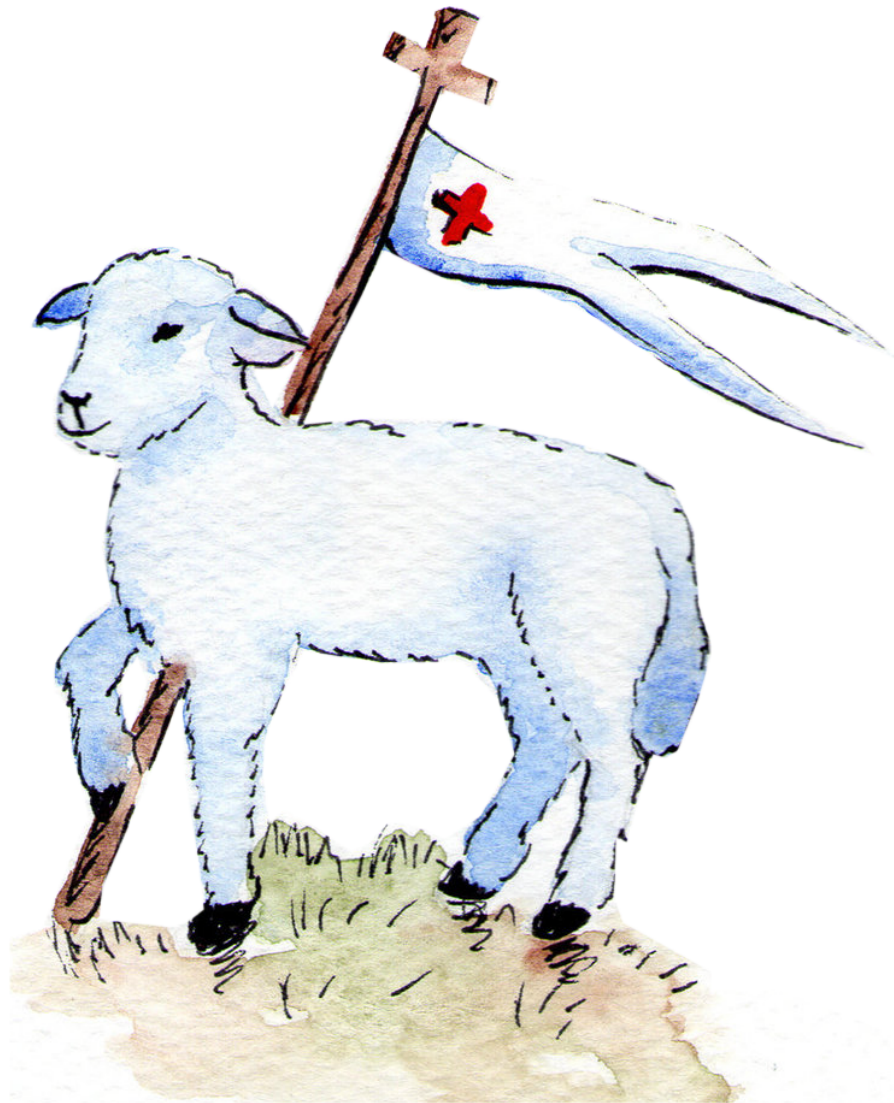


Worthy is the Lamb

A Messianic Passover Haggadah



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A Messianic Passover Haggadah



John J. Parsons

www.hebrew4christians.com

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*This work is gratefully dedicated to Yeshua the Messiah,
the great Lamb of God who takes away the sins of the world.
May His great Name be exalted forever and ever!*

נֶאֱמָר לְשֵׁה הַטָּבוֹת לְקַחַת עֵז וְעֶשֶׂר
וְחִכְמָה וְגִבּוּרָה וְהוֹד וְהָדָר וּבְרָכָה

Revelation 5:12



שֵׁה הַפֶּסַח



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Foreword...

Passover is a set apart time to recall the greatness of God and his salvation. Though it has its origin in God's deliverance of his people from slavery in Egypt with "a mighty hand and an outstretched arm," it was originally established to be a *yearly service* to celebrate God's redemption (Exod. 13:4-10). During the ministry of Yeshua, Passover was transformed into the time to honor his sacrificial death and intercession for his people, primarily through the rite of what Christian tradition calls "communion," "the Eucharist," or "the Lord's Supper."

The traditional Passover Seder has 15 steps that we will perform, but these are best thought of as a *guide* to the greater end of retelling the story of our redemption. Reviewing the great story of God's deliverance in Messiah "sets the table" for the rest of the year, and re-frames our understanding of the meaning of the gospel message itself...

Now there are questions about how Yeshua actually observed the (early) Passover Seder with his disciples, and it is a bit difficult reconstructing the order of his service because we are unsure of the customs of that time. It is likely, however, that as a Jew he would have performed *Kiddush* for the holiday (i.e., the First Cup, כוס קידוש), which recalls how God set apart his people by delivering them from bondage in Egypt, and it is also likely that he would have begun the seder with dipping the karpas in salt water followed by the breaking of the matzah. After this, he would retell the story of the Exodus, though explaining its ultimate significance is to be found in his sacrificial role as the Lamb of God (שה האלהים). It is therefore likely he would have blessed the "Cup of Deliverance" (i.e., the Second Cup, כוס ישועות) followed by eating matzah with his disciples in accordance with the Torah's instruction (Exod. 12:15). The Passover meal itself would then be eaten.

After the meal, Yeshua would have taken the matzah that was broken during the "breaking" or *Yachatz* step and blessed it, giving it to the disciples as a symbol of his body that would be broken for them. He then would have taken up the third cup, called the "Cup of Redemption" (i.e., כוס הגאולה), and sanctified it as a memorial of his blood shed for the disciples' forgiveness. This is called the *Barech* ("blessing") step of the traditional Seder.

Since the New Testament explicitly says that Yeshua took the bread and wine "*after* (the Passover) supper" (Luke 22:20, 1 Cor. 11:25) it is clear that this cup, the "Cup of Redemption," is the one He raised when He said, "This cup is the New Covenant in my blood, which is shed for you" (Matt. 26:27-29). The Cup of Redemption recalls both the shed blood of the innocent lamb offered as redemption from Egypt, but it more fully commemorates the greater redemption provided by the shed blood of Yeshua our Savior, the Lamb of God and the greater Exodus from slavery to sin (Luke 9:30-31).

Finally, Yeshua's seder with his disciples would have ended with the "Hallel," a time of singing psalms and offering thanks to God. Note that it was directly after singing Hallel that Yeshua went out to the Mount of Olives where his passionate intercession took place and where he was later betrayed by Judas Iscariot and arrested (see Matt. 26:30-50).



Overview of Passover

Leader: The holiday of Passover, or “Pesach” (פֶּסַח), begins during the full moon in the first month of the year, namely on the evening of the 15th day of Nisan. Passover is called the “feast of freedom” since it celebrates the deliverance of the Israelites from bondage in Egypt and memorializes the night when the faithful were protected by the blood of the lamb – a clear picture of the sacrifice of Yeshua the Messiah as *Seh HaElohim* – the “Lamb of God who takes away the sins of the world” (John 1:29).



Passover Moon

פסח

The Book of Exodus (ספר מִצְוֹת) recounts how the LORD sent Moses to Pharaoh to serve as the deliverer of Israel. The Pharaoh, of course, refused Moses’ appeal to set the Israelites free from their slavery, and the stage was then set for the showdown between the God of Israel and the so-called “gods” of Egypt. The final terrible plague that would descend upon the people of Egypt would be the death of the firstborn in the land. Only those families that sacrificed an unblemished male lamb and smeared its blood upon the doorposts of the house would be “passed over” (*pasach*) from the impending wrath from heaven (Exod. 12:13).



The Blood of the Lamb

God commanded that a few days before the Passover, each head of household should set aside a young male lamb to be examined for blemishes and to ensure its fitness as an offering. The Torah refers to this as “the” Lamb of God, as if there was only one: “You shall keep it [i.e., the Passover lamb] until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall slaughter *him* (אֹתוֹ) at twilight (Exod. 12:6). During the afternoon of Nisan 14th, the lamb was slaughtered and its blood smeared on all three sides of the doorframe, top, right and left, that is, in the form of the Hebrew letter *Chet* (ח). This letter, signifying the number eight, is connected with the word *chai* (חַי), short for *chayim* (חַיִּים), meaning “life.”

Some say that the letters of the Divine Name YHVH (יהוה) were also daubed on the doorposts: The Yod (י) on the top beam, the Vav (ו) on the right, and the Hey (ה) on the left.

That night (i.e., Nisan 15th) the meat of the Passover was to be roasted and eaten with unleavened bread (i.e., matzah) and bitter herbs. The meal was to be eaten in haste, since the people were to be ready to begin their journey immediately after God smote the firstborn. God “passed over” those homes whose doorposts were marked with the blood of the Passover lamb. God further commanded that Passover should be commemorated *annually* as a reminder of the deliverance from Egypt. Only unleavened bread is to be eaten for seven days, and the first and seventh days of Passover are to be days of holy assembly on which all work is forbidden.

The Passover Seder (service) begins on “Erev Pesach,” the twilight of Nisan 14th, which then becomes Nisan 15th *during* the Seder ceremony at sundown. This agrees with the commandment given in the Torah, “In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening” (Exod. 12:18).

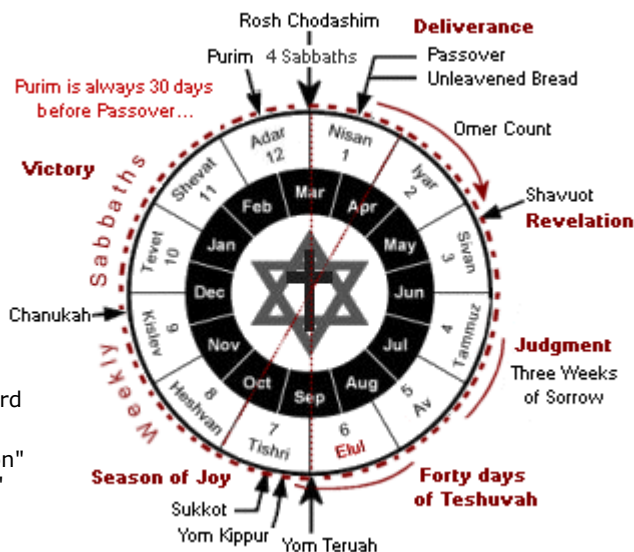


The Importance of Passover

Leader: All of the Biblical holidays begin with the Passover. On the first day of Nisan, two weeks before the Exodus, God showed Moses the “new moon” and commenced the divine calendar (Exod. 12:2). Moses then taught the people about the Passover sacrifice (korban Pesach). Two weeks later, the Israelites kept the Passover by daubing the blood of the lamb on their doorposts. At the stroke of midnight on Nisan 15 God sent the last of the ten plagues on the Egyptians, killing all their firstborn. On the 6th of Sivan, exactly seven weeks after the Exodus (49 days), Moses first ascended Sinai to receive the Torah (Shavuot). Forty days later, on the 17th of Tammuz, the tablets were broken. Moses then interceded for Israel for *another* forty days until he was called back up to Sinai on Elul 1 and received the revelation of the Name YHVH (יהוה). After this, he was given the second set of tablets and returned to the camp on Tishri 10, which later was called “Yom Kippur,” or the Day of Atonement. Later the holiday of Sukkot (“Tabernacles”) commemorated God’s care for the people en route to the promised land.

The Seder is called *leil shimurim* (ליל שמורים), a “night to be guarded” in the Bible...

The Hebrew word “Torah” (תורה) means “direction” or “instruction.”



The very first occurrence of the word “Torah” in the Scriptures refers to the faith of Abraham (Gen. 26:5), and the second occurrence refers to the law of Passover: “There shall be one law (Torah) for the native born and for the stranger who sojourns among you” (Exod. 12:49).

A second chance for observing the holiday (on Iyar 15) was permitted for those who missed the Seder due to ritual impurity (Num. 9:9-12).



The Ten Plagues

The ten plagues (*eser ha-makkot*) were intended to judge Egypt and its gods.

The Number Four

The letter Dalet (ד) means “door.” Besides the four names for Passover, there are four expressions of redemption, four cups of wine, four blessings, four foods on the seder plate, the four questions, etc.

In Jewish tradition, Passover has *four* distinct names:

- *Chag Ha-Aviv* – The Festival of Spring (Deut. 16:1)
- *Chag Ha-Matzot* – The Festival of Matzah (Exod. 12:17-20)
- *Chag Ha-Pesach* – The Festival of the Pascal Lamb (Num. 9:2)
- *Ze’man Cheruteinu* – The Festival of Freedom

Torah begins with the Lamb slain in the garden (Gen. 3:21) and ends with the Wedding Feast of the Lamb (Rev. 19:7).

The Exodus is undoubtedly one of the most fundamental events of the Jewish people. In addition to being commemorated every year during Passover (Exod. 12:24-27; Num. 9:2-3; Deut. 16:1), it is explicitly mentioned in the very *first* of the Ten Commandments (Exod. 20:2), and it is recalled *every* Sabbath day (Deut. 5:12-15). Indeed, nearly every commandment of the Torah (including the laws of the Tabernacle and the sacrificial system) may be traced back to the story of the Exodus. Most importantly, the Exodus prefigures and exemplifies the work of redemption given through Yeshua, the great Lamb of God.

וְרָאִיתִי אֶת־דָּמְךָ וּפָסַחְתִּי עָלֶיךָ – “And I will see the blood, and I will pass over you...”



Passover and the Spring Holidays



Leader: As mentioned above, the Biblical New Year begins at the appearance of the first “new moon” of spring, that is, when the waxing crescent of the moon is first sighted. Biblically, this new moon is called *Rosh Chodashim* (רֹאשׁ חֳדָשִׁים), “the head of the months,” and its observance is considered the very first commandment given to Israel before the great Exodus from Egypt took place: “This month shall be unto you the beginning of months: it shall be *the first month of the year* to you” (Exod. 12:2). In the Torah, the month of Nisan is counted first for the purpose of counting the days, months, and the holidays of the Biblical calendar as well as for reckoning the dates for the reigns of the kings of Israel.

The first *word* of the Bible indicates the significance of *time*, namely, the Hebrew word *bereshit* (בְּרֵאשִׁית) - “in the beginning...” (Gen. 1:1), and the very first *commandment* given to the children of Israel was to declare the very first month of their redemption. In other words, Passover month, called “chodesh yeshuah,” was to begin Israel’s year, and later the sacrificial system itself (i.e., the Tabernacle) was consecrated precisely on this date (Exod. 40:2). Note that the Hebrew word for month (i.e., *chodesh*) comes from the root *chadash* (חָדַשׁ), meaning “new,” and therefore the Passover redemption was intended to mark a “new beginning” for the Jewish people. And indeed, God marks the start of our personal redemption as the beginning of our life as *a new creation* (2 Cor. 5:17), just as Yeshua is the “first of the firstfruits” of God’s redeemed humanity (1 Cor. 15:45-49).

Chodesh yeshuah, “the month of salvation,” can be read as “the month of Yeshua...”

Each of the three spring festivals *overlap* and run into each other: Passover (Pesach), Unleavened Bread (Chag Hamotzi), and Firstfruits (Yom habikkurim). The Torah then instructs us to “count seven full weeks from the day after the Sabbath (of Passover), from the day that you brought the sheaf (omer) of the wave offering (bikkurim). You shall count fifty days to the day after the seventh Sabbath and then you shall present a grain offering of new grain to the LORD” (Lev. 23:15-16). This marks the fourth and climactic spring festival of the calendar, the “jubilee” of “Pentecost” (Shavuot) which is observed *exactly* fifty days following the Passover. Note that the spring holidays of Passover, Unleavened Bread, and Firstfruits provide a portrait of the death, burial, and resurrection of the Messiah: Yeshua was crucified on erev Pesach, buried during Unleavened Bread, and was resurrected on Firstfruits. The feast of Pentecost was the day the *Ruach HaKodesh* (Holy Spirit) fell on believers in fulfillment of the promise given by our Lord.



Preparing for Passover

Leader: During Passover no *chametz* (i.e., leaven) may be eaten or found within your home for a full seven days. Preparing for Passover involves cleansing your house of all chametz, preparing a kosher meal for the guests, setting the Seder table with special Passover foods and dishes, reviewing the story of the Exodus by reading a *Haggadah* (liturgy), and so on. The ceremonial search for chametz is customarily performed by candlelight on the night *before* the Passover Seder. A feather and a spoon are often used to sweep up the last crumbs of bread, which will then be burned with other chametz the following morning. Here is the traditional blessing (called *al bi'ur chametz*) regarding the removal of chametz:



בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוּר חֻמֵּץ.

“Blessed are You, LORD our God, King of the universe,
who sanctifies us with His commandments and
commanded us to remove chametz.”

Among other things, chametz symbolizes the "rich man's bread," whereas matzah represents *lechem oni* - the bread of affliction. Indeed, fermented bread was used as form of currency in ancient Egypt. The removal of chametz, then, symbolizes our rejection of the world system and its exploitation and greed.

Ze'man Cheruteinu

Passover is also called *ze'man cheruteinu* (זְמַן חֲרוּתֵנוּ), the “season of our freedom” by the sages. Many people think “freedom” means being able to do whatever they want to do, when they want to do it, but that is *not* the Torah’s idea of freedom. Yeshua told us “whoever commits sin is the *slave* (δουλος) of sin,” and went on to say “if the Son sets you free, you will be free indeed” (John 8:34-36). True freedom is therefore moral and spiritual rather than physical. Freedom has to do with the *ability to choose* what is right and good....

In Hebrew, these two ideas of freedom are expressed using two different words. The word *chofesh* (חֹפֶשׁ) connotes freedom from external restraints (i.e., “doing your own thing”), while the word *cherut* (חֲרוּת) suggests the freedom to do what you *should*, or the having the *power* to act responsibly. Where it is written, “The tablets were the work of God, and the writing was the writing of God, *engraved* on the tablets” (Exod. 32:16), the midrash says do not read “engraved (i.e., *charut*: חֲרוּת) on the tablets” but rather as “freedom (i.e., *cherut*: חֲרוּת) on tablets,” since only those who obey God’s will may rightly be called “free” people...

The Lord’s Table

During our seder tonight we will partake of two ritual acts that Yeshua associated with the institution of New Covenant: 1) the *eating of the broken matzah* (Afikoman) and 2) the *drinking of the Cup of Redemption*, which Yeshua called the “cup of his blood.” These rituals were later adopted into Christian liturgy as “communion,” the “Lord’s Supper,” and so on.

The Cup of Redemption is also called the “Cup of Betrothal.” Yeshua’s earthly ministry began at a wedding celebration and ended with the cup promising the great wedding day to come.



The Love Story of Passover...

The overarching message of the Scriptures reveals that ultimate reality is a divine love story with a “happy ending,” despite the struggles we often face in this world. We see this in connection with the great deliverance of the Passover, where we read the great story of our redemption in a book called a “haggadah.” Note that the Hebrew word “haggadah” (הַגָּדָה) means “retelling,” which of course refers to the story of the journey from slavery to freedom by the hand of God’s love. With regard to the sanctity of this story, the Torah commands us: “You shall tell (i.e., *ve’higad’ta*: וְהִגַּדְתָּ, from which “haggadah” comes) your child on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’ And it shall be to you as a sign on your hand and as a memorial between your eyes, that the Torah of the LORD may be in your mouth. For with a strong hand the LORD has brought you out of Egypt” (Exod. 13:8-8). The sages note that the numeric value of the word “haggadah” (הַגָּדָה) is the same as the Hebrew word for “good” (i.e., *tov*: טוֹב), which again indicates that the story of our redemption in the Messiah is truly good – indeed, the greatest story ever told...

Tell your child what the LORD has done for you...

וְהִגַּדְתָּ	לְבִנְךָ	בַּיּוֹם	הַהוּא	לֵאמֹר
lei-mohr’	lei-veen-kha’	bai’-yohm’	ha-hoo’	
וְ - vav conv conj נִגַּד - v “declare, make known; expound” הִפְחֵף - 2ms sfx	לְ - pfx “to” בֶּן - n mpl “son, child” פָּחַף - 2ms sfx	בַּ - pfx “in, on” הַ - “the” יוֹם - n ms “day”	הַ - pfx “the” הוּא - pron 3ms “he, it” דַּמְנִסְטְר attr usage	לְ - pfx “to, for” אָמַר - v “say, speak, utter” qal infin cstr אָמַר + לְ
saying	on that day	to your son	and you shall declare	

בַּעֲבוּר	זֶה	עָשָׂה	יְהוָה	לִי	בְּצֵאתִי	מִמִּצְרַיִם
ba’-a-voor’	zeh	ah-sah’	Adonai	lee	be’-tzei-tee’	mee-meetz-rah’-yeem
בַּ - “in the” עָבוּר - prep conj “for sake of; so that, on account, because”	זֶה - dmstr adj ms “this, that”	עָשָׂה - v “to do, to make” qal prf 3 ms עָשָׂה	יְהוָה - n “YHVH” the Eternal; fr> הָיָה - “to be” אֱלֹהִים	לִי - pfx “to, for” י - 1cs sfx	בַּ - pfx “in” צֵאת - v “go out, exit, come out” qal infin cstr תִּי - 1cs sfx	מִן - prep “from” מִצְרַיִם - n “Egypt,” מִצְרַיִם - n “enclosure” fr> צִוֵּר - v “bind”
when I came out from Egypt	this is done because of what the Lord did for me					

וְהִגַּדְתָּ לְבִנְךָ בַּיּוֹם הַהוּא לֵאמֹר
בַּעֲבוּר זֶה עָשָׂה יְהוָה לִי בְּצֵאתִי מִמִּצְרַיִם

"You are to tell your child on that day, saying:
'This is done because of what the LORD did for me
when I came out of Egypt.'" (Exod. 13:8)



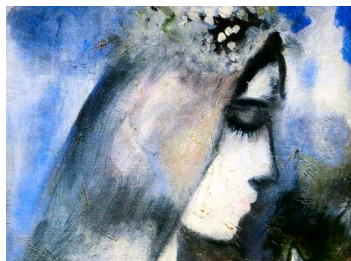
The Song of Songs...

During Passover week it is customary to read the ancient “love song” of King Solomon called *Shir Ha-Shirim* (שִׁיר הַשִּׁירִים), or the “Song of Songs.” In Jewish tradition, since Passover marks the time when our “romance” with God officially began, the sages chose this song to celebrate God’s love for his people. And since Passover is also called *Chag Ha-Aviv* (חַג אַבִּיב), the festival of spring, the Song of Songs is also associated with creativity and hope associated with springtime (Song 2:11-12).

One way to read this poem is to see the king, who had *disguised* himself as a lowly shepherd to win the heart of the Shulamite woman, as a picture of Yeshua who took the form of a lowly servant to demonstrate his eternal love for those who are trusting in him... Indeed, the Song of Songs is linked to the “lilies” (i.e., *shoshanim*: שִׁשְׁנִים) mentioned in Psalm 45, which presents a Messianic vision of the Divine Bridegroom and offers an “ode” for a forthcoming wedding. A famous verse from the Song is often inscribed on traditional Jewish wedding rings: “I am my beloved’s and my beloved is mine”:

אֲנִי לְדֹדִי וְדֹדִי לִי הִרְעָה בְּשׁוֹשַׁנִּים

“I am my beloved’s and my beloved is mine,
he pastures among the lilies.” (Song 6:3)



The gospel reveals God’s passion for us, the call of his heart, his desire to elevate us to the role of the beloved, and we respond by accepting Him as the great Lover of our souls, the “ultimate concern” of our life. Sin threatens to seduce us away from God’s love, to interfere with our relationship, which evokes God’s “jealousy” to protect love from loss.

It is written that “perfect love casts out fear” (1 John 4:18), but perfect love must be reciprocal, complete, and alive with passion. In Hebrew, perfect love is “*shalem*” (שָׁלֵם) –that is, whole, healed, and unified. It is not “perfect love” to passively accept that God loves you in Jesus. No, you must *receive* this as an inward passion, you must *live* within it, must *embrace* it, take *possession* of it, and let it fill your heart to abundance. This love, this “perfect love” (אֶהְבֶּה שְׁלֵמָה) then will cast away your fear of being unwanted, rejected, and abandoned. But to know this love, you have to open your heart and accept it as your own; you have to accept yourself as the beloved of God. This is part of the message of Passover, as I hope we will all see...



Welcome to the Seder!

ברוכים הבאים!

Leader: This evening we gather together to share the collective experience of our people, whom God liberated from slavery in ancient Egypt to become His own treasured possession. The traditional ceremony for remembering this deliverance is called the *seder* (סֵדֶר), a Hebrew word that means “order.” A Passover Seder refers to an “orchestrated ceremony or liturgy with a number of distinct phases or steps.” During our seder we will eat special foods that help retell the “love story” of the Israelites’ journey from slavery to freedom, and we will see how Yeshua used the rituals of the Passover Seder to explain the meaning of the new covenant (בְּרִית הַדָּשָׁה) by revealing his sacrificial role as the Lamb of God who takes away the sins of the world.

Retelling and remembering the great story of the redemption from Egypt is *central* to the holiday of Passover, though Messianic believers further understand Passover to portray the *universal* deliverance given to the world through Yeshua the Messiah. Just as the blood of the Passover lamb caused the *physical* plague of death to “pass over” the homes of the Israelites who trusted in God’s redemption, so the blood of Yeshua the Messiah, the great “Lamb of God,” causes the *spiritual* plague of death to pass over the homes of all those who likewise put their trust in Him...

“Each person in every generation must regard himself or herself as having been *personally* set free from Egypt.” Tonight’s seder is not just a retelling of an ancient story, but we are invited to experience the bitterness of oppression and the sweetness of deliverance so that we may glorify what God has done for us in the Messiah.

Peasch can be read as “peh” (mouth) and “sach” (speaks), indicating that Passover is a confession of the truth of God’s redemption, testifying to the truth of the LORD’s faith love. On Pesach we thank God for the revelation and the wonder of the Lamb of God that was slain...

Responsive Reading:

- Reader 1:** “This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout all your generations, as a statute forever, you shall keep it as a feast.” – Exodus 12:14
- Reader 2:** “You shall observe this rite [of Passover] as a statute for you and for your children forever... And when your children say to you, ‘What do you mean by this service?’ you shall say, ‘It is the sacrifice of the LORD’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians.’” – Exodus 12:24-27
- Reader 3:** “Remember this day in which you came out from Egypt, out of the house of slavery, for by a strong hand the LORD brought you out from this place.” – Exodus 13:3
- Reader 4:** Let all who are hungry come... May God help us take our place at His table, remembering our true identity in Yeshua the Messiah: “Clean out the old leaven that you may be a new batch of dough, since you *already are* unleavened. For Messiah, our Passover Lamb has been sacrificed! Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.” – 1 Cor. 5:7-8



The Passover Seder Plate

Leader: On the table is a special “seder plate” (i.e., *ke'arah*: קַעֲרָה) used as a “visual aid” to help tell the story of Passover. Although there are different ways to arrange the ceremonial items (“simanim”) on the plate, one arrangement is to order them according to the narrative of the events of the great Exodus from Egypt. In a sense, the seder will revolve around this plate and the symbolism of its items:



1. **Karpas** (כַּרְפָּס) – A vegetable (such as parsley) that is dipped into salt water near the beginning of the Passover Seder. The presence of karpas represents the growth and fertility of the Jewish people in Egypt (Exod. 1:7).

Hold up the seder plate (i.e., קַעֲרָה) during this explanation.



2. **Charoset** (חַרוֹסֶת) – An apple, wine, and nut mixture that represents the mortar used by the Jewish slaves to build the storehouses of Egypt. Charoset symbolizes the toil and labor of the Jewish people in Egypt (Exod. 1:13-14).

The seder plate appeals to our eyes to serve as a sort of “visual story” of the events of the deliverance.



3. **Maror** (מָרֹר) – A bitter herb, such as horseradish, that symbolizes the bitterness and harshness of the slavery of the Israelites (Exod. 1:13-14).

The various ritual actions (such as dipping the karpas, tasting the bitter herbs, reciting blessings, singing, etc.) appeal to our physical experiences at the table.



4. **Chazeret** (חֲזֵרֶת) – An inedible bitter herb (such as horseradish root) that symbolizes the atrocity of infanticide (i.e., Pharaoh’s decree to murder the Jewish baby boys). This herb is inedible because it “cannot be swallowed” or accepted, and therefore represents the repudiation of assimilation.



5. **Zero'a** (זֵרוֹעַ) – A roasted lamb (or goat) shank bone that symbolizes the *korban Pesach* (i.e., the sacrificed lamb whose blood was put upon the doorposts). Note that the usual word for “bone” is *etzem* (עֵצֶם) in Hebrew, but the sages refer to the lamb as *zero'a* - “arm” - as in the “outstretched arm” (*zero'a netuyah*) of the LORD. The “arm of the LORD” is evidenced in His mighty deliverance of the Jewish people given in Yeshua!

The *zero'a* reminds us of Yeshua the lamb of God sacrificed for Passover



6. **Beitzah** (בֵּיטָח) – A roasted egg that recalls the additional offering that was given at the Temple during the season of Passover (*korban chagigah*).



7. **Salt Water Bowl** (קַעֲרָה מֵי מַלַּח) – The bowl of salt water recalls the sweat and tears of the Jewish slaves – and also recalls the splitting of the Sea and destruction of Pharaoh’s army. We use the salt water to dip the karpas, near the beginning of the Seder and to dip the egg before the start of the meal.

Beside the seder plate, a **matzah tosh** is used to hold three matzot: Abraham, Isaac, and Jacob...



8. **An Orange** – Some add an orange to the plate to express welcome to the “stranger” or those who may feel like outsiders... *Passover is for all people!*



The Steps of the Passover Seder

Leader: There are 15 steps to a Passover Seder. The Israelites were redeemed on the 15th day of the month of Nisan. In the Torah scroll, the Song of the Sea is found in the 15th chapter of the Book of Exodus, and its center column has 15 “waves” of water. There are 15 steps ascending the southern side of the Temple, and 15 Psalms that begin, “A Song of the Steps” (*shir hama'alot*). The priestly blessing has 15 words and the Divine Name Yah (יה) equals 15 in gematria. Seven is the number of the older covenant, while eight is the number of the new covenant (7 + 8 = 15).

Four cups of wine (or grape juice) are drunk during the Passover Seder, remembering four great promises of God given to Moses (in Exodus 6:6-7):

1. הוֹצֵאתִי – “I will *bring you out*” (Cup of Sanctification)
2. הִצַּלְתִּי – “I will *free you*” (Cup of Deliverance)
3. גָּאֵלְתִּי – “I will *redeem you*” (Cup of Redemption / Betrothal)
4. לָקַחְתִּי – “I will *take you*” as my people (Cup of Restoration)

hotzeiti hitzalti ga'alti lakachti



The Steps of the Passover Seder

The traditional seder contains 15 separate and distinct parts:

The Hebrew word “seder” (סֵדֶר) means “order” which includes four main parts:

Steps 1-5
set the stage

Step 6
recalls the story...

Steps 7-13
focus on the present...

Steps 14-15
look to the future...

Step	Hebrew	Transliteration	Activity
1	נֵרוֹת	Nerot	Lighting the Candles
2	קֹדֶשׁ	Kadesh	Sanctifying the Wine (1 st cup)
3	וְרַחֵץ	Urchatz	Washing the Hands
4	כַּרְפָּס	Karpas	Dipping the Vegetables
5	יֵחָץ	Yachatz	Breaking the Matzah
6	מַגִּיד	Maggid	Telling the Story (2 nd cup)
7	רַחֲצָה	Rachtzah	Netilat Yadayim
8	מוֹצִיא מַצָּה	Motzi Matzah	Eating Matzah
9	מָרֹר	Maror	Eating Bitter Herbs
10	כוֹרֵךְ	Korekh	Eating the Hillel Sandwich
11	שְׁלַחַן עוֹרֵךְ	Shulchan Orekh	Eating the Meal
12	צִפּוֹן	Tzafun	Eating the Afikoman
13	בָּרַךְ	Barekh	Blessing after the meal (3 rd cup)
14	הַלֵּל	Hallel	Songs of Praise (4 th cup)
15	נִרְצָה	Nirtzah	Conclusion of the Seder

Reader 1:

“I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.”

- Exodus 6:6-7

A fifth cup, called the **Cup of Elijah**, is based on the promise: “I will bring you into the land” (Exod 6:8), but we do not drink from this cup because we are still in exile...





Nerot – Lighting the Candles

Step: **1**

נֵרוֹת

"The people who walked in darkness have seen a great Light..." (Isa. 9:2).

אור
העולם

The Light of the World

Sanctifying our time

With God's help, let's begin our Seder!

Leader: We begin the Seder with the light and warmth of the Passover holiday candles. A woman of the house traditionally lights the candles no later than 18 minutes before sundown on Nisan 14 (i.e., on *Erev Pesach*). After kindling the candles, she waives her hands over the flames three times (as if welcoming in the holiday), and covering her eyes with her hands recites the customary blessing:

Since the Jewish day begins at sundown, the candles are lit to mark the arrival of Passover...

The woman says:



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me'lekh e-lohei-nu Adonai at-tah barukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק

le-hadlik v'tsivanu be-mits-votav kid-de-sha-nu asher
to kindle and with his sanctified us who
commanded us commandments

*"We strike the match,
but God brings forth
the light..." Yehi Ohr!*

נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

tov yom v'shel shabbat shel ner
the holiday (and of of sabbath) the candles of

The words in parentheses are read if the Seder occurs on the weekly Sabbath.

barukh attah Adonai, Elohei-nu me'lekh ha-olam,
asher kidde-sha-nu be-mitsvotav ve-tziva-nu le-hadlik
ner shel [Shabbat ve'shel] yom tov.

The word for commandment (מצוה) comes from a root (צוה) that means to "connect."

*"Blessed art Thou, Lord our God, Master of the universe,
who sanctifies us with Thy commandments, and commanded us
to kindle the light (of Shabbat and of) the holiday."*

בָּרוּךְ אַתָּה יְהוָה
יוֹצֵר הַמְּאוֹרוֹת
yotzer hame'orot:
"Praised are you,
Lord, creator
of the lights..."



Reader 1: Since Yeshua was “born of a woman, born under the Torah,” it is fitting that a woman begins the Seder and brings light to the table...

Reader 2: As we look upon the candles, may we remember that Yeshua is the Light of the world...

Reader 3: Blessed are you, LORD, who calls us out of darkness into his marvelous light! Amen.

Leader: Since the Passover Seder centers on the Person and work of Yeshua as *Seh ha-Pesach*, the Passover Lamb of God, it is fitting to begin the Seder with an acknowledgement of His glory and presence. Let us therefore begin our Seder with a blessing that recognizes Him as the Source of all light and truth for our lives. Please recite the following with me now:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam me-lekh e-lo-**hei**-nu Adonai attah barukh
the universe king (of) our God Lord are you Blessed

All Recite:

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִיּוֹת אוֹר

or le-hiyot v'tsivanu be-mits-votav kid-de-**sha**-nu a-sher
a light to be and with his sanctified us who
commanded us commandments

לְגוֹיִים וְנָתַן-לָנוּ אֶת יֵשׁוּעַ מְשִׁיחֵנוּ שֶׁה הַפֶּסַח.

ha-**Pesach** seh meshic**he**inu yeshua et v'natan-lanu le-goyim
the Passover Lamb our Messiah Jesus () and gave to us to the nations

barukh attah Adonai, Elo**hei**'nu **me**'lekh ha-olam,
asher kideshanu be-mitzvotav, ve-tziva'nu le-hiyot ohr
le-goyim, ve-natan-**la**'nu et Yeshua meshic**he**inu seh ha-Pesach.

Seder Leader: “Blessed are You, LORD our God, King of the universe,
Who sanctified us with his commandments, and commanded us to be a light
to the nations and Who gave to us Yeshua our Messiah the Passover Lamb.”



Thanking God for the Appointed Times

Leader: The LORD established the *mo'edim*, or the “appointed times,” in order to reveal prophetic truth regarding His great plan of salvation given through the Messiah (Gen. 1:14). Let us now thank Him for the divine calendar that He has revealed in the Scriptures:

All Recite:

ברוך אתה יהוה אלהינו מלך העולם,
 ha'olam me-lekh E-lo-hey-nu Adonai at-tah barukh
 the universe king (of) our God Lord are you Blessed

אשר נתן לנו חגים, חקות, ומועדים לשמחה,
 le-sim-chah u-mo'adim chuk-kot chag-gim la-nu natan asher
 for happiness and seasons customs holidays to us gave who

לכבוד ישוע המשיח אדונינו, אור העולם.
 ha'olam ohr a-do-nei-nu ham-ma-shi-ach Yeshu'a likh-vod
 of the world the light our LORD the Messiah of Yeshua for the glory

barukh attah Adonai, Elohei'nu **me'**lekh ha-olam,
 asher natan **la'**nu chaggim, chukkot, u'mo'adim le-simchah,
 likhvod **Yeshu'**a ha-mashi'ach Adonei'nu, ohr ha-olam.

Seder Leader: “Blessed are You, LORD our God, King of the universe,
 Who has given to us holidays, customs, and seasons of happiness,
 for the glory of our Lord Yeshua the Messiah, the Light of the world.”

Our seder begins at sundown on Nisan 14, which then becomes Nisan 15 during Kiddush. Nisan 15 also marks the start of the seven-day feast of Unleavened Bread.

Two days after Passover (i.e., Nisan 17) we celebrate *ha'bikkurim*, the festival of Firstfruits, which remembers the resurrection of Yeshua from the dead...



Outside of Israel, all major Jewish holidays (except for Yom Kippur) are observed for an additional day (called yom tov sheni), which means that means the some people will attend a second Seder on Nisan 15-16.

Note that since both Passover and Unleavened Bread run concurrently, it is customary to refer to both as Passover Week...



Partaking of Miriam's Cup

The role of women in Jewish history is significant and important...

כוס
מרים

Honoring Women in Jewish History
Miriam's Cup

Who knows four? I know four! Four are the *arba imahot* (four mothers) of Israel! Sarah, Rebekah, Rachel, Leah!

Leader: Our Passover seder includes a special goblet called “Miriam’s Cup” to honor the role of women in Jewish tradition and history. Miriam, of course, was Moses’ sister who helped the Jewish people escape from Egypt during the Exodus, and Yeshua’s mother was likewise named Miriam (i.e., “Mary”).

If you don’t have a Miriam’s Cup, any cup will suffice...

Now that the Passover candles have been lit, let’s take a moment to partake of the “Cup of Miriam” at our Seder. We need a woman volunteer who will fill the special cup with water. Before we drink, let us recite the following Hebrew words:

All Recite:

זֹאת כּוֹס מִרְיָם, כּוֹס מַיִם חַיִּים.

cha-yim ma-yim kos Miryam kos zot
a cup of living waters the cup of Miriam This is

זֶכֶּר לִיצִיַּאת מִצְרָיִם.

mitz-ra-yim li-tzi-at ze-kher
of the Exodus from Egypt a memorial

Pass the cup around the table and either take a sip or pour a little water from the cup into your own glass...

Each person may want to repeat this statement before sipping from the cup.



zoht kohs Miriam, kohs ma'yim cha'yim.
ze'kher litziat mitzra'yim.

*“This is the cup of Miriam, the cup of living waters,
a reminder of our Exodus from Egypt.”*

Leader: A midrash teaches that a miraculous Rock/Well of Living Water accompanied the Jews throughout their journey in the desert that provided them with fresh water. According to later tradition, this well was given in honor of Moses’ sister Miriam, to honor her devotion to the Jewish people (the “Well of Miriam”). Both Miriam and the Rock/Well of Living Water were “spiritual oases” in the desert, sources of life and healing.



Whenever the Israelites prepared to camp, the twelve leaders of the tribes would sing praises to the LORD, and the Mysterious Rock would gush forth four streams of life-giving water. One stream surrounded the *mishkan* (Tabernacle), another surrounded the camp of the Levites, and another surrounded all the Israelites. A fourth stream marked out the boundaries for each of the 12 tribes of Israel.

Notice that the Apostle Paul correlated this life-giving Rock with Yeshua our Messiah:

Reader 1: “For I do not want you to be unaware, brothers and sisters, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Messiah” (1 Cor. 10:1-4).

Leader: In other words, Yeshua was the Source of Life for the Jews as they wandered in the desert of Sinai. He was the Living Waters then just as He is today! The “Cup of Miriam,” then, commemorates His Presence as the Jews trekked their way to the Promised Land.

"I tell you the solemn truth, the one who hears my message and believes the One who sent me has eternal life (*chayei olam*) and will not be condemned, but has passed over (i.e., *μετα + βαίνω*, lit., "crossed over") from death to life" (John 5:24).



Reader 1:

“Come, everyone who thirsts, come to the waters.”

Reader 2:

“Let the one who believes in me drink.
Just as the Scripture says,
‘From within him will flow rivers of living water.’”



Kadesh – The First Cup

Step: **2**

We begin by sanctifying our time together by reciting "kiddush" for the holiday...



The Seder Leader calls out:
"Kadesh"



Each person may fill the wine cup of the person seated next to him or her at this time.

קֹדֶשׁ אֲתֵם בְּאַמְתֵּךְ דְּבִרְךְ אִמָּת – John 17:7

Leader: Now that the candles have been lit and we are comfortably seated around the table, we are ready to officially begin our Passover Seder. Tonight we will drink four cups of wine (or grape juice), each recalling a special promise made by God to our people.

Reader 1: "I am the LORD, and *I will bring you out* from under the burdens of the Egyptians, and *I will deliver you* from slavery to them, and *I will redeem you* with an outstretched arm and with great acts of judgment. *I will take you to be my people*, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians" (Exod. 6:6-7).

Leader: These four promises are symbolized by *four cups*, traditionally referred to as:

1. The Cup of Sanctification – "*I will bring you out*" (*hotzeiti*: הוֹצֵאתִי) from Egypt
2. The Cup of Deliverance – "*I will deliver you*" (*hitzalti*: הִצַּלְתִּי) from bondage
3. The Cup of Redemption – "*I will redeem you*" (*ga'alti*: גָּאֵלְתִּי) with my power
4. The Cup of Restoration – "*I will take you*" (*lakachti*: לָקַחְתִּי) as my people

In Hebrew, the word for "holiness" is *kedushah*, meaning "set-apartness." When God said that He would bring the Israelites out of Egypt, He *separated* them and set them apart as his own special people. During the Exodus, their passage through the cloud and the sea were likened to their "baptism" or rebirth as God's people.

The first cup is called the "Cup of Sanctification" since it recalls how God has *set us apart* as His special people. This is the same cup over which we recite *Kiddush* (קִידּוּשׁ) on the Sabbath, except tonight we will recite it over the first cup of Passover. Of Yeshua it is said, "Messiah our Sanctification" (1 Cor. 1:30).

Which cups did Yeshua drink during his last Passover Seder with his disciples? He apparently drank the first two cups in the traditional way. At the third cup, the Cup of Redemption, he said: "This is my blood of the New Covenant" (Matt 26:27-39). Yeshua told his disciples that He would not drink the fourth cup (the Cup of Restoration) but promised to do so with them in the coming Kingdom (Matt 26:29).

Reader 2:

"Our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea."

1 Cor. 10:1-2



Reciting Kiddush – Part 1 (leader recites)

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי:

vai-hi e'rev, vaihi vo'ker, yom hashishi:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם:

vai-khu'lu ha-shama'yim ve-ha'a'retz
ve-khol tzeva'am:

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה

vai-khal Elohim bayom hashevi'i
melakhto asher asah

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

vai-yishbot bayom hashevi'i mikol
melakhto asher asah:

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ

vai-va'rekh Elohim et yom hashevi'i,
vaikadesh oto,

כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ

ki vo shavat mikol melakhto

אֲשֶׁר-בָּרָא אֱלֹהִים לַעֲשׂוֹת:

asher bara Elohim la'asot.



“And the evening and the morning were the sixth day.

Thus the heavens and the earth were finished, and all the host of them.

And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.” (Gen. 1:31-2:3)

כּוֹס רֵאשׁוֹן / The First Cup

בָּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam	me-lekh	elo-hei-nu	Adonai	at-tah	ba-rukh
the universe	King of	our God	Lord	are You	Bless ed

Reader:

This is the Cup of **Sanctification**, remembering God's promise:



בוֹרֵא פְּרֵי הַגָּפֶן.

hag-gafen	peri	bore
the vine.	fruit of	Who creates

“I will bring you out from Egypt; I will set you apart...”

Exodus 6:6

ba-rukh_h attah Adonai, Elohei'nu me'lekh_h ha-olam,
borei peri ha-ga'fen.

Seder Leader: “Blessed art Thou, LORD our God, King of the universe,
Creator of the fruit of the vine.”

Do not drink from the cup yet... We wait until the end of the Shehechayanu blessing!



Reciting Kiddush – Part 2 (leader recites)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְרָצָא בָנוּ
וְשַׁבָּת קִדְּשׁוּ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זִכְרוֹן לַמַּעֲשֵׂה בְּאַרְשִׁית.

barukh attah Adonai Elohei'nu **me'**lekh ha'olam
asher kidshanu be'mitzvotav, ve'**ra'**tza **va'**nu
ve'shabbat kodsho be'ahavah uvratzon hinchila'nu
zikaron le'ma'aseh veresheet.

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זִכָּר לִיצִיאַת מִצְרַיִם.

ki hu yom techillah lemikra'ei **ko'**desh
ze'kher litzi'at mitzra'im.

כִּי בָנוּ בְּחֶרֶת וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים.
וְשַׁבָּת קִדְּשָׁךְ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.
בָּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת. אָמֵן.

ki **va'**nu bachar'ta ve'ota'nu kidash'ta mikol
ha'amim
ve'shabbat kodshekha be'ahavah uvratzon
hinchalta'nu
barukh attah Adonai, mekadesh ha-shabbat.
Amen.

“Blessed are You LORD, King of the Universe, who made us holy with his commandments and favored us, and gave us His holy Sabbath, in love and favor, to be our heritage, as a memorial of the Creation. It is the foremost day of the holy festivals marking the Exodus from Egypt. For out of all the nations You chose us and made us holy, and You gave us Your holy Sabbath, in love and favor, as our heritage. Blessed are you LORD, Who sanctifies the Sabbath.” [Respond: Amen]

The Seder leader then recites:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לָשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וְנִתְּנָן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
מוֹעֲדִים לְשִׂמְחָה תְּנִים וְזִמְנִים לְשִׂשׁוֹן

barukh atah Adonai Elohei'nu
me'lekh ha'olam, asher
bachar **ba'**nu mikol am,
ve'romema'nu mikol lashon,
ve'kidsha'nu be'mitzvotai
vatitten **la'**nu, Adonai
Elohei'nu, be'ahavah mo'edim
le'simchah chaggim uz'manim
le'sasson.

“Blessed are You, LORD our God, King of the Universe, who chose us from all peoples and exalted us from all tongues, and sanctified us with His commandments. And You gave to us, Lord our God, with love appointed times for gladness, festivals and times for joy.”

The day of this festival of matzah, the time of our freedom, is a holy convocation, a memorial of the Exodus from Egypt. For you chose us and sanctified us from all the nations and the festivals of your holiness in gladness and in joy you gave us a heritage. Blessed are You, LORD, who sanctifies Israel and the seasons. Amen.



The Shehecheyanu Blessing – Drinking the First Cup

Leader: Now that we have sanctified the first cup, we thank God for this special time:



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-o-lam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh
King of the universe our God LORD You Blessed

שֶׁהַחַיָּנוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה. [אָמֵן]

a-mein haz-zeh laz-ze-man ve-hi-gi-a-nu ve-ki-ye-ma-nu she-he-che-ya-nu
Amen to this season and has and has who has kept
brought us sustained us us alive

All Recite:

barukh attah Adonai, Elohei'nu **me'**lekh ha-olam,
she-hecheya'nu ve'ki-yema'nu ve'higia'nu lazman hazeh.

*“Blessed art thou, Lord our God, Master of the universe,
who has kept us alive and sustained us and has brought us to this special time.” [Amen]*

**Drink
Now!**

This first cup represents how God chose us to be His own treasured people: “I am the LORD, and *I will free you* from the burdens of the land of Egypt.” Let us drink this first cup while leaning or reclining to the left.

Blessing the Children

On the eve of holy days it is customary for parents to place a hand on the head of each child and pronounce the following blessing:

For sons say:

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה.

ye'simkha Elohim ke-Efrayim ve'khi-Menashe
(May God make you like Ephraim and Manasseh)

For daughters say:

יְשִׁמְךָ אֱלֹהִים כְּסָרָה, רִבְקָה, רָחֵל וְלֵאָה.

ye'simekha Elohim ke-Sarah, Rivka, Rachel, ve-leah
(May God make you like Sarah, Rebecca, Rachel, and Leah)



It is our custom to spread out a tallit like a canopy and have everyone present gather underneath as we sing the Shema, recite the Ve'ahavta, and then recite the “priestly blessing” together...

We then gather to hear the sound of the shofar and offer up praise to God.



Urchatz – Ceremonial Hand Washing

Step: **3**

The word "urchatz" means "and wash," referring to washing our hands before we handle food...



The Seder Leader calls out:
"Urchatz"



Locate the wash basin(s) and distribute the hand towels at this time...

Leader: Let's continue, friends. The third activity of our Passover Seder is to wash our hands before we eat some of the ceremonial foods at the table. Note, however, that the customary blessing recited for hand washing (*netilat yadayim*) is deliberately *not* be recited at this time...



Hand Washing Procedure

Each person will take a turn pouring water from a special vessel over the hands of the person next to him or her. It is customary to pour some water over the right hand three times, and then over the left hand three times. Sometimes a child will carry a towel to each person to dry the hands after performing the ritual.

The Urchatz ceremony recalls the laws of ritual impurity (*tumah*) and purity (*taharah*).

קדוש ישראל

Kadosh Yisrael

Yeshua and Urchatz

It is likely that Yeshua washed His disciples' feet during this step of the seder he had with the disciples. Imagine the disciples passing the *urchatz* pan from person to person for the ritual cleansing of hands. *Then*,

Reader 1: "Yeshua laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to him, "Lord, do you wash my feet?" Yeshua answered him, "What I am doing you do not understand now, but afterward you will understand."

Reader 2: Peter said to him, "You shall never wash my feet." Yeshua answered him, "If I do not wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Yeshua said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "Not all of you are clean." When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?" (John 13:4-12)



Karpas – Dipping the Vegetables

Step: **4**

The word "karpas" simply means "greens," referring to the parsley used in this step...

כַּרְפָּס

The Seder Leader calls out:
"Karpas"



Locate the karpas on the table... Everyone should take a piece and hold it at this time.



Leader: The fourth activity of our Passover Seder is to taste some *karpas*, a vegetable (often parsley, celery or a radish) dipped into salt water or sometimes vinegar.

The karpas symbolizes the growth and fertility of the Jewish people in Egypt, but it also remembers their great suffering. We eat karpas dipped in salt water to remember the tears that were shed during the time of oppression and slavery in Egypt. When you dip the karpas, shake off some of the salt water so that the drops will resemble tears....

Before we dip karpas in the salt water and eat, let us pause and recall the suffering of those still in bondage... and now let us recite the following traditional blessing:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

Karpas (כַּרְפָּס) alludes to *ketonet* (כַּתְמֶנֶת), that is, the coat given to Joseph that started the sequence that lead to the great Exodus....

ha-'o-lam	me-lekh	e-lo-hei'nu	'Adonai	'at-tah	ba-rukh
the universe	king (of)	our God	Lord	are you	Blessed

Karpas reminds us that it was springtime when the Exodus took place...



בּוֹרֵא פְּרִי הָאֲדָמָה.

ha-'a-da-mah	peri	bo-rei
the fruit of the earth		Creator of

As you eat, remember the tears of those who are in bondage today...

All Recite:

ba-rukh_ attah Adonai, Elohe'i'nu **me'**lekh_ ha-olam,
borei peri ha-adamah.

*"Blessed art thou, Lord our God, Master of the universe,
Creator of the fruit of the earth."*

This blessing also applies to the maror we will eat later in the seder...



Yachatz – Breaking the Matzah

Step: **5**

The word “yachatz” means “divide,” referring to the matzah used in this step...



The Seder Leader calls out:
“Yachatz”



Locate the three matzot in the matzah tosh for Passover... Ensure they are unbroken. Hold up the matzah for all to see.



Leader: Yachatz (“divide”) is the fifth step of our Passover seder. Three matzot have been placed into a special bag (called a *matzah tosh*) and we will now break the middle piece. Before we do, however, it is customary to say the following:

הָאֵל לַחֲמַא עֲנִיא דִּי אֲכָלוּ אֲבֵהֲתָנָה בְּאַרְעָא דְּמִצְרַיִם

The invitation to come...

ha · lachma · anya · dee · akha'lu · av'hata'na · be-ara · de'mitzra'yim

The “ha lachma anya” statement is in *Aramaic*, not Hebrew...

*“This is the bread of brokenness which our fathers ate in the land of Egypt.”
All who are hungry -- let them come and eat. All who are needy --
let them come and celebrate the Passover with us.”*

These three matzot are said to represent Abraham, Isaac and Jacob, respectively. The *middle* matzah (representing Isaac) is *broken* to recall how he was offered himself in sacrifice in obedience to the will of his father. The binding of Isaac is a clear picture of how Yeshua yielded himself to be sacrificed by God the Father.

In Hebrew, the middle of something is its “*heart*.” When we break the middle matzah we recall the broken heart of God for the pain Yeshua endured by taking our sins upon Him at the cross. Look at the matzah and see that it is *striped*: “By His stripes we are healed.” Look at the matzah and see that it is *pierced*: “They shall look upon me whom they’ve pierced.” Look at the matzah, and see that it is *pure*, without any trace of leaven, as his body was without any sin.

Let us pause and be silent for a moment. (The seder leader then says “Yachatz” and breaks the matzah in half; he then takes the larger piece (called the *Afikoman*) and carefully wraps it in a linen cover, symbolizing a burial shroud.)

Reader 1: “For God so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.” – John 3:16

Reader 2: “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God.” – 2 Cor. 5:21

The Egyptians gave their slaves only matzah to eat.

The seder leader takes the middle piece and holds it up for all to see...

The breaking of the middle piece should be done in **awe**, since it represents the sacrifice of Yeshua...

During the Motzi Matzah step later, we will partake of the bread of suffering representing Yeshua’s sacrifice.

We wrap up and hide the larger piece of matzah at this time...



Note: We will now hide the Afikoman somewhere in the house. Since the Seder cannot end without finding this “lost Afikoman,” later on we will encourage the children to search for it, and the child who finds it receives a special reward!

“Afikoman” is a Greek phrase (ἐνὶ κόρυς) that means, “that which comes last,” though it might be read as, “He will come again.”

“God will provide a Lamb – my Son”



Leader: The offering of Isaac is a prophetic picture of the Lord Yeshua as the “Lamb of God” (*Seh haElohim*) who takes away the sins of the world (John 1:29). Both Isaac and Yeshua were born miraculously; both were “only begotten sons”; both were to be sacrificed by their fathers at Mount Moriah; both experienced a “passion”; both were to be resurrected on the third day (Gen. 22:5, Heb. 11:17-19); both willingly took up the means of his execution; and both demonstrate that one life can be sacrificed for another – the ram for Isaac, and Yeshua for all of mankind. We break the middle matzah to recall the broken body of Yeshua at the cross, and we will later eat the Afikoman to express our faith in the power of his resurrected life...

Some of the sages claim that the three matzot represent the people of Israel, the priests, and the Levites – instead of Abraham, Isaac, and Jacob. But why would the priests be depicted as “broken” in this case? Is not Yeshua the “high priest of our confession” who provided eternal redemption by means of shedding His blood in the Holy of Holies made without hands? Why would the symbolism of a broken high priest be included in the Passover Seder? Did not the prophet Isaiah foretell that the Messiah would be “wounded for our transgressions,” “bruised for our iniquities,” and that “by His stripes we are healed”? (Isa. 53)

The first occurrence of the word “love” in the Scriptures refers to a father’s love for his “only” son who was offered as a sacrifice on Moriah, the place of the crucifixion of Yeshua.

Consider that the *broken* matzah, the Afikoman, is an image of the Suffering Servant mentioned in the prophet Isaiah. Consider that this piece is taken, wrapped up, and carefully hidden from view, only to be discovered at the end of the Seder by *little children*. This is an image of the death, burial, and *resurrection* of Yeshua from the dead. Only after partaking of the Lamb of God who was slain for our transgressions do we understand and take hold of the reward given to those who seek for Him.

Jewish tradition says that Isaac was 37 years old at the time of the binding.

“He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.”

Pouring the Second Cup

Please fill your cups for the second cup of our Seder. *Do not drink yet...*

Note:

The Second Cup, called the Cup of **Deliverance**, is also sometimes called the Cup of Plagues...



“We break the middle matzah in tribute to Yitzchak, who would accept the sins of the people upon himself” (Shabbos 89b).



Maggid – Telling the Passover Story

Step: **6**

The word "maggid" can mean either a "story" or a "prophetic storyteller."



The Seder Leader calls out:
"Maggid"



Get up and stretch... This is the longest part of the seder, so get comfortable!

Reader: "And it shall come to pass that your child will ask you, "What do you mean by this service?" you shall tell him: "With a mighty hand, God took us out of Egypt." (Deut. 6:20-23)

Leader: We are now ready to retell the story of our great redemption from slavery in Egypt (called *sippur yetziat mitzrayim*). According to the Torah, we cannot eat our Seder meal until the story of how we obtained our freedom is retold to our children with joy and gratitude.

This step of our Passover Seder will include the following subsections:

The Torah instructs us to "remember" (zachor) and to "declare" the story (hagad) to our children (Exod. 13:3, 13:8).

1. The Four Questions
2. The Four Answers
3. The Four Sons
4. The Story of our Redemption
5. The Cup of Deliverance



"You shall teach them diligently to your children" (Deut. 11:19). What do we teach? *Everything* – the whole story of our deliverance...

"When your son asks you about Passover, answer him" (Deut. 6:20).

The Four Questions



To help get the story going, we need the help of a young child to recite (or to sing) the "Four Questions" about this special evening. Let's follow along as we consider the opening question regarding the purpose of our Passover Seder:

Note:

We begin our retelling the story of the Exodus after the question is asked: "Mah nishtanah ha-lailah ha-zeh mikol ha-leilot?" How does this night differ from all other nights? This is the **central question** of the Passover, asked for thousands of years, and the answer is always the same: "We were slaves, but God redeemed us from our bondage by the blood of the lamb."

מה נשתנה הלילה הזה מכל הלילות?

Mah nishtanah ha-lai'lah ha-zeh – mikol ha-leilot?
(mikol ha'leilot?)

How is this night different from all other nights?



Note:

A child may begin the "Four Questions" and everyone else can then join in.

Some children chant the questions, with the opening line repeating the phrase *mikol ha-leilot*.

The phrase "Mah nishtanah" might better be translated as "What's different (about this night)?"



שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה.
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה?

1

she-be·khol ha-lei·loht **a**'nu okh·lin - cha·metz u·matz·ah (cha·metz u·matz·ah)
ha·**lai**'lah ha·zeh (ha·**lai**'lah ha·zeh) ku·lo matz·ah? (x2)

Repeat the phrases as indicated...

Why is it that on all other nights during the year we eat either bread or matzah, but on this night we eat only matzah?

Bold indicates the stress...

שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שָׂאֵר יֵרֻקוֹת.
הַלַּיְלָה הַזֶּה מָרוֹר?

2

she-be·khol ha-lei·loht **a**'nu okh·lin - she·ahr ye·ra·koht (she·ahr ye·ra·koht)
ha·**lai**'lah ha·zeh (ha·**lai**'lah ha·zeh) mah·rohr? (x2)

The word *maror* is drawn out as:
"mah-ro-or-or-or-or-or-or..."

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

שֶׁבֶּכֶל הַלַּיְלוֹת אֵין אָנוּ מְשַׁבִּילִין אֶפְיִלוּ פֶּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים?

3

she-be·khol ha-lei·loht ein **a**'nu maht·bi·lin - afee'·lu **pa**'am e·chat
(afee'·lu **pa**'am e·chat)
ha·**lai**'lah ha·zeh (ha·**lai**'lah ha·zeh) - she·tei fe·a·meem? (x2)

The letter "i" sounds like "ee" in transliterated Hebrew:
afilu = afeelu

Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

שֶׁבֶּכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין?

4

she-be·khol ha-lei·loht **a**'nu okh·lin - bein yosh·veen u·vein mi·su·bin
(bein yosh·veen u·vein mi·su·bin)
ha·**lai**'lah ha·zeh (ha·**lai**'lah ha·zeh) - ku·**la**'nu me·su·bin (x2)

Kol hakavod!
Congratulations for reciting the four questions!

Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?



The Four Answers

Leader: So why is this night different from all other nights? Well, because on *this night* we celebrate one of the most important times in the history of Jewish people, when we went forth from slavery to freedom because of the mercy, love, and the great power of the LORD our God. But before we retell that story, let's answer the four questions:

1. Why do we eat the *matzah* (and not the regular bread like *challah*) for two reasons: first, to remember the bread of affliction we had to eat when we were slaves, and second, to remember how our ancestors fled Egypt in such a hurry that they did not have time for their bread dough to rise....
2. Why do we eat the bitter herbs? We eat them to remind ourselves of how our ancestors' lives were bitter as slaves in Egypt.
3. Why do we dip our herbs twice? We dip karpas in salt water to remember the salty tears of the slaves, and also to remember how we crossed the salty waters of the sea. We *also* dip the maror in the charoset to remember how the bitterness of our slavery was made sweet by the hope for our freedom.
4. Why do we recline at the table? We recline tonight as a symbol of our freedom, for when we were slaves we could never recline in comfort.

When we stand before the Almighty Judge, He will ask us four questions:

1. Were you honest in business and labor?
2. Did you fix time to study the Torah, my words of instruction?
3. Did you build up family life?
4. Have you trusted in salvation through the Messiah?

Avadim Hayinu – “We Were Slaves”

Let's begin the great story of our redemption from Egypt by reciting the following traditional summary statement:



If God had not rescued Israel, then there would be no revelation at Sinai, no hope of Zion, and no coming of Yeshua our Savior (John 4:22).

עֲבָדִים הָיִינוּ לְפָרֹעַ בְּמִצְרַיִם.
וַיֹּצִיאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם
בְּיָד חֲזָקָה וּבְזֵרוֹעַ נְשׁוּיָה.



The Avadim Hayinu declaration is the first answer to the Na nishtanah...

The name “Pharaoh” may be understood as an abbreviation for “po’el ra,” an evildoer, and the word *mitzrayim* (Egypt) comes from the verb “tzur” meaning to bind, confine, restrict...

The sages say only one out of five of the children of Israel left Egypt; some say one out of fifty, and some say one out of five hundred (Mekilta). As Yeshua said: “Many are called, but few are chosen” (Matt. 22:14).

avadim ha-**yi**'nu le-Pharaoh be-mitz**ra**'yim.
vai-yotzie**i**'nu Adonai Elo**hei**'nu misham
be-yad **ch**azakah u'vize**ro**'ah netuyah.

*We were slaves to Pharaoh in Egypt.
But the LORD our God brought us out from there
by a mighty and outstretched arm.*

The purpose of our redemption is to elevate us as free people who are able to live before God with dignity and respect...



Making Passover Your Own: “Be’Chol dor vador”

Leader: It is not enough to recall, in some abstract sense, the deliverance of the Jewish people in ancient Egypt, but each Jew is responsible to view Passover as a time to commemorate their *own* personal deliverance from slavery and bondage. Therefore the sages teach:

Reader 1: “In each and every generation an individual should look upon him or herself as if he or she personally had left Egypt.”

How is this seder “your own”? Are you really **free**?

Leader: Because of this, let’s all recite the following declaration:

All Recite:

וְאֵלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרָיִם,
הֵרִי אֲנּוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעָבָדִים הָיִינוּ לְפָרֹעַה בְּמִצְרָיִם.

ve-i'lu lo hotzi ha-kadosh barukh hu et-avotei'nu mi-mitzra'yim
harei a'nu u-vanei'nu uv'nei vanei'nu,
me'shubadim ha-yi'nu le-pharaoh be-mitzra'yim.

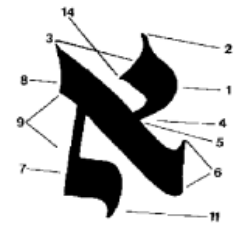
*Had the Holy One, blessed be He, not taken out our forefathers from Egypt,
then we, our children, and our children’s children would still be enslaved to Pharaoh in Egypt.*

Barukh Ha-Makom

Leader: And since the redemption was meant to lead us to the Torah at Sinai, we thank God:

God is called
“Ha’makom”
because He is “the
place” of all reality,
the Source, Ground,
and Substance of all
that is real... In Him
“we live and move
and have our being”
(Acts 17:28).

בָּרוּךְ הַמָּקוֹם בָּרוּךְ הוּא
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל
בָּרוּךְ הוּא !



Barukh Ha-Makom, Barukh hu!
Barukh she-natan Torah le-ammo Yisrael! Barukh hu!

*Blessed is the Omnipresent, blessed be He!
Blessed is He who gave the Torah to His people Israel
Blessed be He!*



The Four Children: “Arba’ah Banim”

Leader: The Torah commands us four times to teach our children about the Exodus from Egypt, suggesting there are four kinds of children, each of whom learns in a different way. Our challenge is to find the best way to respond to each child’s needs....

We recite “Barukh Ha-Makom” first to remind ourselves that our children are our greatest blessing from God.

כְּנִגְדֵּי אַרְבַּעָה בָּנִים דִּבְרָה תוֹרָה.
אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם,
וְאֶחָד שְׂאִינוֹ יוֹדֵעַ לִשְׁאֹל.

The Shema teaches that it is our duty to teach the Torah diligently to our children...

ke-ne'ged arba'ah vanim dibrah Torah.
Echad chakham; ve-echad rasha, ve'echad tahm,
ve'echad she-eino yode'a lishol.

*The Torah speaks of four kinds of sons. One is wise; and one is defiant;
one is simple-minded, and one doesn't know what to ask.*

“Who is wise? The one who learns from every person.” – Ben Zoma



What sort of child are *you* at this seder? Are there parts of you which are each son?

Does the word Torah mean “law”? Some say there are 613 commandments in the Torah of Moses. What’s the difference between the ideas of mitzvah, eidot, chukim, and mishpatim? What does Talmud Torah mean?

What does the word “Jew” mean?

1. The wise son (*chakham*) wonders why the Jews practice the customs of Passover. He asks, what does this mean *for us*? This son is wise, since he has a thirst for knowledge and wants to know more about the traditions of his people. This seder is for him!
2. The defiant son (*rasha*) wants no part of the seder and asks why the Jewish people - *other than himself* - practice such things. This son spurns his heritage and acts like a stranger at the table. We admonish this child to wake up, to appreciate who he is and to be grateful!
3. The simple son (*tahm*) simply wants to know what is right so that he can please God and other people as he should. We take the time to help this child grasp the significance of the Passover and to help him appreciate his identity as a Jew.
4. The son who does not know enough to ask (*she'eino yod'ea lishol*) is a very young child who is encouraged to be entertained and carried through the service...

The story of the Four Sons is intended to commend the wise son and to encourage us to remember the Jewish roots of our faith. We must study Torah and respect the Jewish way of life, for if we neglect this we have failed in our responsibility to our heritage.



The Story of our Redemption...

Leader: We are now ready, *be'ezrat Hashem* – with God's help – to begin the story of our journey from slavery to freedom, from sadness to joy, from death to life!

Reader 1: This story goes back to the very beginning of time, to the orchard of Eden itself, when Adam and Eve disobeyed God and ate from the forbidden tree. Because of their transgression, our original ancestors incurred the sickness of death and were exiled from the Divine Presence, though God graciously promised to heal them from the sting of death through the coming Seed of the woman – the Savior who would crush the serpent's head. Soon after making this promise, God clothed our original parents with the skin of a sacrificed lamb. The very first "Passover" was in the garden...

Gen. 1-3

The verb "pasach" can mean not only "to pass over," but also "to limp," suggesting the heel of Messiah that was "bruised." Gen. 3:15

Reader 2: The very *first prophecy* of the Torah concerns the promise of the coming "Seed of the woman" who would crush the head of Satan and remove the sting of death that was passed on to us through his venomous bite.

Gen. 3:15

Reader 3: And the very *first sacrifice* of the Torah was that of a lamb, the hide of which was used to cover the shame of sin and death. This was the original image of Passover – the "Lamb slain from the foundation of the world" who would offer Himself up so that we would be clothed in His righteousness.

Gen. 3:21

Reader 4: At first Eve thought that her firstborn son Cain was the seed to come, but her hope was dashed after Cain killed his righteous brother, Abel. Adam and Eve's firstborn son was a murderer, not a deliverer from the power of death. Over time the original hope of deliverance began to fade away, and subsequent generations forgot their true origin and God's great promise. People began to vainly imagine that they were mere animals, subject to the influences of the stars and other forces of nature, and therefore they invented gods, created idols and dishonored themselves through strange religious rites. Human beings became so filled with violence that God sent a flood to destroy the world. Only Noah and his family were spared.

Gen. 4:1-21
Gen. 6:1-8

After Abel's blood was shed, the LORD confronted Cain and said, "What have you done? The voice of your brother's blood is crying to me from the ground" (Gen. 4:10).

Since **blood** is the carrier of life, it bears the energy and vitality of life: it has its own spiritual "voice." Like Abel, the blood of Yeshua, the true Lamb of God, speaks... Unlike the blood of Abel that "cries out" for justice, however, the blood of Yeshua cries out for mercy (Heb. 12:24).

Reader 1: After the great flood, Noah's son Shem guarded the promise of the coming redemption and passed the legacy of his faith down to his children. Unfortunately, Noah's two other sons turned back to idolatry and built the Tower of Babel under the rule of a wicked dictator named Nimrod. God confounded the language of the people, however, and the 70 Gentile nations were formed and dispersed throughout the earth...

Gen. 10-11

Reader 2: But even the godly descendants of Shem eventually succumbed to idolatry. In ancient Mesopotamia, our ancestors likewise worshiped idols, until one man, Abraham, came to believe in the one true God.

Gen.
11:10-12:4



Genesis was
written with
Exodus in mind -
to reveal that God
our Creator is
also our
Redeemer

Reader 3: A midrash relates that Abraham's father Terah sold idols for a living in the Mesopotamian city of Haran. When Abraham was a child, however, he realized that idol worship was foolishness. One day Abraham took a hammer and smashed all the idols – except for the largest one. His father later demanded to know what happened. Abraham replied that the idols all “got into a fight” and the biggest idol won. His father was angry but understood that his son had discovered the truth of ethical monotheism.

Reader 4: Abraham heard the voice of God calling him to leave his homeland to venture off to a land far away, where he would become a great nation. Gen. 12
Without knowing where he was going, Abraham, with his wife Sarah and his nephew Lot, left Babylon, eventually settling in the land of Canaan.

Malki means
“my king” and
tzedek means
“righteous”

Reader 1: After Abraham later rescued his nephew Lot from abduction by the kings of the plain, he met the mysterious “Malki-Tzedek,” the King of Salem who brought out bread and wine and blessed him. Malki-Tzedek was none other than Yeshua in his preincarnate state, the original Priest and King of the one true God. The bread and the wine foretold of the great redemption to come. Gen. 14

Abraham
believed in
the LORD and
was declared
righteous.

Reader 2: Soon after meeting with Malki-Tzedek, God appeared to Abraham and told him he would become the father of a child in his old age. When Abraham *believed* that the LORD would give him an heir – a “promised seed” - God accounted him righteous, and swore to make his descendants as numerous as the stars in the night sky and as the grains of sand on the seashore. Gen. 15:1-12

"Faith" is
trusting that
God will keep
His promises.

Reader 3: God ratified his promise to Abraham with a special covenant, but also gave him a dreadful vision of the future slavery and oppression of his descendants. Then the LORD said to him, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be slaves there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.” Gen. 15:13-18

Reader 4: In fulfillment of God's promise of an heir, Abraham and Sarah had a son whom they named Isaac. After Isaac grew up, God tested Abraham by commanding Isaac to be sacrificed as a burnt offering. After a three-day journey, Abraham and Isaac reached Mount Moriah (near Jerusalem), where Isaac allowed himself to be bound and placed on the altar. When Abraham raised his knife to slaughter his beloved son, the Angel of the LORD called out for him to stop. Abraham then saw a ram, caught in a thicket by its horns, and offered it in Isaac's place. Abraham called the altar *Adonai-Yireh* (יהוה ירא) “the LORD who sees.”

Reader 1: Because of Abraham's obedience and Isaac's willingness to become a sacrificial offering for sin, God made an eternal oath to bless the family forever... Today we blow the shofar to recall the sacrificial lamb that was given in place of Isaac. Gen. 22:13



Reader 2: Before he died, Abraham arranged to find a bride for his son from among his ancestors in Mesopotamia. Isaac married a young woman named Rebekah, who eventually became pregnant with twin sons who violently wrestled within her. When Rebekah asked the LORD about what was happening, He told her that the younger son would be the chosen heir of the family – *not* the elder son.

Gen. 24
Gen 25

Reader 3: After the twins were born and raised, Rebekah helped Jacob to “steal” the blessing of the firstborn from Esau, who then fled to live with his mother’s brother Laban in Aram. While working for Laban, Jacob married Leah and Rachel, who – together with their handmaidens – bore him 12 sons and a daughter.

Gen. 27
Gen. 28-30

Reader 4: After years of being exploited by Laban, Jacob and his family finally returned to the land of Canaan, though before before getting there Jacob had a vision as he wrestled with his identity and was renamed “Israel.” After he was reconciled to his brother Esau, he went to Shechem and built an altar to *Elohei Yisrael* – the God of Israel.

Gen. 31 -33

Reader 1: Sometime later God instructed Jacob to go to Bethel, where he had his earlier vision of the ladder. There God blessed him and reaffirmed his name as “Israel.” Later Jacob’s beloved wife Rachel died while giving birth to Benjamin. Perhaps because of this, Jacob esteemed his son Joseph above his other sons and made him a colorful tunic indicating his special status in the family. For his part, Joseph began having prophetic dreams indicating that he would be elevated above his other family members...

Gen. 35 -
Gen. 37:12

Reader 2: Jacob’s other sons despised Joseph and eventually betrayed him. One day they stripped him of his colorful tunic and cast him into a pit, intending to kill him. When they saw some Midianite traders pass by, they decided instead to sell him as a slave for 20 pieces of silver. The brothers took Joseph’s tunic and dipped it in blood, tricking their father Jacob into thinking that wild animals had killed him. Meanwhile the Midianites took Joseph to Egypt where he was sold to an Egyptian officer name Potiphar, a servant of Pharaoh. Joseph fared well in Potiphar’s house until he was falsely accused of a crime and sent to prison...

Gen. 37 -
Gen. 39

Reader 3: While in prison, Joseph correctly interpreted the dream of Pharaoh’s wine steward, and two years later, when the Pharaoh was troubled about a dream, the steward recalled Joseph’s ability and commended him to Pharaoh.

Gen. 40-41

Reader 4: The Pharaoh then called for Joseph, who listened to the dream and correctly interpreted it to mean that after seven years of plenty would come seven years of great famine upon the land. When asked for his advice, Joseph recommended that food should be stored over the next seven years to prepare for the famine that would come. The king then appointed Joseph to oversee the entire project and named him Viceroy over all of Egypt.



Gen.
41:37-57



Reader 1: The famine then came upon the land, and spread even to the land of Canaan. Jacob had heard there was grain stored in Egypt so he sent his sons there to buy some food. Joseph recognized his brothers, but they did not recognize him. Joseph treated his brothers harshly and accused them of being spies.

Gen. 42

Reader 2: After carefully testing to see if the brothers had really changed, Joseph finally revealed his identity to them and explained that the famine would last for several more years. To escape the devastation, Joseph brought his father Jacob and his entire family to Egypt, to settle in the fertile land of Goshen where they would live as shepherds. There the family prospered and thrived, and the descendants of Abraham became as numerous as the stars in the night sky.

Gen. 43-47

Reader 3: After the death of Joseph and the rest of the brothers, however, there arose a “new pharaoh” over Egypt who did not acknowledge Joseph’s contributions to the former regime, and who came to regard the Hebrews as a political threat. Supervised by cruel taskmasters, the descendants of Abraham, Isaac, and Jacob were forced to build the storage cities of Pithom and Rameses.

Gen. 50
Exod. 1

Reader 4: Pharaoh made their lives bitter with hard labor, making bricks and mortar, and afflicting the Hebrews with forced labor.

Exod. 1:14



Reader 1: Despite the afflictions imposed by the new Egyptian government, the Israelite population steadily increased, and the land was full of them. The Pharaoh then commanded the midwives to kill all Hebrew boys during their birth. The midwives refused Pharaoh, however, which then led him to decree that every Israelite baby boy found in Egypt was to be drowned in the Nile river.

Exod.
1:15-21

Reader 2: During this time of horrible oppression, an Israelite woman named Yocheved hid her son to keep him alive. When the child could no longer be safely concealed, she placed him in a basket in the Nile River and the boy’s sister, Miriam, went to watch over him. At just this time, Pharaoh’s daughter came to bathe in the river and found the basket. She adopted the baby and named him Moses, a name that means, “drawn out from the water.”

Exod.
2:1-10

Reader 3: Moses grew up in the luxury of Pharaoh’s palace, a prince of Egypt. But he could not ignore the suffering of his people. One day he saw an Egyptian beating an Israelite slave, and in anger he killed the Egyptian. Fearing for his life, Moses fled from Egypt and settled in the land of Midian, in the region of Sinai, where he became a shepherd.

Exod.
2:11-22

Reader 4: Many years later, Moses saw a bush that burned without being consumed. The LORD spoke to Moses from within the bush saying, “I am the God of your ancestors, and I have seen the suffering of your people.” God then commanded Moses to return to Egypt to lead the Israelites to freedom.

Exod. 3-4

YHVH (יהוה)
means: "He
is Present" or
Eternal Life...

According to midrash, whenever he spoke in the Name of the LORD, Moses’ stuttering entirely ceased...



Reader 1: Moses and his brother Aaron then went before Pharaoh with the message of the LORD: *shelach et-ammi*: “Let My people go...” But Pharaoh refused and instead made the Israelite slaves work even harder by making bricks without straw. Because of the hardness of Pharaoh’s heart, God began to bring a terrible sequence of plagues upon the land, destroying the “gods” of Egypt.

Exod. 5-7

The Ten Plagues (Eser Ha-Makkot)

Leader: At this point in the story, let’s pause, and recite the following:

Get the wine cups ready for this next section...



דָּם וָאֵשׁ וְתִימְרוֹת עָשָׁן

Dam va’esh ve’timerot ashan!

“Blood and fire and thick smoke...”

These are the plagues that the Holy One, blessed be He, sent upon the Egyptians in Egypt.

Rabbi Bechaye said that the plagues followed one another over a twelve-month period, from Nisan 15, when Moses was first called, until the Passover itself.

Why didn’t God deliver Israel all at once – with one great plague - but to show the idols of Egypt to be vain...

As each plague is named in our retelling, we spill a drop of wine from our cups, signifying that the suffering of the Egyptians lessens our joy. *Wait for the seder leader’s call!*

Reader 2: So Moses and Aaron met Pharaoh in the morning, while he was washing himself. ‘So far, you have refused to let my people go,’ they said. ‘Now thus says the Lord, “By this you shall know that I am the Lord: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood. The fish in the Nile shall die, and the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile.”’

Exod.
7:14-25

Reader 3: Moses and Aaron did as the Lord commanded. In the sight of Pharaoh and in the sight of his servants Aaron lifted up the staff and struck the water in the Nile, and all the water in the Nile turned into blood.

All Say: *For the babies who were drowned in the Nile – Blood! Blood! Blood!*
[We spill a drop of wine for the plague of blood at this time.]



Reader 4: But Pharaoh was unmoved by this plague, and hardened his heart...

Reader 1: So Moses and Aaron met Pharaoh again and said, “Let my people go, that they may serve me. But if you refuse to let them go, behold, I will plague all your country with frogs. The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls. The frogs shall come up on you and on your people and on all your servants.”

Exod.
8:1-15



Reader 2: Moses and Aaron did as the Lord commanded. In the sight of Pharaoh and in the sight of his servants Aaron lifted up the staff and the frogs came up and covered the land of Egypt.

All Say: *For the cries and groans of our people – Frogs! Frogs! Frogs!*
[Spill a drop of wine for the plague of the frog at this time.]



Reader 3: But Pharaoh was unmoved by this plague, and hardened his heart...

צַפְרִידֶּה

Reader 4: And because the Pharaoh refused to relent, God continued to bring plagues upon the land, displaying His mighty and outstretched arm.

Exod.
8:16-10:19

Seder leader: Now as each plague is named, let us spill another drop of wine from our cups, signifying again that the suffering of the Egyptians lessens our joy:



כְּנִים *For the constant oppression of our people – Lice! Lice! Lice!*

עֲרֹב *For the attacks of the taskmasters – Swarms! Swarms! Swarms!*

דָּבָר *For treating animals better than our people – Pestilence! Pestilence!*

שָׁחִין *For the toil and injury of our people – Blisters, ulcers, tumors!*

בָּרָד *For the dread our people felt - Hail mixed with fire!*

אֲרָבָה *For forgetting how Joseph had saved Egypt – Locusts! Locusts! Locusts!*

חֹשֶׁךְ *For worshipping the sun god Ra – Darkness! Darkness! Darkness!*

Seder leader: After the ninth plague, God foretold the final judgment, and then gave Moses instructions regarding the sacrificial rite of Passover: “Tell the congregation of Israel that on the tenth day of this month (i.e., Nisan 10) every man shall take a lamb without blemish, a male a year old, and shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel shall kill their lambs in the afternoon. Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they shall eat it.”

Exod.
11-12

Some say that the letters of the Divine Name – Yod, Hey, and Vav – were placed on the top and sides of the doorway.



The Blood of the Lamb

“The blood shall be a *sign for you*... And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt” (Exod. 12:13). The blood would be a *sign* for the Israelites, i.e., “for you,” and *not* for the Egyptians. Rashi says the blood was placed on the *inside* of the door – not the outside. The Hebrew word for “sign” or “wonder” is also the word *ot* (אוֹת), which is also the general name for a Hebrew *letter*. Each letter of the Aleph-Bet, then, contains signs that point to Yeshua. Yeshua is the sign of the everlasting covenant with God, the ה-א (Aleph and Tav, First and Last) that marks the “direct object” of God’s universe.



Reader 1: They shall take some of the blood and put it on the two doorposts and the lintel of the houses...

Reader 2: They shall eat the flesh that night, roasted on the fire, with matzah and bitter herbs they shall eat it in haste... It is the Lord's Passover!

Reader 3: "For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the LORD. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you..."

Exod.
12:12-13

Reader 4: This day shall be for you a memorial day, and you shall keep it as a feast to the Lord; throughout your generations, as a statute forever. Seven days you shall eat unleavened bread (i.e., *matzah*), for on this very day I brought your hosts out of the land of Egypt. In the first month, from the fourteenth day of the month at evening, you shall eat matzah until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses.

Exod.
12:14-20

Reader 1: At exactly midnight, on the 15th of the month of Nisan, the Lord struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great cry in Egypt, for there was not a house where someone was not dead.

Exod.
12:29-20

All Say: *For the hardness of Pharaoh's heart – Death of the firstborn!*
[Spill a drop of wine for the terrible plague of death at this time.]



Reader 2: Only those houses that were marked with the blood of the Passover lamb were spared from the plague of death.

מִכַּת בְּכוֹרוֹת

Reader 3: God had warned Pharaoh from the very beginning about the danger he was facing: "Thus says the LORD, Israel is my firstborn son, and I say to you, 'Let my son go that he may serve me,' but if you refuse to let him go, behold, I will kill your firstborn son" (Exod. 4:22-23).

Reader 4: A great cry rose up from Egypt, since there was not a family among the Egyptians without one dead... In this state of utter devastation, Pharaoh finally agreed to let the Israelites go free...

Reader 1: Early in following morning, on Nisan 15, the great Exodus began! The Israelites left in such haste that their leavened bread didn't have time to rise (as a result, we eat matzah on Passover). Over 600,000 adult males, along with their wives and children, left Egypt along with a wealth of gold and silver that the Egyptians had given them.

Exod.
12:31-37



Reader 2: Instead of leading the Israelites along a direct route to the Promised Land, however, God directed them south, into the desert. After three days, the Pharaoh hardened his heart yet again and led his army to bring them back. When the Egyptians reached them two days later, the Israelites were caught between a rock and a hard place, with the Sea of Reeds on one side, and Pharaoh's army on the other. The people cried out to God for deliverance.

Exod.
13:17-
14:14

Reader 3: The Pillar of Cloud and Fire prevented the Egyptians from attacking the Israelites. God then told Moses to raise his staff to separate the waters, allowing the people to cross through the sea to safety on the other side. Once everyone was safely across, the Pillar lifted, allowing the Egyptian army to pursue the Israelites into the sea.

Exod.
14:15-25

Reader 4: God then told Moses to lift his staff again so that the waters would overwhelm the Egyptians with their chariots and horsemen. By the time dawn arrived, the Israelites saw the dead bodies of Pharaoh's army lining the seashore. It was finally over! Israel was completely delivered. After witnessing this great miracle, Moses and the people sang a song of praise to God for their deliverance, and Miriam led the women in joyous dance...

Exod.
14:26-
15:21

Reader 1: And so began the Israelite's journey from slavery to freedom, from sadness to joy, from being strangers in Egypt to becoming a great nation. The crossing of the sea represented the birth of the new nation, redeemed by the blood of the lamb, on its way to receive revelation at Sinai...God delivered His people to reveal Himself to them as their Heavenly Father.

The Exodus serves
as a "blueprint" or
"parable" for
God's redemption.

Reader 2: Moses later told the people, "Remember the day in which you came out from Egypt, out of the house of slavery, for by a strong hand the Lord brought you out from that place. No leavened bread may be eaten. Seven days you shall eat matzah, and on the seventh day there shall be a feast to the Lord."

Reader 3: "You shall tell your son on that day, 'It is because of what the Lord did for me when I came out of Egypt.' And it shall be to you as a sign on your hand and as a memorial between your eyes, that the Torah of the Lord may be in your mouth. For with a strong hand the Lord has brought you out of Egypt."

Reader 4: You shall therefore keep this statute at its appointed time from year to year. It is a night of watching for all generations. Now let us all say, "Amen!"

The original Passover sacrifice (i.e., korban Pesach) was not given to the Levitical priesthood as a sin offering since it *preceded* Sinai and the giving of the various laws concerning the sacrificial rites...



It's been said that all the signs and wonders performed during the Exodus served two purposes: 1) to convince the Egyptians of the greatness of God, and 2) to convince the Israelites of *the same thing*...

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם מְתִיר אֲסוּרִים

Blessed art Thou, LORD our God, King of the universe, Who releases the captives.



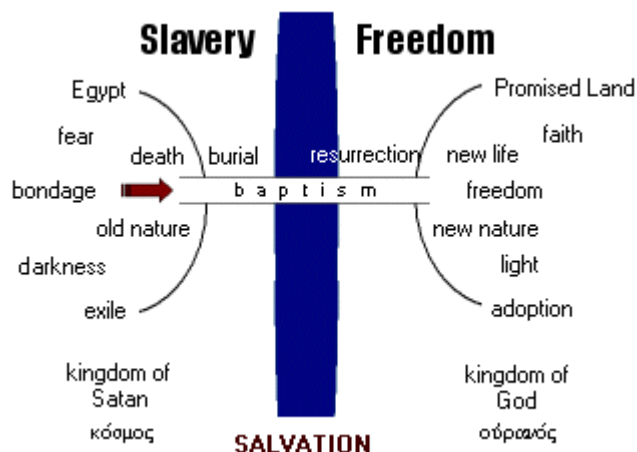
The Goal of our Deliverance

Leader: The great story of deliverance is revealed on *two* levels in Scripture - one that concerns the paradise of Eden (the *universal* level), and the other that concerns the paradise of Israel (the *particular* level). Therefore Yeshua is both rightly called the “Lamb of God who takes away the sins of the world” (John 1:29) and “Messiah our Passover Lamb who has been sacrificed *for us*” (1 Cor. 5:7). Likewise he is both rightly called the “Seed of the woman,” and “the Son of David”; He is called the “Second Adam,” and the “King of the Jews,” and so on...

The story of Israel’s deliverance in Egypt therefore serves as an *allegory* of both the universal salvation that was promised in Eden (i.e., the lamb slain from the foundation of the world) as well as the revelation of the sacrificial ministry of Yeshua as Israel’s promised Messiah. Yeshua is *both* the Savior of the world as well as Israel’s true King and Deliverer.

Just as Eve’s doubt in God’s goodness gave Satan his advantage, so it was through her *teshuvah* (repentance) that she would find salvation. And just as it was through Adam’s sin that the plague of death came into the world, so it was through Yeshua’s sacrificial death that life and healing would come. Yeshua was “bruised” through his sacrifice on the cross, but through it he *crushed* the head of the serpent and broke the fangs of his venomous sting. Access to the Tree of Life is now available in the renewed paradise of God. Yeshua is the Savior of the world and the One who rebuilds the fallen tabernacle of Eden.

Looked at from another perspective, Egypt represents the world system that enslaves people (the word *mitzrayim* comes from the word *tzur* (צור), meaning “restriction”). As the ruler of this world, Pharaoh therefore represents Satan, the original serpent who deceived Eve in the orchard. Egypt therefore represents a state of exile (similar to the original exile from Eden), and just as the blood of the lamb applied to the doorposts in Egypt caused the plague of death to pass over, so the blood of Yeshua saves us from the wrath of God and spiritual death. Yeshua said that by nature people were in bondage to the dictates of this world system and its forces and needed to be set free. The Hebrew word for salvation (יְשׁוּעָה) means to be set free from the restrictions of “Egypt” and its forces.



Just as the Israelites were made free from the tyranny of Pharaoh when they crossed the Sea – being “baptized into the death of the waters” so they could be reborn to serve God in freedom – likewise those who trust in Yeshua are “baptized into His death” and reborn to serve God by the power of the Holy Spirit. Our redemption is meant to set us free to be *am segulah*, God’s treasured people.



Singing Dayenu

Leader: In light of all that God has done for us, we surely should express our heartfelt gratitude and give thanks for our salvation. It is customary, then, to sing some verses of the ancient Hebrew song *Dayenu* ("it would have been enough for us") at this time:

All sing!

I - lu ho - tzi ho - tzi - a - nu, ho - tzi - a - nu mi - mitz - ra - yim,
ho - tzi - a - nu mi - mitz - ra - yim da - yei - nu.
(Chorus) Da - da - yei - nu, da - da - yei - nu, da - da - yei - nu, da -
yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

Hebrew

Verse 1:

Ilu hotzi, hotzianu
Hotzianu miMitzrayim (2x)
Dayenu.

Verse 2:

Ilu natan, natan lanu
Natan lanu et haTorah (2x)
Dayenu.

Verse 3:

Ilu shalach, shalach lanu
Shalach lanu et Mashiach (2x)
Dayenu.

Chorus:

Dai, dai, yenu (3x)
Dayenu
Dayenu!

Translation

...

Had He brought, brought all of us,
brought all of us, out from Egypt,
then it would have been enough!

...

Had He given, given to us,
given to us, the Torah,
then it would have been enough!

...

Had He sent, sent to us,
sent to us the Messiah,
then it would have been enough!

...

It would have been enough! (3x)
It would have been enough!
It would have been enough!

Because of
Yeshua our
LORD, we have
the very
greatest of all
reasons to cry
out, "Dayenu!"
Rom. 8:31-39





Offering Thanks – Hallel

Leader: Let's thank the LORD our God for the miracle of our deliverance: "Blessed be the LORD, the LORD God, the God of Israel, who makes us rejoice with psalms of praise!"

הודו ליהוה כִּי־טוֹב
כִּי לְעוֹלָם חֶסֶדּוֹ

"Give thanks to the
LORD, for he is
good, for his
steadfast love
endures forever."

הַלְלוּ יְהוָה

הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה
יְהִי שֵׁם יְהוָה מְבֹרָךְ מֵעַתָּה וְעַד־עוֹלָם:
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ מְהֻלָּל שֵׁם יְהוָה
רַם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדּוֹ:

בָּרוּךְ אַתָּה יי
הטוב שמך ולך
נאה להודות

"Praised are you,
Lord, to who all
praise is due..."

Hallelu YAH!

Hallelu avdei Adonai, hallelu et-shem Adonai
yehi shem Adonai mevorakh, me-**a**'tah ve'ad-olam.
mi'mizrach-**she**'mesh ad-mevo'o, me'chullal shem Adonai
rahm al-kohl-goyim Adonai, al ha'shama'yim kevodo.

- Reader 1:** Praise the LORD! – Halleluyah!
Praise, O servants of the LORD, praise the name of the LORD!
- Reader 2:** Blessed be the name of the LORD from this time forth and forevermore!
- Reader 3:** From the rising of the sun to its setting,
the Name of the LORD is to be praised!
- Reader 4:** The LORD is high above all nations, and his glory above the heavens!
- Leader:** Who is like the LORD our God, who is enthroned on high, who looks far down on the heavens and the earth? He raises the poor from the dust and lifts the needy from the ash heap, to make them sit with princes, with the princes of his people. He gives the barren woman a home, making her the joyous mother of children. Praise the LORD. (Psalm 113)



The Cup of Deliverance

Leader: At this time, let us look at the shank bone on the Seder plate and recall how Yeshua our Messiah is the true Passover Lamb of God our beloved Savior:



הִנֵּה שֶׁהַ הָאֱלֹהִים הַנִּשָּׂא אֶת־חַטַּאת הָעוֹלָם

ha'-o-lam et-cha-tat ha-no-sei ha-e-lo-him seh hin-nei
the sins of the world who takes away the Lamb of God Behold!

Hinnei Seh ha'Elohim ha'nosei et-cha-tat ha-olam!

Behold the Lamb of God, who takes away the sin of the world!

We are now finally ready to drink the “Cup of Deliverance.” This cup recalls God’s *second* promise made to our ancestors: “I will *deliver* you from slavery.” Let us then give thanks to the LORD our God for saving the Israelites from Egypt and for delivering us from our personal bondage to the evil one by the shed blood of the Lamb of God... Let us lift our hearts to God in thanks for His salvation as we recite the blessing:

כּוֹס שֵׁנִי / *The Second Cup*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'-o-lam me-lekh e-lo-hei-nu Adonai attah ba-rukh
the universe King of our God Lord are You Blessed

כּוֹס יְשׁוּעוֹת אֲשָׁא
וּבְשֵׁם יְהוָה אֶקְרָא

“I will lift up the cup of salvation and call upon the Name of the LORD.”

- Psalm 116:13

All Recite:



בוֹרֵא פְּרִי הַגָּפֶן.

hag-ga-fen pe-ri bo-re
the vine. fruit of Who creates

Barukh attah Adonai Elohei'nu **me'**lekh ha-olam,
borei peri ha-**ga'**fen.

Drink from the cup after reciting the blessing...

*“Blessed art Thou, LORD our God, King of the universe,
Creator of the fruit of the vine.”*



Thanking God for Deliverance

Leader: Of all the blessings we will recite this night, surely one of the most important is to thank God for the way of salvation given to us in His Son Yeshua, the great “Lamb of God” who takes away the sins of the world. Let us recite the following Hebrew blessing that offers thanks and praise to the LORD our God:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o-lam me'lekh e-lo-hei-nu Adonai attah barukh
the universe king (of) our God Lord are you Blessed

All Recite:

אֲשֶׁר נָתַן לָנוּ אֶת דֶּרֶךְ הַיְשׁוּעָה

ha-ye-shu-ah de-rekh et la-nu natan a-sher
the way of salvation () to us gave Who

בָּרוּךְ אַתָּה יי
מוֹצֵמֵינוּ קִרְן יְשׁוּעָה

“Praised are you,
Lord, who assures
our salvation...”

“You shall call his
Name **Yeshua**
(יֵשׁוּעַ), for he will
save his people
from their sins.”

– Matt. 1:21

בְּמַשִּׁיחַ יֵשׁוּעַ בָּרוּךְ הוּא. אָמֵן.

a-mein hu barukh ye-shu-a' ba-ma-shi-ach
Amen He blessed be in the Messiah Yeshua

“For our sake he
made him to be
sin who knew no
sin, so that in him
we might become
the righteousness
of God.”

– 2 Cor. 5:21

Barukh attah Adonai Elohei'nu **me'lekh** ha-olam,
asher natan **la'nu** et **de'rekh** ha'yeshuah
ba-ma**shi'**ach **Yeshu'a** barukh hu. Amen.

“Blessed are You, LORD our God, King of the universe,
Who gave to us the way of salvation
through the Messiah Yeshua, blessed be He. Amen.”

Leader: The deliverance we have in Yeshua both clears us of guilt and sin while investing us with the power and righteousness of God through faith. We are “justified” in Yeshua – “just-if-I’d” *never* sinned - and “just-if-I’d” *always* obeyed. This is the miracle of the “exchanged life” – the *Korban Principle* of the sacrifice Messiah for our deliverance (2 Cor. 5:21). Because of the great salvation given to us in the Messiah, we are no longer regarded as “slaves in the house” but rather are set free and made heirs of God through Yeshua our LORD.



Rachtzah – Netilat Yadayim

Step: **7**

The word
"rachtzah"
simply means
washing...



The Seder Leader calls out:
"Rachtzah"



Locate the
wash basin(s)
and distribute
the hand towels
at this time...

Leader: Before we begin to eat some matzah and begin our seder meal, we will (again!) wash our hands, though this time we *will* recite the traditional blessing:

All Recite:

בָּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-olam me-lekh e-lo-hei-nu Adonai attah barukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

ya-dai-yim ne-tilat 'al ve-tsi-va-nu be-mits-votav kid-de-sha-nu a-sher
hands washing and commanded us with his sanctified us who
about commandments

Barukh attah Adonai, Elohei'nu **me'**lekh ha-olam,
asher kidesha'nu be'mitzvotav ve'tzi**va'**nu al netilat yada'yim.

*Blessed art thou, Lord our God, Master of the universe,
who hast sanctified us with thy commandments, and commanded us
about washing the hands.*



Note: Some of the early sages stated that you should pour the water three times on each hand - right, left, right, left, right, left. After "washing" the hands, they are clasped together and the blessing is recited.



Motzi Matzah – Eating the Matzah

Step: 8

Motzi Matzah means "bringing out the matzah."

מוציא
מצה

The Seder Leader calls out:

‘Motzi Matza’



Leader: We are now ready to eat some *matzah* – but not just *any* matzah - but the very *special* matzah that represents our fathers Abraham and Isaac, the great patriarchs of our faith, who demonstrated the truth of God’s sacrificial love by the binding of Isaac upon the altar. I will now open the matzah tosh and take out the top and middle matzah, representing Abraham and Isaac, and break off some pieces for everyone here.... Before we eat of this special matzah, however, we will recite *two* traditional Hebrew blessings. First we will recite the familiar blessing over the bread, and then we will recite the blessing over the matzah, which will mark the start of our observance of the seven-day festival of Unleavened Bread.

First, then, let us all recite the traditional blessing over the bread:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

ha-’o-lam	me -lekh	e-lo- hei -nu	’Adonai	’at-tah	ba-rukh
the universe	king (of)	our God	Lord	are you	Blessed

All Recite:



הַמּוֹצֵא לֶחֶם מִן הָאָרֶץ

ha-’a-rets	min	le -chem	ham- mo -tsi
the earth	from	bread	the Who brings forth

[Respond: Amen!]

Barukh attah Adonai, Elo**hei**'nu **me**'lekh ha-olam,
ha'motzi **le**'chem min ha-**a**'retz.

“Blessed art Thou, LORD our God, King of the universe,
Who brings forth bread from the earth.”



Leader: Now we are ready to recite the special blessing over the matzah, which marks the start of the seven-day festival of unleavened bread (*chag ha-matzot*), recalling our first week after the great our deliverance from bondage in Egypt.

Let us all recite the blessing over the matzah together:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ

kid-de-**sha**-nu 'a-sheer ha-'o-lam **me**-lekh e-lo-**he**y-nu 'Adonai 'at-tah ba-rukḥ
sanctified us who the universe king (of) our God Lord are you Blessed

The word *matzot* (מַצּוֹת), "unleavened bread," can be read as *mitzvot* (מִצְוֹת), "commandments," which suggests a connection between them...



בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

ma-tzah a-chi-lat 'al v'tsivanu be-mits-votav
matzah to eat and commanded us with his
commandments

Barukḥ attah Adonai Elo**hei**'nu **me**'lekh ha-olam
asher kides**sha**'nu be'mitzvotav ve'tziva'nu al achilat matzah.

All Recite: *Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments, and commanded us to eat matzah.*

[Please now eat the portion of matzah given to us...]

How much matzah?
Ke'zayit – the size of a medium olive.

Note that during his Upper Room Seder with the disciples before he would be crucified, Yeshua distributed matzah pieces so they could dipped in the dishes on the seder plate:

Reader 1: When it was evening, he reclined at table with the twelve. And as they were eating, Yeshua said, "Truly, I say to you, one of you will betray me."

Reader 2: And they were very sorrowful and began to say to him one after another, "Lord, is it I?"

Reader 1: Yeshua answered, "He who has dipped his hand in the dish with me will betray me."

Reader 3: Judas, who would betray him, answered, "Rabbi, is it I?"
Yeshua said to him, "You have said so."

Matt. 26:20-25;
John 13:36

After this, Judas left into the night to betray our Lord and was therefore not at the Seder when Yeshua later sanctified the matzah (i.e., the Afikoman) and the Third Cup as the symbols of his body and blood sacrificed for our redemption...



The Meaning of Matzah

Leader: We have now had our first taste of matzah for the seven-day holiday called *Chag HaMatzot*, the “Feast of Unleavened Bread.” The Lord clearly stated that we were to eat *this* bread, the “bread of affliction,” to commemorate the Exodus from Egypt:



Reader 1: The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” So the people took their dough *before* it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. - Exodus 12:33-34

We remember how we ate only matzah from the time we left Egypt on Passover day until the day we crossed over the sea seven days later and left Egypt forever behind us:

Reader 2: Remember the day in which you came out from Egypt, out of the house of slavery, for by a strong hand the Lord brought you out from that place. No leavened bread may be eaten. Seven days you shall eat matzah, and on the seventh day there shall be a feast to the Lord. – Exodus 13:3,6

Leader: There is a connection between *leaven* (i.e., chametz) and Egypt. Apparently the Egyptians perfected the use of fermentation (i.e., yeast) for making bread, and such bread was even used as a form of currency in their economy. Leaven therefore represents the “rich man’s bread” - that is, the bread eaten by the taskmasters who exploited others. Leavened bread is the food of this evil world of which we are to be purged....

Leaven (i.e., yeast) produces fermentation, which is a natural process of decay. The sages identify leaven with the *yetzer hara*, the evil impulse that gives “rise” to lusts of the flesh and the pride of life. Yeshua was completely without sin, entirely “unleavened,” that is, free from the curse of death and its corruption. He was not “puffed up” by sin but was “a lamb without spot or blemish” given for our Passover sacrifice (1 Pet. 1:19). Moreover, after He was buried, Yeshua did not suffer the natural process of corruption (i.e., decomposition of the body). His body did not “return to dust” - the very curse given to Adam and Eve. As the “Second Adam,” Yeshua’s death “reversed the curse” by killing the power of sin and death through the sacrifice of himself (Heb. 9:26).

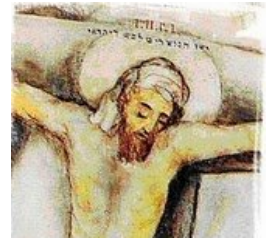
The Apostle Paul instructed us to “purge out the old leaven” to keep the feast of Passover (1 Cor. 5:7-8), which means that we are to live in purity and separation from the corrupting influence of sin in our lives. Since we have been made “unleavened” (pure) by the sacrifice of Yeshua, our lives should reflect the inner purity of his heart....

Does this mean that we are supposed to flagellate ourselves in repentance? No, because unleavened bread is called the “bread of affliction” (i.e., *lechem oni*, literally, “bread of humiliation” or “bread of humility”). Partaking of this bread means humbly identifying with the suffering and afflictions that Yeshua performed *on your behalf*.



Leader: As the prophet Isaiah wrote about the Messiah:

Reader 3: Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.” – Isa. 53:4-5



Leader: In other words, matzah represents the bread of *His* afflictions, not our own. We do not become sanctified, in other words, by afflicting ourselves, but rather by sincerely trusting in the afflictions that Yeshua endured on our behalf. Just as we are saved by God’s grace through faith, so are we *sanctified*. Sanctification is a work of the Holy Spirit in our lives *just as miraculous* as regeneration itself (1 Cor. 6:11). We do not earn merit before the LORD through performing “good deeds” (Titus 3:5-6), but rather by humbling ourselves and trusting in the Messiah for righteousness (John 6:28-29). “It is finished.” Unleavened bread, then, signifies our identification with the Lord in his humility and afflictions, but it does not mean attempting to effect our own sanctity by means of self-styled affliction. We are sanctified by God’s grace, *not* by outward shows of religion. Remember that all the “oughts” (i.e., commands) of the New Covenant are directed to the truth of who you are “in the Messiah,” that is, by virtue of His connection to you, and not to your former life and identity as a slave in Egypt...

Allow me to make a few additional comments about unleavened bread. Unlike *leavened* bread that relies on an “outside” agency (i.e., yeast), *unleavened* bread is simple and pure: just add flour and water, mix and bake. Second, in ancient times, the leavening process usually involved adding a pinch of soured dough to the mix (*se’or*), but unleavened bread has no “history” that is brought into its creation. It’s therefore an entirely “new lump,” not using material from the past.... It is free, in other words, from the effects of the curse of previous decay. Leavening therefore represents our connection with our past lives. Another way to say this is that unleavened bread represents an abrupt break with the past brought about through a lack of previous labor or human design.

After all, salvation is from the LORD (Psalm 3:8). God delivered the ancient Israelites from slavery, just as God delivers us from the slavery to our sins. Eating unleavened bread – the “bread of affliction” – is really to eat the bread of *His* affliction – and therefore functions as a memorial to our own powerlessness to effect righteousness. It is eaten “in haste,” that is, not the result of human ingenuity or planning. It is a commemoration that salvation is the work of the Lord, rather than a work of our own.

The idea that we can merit our own righteousness before God - that we are self-sufficient and do not need a Savior - is something Yeshua regarded as a form of “spiritual leaven.” It is only when the ego is *deflated* (i.e., “unleavened”) that we are able to discern the truth of our inward condition. As it says in Scripture, knowledge “puffs up,” but love builds up...



Maror – Eating the Bitter Herbs

Step: **9**

The word *maror* means "bitterness."

מרור

The Seder Leader calls out:

"Maror"



Locate the maror on the table and get ready to spread it on some matzah...

Leader: The next step of our Seder is to eat some bitter herbs to remember the bitter afflictions of our people. Just as every Jew must imagine that he himself was emancipated from Egypt, so he must imagine that he was enslaved there. Let's take some matzah or a piece of romaine lettuce and load it with some horseradish (enough to make the size of a small egg if you would crunch it into a ball). Some people dip this into the charoset to soften the effect. We will all recite the blessing over the bitter herb together and then eat it:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר

'a-sheer	ha-'o-lam	me-lekh	elo-hei-nu	'Adonai	'at-tah	ba-rukh
who	the universe	king (of)	our God	Lord	are you	Blessed

All Recite:

קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרֹר.



ma-ror	a-chi-lat	'al	v'tsivanu	be-mits-votav	kid-de-sha-nu
maror	to eat	and commanded us	with his	sanctified us	
			commandments		

How much maror?
Ke'zayit – the size of a medium olive.

Barukh attah Adonai, Elohei'nu **me**'lekh ha-olam, asher kidesha'nu be'mitzvotav ve'tziva'nu al achilat maror.

*Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments and commanded us to eat maror.
[Eat after reciting the blessing]*

Regarding the slavery of the Israelites, the Torah says, "And the Egyptians embittered (וַיַּמְרֹר) their lives with hard labor" (Exod. 1:14), from which we get our word *maror* (bitterness). When we eat the bitter herbs, we remember the sorrow, trouble, and suffering of our life in bondage to sin. As the horseradish brings tears to our eyes, may we also remember the affliction of those who still suffer in bondage...

Our faith allows us room for offering thanks for what is bitter...



Korekh – Eating the Hillel Sandwich

Step: **10**

The word *korekh* means “wrap” as in a sandwich.

כֹּרֵךְ

The Seder Leader calls out:
“*Korekh*”



Locate the charoset on the table as well as the maror... Get two pieces of matzah to make your “sandwich.”

Leader: In the days of the Second Temple, the sage Hillel used to say, “If I am not for myself, who will be for me? But if I am *only* for myself, what am I? And if not now, when?” (Pirke Avot 1:14). During Passover Hillel used to make a “sandwich” of matzah, maror and lamb to fulfill the Torah’s command: “You shall eat the Passover with matzah and maror.”

וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מַרְרִים יֹאכְלֶהוּ:

*They shall eat the flesh that night, roasted on the fire;
with matzah and maror they shall eat it. (Exod. 12:8)*



Instead of eating lamb, today we substitute *charoset*. We take some matzah and smear some maror (horseradish) on one end and some charoset on the other. We then top off the matzah with another piece. When you eat, begin with the bitter and move to the sweet to remind yourself of the good end of your redemption...

Note:

The charoset reminds us of the mortar used to glue the bricks together while we were in Egypt...

“Charoset” comes from the Hebrew word *cheres*, meaning “clay.”

Note: The step of Korekh was developed to accommodate an argument among the sages. Hillel thought that the matzah and maror (and lamb) should be eaten *together*, whereas other sages thought they should be eaten *separately*. Therefore Jewish tradition opted to do *both*: first we eat them *separately* (the Motzi Matzah step followed by the Maror step), and then we do it again *together* - as the Korekh step. Strictly speaking, the Korekh step is not necessary, since it is of rabbinic origin (*mitzvah D’rabbanan*), whereas the eating of unleavened bread and bitter herbs is a Scriptural commandment (*mitzvah D’oraita*).

We are now ready to answer the very important “fifth question” of the Seder: “When do we eat?” And the answer is (almost) *now*! This concludes the first part of the Seder. We now will eat dinner (*shulchan orekh*) and continue after the meal is completed. *Bete’avon!*

NOT SO FAST!

Before we eat dinner, however, we will recite the Passover blessing on the following page...

בִּתְּאֵבוֹן !



Shulchan Orekh – Eating the Passover

Step: **11**

עֹלֶלֶת עֹרֶךְ

*Eating the
Seder Meal*



Locate the eggs on the table. We begin our meal by eating eggs dipped in salt water...

Leader: There is a *minhag* (custom) to eat a hard-boiled egg (*beitzah*) dipped in salt water at the start of the Passover meal. Some say this is to remember the crossing of the Red Sea to freedom, while others say that the egg represents the *korban chagigah* (festival offering) that pilgrims were required to make during the time of Passover.

It is also customary to mention the ceremony of the priests as they slaughtered the lambs in the courtyard of the Temple on erev Pesach. The blood of each lamb was caught in a basin that was passed from one priest to another until it reached the last priest who poured it out on the lower part of the altar. While this was happening, the Levites would sing psalms of praise to God. Afterward, each lamb was skinned, its flesh was salted, and certain parts were burned upon the altar. Finally, the remainder was given to the offerer who took it home to be roasted whole over an open fire. Before the family would eat the lamb with matzah and maror, all recited the following blessing:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

All Recite:

ha'olam	me-lekh	elo-heynu	'Adonai	'at-tah	barukh
the universe	king (of)	our God	Lord	are you	Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת פֶּסַח.

pe-sakh	a-chi-lat	'al	v'tsivanu	be-mits-votav	kid-de-sha-nu	a-she
Pesach	to eat	and	commanded us	in his commandments	sanctified us	who

Barukh attah Adonai, Eloheinu **melekh** ha'olam,
asher kides**hanu** be'mitzvotav ve'tzivanu al achilat **pesach**.

*Blessed are You, LORD our God, King of the universe,
Who sanctified us with his commandments, and commanded us to eat the Pesach.*

During Temple times, the Pesach offering was lifted up for all gathered to see and the question, "Why do we eat this Pesach offering?" was asked. Everyone present would then retell the story of the Exodus from Egypt and also partake of the matzah and maror.



Tzafun – Eating the Afikoman

Step: **12**

The word *tzafun* means "hidden," referring to the Afikomen.



The Seder Leader calls out:
"Tzafun"



Send the children to find the lost afikoman at this time!

Leader: I hope you have enjoyed your Passover meal, dear friends, but we must finish our seder. Thank you to all who helped prepare this wonderful dinner we've enjoyed! However, we must find the Afikoman or else we cannot finish the seder! Please, has anyone seen the Afikoman? There is a reward for the one who can find it!

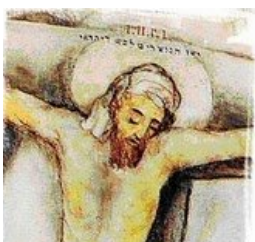
[After a child finds the Afikoman, a reward is given. The seder leader then unwraps the matzah and breaks it into small pieces so that everyone present may partake of it. He then solemnly asks, "The matzah that we break, is it not sharing in the body of Messiah"?]

Tzafun means "hidden" and refers to the half of the matzah that was broken earlier and hidden away ("buried") during the Yachatz step of our Seder. Although the Afikoman was implemented in later Messianic tradition (the Greek phrase means "he will come"), near the end of the meal Yeshua took some matzah, broke it and gave it to His disciples:

Reader 1: Now as they were eating, Yeshua took matzah, and after blessing it broke it and gave it to the disciples, and said, "Take, eat; this is my body."– Matt. 26:26

We now prepare ourselves to eat some matzah that Yeshua identified with his sacrificial body that was broken for us. **Let us be silent for a moment....** "Hidden within the Afikoman is the holiness of the Korban Pesach." Please close your eyes and hold this matzah in your hands.

It is written that our Lord Yeshua, on the night when he was betrayed, took matzah, and when He had given thanks, he broke it, and gave it to his disciples saying,



זֶה הוּא בִּשְׂרֵי הַנָּתוּן בְּעֶדְכֶם
עֲשׂוּ כֵן לְזִכָּרוֹן לִי

zeh hu be'sari ha'natun ba'adkhem
a'su khen le'zikaron li

***This is my body that is given for you;
do this in memory of me...***

Note:

Please do not eat the matzah at this time...

"Hidden within the Afikoman is the holiness of the korban peasch," which is to say, hidden within the Afikoman is the presence of Yeshua.

If time permits, you may want to read from the Gospel of John, chapters 14-17, with particular emphasis on Yeshua's prayer for his disciples in John 17.



The Bread of Life

Leader: Our Lord Yeshua told us that He was the Bread of Life, the nourishment of our life and its very sustenance:

אֲנֹכִי לֶחֶם חַיִּים הַיֵּרֵד מִן־הַשָּׁמַיִם

anokhi **le'chem** chayim ha'yoreid min-ha'shama'yim.

"I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh" - John 6:51

This broken piece of matzah recalls the broken *heart* of Yeshua as he suffered and died as our sin offering upon the altar of the cross. It remembers how our great King was mocked and unjustly flogged; it evokes his agonizing cries as he hung dying on the cross: "Father forgive them..." "I thirst..." "My God, my God – why have You forsaken me?" "It is finished." Yeshua our Wounded Healer, who bled out His life so we might live; who took upon himself the plague of death so that we would be passed over. "For our sake God made Yeshua to be sin who knew no sin, so that in Him we might become the righteousness of God." Yeshua gave up His body to be wounded, broken, and killed so that you could have healing, wholeness and life with God forevermore. By His stripes you are healed!

Let us thank the LORD our God for the sacrifice of Yeshua's body that was broken for us:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

ha'olam me'lekh elo'hei-nu Adonai at-tah barukh
the universe king (of) our God Lord are you Blessed

After reciting the blessing, eat the piece of matzah that was broken for you...

All Recite:



הַמּוֹצֵא לֶחֶם אֱמֶת מִן הַשָּׁמַיִם

ha'shama-yim min e-met le'chem ham-mo'tsi
heaven from true bread the Who brings forth

[Respond: Amen.]

Reader 1:

The matzah was broken for you – you have a share in the offering God gave in His Son Yeshua...

Reader 2:

"For as often as you eat this bread... you proclaim the LORD's death till He comes"

Barukh attah Adonai Elohei'nu **me'lekh** ha-olam
ha'motzi **le'chem** emet min ha'shama'yim.

*Blessed art Thou, LORD our God, King of the universe,
who brings forth the True Bread from Heaven.*

– 1 Cor. 11:26



Barekh – Blessing after the meal

Step: **13**

Barekh means "bless" or thank God for our meal... In Yiddish it's *bentsh*...

בָּרַךְ

The Seder Leader calls out:
"Barekh"



Note:

We pour the third cup at this time...

Leader: Now it is time to partake of the Third Cup, the Cup of Redemption, but before we do so we will offer thanks to the LORD our God for the meal we have shared together, and to remember that food is a gift from God's altar of which we partake:



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בְּטוֹבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
הוּא נוֹתֵן לֶחֶם לְכָל-בָּשָׂר, כִּי לְעוֹלָם חֲסִדּוֹ.
וּבְטוֹבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ
וְאֵל יִהְיֶה לָנוּ מִזֶּן לְעוֹלָם וָעֶד, בְּעֲבוּר שְׁמוֹ הַגָּדוֹל.
כִּי הוּא אֵל זֶן וּמַפְרִיֵּס לְכָל, וּמַשִּׁיב לְכָל, וּמַכִּין
מִזֶּן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה יְהוָה הֵזֵן אֶת הַכֹּל. אָמֵן.

Barukh attah Adonai, Elohei'nu **me**'lekh ha-olam,
hazan et ha-olam kulo be'tuvo, be'chen be'chesed, uvrachamin.
hu noten lechem lekhol basar, ki le-olam chasdo.
uv'tuvo ha'gadol tamid lo **cha**'ser **la**'nu,
ve'al yechsar **la**'nu mazon le-olam va'ed, be'avur shemo ha'gadol.
ki hu El zan um'farnes la-kol, umetiv la-kol,
u'mekhin mazon lekhol beriyotav asher bara.
Barukh atah Adonai, hazan et ha-kol. Amen.

Blessed are you, LORD our God, master of the universe, Who nourishes the whole world in goodness, with grace, kindness, and compassion. He gives bread to all flesh, for His love endures forever. And through His great goodness we have never lacked, nor will we lack food forever, for the sake of His great Name. For He is God, who nourishes and sustains all, and does good to all, and prepares food for all His creatures which He created.

Blessed are You, LORD, who nourishes all. Amen.



The Cup of Redemption

קִדְּשׁ אֶתְּם בְּאַמְתָּךְ דְּבִרְךְ אֱמֶת – John 17:7

Leader: The third cup recalls God's promise given to Israel: "I will *redeem* you with an outstretched arm," and therefore it is called the "Cup of Redemption" or the "Cup of Blessing." It was *this* cup that Yeshua used to symbolize His great sacrifice for us as the true Lamb of God:

Reader 1: And he took a cup, and when he had given thanks, he gave it to them, saying, "Drink of it, all of you, for this is my blood of the new covenant, which is poured out for many for the forgiveness of sins." – Matt. 26:27-28

Reader 2: "For as often as you eat this bread and drink *this* cup, you proclaim the Lord's death till He comes." – 1 Cor. 11:26

Leader: The Mishnah says the wine in this cup recalls the shed blood of the lamb that was applied to the doorposts in Egypt, causing the plague of death to pass over. Similarly, Yeshua associated this cup with the blood he would shed on the cross, causing death to "pass over" those trusting in him. This is the cup of the *new covenant* (בְּרִית הַדָּשָׁה), that is, God's new agreement to regard all those who trust in the death of the Messiah for the forgiveness of their sins to be justified and made right with Him. Of Yeshua it is said, "The Messiah our Redemption" (1 Cor. 1:30).

Let us again be silent for a moment.... Close your eyes and hold this cup in your hands. This Cup of Redemption represents God's New Covenant, and the very blood of Yeshua that was shed for the forgiveness of your sins on the cross... Let us recite the traditional blessing, and then drink this cup full of assurance that we are accepted and beloved by our Lord:

"The cup of blessing that we bless, is it not a participation in the blood of Messiah? Is it not *kos Adonai* - the Cup of the LORD?" – 1 Cor. 10:16,21

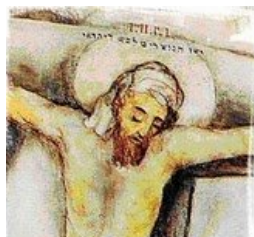
All Recite:

כּוֹס שְׁלִישִׁי / The Third Cup

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

ha-'o-lam	me-lekh	elo-hei-nu	Adonai	at-tah	ba-rukh
the universe	King of	our God	Lord	are You	Blessed

"Abba father, if it is possible, let this cup be taken from me. But not what I want, but what you desire" (Mark 14:36). Yeshua was willing to fully surrender to the will of the Father, even though he experienced dread, pain, and sweat "great drops of blood" during his agony (Luke 22:44).



אֲנִכִּי הַנֶּפֶךְ וְאַתָּם הַזִּמּוּרֹת

בוֹרֵא פְּרִי הַנֶּפֶךְ

hag-ga-fen	pe-ri	bo-re
the vine.	fruit of	Who creates

This is **the passion** foretold by the Akedah, when Isaac offered himself upon the altar in obedience to his father Abraham's desire.

The Hebrew word *ahavah* ("love") comes from a two-letter root (הב) with Aleph (א) as a modifier that indicates first-person agency: "I give." Love, then, is essentially an act of sacrificial giving.

"A new commandment I give unto you, that you love one another, just as I have loved you."

Barukh attah Adonai, Elohei'nu
me'lekh ha-olam, borei peri ha-ga'fen.

"Blessed art Thou, LORD our God, King of the universe,
Creator of the fruit of the vine."

This cup symbolizes our participation in the *ketubah* (marriage covenant), in which the groom (God) signified his pledge by sharing a cup of wine with his bride...



Hallel – Offering Praise

Step: **14**

Hallel means "praise," from a root from which the word "halo" derives. *Let your light shine!*



The Seder Leader calls out:
"Hallel"



You will need to refill your wine cup for the Fourth Cup at this time...

Leader: The word Hallel means "praise," and all that's left for our Seder is to offer our praise and thanks to the LORD God of Israel for the gift of His deliverance given to us in Yeshua, the great Lamb of God who takes away the sins of the world.

Reader 1: "He emptied himself, taking the form of a slave, born in the likeness of men, and humbled himself by becoming obedient to the point of death, even death on a cross. Therefore God has highly exalted him and bestowed on him the Name that is above every Name, so that at the Name of Yeshua every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Yeshua the Messiah is LORD, to the glory of God the Father." – Phil. 2:7-11

Worthy is the Lamb!

Leader: In the world to come we will sing of the Great Passover of Messiah that was foretold by Moses and fulfilled by the outstretched hands of Yeshua our LORD. Let us now join the great heavenly chorus of angels and those who have gone before us, numbering myriads of myriads and thousands of thousands, who are saying with a loud voice:

נָאֵה לַשֶּׁה הַטָּבוֹחַ לְקַחַת עֹז וְעֶשֶׂר וְחִכְמָה

v'chokh-mah v'o-sheh 'oz la-ka-chat ha-ta-vu-ach la-seh na-vah
and wisdom and riches power to receive to the Lamb who was slain Praise

וְגִבּוּרָה וְהוֹד וְהַדָּר וְבִרְכָּה

uv'ra-khah v'ha-dar v'hod u'ge-vu-rah
and blessing and glory and honor and might

All Recite:

navah la'Seh ha-tavu'ach la'kach'at ohz, ve'o'sher,
ve'chokhmah, u'gevurah, ve'hod, ve'hadar, uv'rakhah!

*Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might
and honor and glory and blessing! (Rev. 5:12)*

"I tell you the solemn truth, the one who hears my message and believes the One who sent me has eternal life (*chayei olam*) and will not be condemned, but has "crossed over" from death to life" (John 5:24). Just as God's judgment passes over from life to death on my behalf; so His love passes over from death to life on my behalf...



The Cup of Restoration

Leader: We now come to the fourth (and final) cup of wine (or juice) for the Seder. This cup represents the fourth “I will” statement of Exodus 6:6 - “I will *acquire* you as a nation.” Since Yeshua told his disciples that He would not drink the fourth cup but promised to do so with them in the coming Kingdom (Matt. 26:29), this cup may be called the “Cup of Restoration,” since it will be fully savored only after “all Israel shall be saved” (Rom. 11:26).

Let’s pour this fourth cup of wine and recite a few portions from the second half of the Hallel (Psalms 115-118), praising the LORD for His kindness and grace to us:

Leader: “May you be blessed by the LORD, who made heaven and earth!”
Brukhîm attem ladonai, oseh shama’yim va’a’retz:

בְּרוּכִים אַתֶּם לַיהוָה עֹשֶׂה שָׁמַיִם וָאָרֶץ

Reader 1: I love the LORD, because he has heard my voice and my pleas for mercy!
Because he inclined his ear to me, therefore I will call on him as long as I live.

Reader 2: Praise the LORD, all nations! Extol him, all peoples! For great is his love toward us, and the faithfulness of the LORD endures forever. Praise the LORD!

Reader 3: Oh give thanks to the LORD, for he is good; for his steadfast love endures forever! Let Israel say, “His steadfast love endures forever.”

Reader 4: The stone that the builders rejected has become the Cornerstone. This is the LORD’s doing; it is marvelous in our eyes. This is the day that the LORD has made; let us rejoice and be glad in it!



יִשְׂרָאֵל בָּטַח בַּיהוָה עֲזָרָם וּמַגִּנָּם הוּא:
בֵּית אַהֲרֹן בָּטְחוּ בַיהוָה עֲזָרָם וּמַגִּנָּם הוּא:
יִרְאֵי יְהוָה בָּטְחוּ בַיהוָה עֲזָרָם וּמַגִּנָּם הוּא:

All Recite:

Yisrael betak_h ba-Adonai, ezram u’maginam hu.
Beit Aharon bitkhu va’Adonai, ezram u’maginam hu.
Yirei Adonai bitkhu va’Adonai, ezram u’maginam hu.

O Israel, trust in the LORD! – He is their help and their shield!
O house of Aaron, trust in the LORD! – He is their help and their shield!
You who fear the LORD, trust in the LORD! – He is their help and their shield!



The Cup of Elijah

Leader: At this time, let's not forget the extra cup of wine poured for the prophet Elijah, who will herald the return of the LORD Yeshua at the End of the Age.

Reader: "Look! I will send Elijah the prophet before the coming and great day of the LORD." – Malachi 3:23

As we look to see Elijah's Cup, we need to ask a child to open the front door to see if Elijah has come to our Seder. We all then begin to sing the song Eliyahu Ha'Navi:



אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי.

Eliyahu Ha-Navi, Eiliyahu Ha-Tishbi,

Eliyahu, Eiliyahu, Eliyahu Ha-Giladi.

בְּמַהֲרָה בְּיָמֵינוּ, יָבֹא אֵלֵינוּ,
עִם מָשִׁיחַ בֶּן דָּוִד.

Bimheira veyameinu, yavo Eileinu,

Im Mashiach ben David (2x)



*Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite.
Speedily in our days will come to us the Messiah, the son of David.*

"Listen! I am standing at the door and knocking! If anyone hears my voice and opens the door I will come into his home and share a meal with him, and he with me."

A Vision of the Coming Day:

All Recite: "Then I saw heaven opened, and behold, a white horse! The One sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. And He will tread the winepress of the fierce fury of the wrath of God, the Ruler over All, who is the LORD God Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords. And with the breath of his lips He will slay the wicked."

כְּרוֹךְ אַתָּה יי
הַטוֹב וְהַמְּשִׁיב

"Praised are You,
Lord, the One
who is good and
beneficent."

- Revelation 19:11-16



Leader: Let's now joyfully drink from the Fourth Cup, the Cup of Restoration. We drink this cup in anticipation of the coming day when we shall do so with our Lord and Savior, Yeshua the great King of kings of kings, and Lord of lord of lords. Of Yeshua it is said, "The Messiah our wisdom" (1 Cor. 1:30).

כּוֹס־יְשׁוּעוֹת אֵשָׁא וּבִשְׁם יְהוָה אֶקְרָא

kos yeshu'ot essa, uv'shem Adonai ekra.

"I will lift up the cup of salvation and call on the Name of the LORD"

- Psalm 116:13

This cup represents our great hope that *soon* the Messiah will return for us, and *soon* he will fulfill the kingdom promises given to the Jewish people. In that great day, all Israel shall be saved and we shall reign with Him in the millennial kingdom of God upon the earth. Let us all recite the blessing:

כּוֹס רְבִיעִי / *The Fourth Cup*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha-'o·lam	me·lekh	e-lo·hei·nu	Adonai	at-tah	ba-rukḥ
the universe	King of	our God	Lord	are You	Blessed



הַגָּפֶן הַכֹּל הָדָת

בוֹרֵא פְּרֵי הַגָּפֶן.

hag·ga·fen	peri	bore
the vine.	fruit of	Who creates

Barukḥ attah Adonai Elohei'nu **me'**lekh ha-olam,
borei peri ha-**ga'**fen.

*"Blessed art Thou, LORD our God, King of the universe,
Creator of the fruit of the vine."*

Reader 1: For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the shofar blast of God: and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." -1 Thess. 4:16-17



Nirtzah – Conclusion of the Seder

Step: **15**

Nirtzah means "acceptance," from a root meaning to please...



The Seder Leader calls out:
"Nirtzah"



Locate a tallit and gather everyone together for the closing blessing!

Leader: Our Passover Seder is now complete; its customs and laws fulfilled. Lord, grant us peace that we, each one of us, may do as Thy will. O pure and Holy One, raise up the lowly and make us free; replant in Zion in love Thy vine branch, near to Thee. Fulfill, O LORD, the desires and requests of Thy servants, and grant us in this world knowledge of Thy truth, and in the world to come, everlasting life. May Thou who hast broken Pharaoh's power and set Israel free, soon crush Satan under our feet. O Lord, speedily, and in our days...



לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַחֲדָשָׁה

Tetelestai! It is finished!
Let the favor of the Lord our God
be upon us, and establish the work
of our hands upon us; yes, establish
the work of our hands.

Let's Sing! "La-shanah haba'ah
bi-yerushalayim ha'chadashah!"
"Next year in the new Jerusalem!"



"The LORD bless you and
keep you; the LORD make his
face to shine upon you and be
gracious to you; the LORD
lift up his countenance upon
you and give you peace."

שָׁלוֹם צִיּוֹן

Peace in Yeshua

Reader 2:

לְשָׁנָה
הַבָּאָה
בִּירוּשָׁלַיִם

"Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, "Behold, the dwelling place of God is with man. He will dwell with them, and they will be his people, and God himself will be with them as their God. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away."

Leader: "Now to the One who is able to keep you from falling, and to cause you to stand, rejoicing, without blemish before His glorious presence, to the only God our Savior through Yeshua the Messiah, our Lord and great Lamb of God, be glory, majesty, power, and authority, before all time, and now, and for all eternity. **Amen.**"

Note:

It is our custom to spread out a tallit like a canopy and have everyone gather underneath as the closing blessing is recited.



Worthy is the Lamb!



Worthy is the Lamb that was slain!

עֶשֶׂר	גְּבוּרָה	לְקַבֵּל	הַטְּבוּיָה	הַשֶּׁה	רָאוּי
oh'-sher	ge-voo-rah'	le-ka-beil'	ha-tah-voo'-ach	ha-seih'	rah-oo'-ee
עֶשֶׂר - n "wealth, riches"	גְּבוּרָה - n fs "strength, might" fr> גְּבוּרָה v	לְ - pfx "to" קַבֵּל - receive qal infin	טָבַח - v to slaughter, kill" qal pass partic	שָׁה - n ms "lamb, flock"	רָאוּי - adj "proper, worthy"
wealth	power	to receive	the lamb that was slain		worthy

וּבְרָכָה	וְכָבוֹד	וִיקָר	וְכֹחַ	וְחִכְמָה
oov-rah-khah'	ve-khah-vohd'	vee-kar'	ve-koh'-ach	ve-chokh-mah'
בְּרָכָה - n fs "blessing" fr> בְּרָךְ v	כָּבוֹד - n ms "honor, glory, abundance"	יָקָר - adj "precious, esteemed"	כֹּחַ - n ms "power, strength, might"	חִכְמָה - n fs "wisdom, judgment"
and blessing	and glory	honor	and strength	and wisdom

רָאוּי הַשֶּׁה הַטְּבוּיָה לְקַבֵּל גְּבוּרָה עֶשֶׂר
וְחִכְמָה וְכֹחַ וִיקָר וְכָבוֹד וּבְרָכָה

"Worthy is the lamb that was slain
to receive power and riches and wisdom and strength
and honor and glory and blessing." (Rev. 5:12)

Ἄξιόν ἐστιν τὸ ἄρνιον τὸ ἐσφαγμένον λαβεῖν
τὴν δύναμιν καὶ τὸν πλοῦτον καὶ σοφίαν καὶ ἰσχὺν
καὶ τιμὴν καὶ δόξαν καὶ εὐλογίαν (LXX)