanu l'Eretz Yis-ra-el

Da-yei-nu

Ilu hich-ni-sanu l'Eretz Yis-ra-el

V'lo va-nah la-nu et Beit Hab-chi-rah

Da-yei-nu

Had he brought us out from Egypt,
and not judged them *It would have been enough for us!*

Had he judged them,
and not judged their idols *It would have been enough for us!*

Had he judged their idols,
and not slain their first-born *It would have been enough for us!*

Had he slain their first-born,
and not given us their property *It would have been enough for us!*

Had he given us their property,
and not divided the sea for us *It would have been enough for us!*

Had he divided the sea for us,
and not brought us through on dry ground *It would have been enough for us!*

Had he brought us through on dry ground,
and not drowned our oppressors *It would have been enough for us!*

Had he drowned our oppressors,
and not helped us forty years in the desert *It would have been enough for us!*

Had he helped us forty years in the desert,
and not fed us manna *It would have been enough for us!*

Had he fed us manna,
and not given us the Sabbath *It would have been enough for us!*

Had he given us the Sabbath,
and not brought us to Mount Sinai *It would have been enough for us!*

Had he brought us to Mount Sinai,
and not given us the Torah *It would have been enough for us!*

Had he given us the Torah,
and not brought us into the Land of Israel *It would have been enough for us!*

Had He brought us to the Land of Israel,
and not built us the Holy Temple *It would have been enough for us!*

As followers of the Messiah, we can add a further *Dayeinu*, knowing that if God had only provided atonement for us through the death of the Messiah, it would have been enough for us. But he did much more. Yeshua said, I have come that you might have life, and have it in abundance.

Rabban Gamliel used to say:

Whoever does not explain the following three symbols at the seder has not fulfilled his duty:

פֶּסַח – PESACH (THE PASSOVER OFFERING)

The Passover offering which our forefathers ate in temple times—what was the reason for it?

Because the Holy One, blessed be He, spared the lives of our forefathers in Egypt, as it is written, “And when your children ask you, ‘What do you mean by this rite?’ you shall say, ‘It is the passover sacrifice to the LORD, because He passed over the houses of the Israelites in Egypt when He smote the Egyptians, but saved our houses.’”

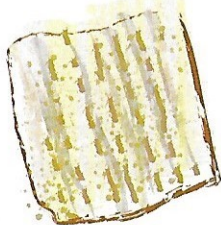
Exodus 12:26–27



It is also written,

He was maltreated, yet he was submissive, He did not open his mouth; Like a sheep being led to the slaughter, Like a ewe, dumb before those who shear her, He did not open his mouth. Isaiah 53:7

מַצָּה – MATZAH (UNLEAVENED BREAD)



The matzah we eat, what is the reason for it? It is because there was not enough time for our ancestors' dough to rise when the Holy One, blessed be He, redeemed them, as the scriptures say, And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves.

Exodus 12:39

The matzah is unleavened; in its baking, it is pierced and striped. It is unleavened because it is to be without contamination, a symbol of sin. Pierced and striped, it illustrates the Messiah, who being without sin, was pierced and striped, as the scriptures say, I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

Zechariah 12:10

מָרוֹר – MAROR (BITTER HERBS)

This bitter herb which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our ancestors in Egypt, as it is written:



So they set taskmasters over them to oppress them with forced labor; . . . But the more they were oppressed, the more they increased and spread out, so that the [Egyptians] came to dread the Israelites. The Egyptians ruthlessly imposed upon the Israelites the various labors that they made them perform. Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field. Exodus 1:11-14

The bitter herb reminds us of the sorrow, persecution, and the suffering of our people.

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: You shall tell your child on that day, it is because of this that the Lord did for me when I left Egypt.

CUP OF DELIVERANCE

“[I] will deliver you from their bondage.”

(The second cup is raised, and all recite:)



Therefore, we are bound to thank, praise, laud, glorify, extol, honor, bless, exalt, and reverence him, who performed for our fathers, and for us all these miracles. He brought us from slavery into freedom; from sorrow into joy; from mourning into festivity; and from servitude into redemption.

Let us therefore sing a new song in his presence.

Halleluyah!

הַלֵּל – HALLEL (PRAISE)



Psalm 113 and 114

(Read responsively.)

Hallelujah. O servants of the LORD, give praise; praise the name of the LORD.

Let the name of the LORD be blessed now and forever,

From east to west the name of the LORD is praise.

The LORD is exalted above all nations; His glory is above the heavens.

Who is like the LORD our God, who, enthroned on high,

Sees what is below, in heaven and on earth?

He raises the poor from the dust, lifts up the needy from the refuse heap

To set them with the great, with the great men of His people.

He sets the childless woman among her household as a happy mother of children.

Hallelujah.

When Israel went forth from Egypt, the house of Jacob from a people of strange speech,

Judah became His holy one, Israel, His dominion.

The sea saw them and fled, Jordan ran backward,

Mountains skipped like rams, hills like sheep.

What alarmed you, O sea, that you fled, Jordan, that you ran backward,
Mountains, that you skipped like rams, hills, like sheep?

Tremble, O earth, at the presence of the LORD, at the presence of the God of Jacob,
Who turned the rock into a pool of water, the flinty rock into a fountain.

We praise God for the redemption he has brought us: redemption from slavery, through the death of Egypt's firstborn, redemption from sin, through the death of God's son. It is written:

For God so loved the world, that he gave his one and only son, that whoever believes in him will not perish, but have everlasting life. John 3:16

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן:



*Baruch Atah Adonai, Elohaynu Melech ha olam,
borei p'ri ha gafen.*

Blessed art Thou, O Lord our God, King of the universe,
Creator of the fruit of the vine.

(All drink the second cup.)

כּוֹס מִרְיָם – KOS MIRIAM (MIRIAM'S CUP)

A midrash teaches us that a miraculous well accompanied the Hebrews throughout their journey in the desert, providing them with water. This well was given by God to Miriam, the prophetess, to honor her bravery and devotion to the Jewish people.

Both Miriam and her well were spiritual oases in the desert, sources of sustenance and healing. Her words of comfort gave the Hebrews the faith and confidence to overcome the hardships of the Exodus. We fill Miriam's cup with water to honor her role in ensuring the survival of the Jewish people. Like Miriam, Jewish women in all generations have been essential for the continuity of our people. As keepers of traditions in the home, women pass down songs and stories, rituals and recipes, from mother to daughter, from generation to generation.

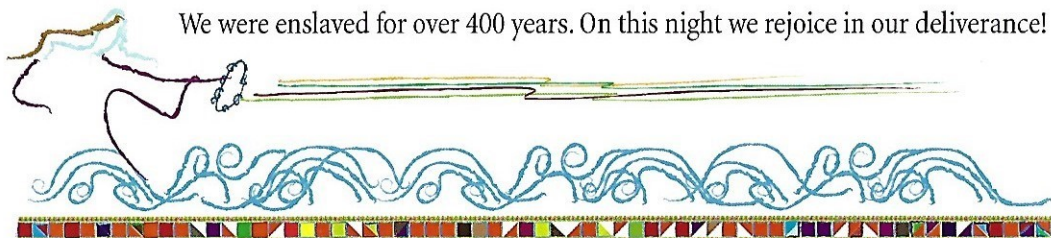
(Let a woman from the table pour some water into an empty goblet and pass it to the other women at the table so that each one can contribute water to the goblet. When the cup is filled, say:)

We place Miriam's cup on our Seder table to honor the important role of Jewish women in our tradition and history, whose stories have been too sparingly told.

You abound in blessings, God, Creator of the universe, who sustains us with living water. May we, like the children of Israel leaving Egypt, be guarded and matured and kept alive in the wilderness, and may you give us wisdom to understand that the journey itself holds the promise of redemption. Amen.

On our journey, we have gone to Egypt and flourished as a people. We have been enslaved and now we are spending our last night in Egypt. The Passover feast reflects the fullness of joy and satisfaction that we receive from God. As we experience the meal together, we are reminded of the unity of faith we share in Yeshua the Messiah.

We were enslaved for over 400 years. On this night we rejoice in our deliverance!



רַחֵץ – RAKHATZ (WASHING THE HANDS)

(Wash hands and say:)

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם:

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher
kid-shanu b'mitzvo-tav, v'tzi-vanu al n'ti-lat ya-da-yim.*

Blessed art thou, O Lord our God, King of the universe, who made us holy with His commandments,
and commanded us concerning the washing of hands.



מוֹצֵיא מַצָּה – MOTZI MATZAH (BLESSING OVER MATZAH)

(Take a piece of matzah and say:)

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ:

Baruch Atah Adonai, Eloheinu Melech ha-olam, ha-motzi lechem min ha-aretz:

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

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

*Baruch Atah Adonai, Eloheinu Melech ha-olam, asher ki-dshanu b'mitzvo-tav, v'tzi-vanu al
achi-lat ma-tzah.*

Blessed are You, O Lord our God, King of the universe, who made us holy in his commandments,
and commanded us concerning the eating of matzah.

(Eat the matzah.)

מָרוֹר – MAROR (BITTER HERBS)

(Dip a piece of matzah into bitter herbs and say:)



בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִנָּנוּ עַל אֲכִילַת מָרוֹר:

Baruch Atah Adonai, Eloheimu Melech ha-olam, asher kid-shanu b'mitzvo-tav, v'tzi-vanu al achi-lat maror.

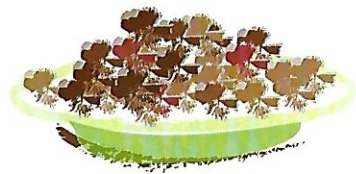
Blessed are You, O Lord our God, King of the universe, who made us holy in his commandments, and commanded us concerning the eating of bitter herbs.

(Eat the bitter herbs.)

חַרוֹסֶת – CHAROSET (APPLE MIXTURE)

(Dip a piece of matzah into charoset and say:)

As we eat the sweet after the bitter, so does our God bring sweetness in place of the bitterness of life, as he did for our forefathers before us.



As the bitter herb is a symbol of suffering, the salt water a symbol of tears, the parsley a symbol of hyssop, and the wine a symbol of blood, the charoset is a symbol of the bricks which were made by our people in Egypt.

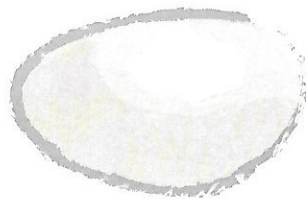
(Eat the charoset.)

(An alternative or an addition is to place charoset and maror on one piece of matzah—sometimes called the Hillel sandwich—and eat it.)



בֵּיצָה – BETZAH (ROASTED EGG)

The roasted egg is a symbol of sacrifice which can no longer be made, because the temple was destroyed. The egg, a symbol of life, symbolizes the sacrifice which brought life to those whose sins were forgiven.



זְרוּעַ – Z'ROAH (SHANK BONE)



The shank bone of the lamb is a reminder of the lambs which are no longer sacrificed. It is written,

When you cross the Jordan and settle in the land that the LORD your God is allotting to you, and He grants you safety from all your enemies around you and you live in security, then you must bring everything that I command you to the site where the LORD your God will choose to establish His name . . . Take care not to sacrifice your burnt offerings in any place you like, but only in the place that the LORD will choose in one of your tribal territories. There you shall sacrifice your burnt offerings and there you shall observe all that I enjoin upon you.

Deuteronomy 12: 11, 13–14

The place the Lord chose was the Temple mount in Jerusalem. Since the Temple was destroyed by the Romans in 70 CE, there have been no sacrifices. Believers in the Messiah have no further need for sacrifice, because Yeshua's sacrifice brings us atonement. He gave his life as an offering, that we might have life. As Yeshua said, The reason my Father loves me is that I lay down my life, only to take it up again. No one takes it from me, but I lay it down of my own accord.

John 10:17–18

שְׁלַחַן עֹרֵךְ – SHULCHAN OREICH (PASSOVER MEAL)

[Since the Temple has been destroyed, it is not customary to eat lamb at the Seder.]

אֶפֶיֶקוֹמֵן – TZAFUN (AFIKOMEN)

Afikomen means *I am come*—or—*the dessert that satisfies*.



(At the end of the meal, let the children search for the Afikomen.

The one who finds it should be rewarded with a coin. Distribute the Afikomen to all.)

Concerning the Afikomen, it is written:

[T]he Lord Yeshua in the night in which He was betrayed took bread; and when He had given thanks, He broke it and said, “This is My body, which is for you; do this in remembrance of Me.”

I Corinthians 11:23–24

Yeshua then said to them, “Truly, truly, I say to you, it is not Moses who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. For the bread of God is that which comes down out of heaven, and gives life to the world.” Then they said to Him, “Lord, always give us this bread.”

John 6:32–34

Yeshua said to them, “I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst. . . . I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.”

John 6:35, 48–51

It was this middle matzah, which is broken, hidden away, brought back, broken and distributed, that Yeshua pointed to and said, This is my body which is given for you.

As the matzah is unleavened, striped and pierced, so was our Messiah without sin, striped by the Roman's whip and pierced by nails and the soldier's spear.

For the believer in Yeshua, that He is the Messiah, and our atonement, this Afikomen symbolizes his sacrifice of atonement for our sins, that we might have peace with God.

For the one who does not believe in Yeshua, this is the bread of affliction which our fathers ate during the exodus from Egypt.

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

Baruch Atah Adonai, Eloheinu Melech ha-olam, ha-motzi lechem min ha-aretz:

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

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הַשָּׁמַיִם:

*Baruch atah Adonai,
Eloheinu melech ha-olam,
ha-motzi lechem min
ha-sha-ma-yim:*

Blessed art Thou,
O Lord our God,
King of the universe,
who brought forth
bread from heaven.

Worthy is the Lamb that was slain
to receive power and riches and
wisdom and might and honor and
glory and blessing.
Revelation 5:12

(As you believe in your heart, eat the Afikomen.)



הַמְזוֹן – בִּרְכַּת הַמְזוֹן – BIRKAT HAMAZON

(BLESSING AFTER THE MEAL)

(Read responsively:)

When the LORD restores the fortunes of Zion—we see it as in a dream .

Our mouths shall be filled with laughter, our tongues, with songs of joy.

Then shall they say among the nations, “The LORD has done great things for them!”

The LORD will do great things for us and we shall rejoice.

Restore our fortunes, O LORD, like watercourses in the Negev.

They who sow in tears shall reap with songs of joy.

Though he goes along weeping, carrying the seed-bag,

He shall come back with songs of joy, carrying his sheaves.

Psalm 126

Blessed are You, O Lord our God, King of the universe who feeds the whole world.

*In his goodness, grace, steadfast love, and compassion, he gives food to all flesh,
for his steadfast love endures for ever.*

In his great goodness food has never failed us;

may it not fail us for ever and ever for his great Names' sake,

*Since he feeds and sustains all beings and does good to all,
and provides food for all his creatures which he has created.*

All

Blessed are you, O Lord, who provides food for all. We thank you, Lord our God, for the pleasant, good, and spacious land which you bestowed on our ancestors as a heritage, for your covenant which you sealed in our flesh, and for Messiah Yeshua, the Son of David whom you gave to us. As it is written, You shall eat and be satisfied, and shall bless the Lord your God for the good land which he gave you. Blessed are you, O Lord, for the land and for food. May we be accepted in your presence as you remember Messiah Yeshua, who was put to death because we were guilty and raised that we might be accounted innocent, who ascended to your right hand, and who now makes intercession for us. Look upon the face of your Anointed One, and unite us to him by your Spirit. For his sake grant us forgiveness of sin and deliverance from its power, faith, hope and love, health, strength, wisdom and peace, eternal life and a place among the Holy Ones who forever sanctify your name.

בָּרוּךְ אֱלֹהֵינוּ שֶׁאֵכְלָנוּ מִשְׁלֹו וּבְטוֹבוֹ חַיֵּינוּ.

Baruch Eloheinu she-ah-chal-nu mi-sheh-lo uv-tuvo cha-yi-nu.

Blessed be our God, whose food we have eaten and in whose goodness we exist.

THE CUP OF REDEMPTION

"I will redeem you with an outstretched arm and through extraordinary chastisements."

(Fill the third cup.)

It is because of the blood of the lamb that we have been freed. We are now leaving Egypt and headed for the Red Sea!

This cup, the cup of redemption symbolizes God's promise of redemption from slavery. This is the blessing. It was this cup, after supper, in the upper room that Yeshua raised and said, This cup is the New Covenant in my blood, which is shed for you. Luke 22:20

He died to give us atonement from sin, and new life with God, just as the Passover lamb was sacrificed to bring us redemption.

For the believer in Yeshua, this cup symbolizes our participation in the New Covenant, that God has forgiven our sins because of Yeshua's sacrifice. It is a reminder of the blood of the Lamb of God who removes the sin of the world, Yeshua the Messiah.

For the one who does not believe in Yeshua, this cup symbolizes the redemption from slavery in Egypt. Now we have arrived at the Red Sea and the Egyptians are coming after us!

All

Pour out your wrath on the nations who have not heeded You, upon the clans that have not invoked Your Name. For they have devoured Jacob, have devoured and consumed him, and have laid desolate his homesteads. Pour out Your wrath on them; may Your blazing anger overtake them. Oh, pursue them in wrath and destroy them from under the heavens of the LORD.

Jeremiah 10:25, Psalm 69:24, Lamentations 3:66



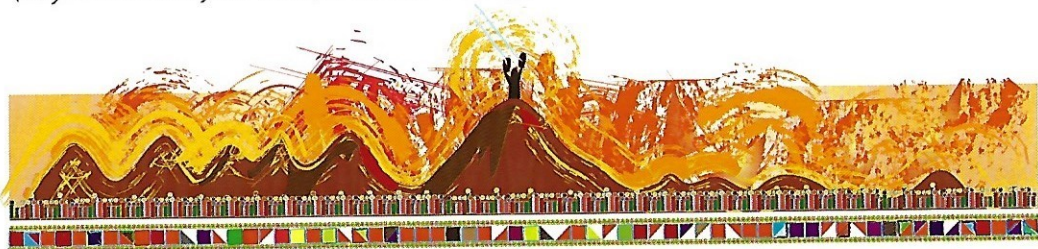
(Raise the third cup and say:)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.

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

(As you believe in your heart, drink the third cup.)



(Fill the fourth cup and open the door for Elijah the prophet. All rise.)

Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the LORD. He shall reconcile parents with children and children with their parents. Malachi 4:5-6

Yohanan ben Zachariah, whom Yeshua spoke of as the forerunner of Himself, fulfilled the role of Elijah. The prophet Malachi wrote: Behold, I am sending My messenger to clear the way before Me, and the LORD whom you seek shall come to His Temple suddenly. As for the angel of the covenant that you desire, he is already coming, said the LORD of Hosts. Malachi 3:1

Concerning Yohanan, it is written that he came . . . preaching an immersion of repentance for the forgiveness of sins. And all the country of Judea was going out to him. . . . And he was preaching and saying, "After me One is coming who is mightier than I, and I am not fit to stoop down and untie the thong of His sandals." Mark 1: 4, 5, 7

THE CUP OF PRAISE

"I will take you to be My people, and I will be your God."

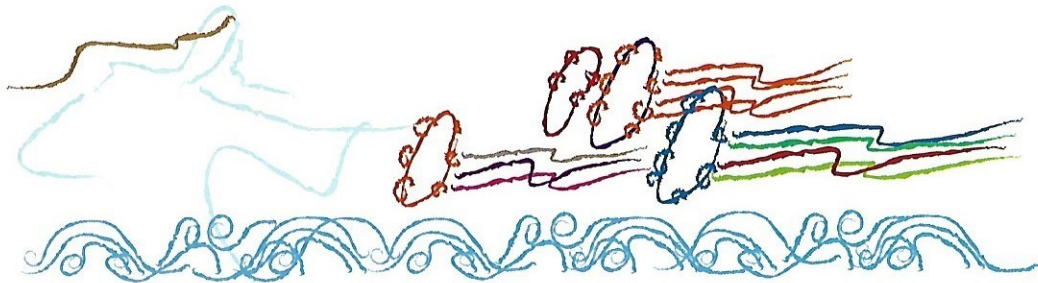
We travel the Passover Road throughout our lives. At this point in the Seder we look forward to the final redemption. We have crossed the Red Sea and we sing praises to the Lord.

(Read responsively)

Praise the LORD; for He is good;
Praise the God of gods,
Praise the LORD of lords,
Who made the heavens with wisdom,
Who spread the earth over the water,
Who made the great lights,
the sun to dominate the day,
the moon and the stars to dominate the night,
Who struck Egypt through their first-born,
and brought Israel out of their midst,
with a strong hand and outstretched arm,
Who split apart the Sea of Reeds,
and made Israel pass through it,



His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.



Who hurled Pharaoh and his army into the Sea of Reeds,
Who led His people through the wilderness,
Who struck down great kings,
and slew mighty kings,
Sihon, king of the Amorites,
Og, king of Bashan—
and gave their land as a heritage,
a heritage to His servant Israel,
Who took note of us in our degradation,
and rescued us from our enemies,
Who gives food to all flesh,
Praise the God of heaven,

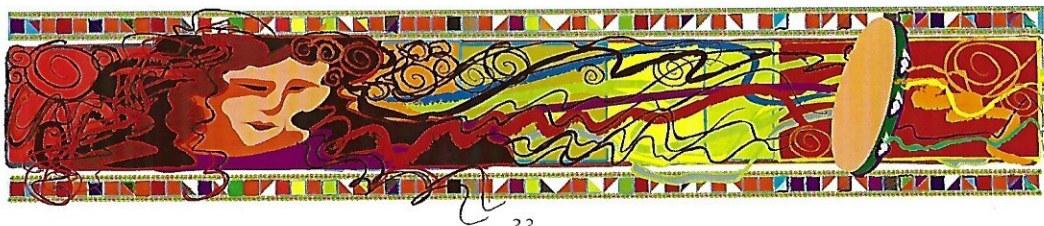
His steadfast love is eternal.
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His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.
His steadfast love is eternal.

Psalm 136

All

The tents of the victorious resound with joyous shouts of deliverance Open the gates of victory for me that I may enter them and praise the LORD. This is the gateway to the LORD—the victorious shall enter through it. I praise You, for You have answered me, and have become my deliverance. The stone that the builders rejected has become the chief cornerstone. This is the LORD's doing; it is marvelous in our sight. This is the day that the LORD has made—let us exult and rejoice on it.

Psalm 118:15a, 19–24



May he who enters be blessed in the name of the LORD; we bless you from the House of the LORD. The LORD is God; He has given us light . . . You are my God and I will praise You; You are my God and I will extol You. Praise the LORD for He is good, His steadfast love is eternal.

Psalm 118:26–27a, 28–29

We have arrived at Sinai and we rejoice over the covenant that God makes with us and we look forward to the fullness of redemption that will come when Messiah returns. And I will take you to be My people, and I will be your God. And you shall know that I, the LORD, am your God who freed you from the labors of the Egyptians.

Exodus 6:7

(Raise the fourth cup and say:)

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch Atah Adonai, Eloheinu Melech ha-olam, borei p'ri ha-gafen.

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

Blessed are You, O Lord our God, King of the universe, who has provided our needs, both physical, and spiritual; who has provided us with atonement and abundant life in our Messiah Yeshua.

(Drink the fourth cup.)

Ended is our Passover seder according to custom, statute, law, and grace. As we were privileged to celebrate it this year, may we perform it in the future.

O Father in Heaven, restore the congregation of Israel in your love, speedily lead your people, redeemed, to Zion in joy.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם.

La-shanah ha-ba-ah bi-ru-sha-la-yim!



NEXT YEAR IN JERUSALEM!

אֵלִיָּהוּ הַנָּבִיא – ELIJAHU HA NAVI

(ELIJAH THE PROPHET)

אֵלִיָּהוּ הַנָּבִיא, אֵלִיָּהוּ הַתִּשְׁבִּי
אֵלִיָּהוּ אֵלִיָּהוּ הַגִּלְעָדִי
בְּמַהְרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ
עִם מְשִׁיחַ בֶּן דָּוִד, עִם מְשִׁיחַ בֶּן דָּוִד

*Ei-li-ya-hu ha-Na-vi, Ei-li-ya-hu ha-Tish-bi,
Ei-li-ya-hu, Ei-li-yah-hu, Ei-li-ya-hu, ha-Gil-a-di.*

*Bim-hei-rah, v'ya-mei-nu, ya-vo ei-lei-nu
Im Ma-shi-ach ben David,
Im Ma-shi-ach ben David.*

Elijah the prophet, Elijah the Tishbite,
Elijah, Elijah, Elijah the Gileadite.

Speedily, in our days, He will come to us
With Messiah the son of David,
With Messiah the son of David.

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