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Welcome

Shalom, **Beit HaTorah** would like to thank you for joining us this evening as we celebrate Passover together. It is our hope that you will be blessed and ministered to as we celebrate this Feast as our Messiah did. May you come to appreciate even more the richness and fullness of His work as our Passover Lamb.

Introduction

The Israelites came to be in Egypt through necessity. Though originally inhabitants of the land of Canaan, famine forced them to seek food in Egypt. Elohim in His infinite wisdom had already placed Yoseph, who was an Israelite himself, in Egypt years before, to prepare for just such a time. Yoseph had stored up food during the years of plenty, in expectation of this famine revealed to him by Elohim, through Pharaoh's dreams. The Israelites found favor with Pharaoh because of Yoseph, and were given the best land and plenty of provision. The people prospered and became numerous and began to fulfill Elohim's promise to Avraham, that they would be as the sand of the seashore and the stars in the heavens, too numerous to count. As the years passed by, a new Pharaoh came to power and through his pride, did not acknowledge that Egypt had been preserved by Elohim through Yoseph. He became afraid that the Israelites might ally themselves with Egypt's enemies during a time of war. Pharaoh therefore subjected them to slave labor, hoping to curb their growth and prosperity. After many years of oppression, Elohim raised up Moshe to be the steward of Israel's deliverance through a series of ten plagues intended to show Elohim's sovereignty over all. Elohim commanded Israel to remember this deliverance throughout their generations, and thus the Passover Seder came to be.

Seder simply means *order* and it is the order of the Passover Seder that the Jewish people have used throughout their generations to keep the Passover alive in their hearts and minds. The Passover Seder has remained unchanged since the days of Yeshua and before. The order of service that we follow tonight is the same order that Yeshua and His talmidim kept at His last Passover Seder.

The book that you are now reading is called the Haggadah. Haggadah means *telling* and its purpose is to tell the story of Passover through a variety of methods, such as asking questions, singing songs, eating certain foods, and by simply retelling the story itself. The Haggadah will serve as your guide, by walking you through the Passover Seder.

The plate found in front of you is the Seder plate. The Seder plate contains six different elements necessary to properly retell the story and conduct the service. Each element invokes a different aspect of the Exodus from Egypt, from the suffering of slavery to the joy of deliverance. The elements will be explained throughout the Seder by the Haggadah.

Next to the Seder plate you will find a water pitcher and bowl, which you will use to ceremonially wash your hands during the Seder.

The matzah cover called the "**matzah tash**" or "echad" has three pieces of matzah placed in it to be used during the service.

There are four cups of wine that are used during the Passover Seder, you have been provided with one goblet that will be refilled four times. You may choose wine or grape juice for the Seder, please use discretion.

You will find two candles on your table that will be lit at the beginning of the Passover Seder, just as they are at each Mo'ed and every Shabbat.

During the Passover Seder, we will use certain Hebrew words in place of their common English translations. For a list of these words and their definitions please see the glossary located in the back of the Haggadah.

We would ask that each table please choose two individuals to be the "Father" (Abba) and the "Mother" (Imma), in order to fully appreciate and participate in the conduct of the service.

Background

Before we start the actual ceremony we would like to take a moment to "set the mood", so to speak.

Imagine Jerusalem some two thousand years ago. The Feast of Passover is almost upon the city and preparations are busily under way. Breaches in the walls are being repaired, roads restored, and tombs whitewashed. The municipality of Jerusalem is readied in anticipation of the multitude of visitors during the Feast of Passover. The number of permanent residents of Jerusalem during the first century is estimated at 500,000, but the city would swell to hold approximately two million people during Passover. They come from all over the world starting as a trickle, then becoming as a mighty river flooding the very steps that go up to the Temple. Entire families make the pilgrimage together, and Rabbis come with their disciples. It is quite moving to go up to Jerusalem, with each degree of ascent accompanied by the singing of special Psalms (Psalms 120-134).

In every Jewish home, a kind of spring cleaning is taking place as families prepare by removing all of their chametz. Chametz is the leavened dough used each day to prepare bread. On the night before Passover all traces of leaven must be removed, as Elohim specifically commands His people to purge their homes of leaven (Exodus 12:15).

Jerusalem is a city that sits astride many hills with the Mount of Olives east of the city. A narrow rocky road winds down the Mount of Olives then rises back up to the Temple Mount connecting the mountain to Jerusalem. On the afternoon of the 10th of Nissan a man appears at the crest of the Mount of Olives seated upon an unbroken colt.

Long ago, the Prophet Isaiah, prophesied that the long awaited Messiah would come as a man acquainted with grief. He would be despised and rejected by men. He would be wounded for our transgressions and bruised for our iniquities. Yet the very stripes laid upon Him, Isaiah said would be our healing. Isaiah also said that He would be led as a lamb to the slaughter, and Adonai would lay upon Him the iniquity of us all.

The time has finally come for Isaiah's prophecy to be fulfilled. As the ascent up to Jerusalem begins, His talmidim and the people with Him spread their clothes on the way before Him. Others upon the Mount soon recognize what is happening, as they have been waiting for this moment for Messiah to come as king. The singing and shouting grows louder with each passing minute as the people rejoice and praise Elohim. Some cut down branches from trees and spread them in the way, while others spread more clothes. The whole multitude now rejoices in unity saying "Hoshianu, Hoshianu" and "Baruch Haba B'shem Adonai" (Deliver us, Deliver us) and (Blessed is He who comes in the name of the Adonai). Some of the Pharisees from among the multitude say to Him, "Rabbi, rebuke your talmidim!", but He replies "I tell you that if they keep silent, the stones will cry out!" The people believe that their king has finally come. Coming as Zechariah prophesied, the king would come lowly upon the foal of a donkey.

As He nears the city, tears come to His eyes as His heart is grieved, and He says "If you only knew today what is needed for your peace". Upon entering Jerusalem He teaches for four days, subject to the scrutiny of all Israel. On the 14th of Nissan He has His talmidim prepare His Passover Seder, which He has desired to share with them for a long time. Late that evening He is betrayed by one of His own, arrested and later condemned to death on the tree.

It is the death of that Lamb that we commemorate tonight. His death and our deliverance from the Egypt that once bound us. May each person regard himself as though he personally were there, brought forth from slavery into light.

Passover was then and is today a special time, a celebration of redemption and freedom. We are going to share it together - the way it has been shared in Jewish homes for hundreds of years, from generation to generation.

May you discover the rich heritage that we as believers have in the work of Moshe and the prophets. May this night be meaningful to you and become a remembrance for all your generations.

The Seder Service Begins

Leader: Passover begins with preparation. The cleansing of our homes and of our lives. Adonai tells us in Exodus 12:15, that we must remove leaven from our houses and that we are not to eat of it for seven days. Likewise, Rabbi Shaul encourages us in I Corinthians 5:7-8 to keep the Feast of the Passover not with the leaven of malice or wickedness, but with the unleavened bread of sincerity and truth.

Tonight we are gathered together to observe the Passover. We are united with our fellow believers and those of Israel who do not yet know the Messiah. We will celebrate the eternal story of the Exodus from Egypt. It is a story of liberation and freedom, not only for Israel, but for us as well. Tonight we give thanks to Elohim for our freedom. Let us do this in remembrance of Him.

הַדְּלָקַת הַנֵּרוֹת

Hadlakat HaNerot (Lighting of the Festival Candles)



Ima (Mother) of each table will light the candles & say the following:

Ba-ruch Attah Ado-nai Elo-hei-nu Me-lech Ha-olam, Ash-er Kid-sha-nu Al Ya-dei Emuna
B 'Yeshua Ha-mashiach, Or Ha-olam, U Vish-mo Anu Mad-li-kim HaNer Shel Pe-sach.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ עַל יְדֵי אֱמוּנָה
בְּיָשׁוּעַ הַמְּשִׁיחַ אֹר הָעוֹלָם וּבְשִׂמוֹ אֲנוּ מְדַלְּקִים הֵנָּה שֶׁל פֶּסַח

Blessed are You, Adonai, Eloheinu, King of the universe, Who has sanctified us through Faith in Yeshua the Messiah, the Light of the world and in His Name we kindle the Passover Lights.

Abba (Father) of each table will say the following:

*Ba-ruch Attah Ado-nai Elo-hei-nu Me-lech Ha-olam She-heche-yanu V'ki'manu V'higianu
Lazman Hazeh.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ וְקִיְּמָנוּ וְהִגִּיעָנוּ לְזִמְנָה הַזֶּה

Blessed are You, Adonai, Eloheinu, King of the universe, who has kept us alive and sustained us to reach this season.

Leader: Adonai is our light and our salvation. May these candles bring into our home the beauty of truth and the radiance of Elohim's love.

As the woman begins the Seder and gives light to the Passover table, so it was from the seed of a woman the Messiah came to perform His redemptive ministry and bring light to the world. As it is written:

So Adonai Elohim said to the serpent, "Because you have done this, cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life. And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel" (Genesis 3:14-15).

"Therefore Adonai himself will give you a sign; The virgin will be with child and will give birth to a son, and they will call him Immanuel" (Isaiah 7:14).

All this took place to fulfill what Adonai had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel," which means "Elohim with us" (Matthew 1:22-23).

Four Cups of Wine

As we read through the Haggadah we see the cup of wine is drunk four times. These four cups stand for the four "I wills" recorded in Exodus 6:6-7.

1. The Cup of Sanctification

I will bring you out from under the burdens of the Egyptians.

2. The Cup of Judgment

I will deliver you from their bondage.

3. The Cup of Redemption

I will redeem you with an outstretched arm.

4. The Cup of Praise

I will take you to me for a people.

קידוש

The Kiddush (First Cup: The Cup of Sanctification)

The first cup is the cup of sanctification which represents the first "I will", "I will bring you out from under the burdens of the Egyptians." This promise refers to Elohim freeing us to worship Him freely without the hindrances of the Egyptians and their cruel tasks.

The abba of each table will pour the first cup and everyone will say the Kiddush.



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

All: *Blessed are You, Adonai Eloheinu, King of the Universe, Creator of the fruit of the vine. Amen.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם, וְרוֹמְמָנוּ מִכָּל
לְשׁוֹן, וְקִדְּשָׁנוּ בְּמִצְוֹתָיו. וַתִּתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה מוֹעֲדִים לְשִׂמְחָה, חַגִּים
וְזִמְנִים לְשִׂשׁוֹן, אֶת יוֹם חַג הַמִּצּוֹת חֲזָה, זְמַן חֲרוּתֵנוּ, מִקְּרָא קֹדֶשׁ, זְכָר לִיצִיאַת
מִצְרַיִם. כִּי בָנוּ בְּחֵרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים, וּמוֹעֲדֵי קֹדֶשְׁךָ בְּשִׂמְחָה
וּבְשִׂשׁוֹן. בְּרוּךְ אַתָּה יְיָ, מִקְּדֵשׁ יִשְׂרָאֵל וְהַזְּמִינִים.

Leader: *Blessed are you, O Adonai Eloheinu, King of the Universe, Who chose us out of all the people and selected us over all of the nations, and made us holy through Your commandments. Lovingly, O Adonai Eloheinu, You have given us festival days for You, this feast of Passover, anniversary of our freedom, a holy assembly, honoring our departure from Egypt; for You have chosen us and set us apart from all other peoples and Your holy festivals did you give us lovingly and kindly with happiness and joy. Blessed are You, O Adonai, Who made holy the Shabbat, the people of Israel and Your Moe'dim.*

When the hour came, Yeshua and his talmidim reclined at the table. And He said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of Elohim."

After taking the cup, He gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the Kingdom of Elohim comes" (Luke 22:14-18).

All drink the Cup of Sanctification while reclining on the left side.

וְרִחֵץ

The Urchatz (Washing of the Hands)

Leader: It was an ancient custom in the Middle East to wash one's hands before eating. This was especially true of the Jewish people. A pitcher of water with a basin and towels was customarily passed around to the guests. In the days of our Messiah, it was customary for a servant to perform this task of washing. During this time both hands and feet were washed.

It was just before the Passover meal. Yeshua knew that the time had come for Him to leave this world and go to the Father. Having loved His own who were in the world, He now showed them the full extent of His love. He got up from the meal, took off His outer clothing, and wrapped a towel around His waist. Then He poured water into a basin and began to wash the feet of His talmidim, drying them with the towel that was around His waist.

He came to Shimon Kefa, who said to him, "Adonai, are you going to wash my feet?"

Yeshua replied, "You do not realize now what I am doing, but later you will understand."

"No," said Kefa, "you shall never wash my feet."

Yeshua answered, "Unless I wash you, you have no part with Me"

"Then, Adonai," Shimon Kefa replied, "not just my feet but my hands and my head as well!"
(John 13:1-9).

Everyone washes their hands, starting with the Abba.

כַּרְפָּס

The Karpas (Dipping of the Parsley)

As the wine we drank was red in color, reminding us of the blood of the Passover Lamb, this parsley reminds us of the hyssop used to apply the blood to the lintel and door post of the homes of the Israelite slaves. The salt water is a reminder of our tears we shed while enslaved in Egypt and the sea we passed through toward our freedom.

All dip their parsley into the salt water and say:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה

Ba-ruch Attah Ado-nai Elo-hei-nu Me-lech Ha-olam Boh-ray P'ree Ha-adamah.

Blessed are You, O Adonai Eloheinu, King of the Universe, Creator of the fruit of the earth.

All eat of the parsley.

יַחַץ

The Yachatz (Breaking of the Middle Matzah)



The unleavened bread (matzah) is found in its special covering, called "an echad" meaning one, even though it has three sections. Jewish tradition has given these three sections the names, Cohen, Levi and Israel. This represents the three classes of the Jewish people, the Cohanim, the Levites, and the common people of Israel. Based on Ephesians 2:11 - 3:6, we as Messianic Jewish believers view the three pieces of matzah as Jew and Non-Jew being made "echad" (one) with Yeshua, the Afikomen.

Bypassing the first section and the third section, the middle piece of matzah is removed; it is broken in half and one half is hidden in a small linen cloth and is called the Afikomen. The Afikomen becomes an important part of the Seder service. The reason why this middle matzah is broken is not clear in Jewish tradition. However, we, as believers in the Messiah, realize that the echad is representational of Elohim - a unique unity. The significance of the breaking of this middle matzah will be seen later in the service.

The Abba of each table then takes the "echad", elevates it for all to see, removes the middle matzah and breaks it in half. He then inserts one of the halves, back into the middle section of the "echad" and wraps the other half in the plain linen cloth for the "Afikomen"

מגיד

The Maggid (The Retelling of the story of Passover)

The story of Passover is found in Exodus 1-12, and it tells how Elohim redeemed His people from Egypt by His mighty power. Literally, it is a story of redemption, by the shedding of blood of the Passover lamb. It is the story of life, death and of resurrection. Essentially it has the elements of the Gospel, for without the shedding of blood there is no remission of sin. And so, Elohim taught us to keep the Passover as a memorial feast of the physical salvation which He wrought in Egypt and the spiritual salvation which He would bring through the Messiah.

"Adonai said to Moshe and Aharon in Egypt, "This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire; head, legs and inner parts. Do not leave any of it till morning, if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is Adonai's Passover. On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the gods of Egypt. I am the Adonai. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt. This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Adonai --a lasting ordinance."

The Abba of each table, lifts up the matzah container (the echad), as everyone recites the following blessing:

"This is the bread of affliction which our ancestors ate in the land of Egypt; let those who are hungry, enter and eat thereof and all who are in distress come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are servants here, but next year we hope to be free men in the land of Israel."

The "Echad" is placed back on the table.

Abba of each table will fill the second cup (the cup of judgment).

The Cup of Judgment



This cup represents the second "I will", "I will deliver you from their bondage." The children of Israel had been in slavery for so long, they didn't even realize that they had the option of freedom from their bondage to Egypt. They had become accustomed to and comfortable with their lifestyle as slaves, just as we today become accustomed to and comfortable with our slavery to sin, and would not and could not free ourselves without Elohim's divine intervention.

The Four Questions

Children can always tell that things are different and will want to know why this night is different from all other nights.

All: "We were slaves to Pharaoh in Egypt, and Adonai redeemed us with a mighty hand. If the Holy and Blessed One had not taken our fathers out of Egypt, then we, our children and our grandchildren, too, would be Pharaoh's slaves in Egypt.

"This is why, even though we might be wise and learned and experienced, though we might know the Torah well, it is our duty to tell the story of the outgoing from Egypt; and the more one tells of the outgoing from Egypt, the more praise-worthy he is."

Let a child or four participants continue to ask:

- מה נשתנה הלילה הזה מכל הלילות?
שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה כּלוּ מצה.
1. Why is this night different from all other nights? "On all other nights we eat either leavened or unleavened bread; why on this night do we eat only matzah which is unleavened bread?"

- מה נשתנה הלילה הזה מכל הלילות?
שבכל הלילות אנו אוכלין שאר ירקות, הלילה הזה מרור.
2. Why is this night different from all other nights? "On all other nights we eat vegetables and herbs of all kinds; why on this night do we eat only bitter herbs?"

- מה נשתנה הלילה הזה מכל הלילות?
שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים.
3. Why is this night different from all other nights? "On all other nights we never think of dipping herbs in water or in anything else; why on this night do we dip the parsley in salt water?"

- מה נשתנה הלילה הזה מכל הלילות?
שבכל הלילות אנו אוכלין בין יושבין ובין מסבין, הלילה הזה כּלנו מסבין.
4. Why is this night different from all other nights? "On all other nights we eat either sitting upright or reclining; why on this night do we all recline?"

The leader of the Seder replies:

"Why do we eat only matzah tonight?" When Pharaoh let our forefathers go from Egypt they were forced to flee in great haste. They had no time to bake their bread and could not wait for the yeast to rise. The sun which beat down on the dough as they carried it along baked it into unleavened bread called Matzah.

"Why do we eat bitter herbs tonight?" We eat bitter herbs because the Egyptians made the lives of our forefathers bitter. As it is written, "They made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field. And all of their service was terribly severe."

"Why do we dip the herbs tonight?" We dip them in salt water to taste the tears that our forefathers shed while enslaved in Egypt.

"Why do we recline at the table?" Because reclining was a sign of a free man long ago, and since our forefathers were freed on this night, we recline at the table."

The Four Sons

Leader: The Torah commands us to tell our children of the Exodus from Egypt. Four times the Torah repeats: "and you shall tell your children on that day...." From this statement, the Rabbis taught that there are four basic types of children, and each must hear the story in a different way.

The wise son asks, "What is the meaning of the stipulations, decrees, and laws Adonai Eloheinu has commanded?" Then you shall instruct him in the laws of the Passover.

All: Instruct a wise man and he will grow wiser, teach a righteous man and he will gain in learning (Proverbs 9:9).

Leader: The wicked son asks, "What does this service mean to you?" Because of the way he says "to you" he excludes himself from his people. He is to be told, "This is done because of what Adonai my Elohim did for me when I went forth from Egypt."

All: The fool says in his heart "There is no Elohim." Salvation is far from the wicked, for they do not seek out your laws (Psalm 53:1, 119:155).

Leader: The innocent son asks "What is this all about?" We answer simply that, "With a mighty hand Adonai took us out of Egypt."

All: The words You inscribed give light, and grant understanding to the simple (Psalms 119:130).

Leader: What about the child who doesn't know enough to ask a question? We must explain to this child that we observe Passover to remember what Elohim did for us when we were freed from slavery in Egypt.

All: Train up a child in the way he should go, when he is old he will not depart from it (Proverbs 22:6).

The Ten Plagues

Moshe went to Pharaoh ten times and commanded him to let the people of Israel go. Nine times Adonai himself hardened Pharaoh's heart in order to show the works of His mighty hand. It was not until the tenth plague, with the death of the firstborn, that Pharaoh relented and allowed the people to leave. Each plague was against a false god that the Egyptians worshiped, with each plague humiliating them, and showing them that the Elohim of Israel was the one true Elohim.

A full cup of wine is a symbol of our joy. Yet our joy is incomplete, because we know that the Egyptian people had to suffer so that we might be free. Tonight, we will diminish our joy as we remember the cost of our freedom. As each plague is mentioned we will remove a drop of wine from the Cup of Judgment.

We will now read together each plague aloud. As each plague is said, remove a drop of wine from your glass with your finger and place it on your plate.

BLOOD	דָּם
FROGS	צְפַרְדֵּי
LICE	כְּנָיִם
FLIES	עֲרוֹב
PESTILENCE	דָּבָר
BOILS	שִׁחִין
HAIL	בָּרָד
LOCUSTS	אַרְבֵּה
DARKNESS	חֹשֶׁךְ
SLAYING THE FIRST-BORN	מַכַּת בְּכוֹרוֹת

Leader: When Pharaoh's own first-born son was found dead, he arose in the night and called for Moshe. "Go, depart from among my people, you and the Israelites with you," cried Pharaoh. The children of Israel left Egypt that night in great haste. Adonai caused the waters of the Sea of Reeds to divide, and the children of Israel passed over on dry ground. When the Egyptian soldiers pursued them into the sea, the waters collapsed upon them; leaving none alive. (Exodus 12:31-14:31)

There is a story in our tradition that the angels in heaven began to rejoice when the Israelites crossed over the sea safely and the Egyptians were drowned. Elohim rebuked the angels saying, "The works of My hands are sunk in the sea, and you sing before me?"

Let us remember and never forget. Slaves we were to Pharaoh in Egypt and Adonai Eloheinu brought us out from there, with a mighty hand and an outstretched arm. His promise to deliver us was fulfilled then, and He continues to do so today. As it says in Psalm 121:4, "See, the guardian of Israel neither slumbers nor sleeps"

דַּיְנוּ

Dayenu (We would have been satisfied)

The Leader will recite each statement and everyone will respond DAYENU.

If He had merely rescued us from Egypt, but had not punished the Egyptians

Dayenu

If He had merely punished the Egyptians, but had not destroyed their gods

Dayenu

If He had merely destroyed their gods, but had not slain their first born

Dayenu

If He had merely slain their first born, but had not given us their property

Dayenu

If He had merely given us their property, but had not split the sea for us

Dayenu

If He had merely split the sea for us, but had not brought us through on dry ground

Dayenu

If He had merely brought us through on dry ground, but had not drowned our oppressors

Dayenu

If He merely drowned our oppressors, but had not supplied us in the desert for forty years

Dayenu

If He had merely supplied us in the desert for forty years, but had not fed us with manna

Dayenu

If He had merely fed us with manna, but had not given us the Sabbath

Dayenu

If He had merely given us the Sabbath, but had not brought us to Mount Sinai

Dayenu

If He had merely brought us to Mount Sinai, but had not given us the Torah

Dayenu

If He had merely given us the Torah, but had not brought us to the land of Israel

Dayenu

If He had merely brought us to the land of Israel, but had not built us the Temple

Dayenu

Leader: As Messianic Jewish believers we can add a further **DAYENU**, knowing that if Elohim had only provided salvation through the death of our Messiah - **IT WOULD HAVE BEEN ENOUGH!**

How much more then are we indebted for the manifold favors Adonai conferred on us? For He DID take us out of Egypt, and execute judgments on them and judgments on their gods. He DID slay their first-born and give us their substance. He DID tear the sea apart for us and bring us through it dry, and sink our oppressors in the midst of it. He DID satisfy our needs in the desert for forty years and feed us manna. He DID give us the Sabbath, and DID bring us to Mount Sinai and gave us the Torah and bring us into the land of Israel. He DID build us the House of His choosing, and DID send Yeshua to be our Passover Lamb to atone for all our sins, and DID resurrect Him from the dead so we too may have eternal life. He DID give us the Ruach HaKodesh to guide and direct our lives until Messiah's coming again!

All: But we know that He did much more

Leader: For Yeshua said of Himself, "I come to give life and to give it more abundantly." He satisfies and gives to us a joy in living, which comes from a personal faith in Him (John 10:10)

All: Elohim gave us Yeshua and for this we are grateful.

Singing of traditional song Dayenu

דַּיְנוּ DAYENU

אֱלוֹ הוֹצִי- הוֹצִיאָנוּ מִמִּצְרַיִם, הוֹצִיאָנוּ מִמִּצְרַיִם דַּיְנוּ:
ilu hotzi hotzianu hotzianu mimitzrayim hotzianu mimitzrayim dayenu (repeat)

אֱלוֹ נָתַן לָנוּ אֶת-הַשַּׁבָּת, נָתַן לָנוּ אֶת-הַשַּׁבָּת, דַּיְנוּ:
ilu natan, natan lanu, natan lanu et ha shabbat, natan lanu et ha shabbat, dayenu (repeat)

אֱלוֹ נָתַן לָנוּ אֶת-הַתּוֹרָה, נָתַן לָנוּ אֶת-הַתּוֹרָה דַּיְנוּ:
ilu natan, natan lanu, natan lanu et ha Torah, natan lanu et ha Torah, dayenu (repeat)

chorus

דַּיְנוּ דַּיְנוּ דַּיְנוּ, דַּיְנוּ דַּיְנוּ דַּיְנוּ, דַּיְנוּ דַּיְנוּ דַּיְנוּ
דַּיְנוּ דַּיְנוּ דַּיְנוּ, דַּיְנוּ דַּיְנוּ דַּיְנוּ, דַּיְנוּ דַּיְנוּ דַּיְנוּ

Da dayenu da dayenu da dayenu dayenu dayenu

If He had merely rescued us from Egypt, but had not punished the Egyptians
It would have been enough

If He only gave us the Shabbat, it would have been enough

If He only gave us the Torah, it would have been enough

The Three Elements

Rabbi Gamaliel (The Apostle Paul's Rabbi) used to say, "He who does not speak forth these three essentials of the Passover Seder has not discharged his duty."

PESACH

פֶּסַח

THE PASSOVER LAMB

MATZAH

מַצָּה

THE UNLEAVENED BREAD

MAROR

מָרוֹר

THE BITTER HERBS

Pesach פֶּסַח

The abba of each table lifts up the shank bone for all to see.

Leader: This represents the Passover Lamb which our forefathers ate in Temple times for what reason?

All: Because the Holy One, blessed be He, spared the houses of our ancestors in Egypt, as it is said: "You shall declare, 'this is the Passover sacrifice unto Adonai who passed over the houses of the children of Israel when He struck Egypt and spared our houses.'" Then the people would bow and worship (Exodus 12:27).

Leader: Does not the Holy Scriptures say the Messiah would come as a lamb?

"He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before his shearers is silent, so he did not open his mouth" (Isaiah 53:7).

Yochanan proclaimed upon seeing Yeshua, "Look! Elohim's Lamb! The one who is taking away the sin of the world!" (John 1:29).

Matzah מַצָּה



The abba of each table lifts up a piece of matzah for all to see.

Leader: This Matzah which we eat, what is the reason for it?

All: Because there was not enough time for our fathers' dough to rise when the Holy and Blessed One redeemed them. As the scriptures say: "With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves" (Exodus 12:39).

Leader: You will note that the matzah is unleavened; in its baking it is pierced and striped. Unleavened because it is to be without contamination, leaven being a representation of sin. Pierced and striped, it illustrates the beautiful symbol of our Messiah, who being without sin, yet was pierced according to the Scripture, as found in Zechariah 12:10, "And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for Him as one mourns for an only child, and grieve bitterly for Him as one grieves for a firstborn son."

King David proclaims in Psalm 22:16-17: "They have pierced my hands and my feet. I can count all my bones; people stare and gloat over me. They divide my garments among them and cast lots for my clothing."

In Isaiah 53:5 the prophet declares: "But He was pierced for our transgressions, He was crushed for our iniquities; the punishment that brought us peace was upon Him, and by His wounds we are healed."

Maror מָרוֹר

The abba of each table lifts up the Maror for all to see.

Leader: This Maror which we eat, what is the reason for it?

All: It is because the Egyptians embittered the lives of our forefathers in Egypt, as the Holy Scriptures say, "They made their lives bitter with hard bondage, in mortar and in brick, and in all manner of service in the field. And all of their service was terribly severe" (Exodus 1:14).

Leader: The bitter herb speaks of the sorrow, the persecution and the suffering of our people under the hand of Pharaoh; and as horseradish brings tears to the eyes, so also, did the great affliction of our people bring tears to their eyes.

In every generation, let each man look on himself as if he came forth out of Egypt. As the Scriptures say: "On that day tell your son, 'I do this because of what Adonai did for me when I came out of Egypt'" (Exodus 13:8).

It was not only our fathers that the Holy One, blessed be He, redeemed, but us as well did He redeem along with them. As the Scriptures say: "But He brought us from there, to bring us in and give us the land that He promised on oath to our forefathers" (Deuteronomy 6:23).

Likewise, we, who by faith have experienced the Lord's Passover have been redeemed from the bondage of sin.

"In the same way, count yourselves dead to sin but alive to Elohim in Messiah Yeshua" (Romans 6:11).

Raise the cup of judgment and say:

All: We therefore are privileged to thank, praise, adore, glorify, extol, honor, bless, exalt, and revere Him, who wrought all the miracles for our ancestors and us: for He brought us forth from bondage to freedom, from sorrow to joy; from mourning into holy days, from darkness to great light and from servitude to redemption: and therefore let us sing unto Him a new song, Hallelujah!

Return the cup to the table.

Psalm of Praise (Psalm 113-114)

Leader: Praise Adonai. Praise, O servants of Adonai, praise the name of Adonai. From the rising of the sun to the place where it sets the name of Adonai is to be praised.

All: Adonai is exalted over all nations, His glory above the heavens, Who is like Adonai our Elohim, the One who sits enthroned on high, Who stoops down to look on the heavens and the earth!

Leader: He raises the poor from the dust, and lifts the needy from the ash heap, He seats them with princes, the princes of their people.

All: He settles the barren woman in her home, as a happy mother of children. Praise Adonai.

Leader: When Israel came out of Egypt, the house of Jacob from a people of foreign tongue; Judah became Elohim's sanctuary, Israel his dominion.

All: The sea looked, and fled: the Jordan turned back. The mountains skipped like rams, the little hills like lambs. Why was it, O sea, that you fled? O Jordan, that you turned back? You mountains, that you skipped like rams; you hills, like lambs?

Leader: Tremble, O earth, at the presence of Adonai, at the presence of the Elohim of Jacob; Who turned the rock into a pool, the hard rock into springs of water.

Raise the cup of judgment and say.

All: Truly, we can say, Hallelujah, for the great redemption which Elohim has wrought on our behalf. Our redemption came at a terrific price; freedom from Egypt, the death of the firstborn; freedom from sin, the death of Elohim's Son. "For Elohim so loved the world that He gave His only and unique Son, so that everyone who trusts in Him may have eternal life, instead of being utterly destroyed" (John 3:16).

With cup still raised, recite the blessing.

"Ba-ruch Attah Ado-nai Elo-hei-nu Me-lech Ha-Olam Boh-ray Pree Ha-gaw-fen."



בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Blessed are You, O Adonai Eloheinu, King of the Universe, Creator of the fruit of the vine.

All drink together of the cup of judgment while reclining to the left.

רַחֲצָה

The Rachatz (Washing of the hands)

Each person washes hands for the meal, starting with abba.

All recite the following blessing:

"Ba-ruch Attah Ado-nai Elo-hei-nu Me-lech Ha-olam Asher Kid-sha-nu B'mits-vo-tav Vitsi-va-nu Al N'Tee-lat Yaw-daw-yeem."

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

Blessed are you, Adonai Eloheinu, King of the Universe, Who sanctifies us by His commandments and commands us concerning the washing of hands.

מוֹצֵיא וּמַצָּה

Motzi and Matzah (Blessing of the Matzah)

The abba of each table holds up the three matzahs, "the echad" for all to see.

All recite the following blessing.

Ba-ruch Attah Ah-doh-nai Elo-hei-nu Me-lech Ha-olam Ha-mo-tzee Lechem Min Ha-eretz.

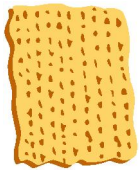
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצֵיא לֶחֶם מִן הָאָרֶץ

*Blessed are you, Adonai Eloheinu, King of the Universe, who brings forth bread from the earth.
Amen*

After placing "the echad" back on the table, the abba of each table breaks olive size pieces from the upper matzah and distributes them.

All recite the following blessing:

*Ba-ruch Attah Ado-nai Elo-hei-nu Me-lech Ha-olam Asher Kid-sha-nu B 'mits-vo-tav Vitsi-va-nu
Al A-Chee-lat Ma-tzah*



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

Blessed are You, Adonai Eloheinu, King of the Universe, Who sanctifies us with His commandments, and commands us concerning the eating of unleavened bread.

All eat together of the matzah.

מָרֹר

Maror (Eating of Bitter Herbs)

The bitter herb reminds us of the bitterness of slavery that our ancestors suffered in the land of Egypt. It also reminds us of the bitterness of sin before Messiah took our sin upon Himself. As the eating of bitter herbs brings tears to our eyes, we are to remember the bitterness of our sin that Messiah endured for us.

The abba of each table breaks the bottom matzah into olive size pieces and distributes them.

Each person then dips their matzah into the bitter herbs, and recites the following blessing:

Ba-ruch Attah Ah-doh-nai Elo-hei-nu Me-lech Ha-olam Asher Kid-sha-nu B 'mits-vo-tav Vitsi-va-nu Al A-chee-lat Maw-ror.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר

Blessed are You, Adonai Eloheinu, King of the Universe, Who sanctifies us with His commandments, and commands us concerning the eating of bitter herbs.

All eat together of the Maror.

כּוֹרֵךְ

Korekh (eating of charoset and the maror together)

Charoset is a representation of two things. First, its consistency reminds us of the mortar for bricks that our people were forced to make for the Egyptians. Secondly, its sweetness reminds us of our freedom from the cruel labor we suffered in Egypt. As believers in Messiah, charoset also speaks of the hope we have in Him; through His works and suffering, comes the sweetness of redemption, from our slavery to sin.

During Second Temple times Hillel made a sandwich of lamb, matzah and maror, eating them together to fulfill the scripture, “With matzah and bitter herb you shall eat it (the lamb)” (Numbers 9:11).

Tonight we eat the charoset and maror together reflecting upon the sweetness of our redemption, for there is no redemption apart from suffering. With gratitude we acknowledge the redemption we have received.

The abba of each table breaks two pieces from the bottom matzah and gives them to each person. Each person will make a sandwich with charoset and maror.

All eat of the charoset and maror together.

Beitzah (eating of the egg)



Along with the required Passover offering, there was a voluntary fellowship offering called the Chagigah. Since its destruction in 70 A.D., we no longer have a Temple to offer sacrifices. This egg acts as a reminder of that voluntary fellowship offering. As we partake of it, we are reminded to make our lives voluntary, living sacrifices unto Elohim. We will also dip the egg into salt water, to remind us that every sacrifice is accompanied by tears.

Each person shall take an egg, dip it into the salt water and then eat.

שְׁלַחַן עוֹרֵךְ

Shulchan Orech (The Passover Meal)

As the table is being prepared for the meal, the abba of each table must hide the Afikomen, so that later the children may search for it, and redeem it.

צָפֻן

Tzaphun (Ransoming of the Afikomen)

The children may now search for the Afikomen. When found, they should return it to the abba of their table, to be redeemed. The abba will then pay the "ransom" to the child, with the reward provided at each table.

The abba of each table will then take the middle matzah from the "echad", along with the afikomen, holding them up for all to see, as they are reunited as one.

Leader: It is significant that it was the middle piece of matzah which was broken and hidden away during the two cups of wine. The middle matzah, along with the other two, were wrapped or placed together to form an echad. Is it not significant that Elohim commanded Israel saying, 'Hear O Israel, the Adonai Eloheinu, the Adonai is one' (Shema Yisrael, Adonai Eloheinu, Adonai Echad) (Deuteronomy 6:4).

As mentioned earlier, the word 'one' is the Hebrew word Echad meaning 'unity'. Elohim is a unique unity. He is Father (Abba). He is son (ben). He is Holy Spirit (Ruach HaKodesh). It was the Son of Elohim who became our Messiah. "For to us a child is born, to us a son is given. And the government shall be on his shoulders and he will be called, Wonderful, Counselor, Mighty Elohim, Everlasting Father, Prince of Peace" (Isaiah 9:6). It is written in Proverbs, "Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hands? Who has wrapped up the waters in his cloak? Who has established all of the ends of the earth? What is his name and the name of his son? Tell me if you know? (Proverbs 30:4).

The Son of Elohim, our Messiah took upon Himself the name 'Yeshua' (which means salvation) because He would be the Savior of His people (Matthew 1:21). He would be the Lamb of Elohim who would take away the sin of the world (John 1:29).

The breaking and wrapping of the middle matzah and hiding it away represents death. Death is separation. Physical death is a separation of the material part of man from the immaterial, the flesh from the soul and the spirit. Spiritual death is eternal separation from Elohim. The Bible tells us that the wages of sin is death; and that it was through Adam that death came upon mankind. As long as the matzah remained hidden, it symbolized that death reigned. But when the broken matzah was found and returned; it symbolized life and resurrection.

The origin of the broken matzah is unclear, but many scholars believe it was instituted by Yeshua Himself at His last Passover. Even the origin of the word 'Afikomen' is lost in antiquity. Jewish tradition says that it means 'dessert'. However, other scholars believe it comes from a root word meaning 'I have come'. King David wrote, "Then I said, 'Here I am'. I have come. It is written about me in the scroll. I desire to do your will O my Elohim. Your Torah is within my heart" (Psalm 40:7-8).

The one who came, written about in the scroll, is our Messiah Yeshua. It is written of Him, "In the beginning was the Word and the Word was with Elohim and the Word was Elohim" (John 1:1). It is further written, "The Word became flesh and lived for awhile among us. We have seen His glory, the glory as of the one and only son who came from the Father, full of grace and truth" (John 1:14).

The abba of each table breaks the Afikomen and distributes it to each person.

Leader: Concerning the afikomen, it is written;

"And He took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of Me"" (Luke 22:19).

Concerning the Messiah, it is written:

Yeshua said to them, "I tell you the truth, it is not Moshe who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of Elohim is he who comes down from heaven and gives life to the world."

All: "Sir," they said, "from now on give us this bread."

Leader: Then Yeshua declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from heaven. If a man eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world" (John 6:32-35, 48-51).

Is it not significant that it is this middle matzah, which was broken and then hidden away, finally to be brought back, broken and distributed, that Yeshua points to and says, "this is MY BODY which is given for you"? Is it not significant that Afikomen means "I have come"?

Remember, the matzah is unleavened, it is striped and it is pierced. Likewise, the Messiah was unleavened; that is, sinless. The Messiah was striped; that is, by way of the Roman whip. The Messiah was pierced; that is by the nails in His hands and His feet, and by the spear in His side. If you are a believer in the Messiah, as you eat this piece of matzah, remind yourself of what Yeshua did for you at Passover, in that He came and gave Himself willingly for your sins.

Scripture shows us that Passover was the greatest healing service that ever took place. For as the Israelites left Egypt, not one of them was weak or sickly, even after years of slavery and abuse. Psalms 105:37 states, "He brought Israel forth also with silver and gold, and there was not one feeble person among their tribes."

Likewise, the prophet Isaiah writes of our Messiah "But He was pierced for our transgressions, he was crushed for our iniquities, the punishment that brought us peace was upon Him and by His wounds we are healed. We all like sheep have gone astray. Each of us has turned to his own way and the Adonai has laid on Him the iniquity of us all" (Isaiah 53:5-6).

We ask you to take a moment before we partake of the Afikomen, to think about your life. Are there any areas that you still struggle with? Have you ever been wounded, and still are not healed? Do you have any physical infirmities? Is there any area in your life that needs to be delivered or healed? No matter if physical, emotional, or spiritual; no matter how great the need, our Father stands ready this night to deliver you, just as He delivered His people long ago. As we eat the Afikomen, call on His name, as they did, and ask Him to set you free.

All eat of the Afikomen.

ברוך

Barekh (Blessing after the meal)

Leader: Ladies and Gentleman let us give thanks.

All: May the Name of the Adonai be blessed forever and ever.

Leader: May the Name of the Adonai be blessed forever and ever. Blessed be Eloheinu of whose bounty we have partaken.

All: Blessed be Eloheinu by whose goodness we live. Blessed are You, Adonai Eloheinu, King of the Universe, who feeds the whole world with thy abundant goodness, and with grace, kindness, and mercy gives food to every creature. As Your great goodness has never been deficient towards us, so may we never want for sustenance forever and ever; for the sake of Your great Name, for You are the Elohim who feeds and sustains all, who deals bountifully with all creatures You have created. Blessed are You, Adonai Eloheinu, who gives food to all. Amen.

Ha-Geulah (The Cup of Redemption)

The abba of each table will fill the cup of redemption.

Leader: This cup represents the third "I will", "I will redeem you with an outstretched arm." This refers to Elohim's promise that He would redeem His people from slavery. In Exodus 6:6, the word for *redeem* is the Hebrew word *Ga'al*, meaning "to ransom by payment." Elohim redeemed His people from their slavery to Egypt using the blood of the Passover lamb to protect them from the final plague, the death of the firstborn. This was a picture of how He would later redeem His people from their slavery to sin, by paying the price that was necessary to obtain their freedom, which was the death of the Lamb of Elohim, Yeshua our Messiah.

Scripture states that the "life of the flesh is in the blood" (Leviticus 17:11), and also says, "...without the shedding of blood there is no forgiveness of sins" (Hebrews 9:22). Elohim allowed Israel to cover their sins for a time, through the blood of bulls and goats, until the time would come for a final atonement. Through the blood of Elohim in the flesh, Yeshua our Messiah, our sins would not just be covered, but be removed and forgiven.

Isaiah 63:8-9 says, "so He was their deliverer, in all their troubles, He was troubled. No angel or messenger, His own presence delivered them. In His love and pity, He redeemed them."

After their deliverance from Egypt, to confirm the covenant at Mt. Sinai, Moshe took the blood of the sacrifice offering and sprinkled it on the people. As recorded in Exodus 24:8, Moshe said to the people, "this is the blood of the covenant that the Adonai has made with you."

Leader raises the cup of redemption.



Leader: Yeshua likewise, took this cup after the meal, the cup of redemption, raised it, recited the blessing, then said "All of you, drink from it. For this is my blood, which ratifies the renewed covenant, my blood shed on behalf of many, that they may have their sins forgiven" (Matthew 26:28).

All: Our Messiah came as our Passover lamb. He died, shedding His blood, just as the Passover lamb did long ago, so that all those that place their trust in Him, might have redemption from their sin.

All lift up the cup of redemption and say the following blessing:

"Ba-ruch Attah Ado-nai Elo-hei-nu Me-lech Ha-olam Boh-ray Pree Ha-gawfen."

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Blessed are You, O Adonai Eloheinu, King of the Universe, Creator of the fruit of the vine. Amen

All drink the cup of redemption while reclining to the left.

לְקַרְוֵא אֶת אֱלִיהוּ

Lik'ro et Eliyahu (Calling Elijah)



Leader: If you look at the head table, you will notice that there is a place that has been set, but not used. This place has been set for the prophet Elijah, who will come before the Messiah's return as the prophet Malachi predicted "Look, I will send to you, Elijah the prophet before the coming of the great and terrible day of the Adonai. He will turn the hearts of the fathers to the children, and the hearts of the children to their fathers. Otherwise I will come and strike the land with complete destruction" (Malachi 4:5-6).

Yochanan the Immerser came in the spirit of Elijah, as he was heralding Messiah's first coming as the Lamb of Elohim, who would take away the sins of the world. However, Malachi tells us that the spirit of Elijah will come once again before the great and terrible day of the Adonai. However, this time the spirit of Elijah will herald the Messiah's return, not as a lamb, but as a conquering king.

Through the centuries, as our people have suffered through persecution, torture, and death, they longed for Elijah to come and usher in the Messiah, who would bring justice and peace. Many stories have been told and retold how Elijah would appear and rescue a Jew who was in great danger, if he called upon Elijah. When Yeshua was near death on the execution stake, He quoted Psalm 22 before he gave His last breath. Many of those in the crowd could not make out what He had said, and thought He was calling on Elijah to save Him. In fact some of them waited to see if Elijah would indeed come and rescue Him, as their stories told (Matthew 27:46-49).

We will now open the door and call for Elijah to come, and usher in the Messiah's return.

The door is opened

Calling on Elijah:

Eliyahu ha-navi	אֱלִיָּהוּ הַנָּבִיא
Eliyahu ha-tishbi	אֱלִיָּהוּ הַתִּשְׁבִּי
Eliyahu, Eliyahu	אֱלִיָּהוּ אֱלִיָּהוּ
Eliyahu ha-giladi	אֱלִיָּהוּ הַגִּלְעָדִי
Bim-he-rah' v'ya-menu	בְּמַהֲרָה בְּיָמֵינוּ
Yavo Elenu	יָבֵא אֵלֵינוּ
Im Mashiach ben David	עִם מָשִׁיחַ בֶּן דָּוִד
Im Mashiach ben David	עִם מָשִׁיחַ בֶּן דָּוִד

All: May the prophet Elijah come soon, in our time, and with the Messiah, son of David.

Door is closed.

הלל

Hallel (Praising Adonai)

The abba of each table fills the cup of praise.

Leader: We are now nearing the end of the Seder and the time has come for us to praise and thank Elohim through the reading of Psalms 115 -118, known in the Seder service as Hallel. As Yeshua and His talmidim were about to finish the Passover Seder, just as generations before them had done, they also sang these Psalms as found in Matthew 26:30, "After singing the Hallel, they went out to the Mount of Olives." As we read the Hallel together, let us recall and remember all that Adonai has done for us throughout our lives and the lives of our forefathers, especially during this Passover season.

All: Not to us, O Adonai, but to You goes all the glory for Your unfailing love and faithfulness.

Leader: O Israel, trust Adonai! He is your helper; He is your shield. O priests of Aharon, trust e Adonai! He is your helper; He is your shield. All you who fear Adonai, trust Adonai! He is your helper, He is your shield.

All: Adonai remembers us, and He will surely bless us. He will bless the people of Israel and the family of Aharon, the priests. He will bless those who fear the Adonai, both great and small.

Leader: May Adonai richly bless both you and your children. May you be blessed by the Adonai, who made heaven and earth.

All: I love Adonai because He hears and answers my prayers. Because He bends down and listens, I will pray as long as I have breath!

Leader: How kind Adonai is! How good He is! So merciful, this Elohim of ours! Adonai protects those of childlike faith.

All: He has saved me from death, my eyes from tears, my feet from stumbling. And so I walk in Adonai's presence as I live here on earth. What can I offer Adonai for all that He has done for me? I will lift the cup of salvation, and call on the name of Adonai. I will keep my promises to Adonai in the presence of all His people. Adonai's loved ones are precious to Him; it grieves Him when they die.

Leader: Praise Adonai, all you nations. Praise Him, all you people on the earth.

All: For He loves us with unfailing love; the faithfulness of Adonai endures forever. Hallelujah!

Leader: Give thanks to Adonai, for He is good! His faithful love endures forever. Let all Israel declare:

All: His faithful love endures forever.

Leader: Let the house of Aharon say:

All: His faithful love endures forever.

Leader: Let all those who fear Adonai say:

All: His faithful love endures forever.

Leader: It is better to trust Adonai than to put confidence in people.

All: Adonai is my strength and my song; He has become my salvation.

Leader: Sounds of rejoicing and victory are heard in the tents of the righteous.

All: The right hand of Adonai is triumphant! The right hand of Adonai is exalted! The right hand of Adonai is triumphant!

Leader: Open the gates of righteousness that I may enter them and praise Adonai.

All: I praise You for You have answered me, for You have become my deliverance.

Leader: This is Adonai's doing, and it is marvelous in our sight.

All: This is the day that Adonai has made. We will rejoice and be glad in it.

Leader: Blessed is He who comes in the name of Adonai. We bless you from the house of Adonai.

All: You are my Elohim, and I will praise You! You are my Elohim, and I will exalt You! Give thanks to Adonai for He is good! His faithful love endures forever.

The Cup of Praise



Leader: We now come to the fourth and final cup, the cup of praise. This cup represents the fourth "I will", "I will take you to Me for a people." We call this cup, the cup of praise, for we are praising Elohim for His promise to us. He has brought us out of Egypt, delivered us from bondage, redeemed us for a price, and now taken us for a people. Though we may not have yet arrived to the promised land, he has given us our hope, provision, and protection as we travel to it. It is our trust in Him to fulfill His promises, that makes us His people. As Shaul states in Romans 8:24-25, "It was in this hope that we were saved. But if we see what is hoped for, it isn't hope after all, for who hopes for what he already sees? But if we continue hoping for something we don't see, then we still wait eagerly for it, with perseverance."

Also, as He takes us for His people, we praise Him that He makes no distinction among race, color, gender, or past sins. He accepts us, if we accept Him. As Shaul states in Romans 10:11-13, "For the passage quoted says that everyone who rests his trust on Him will not be humiliated. That means there is no difference between Jew and Gentile. Adonai is the same for everyone, rich toward everyone who calls on Him, since everyone who calls on the name of Adonai, will be delivered."

All raise the cup of praise and say the following blessing.

All: *Ba-ruch Attah Ado-nai, Elo-hei-nu Me-lech Ha-olam, Bo-ray P'ree Ha-gaw-fen. Amen.*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

All: *Blessed are You, Adonai Eloheinu, King of the universe, Creator of the fruit of the vine. Amen.*

All drink the cup of praise.

All: Blessed are You, Adonai Eloheinu, King of the universe, for the vine and for the fruit of the vine, and for the produce of the field and for that desirable, good, and spacious land which You granted our ancestors to inherit, to eat of its fruit, and be satisfied with its goodness. Have compassion, Adonai Eloheinu, upon us, on Israel Your people, upon Jerusalem, Your city, on Zion, the residence of Your glory, and upon the altar and Your Temple; rebuild Jerusalem, Your holy city, speedily in our days. Bring us joy on this day of the Feast of Unleavened Bread, for You, Adonai Eloheinu, are good and beneficent to all, and therefore do we give thanks to You for the land, and for the fruit of the vine. Blessed are You, Adonai Eloheinu, for the land and for the fruit of the vine. Amen.

נִרְצָה

Nirtzah (completion of the Seder)

Leader: Our Seder is now complete. As we have been privileged to celebrate Passover this year, may we be granted the blessing of celebrating it for years to come. Adonai, Eloheinu, You who dwell above all things, may You bless Your people Israel, may they have peace in their homes, and in their land. May You bring all of the exiles back to Jerusalem with glad song, and hands raised up high.

All:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

La-Shana Ha-Ba-ah Be-ru-sha-layim

Next Year In Jerusalem!

Glossary

These are Hebrew words that are commonly used throughout the Haggadah.

Adonai - Adonai

Aharon - Aaron

Cohen - Priest

Eliyahu - Elijah

Eloheinu - Eloheinu

Moed/Moedim - A Feast, an appointed time.

Moshe - Moses

Ruach HaKodesh - Holy Spirit

Shabbat - Sabbath

Shaul - Paul

Shimon Kefa - Simon Peter

Talmidim - Disciples

Torah - First five books of the Bible, "Torah" literally means "teaching."

Yeshua - Jesus

Yochanan - John

Yoseph - Joseph

Passover at Home

This Haggadah can be used by you to celebrate Passover in your home, as it is our hope that you will find joy and beauty in the Passover Seder and carry on this Feast of Eloheinu in your home.

To use this Haggadah at your home please read the following directions carefully.

Preparation for the Feast

The Seder should be conducted on the 14th of Nissan at dusk. You will have to purchase a Hebrew calendar to obtain the corresponding English date, or contact a local Messianic Synagogue for help.

The Dinner should be precooked and warmed in the oven, while the first part of the Seder is being conducted. You may also want to delay placing dinner dishes on the table until the meal is served, this will provide more room during the service.

The Seder can be a long night and it may be helpful to have crayons and coloring books handy for restless children.

The Father or the Spiritual head of the house should lead the Seder. He or she will say all parts of the Haggadah that are marked Leader or Abba.

Preparing the Seder Table

You will need the following items to conduct the Seder. They should be placed near the Leader but within reach to all.

1. Two white candles with candle holders.
2. Matzah, enough for everyone to eat. You can buy this in the kosher section of most grocery stores around Passover, make sure you purchase enough to last for the week of Unleavened Bread.
3. A Matza-tash (the echad), which is a cloth with three compartments for Matzah, or you may use a cloth that is large enough to conceal three pieces of matzah.
4. A linen cloth that is used to cover the Afikomen, when hidden.

5. A Seder plate can be purchased at any Judaica store. If a Seder plate is not available at this time, you may improvise and use a plate that is large enough to hold five small bowls, along with a small lamb bone.
6. In the five bowls you will need the following: Bitter Herbs (Horseradish), Salt Water, Parsley, Charoset, and one egg for each participant, hard boiled and peeled.
7. A lamb shank bone for on the Seder plate. This can be purchased at any butcher shop or even some grocery stores. The bone will need to be cleaned and boiled for sterilization. After this, it can be reused year after year.
8. A wine goblet for each participant, to be filled with wine or grape juice. Remember to purchase enough wine or grape juice, to fill the goblets four times.
9. The leader of the Seder will require four wine goblets.
10. A complete but empty place setting, to the right of the leader for Eliyahu. In anticipation of his arrival, no one may sit in this seat of honor.
11. A bowl with a small pitcher of water to ceremonially wash your hands, along with a towel to dry your hands.
12. A copy of this Haggadah for each participant.

Recipes

Charoset

Makes 1 1/2 Cups

2 Apples such as Stayman or Empire
1/2 Cup of Walnuts
2 Tsp. Cinnamon
2 Tbs. Honey
3 Tbs. Sweet red wine

1. Peel and core apples and cut into chunks. Place in a food processor. Add walnuts and chop coarsely.
2. Add Cinnamon, Honey and 2 Tbs. of Wine. Pulse 3 - 4 times to mix. Charoset should be moist but stiff. Add a little more wine if needed. Serve at room temperature.

Additional Explanations

Lighting of the Candles

In Jewish homes it is usually the mother who lights the candles to welcome the Sabbath and the Feasts. As she lights the candles, she brings forth a special atmosphere to her family, one of sanctity and reverence. Just as women are given the honor of bringing light to their family, it was through an ordinary woman that Elohim brought Yeshua, the light of the world, to us (Psalm 27:1, 119:105; Isaiah 49:6, 60:19-20; Matthew 4:16; John 1:4-9, 8:12, 9:5).

Leaven

During Passover, only unleavened bread could be eaten. Anyone who ate leavened bread was cut off from Israel (Exodus 12:15). The leavening process involves disintegration and corruption. To the Jewish people, many things in a decayed state were considered unclean and Rabbinical writers frequently use leaven as a type of evil. This symbolism is used frequently throughout scripture. In Matthew 16:12, it is used to represent wrong doctrine in contrast to the doctrine of Adonai. Shaul in I Corinthians 5:7-8 contrasts the "leaven of malice and wickedness" to the "unleavened bread of sincerity and truth" (Matthew 13:33, Luke 13:21, Galations 5:9).

Shank Bone

Adonai commands in Deuteronomy 16:2-7, to celebrate the Passover by sacrificing the lamb in the Temple, and by eating the sacrifice with unleavened bread. In 70AD, the Holy Temple was destroyed and since then the Jewish people have not eaten the Passover Sacrifice of lamb. A shank bone of a lamb is now used to represent that sacrifice.

Afikomen

The Afikomen is a picture of the Messiah.

It is unleavened (Hebrews 4:15).

It is striped and pierced (Psalm 22:16, Isaiah 53:5, Zechariah 12:10, Luke 12:47, John 19:37, I Peter 2:24).

It is broken and hidden (Isaiah 53:7-9, Daniel 9:26, John 19:38-42).

Both halves reunited (Psalm 16:10, John 20:1-9).

It is distributed for all to eat (John 3:16, 6:51-58, 14:6, Acts 4:12).

Biblical References for Passover

All the congregation of Israel must keep it (Exodus 12:47).

No strangers, nor uncircumcised person could participate (Exodus 12:43-45).

Each family was to take one lamb for their own house (Exodus 12:46).

The sacrifice was to be totally consumed (Exodus 34:25).

The people were to remove leaven for seven days (Exodus 13:6-7).

The blood of the sacrifice was offered without leaven (Exodus 23:18, 34:25).

The people must not break any bone of the sacrificial lamb (Exodus 12:46).

They could sacrifice the lamb only at the place Elohim appointed (Deuteronomy 16:2-7).

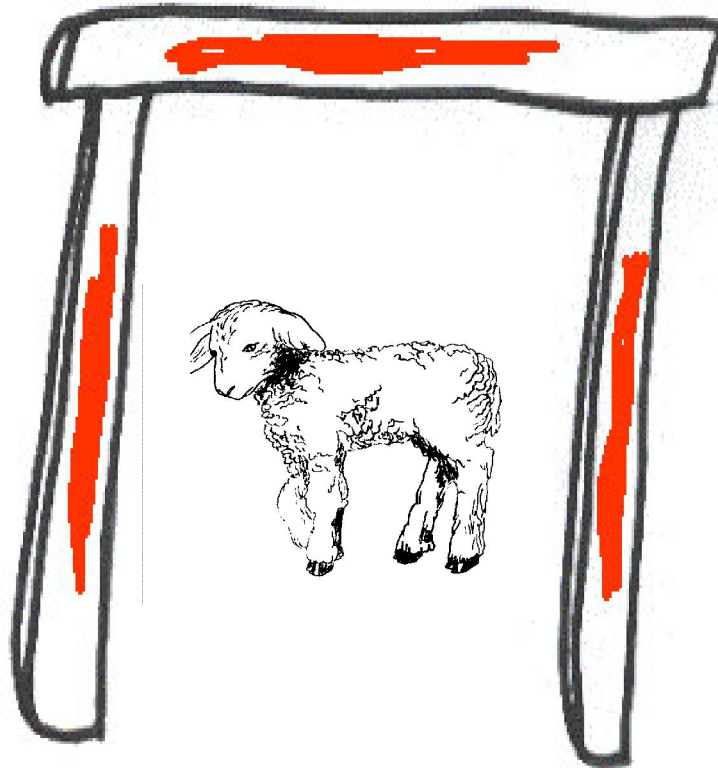
All of the adult males within the congregation were to appear before Adonai three times a year, one of those times being Passover (Exodus 23:17, 34:23).

Beit HaTorah
P.O. Box 1115
Rising Sun, Md 21911
410-920-2257
www.beithatorah.org

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Messianic Passover



Haggadah

