

MESSIANIC PASSOVER HAGGADAH

Your Complete Passover Guide



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Proclaiming **Jesus the Messiah** to the World

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We wish to thank Joseph Finkelstein, Jeremiah Greenberg, Alexander Citron, Angela Smith and Joe Zazueta for their contributions to this Messianic Passover Haggadah. Joseph created the Messianic blessing on page 13, and Alexander created the Messianic blessing on page 14. Jeremiah produced the original Haggadah, from which this was adapted, for Congregation Shema Yisrael which served as our inspiration. Angela and Joe recorded the Haggadah songs.

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International Standard Book Number: 978-0-9993391-2-1
Printed in the United States of America

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Introduction

Passover: A Celebration of Leaving Egypt – The Exodus

Passover is considered by many to be the watershed event in Jewish history. It is the oldest of the biblical Feasts and a defining moment for the Israelites. Passover is a single event commemorated each year on the 14th of the Hebrew month Nisan. On Nisan 15, the Feast of Unleavened Bread begins and lasts for seven days. Over the years, these two holidays have come to be known collectively as Passover, or *Pesach* (PAY-sakh) in Hebrew.

Passover was initially a very simple observance, the original elements being *matzah* (unleavened bread), lamb and bitter herbs. Over the centuries, the many countries to which the Jewish people scattered have influenced the traditions and foods that are now part of the Passover *Seder* (SAY-dur). The Seder (“order of service”) was developed to enhance “the telling,” which is the meaning of *Haggadah* (HAH-gah-dah). This “telling” is the essence of the celebration – passing 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, we are to observe Passover as if we each physically left Egypt ourselves.

For Believers in Yeshua (Jesus), 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 until His return, we are to remember Him and His atoning sacrifice. *“For as often as you eat this [unleavened] bread, and drink this cup [the Cup of Redemption], you proclaim the Lord’s death until He comes”* (1 Corinthians 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
President and CEO
Jewish Voice Ministries International





Therefore say to Bnei-Yisrael: I am Adonai, and I will bring you out from under the burdens of the Egyptians. **I will deliver you** from their bondage, and **I will redeem you** with an outstretched arm and **with great judgments. I will take you to Myself as a people**, and I will be your God. You will know that I am Adonai your God, who brought you out from under the burdens of the Egyptians.

—Exodus 6:6–7

And this day shall be a memorial for you. You are to keep it as a feast unto Adonai. Throughout your generations you are to keep it as an eternal ordinance.

—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 never eat it again until it is fulfilled in the kingdom of God.”

—Luke 22:15–16



Preparing for Your Seder

Searching for Chametz

Chametz (khah-METZ) is leaven or any food that contains a leavening agent causing dough to rise.

During the Feast of Unleavened Bread, food containing yeast or leaven is forbidden. (Exodus 12:19-20). The Hebrew word for leaven is chametz, sometimes spelled hametz. Many Jewish families conduct an extensive “chametz search” prior to the Passover celebration and clear all traces of any leavening agent from their homes. Some are so thorough that they use a feather to reach into the deepest recesses of cupboards. Some make a game of it and involve the whole family.

Jewish sages teach that the bad things we do are like chametz. We should search within ourselves to remove the leaven of sin just as we search the house to remove chametz before Passover. The apostle Paul, addressed the Believers in Corinth using this same analogy:

...Don't you know that a little hametz leavens a whole batch of dough? Get rid of the old hametz, so that you may be a new batch, just as you are unleavened – for Messiah, our Passover Lamb, has been sacrificed. Therefore, let us celebrate the feast not with old hametz, the hametz of malice and wickedness, but with unleavened bread – the matzah of sincerity and truth.

—I Corinthians 5:6-8

Before the search begins, we recite the following blessing:

*Baruch atah Adonai Eloheynu Melech haolam
asher kidshanu b'mitzvotav v'tzivanu al biur chametz.*

ברוך אתה יי, אלהינו מלך העולם,
אשר קדשנו במצותיו, וצונו על בעור-חמץ:

Translation

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.

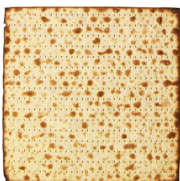


A Practical Tip for Planning Your Day

Among the Orthodox, a traditional Seder may last until well past midnight, with the supper served late in the evening and full texts from the Torah and Psalms read. It is a Jewish custom for children to take naps on the afternoon of Passover, so they are not too sleepy during the Seder. It can be a nice idea for adults as well.



Also, read through the whole Haggadah before starting your Seder. Because the guide contains words and elements that may be new to you, reading it in advance will get you comfortable with the order of service and create a more meaningful experience.







Seder Elements and Symbolism

God commanded three elements of Passover observance:

	Matzah	(MAHT-zah) Unleavened bread that represents the haste in which the Hebrew slaves had to leave Egypt when God delivered them. It also symbolizes the bread of affliction
	Z'roah	(ze-ROH-ah) A lamb shank bone reminding us of the Passover lamb
	Maror	(mah-ROAR) Bitter herbs, usually horseradish, that call to mind the bitterness of slavery

Over time, additional elements and symbolism have become traditional parts of Passover:

	Chazeret	(kha-ZEH-ret) Some people add a second bitter herb to the Seder plate, such as a lettuce leaf
	Karpas	(KAR-paas) Leafy green vegetables, typically parsley, to remind us of the new life and God's bounty that emerges each Spring

	Bowl of Salty Water	Used to dip the karpas in, representing the tears of the Hebrew slaves
	Charoset	(KHAR-o-set) A mixture of diced apples and nuts combined with sweet wine, honey and cinnamon to symbolize the mortar used by the Hebrew slaves in Egypt
	Beytzah	(BAYT-zah) A roasted or hard-boiled egg symbolizing the peace offering that accompanied the sacrifice of the lamb and serving also as a reminder of the Temple's destruction and burning of Jerusalem in 70 C.E.
	Small Pillow	Symbolizing the freedom in which we now live whereas once we were slaves
	The Four Cups	The cups of Sanctification, Judgment, Redemption and Acceptance/Praise are derived from Exodus 6:6–7, listed in the opening pages of this Haggadah, in which God declares to Israel that He will: bring them out, deliver them using great judgments, redeem them, and accept them as His own people
	Cup of Elijah	The prophets revealed that Elijah would return before the Messiah came. To express longing for the Messiah, Jewish families set a cup or place for Elijah at their Passover tables in expectancy of his arrival

(Images shown are illustrative and may not represent your presentation of the elements.)

Speaking Hebrew

In this Haggadah, both the leader and guests will speak in Hebrew reciting various blessings and songs. Don't worry if you can't read or speak Hebrew; there's a way for you to join in and say the words.

But first, here's a little background. In the late 19th and early 20th centuries, Jewish people immigrated to America from the "Old Country" of Eastern and Central Europe. They left their home nations to forge a new life free from the bitter anti-Semitism they had endured for so long. Education in the Hebrew language had been a mandatory part of their former prayer lives, but as they quickly assimilated into American culture, Hebrew, along with Yiddish, as spoken languages began to disappear.

To preserve Hebrew prayer in synagogues, a method called *transliteration* was employed. This simple process, which we see utilized in dictionaries, uses English letters to sound out the Hebrew words. In other words, the Hebrew text is converted to English, enabling us to read and pronounce the original Hebrew.

In this Haggadah, we've included the Hebrew and English words and also the transliterations so you can easily pronounce the Hebrew words.

Let's look at a few examples to understand how transliteration works. (Remember, when reading Hebrew, we read from the right side of the text to the left.)

The Hebrew word for "peace" is **שָׁלוֹם**, *shalom*. While you may recognize this Hebrew word from seeing it often enough, most cannot read the actual Hebrew characters. But when we use the transliteration method, it now becomes very readable: **sha•lome**

Let's try another one. The Hebrew word for "Jerusalem" is **יְרוּשָׁלַיִם**. While few can read the actual Hebrew, when we apply the transliteration method, it becomes easy: **ye•roo•sha•la•yim**

One last example is a bit more challenging but it will be very helpful for your participation in the Passover Seder. Many Jewish prayers begin this way: "Blessed are you, O Lord our God, King of the Universe." In Hebrew:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

Complex sentences like these become easy to recite with the transliteration method and a bit of practice: **Ba•ruch a•tah ado•nai Elo•hei•nu me•lech Ha•o•lam.**

This simple yet effective transliteration method will enable you to speak the Passover blessings included in this Haggadah in the traditional Hebrew language that they have been recited in for centuries.

For the Leader

The Passover Meal

Decide if you will include a Passover Supper in your celebration. If you choose to do so, you can find recipes for traditional Passover foods and dishes on the internet. You can invite your guests to contribute to the meal as with many holiday gatherings. There is a customary point noted in the Seder service to break for the main meal. It is called the Shulchan Orech (page 33).

Gathering the Seder Elements

To conduct the Passover Seder, you will need the following:

- Prepare the Seder plate with the z'roah, karpas, beytzah, charoset, and maror
- Three pieces of Matzah, set aside for conducting the ceremony
- Two candlesticks with candles (we suggest dripless candles)
- Matzah Tosh – a three-sectioned pouch in which the ceremonial matzah is kept during the Seder. If you do not have a matzah tosh, you can place the matzah on a plate and cover it with a napkin
- Place settings for each guest, including a plate, napkin, utensils and wine glass. If you are having a full Passover meal along with the Seder, provide any additional table settings accordingly
- Enough matzah, karpas, beytzah, charoset, and maror for each guest to have a taste. There are several ways to serve these Passover elements. If you have a large number of guests, you may want to provide individual small bowls of the foods at each place setting. For smaller gatherings, consider placing them on the table using bowls or plates from which guests can share and serve themselves
- Wine or grape juice enough for each guest to have four glasses, plus Elijah's cup (page 9) once
- Bowl of salty water for dipping the karpas
- A special wine glass, the "Cup of Elijah," set in a prominent place on the table. You'll fill this cup with the others during the Cup of Sanctification (First Cup) portion of the service. The cup will remain untouched throughout the Seder. When the Seder is over, pour its wine back into the bottle

Designating Certain Participants

You will also need to designate people for various tasks or readings:

- Typically, the woman of the house lights the candles to open the Seder

- Usually, the youngest son recites the Four Questions (page 20)
- Four readers tell the Passover story

Preparing for the Seder Songs

You may wish to play the audio of the songs that are part of the Passover Seder. You can find recordings at jewishvoice.org/haggadah.

Listen to each in advance and cue them up so you can easily start them at the right times in the Seder.

Setting the Seder Table

At the Head of the Table

- Three pieces of matzah in a matzah tosh or on a plate and covered by a napkin
- Two candlesticks
- Wine glass for the ceremonial blessings, called a Kiddush Cup
- Small pillow, symbolic of the freedom we now enjoy whereas once we were slaves
- Bowl of water for ceremonial washing
- Small towel for drying one's hands after the washing

Place Settings for Each Guest

- Plate, napkin and utensils
- Haggadah
- Wine glass

Also

A special wine glass, the "Cup of Elijah," filled with wine and set in a prominent place on the table. It is customary to set an extra place at the table that remains empty as it is reserved for Elijah.

The Seder

Candle Lighting

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, or a selected female guest will open the service by lighting the candles, from her right to left and reciting the following blessing.)

WOMAN:

*Baruch atah Adonai Eloheynu Melech haolam
asher kidshanu b'dvaro v'natan
lanu et Yeshua M'shechenu
v'tzivanu l'hiot ohr leolam.*

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

Translation

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.

LEADER:

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



The Shehecheyanu

The **Shehecheyanu** (Sheh-HEK-ee-yah-noo) is a traditional Jewish blessing spoken over new things, when doing something for the first time that year and at special occasions.

ALL RECITE:

*Baruch atah Adonai, Eloheynu Melech ha'olam,
shehecheyanu v'keymanu v'higianu laz'man ha'zeh.*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּי וְקִיָּמָנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה:

Translation

Blessed are You, O Lord, Our God, King of the universe,
who has kept us alive, sustained us, and brought us to this time.

LEADER:

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:

ALL:

*Baruch Atah, Adonai, Eloheynu, Melech haolam
asher kara otanu mikol amim
v'katav et mitzvotav al libeynu al yad haBrit Chadashah
vatiten lanu, Adonai, b'ahavah, z'manim l'sason
liz'kor nisim shelo midor l'dor. Et chag hamatzot hazeh
z'man cheruteynu, mik'ra kodesh, zecheh litziyat mitzrayim v-go-aleynu
mi-chet al yad hamavet v'hat'chiyah shel Yeshua.
Baruch Atah, Adonai, m'kadesh hag'ulaiv.*

Translation

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

The First Cup

Kadesh (KAH-desh) means “holy.” This part of the Seder is about sanctifying, or setting apart, this holy occasion. Sometimes this first cup is called the Kiddush (KID-oosh) as we recite a portion of the Kiddush blessing.

“...I will bring you out from under the burdens of the Egyptians”
(Exodus 6:6).

(Fill each guest’s cup with wine, and also fill Elijah’s cup.)

ALL:

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 lovingkindness and blessed us with Your favor.

LEADER:

The cup is a symbol of joy. As we drink it, we remember the joy that is ours as a result of our salvation. Let us lift our first cup together, and bless the Lord!

ALL:

*Baruch atah Adonai, Eloheynu Melech ha’olam
boreh pri hagahfen*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הַגָּפֶן:

Translation

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.)



Urchatz

Urchatz (UR-khkatz) means “washing hands.” We wash our hands before partaking of the karpas. The Talmud asks, “Why do we wash our hands at this point in the Seder?” and answers that it is because it is unexpected and thus prompts questions. The Passover Seder is about asking and answering questions to pass on our Jewish history to the next generation.

We Wash Our Hands

LEADER:

We now come to the part of the Seder in which we wash our hands. “Rachtzah” (RAKHK-tzah) means washing. This is a symbolic act of purification in imitation of the priest who had to wash his hands in the laver in the Temple before he offered sacrifices or entered into the Holy of Holies – the holiest place of the Temple to which the High Priest alone could enter, and only one day a year.

We all have entrance now into God’s 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:

*Baruch atah Adonai Eloheynu Melech ha-olam
asher kidshanu b’mitzvotav v’tzivanu al net-ilat y’dai-da-eem.*

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

Translation

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 may go up on the mountain of ADONAI? Who may stand in His holy place? One with clean hands, and a pure heart, who has not lifted up his soul in vain, nor sworn deceitfully. He will receive a blessing from ADONAI, righteousness from God his salvation” (Psalm 24:3–5).

Karpas

The **Karpas** (KAR-paas) is any leafy green vegetable, typically parsley, to remind us of the new life that emerges each spring. It is dipped in salt water symbolic of Israel's tears.

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
boreh pri ha'adamah*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הָאֲדָמָה:

Translation

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the Earth. Amen.

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: *"Bnei-Yisrael groaned because of their slavery. They cried out and their cry from 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.



Yachatz

Yachatz (YAH-khkatz) means “divide.” In this step of the Seder, the leader breaks the middle piece of the three matzot, which is the bread of affliction.

We Break the Middle Matzah

LEADER:

(Take the matzah tosh containing the three matzot or remove the three matzot from under the napkin.)

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.” (The Afikomen is explained in further detail later on during the Seder.)

(Replace the other half of matzah in the middle section of the “tosh” or between the other two matzot and set them down. Then, demonstrating with a linen napkin and the broken half of matzah, say:)

We wrap the Afikomen and symbolically “bury” it. 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 Afikomen and return to the table.)

LEADER:

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 represents the Son, Yeshua. His body was afflicted and bruised. He was pierced and striped, just like the matzah is. And like the matzah, He was without leaven (sin).

Yeshua’s body was wrapped for burial as we wrapped our “Afikomen” tonight. As we hid it from view to be discovered later, He also was hidden from our sight for three days and revealed later.

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

Maggid

Maggid (MAH-geed) means “narrate.” At this point, we recount the story of Passover and the Exodus to younger generations so all will know what God did for us.

The Passover Story Begins with a Proclamation and Invitation

LEADER:

(Raising the three matzot, say:)

The traditional recitation begins with the following words:

הא לחמא עניא

Halach Ma'anya (Ha-LAKH Ma-ahn-ya). 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.)



Ma Nishtana – The Four Questions

Ma Nishtana (Mah NEESH-tah-nah) means “What has changed?” This is the part of the Seder where we ask and answer four questions about why this night is special.

LEADER:

“And when your children ask you, ‘What does this ceremony mean to you?’ you are to say...” (Exodus 12:26–27).

The very essence of 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.

Asking the Four Questions

(Typically, the youngest boy recites the questions first in Hebrew, then in English.)

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
שֶׁבֶכְחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה.
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:
שֶׁבֶכְחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יִרְקוֹת
הַלַּיְלָה הַזֶּה מְרֹר:
שֶׁבֶכְחַל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוֹ
פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פַעַמִּים:
שֶׁבֶכְחַל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין
וּבֵין מְסֻבִּין הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

Ma nishtanah halailah hazeh mikol haleylot?

- *Shebekhol haleylot anu okhlin khamayetz umatzah. Halailah hazeh kulo matzah?*
- *Shebekhol haleylot anu okhlin she'ar yerakot. Halailah hazeh maror?*
- *Shebekhol haleylot eyn anu matbilin afilu pa'am ekhat. Halailah hazeh shtey f'amim?*
- *Shebekhol haleylot anu okhlin beyn yoshevin uveyn mesubin. Halailah hazeh kulanu mesubin?*

Translation

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?

We Answer the Questions

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 today in Egypt, and the preparation for our redemption in our Messiah, the slaying of the Passover Lamb, would not have taken place. In the fullness of time, He came, 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 did not have time to rise, but it baked hard and flat in the desert sun. The **maror** reminds us of the **bitterness** of the bondage of slavery. We also remember that Messiah, our Passover Lamb, set us free from the bondage of sin.

We dip twice, first as a symbol of replacing our tears with joy, and second, to sweeten 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

LEADER:

To avoid a terrible famine, God led our ancestors to the land of Egypt to find sustenance. Throughout this story, He demonstrated His great providence. Joseph's brothers, the sons of Jacob, sold Joseph into slavery. Although he endured much hardship and even imprisonment through false charges, Joseph kept himself pure and never ceased to trust in God.

And God raised Joseph to the highest position in the land under Pharaoh. After Joseph taught his brothers a lesson, they reconciled in love. All in Jacob's family were invited to Egypt to survive the famine.

READER #1:

Many years later, a Pharaoh arose who did not know Joseph. He oppressed the Israelites and forced them into slavery. Four centuries passed, and from the original 70 members of Jacob's family who found refuge in Egypt, Israel had greatly increased in number. Pharaoh feared that their vast population would join with his enemies. He not only enslaved them but also slew the male babies to keep Israel's numbers small. Moses, however, was saved when his mother laid him in a basket and set it on the waters of the Nile River. The baby Moses was found and raised by Pharaoh's daughter.

Later in his life, Moses rose up and defended his people, and he had to flee for his life to the land of Midian. In Hebrews 11:25–26, we read that Moses “... chose to suffer mistreatment along with the people of God, rather than to enjoy the passing pleasures of sin. He considered the disgrace of Messiah as greater riches than the treasures of Egypt – because he was looking ahead to the reward.”

READER #2:

In the land of Midian, from a burning bush, God 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:

God visited many plagues on the Egyptians to force them to free our people. In this, we know of God's mercy to the oppressed. Finally, after 10 great plagues, Pharaoh allowed the people freedom, although he had changed his mind many times. It was only the death of the firstborn in all of Egypt that finally brought deliverance.

READER #4:

God protected the Hebrew people for they had followed His Word. They had obeyed God's instructions to take a lamb – one for each household – slay this Passover lamb and apply its blood to their doorposts. When God saw the lamb's blood on the doorframe, He passed over the house, and all within were spared.

READER #1:

Even so, we must imagine that night and the danger to the firstborn as if we were there. The Angel of Death “passes over” because of the sacrificed lamb, but the sons of Egypt are destroyed.

READER #2:

Even so, God has passed over us and freed us from His judgment through Messiah, our Passover Lamb. 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, God parted the sea 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 provided for us 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, *“Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill. Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass”* (Matthew 5:17–18).

READER #4:

Egypt received the judgment of God for defying His 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"* (Psalm 23:5). A full cup symbolizes fullness of joy. But when others turn from God and suffer, as Pharaoh did, 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 their hasty flight from Egypt, but what of the Passover Lamb?

LEADER:

Rabbi Gamaliel, the apostle Paul's teacher, taught that the Passover narrative must mention three essential elements: the matzah, the bitter herbs and the Passover Lamb. Represented by the lamb shank, we remember the lamb whose blood marked the doors of the Children of Israel as instructed by the Lord, sparing their lives (Exodus 12).



The Cup of Judgment

The Second Cup

With this cup, we remember with compassion the judgments that overcame the Egyptians.

“...I will redeem you with an outstretched arm and with great judgments” (Exodus 6:6).

(Fill the cups a second time.)

LEADER:

We diminish some of our cups now as we recite 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, thus reducing the fullness of our cup of joy this night as we remember the terrible cost the Egyptians had to pay for their disobedience.

- The Plague of Water Turned to Blood
- The Plague of Frogs
- The Plague of Gnats
- The Plague of Flies
- The Plague on Livestock
- The Plague of Boils
- The Plague of Hail
- The Plague of Locusts
- The Plague of Darkness
- The Plague of Death of the Firstborn

(Do not drink from the cup yet. We will drink it later.)



Dayenu!

Dayenu (Dye-AY-noo) means "it is enough."

LEADER:

Dayenu is the traditional song sung at this time. It praises God for His overwhelming kindness and faithfulness. To listen to the song, go to: jewishvoice.org/haggadah.

Singing – Dayenu

Verse 1

Ilu hotzi, hotzianu, hotzianu mi-mitzrayim, hotzianu mi-mitzrayim, dayenu!

Chorus

Dai dayenu. Dai dayenu. Dai dayenu, dayenu, dayenu, dayenu.

Dai dayenu. Dai dayenu. Dai dayenu, dayenu, dayenu.

Verse 2

Ilu natan, natan lanu, natan lanu et haShabbat, natan lanu et haShabbat, dayenu!

Chorus

Dai dayenu. Dai dayenu. Dai dayenu, dayenu, dayenu, dayenu.

Dai dayenu. Dai dayenu. Dai dayenu, dayenu, dayenu.

Verse 3

Ilu natan, natan lanu, natan lanu et ha-Torah, natan lanu et ha'Torah, dayenu!

Translation

Verse 1

Had He brought us out of Egypt, only brought us out of Egypt, only brought us out of Egypt, it would have been enough

Chorus

Yes, it is enough. Yes, it is enough. Yes, it is enough, enough, enough, enough

Yes, it is enough, Yes, it is enough, Yes, it is enough, enough, enough

Verse 2

Had He given us the Shabbat, only given us the Shabbat, only given us the Shabbat, it would have been enough

Verse 3

Had He given us the Torah, only given us the Torah, only given us the Torah, it would have been enough

Dayenu – “It is Enough”

The traditional Passover song Dayenu is more than 1,000 years old. It has many verses describing the ways God blessed His people during the Passover and Exodus and reminds us to be grateful for all that God has done for us.

It Would Have Been Enough – A Messianic 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* (TORE-ah), the *Neviim* (NEH-vee-EEM) and the *Ketuvim* (Keht-oo-VEEM) [the Law, the Prophets and the Writings], He sent His Messiah for His Jewish people. But not only that – to fulfill the promise to Abraham – to bless all the families of the Earth! Dayenu!



Hallel

Hallel (Ha-LELL) means “praise.” In Jewish worship, “The Hallel” refers to the recitation of Psalms 113–118 in the liturgy at various holidays. At this time in the Seder, before we drink the second cup, we praise our God for who He is, for our deliverance and for Yeshua.

Psalm 113

LEADER:

Let us recite Psalm 113 and praise the Lord!

Halleluyah! Praise, O servants of ADONAI, praise the Name of ADONAI. Blessed be the Name of ADONAI from now and forever. From the rising of the sun to its going down the Name of ADONAI is to be praised. ADONAI is high above all nations, His glory is above the heavens. Who is like ADONAI our God, enthroned on high, who brings Himself down to look upon heaven and upon earth? He raises the poor from the dust, lifts up the needy out of the dunghill, to seat him with princes, with the princes of His people. He settles the barren woman in her home as a joyful mother of children. Halleluyah!

LEADER:

Let us lift our second cup together and bless the Lord!

ALL:

*Baruch atah Adonai, Eloheynu Melech ha'olam
boreh pri hagahfen*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הַגָּפֶן:

Translation

Blessed are You, O Lord, our God, King of the universe
who creates the fruit of the vine. Amen.

(All drink the second cup 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

Rachtzah (RAKHK-tzah) is a blessing spoken at this second washing of the hands.

We Wash Our Hands

LEADER:

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

ALL:

*Baruch atah Adonai, Eloheynu Melech haolam
asher kidshanu b'mitzvotav v'tzivahnu al netilat y'dayim.*

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

Translation

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.



HaMotzi Matzah

HaMotzi Matzah (Ha-MOTE-zee MAHT-zah) is the matzah blessing spoken over the Passover matzah. HaMotzi is a general blessing for grain products.

LEADER:

(Break the three matzot – the two outer matzot with the half-piece between them – and distribute portions to all. When all have received, before eating the matzah, lift it and recite the Motzi Matzah blessing.)

ALL:

*Baruch atah Adonai, Eloheynu Melech haolam
ha'motzi lechem min ha'aretz.*

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

Translation

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 haolam
asher kidshanu b'mitzvotav v'tzivanu , al achilat matzah.*

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

Translation

Blessed are You,
O Lord, our God,
King of the universe,
who has sanctified us
and has commanded us
to eat unleavened bread.
Amen.



Maror

Maror (MARE-er) are the bitter herbs that call to mind the bitterness of slavery.

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, of 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 compassion to our hearts for those who suffered, as if it were us and our own families who suffered in bondage and oppression.

ALL:

*Baruch atah Adonai, Eloheynu Melech haolam
asher kidshanu b'mitzvotav v'tzivanu al achilat maror.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרֹר:

Translation

Blessed are You, O Lord, our God, King of the universe,
who has sanctified us and has commanded us to eat bitter herbs. Amen.

LEADER:

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 I will give this bit of matzah to, after I dip it..." (John 13:26).



Charoset

Charoset (KHAR-o-set) is a mixture of diced apples, nuts, sweet wine, honey and cinnamon to symbolize the mortar used by the Hebrew slaves in Egypt.

We Dip Twice

LEADER:

"On all other nights, we don't even dip once, but on this night we dip twice."

While the Temple yet stood, the second-century Jewish scholar Hillel introduced a custom of his own into the Seder service: he put together a piece of the Passover offering, a piece of matzah and a piece of the bitter herb, and ate all three together. He did this in accordance with the Scripture that reads: "*They shall eat the lamb together with unleavened bread and bitter herbs*" (Numbers 9:11 NIV).

Over the centuries, we have added to our Seder the charoset, this sweet apple mixture that symbolizes the mortar with which the Israelites toiled in building Pharaoh's treasure cities. We have dipped the karpas in the tears of Israel, let us put some horseradish on a piece of matzah and dip a second time tonight – but this 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.

(It is customary to break for supper, the Shulchan Orech, at this point in the Seder.)



Shulchan Orech

Shulchan Orech (SHOOL-khahn Or-EKHK) translates “set table” in Hebrew.

Beytzah

Beytzah (BAYT-zah) is a roasted or hard-boiled egg that symbolizes the peace offering that accompanied the sacrificial lamb.

In some Jewish circles, it is a tradition to dip the beytzah in salt water and eat it at the beginning of the Passover meal.

The Passover Supper

A typical Passover Supper has several courses. It is a festive holiday meal that has been fussed over for many hours, often with many family members and friends contributing creative dishes that avoid leaven by substituting matzah flour for white flour.

Traditional Passover foods include gefilte fish and chopped liver hors d'oeuvres served with red horseradish and matzah. The second course is generally a luscious bowl of chicken soup with fluffy matzah balls, which might 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 a traditional dessert.

(When you have finished your meal, continue following the Seder below.)

The Afikomen – Tzafun

Tzafun (TZAH-fohn) means “hidden.”

The **Afikomen** (AH-fee-ko-mehn) is the half-portion of matzah broken earlier in the Seder and hidden somewhere in the room or house to be found and redeemed for a reward.

The children should now search for the Afikomen, and the leader will “redeem” it by giving to the child who finds it a gift or a coin in exchange.

(The leader breaks the Afikomen into as many small pieces as necessary and distributes it to each of the guests.)

LEADER:

The Afikomen became 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* (ik-NEE-oh-my), which means literally ‘I CAME.’

From a Jewish 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 Seder celebration 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 we will ever remember Yeshua's sacrifice as we celebrate Passover with humble thanksgiving.

(This completes the meal portion of the Seder.)



The Cup of Redemption

The Third Cup

With this cup, we acknowledge God's great deliverance of us – from bondage to Egypt and bondage to sin.

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

(Fill the cups for the third time.)

LEADER:

The third cup has traditionally been a cup of celebration for the freedom and deliverance that comes from God. We know it was this cup that Yeshua lifted when He said, "For this is the blood of the Covenant, which is poured out for many for the removal of sins" (Matthew 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 the third cup of wine, in gratitude for the freedom You granted our ancestors and for the Earth's bounties, from which we have eaten. We thank You, Adonai, in the name of our Messiah and Lord, Yeshua.

*Baruch atah Adonai, Eloheynu Melech haolam
boreh pri hagahfen*

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

Translation

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.)



Birkat Hamazon

Birkat Hamazon (BEER-kaht HAH-ma-zone) is a blessing said after a meal.

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.

ALL:

Uv'neih Yerushalayim ir hakodesh bimheirah v'yameinu

Baruch atah Adonai, boneh v'rachamav Yerushalayim. Amen.

וּבִנְיָה יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ
בְּמַהֲרָה בְּיָמֵינוּ:
בְּרוּךְ אַתָּה יי, בּוֹנֵה
בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן:

Translation

May our eyes behold Your return to Jerusalem in holiness.

Blessed are You, O Lord, who rebuilds Jerusalem in His mercy. Amen.

The Place of Elijah

At this point of the Seder, the leader explains the special cup and empty place.

LEADER:

The place at the table you see with the special cup is considered the place of Elijah.

Scripture 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, that there was no empty seat at His table. Therefore, we should think of this place as the symbol of our Messiah's presence.

Although John the Immerser (John the Baptist) came in the spirit of Elijah and was the forerunner as our Lord taught, some still believe Elijah will come again before Messiah's return.

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

Singing – Eliyahu HaNavi – Elijah the Prophet

To listen to the song, go to: jewishvoice.org/haggadah.

*Eliyahu hanavi, Eliyahu haTishbi
Eliyahu, Eliyahu, Eliyahu haGiladi
Bim he'ra v'yamenu, Yavo eleinu
Im Mashiach ben David
Im Mashiach ben David*

Translation

Eliyahu the Prophet, Eliyahu the Tishbite
Eliyahu, Eliyahu, Eliyahu from Gilead
Come soon, in our time
With Messiah Son of David
With Messiah Son of David

The Cup of Acceptance/Praise

The Fourth Cup

With this final cup, we give praise to God for accepting us as His own children.

"I will take you to Myself as a people, and I will be your God..."
(Exodus 6:7).

LEADER:

Let us now partake of the last cup.

(Fill the cups for the fourth and last time, and praise the Lord together.)

ALL:

*Baruch atah Adonai, Eloheynu Melech haolam
boreh pri hagahfen*

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְּרִי הַתֶּגֶפֶן:

Translation

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.)



Hallel

Once again, we sing praise to God who is our great and righteous Redeemer. We take from The Hallel, and sing from Psalm 118.

Singing – Pitchu Li

(Psalm 118:19–20)

To listen to the song, go to: jewishvoice.org/haggadah.

*Pitchu li sha'arei tzedek
Avo vam odeh yah (repeat)
Zeh hash'a'ar Adonai
Tzadikim yavo'u vo. (repeat)*

Translation

Open to me the gates of righteousness
I will enter into them
I will give thanks unto the Lord
This is the gate of the Lord
The righteous shall enter into it.



Nirtzah

Nirtzah (NIR-tzah) means “accepted.” This portion indicates that we have received and accepted the messages of the Passover Seder.

LEADER:

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

ALL:

May Zion be blessed with peace. May God’s ancient people come to know Yeshua as Lord and Messiah. And may all mankind someday live in harmony and contentment under His rule. Amen.

Desire

LEADER:

At each Passover since the Children of Israel were exiled 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 to His people, it is possible. Jerusalem has been 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:

L'shana haba'ah b'Yerushalayim

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

Translation

Next year in Jerusalem!



The Messianic Passover Haggadah: Your Complete Passover Guide will lead you in observing your own Messianic Seder. Introductory content lays the foundation with the history and observance of Passover and includes guides to understanding the various Seder elements and pronouncing Hebrew words. A handy leader's section outlines everything you'll need for hosting your Seder. The order of service includes Seder blessings written in Hebrew, English and the Hebrew transliteration. Readings and prayers have been adapted to include Yeshua HaMashiach (Jesus the Messiah) who, according to 1 Corinthians 5:7, is our Passover.



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