

# Messianic Passover HAGGADAH

With a powerful hand  
the Lord  
brought us out of Egypt,  
from the house of slavery.



*Your Complete  
Passover Guide*





## *Your Complete Passover Guide*

*And this day shall be a memorial for you; and you shall celebrate it as a feast unto the Lord throughout your generations; you shall celebrate it as an ordinance forever.*

EXODUS 12:14

*And He [Yeshua] said unto them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it until it finds fulfillment in the kingdom of God."*

LUKE 22:15-16

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**LEADER:** Our Seder is now complete. We have made the ancient story of deliverance our own. May we be together to again celebrate this feast.

**ALL:** May Zion be blessed with peace, may His ancient People come to know Him as Lord and Messiah, and may all mankind some day live in harmony and contentment under His rule. *Amen.*

**LEADER:** At each Passover since the Children of Israel were in exile in strange lands, it has been traditional to say, "This year here, but next year, Lord willing, we will celebrate it in Jerusalem."

For a long time, that was just a dream. Now since the Lord has restored the Land of Israel, it is possible. Jerusalem is being rebuilt and the desert has begun to bloom. The Second Coming of Messiah Yeshua is drawing near. When He comes, there will be a New Jerusalem as He establishes His Kingdom here on earth.

**ALL:** Lashanah haba'ah b'Yerushalayim

לְשָׁנָה הַבָּאָה בְּיְרוּשָׁלַיִם:

"Next year in Jerusalem!"

**M**ay our eyes behold Your return to  
Jerusalem in Holiness.  
**B**lessed are You, O LORD, who rebuilds  
Jerusalem in His mercy.  
**Amen.**

ברוך אתה יי אלהינו  
מלך העולם  
בורא פרי הגפן

### THE CUP OF ACCEPTANCE/PRAISE

"I WILL take you as My own people and I will be your God..." (Exodus 6:7)

*I Will...*

LEADER: Let us now partake of the last cup.

Fill the cups the fourth and last time and praise the Lord together:



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

ALL:

*Baruch atah ADONAI, Eloheynu Melech ha'olam, borey p'ri ha'gafen.*

Blessed are You, O LORD, our God, King of the Universe,  
Who creates the fruit of the vine. Amen.

ALL: Blessed are You, O LORD our God, King of the Universe, for the wine, the fruit of the vine, and for all the abundance of the field. We thank You for Your goodness and steadfast love. We praise You for the earth and all its fullness in the Name of our Messiah Yeshua. Amen.

*All drink the fourth cup together.*



הלל ~ Praise HALLEL

Peet-chu-lee  
(Psalm 118:19)

Peet-chu-lee sh-a-rey tze-dek  
A-vo vam O-deh ya (2x)

Open to me the gates of  
righteousness, I will enter therein  
and praise God!

In the first month,  
on the fourteenth day of the month  
at twilight is the LORD'S Passover.

Leviticus 23:5

### YETZIAS MITZRAIM

*A Celebration of Leaving Egypt - Exodus*

Passover, considered by many the watershed event in Jewish history, is the oldest of the biblical Festivals. Initially a very simple observance, the original elements were matzah (unleavened bread), lamb, and bitter herbs. Over the centuries, the many countries the Jewish People have been scattered to have influenced the traditions and foods that have come to be part of the Passover Seder (order of service) to enhance "the telling," which is the meaning of "Haggadah." It is also the essence of the celebration—to pass the story of God's faithfulness and redemption from generation to generation.

The Passover story is historical fact. It recounts and celebrates the deliverance of the Children of Israel from slavery in Egypt. According to the Rabbis of old, Passover is to be observed as if each of us physically left Egypt ourselves, not just our ancestors.

For Believers in Yeshua, Passover is not only a commemoration of the historical deliverance from Egypt, it is a foreshadowing of our redemption from sin and death purchased through the Lamb of God, Yeshua HaMashiach (Jesus the Messiah). In His final moments on earth, Yeshua observed the Passover with His Disciples. It was during this Seder meal that He revealed the significance of the elements and decreed that at each Passover from that time forward, we are to remember Him and His atoning sacrifice until His return. "For as often as you eat this [unleavened] bread, and drink this cup [the Cup of Redemption], you proclaim the death of the Lord until He comes." (1 Cor. 11:26)

We hope you find this Haggadah informative and helpful. Enjoy the Passover Seder, and on behalf of all of us at Jewish Voice Ministries International, we wish you a *Chag Sameach* (Happy Holiday)!

Jonathan Bernis, Executive Director  
Jewish Voice Ministries International

## INTRODUCTION

### *The Seder Table:*

The Seder begins with everyone seated at a beautifully set table. At the head of the table the special Passover items have been arranged:

- A set of candlesticks
- Three matzot (unleavened bread) are hidden under a napkin, or inside a specially divided bag (called a matzah tosh), as a reminder of “The Bread of Affliction” the Children of Israel carried as they fled Egypt
- A wine goblet for use in ceremonial blessings throughout the Seder
- A special wine goblet, the “Cup of Elijah” set in a prominent place

### *The Seder Plate:*

A special platter is used called a Seder Plate containing the biblically required elements (Ex. 12:8):

- Matzah, the Bread of Affliction
- Z’roah—A lamb shank, as a reminder of the Passover Lamb
- Maror—Bitter herbs (horseradish), calls to mind the bitterness of slavery

### *Additional Elements that have Become Traditional:*

- Charoset—Made of chopped apples and nuts, mixed with sweet wine, honey and cinnamon, it symbolizes the mortar used by the Hebrew slaves.
- Karpas—Parsley, to remind us of the sweetness of the promise of new life which bursts forth from God’s bounty each spring.
- Chazeret—Some add a second bitter herb such as a lettuce leaf
- Beytzah—A roasted egg. Many add this element, symbolic of the peace offering which accompanied the sacrifice of the lamb—it is also a reminder of the destruction of the Temple and burning of Jerusalem in 70 A.D.
- A bowl of salt water symbolizing the tears of Hebrew slaves

Our Seder Table is completed with a bowl of water and a small towel for ceremonial washing, and a small pillow on the leader’s chair, symbolic of the freedom that we now enjoy “*whereas we once were slaves.*”



## THE PLACE OF ELIJAH

**LEADER:** The place at the table you see with the special cup has been considered the place of Elijah.

It was prophesied that Elijah would return to prepare the way of the Messiah. It is therefore customary to open the door to see if Elijah has come to announce the coming of the Messiah. Some have said that our Messiah occupied this place during His Seder and there was no empty seat so that we should think of this as the place or symbol for our Messiah’s presence.

Although John the Baptist came in the spirit of Elijah and was the forerunner as our Lord taught, some still see evidence that Elijah will literally come again before Messiah’s Return.

Therefore, perhaps we can also open the door to invite Elijah and to say even more importantly, “Even so, come, Lord Yeshua.”

**Yeshua was born in Bethlehem. Beit**

**Lechem’ means ‘House of Bread’ in Hebrew. Yeshua used the matzah in His last supper with His Talmidim (Disciples) as a symbol of His own Body. We can see Yeshua in this picture as well. Matzah has no leaven - leaven symbolizes sin - Yeshua was without sin.**

**The matzah is pierced, striped and marked with bruises. “... 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.” (Is. 53:5)**

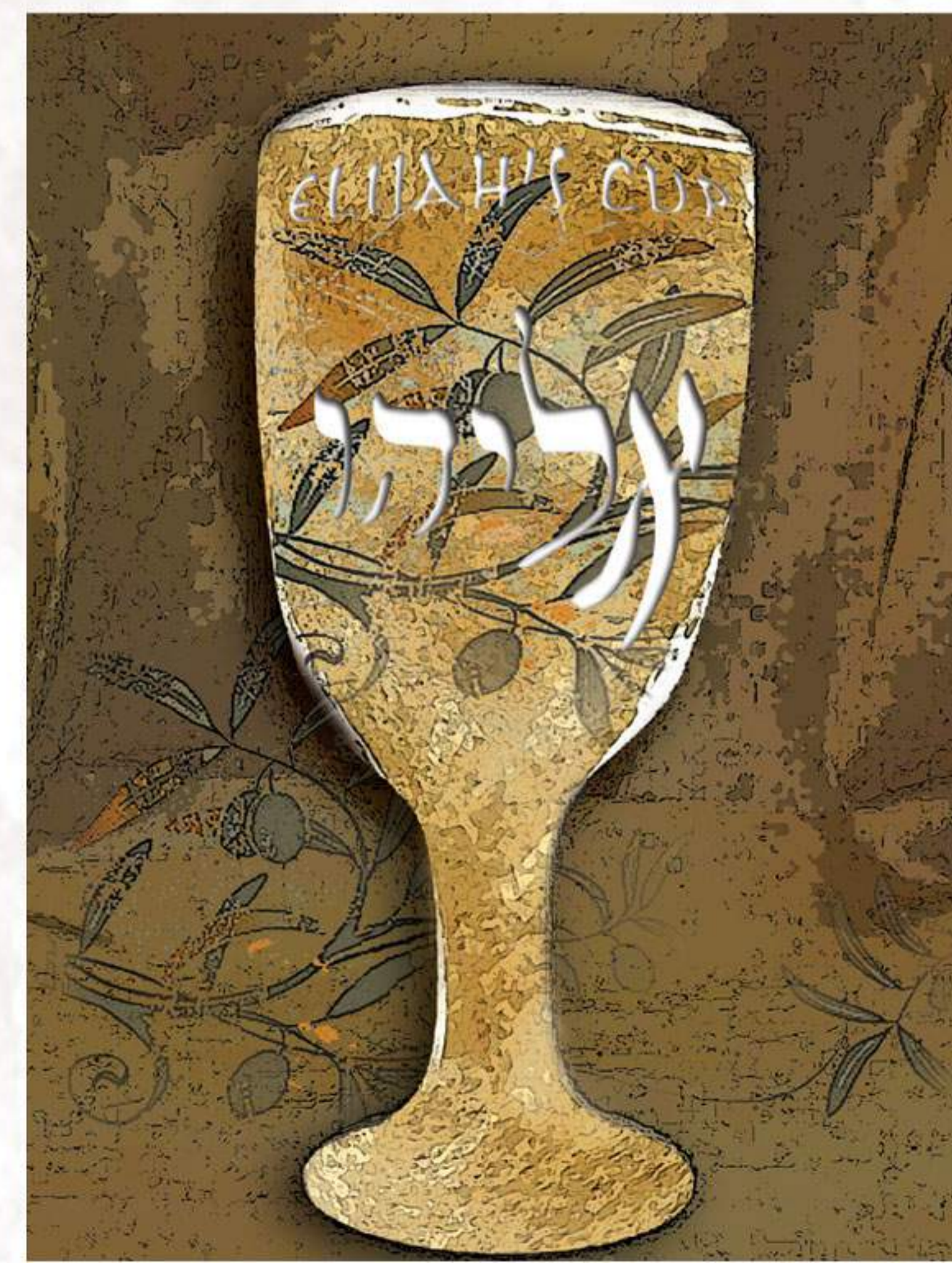
## ELIYAHU

### HA’NAVI

### *Elijah the Prophet*

Eliyahu ha’navi, Eliyahu ha’Tish’bi,  
Eliyahu, Eliyahu, Eliyahu ha’Giladi.  
Bim he’ra v’yamenu, Yavo eleynu  
Im Mashiach ben David  
Im Mashiach ben David.

Eliyahu the Prophet, Eliyahu the Tishbi,  
Eliyahu, Eliyahu, Eliyahu from Galadi,  
Come soon, in our time,  
With Messiah Son of David,  
With Messiah Son of David.



**BIRKAT HAMAZON**  
*Giving Thanks After the Meal*

**LEADER:** Let us give thanks to the Lord.

**ALL:** Let us bless Him of whose bounty we have partaken and through whose goodness we have life.

**LEADER:** Praised are You, O LORD our God, King of the Universe, Who sustains the world with goodness, with grace, and with infinite mercy. You give food unto every creature, for Your mercy endures forever.

**ALL:** Through Your great goodness, provision has not failed us. May it never fail us at any time, for the sake of Your great Name.

**LEADER:** You sustain and deal graciously with all Your creatures.

**ALL:** Praised are You, O LORD, Who gives food unto all.

וּבְנֵה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ  
בְּמַהֲרָה בְיָמֵינוּ:  
בָּרוּךְ אַתָּה יְיָ, בּוֹנֵה  
בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

**ALL:** *Oov'neh Yerushalayim e'er Hakodesh Bim'herah v'yameynu. Baruch atah Adonai, boneh b'rachamav Yerushalayim. Amen.*

May our eyes behold Your return to Jerusalem in holiness.  
Blessed are You, O LORD, Who rebuilds Jerusalem in His mercy.  
*Amen.*



This  
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for you  
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a festival to  
ADONAI,  
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(Ex. 12:14)

*Searching for Chametz (Leaven)*

During the Feast of Unleavened Bread, no food containing yeast or leaven (called chametz KHA-metz) is to be consumed. (Ex. 12:19,20)

In many homes, an extensive “chametz search” is conducted prior to the Passover celebration and all traces of chametz are cleared from the home—some so thorough that a feather is used to reach into the deepest recesses of the cupboards. Some make a game of it, involving the whole family.

Jewish sages teach that the bad things we do are like chametz. We should search within ourselves to remove the chametz of sin just as we search the house to remove leaven before Passover.

Sha'ul—the Apostle Paul, addressed the Believers in Corinth making this very analogy: “Don't you know the saying, ‘It takes only a little chametz to leaven a whole batch of dough?’ Get rid of the old chametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach Lamb, the Messiah, has been sacrificed. So let us celebrate the Seder not with leftover chametz, the chametz of wickedness and evil, but with the matzah of purity and truth.” (I Cor. 5:6-8)

Before the search is started, the following blessing is recited:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצָוָנוּ עַל בְּעוֹר-חַמֵּץ:

*Baruch atah ADONAI Eloheynu Melech ha'olam a'sher kid'shanu b'mitz-vo-tav v'tzee-vah-nu al'bee-ur cha-metz.*

Blessed are You, O LORD our God, King of the Universe,  
Who has sanctified us with Your Commandments,  
and instructed us concerning the removal of leaven.  
*Amen.*



WE BEGIN OUR SEDER  
*Celebrating Our Liberation!*

**LEADER:** By participating in this rich tradition, all can share the experience of physical and spiritual liberation and redemption.

Have you come to the table feeling shackled by the bonds of daily life? Share in this celebration of deliverance, for God is the same yesterday, today and forever!

The woman of the house will open the service by kindling the candles, from her right to left and reciting:

ברוך אתה יי אלהינו מלך העולם  
אשר קדשנו בדברו ונתן לנו את ישוע  
משיחנו וצונו להיות אור לעולם

*Baruch atah ADONAI Eloheynu  
Melech ha'olam  
a'sher kid'shanu b'd-varo v'natan  
lanu et Yeshua M'shi-chey-nu  
v'tzee-vah-nu l'hee-ote ohr leh-olam.*

Blessed are You, O LORD  
our God, King of the Universe,  
You have sanctified us by Your Word  
and given us Yeshua our Messiah,  
and commanded us to be  
a light to the world.

As a woman begins the Seder  
by bringing light to the table,  
let us remember that God  
used a woman to bring forth  
our Messiah, the Light of the World.



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THE THIRD CUP *The Cup of Redemption*  
"I WILL redeem you with an outstretched arm..." (Exodus 6:6)  
*I Will...*  
The cups are filled a third time.



**LEADER:** The third cup has traditionally been a cup of celebration for the freedom and deliverance that comes from God. We know that it was the cup Yeshua lifted when He said, "This is the blood of the New Covenant poured out for many for the forgiveness of sins." (Matt. 26:28) Mindful of this, let us give thanks to God.

**ALL:** O LORD our God, we wish to give You thanks for all of Your good gifts and the freedom You have purchased for us which comes through the mighty working of Your Spirit. We pray that You will give strength to Your Chosen People, bless them with peace, and may we never depart from Your ways. We are about to drink of the third cup of wine, in gratitude for the freedom which the Lord granted our ancestors, and in thankfulness for the earth's bounties, from which we have eaten. We thank you ADONAI, in the Name of our Messiah and Lord, Yeshua.

ברוך אתה יי, אלהינו מלך העולם,  
בורא פרי הגפן:

*Baruch atah ADONAI, Eloheynu Melech ha'olam,  
borey p'ri ha'gafen.*

**ALL:** Blessed are You, O LORD, our God, King of the  
Universe, Who creates the fruit of the vine. Amen.



All drink the *third cup* together.



## THE AFIKOMEN ~ צפון תזאפון

The children should now search for the Afikomen and the leader will “redeem” it by giving the child a gift or a coin in exchange. The matzah is then broken into as many small pieces as necessary, and distributed to each of the guests.



**LEADER:** The Afikomen was the substitute for the Passover Lamb, which in days of old, was the final food of the Seder feast. Surprisingly, the word “Afikomen” is the only Greek word in the Passover Seder. Everything else is Hebrew. It is a form of the Greek verb *ikneomai*, which means literally ‘I CAME.’

**FROM A DAVKA COMMENTARY:** The idea that Passover could refer to the awaited Messianic Redeemer was not a new idea of the Christian sect. Existing evidence for this was presented by the Jewish scholar, David Daube. Toward the beginning of the Seder, early in the narrative section, we break the middle of three Matzot on the Seder table and hide one of the halves. We must find this piece of matzah, called the Afikomen, by the end of the meal and eat it before the Seder can continue. The word Afikomen is commonly understood to come from the Greek word for dessert. Daube, however, suggests that it refers to the Messiah, who, separated from the Jewish People, will during the course of the Passover celebration be reunited with us.

### The Lord's Supper

**LEADER:** As we partake of the Afikomen, we realize that it was at this point of Yeshua's celebration of the Seder that He instituted the Lord's Supper as a perpetual memorial fulfilling the meaning of Passover.

He is the Living Bread that came down from Heaven, given for us. With His blood He purchased our freedom from sin and death. We are grateful and will ever remember Yeshua's sacrifice in our celebration with humble thanksgiving.



Afikomen ~ I Came!

*This completes the meal portion of the Seder.*

## THE SH'HECHEYANU שְׁהֵחֵיָנוּ (The Traditional Blessing for Special Occasions)

*Sh'hecheyanu*  
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שְׁהֵחֵיָנוּ וְקִיַּמְנוּ וְהַגִּיעָנוּ לְזִמְן הַזֶּה:

**ALL:** Baruch atah ADONAI, Eloheynu Melech ha'olam,  
sh'hecheyanu v'keymanu v'higianu laz'man ha'zeh.

Blessed are You, O LORD, Our God, King of the Universe,  
Who has kept us alive, sustained us, and brought us to this time.  
May our homes be consecrated, O God, by the light of Your  
countenance shining upon us in blessing, and bringing us peace. Amen.

*As Believers in Yeshua we can also pray:*

ברוך אתה » אלהינו מלך העולם אשר קרא  
אותנו מכל עמים,  
וכתב את מצוותיו על לבנו על-יד הברית החדשה.  
ותתן לנו » באהבה, זמנים לששון, לזכור נסים שלו  
מדור לדור. את חג המצות הזה זמן חרותינו,  
מקרא קדש, זכר ליציאת מצרים וגואלינו מחטא  
על-יד המות והתחייה של ישוע.  
ברוך אתה » מקדש הגאוליו.

**ALL:** Baruch Atah, ADONAI, Eloheynu, Melech ha-olam,  
asher kara otanu mikol amim,  
v'katav et mitz'votav al libeynu al yad ha-b'rit ha-chadashah,  
vatiten lanu, ADONAI, b'ahavah, z'manim l'sason,  
liz'kor nisim shelo midor l'dor. Et chag ha-matzot hazeh,  
z'man cheruteynu, mik'ra kodesh, zecher litziyat mitzrayim v-go-aleyenu  
mi-chet al yad hamavet v'hat'chayah shel Yeshua.  
Baruch Atah, Adonai, m'kadesh hag'ulaiu.

Blessed are You, O LORD our God, King of the Universe, Who has called us from all peoples, and written His commandments on our hearts through the New Covenant. You, O LORD, have lovingly given us seasons for rejoicing to remember your miracles from generation to generation. This Feast of Matzot is the Season of Our Freedom, a holy gathering commemorating the departure from Egypt and our redemption from sin through Yeshua's death and resurrection. Blessed are You, O LORD, who sanctifies His redeemed. Amen.



## KADESH ~ The Cup of Sanctification

*I Will...*

“I WILL bring you out from under the yoke of the Egyptians.”

(Exodus 6:6,7)

### ALL RECITE:

Blessed are You, O LORD, our God, Ruler of the Universe, who has chosen us out of all the people of the world and made us holy through Your Word. With love You have given us commandments to follow, festivals for rejoicing, holidays for gladness, and this Feast of Passover, an anniversary to remember our freedom, and this season of deliverance to remember the departure from Egypt. You have chosen us. You have given us this Holy Festival with loving kindness and blessed us with Your favor.

The cup is a symbol of joy. As we drink this cup we are reminded of the joy which is ours as a result of our salvation.

LEADER: *Let us lift our first cup together and bless the Lord!*

*Kadesh* קדש

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

ALL:

Baruch atah ADONAI,  
Eloheynu Melech ha'olam,  
borey p'ri ha'gafen.

Blessed are You, O LORD, our God, King of the Universe,  
Who creates the fruit of the vine. Amen.

*All drink the first cup together.*



## WE DIP TWICE ~ Charoset

LEADER: “On all other nights, we don’t even dip once, but on this night we dip twice.”

While the Temple yet stood, Rabbi Hillel introduced a custom of his own into the Seder service: he would put together a piece of the Passover offering, a piece of matzah and a piece of the bitter herb, and eat all three together, in accordance with the verse in Scripture: “They shall eat it upon unleavened bread and bitter herbs.” Over the centuries, we have added the charoset—the sweet apple mixture—to our Seder elements to symbolize the mortar with which the Israelites toiled to build Pharaoh’s treasure cities. Let us again put some horseradish on a piece of matzah, but this time, let us dip a second time into the sweet charoset, and remember that even bitter circumstances are sweetened by the hope we have in God. Let’s all eat together.

*This mixture of charoset and horseradish on matzah is sometimes eaten as a snack during the week of Unleavened Bread and called a “Hillel Sandwich.”*

*It is customary to break for supper at this point in the Seder.*

## SHULCHAN OREYCH The Passover Supper

A Jewish custom is for children to take naps on the afternoon of Passover so they will stay awake during the Seder. It’s a great idea for adults, too! Among the Orthodox, a traditional Seder may last until well past midnight, with the supper being served late in the evening and full texts from the Torah and Psalms being read.

A typical Passover Supper has several courses. It is a festive holiday meal that has been fussed over for many hours, and often many family members and friends contribute, finding creative recipes that substitute matzah flour for white flour, which may contain leaven. Traditional foods include Gefilte Fish and Chopped Liver hors d’oeuvres, served with red horseradish and matzah, of course. The second course is generally a luscious bowl of chicken soup with fluffy matzah balls, which may be followed by a light salad. The main course may be braised lamb, matzah farfel stuffing or matzah Kugel, a variety of fancy vegetable dishes and possibly braised fruits. ‘Kosher for Passover’ coconut macaroons are traditional dessert fare.





THE MAROR ~ Bitter Herbs

מָרֹר

**LEADER:** On Passover, we are commanded to eat bitter herbs. As sweet as our life of freedom is today, let us remember the bitterness of past generations for the Children of Israel in the land of Egypt. As we put a small amount of horseradish on a piece of matzah, let us allow the bitter taste to bring tears to our eyes and allow compassion to come into our hearts for those who suffered, as if it were us and our own families that suffered in bondage and oppression.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ,  
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ  
בְּמִצְוֹתָיו וְצָוָנוּ עַל אֲכִילַת מָרֹר:

ALL:

Baruch atah ADONAI, Eloheynu  
Melech ha'olam,  
a'sher kid'shanu b'mitz-vo-tav  
v'tzee-vah-nu, al achilat maror.

Blessed are You, O LORD, our God,  
King of the Universe,  
Who has sanctified us  
and has commanded  
us to eat bitter herbs.  
Amen.



At Yeshua's Last Seder, He identified Judah (Judas) as the one who would betray Him as they participated in this tradition: "It's the one to whom I give this piece of matzah after I dip it..." (Jn. 13:21 CJB)

URCHATZ ~ We Wash Our Hands וּרְחַץ

**LEADER:** We now come to the part of the Seder in which we wash our hands. "Rachtzah" means washing. This is a symbolic act of purification in imitation of the priest who had to wash his hands in the laver provided for that purpose before he offered the sacrifices or entered into the Holy of Holies—the most holy place of the Temple to which the High Priest alone had entrance. We all have entrance now into His Presence through Yeshua's sacrifice. In John 13, we see that Yeshua even washed His Disciples' feet at their Seder as a lesson in humility. Let us now offer the bowl of water and the towel to one another and share in this hand-washing ceremony, helping one another in love and humility.

ALL: Ba-ruch atah Adonai Elo-hey-nu Mel-ech ha-olam,  
a-sher kid-sha-nu b'mitz-vo-tav v'tzee-vah-nu al net-ilat  
y'da-eem.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצָוָנוּ עַל נְטִילַת יָדַיִם:

Blessed are You O LORD, our God, King of the Universe,  
You have sanctified us by Your Commandments,  
and commanded us regarding  
the washing of hands.  
Amen.

ALL: LORD, we pray that our hearts also will be clean before  
You and not just our hands. For it is written:

"Who shall ascend into the hill of the LORD?  
or who shall stand in His holy place?  
He that has clean hands, and a pure heart;  
who has not lifted up his soul unto vanity, nor sworn deceitfully.  
He shall receive the blessing from the LORD,  
and righteousness from the God of his salvation." (Ps. 24:3-5)

## KARPAS ~ Parsley כרפס

**LEADER:** Let each of us take a sprig of parsley and dip it in the salt water.

**ALL:** Baruch atah ADONAI, Eloheynu Melech ha'olam,  
borey p'ri ha'adamah

Blessed are You, O LORD our God, King of the  
Universe, Who creates the fruit of the earth.  
Amen.

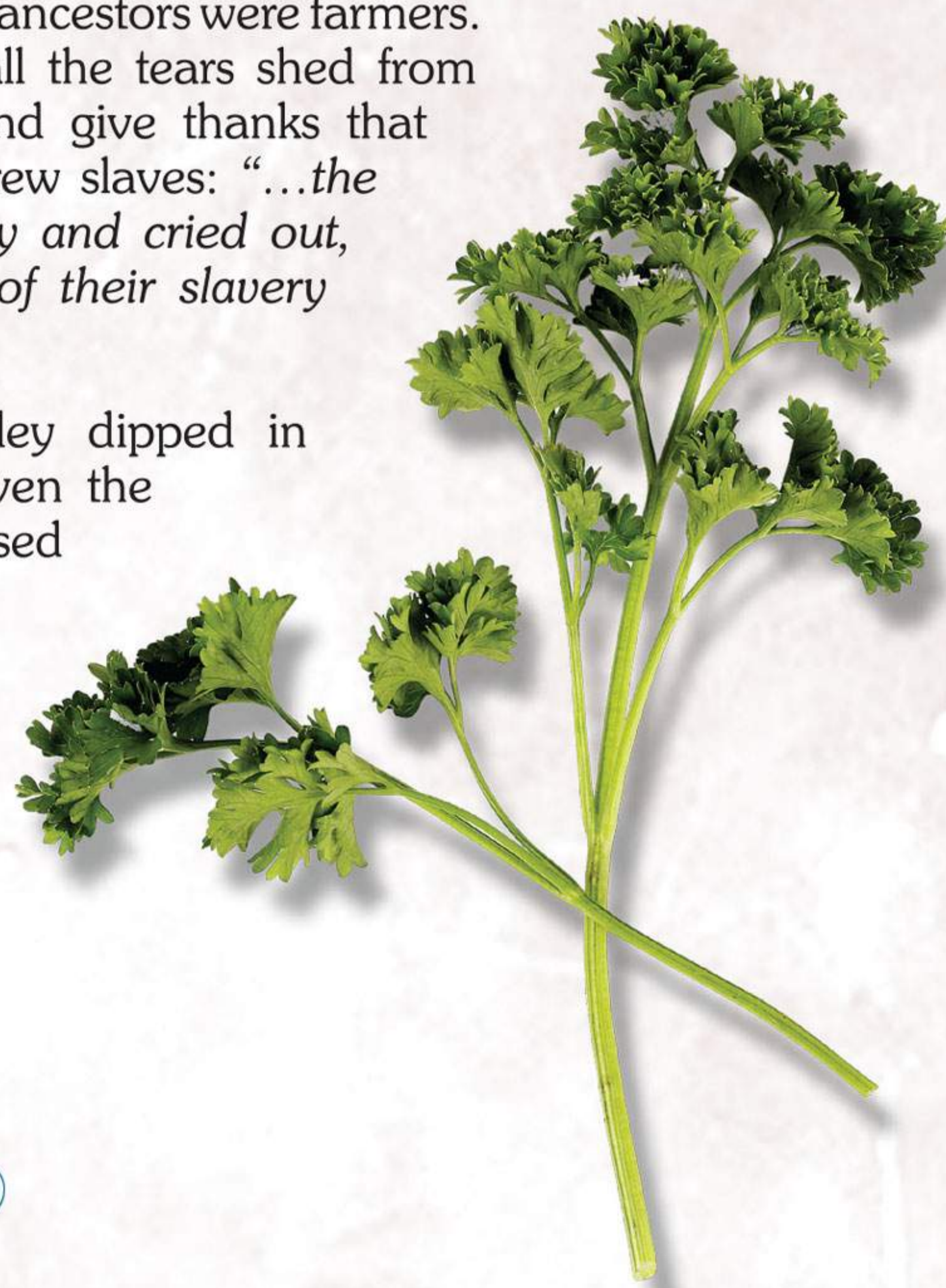
בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
בוֹרֵא פְרֵי הָאֲדָמָה:

**ALL:** As we eat this vegetable, we recall all good gifts come from God.

We remember that our ancestors were farmers. With the salt water we also recall the tears shed from suffering under bitter slavery, and give thanks that God heard the cries of the Hebrew slaves: "...the Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God..." (Exodus 2:23)

As we partake of this parsley dipped in salt water, we remember that even the sweetness of life may be immersed in tears, and we thank God that through much suffering, He has made a People, a Nation, and made us His Resurrection through our Messiah.

**LEADER:** Let us eat the parsley together.



**ALL:** And in the fullness of time He brought forth our Messiah, the true bread that came down from Heaven, the manna of our lives, and the fulfillment of the Law—*The Way, the Truth and the Life*. He tenderly cares for us, protects us, and leads us, for we are aliens and strangers, a priestly People of God. How great and numerous are the kindnesses which our Lord has shown us. For each act of goodness we are grateful.

## RACHTZAH ~ We Wash Our Hands

**LEADER:** In preparation for the meal, we shall again wash our hands and recite the blessing:

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,  
וְצִוָּנוּ עַל נְטִילַת יְדַיִם:

**ALL:** Baruch atah ADONAI, Eloheynu Melech ha'olam, a'sher kid'shanu b'mitz-  
vo-tav v'tzee-vah-nu al netilat y'dayim.

Blessed are You O LORD, our God, King of the Universe,  
You have sanctified us by Your commandments,  
and commanded us regarding the washing of hands. Amen.

## MOTZEE MATZAH מוציא מצה

Distribute the upper matzah and remaining half of the middle matzah to all.

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

**ALL:** Baruch atah ADONAI, Eloheynu 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. Amen.

**ALL:** Baruch atah ADONAI, Eloheynu Melech ha'olam, a'sher kid'shanu b'mitz-  
vo-tav v'tzee-vah-nu, al achilat matzah.

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

Blessed are You, O LORD, our God, King of the Universe, Who has sanctified us and has commanded us to eat unleavened bread. Amen.



## *"It is Enough" (English Translation)*

Yes, it would have been enough, it would have been more than enough had He simply rescued us from slavery. Yes, it would have been enough, but He did far more than this. He brought us through the sea to stand upon dry land. Yes, it would have been enough, it would have been more than enough, but then He met our every need in the desert—for forty years He did provide—He provided food, manna from heaven, He gave us water, and made our clothes to last throughout the length of years—*Dayenu!*

Yes, it would have been enough, but more than this did He provide! He gave us Shabbat for our rest and gave us His Torah. He gave His Law that we might know the fullness of His will and promises and how to live as a People set apart for Him alone. All these things He did provide for Israel—*Dayenu!*

Yes, it would have been enough, but even more than this did He provide! In the fullness of time, in accordance with the promise He made through the Torah, the Nevi'im and the Ketuvim, He sent His Messiah for His Jewish People, but not only that, but to fulfill the promise to Avraham—to bless all the families of the earth! *Dayenu!*

## הלל HALLEL

**LEADER:** Let us recite Psalm 113 and praise the LORD!

Halleluyah! Servants of ADONAI give praise! Give praise to the name of ADONAI from this moment on and forever! From sunrise until sunset ADONAI's name is to be praised. ADONAI is high above all nations, his glory above the heavens. Who is like ADONAI our God, seated in the heights, humbling himself to look on heaven and earth? He raises the poor from the dust, lifts the needy from the rubbish heap, in order to give him a place among princes, among the princes of his people. *Halleluyah!*

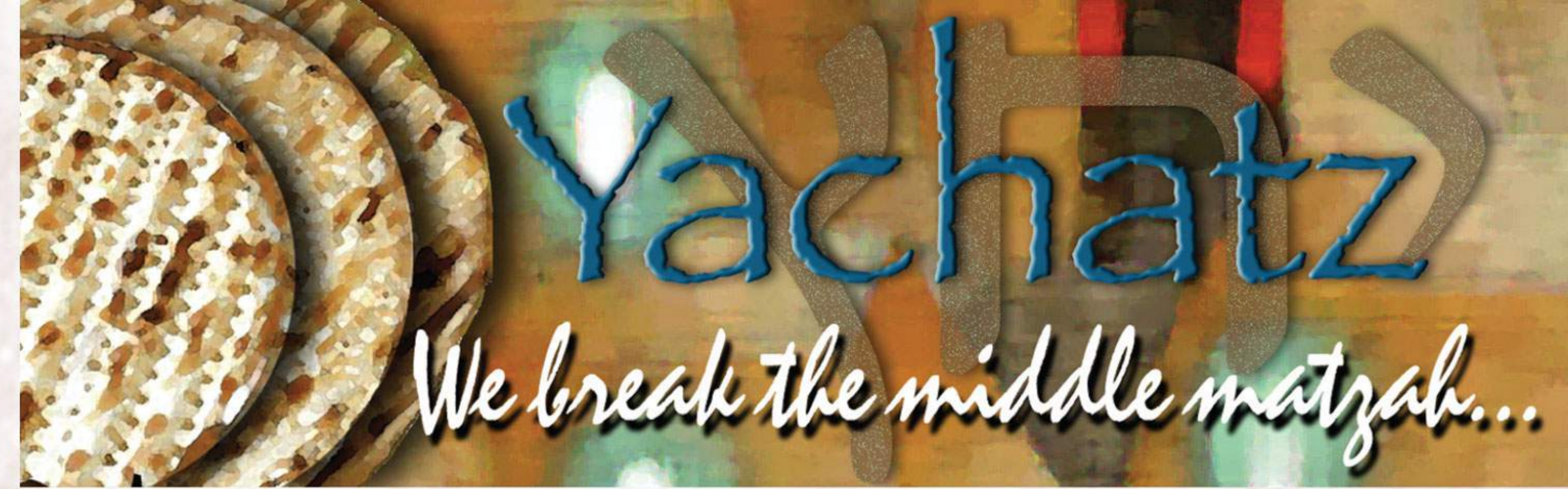
**LEADER:** Let us lift our second cup together and bless the Lord!  
*Baruch atah ADONAI, Eloheynu Melech ha'olam,  
borey p'ri ha'gafen.*

**ALL:** Blessed are You, O LORD, our God, King of the Universe, Who creates the fruit of the vine. Amen.

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



All drink the *second cup* together.



## YACHATZ - *We Break the Middle Matzah*

**LEADER:** (Taking the matzah tosh containing the three matzot)

In the ceremony of breaking, or "yachatz," I break the middle matzah in two and remove one half, which I will hide. This portion is the "Afikomen." (Replace the other half of matzah in the "tosh" and put down.)

(Demonstrating with a linen napkin and the broken half of matzah) We wrap this half and "bury" it symbolically. Now if the children will cover their eyes, I will hide it somewhere in the room to be found and "ransomed" later in our Seder. (Leader will hide the matzah.)

There are always three matzot wrapped together for Passover, with various explanations for this tradition. The Rabbis call the three a unity, representing the patriarchs—Abraham, Isaac and Jacob—or the Priests, the Levites and Am Yisrael (the People of Israel).

Believers in Yeshua see an uncanny symbolism in this ritual, and a profound picture of God the Father, the Son, and the Holy Spirit. The middle matzah, representing the Son, Yeshua, whose body was afflicted and bruised—was pierced and striped, and like the matzah, and without leaven (sin).

Yeshua's body was wrapped for burial as we wrapped our "Afikomen" tonight and hid it from sight, He also was hidden from our sight, for three days and nights, to be revealed later.

We will elaborate further on this interesting mystery when our afikomen is ransomed toward the end of our Seder!



MAGGID - *Telling* מַגִּיד

*The Passover Story Begins with a Proclamation  
& an Invitation*

**LEADER:** (Raising the three matzot) The traditional recitation begins with the following words: **הָא לַחֲמַא עֲנִיָּא** *Ha LAKH'ma anya...* **This is the bread of affliction** which our ancestors ate in the land of Egypt.

May all who are hungry come and eat. May all who are needy come and celebrate the Passover with us.

**ALL:** We thank You, LORD, for Your goodness to us. May we show like goodness to others.

**LEADER:** May our brothers and sisters wherever they are, remember the liberty our Messiah procured for them, knowing that no physical bondage can destroy freedom in Him.

**ALL:** May His ancestral People in Israel speedily come to know His fullness.

*(Refill all cups, but do not drink.)*



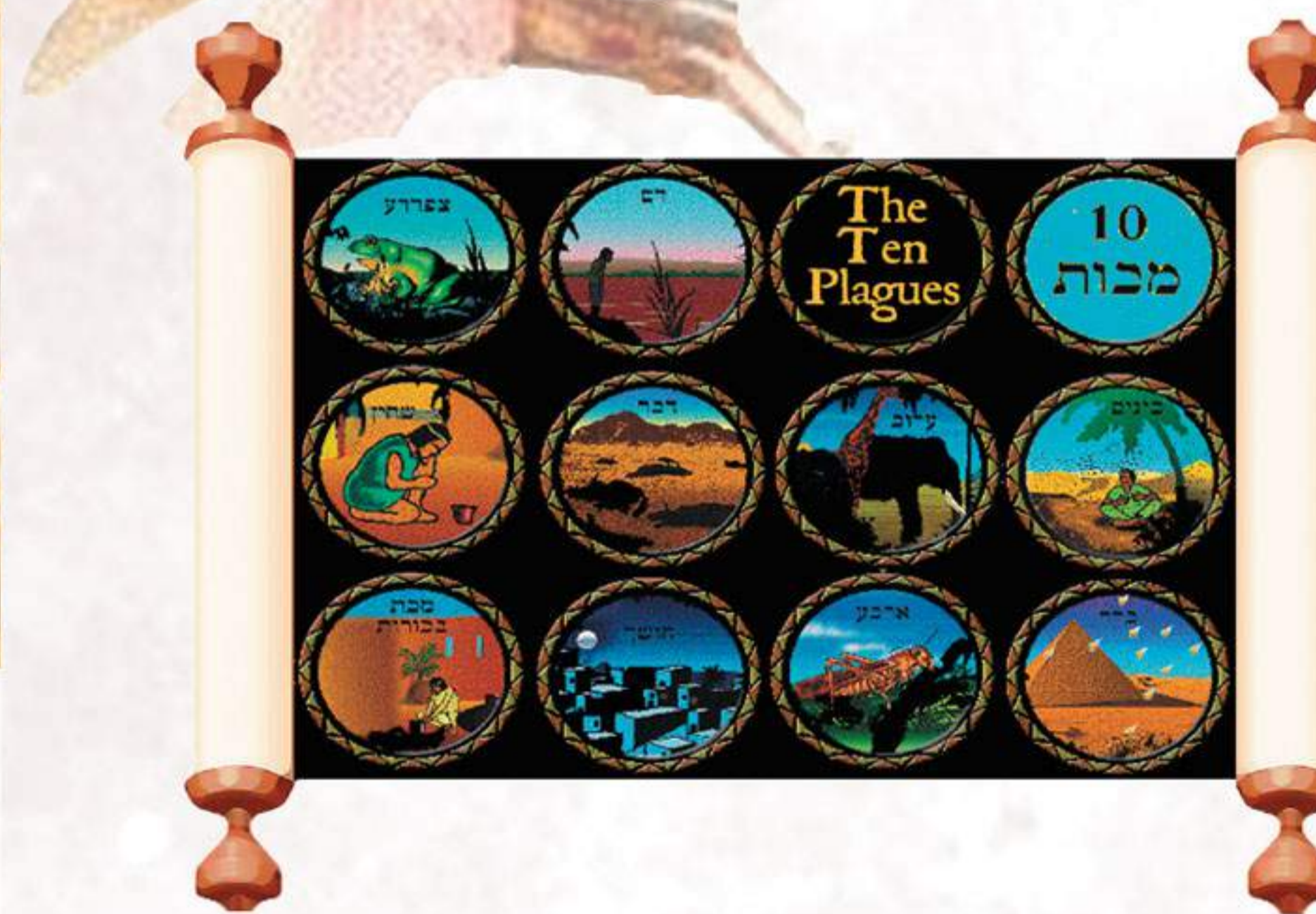
**The Spirit and the bride say, "Come!"  
And let him who hears say, "Come!"  
Whoever is thirsty, let him come; and whoever  
wishes, let him take the free gift of the water of life.**

Rev. 22:17

*I Will...* **THE CUP OF JUDGMENT**  
"I Will redeem you with great judgments..." (Exodus 6:6)

**LEADER:** We diminish some of our cup now as we recite each of the plagues together. As we recount each plague, let us dip a little finger into our cup and allow a drop of wine to fall on our napkin, reducing the fullness of our cup of joy this night as we remember the terrible cost the Egyptians had to pay for their disobedience.

**BLOOD! FROGS! LICE! BEASTS!  
CATTLE DISEASE! BOILS! HAIL!  
LOCUSTS! DARKNESS!  
DEATH OF THE FIRSTBORN!**



דָּם! צִפְרָדַע!  
קִנָּיִם!  
עֲרֻבֵי הַבְּהֵמָה!  
שִׁחִין!  
פִּרְשֵׁי!  
מָטָה!  
אַרְבֵּי הָאָרֶץ!  
חֹשֶׁךְ!  
מִכַּת בְּכוֹרוֹת!

*(Do not drink from the cup.)*

**DAYENU!** *"It Is Enough"* דַּיֵּנוּ

**LEADER:** *Dayenu*, "It Is Enough," is the traditional song sung, praising God for His overwhelming kindness and faithfulness:

*Ilu hotzi, hotzianu, hotzianu mi-mitzrayim,  
hotzianu mi-mitzrayim—dayeinu!*

*Chorus: dai, dayeinu, dai, dayeinu, dai,  
dayeinu, dayeinu, dayeinu, dayeinu,  
dai, dayeinu, dai, dayeinu, dai, dayeinu, dayeinu, dayeinu.*

*Ilu natan, natan lanu, natan lanu et ha-Shabbat,  
natan lanu et ha-Shabbat, dayeinu! Chorus  
Ilu natan, natan lanu, natan lanu et ha-Torah,  
natan lanu et ha'Torah—dayeinu!*

*Chorus*

# L'dor V'dor In Every Generation

In every generation let each man look on himself as if he came out of Egypt. As it is said, "And you shall tell your son in that day saying: 'It is because of what the LORD did for me when I came forth out of Egypt.'" It was not only our father that the Holy One, blessed be He, redeemed, but us as well did He redeem with them. (Ex. 13:8)

READER #4: Egypt received the judgment of God for defying God's command. We also know that the plagues were intended to demonstrate to the Egyptians that their gods were not gods at all and were powerless against the One True God.

READER #1: And yet, because all people are created in God's image, we mourn the destruction they suffered. Indeed, we mourn for all, who in turning from God, reap the sad fruit of destruction and loss.

READER #2: The Psalmist said, "My cup overflows." A full cup symbolizes fullness of joy; but when others turn from God and suffer, as did Pharaoh, we cannot be full of joy. Therefore, even our joy is diminished as we recall the plagues God used to obtain our freedom.

ALL: We have tasted the bread of affliction and the bitter herbs which remind us of the Israelites' deep sorrow and the haste of their flight out of Egypt, but what of the Passover Lamb?

LEADER:

**R**abbi Gamaliel, the teacher of Paul, the Apostle, taught that three essential elements must be mentioned in the Passover narrative: the Matzah, the Bitter Herbs & the Passover Lamb.

**R**epresented by the lambshank, we remember the lamb whose blood marked the doors of the Children of Israel as instructed by the LORD, sparing their lives. Ex. 12



MA NISHTANAH — The Four Questions

## מַה נִּשְׁתַּנָּה

LEADER: "...when your children ask you, 'what does this ceremony mean to you?' then tell them..." (Exodus 12:26)

The very essence of the biblical observances is to pass from generation to generation the miracles and faithfulness of our God. Therefore, it is both a duty and a privilege to answer these four questions posed by (usually the youngest) son, as we recount the wonderful works of our mighty God.

The youngest boy recites first in Hebrew, then in English:

מַה נִּשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל הַלֵּילוֹת?  
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין חֲמִץ וּמַצָּה.  
הַלֵּילָה הַזֶּה כֵּלּוּ מַצָּה:  
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרַקוֹת  
הַלֵּילָה הַזֶּה מָרוֹר:  
שֶׁבְּכָל הַלֵּילוֹת אֵין אָנוּ מִטְּבִילִין אֶפְיֵלוּ  
פַּעַם אַחַת. הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים:  
שֶׁבְּכָל הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין  
וּבֵין מְסֻבִּין. הַלֵּילָה הַזֶּה כֵּלּוּ אָנוּ מְסֻבִּין:



# Why? Why? Why?

## MA NISHTANAH *The Four Questions (cont.)*

*Ma nishtanah halailah hazeh mikol haleylot?*

Shebekhol haleylot anu akhlin khamayetz umatzah.

*Halailah hazeh kulo matzah?*

Shebekhol haleylot anu akhlin she'ar yerakot.

*Halailah hazeh maror?*

Shebekhol haleylot eyn anu matbilin afilu pa'am ekhat.

*Halailah hazeh shtey famim?*

Shebekhol haleylot anu akhlin beyn yoshevin uveyn mesubin.

*Halailah hazeh kulanu mesubin?*

## *Why is this night different from all other nights?*

On all other nights we eat bread or 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?*

On all other nights we do not dip our vegetables even once.

*On this night why do we dip twice?*

On all other nights we eat our meals sitting or reclining.

*On this night why do we only recline?*



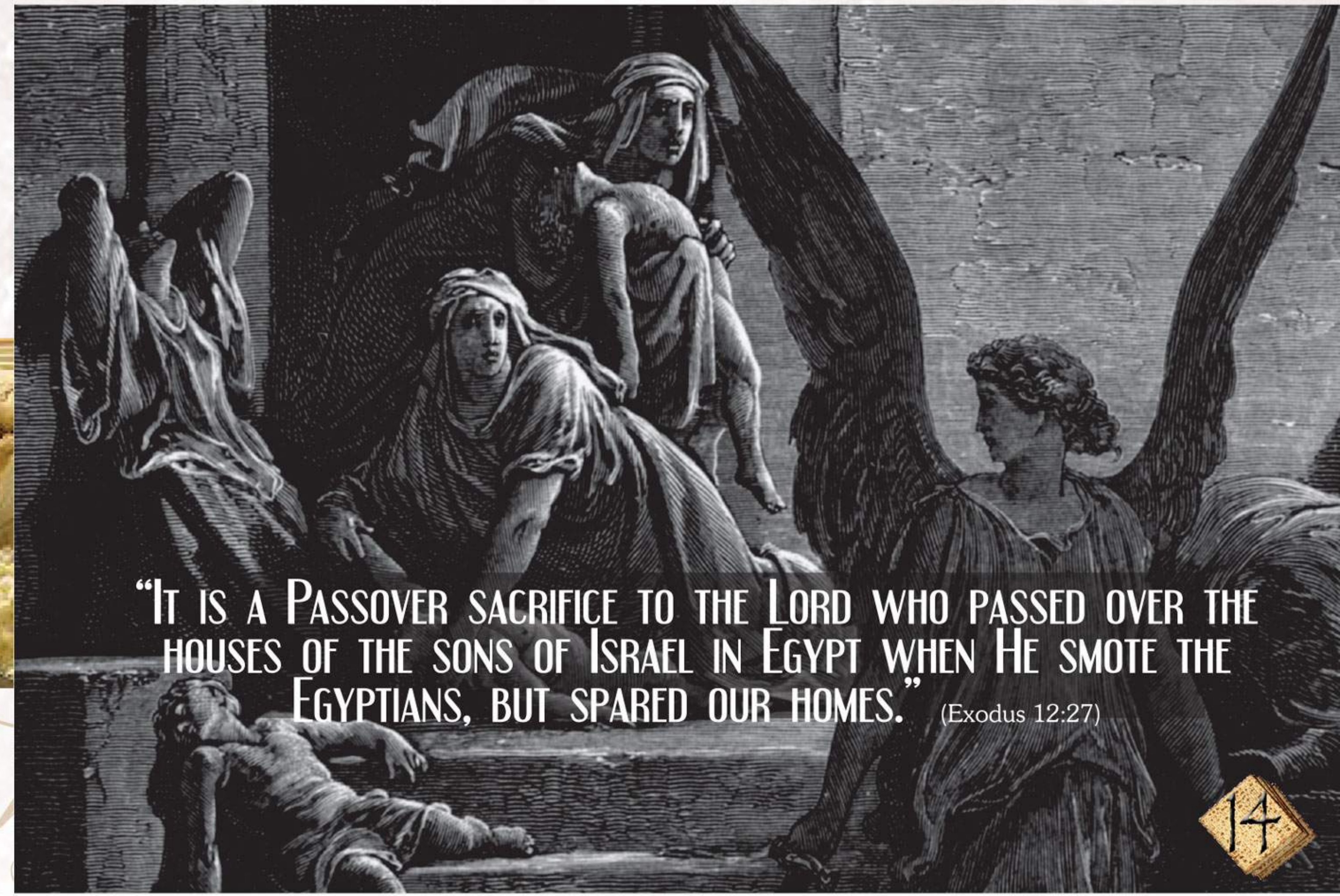
# Why? Why? Why?

**READER #2:** Even so, God has passed over us and freed us from His judgment through Messiah, our Passover. God alone worked salvation for us. By the strength of His own Arm, He redeemed mankind.

**READER #3:** Though Pharaoh let the People go, he recanted once more. He sent his armies to recapture the Children of Israel. However, it was then that God parted the waters for Israel to pass through. Pharaoh's men followed, only to be swallowed and drowned by the return of the waters. The Exodus from Egypt was complete. Israel was free.

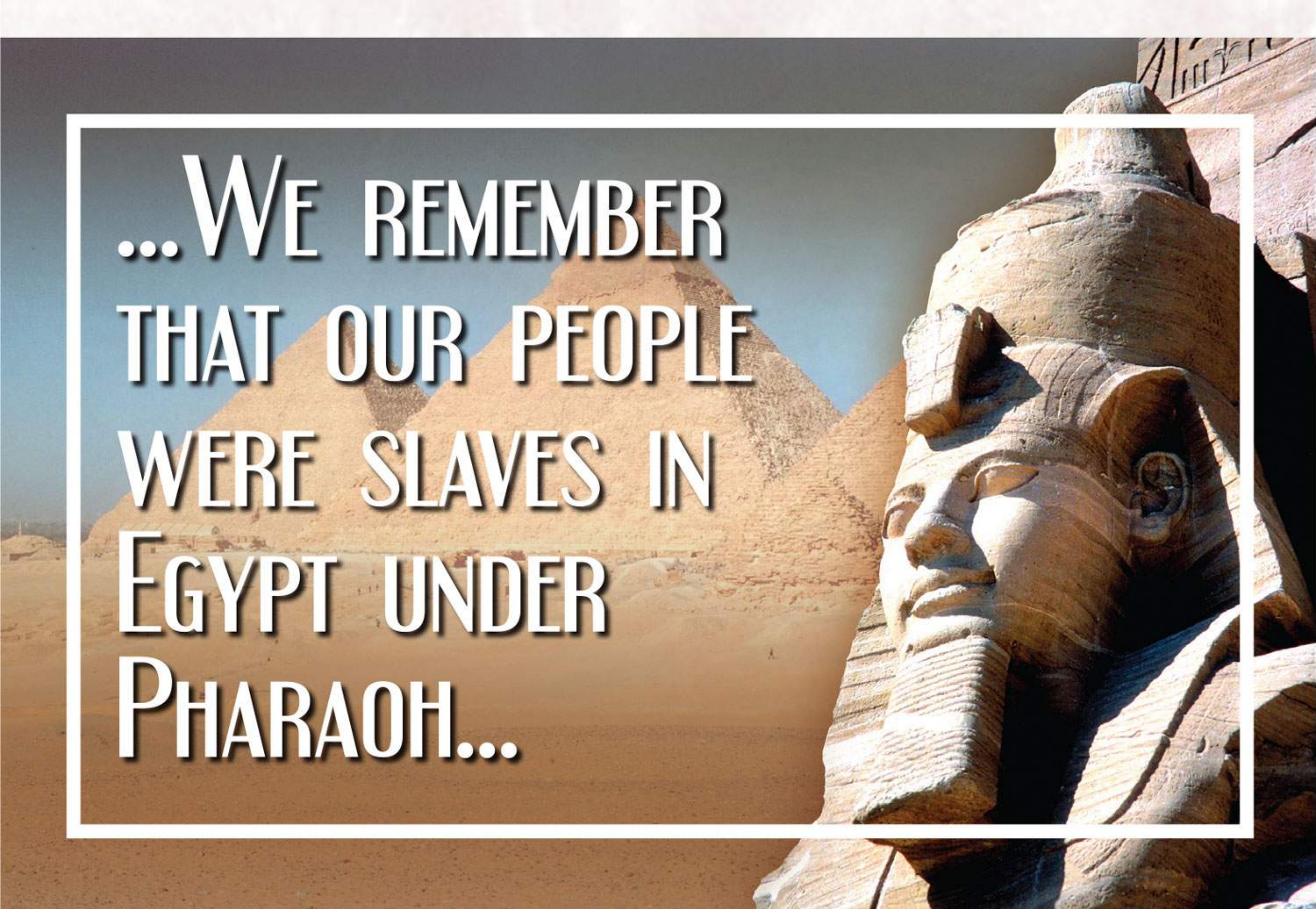
**ALL:** The Exodus from Egypt is a type of the greater exodus from the slavery of sin we have through our Messiah. As the ancient Israelites did, we now look to a greater Promised Land, the land of resurrection and eternal life, which shall be ours at the return of our Messiah.

**LEADER:** When men defy the will of God, they bring pain and suffering upon themselves. The Law of God brings blessing and prosperity. Messiah Yeshua said, "I have not come to destroy the Law, but to fulfill it. Not one jot or tittle shall pass from the Law until all be fulfilled." (Matt. 5:17,18)



**"IT IS A PASSOVER SACRIFICE TO THE LORD WHO PASSED OVER THE HOUSES OF THE SONS OF ISRAEL IN EGYPT WHEN HE SMOTE THE EGYPTIANS, BUT SPARED OUR HOMES."** (Exodus 12:27)





...WE REMEMBER  
THAT OUR PEOPLE  
WERE SLAVES IN  
EGYPT UNDER  
PHARAOH...

**READER #2:** It was in the land of Midian that God, from the burning bush, called Moses to lead the Exodus of His People. He gave Moses His promise of special intervention to counter the stubborn, rebellious heart of Pharaoh, who would not heed God's Voice.

**READER #3:** There were many plagues visited upon the Egyptians to force them to free our People. In this we know of all of God's mercy to the oppressed. Finally, after ten great plagues, Pharaoh allowed the People freedom, although he changed his mind many times. It was only the death of the firstborn of the sons of Egypt that finally brought deliverance.

**READER #4:** The Hebrew People were protected, as they had followed God's Word. They had obeyed God's instructions and taken a lamb—one for each household. They had slain the Passover Lamb and applied its blood to their doorposts. And when God saw the blood of the lamb upon the door of the house, He passed over, and all were spared.

**READER #1:** Even so, we must at our meal imagine that night and the danger of our firstborn as if we were there. The Angel of Death "passes over" because of the sacrificed lamb, but the sons of Egypt are destroyed.

## WE ANSWER THE QUESTIONS

*Why is this night different?*

**ALL:** **Tonight is different** because we remember that our people were slaves in Egypt under Pharaoh, and our God brought us out with strength and the might of His Hand. If God had not brought us out, we would still be slaves in Egypt. We would not be a People. And in the fullness of time, came the Lamb of God, a son of Jacob, and in Him, we have our redemption. It is a story of God's love and justice and care—for those who are poor and whose hope is in Him.

**The matzah** reminds us of the haste in which our ancestors left Egypt, for the dough had not the time to rise, but baked hard and flat in the desert sun. The Maror reminds us of the **bitterness** of the bondage of slavery. We remember also that Messiah, our Passover, set us free from the bondage of sin.

**We dip twice**—first as a symbol of replacing our tears with joy, and second to season the taste of bitterness, knowing that Yeshua is our sweetness in the bitter times of life.

**LEADER: Reclining** is a symbol of the free man who can eat in leisure. So this pillow reminds us of our freedom, for in trusting God we are secure.

## THE STORY OF THE EXODUS

To avoid a terrible famine, God led our ancestors to the land of Egypt to find sustenance. This is a story in which God's great providence is demonstrated. Joseph suffered many hardships. His brothers, the sons of Jacob, sold him into slavery, telling his father he was dead. He was imprisoned in Egypt on false charges. But Joseph kept himself pure and continued to trust in God.

And God raised Joseph to the highest position in the land of Egypt under Pharaoh to be the source of provision for his family. Joseph's brothers came to Egypt during a time of famine and didn't recognize their brother Joseph. After Joseph taught them a lesson, they were reunited in love and his family came to Egypt to survive the famine.

**READER #1:** Many years later, a Pharaoh arose who did not know Joseph. He oppressed the Israelites, forcing them into slavery. The original seventy had increased greatly, and Pharaoh feared that their numbers would be added to his enemies. He not only kept them enslaved, but also slew the male babies to keep their numbers small. Moses, however, was saved by his mother sending him down the Nile in a basket. He was found and raised by Pharaoh's daughter. Later in his life, Moses rose up and defended his People, and had to flee for his life to the land of Midian. In Hebrews 11 we read that Moses "... chose being mistreated along with God's People rather than enjoying the passing pleasures of sin. He had come to regard abuse suffered on behalf of the Messiah as greater riches than the treasures of Egypt, for he kept his eyes fixed on the reward."