



MESSIAH IN THE PASSOVER

MESSIANIC PASSOVER HAGGADAH



LIFE
IN MESSIAH

“Messiah in the Passover”

presented by



Sharing G-d's heart for the Jewish people

office (708) 418-0020 | **fax** (708) 418-0132

address PO Box 5470 | Lansing, IL 60438

website LifelnMessiah.org | **email** office@LifelnMessiah.org



“Who is Life in Messiah?”

Since 1887, Life in Messiah has helped believers understand the Jewish roots of our faith and God’s ongoing commitment to His people. In all we do, our priority is to share the gospel message.

Today Life in Messiah has ministry to Jewish people in Israel, France, the Netherlands, Hong Kong, Argentina, Mexico, Canada, and the United States. Our continuing desire is to “share God’s heart for the Jewish people” as we proclaim the good news of Messiah, disciple believers to maturity, and train believers to reach their Jewish friends for the Savior.

Gifts to Life in Messiah will help us expand our God-given vision for the coming years:

“We believe God is radically transforming Jewish people through the faithful obedience, prayer, and persistent love of believers around the world. Life in Messiah’s humble role in this great evangelistic work is to develop teams, utilize technology, and equip the church, all with a priority ‘to the Jew first.’”

To learn more about our ministry, visit **LifeinMessiah.org**. We hope you will find encouragement from “The TÕV Podcast,” blogs, and stories from the field in our Bridge e-publication. You will also find a wide variety of resources and practical ways to get involved.

To watch an interactive seder and download more materials, visit: www.LifeinMessiah.org/seder

© 2022 by Life in Messiah International

The English Scripture references are from the HCSB unless otherwise noted.

Welcome



Passover is a joyful time of celebrating the faithfulness of the G-d of Israel in redeeming His people from bondage. When the Hebrew people (descendants of “Abraham the Hebrew” – Genesis 14:13) were slaves in Egypt, G-d instructed them, “This (Passover) day is to be a memorial for you, and you must celebrate it as a festival to the L-RD. You are to celebrate it throughout your generations as a permanent statute” (Exodus 12:14).

Passover was designed as a family event (“according to your families” – Exodus 12:21) for the Jewish people. But from the very beginning, the L-rd made conditional provision for the (non-Jewish) “foreigner” to participate (Exodus 12:48).



Jewish and Gentile believers in Messiah Yeshua (Jesus’ Hebrew name), have been united in faith (Ephesians 2:13-18). Those “once foreigners to the covenants of the promise” truly are “family in Messiah.”

Understanding that Yeshua has fully met the demands of the Torah, it is our joyful privilege:



to celebrate Passover together, remembering the historical significance of G-d’s redemption of Israel from slavery in Egypt,



to see the completed picture of the blood of the Lamb of G-d applied for our redemption from bondage to sin, and



to see the connection with the Lord’s Table/Communion Service.

Preparation



At the first Passover, G-d gave instructions for preparation (Exodus 12 & 13). These included:

- *Selecting an unblemished year-old male lamb or kid on the 10th of the month Aviv (renamed Nisan during the Babylonian exile); the lamb was to be watched until slaughtered on the 14th of the month to be sure it was without defect.*
- *Leaven (rising agents such as yeast or baking soda) must be removed from each household.*
- *Unleavened bread and bitter herbs were to be included in Passover meal preparations.*

Bedikaht Khametz – בדיקת חמץ Search for Leaven



In the creation account we find the formulation, “Evening came, and then morning: the first day” (Genesis 1:5). Therefore a day on the Jewish calendar begins after sunset.



On the night preceding the evening which begins Passover, family members search the home for leaven (khametz). By candlelight a careful search is made for anything with leaven. A feather is used to sweep up the bread or crumbs into a paper bag. The leaven is burned and this prayer is recited:



Blessed are you, L-RD, our G-d,
King of the universe, who has set
us apart by His commandments,
and has commanded us to remove
all leaven.

ברוך אתה יי אלוהינו מלך
העולם, אשר קדשנו
במצותיו, וצוינו על ביעור
חמץ.

*Bah-ROOKH aht-TAH Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
ah-SHER keed-SHAH-noo beh-meets-voh-TAHV, veh-tsee-VAH-noo ahl
bee-oohr KHAH-mayts.*

All the leaven and anything made
with leaven in my possession that
I have not seen and not
eradicated is hereby nullified and
made like the dust of the earth.

כל חמירא וחמיעא דאכא
ברשותי דלא חמיתה ודלא
בערתה ודלא ידענא לה
לבטל ולהוי הפקר כעפרא
דארעא.

*Kohl khah-mee-RAH vah-khah-mee-AH deh-eek-KAH veer-shoo-TEE deh-LAH
khah-meet-TAYH oo-deh-LAH vee-ahr-TAYH oo-deh-LAH yeh-DAH-nah layh
leeb-bah-TAYL veh-leh-heh-VAY hef-KAYR keh-ahf-RAH deh-ahr-AH.*

Hadlakat Nerot - הדלקת נרות **Lighting the Candles**



The evening's festivities begin with the lighting of the festival candles, usually by the mother. The traditional prayer has been altered to reflect our focus on Yeshua in the Passover.

[The woman of the household lights the candles]

Blessed are you, L-RD, our G-d,
King of the universe, who has set
us apart by His commandments
and has given us the Light of the
World, Yeshua.

ברוך אתה יי אלוהינו מלך
העולם, אשר קדשנו
במצותיו ונתן לנו את אור
העולם, ישוע.

*Bah-ROOKH aht-tah Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
ah-SHER keed-SHAH-noo beh-meets-voh-TAHV, veh-na-TAH-noo et ohr
hah-o-lahm, yeh-SHOO-ah.*

Blessed are you, L-RD, our G-d,
King of the universe, who has
sustained us, preserved us and
enabled us to reach this season.

ברוך אתה יי, אלוהינו מלך
העולם, שהחיינו וקיימנו
והגיענו לזמן הזה.

*Bah-ROOKH aht-tah Ah-doh-NAI Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
sheh-heh-kheh-YAH-noo veh-kee-yeh-MAH-noo veh-heeg-gee-AH-noo
lahz-zeh-MAHN hahz-zay.*



Kaddesh - קדש Blessing



The seder ("ordered" service) is built around four cups of the fruit of the vine. Each corresponds to an action God promised in Exodus 6:6-7.



"Fill" the First Cup (allowing for enough to fill each cup three more times.)

Blessed are you, L-RD, our G-d,
King of the universe, who has
created the fruit of the vine.

ברוך אתה יי, אלוהינו מלך
העולם, בורא פרי הגפן.

*Bah-ROOKH aht-tah Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
boh-RAY pree hahg-GAH-fen.*





Cup of Sanctification or Blessing
[Drink the First Cup in a reclining position.]

First Cup





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

 At the first Passover, the instruction was to be dressed, ready to travel and “eat in haste.” Today, overstuffed chairs or pillows are used at the Passover table to demonstrate the contrast of present leisure and comfort. The instruction to “drink in a reclining position” reflects the same idea.

 During the “Last Supper” which Yeshua celebrated with His disciples, “the one Jesus loved” (John 13:23) reclined against Him. (Likely seated at a low table on the floor, Yohanon [John] would have been seated at Yeshua’s right.)

Urkhatz - ורחץ Washing

 Washing is for cleanliness, reminding us of our impurity before a holy G-d. Aaron and his sons washed in a basin before approaching the altar in the Tabernacle (Exodus 30:18-21).

 In Yeshua’s day, the Upper Room was prepared for the Passover meal where the Master washed the feet of His disciples. “So if I, your L-rd and Teacher, have washed your feet, you also ought to wash one another’s feet. For I have given you an example that you also should do just as I have done for you” (John 13:14-15).

⌘ THE SYMBOLS OF PASSOVER ⌘



Karpas – כרפס Vegetable



Any fruit of the earth that is not bitter may be eaten; traditionally parsley is used. Green karpas reminds us of the hyssop used to apply the blood to the doorposts and lintel as G-d commanded in Exodus 12:1-23.

The karpas is dipped in salt water to remind us of:

- 1) the tears shed by the slaves;
- 2) the baby boys cast into the Nile River; and
- 3) the waters of the Red Sea.

The following prayer is recited:

Blessed are you, L-RD, our G-d,
King of the universe, Creator of
the fruit of the earth.

ברוך אתה יי, אלוהינו מלך
העולם, בורא פרי האדמה.

*Bah-ROOKH aht-tah Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
boh-RAY pree hah-ah-dah-MAH.*

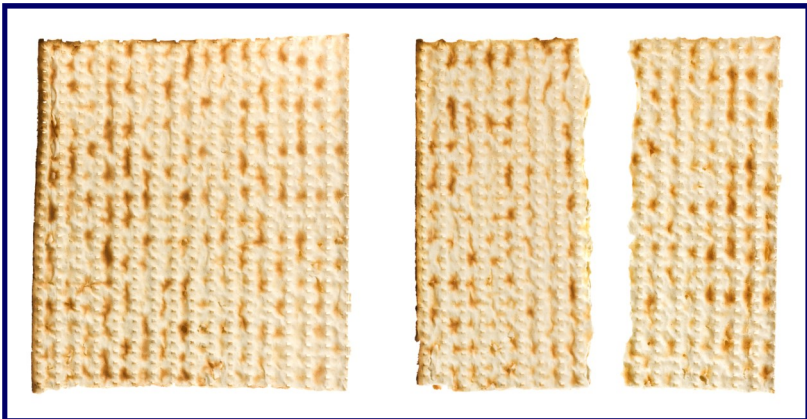
[Dip the parsley in salt water and eat it.]

Yakhatz – יחץ Divide

[Divide the middle matzah in two; wrap the larger piece, called the Afikomen, in a napkin or matzah tosh (bag) and save it for the conclusion of the meal.]



Children especially will want to pay attention to the Afikomen, as a prize is given to the child who produces it when needed.





Maggid – מגיד Narrate

[Lift up the plate or bag holding the matzah, and recite in unison:]

This is the bread of affliction,
which our ancestors ate in the
land of Egypt. Let all who are
hungry come and eat. Let all who
are in need, come and celebrate
Passover. Today, we are here.
Next year, in the land of Israel.
Today, we are slaves. Next year,
we will be free.

הא לחמא עניא די אכלו
אבהתנא בארעא דמצרים.
כל דכפין ייתי ויכל, כל
דצריך ייתי ויפסח. השתא
הכא, לשנה הבאה בארעא
דישראל. השתא עבדי,
לשנה הבאה בני חורין.

*Hah lakh-MAH ahn-YAH dee ah-KHAH-LOO ahv-hah-tah-NAH beh-ahr-AH
deh-meets-RAH-yeem kohI deekh-FEEN yah-TAY veh-yay-KHOOL, kohI
deets-REEKH yay-TAY veh-yeef-SAHKH. Hahs-shah-TAH hah-khah,
leh-shah-NAH hahb, bah-AH beh-ahr-AH deh-yees-rah-AYL. Hahsh-shah-TAH
ahv-DAY, leh-shah-NAH hahb-bah-AH beh-NAY khoh-REEN.*



[Fill the Second Cup.]

Mah Neeshtanah – מה נשתנה Four Questions



The youngest child able to recite the Four Questions does so to fulfill the biblical injunction to tell our children about the flight from slavery to freedom.

Why is this night different from all other nights?

מה נשתנה הלילה הזה מכל הלילות?

Mah neesh-tahn-NAH hahl-lai-LAH hah-ZAY meek-KOHL hahl-lay-LOHT?

1. On all other nights, we eat either leavened bread or matzah; why on this night do we eat only matzah?

1. שבכל הלילות אנו אוכלין חמץ ומצה; הלילה הזה כלו מצה?

1. Sheh-beh-KHOL hahl-lay-LOHT AH-noo ohkh-LEEN KHAH-mets oo-mah-TSAH. Hahl-LAI-lah hahz-ZAY koo-LOH MATS-tсах?

2. On all other nights, we eat all kinds of vegetables; why on this night must we eat bitter herbs?

2. שבכל הלילות אנו אוכלין שאר ירקות; הלילה הזה מרור?

2. Sheh-beh-KHOL hahl-lay-LOHT AH-noo ohkh-LEEN sheh-AHR yeh-rah-KOHT. Hah-LAI-lah hahz-ZAY mah-ROHR.

3. On all other nights, we do not dip [our herbs] even once; why on this night do we dip twice [into salt water and into sweet fruit]?

3. שבכל הלילות אין אנו מטבילין אפילו פעם אחת, הלילה הזה שתי פעמים?

3. Sheh-beh-KOHL hahl-lay-LOHT ayn AH-noo maht-bee-LEEN ah-FEE-loo pah-AHM eh-KHAHT. Hahl-LAI-lah hahz-ZAY sheh-TAY feh-ah-MEEM.

4. On all other nights, everyone sits up or reclines while eating; why on this night do we all recline?

4. שבכל הלילות אנו אוכלין בין יושבין ובין מסבין; הלילה הזה כלנו מסבין?

4. Sheh-beh-KHOL hahl-lay-LOHT AH-noo ohkh-LEEN bayn yohsh-VEEN oo-VAYN meh-soo-BEEN. Hahl-LAI-lah hahz-ZAY koo-LAH-noo meh-soo-BEEN.

Avadeem Hayeenoo – עבדים היינו “We were slaves”

[Read in unison.]

We were slaves to Pharaoh in Egypt. And the L-RD freed us from there with a mighty hand and an outstretched arm. Had not the Holy One, blessed is He, liberated our ancestors from Egypt, then we, our children and our children's children would still be enslaved to Pharaoh in Egypt.

עבדים היינו לפרעה
במצרים. ויוציאנו יי
אלוהינו משם, ביד חזקה
ובזרוע נטויה, ואלו לא
הוציא הקדוש ברוך הוא
את אבותינו ממצרים, הרי
אנו ובנינו ובני בנינו,
משועבדים היינו לפרעה
במצרים.

*Ah-vah-DEEM hah-YEE-noo leh-fahr-OH beh-meets-RAH-yeem.
Vah-yoh-tsee-AY-noo ah-doh-NAI eh-loh-HAY-noo meesh-shahm, beh-YAHD
khah-zah-KAH oo-veez-ROH-ah neh-too-YAH, veh-EE-loo loh hoh-TSEE
hahk-kah-DOHSH bah-ROOKH hoo et ah-voh-TAY-noo
meem-meets-RAH-yeem, hah-RAY AH-noo oo-vah-NAY-noo oov-NAY
vah-NAY-noo, meh-shoo-ahb-bah-DEEM hah-YEE-noo leh-fahr-OH
beh-meets-RAH-yeem.*



The concept of G-d's people needing a Redeemer is found throughout Scripture. Beyond deliverance from adversity, our greatest need is redemption from slavery to sin and death (see Romans 6:16-23; 2 Timothy 2:26).



Isaiah promises, “The Redeemer will come to Zion, and to those in Jacob who turn from transgression” (59:20). “Israel, put your hope in the L-RD. For there is faithful love with the L-RD, and with Him is redemption in abundance. And He will redeem Israel from all its sins” (Psalm 130:7-8; see also Isaiah 44:22 and 53:5-12).

Arba'ah Bahneem – ארבעה בנים The Four Children

Blessed be the Omnipotent.
Blessed is the One who gave the
Torah [five books of Moses] to
His people, Israel. The Torah
speaks of four types of children:
the wise, the wicked, the simple,
and the one who does not know
how to ask.

ברוך המקום. ברוך הוא.
ברוך שנתן תורה לעמו
ישראל. ברוך הוא. כנגד
ארבעה בנים דברה תורה.
אחד חכם, ואחד רשע,
ואחד תם, ואחד שאינו יודע
לשאול.

*Bah-ROOKH hahm-mah-KOHM. Bah-ROOKH hoo. Bah-ROOKH
shen-nah-TAHN toh-RAH leh-ahm-MOH yees-rah-AYL. Bah-ROOKH
hoo. Keh-NEH-ged ahr-bah-AH vah-NEEM deeb-beh-RAH toh-RAH.
Eh-KHAHD khah-KHAHM, veh-eh-KHAHD rah-SHAH, veh-eh-KHAHD
tahm, veh-eh-KHAHD sheh-AY-noh yoh-DAY-ah leesh-ohl.*

1. **The Wise One** asks: "What is
the meaning of the decrees,
statutes, and ordinances, which
the L-RD our G-d has commanded
you?" (Deuteronomy 6:20). You
should tell him all the traditions
of Passover [such as the
Afikomen].

1. חכם מה הוא אומר? מה
העדות והחוקים
המשפטים, אשר צווה יי
אלוהינו אתכם? ואף אתה
אמור לו כהלכות הפסח:
אין מפטירין אחר הפסח
אפיקומן.

*1. Khah-KHAHM mah hoo oh-MAYR? Mah hah-ay-DOHT veh-hah-khook-KEEM
veh-hahm-meesh-pah-TEEM, ah-SHER tseev-VAH ah-doh-NAI eh-loh-HAY-noo
et-KHEM? Veh-ahf aht-TAH eh-mohr-LOH keh-heel-KHOHT hahp-PEH-sahkh.
Ayn mahf-tee-REEN ah-KHAHR hahp-PEH-sahkh ah-fee-koh-MAHN.*

2. **The Wicked One** asks: “What does this ritual mean to you?” (Exodus 12:26). By saying “to you” he removes himself from his people. Shake him up by saying to him: “This is because of what the L-RD did for me when I came out of Egypt...” (Exodus 13:8). “For me” and not for him – for had he been there, he would not have been freed.

2. רשע מה הוא אומר?
מה העבודה הזאת לכם?
לכם ולא לו. ולפי שהוציא
את עצמו מן הכלל, כפר
בעיקר. ואף אתה הקהה את
שניו, ואמור לו: בעבור זה,
עשה יי לי, בצאתי ממצרים,
לי ולא לו. אלו היה שם, לא
היה נגאל:

2. *Rah-SHAH mah hoo oh-MAYR? Mah hah-ah-voh-DAH hahz-ZOHT lah-KHEM? Lah-KHEM veh-loh LOH. Oo-leh-FEE sheh-hoh-TSEE et ahts-MOH meen hahk-LAHL, kah-FAHR bah-eek-kahr. Veh-ahf aht-TAH hah-keh-HAY et sheen-NAHV, veh-eh-mohr-LOO. Bah-ah-VOOR zay, ah-SAH ah-doh-NAI lee, beh-tsay-TEE meem-mets-RAH-yeem, lee veh-loh loh. Eel-LOO hah-YAH shahm, loh hah-YAH neeg-ahl.*

3. **The Simple One** asks: “What is this?” You should tell him, “With a mighty hand the L-RD took us out of Egypt, out of the house of bondage.”

3. תם מה הוא אומר? מה
זאת? ואמרת אליו: בחזק
יד הוציאנו יי ממצרים
מבית עבדים:

3. *Tahm mah hoo oh-MAYR? Mah zoht? Veh-ah-MAHR-TAH ay-LAHV. Beh-KHOH-zek yahd hoh-tsee-AH-noo ah-doh-NAI meem-meets-RAH-yeem meeb-BAYT ah-vah-DEEM.*

4. As for the **One Who Does Not Know How to Ask**, you should open the discussion for him, as it is written: “On that day explain to your son, “This is because of what the L-RD did for me when I came out of Egypt” (Exodus 13:8).

4. ושאינו יודע לשאול, את
פתח לו שנאמר, והגדת
לבנך ביום ההוא לאמור:
בעבור זה עשה יי לי, בצאתי
ממצרים:

4. *Veh-sheh-AY-noo yoh-DAY-ah leesh-OHL, aht peh-TAHKH loh. Shen-neh-eh-mahr. Veh-heeg-GAHD-tah leh-veen-KHAH, bai-YOHM hah-hoo lay-MOHR. Bah-ah-VOOR zay ah-SAH ah-doh-NAI lee, beh-TSAY-tee meem-meets-RAH-yeem.*

Meetkheelah – מתחלה In the Beginning

At first our ancestors worshiped idols, but then the Omnipresent brought us near to serve Him, as it is written: "Joshua said to all the people, "This is what the L-RD, the G-d of Israel, says: "Long ago your ancestors, including Terah, the father of Abraham and Nahor, lived beyond the Euphrates River and worshiped other gods. But I took your father Abraham from the region beyond the Euphrates River, led him throughout the land of Canaan, and multiplied his descendants. I gave him Isaac, and to Isaac I gave Jacob and Esau. I gave the hill country of Seir to Esau as a possession, but Jacob and his sons went down to Egypt"" (Joshua 24:2-4).

מתחלה עובדי עבודה זרה
היו אבותינו. ועכשיו קרבנו
המקום לעבודתו. שנאמר,
ויאמר יהושע אל כל העם.
כה אמר יי אלוהי ישראל,
בעבר הנהר ישבו אבותיכם
מעולם, תרח אבי אברהם
ואבי נחור. ויעבדו אלוהים
אחרים: ואקח את אביכם
את אברהם מעבר הנהר,
ואולך אותו בכל ארץ כנען.
וארבה את זרעו, ואתן לו
את יצחק: ואתן ליצחק
את יעקב ואת עשו. ואתן
לעשו את הר שעיר לרשת
אותו, ויעקב ובניו ירדו
מצרים.

*Meet-kheel-LAH ohv-DAY ah-voh-DAH zah-RAH hah-YOO ah-voh-TAY-noo.
Veh-ahkh-SHAHV kayr-VAH-noo hahm-mah-KOHH lah-ah-voh-dah-TOH.
Shen-neh-eh-MAHR. Vai-yoh-MER yeh-hoh-SHOO-ah el kohl hah-ahm. Koh
ah-MAHR ah-doh-NAI eh-loh-HAY yees-rah-AYL, beh-EH-ver hahn-nah-HAHR
yosh-VOO ah-voh-TAY-khem may-oh-LAHM, TEH-rahKH ah-VEE
ahv-rah-HAHM vah-ah-VEE nah-KHOHR. Vai-yah-ahv-DOO eh-loh-HEEM
ah-kher-HEEM. Vah-ek-KAHKH et ah-vee-KHEM et ahv-rah-HAHM
may-EH-ver hahn-nah-HAHR, vah-oh-LAYKH oh-TOH beh-KHOHL EH-rets
keh-nah-AHN. Vah-ahr-BAY et zahr-OH, vah-eh-TEN loh et yeets-KHAHK.
Vah-eh-TEN leh-yeets-KHAHK et yah-ah-KOHV veh-et ay-SAHV. Vah-eh-TEN
leh-ay-SAHV et hahr say-EER, lah-REH-shet oh-TOH. Veh-yah-ah-KOHV
oo-vah-NAHV yohr-DOO meets-RAH-yeem.*



Blessed is He who keeps His promise to Israel; blessed is He. The Holy One, blessed be He, predetermined the time for our final deliverance in order to fulfill what He had pledged to our father Abraham in a covenant, as it is written: "Then He said to Abram, 'Know this for certain: Your offspring will be strangers in a land that does not belong to them; they will be enslaved and oppressed 400 years. However, I will judge the nation they serve, and afterward they will go out with many possessions'" (Genesis 15:13-14).

ברוך שומר הבטחתו
לישראל. ברוך הוא.
שהקדוש ברוך הוא חשב
את הקץ, לעשות כמה
שאמר לאברהם אבינו
בברית בין הבתרים,
שנאמר:
ויאמר לאברם ידע תדע,
כי גר יהיה זרעך,
בארץ לא להם, ועבדום וענו
אתם ארבע מאות שנה:
וגם את הגוי אשר יעבדו דן
אנכי. ואחרי כן יצאו,
ברכש גדול.

Bah-ROOKH shoh-MAYR hahv-tah-khah-TOH leh-yees-rah-AYL. Bah-ROOKH hoo. Sheh-hahk-kah-DOHSH bah-ROOKH hoo kheesh-shahv et hahk-kayts, lah-ah-SOHT keh-MAH sheh-ah-MAHR leh-ahv-rah-HAHM ah-VEE-noo beev-REET bayn hahb-beh-TAH-reem, shen-neh-eh-MAHR. Vah-oh-MAYR leh-ahv-RAHM yah-DOH-ah tay-DAH, kee-GER yee-YEH zahr-ah-KHAH, veh-EH-rets loh lah-HEM, vah-ah-vah-DOOM veh-eeen-noo oh-TAHM ahr-BAH may-OHT shah-NAH. Veh-GAHM et hahg-GOY ah-SHER yah-ah-voh-DOO dahn ah-noh-KHEE. Veh-ah-khah-RAY khen yayts-OO beer-KHOOSH gah-DOHL.

V'hee Sheh-amdah - והיא שעמדה - This Assurance

[Lift the Second Cup – the “Cup of Salvation” –
and retell of G-d's sovereign protection.]

That promise was the support for our ancestors and for us. For not just one rose up against us; in every generation, enemies have risen against us to destroy us but the Holy One, blessed is He, delivered us out of their hands.

והיא שעמדה לאבותינו ולנו. שלא אחד בלבד עמד עלינו לכולתנו, אלא שבכל דור ודור, עומדים עלינו לכולתנו והקדוש ברוך הוא מציילנו מידם.

Ve-hee sheh-ahm-DAH la-ah-voh-TAY-noo veh-LAH-noo. Sheh-loh ekh-HAHD beel-VAHD ah-MAHD ah-LAY-noo le-khal-oh-TAY-noo. El-lah sheh-be-KHOL dohr vah-dohr, ohm-DEEM ah-LAY-noo le-khal-loh-TAY-noo, ve-ha-kah-DOHSH bah-ROOKH hoo ma-tzee-LAY-noo mee-yah-DAH.



G-d promised Abram, “And I will bless those who bless you, and the one who curses you I will curse and in you all the families of the earth will be blessed” (Genesis 12:3 – New American Standard Bible).

⌘ THE STORY SUMMARIZED ⌘

When famine was severe in Canaan, G-d told Jacob (whom He had renamed “Israel”) to go down to sojourn in Egypt, where He would make him a great nation (Genesis 46:2-3). Jacob moved from Beersheva with his family (70 persons) and settled in Goshen (vs. 26-28). The story picks up in Exodus 1:6-14:

Then Joseph and all his brothers and all that generation died. But the Israelites were fruitful, increased rapidly, multiplied, and became extremely numerous so that the land was filled with them.

A new king, who had not known Joseph, came to power in Egypt. He said to his people, "Look, the Israelite people are more numerous and powerful than we are. Let us deal

shrewdly with them; otherwise they will multiply [further], and if war breaks out, they may join our enemies, fight against us, and leave the country." So the Egyptians assigned taskmasters over the Israelites to oppress them with forced labor. They built Pithom and Rameses as supply cities for Pharaoh. But the more they oppressed them, the more they multiplied and spread so that the Egyptians came to dread the Israelites. They worked the Israelites ruthlessly and made their lives bitter with difficult labor in brick and mortar, and in all kinds of fieldwork. They ruthlessly imposed all this work on them.

Even worse, Pharaoh commanded that all male babies born to Hebrew women be killed. But the midwives feared G-d and disobeyed Pharaoh. The L-rd multiplied the Hebrew people even more (Exodus 1:15-22).

The story continues in Exodus 2:23-25:

After a long time, the king of Egypt died. The Israelites groaned because of their difficult labor, and they cried out; and their cry for help ascended to G-d because of the difficult labor. So G-d heard their groaning, and He remembered His covenant with Abraham, Isaac, and Jacob. G-d saw the Israelites, and He took notice.

G-d raised up a deliverer in the person of Moses, who was preserved as a baby when Pharaoh's daughter drew him out of the Nile River (Exodus 2:1-10). After 40 years in the palace, with all the privileges of a prince of Egypt, Moses one day killed an Egyptian who was abusing a Hebrew slave. He then fled to Midian to avoid Pharaoh's death sentence (Exodus 2:11-15). At age 80, Moses was tending the flocks of his father-in-law, Jethro. G-d appeared in the burning bush and sent Moses back to Egypt to tell Pharaoh, "Let my people go!" But rather than releasing his slaves, Pharaoh hardened his heart and made the Hebrews gather the straw in addition to making the bricks. Their situation worsened (Exodus 3-5).



And then, at the appointed time (the end of the 400 years of which the L-rd spoke to Abraham in Genesis 15), we see G-d moving.

“So we called out to the L-RD, the G-d of our fathers, and the L-RD heard our cry and saw our misery, hardship, and oppression” (Deuteronomy 26:7).

ונצעק אל יי אלוהי
אבותינו, וישמע יי את קלנו,
וירא את ענינו, ואת עמלנו,
ואת לחצנו.

G-d hears the cries of His people and sees their difficulties.

“The L-RD heard our cry, as it is written: ‘So G-d heard their groaning, and He remembered His covenant with Abraham, Isaac, and Jacob’” (Exodus 2:24).

וישמע יי את קלנו כמה
שנאמר, וישמע אלוהים את
נאקתם, ויזכור אלוהים את
בריתו, את אברהם, את
יצחק, ואת יעקב.

G-d remembers His promises.

“Then the L-RD brought us out of Egypt with a strong hand and an outstretched arm, with terrifying power, and with signs and wonders” (Deuteronomy 26:8).

ויוצאנו יי ממצרים,
ביד חזקה, ובזרע נטויה,
ובמורא גדול ובאותות
במופתים.

G-d acts powerfully.

“The L-RD brought us out of Egypt not by an angel, not by a seraph, not by a messenger, but by the Holy One Himself, blessed is He, as it is written: “I will pass through the land of Egypt on that night and strike every firstborn [male] in the land of Egypt, both man and beast. I am the L-RD; I will execute judgments against all the gods of Egypt” (Exodus 12:12).

ויוצאנו יי ממצרים לא על
ידי מלאך, ולא על ידי שרף,
ולא על ידי שליח, אלא
הקדוש ברוך הוא בכבודו
ובעצמו, שנאמר: ועברתי
בארץ מצרים בלילה הזה,
והכיתי כל בכור בארץ
מצרים, מאדם ועד בהמה,
ובכל אלוהי מצרים אעשה
שפטים אני יי.

G-d acts personally.

“Great awe refers to the Shekhinah, as it is said: ‘Or has a god [ever] attempted to go and take a nation as his own out of [another] nation, by trials, signs, wonders, and war, by a strong hand and an outstretched arm, by great terrors, as the L-RD your G-d did for you in Egypt before your eyes?’” (Deuteronomy 4:34).

ובמורא גדל. זו גלוי שכינה.
כמה שנאמר, או הנסה
אלוהים לבוא לקחת לו גוי
מקרב גוי במסות באותות
ובמופתים ובמלחמה וביד
חזקה ובזרוע נטויה
ובמוראים גדולים ככל אשר
עשה לכם יי אלוהיכם
במצרים לעיניך.

G-d acts uniquely.

עשר מכות – Eser Makot The Ten Plagues



The purpose of the plagues (Exodus 7-11) is clearly seen in Exodus 12:12, where G-d says, "I will execute judgments against all the gods of Egypt." The Egyptians were polytheists, and G-d's explicit intent was to demonstrate His supremacy over the idols of Egypt. His audiences were Pharaoh (who stated "I do not know the L-RD" in Exodus 5:2), as well as the Egyptians and Hebrews – and ultimately the world.

These are the ten plagues that the Holy One, blessed is He, brought upon Egypt, namely:

אלו עשר מכות שהביא
הקדוש ברוך הוא על
המצרים במצרים,
ואלו הן :

*EE-loo ess-er ma-KOHT shay-HAY-vee ha-kah-DOHSH bah-ROOKH hoo ahl
ha-meetz-REEM beh-meetz-RAI-eem, ve-AY-loo hayn:*

[A drop is removed from the Cup of Rejoicing with the mention of each plague.]

1. Blood	דם
2. Frogs	צפרדע
3. Lice	כנים
4. Flies	ערוב
5. Cattle Disease	דבר
6. Boils	שחין
7. Hail	ברד
8. Locusts	ארבה
9. Darkness	חשך
10. Death of First Born	מכת בכורות

*Dahm. Tzfah-**DAY**-ah. Kee-NEEM. Ah-ROHV. DEH-ver. Sha-KHEEN.
Bah-RAHD. Ar-BEH. KHOH-shekh. Ma-KHAT beh-kho-ROHT.*

Dayeinu – דיינו

It would have been enough

Jewish “Count Your Many Blessings” song, traditionally sung during the seder.

How abundant are the many favors of the Omnipotent upon us. כמה מעלות טובות למקום עלינו.

KA-mah ma-ah-LOHT toh-VOHT la-mah-KOHM ah-LAY-noo.

Had He brought us out of Egypt, and not executed judgments against the Egyptians, it would have been enough – *dayeinu*. אלו הוציאנו ממצרים, ולא עשה בהם שפטים, דיינו.

Ee-LOO hoh-tsee-AH-noo meem-meets-RAI-eem, ve-LOH ah-SAH bah-HEM sh-fah-TEEM – da-YAY-noo.

Had He executed judgments against the Egyptians, and not their gods, it would have been enough – *dayeinu*. אלו עשה בהם שפטים, ולא עשה באלוהיהם, דיינו.

Ee-LOO ah-SAH bah-HEM sh-fah-TEEM, ve-LOH ah-SAH bay-el-oh-HAY-hem – da-YAY-noo.

Had He executed judgments against their gods and not put to death their firstborn, it would have been enough – *dayeinu*. אלו עשה באלוהיהם, ולא הרג את בכוריהם, דיינו.

Ee-LOO ah-SAH bay-el-oh-HAY-hem, ve-LOH hah-RAHG et-be-khoh-RAY-hem – da-YAY-noo.

Had He put to death their firstborn, and not given us their wealth, it would have been enough – *dayeinu*. אלו הרג את בכוריהם, ולא נתן לנו את ממונם, דיינו.

Ee-LOO hah-RAHG et-be-khoh-RAY-hem, ve-LOH nah-TAHN LAH-noo et-mah-moh-NAHM – da-YAY-noo.

Had He given us their wealth, and
not split the sea for us, it would
have been enough – *dayeinu*.

אלו נתן לנו את ממונם,
ולא קרע לנו את הים,
דיינו.

*Ee-LOO nah-TAHN LAH-noo et-mah-moh-NAHM, ve-LOH kah-RA LAH-noo
et-ha-YAHM – da-YAY-noo.*

Had He split the sea for us, and
not led us through on dry land, it
would have been enough –
dayeinu.

אלו קרע לנו את הים,
ולא העבירנו בתוכו בחרב
דיינו.

*Ee-LOO kah-RA LAH-noo et-ha-YAHM, ve-LOH heh-eh-vee-RAH-noo
be-tokh-OH beh-kha-rah-VAH – da-YAY-noo.*

Had He led us through on dry
land, and not drowned our
oppressors in it, it would have
been enough – *dayeinu*.

אלו העבירנו בתוכו בחרבה,
ולא שקע צוררנו בתוכו,
דיינו.

*Ee-LOO heh-eh-vee-RAH-noo be-tokh-OH beh-kha-rah-VAH, ve-LOH shee-KA
tsah-RAY-noo be-tokh-OH – da-YAY-noo.*

Had He drowned our oppressors
in it, and not supplied our needs
in the desert for forty years, it
would have been enough –
dayeinu.

אלו שקע צוררנו בתוכו,
ולא ספק צרכנו במדבר
ארבעים שנה,
דיינו.

*Ee-LOO shee-KA tsah-RAY-noo be-tokh-OH, ve-LOH see-PAYK tsar-KAY-noo
ba-meed-BAR ahr-bah-YEEM shah-NAH – da-YAY-noo.*

Had He supplied our needs in the
desert for forty years, and not fed
us with manna, it would have
been enough – *dayeinu*.

אלו ספק צרכנו במדבר
ארבעים שנה,
ולא האכילנו את המן,
דיינו.

*Ee-LOO see-PAYK tsar-KAY-noo ba-meed-BAR ahr-bah-YEEM shah-NAH,
ve-LOH heh-eh-khee-LAH-noo et-ha-MAHN – da-YAY-noo.*

Had He fed us with manna, and
not given us the Sabbath, it would
have been enough – *dayeinu*.

אלו האכילנו את המן,
ולא נתן לנו את השבת,
דיינו.

*Ee-LOO heh-eh-khee-LAH-noo et-ha-MAHN, ve-LOH nah-TAHN LAH-noo
et-ha-SHAB-BAHT – da-YAY-noo.*

Had He given us the Sabbath, and not brought us to Mount Sinai, it would have been enough – *dayeinu*.

אלו נתן לנו את השבת,
ולא קרבנו לפני הר סיני,
דיינו.

Ee-LOO nah-TAHN LAH-noo et-ha-SHAB-BAHT, ve-LOH kayr-VAH-noo leef-NAY har see-NAI – da-YAY-noo.

Had He brought us to Mount Sinai, and not given us the Torah, it would have been enough – *dayeinu*.

אלו קרבנו לפני הר סיני,
ולא נתן לנו את התורה,
דיינו.

Ee-LOO kayr-VAH-noo leef-NAY har see-NAI, ve-LOH nah-TAHN LAH-noo et ha-TOH-rah – da-YAY-noo.

Had He given us the Torah, and not brought us into Israel, it would have been enough – *dayeinu*.

אלו נתן לנו את התורה,
ולא הכניסנו לארץ ישראל,
דיינו.

Ee-LOO nah-TAHN LAH-noo et ha-TOH-rah, ve-LOH heekh-nee-SAH-noo le-EHR-etz Yees-rah-AYL – da-YAY-noo.

Had He brought us into Israel, and not built the Temple for us, it would have been enough – *dayeinu*.

אלו הכניסנו לארץ ישראל
ולא בנה לנו את בית הבחיר,
דיינו.

Ee-LOO heekh-nee-SAH-noo le-EHR-etz Yees-rah-AYL, ve-LOH vah-NAH LAH-noo et BAYT hab-BKHEE-rah – da-YAY-noo.



As believers in the Messiah of Israel as G-d's provision for our redemption, we add another line to this favorite Passover song.

[Read in unison.]



“If ALL He had given us was Yeshua,
we would have MORE than enough!”

Dayeinu!

רבן גמליאל – Rabban Gamliel



Rabban Gamliel (also known as Gamaliel, the rabbi who instructed the Apostle Paul) taught that the three principal symbols of the original Passover meal should be emphasized.

Rabbi Gamliel would say that all those who had not spoken of three things on Passover had not fulfilled their obligation to tell the story, and these three are: *pesakh* (the Paschal Lamb), *matzah* (unleavened bread) and *maror* (bitter herb).

רבן גמליאל היה אומר :
כל שלא אמר שלשה דברים
אלו בפסח, לא יצא ידי
חובתו, ואלו הן : פסח.
מצה. ומרור.

פסח – Pesakh Passover Lamb



Since the destruction of the Temple in 70 A.D., lamb usually is not eaten at Passover. The shank bone on the seder plate reminds us of the central symbol of Passover.

The Passover lamb which our ancestors ate when the Second Temple stood: what is the reason for it? Because the Holy One, blessed is He, “passed over” the houses of our ancestors in Egypt, as it is said: “You shall say, ‘It is a Passover sacrifice to the L-RD who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.’ And the people bowed low and worshiped” (Exodus 12:27).

פסח שהיו אבותינו אוכלים,
בזמן שבית המקדש היה
קים, על שום מה? על שום
שפסח הקדוש ברוך הוא, על
בתי אבותינו במצרים,
שנאמר : ואמרתם זבח פסח
הוא ליי, אשר פסח על בתי
בני ישראל במצרים, בנגפו
את מצרים ואת בתינו
הציל, ויקד העם וישתחוו.



"The next day John saw Jesus coming toward him and said, 'Here is the Lamb of G-d, who takes away the sin of the world!'" (John 1:29).



"For you know that you were redeemed from your empty way of life inherited from the fathers, not with perishable things, like silver or gold, but with the precious blood of Messiah, like that of a lamb without defect or blemish" (1 Peter 1:18-19).



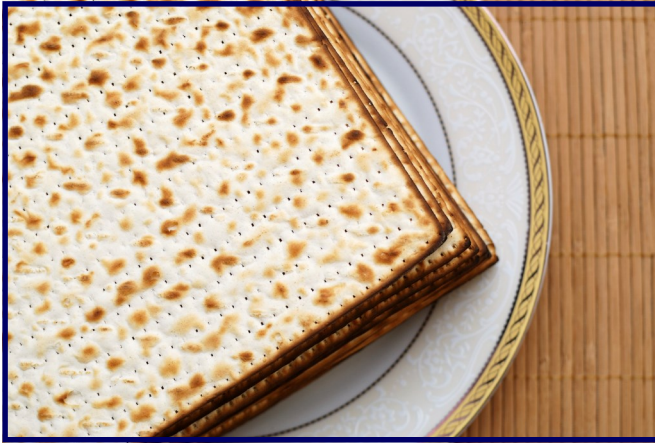
It was no coincidence that Yeshua:

- 1) presented Himself in Jerusalem four days before Passover (on Palm Sunday);*
- 2) at His trial was "like a lamb led to the slaughter and like a sheep silent before her shearers, He did not open His mouth" (Isaiah 53:7);*
- 3) was pronounced guiltless by Pilate (John 19:4); and*
- 4) like the Passover lamb, and unlike the criminals on either side, not one of His bones was broken (John 19:33).*



Just as the blood of the lamb had to be applied to save the lives of each first-born son at the time of the first Passover, so by faith we must individually apply the blood of the Lamb of G-d to remove the sentence of death from us.

- "We all went astray like sheep; we all have turned to our own way; and the L-RD has punished Him for the iniquity of us all" (Isaiah 53:6).*
- "For G-d loved the world in this way: He gave His One and Only Son, so that everyone who believes in Him will not perish but have eternal life" (John 3:16).*



Matzah – מצה **Unleavened Bread**

[The plate of matzah is raised but not yet eaten.]

Matzah – what does it symbolize? There was not sufficient time for the dough of our ancestors to rise when the supreme King of Kings, the Holy One, blessed be He, revealed Himself to them, as it is said: “They baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had not become leavened, since they were driven out of Egypt and could not delay, nor had they prepared any provisions for themselves” (Exodus 12:39).

מצה זו שאנו אוכלים, על שום מה? על שום שלא הספיק בצקם של אבותינו להחמיץ, עד שנגלה עליהם מלך מלכי המלכים, הקדוש ברוך הוא, וגאלם, שנאמר: ויאפו את הבצק, אשר הוציאו ממצרים עוגות מצות, כי לא חמץ: כי גורשו ממצרים, ולא יכלו להתמהמה, וגם צידה לא עשו להם.



Leaven is used in the New Covenant (Testament) to symbolize sin. “A little yeast leavens the whole lump of dough” (Galatians 5:9). We are instructed, “Clean out the old yeast so that you may be a new batch” (1 Corinthians 5:7).

מרור - Maror Bitter Herb

[The bitter herb is raised but not yet eaten.]

Why do we eat bitter herbs?
Because the Egyptians embittered the lives of our ancestors in Egypt, as it is said: "And made their lives bitter with difficult labor in brick and mortar, and in all kinds of fieldwork. They ruthlessly imposed all this work on them" (Exodus 1:14).

מרור זה שאנו אוכלים, על שום מה? על שום שמיררו המצרים את חיי אבותינו במצרים, שנאמר: וימררו את חייהם בעבודה קשה, בחמר ובלבנים, ובכל עבודה, בשדה: את כל עבודתם, אשר עבדו בהם בפרך.



Life is full of tears and bitterness in this sin-cursed world. Yeshua sympathizes with our plight (Hebrews 4:15). "He was despised and rejected by men, a man of suffering who knew what sickness was. He was like one people turned away from; He was despised, and we didn't value Him" (Isaiah 53:3).



***B'khol Dor Vador* – בכל דור ודור In Every Generation**

In every generation, therefore, each individual is obligated to consider as though he or she had personally gone out of Egypt, as it is said: “On that day explain to your son, “This is because of what the L-RD did for me when I came out of Egypt”” (Exodus 13:8). Not only did the Holy One, blessed be He, redeem our ancestors; but also us with them, as it is said: “but He brought us from there in order to lead us in and give us the land that He swore to our fathers” (Deuteronomy 6:23).

בכל דור ודור חייב אדם לראות את עצמו כאלו הוא יצא ממצרים, שנאמר : והגדת לבנך ביום ההוא לאמור : בעבור זה עשה יי לי, בצאתי ממצרים. לא את אבותינו בלבד גאל הקדוש ברוך הוא, אלא אף אותנו גאל עמהם, שנאמר : ואותנו הוציא משם, למען הביא אתנו, לתת לנו את הארץ אשר נשבע לאבותינו.


We therefore are privileged to thank, praise, adore, glorify, exalt, honor, bless and reverence Him Who performed all these miracles for our ancestors and therefore for us!

[Read in unison.]

You brought us from bondage to freedom,
from sorrow to joy,
from mourning to a festive day,
from darkness to great light,
and from slavery to redemption!

Hallel – הלל Praise

We will recite a new song before Him! Hallelujah!
ונאמר לפניו שירה חדשה.
הללויה.

 *During the period of the second Temple, Hallel was recited during the afternoon slaughtering of the Passover lamb and then again at night when the lamb was eaten. "After singing psalms, they went out" (Mark 14:26).*

Psalm 113

¹ Hallelujah!
הללויה.
Give praise, servants of the L-RD;
הללו עבדי יי
praise the name of the L-RD.
הללו את שם יי.
² Let the name of the L-RD be
יהי שם יי מברך
praised both now and forever.
מעתה ועד עולם.
³ From the rising of the sun to its
ממזרח שמש עד מבוא
setting, let the name of the L-RD
מהלל שם יי
be praised.
⁴ The L-RD is exalted above all the
רם על כל גוים יי.
nations, His glory above the
על השמים כבודו.
heavens.
⁵ Who is like the L-RD our G-d –
מי כיי אלוהינו
the One enthroned on high,
המגביהי לשבת :
⁶ who stoops down to look on the
המשפילי לראות
heavens and the earth?
בשמים ובארץ.
⁷ He raises the poor from the dust
מקימי מעפר דל
and lifts the needy from the
מאשפת ירים אביון :
garbage pile
⁸ in order to seat them with
להושיבי עם נדיבים.
nobles – with the nobles of His
עם נדיבי עמו.
people.
⁹ He gives the childless woman a
מושיבי עקרת הבית
household, [making her] the
אם הבנים שמחה.
joyful mother of children.
הללויה.
Hallelujah!

Psalm 114

¹ When Israel came out of Egypt –
the house of Jacob from a people
who spoke a foreign language

² Judah became His sanctuary,
Israel, His dominion.

³ The sea looked and fled;
the Jordan turned back.

⁴ The mountains skipped like
rams, the hills, like lambs.

⁵ Why was it, sea, that you fled?
Jordan, that you turned back?

⁶ Mountains, that you skipped like
rams? Hills, like lambs?

⁷ Tremble, earth, at the presence
of the L-rd, at the presence of the
G-d of Jacob,

⁸ who turned the rock into a pool
of water, the flint into a spring of
water.

בצאת ישראל ממצרים,
בית יעקב מעם לעז.

היתה יהודה לקדשו.
ישראל ממשלותיו.

הים ראה וינס
הירדן יסב לאחור.

ההרים רקדו כאילים.
גבעות כבני צאן.

מה לך הים כי תנוס.
הירדן תסב לאחור.

ההרים תרקדו כאילים.
גבעות כבני צאן.

מלפני אדון חולי ארץ.
מלפני אלוה יעקב.

ההפכי הצור אגם מים.
חלמיש למעינו מים.

כוס שני - *Kos Shaynee* The Cup of Rejoicing

Blessed are you, L-RD, our G-d,
King of the universe, who has
redeemed us and our fathers from
Egypt and enabled us to reach this
night....

ברוך אתה יי, אלוהינו מלך
העולם, אשר גאלנו וגאל
את אבותינו ממצרים,
והגיענו הלילה הזה....

*Bah-ROOKH aht-tah Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
a-SHAYR ge-a-LAH-noo ve-ga-AL et ah-vo-TAY-noo mee-meetz-RAI-eem,
ve-hee-gee-ah-noo le-LYE-lah ha-ZEH, le-ekh-HOHL-boh matz-ah oo-ma-ROHR.*

Blessed are you, L-RD, our G-d,
King of the universe, who has
created the fruit of the vine.

ברוך אתה יי, אלוהינו מלך
העולם, בורא פרי הגפן.

*Bah-ROOKH aht-tah Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
boh-RAY pree hah-GAH-fen.*



[Drink the Second Cup.]

Second Cup



“I will deliver you from the forced labor of the Egyptians”
(Exodus 6:6).

Rakhatz – רחץ Washing



The hands are ritually washed before the meal.



Earlier in His ministry, Yeshua had encountered those zealous for tradition who wanted to know why His disciples didn't ceremonially wash their hands before eating. His response? "Nothing that goes into a person from outside can defile him, but the things that come out of a person are what defile him" (Mark 7:15). "Man sees what is visible, but the L-RD sees the heart" (1 Samuel 16:7).

And what does G-d see within us? "The heart is more deceitful than anything else and desperately sick – who can understand it?" (Jeremiah 17:9). No wonder a repentant King David cried out to G-d, "Wash away my guilt, and cleanse me from my sin" (Psalm 51:2).

Motzee – מוציא Prayer for the Bread

Blessed are you, L-RD, our G-d,
King of the universe, who brings
forth bread from the earth.

ברוך אתה יי, אלוהינו מלך
העולם, המוציא לחם מן
הארץ.

*Bah-ROOKH aht-tah Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
ha-moh-tzee LEKH-hem meen ha-ahr-etz.*

Blessed are you, L-RD, our G-d,
King of the universe, who has set
us apart through His
commandments, commanding us
to eat matzah.

ברוך אתה יי, אלוהינו מלך
העולם, אשר קדשנו
במצותיו וצונו על אכילת
מצה.

*Bah-ROOKH aht-tah Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
ah-SHAYR keed-SHA-noo be-meetz-voh-TAV ve-tzee-VA-noo ahl ak-hee-LAHT
ma-tzah.*

*[Break the matzot into pieces and distribute
for all to eat a portion while reclining.]*



Maror – מרור **Bitter Herbs**


Blessed are you, L-RD, our G-d,
King of the universe, who has set
us apart through His
commandments, commanding
us to eat the bitter herbs.

ברוך אתה יי אלוהינו מלך
העולם, אשר קדשנו
במצותיו וצונו על אכילת
מרור.


*Bah-ROOKH aht-tah Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh
hah-oh-LAHM, ah-SHAYR keed-SHA-noo be-meetz-voh-TAV
ve-tzee-VA-noo ahl ak-hee-LAHT mah-ROHR.*


*[Put some horseradish on a piece of matzah and eat it.
The tears caused by the bitter herbs are a
reminder of the bitterness of bondage.]*


Korekh – כורך Combine

 During the time when the Temple stood, Hillel ate the lamb, matzah and bitter herbs together to fulfill the Law, "With unleavened bread and bitter herbs shall they eat (the lamb).

זכר למקדש כהלל : כן עשה הלל בזמן שבית המקדש היה קיים. היה כורך פסח מצה ומרור ואוכל ביחד. לקים מה שנאמר : על מצות ומרורים יאכלהו.


 Without the Temple, there is no place to sacrifice the Passover (lamb). Today, in place of the lamb, kharoset is added to the matzah and horseradish in a "Hillel sandwich."


 Kharoset is a mixture of chopped apples, nuts, cinnamon and fruit of the vine. This mixture reminds us of the mortar used by the Hebrew slaves.

 An egg is traditionally on the seder plate. Among the interpretations is that the hard-boiled or roasted egg reminds us of the destruction of the Temple, which was destroyed by fire in 70 A.D. by the Romans.

[At this time, eat the "Hillel sandwich" and optional egg]

Shulkhan Ohrekh – שולחן עורך Meal

 In the days just before His last Passover meal with His disciples, Yeshua was at the Temple. His disciples were commenting on the magnificence of the renovated buildings. He responded, "Don't you see all these things? I assure you: Not one stone will be left here on another that will not be thrown down!" (Matthew 24:2).

 Within one generation following Messiah Yeshua's "once for all sacrifice for sin" (Hebrews 10:10), G-d allowed the destruction of the only place where atoning sacrifice could be made. Today there is no Temple, no priesthood, and no sacrifice for sin. All was fulfilled when "Messiah our Passover was sacrificed" (1 Corinthians 5:7).

Tzafun – צפון Hidden



The children look for the hidden Afikomen; the finder wins a prize. After the Afikomen, no more food is eaten.



[Fill the Third Cup.]



The Afikomen:

- was taken from the broken middle matzah (which is striped and pierced).
 - ◇ **Isaiah 53:5** – *But He was pierced because of our transgressions, crushed because of our iniquities; punishment for our peace was on Him, and we are healed by His wounds.*
 - ◇ **Zechariah 12:10** – *“Then I will pour out a spirit of grace and prayer on the house of David and the residents of Jerusalem, and they will look at Me whom they pierced. They will mourn for Him as one mourns for an only child and weep bitterly for Him as one weeps for a firstborn.”*
- was wrapped in cloth and hidden away (see John 19:39-40).
- results in a gift when discovered.
 - ◇ **Ephesians 2:8** – *For by grace you are saved through faith, and this is not from yourselves; it is G-d's gift.*



Yeshua is:

- the Bread of Life.
 - ◇ **John 6:48-51** – *“I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven so that anyone may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread he will live forever. The bread that I will give for the life of the world is My flesh.”*
- the Lamb of G-d.
 - ◇ **John 1:29** – *“The next day John saw Jesus coming toward him and said, ‘Here is the Lamb of G-d, who takes away the sin of the world!’”*
- the Passover Lamb.
 - ◇ **I Corinthians 5:7** – *“...For Messiah our Passover has been sacrificed.”*

Personal faith is required:

- “Abraham believed the L-RD, and He credited it to him as righteousness” (Genesis 15:6).
- The blood had to be applied to the doorposts for G-d to pass over the home and life to be granted.
- “If you confess with your mouth, ‘Yeshua is L-rd,’ and believe in your heart that G-d raised Him from the dead, you will be saved” (Romans 10:9).



At the conclusion of the Last Supper, Yeshua “took bread, gave thanks, broke it, gave it to them, and said, “This is My body, which is given for you. Do this in remembrance of Me” (Luke 22:19).

[Break the Afikomen into pieces and distribute for all to eat.]

Barekh – בָּרַךְ Grace

Leader: Friends, let us say grace.

המזמן: רבותי נברך

Ra-boh-TAI ne-va-rekh.

Everyone: Blessed be the name of the L-RD now and forever.

המסובין: יהי שם יי מברך מעתה ועד עולם.

Y'hee shaym Ah-doh-NAI me-voh-rakh may-ATAH ve-ahd oh-LAHM.

...Have compassion, L-RD our G-d, on Israel your people, on Jerusalem your city, on Zion the dwelling place of your glory, on the kingdom of the house of David your anointed, and on the great and holy Temple that is called by your name....

...רחם נא ה' אלוהינו על ישראל עמך ועל ירושלים עירך ועל ציון משכן כבודך ועל מלכות בית דוד משיחך ועל הבית הגדול והקדוש שנקרא שמך עליו....

Ra-KHEM nah Ah-doh-NAI Eh-loh-hay-noo, al Yis-ra-EL am-EKH-a, ve-ahl Ye-roo-sha-LAI-eem eer-EKH-a, ve-al Tzee-yohn meesh-KAN ke-voh-DEKH-a, ve-ahl mal-KHUT bayt Dah-veed me-shee-HEKH-a, ve-al ha-BAI-eet ha-ga-DOHL ve-ha-ka-DOHSH sheh-nee-KRA sheem-KHA a-lahv.

...Our G-d and G-d of our fathers, may the remembrance of us, of our fathers, of the anointed son of David your servant, of Jerusalem your holy city, and of all your people the house of Israel, ascend, come, appear, be heard, and be accepted before you for deliverance and good, for grace, kindness and mercy, for life and peace, on this day of the Festival of Unleavened Bread.

Remember us this day, L-RD our G-d, for goodness; consider us for blessing; save us for life. With a word of salvation and mercy spare us and favor us; have pity on us and save us, for we look to you, for you art a gracious and merciful G-d and King.

Eh-loh-HAY-noo ve-el-oh-HAY ah-voh-TAY-noo, ya-ah-LEH ve-yah-VOH ve-ya-GEE-ah, ve-yee-rah-EH, ve-yay-rah-TSEH ve-YEE-shah-ma, ve-YEE-pah-kayd, ve-YEEZ-zah-khayr zeekh-roh-NAY-noo oo-FEEK-doh-NAY-noo, ve-zeekh-ROHN AH-voh-TAY-noo, ve-zeekh-ROHN mah-SHEE-akh ben dah-VEED ahv-DEH-kha, ve-zeekh-ROHN yeh-ROO-sha-LAY-eem eer kahd-SHEH-kha, ve-zeekh-ROHN kohl-ahm-KHAH bayt YEES-rah-AYL le-fah-NEH-khah, leef-lay-TAH le-toh-VAH le-KHAYN ool-KHES-sed ool-ra-kha-MEEM, ool-KHA-yeem ool-le-shal-LOHM be-YOHM khag ha-ma-ZOHT ha-ZEH. Zakh-RAY-noo Ah-doh-NAI el-oh-HAY-noo boh le-toh-VAH. Oo-fahk-DAY-noo voh LEEV-rah-khah. Ve-hoh-shee-YAY-noo voh le-khai-YEEM, oo-veed-VAR ye-shoo-AH ve-rakh-ha-MEEM, KHOOS ve-khah-NAY-noo, ve-ra-KHAYM ah-LAY-noo ve-hoh-shee-AY-noo, kee ay-LEH-kha ay-NAY-noo, kee AYL MEH-lekh kha-NOON ve-ra-KHOOS ah-TAH.

May the Merciful One **send us Elijah the prophet** of blessed memory who will bring us good tidings of consolation and comfort.

Ha-ra-kha-MAHN, hoo yeesh-LAKH lah-noo et El-ee-yah-hoo ha-nah-VEE, zah-KHOOR la-tov, vee-va-ser lah-noo beh-soh-ROHT toh-VOHT, yeh-shoo-OHT ve-neh-khah-MOHT.

...אלוהינו ואלוהי אבותינו,
עלה ויבא ויגיע, ויראה,
וירצה, וישמע, ויפקד,
ויזכור זיכרוננו ופיקדוננו,
וזיכרון אבותינו, וזיכרון
משיח בן דוד עבדך, וזיכרון
ירושלים עיר קדישך,
וזיכרון כל עמך בית ישראל
לפניך, לפליטה לטובה לחן
ולחסד ולרחמים, לחיים
ולשלוש ביום חג המצות
הזה.

זכרנו יי אלוהינו בו לטובה.
ופקדנו בו לברכה. והושיענו
בו לחיים, ובדבר ישועה
ורחמים, חוס וחננו, ורחם
עלינו והושיענו, כי אלך
עינינו, כי אל מלך חנון

הרחמן, הוא ישלח לנו את
אליהו הנביא זכור לטוב,
ויבשר לנו בשורות טובות
ישועות ונחמות.

May the Merciful One enable us to
live in **the days of the Messiah**
and in the world to come.

הרחמן, הוא יזכנו לימות
המשיח ולחיי העולם הבא.

*Ha-ra-kha-MAHN, hoo ye-zah-KAY-noo lee-MOHT ha-mah-SHEE-akh
ool-kha-YAY ha-oh-LAHM ha-BAH.*

Kos Shleesheet – כוס שלישית **Third Cup**

Blessed are you, L-RD, King of the
universe, who has created the
fruit of the vine.

ברוך אתה יי, אלוהינו מלך
העולם, בורא פרי הגפן.

*Bah-ROOKH aht-tah Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
boh-RAY pree hahg-GAH-fen.*



The Cup of Redemption or Grace *[Drink the Third Cup.]*



*“In the same way He also took the cup after supper and said, “This
cup is the new covenant [established by] My blood; it is shed for
you” (Luke 22:20).*

Third Cup



“I will redeem you” (Exodus 6:6).



[Fill the Fourth Cup; send the youngest child to open the door for Elijah, the forerunner of the Messiah.]

Eliyahu Hanavi

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

אליהו הנביא
אליהו התשבי
אליהו, אליהו
אליהו הגלעדי.

Speedily, in our day
Come to us
With Messiah, Son of David
With Messiah, Son of David.

במהרה בימנו יבוא אלינו
עם משיח בן דוד
עם משיח בן דוד.

*Ay-lee-YA-hoo ha-nah-VEE
Ay-lee-YA-hoo ha-TEESH-bee
Ay-lee-YA-hoo, Aylee-YA-hoo
Ay-lee-YA-hoo ha-GEE-lah-dee*

*Beem-hay-ra be-yah-MAY-noo
Ya-vo ay-LAY-noo
Eem mah-SHEE-akh ben Dah-veed
Eem mah-SHEE-akh ben Dah-veed*



“But I tell you: Elijah has already come, and they didn't recognize him....’ Then the disciples understood that He spoke to them about John the Baptist” (Matthew 17:12-13; see Gabriel's prophecy in Luke 1:17 and also Matthew 11:14, as fulfillment of Malachi 4:5, “Look, I am going to send you Elijah the prophet...”).



The sense of expectancy of Elijah's appearance at the seder table serves to remind us of our Lord's promised return. How eagerly do we await His appearance?

Hallel – הלל Praise

Psalm 115

1 Not to us, L-RD, not to us, but to
Your name give glory because of
Your faithful love, because of Your
truth.

2 Why should the nations say,
"Where is their G-d?"

3 Our G-d is in heaven and does
whatever He pleases.

4 Their idols are silver and gold,
made by human hands.

5 They have mouths, but cannot
speak, eyes, but cannot see.

6 They have ears, but cannot hear,
noses, but cannot smell.

7 They have hands, but cannot
feel, feet, but cannot walk. They
cannot make a sound with their
throats.

8 Those who make them are just
like them, as are all who trust in
them.

9 Israel, trust in the L-RD! He is
their help and shield.

10 House of Aaron, trust in the
L-RD! He is their help and shield.

11 You who fear the L-RD, trust in
the L-RD! He is their help and
shield.

לא לנו יי לא לנו כי לשמך
תן כבוד, על חסדך על
אמתך.

למה יאמרו הגוים,
איה נא אלהיהם.

ואלוהינו בשמים כל אשר
חפץ עשה.

עצביהם כסף וזהב,
מעשה ידי אדם.

פה להם ולא ידברו,
עינים להם ולא יראו.

אזנים להם ולא ישמעו,
אף להם ולא יריחון.

ידיהם ולא ימישון,
רגליהם ולא יהלכו לא יהגו
בגרונם.

כמוהם יהיו עשיהם,
כל אשר בטח בהם.

ישראל בטח ביי,
עזרם ומגנם הוא.

בית אהרן בטחו ביי,
עזרם ומגנם הוא.

יראי יי בטחו ביי,
עזרם ומגנם הוא.

¹² The L-RD remembers us and will bless [us]. He will bless the house of Israel; He will bless the house of Aaron;

¹³ He will bless those who fear the L-RD – small and great alike.

¹⁴ May the L-RD add to [your numbers], both yours and your children's.

¹⁵ May you be blessed by the L-RD, the Maker of heaven and earth.

¹⁶ The heavens are the L-RD's, but the earth He has given to the human race.

¹⁷ It is not the dead who praise the L-RD, nor any of those descending into the silence [of death].

¹⁸ But we will praise the L-RD, both now and forever.
Hallelujah!

יִי זָכְרָנוּ יְבָרֵךְ,
יְבָרֵךְ אֶת בֵּית יִשְׂרָאֵל,
יְבָרֵךְ אֶת בֵּית אַהֲרֹן.

יְבָרֵךְ יִרְאֵי יְיָ,
הַקְּטָנִים עִם הַגְּדֹלִים.

יִסְף יְיָ עֲלֵיכֶם,
עֲלֵיכֶם וְעַל בְּנֵיכֶם.

בְּרוּכִים אַתֶּם לְיְיָ,
עֹשֵׂה שָׁמַיִם וָאָרֶץ.

הַשָּׁמַיִם שָׁמַיִם לְיְיָ,
וְהָאָרֶץ נָתַן לְבְנֵי אָדָם.

לֹא הַמֵּתִים יִהְלְלוּ יְיָ,
וְלֹא כָל יֹרְדֵי דוֹמָה.

וְאֲנַחְנוּ נְבָרֵךְ יְיָ,
מֵעַתָּה וְעַד עוֹלָם.
הַלְלוּ יְיָ.

Psalm 116

¹ I love the L-RD because He has heard my appeal for mercy.

אהבתי כי ישמע יי,
את קולי תחנוני.

² Because He has turned His ear to me, I will call [out to Him] as long as I live.

כי הטה אזנו לי
ובימי אקרא.

³ The ropes of death were wrapped around me, and the torments of Sheol overcame me; I encountered trouble and sorrow.

אפפוני חבלי מות,
ומצרי שאול מצאוני
צרה ויגון אמצא.

⁴ Then I called on the name of the L-RD: "L-RD, save me!"

ובשם יי אקרא,
אנה יי מלטה נפשי.

⁵ The L-RD is gracious and righteous; our G-d is compassionate.

חנון יי וצדיק,
ואלוהינו מרחם.
שמר פתאים יי דלותי
ולי יהושיע.

⁶ The L-RD guards the inexperienced; I was helpless, and He saved me.

שובי נפשי למנוחיכי,
כי יי גמל עליכי.

⁷ Return to your rest, my soul, for the L-RD has been good to you.

כי חלצת נפשי ממות
את עיני מן דמעה,
את רגלי מדחי.

⁸ For You, [L-RD,] rescued me from death, my eyes from tears, my feet from stumbling.

אתהלך לפני יי,
בארצות החיים.

⁹ I will walk before the L-RD in the land of the living.

האמנתי כי אדבר,
אני עניתי מאד.

¹⁰ I believed, even when I said, "I am severely afflicted."

¹¹ In my alarm I said, "Everyone is a liar."

אני אמרתי בחפזי
כל האדם כזב.

¹² How can I repay the L-RD all the good He has done for me?

מה אשיב ליי,
כל תגמולוהי עלי.

¹³ I will take **the cup of salvation** and worship the L-RD.

כוס ישועות אשא,
ובשם יי אקרא.

¹⁴ I will fulfill my vows to the L-RD
in the presence of all His people.

¹⁵ The death of His faithful ones is
valuable in the L-RD's sight.

¹⁶ L-RD, I am indeed Your servant;
I am Your servant, the son of Your
female servant. You have
loosened my bonds.

¹⁷ I will offer You a sacrifice of
thanksgiving and will worship the
L-RD.

¹⁸ I will fulfill my vows to the
L-RD, in the very presence of all
His people,

¹⁹ in the courts of the L-RD's
house – within you, Jerusalem.
Hallelujah!

נדרי ליי אשלם,
נגדה נא לכל עמו.

יקר בעיני יי
המותה לחסידיו.

אנה יי כי אני עבדך
אני עבדך, בן אמתך
פתחת למוסרי.

לך אזבח זבח תודה
ובשם יי אקרא.

נדרי ליי אשלם
נגדה נא לכל עמו.

בחצרות בית יי
בתוככי ירושלים.
הללויה.

Psalm 117

¹ Praise the L-RD, all nations!
Glorify Him, all peoples!

² For great is His faithful love to
us; the L-RD's faithfulness
endures forever.
Hallelujah!

הללו את יי, כל גוים,
שבחוהו כל האמים.

כי גבר עלינו חסדו,
ואמת יי לעולם.
הללויה.

Psalm 118

¹ Give thanks to the L-RD, for He is good; His faithful love endures forever.

הודו ליי כי טוב,
כי לעולם חסדו.

² Let Israel say, "His faithful love endures forever."

יאמר נא ישראל,
כי לעולם חסדו.

³ Let the house of Aaron say, "His faithful love endures forever."

יאמרו נא בית אהרן,
כי לעולם חסדו.

⁴ Let those who fear the L-RD say, "His faithful love endures forever."

יאמרו נא יראי יי,
כי לעולם חסדו.

⁵ **I called to the L-RD in distress; the L-RD answered me [and put me] in a spacious place.**

מן המצר קראתי יה,
ענני במרחב יה.

⁶ **The L-RD is for me; I will not be afraid. What can man do to me?**

יי לי לא אירא,
מה יעשה לי אדם.

⁷ With the L-RD for me as my helper, I will look in triumph on those who hate me.

יי לי בעזרי,
ואני אראה בשנאי.

⁸ It is better to take refuge in the L-RD than to trust in man.

טוב לחסות ביי,
מבטח באדם.

⁹ It is better to take refuge in the L-RD than to trust in nobles.

טוב לחסות ביי
מבטח בנדיבים.

¹⁰ All the nations surrounded me; in the name of the L-RD I destroyed them.

כל גוים סבבוני
בשם יי כי אמילם.

¹¹ They surrounded me, yes, they surrounded me; in the name of the L-RD I destroyed them.

סבוני גם סבבוני
בשם יי כי אמילם.

¹² They surrounded me like bees; they were extinguished like a fire among thorns; in the name of the L-RD I destroyed them.

סבוני כדבורים
דעכו כאש קוצים
בשם יי כי אמילם.

¹³ You pushed me hard to make me fall, but the L-RD helped me.

דחה דחיתני לנפל,
ויי עזרני.

14 The L-RD is my strength and my song; He has become my salvation.

15 There are shouts of joy and victory in the tents of the righteous: "The L-RD's right hand strikes with power!"

16 "The L-RD's right hand is raised! The L-RD's right hand strikes with power!"

17 I will not die, but I will live and proclaim what the L-RD has done.

18 The L-RD disciplined me severely but did not give me over to death.

19 Open the gates of righteousness for me; I will enter through them and give thanks to the L-RD.

20 This is the gate of the L-RD; the righteous will enter through it.

21 I will give thanks to You because You have answered me and have become my salvation.

22 **The stone that the builders rejected has become the cornerstone.***

23 This came from the L-RD; it is wonderful in our eyes.

24 **This is the day the L-RD has made; let us rejoice and be glad in it.**

25 L-RD, save us!
L-RD, please grant us success!

עזי וזמרת יה
ויהי לי לישועה.

קול רנה וישועה
באהלי צדיקים
ימין יי עשה חיל.

ימין יי רוממה
ימין יי עשה חיל.

לא אמות כי אחיה,
ואספר מעשי יה.

יסר יסרני יה
ולמות לא נתנני.

פתחו לי שערי צדק
אבא במ אודה יה.

זה השער ליי
צדיקים יבאו בו.

אודך כי עניתני
ותהי לי לישועה.

אבן מאסו הבונים
היתה לראש פנה.

מאת יי היתה זאת
היא נפלאות בעינינו:

זה היום עשה יי
נגילה ונשמחה בו.

אנא יי הושיעה נא.
אנא יי הצליחה נא.

* Quoted in the New Covenant; see Luke 20:17; Acts 4:11; 1 Peter 2:4, 7

26 Blessed is he who comes in the name of the L-RD.** From the house of the L-RD we bless you.

27 The L-RD is G-d and has given us light. Bind the festival sacrifice with cords to the horns of the altar.

28 You are my G-d, and I will give You thanks. [You are] my G-d; I will exalt You.

29 Give thanks to the L-RD, for He is good; His faithful love endures forever.

ברוך הבא בשם יי,
ברכנוכם מבית יי.

אל יי ויאר לנו
אסרו חג בעבתים
עד קרנות המזבח.

אלי אתה ואודך
אלהי ארוממך.

הודו ליי כי טוב,
כי לעולם חסדו.

** See Matthew 21:9; Mark 11:9-10; Luke 13:35; John 12:13

Psalm 136

1 Give thanks to the L-RD, for He is good.

His love is eternal.

2 Give thanks to the G-d of gods.

His love is eternal.

3 Give thanks to the L-rd of lords.

His love is eternal.

4 He alone does great wonders.

His love is eternal.

5 He made the heavens skillfully.

His love is eternal.

6 He spread the land on the waters.

His love is eternal.

7 He made the great lights:

His love is eternal.

8 the sun to rule by day,

His love is eternal.

9 the moon and stars to rule by night.

His love is eternal.

הודו ליי כי טוב,
כי לעולם חסדו.
הודו לאלהי האלוהים,
כי לעולם חסדו.
הודו לאדני האדנים,
כי לעולם חסדו.
לעשה נפלאות גדלות לבדו,
כי לעולם חסדו.
לעשה השמים בתבונה,
כי לעולם חסדו.
לרוקע הארץ על המים,
כי לעולם חסדו.
לעשה אורים גדלים,
כי לעולם חסדו.
את השמש לממשלת ביום,
כי לעולם חסדו.
את הירח וכוכבים
לממשלות בלילה,
כי לעולם חסדו.

10 He struck the firstborn of the
 Egyptians
His love is eternal.
 11 and brought Israel out from
 among them
His love is eternal.
 12 with a strong hand and
 outstretched arm.
His love is eternal.
 13 He divided the Red Sea
His love is eternal.
 14 and led Israel through,
His love is eternal.
 15 but hurled Pharaoh and his army
 into the Red Sea.
His love is eternal.
 16 He led His people in the
 wilderness.
His love is eternal.
 17 He struck down great kings
His love is eternal.
 18 and slaughtered famous kings
His love is eternal.
 19 Sihon king of the Amorites
His love is eternal.
 20 and Og king of Bashan -
His love is eternal.
 21 and gave their land as an
 inheritance,
His love is eternal.
 22 an inheritance to Israel His
 servant.
His love is eternal.
 23 He remembered us in our
 humiliation
His love is eternal.
 24 and rescued us from our foes.
His love is eternal.
 25 He gives food to every creature.
His love is eternal.
 26 Give thanks to the G-d of heaven!
His love is eternal.

למכה מצרים בבכוריהם,
 כי לעולם חסדו.
 ויוצא ישראל מתוכם,
 כי לעולם חסדו.
 ביד חזקה ובזרוע נטויה,
 כי לעולם חסדו.
 לגזר ים סוף לגזרים,
 כי לעולם חסדו.
 והעביר ישראל בתוכו,
 כי לעולם חסדו.
 ונער פרעה וחילו בים סוף,
 כי לעולם חסדו.
 למוליך עמו במדבר,
 כי לעולם חסדו.
 למכה מלכים גדלים,
 כי לעולם חסדו.
 ויהרג מלכים אדירים,
 כי לעולם חסדו.
 לסיחון מלך האמרי,
 כי לעולם חסדו.
 ולעוג מלך הבשן,
 כי לעולם חסדו.
 ונתן ארצם לנחלה,
 כי לעולם חסדו.
 נחלה לישראל עבדו,
 כי לעולם חסדו.
 שבשפלנו זכר לנו,
 כי לעולם חסדו.
 ויפרקנו מצרינו,
 כי לעולם חסדו.
 ונתן לחם לכל בשר,
 כי לעולם חסדו.
 הודו לאל השמים,
 כי לעולם חסדו.

Summary Prayer

Praise be your name forever, our King, who rules and is great and holy in heaven and on earth; for to Thee, L-RD our G-d, it is fitting to render song and praise, hallel and psalms, power and dominion, victory, glory and might, praise and beauty, holiness and sovereignty, blessings and thanks, from now and forever.

ישתבח שמך לעד מלכנו,
האל המלך הגדול והקדוש
בשמים ובארץ. כי לך נאה,
יי אלוהינו ואלוהי אבותינו :
שיר ושבחה, הלל וזמרה,
עז וממשלה, נצח, גדלה
וגבורה, תהילה ותפארת,
קדשה ומלכות. ברכות
והודאות מעתה ועד עולם.

Kos Re-vee-ee – כוס רביעי – Fourth Cup

Blessed are you, L-RD, our G-d,
King of the universe, who has
created the fruit of the vine.

ברוך אתה יי, אלוהינו מלך
העולם, בורא פרי הגפן.

*Bah-ROOKH aht-tah Ah-doh-NAI, Eh-loh-HAY-noo MEH-lekh hah-oh-LAHM,
boh-RAY pree hahg-GAH-fen.*



The Cup of Thanksgiving or Praise

[Drink the Fourth Cup.]

Fourth Cup



“I will take you as My people” (Exodus 6:7).

Nirtzah – נרצה

Conclusion



Traditionally, the seder concludes with the following:

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, support your people countless in number. May you soon redeem all your people joyfully in Zion.

חסל סידור פסח כהלכתו,
ככל משפטו וחוקתו. כאשר
זכינו לסדר אותו, כן נזכה
לעשותו. זך שוכן מעונה,
קומם קהל עדת מי מנה.
בקרוב נהל נטעי כנה,
פדויים לציון ברינה.

*Kha-SAHL see-door PAY-sakh ke-HEEL-kha-to, ke-khol MEESH-pah-to
ve-khoo-ka-to. Ka-a-SHAYR za-KHEE-noo le-sah-DAYR oh-to, KAYN neez-KEY
la-ah-SOH-toh. Zakh sho-KHAYN me-oh-NAH, ko-MAYM ke-HAL ah-DAT
mee ma-NAH. Be-kah-ROHV na-HAYL nee-TAY kha-NAH, pe-doo-YEEM
le-TZEE-ohn be-ree-NAH.*

לשנה הבאה בירושלים :

Next Year in Jerusalem!

Leh-sha-NAH Ha-ba-AH Beh-Yeh-ROO-shah-LAI-yeem!


And a New Beginning

The traditional commemoration of Passover ends with the hope for celebrating again next year – in Jerusalem! As wonderful as that prospect is, as followers of Messiah our hope extends beyond next year. In fact, it extends beyond this world.

This present world (olam hazeh in Hebrew) is fading, decaying – in John's words, "The world is passing away" (1 John 2:17). We need not look far for evidence of this truth. But we have hope beyond this world: olam habah – the world to come.

John begins the story of Yeshua's "Last Supper" this way: "Before the Passover Festival, Jesus knew that His hour had come to depart from this world to the Father" (13:1). During dinner He repeatedly told His disciples He was going away (13:33; 14:3, 12, 28; 16:5, 10, 28).

But Yeshua also promised to return. In the context of eating the Passover, the L-rd "took bread, gave thanks, broke it, and said, 'This is My body, which is for you. Do this in remembrance of Me.' In the same way [He] also [took] the cup, after supper, and said, 'This cup is the new covenant in My blood. Do this, as often as you drink it, in remembrance of Me.' For as often as you eat this bread and drink the cup, you proclaim the L-rd's death until He comes" (1 Corinthians 11:23-26).

 *After fulfilling the type of the Passover Lamb (shedding His innocent blood to redeem the lives of those who will believe on Him), Yeshua was raised from the dead. He ascended to the Father, just as He said. He told us no one knows the day or the hour of His return (Matthew 24:36). "Therefore be alert, since you don't know what day your L-rd is coming" (24:42).*

The last recorded words of Yeshua in Scripture are these:
“Look! I am coming quickly.”

Are YOU ready for His return?

“Maranatha!” “Come, L-rd!”



Sharing G-d's heart for the Jewish people.

Why is this book different from all other books?

“Why is this book printed ‘backwards?’”

Hebrew is read from right to left. Though most of our version is in English, we have preserved the traditional format and much of the traditional content; explanatory notes also have been added.

“What are those words in English lettering that don’t make any sense?”

We have provided transliteration (spelling out how the Hebrew would be pronounced) for those wishing to gain an ear for the language of the Bible.

“What do those symbols indicate?”



G-d at work in history and the calendar



Messiah Yeshua



Jewish tradition



Messianic connection

“Why is there a dash in G-d and L-RD?”


As part of preserving the sanctity of the Name of the Holy One, observant Jews neither write nor pronounce it. We have respected that tradition here (an illustration of our desire to build bridges of understanding between Jewish and Christian communities).

“Why do I need to safeguard this book?”

We haven’t found a cost effective way to prevent grape juice and food from staining the pages. We ask you to please protect it from damage so it can be used again.


“Can I keep this book?”

If you wish to keep this Haggadah for future reference, a donation to help replace it would be appreciated.



“Seder” means “order” in Hebrew. Throughout centuries of dispersion, Jewish people have celebrated Israel’s oldest festival, Passover.

“Haggadah” means “retelling.” This Messianic Haggadah incorporates material from traditional Jewish sources and Scriptures, with the express purpose of pointing to Yeshua, “the Lamb of God who takes away the sin of the world” (John 1:29).



US P.O. Box 5470 Lansing, IL 60438 (708) 418-0020 LifelnMessiah.org office@LifelnMessiah.org
Canada 190 Mulock Dr. P.O. Box 251 Newmarket, ON L3Y 4X1 (905) 235-3717 LifelnMessiah.ca Info@LifelnMessiah.ca
Hong Kong P.O. Box 71155, Kowloon Central Post Office (852) 5974 1868 LifelnMessiah.hk Info@LifelnMessiah.hk