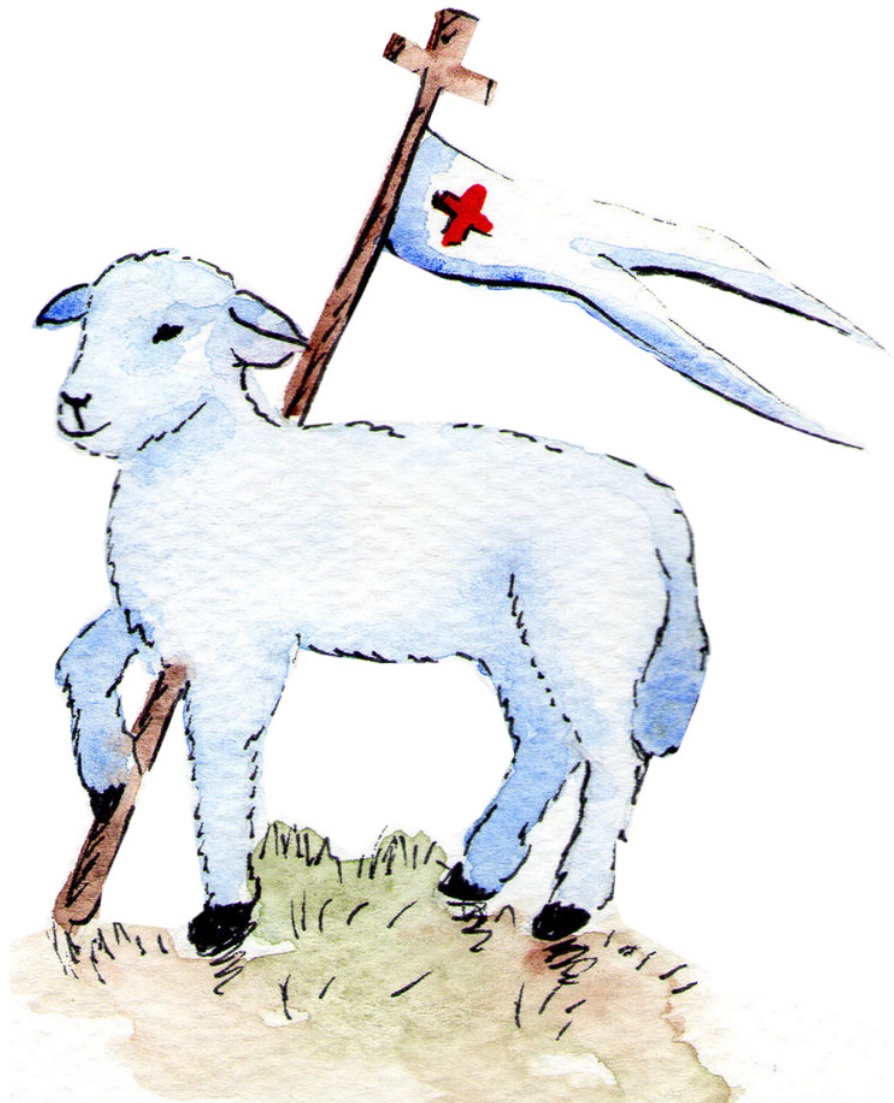


Worthy is the Lamb

A Messianic Passover Haggadah



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הגדה של
פסח

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*This work is gratefully dedicated to the 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!*

נְאֻמָּה לְשֵׁה הַטְּבוּיִת לְקַחַת עִז וְעֶשֶׂר
יַחְכְּמָה וְנְבוּרָה וְהוֹר וְהָדָר וּבְרָכָה

Revelation 5:12



שֵׁה הַפֶּסַח



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Introduction to Passover

The holiday of Passover, or *Pesach* (פֶּסַח), begins during the full moon in the first month of the year, namely on the 14th 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).



פסח

Passover Moon

The Book of Exodus 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.



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. Interestingly, this allowed time for each family to become personally attached to their lamb, so that it would no longer simply be “a lamb” but rather *their* lamb. On the afternoon of the 14th, the lamb was to be slaughtered and its blood smeared on all three sides of the doorframe, top, right and left, that is, in the form of the letter *Chet* (ח). This letter, signifying the number 8, is connected with the word *chai* (חַי), short for *chayim* (חַיִּים), “life.” Even though the entire nation was responsible for the death of the lambs, each family was to personally apply its blood upon their own doorpost as a sign of their faith in the coming deliverance (Exod. 12:1-7).

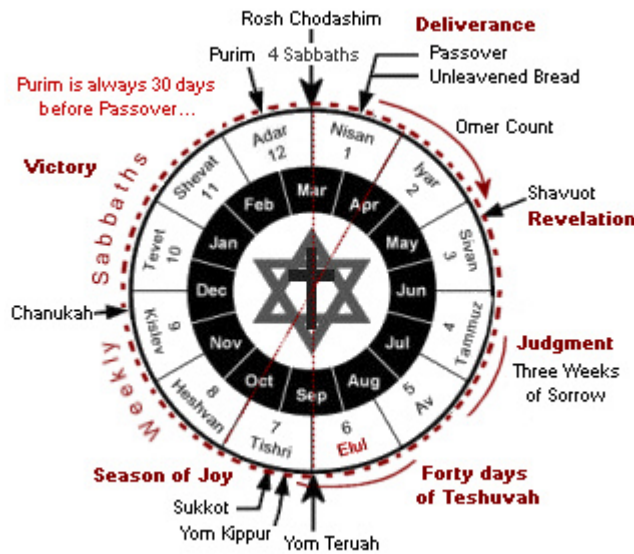
That night (i.e., Nisan 15th) the meat of the Passover was to be roasted and eaten with unleavened bread (i.e., matzah) and bitter herbs. The meal was to be eaten in haste, since the Jews were to be ready to begin their journey immediately after God smote the firstborn. God “passed over” those homes 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 occurs on “Erev Pesach,” the evening 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

All of the Biblical holidays begin with the holiday of Passover. On the first of Nisan, two weeks before the Exodus, God showed Moses the new moon and commenced the divine calendar. Two weeks later, the Israelites kept the Passover by daubing the blood of the lamb on their doorposts. At the stroke of midnight of 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 (יהוה). After this, he was given the second tablets and returned to the camp on Tishri 10, which later was called Yom Kippur, the Day of Atonement.



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 for the native 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 impurity (Num. 9:9-12).



The Ten Plagues

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

The Number Four

Besides the four names for Passover, there are four expressions of redemption, four cups of wine, four blessings, four types of food on the seder plate, the four questions, and so on.

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)
- *Zman Cherutenu* – The Festival of Freedom

The Exodus from Egypt 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 (Deut. 5:12-15). The festivals of Shavuot and Sukkot likewise derive from it, the former recalling the giving of the Torah at Sinai and the latter recalling God's care as the Exodus generation journeyed from Egypt to the Promised Land... 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 the Messiah as the Lamb of God.



Preparing for Passover

During Passover no *chametz* (leavened products) may be eaten or be 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 studying 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 regarding the removal of chametz:



בְּרוּךְ אַתָּה יְיָ הוֹדֵה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חַמֵּץ.

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.

Zman Cherutenu

Passover is called *zman cheruteinu* (זְמַן חֵרוּתֵנוּ), the season of our freedom. Many people think "freedom" means being able to do what 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 different words. The Hebrew word *chofesh* (חֹפֵשׁ) connotes freedom from external restraints (i.e., "doing your own thing"), while the word *cherut* (חֵרוּת) suggests the freedom to do what you should, or the having the power to act responsibly. Cherut, then, is the sort of freedom that God wants to give to us. Our deliverance is meant to clothe us with the power to walk in righteousness and truth.

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 (the Afikomen) and 2) the drinking of the Cup of Redemption, which Yeshua called the cup of his blood. These rituals were adopted into Christian liturgy as "communion," the "Lord's Supper," and so on.



Welcome to the Seder...

Tonight we gather together to share the collective experience of the Jewish 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* (סדר), 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 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, 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 freed from Egypt.” Tonight’s seder is not just a retelling of an ancient story, but rather we are invited to experience the bitterness of oppression and the sweetness of salvation so that we may savor the great things the LORD our God has done for us in the Messiah.

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

Seder Leader: 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 really 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

On the table is a special “seder plate” which we will use as a “visual aid” to help us tell the story of Passover. Although there are different ways to arrange the ceremonial items on this plate, one arrangement is to order them according to the narrative of the events of the great Exodus from Egypt. In a sense, the entire Passover 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).

The Seder leader holds up the plate 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** (מָרוֹר) – A bitter herb, such as horseradish, that symbolizes the bitterness and harshness of the slavery of the Israelites (Exod. 1:13-14).



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.

The various ritual actions (such as dipping the karpas, tasting the bitter herbs, reciting blessings, singing, and so on) appeal to our physical experiences at the table (taste, smell, hearing).



5. **Zero'a** (זְרוּעַ) – 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!



6. **Beitzah** (בֵּיצָה) – A roasted egg that recalls the roasted lamb that was slaughtered at the Temple during the season of Passover (korban chagigah).

Some people associate the hardboiled egg with the Jewish people – the more it goes through, the harder it gets...

7. **Salt Water Bowl** (מִלַּח הַמַּיִם) – The bowl of salt water recalls the sweat and tears of the Jewish slaves – and as recalls the splitting of the Sea and the 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.



The Steps of the Passover Seder

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

1. I will *bring you out* (Cup of Sanctification)
2. I will *free* you (Cup of Deliverance)
3. I will *redeem* you (Cup of Redemption)
4. I will *take you* as my own people (Cup of Restoration)



The Steps of the Passover Seder

The traditional seder contains 15 separate parts:

Step	Hebrew	Transliteration	Activity
1	נֵרוֹת	Nerot	Lighting the Candles
2	קִדְשׁ	Kadesh	Sanctifying the Wine (1 st cup)
3	וַיִּרְחַץ	Urchatz	Washing the Hands
4	כַּרְפָּס	Karpas	Dipping the Vegetables
5	יַחַץ	Yachatz	Breaking the Matzah
6	מַגִּיד	Maggid	Telling the Story (2 nd cup)
7	רַחֲצָה	Rachtzah	Netilat Yadayim
8	מוֹצֵיא 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	צְפוּן	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**

אור
העולם

The Light of the World
Sanctifying our time

We begin the Seder with the light and warmth of the Passover holiday candles. The (eldest) 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 (so as not to see the candles burning) says:

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



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh e-lo-hei-nu Adonai at-tah ba-ruk
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 a-she-
to kindle and with his sanctified us who
commanded us commandments

*“We strike the match,
but God brings forth
the light...”*

נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

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

Barukh attah Adonai, Eloheinu **me**lekh ha'olam,
asher kidesh**sha**nu be'mitzvotav ve'tziva**nu** lehadlik
ner shel [Shabbat ve'shel] yom tov.

*“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.”*



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 true Light of the world...

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. We therefore will open our Seder with a blessing that recognizes Him as the Source of all light and truth for our lives. Let us all recite the following together:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh e-loheynu Adonai at-tah ba-rukh
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 מְשִׁיחֵינוּ שֶׁהַפֶּסַח.

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

Barukh attah Adonai, Eloheinu **melekh** ha'olam,
asher kideshanu be'mitzvotav, ve'tzivanu lehiyot ohr
le'goyim, ve'natan-lanu et Yeshua meshicheinu 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

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

All Recite: בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 ha'olam me-lekh E-lo·hey·nu Adonai at-tah barukh
 the universe king (of) our God Lord are you Blessed

אֲשֶׁר נָתַן לָנוּ חַגִּים, חֻקּוֹת, וּמוֹעֲדִים לְשִׂמְחָה,
 le·sim·chah u·mo·a·dim chuk·kot chag·gim la·nu natan asher
 for happiness and seasons customs holidays to us gave who

לְכַבּוֹד יֵשׁוּעַ הַמְּשִׁיחַ אֲדוֹנֵינוּ, אוֹר הָעוֹלָם.
 ha'olam ohr a·do·nei·nu ham·ma·shi·ach Ye·shu·a likh·vod
 of the world the light our LORD the Messiah of Yeshua for the glory

Barukh attah Adonai, Eloheinu **melekh** ha'olam,
 asher natan **lanu** chaggim, chukkot, u'mo'adim lesimchah,
 likhvod **Yeshua** hamashiach Adoneinu, 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 the Feast of Firstfruits, which commemorates 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

כוס
מרִים

Honoring Women in Jewish History

Miriam's Cup

Some Passover seders include 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”).

A woman holds up the cup for all to see and then fills it with water...

After the Passover candles are lit - but *before* the blessing over the first cup of wine - everyone at the Seder table is invited to partake of “Miriam’s Cup.” An appointed woman will fill the cup with water, and then recite the following blessing:

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

זֶכֶר לִיצִיַּאת מִצְרַיִם.

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



Miriam’s Cup is passed around the table and each guest either takes a sip or pours a little water from the cup into their own glass.

Each person may want to repeat this statement before taking a sip from his or her cup...

**zot kos Miriam, kos mayim chayim.
zekher litziat mitzrayim.**

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

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).

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.



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**



The Seder Leader calls out:
“Kadesh”



Now that the candles have been lit and everyone is comfortably seated around the table, we are ready to begin our Passover Seder. Tonight we will drink four cups of wine, 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).

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

1. The Cup of Sanctification – “I will bring you out (הוֹצֵאתִי) from Egypt”
2. The Cup of Deliverance – “I will deliver you (הַצֵּלְתִּי) from Egyptian bondage”
3. The Cup of Redemption – “I will redeem you (גְּאֻלְתִּי) with a My power”
4. The Cup of Restoration – “I will acquire you (לִקְחֶתִּי) as My people”

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

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.

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.”

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* (קִדּוּשׁ) on the Sabbath, except tonight we will recite it over the first cup of Passover.

1 Cor. 10:1-2

Which cups did Yeshua drink during his 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 26:27-29). 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).



Reciting Kiddush – Part 1

וַיְהִי-עֶרֶב וַיְהִי-בֹקֶר יוֹם הַשְּׁשִׁי: vaihi erev, vaihi voker, yom hashishi:

וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: vaikhulu ha'shamayim ve-ha'aretz ve-khol tzeva'am:

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה vaikhel Elohim bayom hashevi'i melakhto asher asah

וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל-מְלַאכְתּוֹ אֲשֶׁר עָשָׂה: vaiyishbot bayom hashevi'i mikol melakhto asher asah:

וַיְבָרֶךְ אֱלֹהִים אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ vaivarekh 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'olam me-lekh elo-hei-nu Adonai at-tah ba-rukh
the universe King of our God Lord are You Blessed

Reader:

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

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



בוֹרֵא פְּרֵי הַגָּפֶן.

haggafen peri bo-re
the vine. fruit of Who creates

Exodus 6:6

Barukh attah Adonai, Eloheinu **melekh** ha'olam,
borei peri ha'gafen.

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...*



Reciting Kiddush – Part 2

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,	barukh attah Adonai Eloheinu melekh ha'olam
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְרָצָא בָנוּ	asher kidshanu be'mitzvotav, v' ratza vanu
וְשַׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,	ve'shabbat kodsho be'ahavah uvratzon hinchil anu ,
זִכְרוֹן לַמַּעֲשֵׂה בְּאֶרֶשֶׁית.	zikkaron le'ma'aseh vereshit.

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קֹדֶשׁ,	ki hu yom techillah lemikra'ei kodesh
זִכָּר לִיצִיאַת מִצְרַיִם.	zekher litziat mitzraim.

כִּי בָנוּ בְּחָרְתָּ וְאוֹתָנוּ קִדְּשָׁתָּ מִכָּל הָעַמִּים.	ki vanu bacharta ve' otanu kidashta mikkol ha'amim
וְשַׁבַּת קִדְּשֶׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.	ve'shabbat kodshekha be'ahavah uvratzon hinchalt anu .
בְּרוּךְ אַתָּה יְיָ מְקַדֵּשׁ הַשַּׁבָּת. אָמֵן.	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:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	barukh atah Adonai
אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לָשׁוֹן	Eloheinu melekh ha'olam,
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וְנִתְּתָן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה	asher bachar banu mikol
מוֹעֲדִים לְשִׂמְחָה וְזְמַנִּים לְשִׂשׁוֹן	am, ve'romem anu mikol
	lashon, ve'kid shanu
	be'mitzvotai vatitten lanu ,
	Adonai Eloheinu, b'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.



The Shehecheyanu Blessing

After reciting Kiddush for the first cup, the *Shehecheyanu* blessing is recited:



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

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

שֶׁהַחַיָּנוּ וְקִיְמָנוּ וְהִנִּיעָנוּ לְזֶמַן הַזֶּה. [אָמֵן]

a mein haz-zeh laz-ze-man ve-hi-gi'a-nu ve-ki-ye-manu 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, Eloheinu **me**lekh ha'olam,
she-hecheyanu ve'ki-yemanu ve'higianu 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.”*

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 כְּאֶפְרַיִם וְכַמְנַשֶּׁה

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

For daughters say:

יְשִׁמְךָ אֱלֹהִים כְּסָרָה, רִבְקָה, רָחֵל וְלֵאָה

yesimekh 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 Seder Leader calls out:
“Urchatz”



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*) will intentionally *not* be recited at this time...



Hand Washing Procedure

The Seder leader calls out, “*U’rchatz!*” and then everyone present will begin the ceremony of washing their hands.

Each person takes a turn pouring water from a 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 the towel to each person to dry the hands after performing

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

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**

כַּרְפָּס

The Seder Leader calls out:
“Karpas”



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 vinegar.

Locate the karpas on the Seder Plate...

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....

The seder leader calls out, “*Karpas!*” and then everyone present will recite the following blessing before dipping their vegetable in salt water and eating:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh e-loheynu 'Adonai 'at-tah ba-rukh
the universe king (of) our God Lord are you Blessed

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



בּוֹרֵא פְּרֵי הָאָדָמָה.

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

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

All Recite:

Barukh attah Adonai, Eloheinu **melekh** 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 Seder Leader calls out:
“Yachatz”



Yachatz (“divide”) is the fifth step of our Passover seder. Three matzot have been placed in a white bag (called a *matzah tosh*) which will now be uncovered and shown to all. The leader then says, “*Ha Lachma anya...*”

הָא לַחְמָא עֲנִיא דִּי אֶכְלוּ אֲבֹהֵתְנָה בְּאַרְעָא דְּמִצְרַיִם

ha · lachma · anya · di · a·khalu · av·hatana · be'ara · de'mitzrayim

*“This is the bread of suffering 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 represent Abraham, Isaac and Jacob, respectively. The middle matzah (representing Isaac) will soon be *broken* to recall how he was sacrificed in obedience to his father - a picture of the sacrifice of Yeshua 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.

After a moment of silence, the leader 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.



Note: The Afikoman should now be hidden somewhere in the house. Since the Seder cannot end without finding the “lost Afikomen,” it is customary to encourage the children to search for it during dinner, and the child who finds it receives a special reward....

“God will provide a lamb – my son”



Consider how the *Akedah* provides 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.

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”?

Consider that the broken matzah, the Afikomen, 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.

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.

“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

At this time, please fill your cups for the second cup of our Seder....

Note:

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



The Talmud states, “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 Seder Leader calls out:
“Maggid”



And it shall come to pass that your child will ask you, “What do you mean by this service?” And you shall tell him: “With a mighty hand, God took us out of Egypt...”

We are now ready to retell the story of our great redemption from slavery in Egypt. 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 part of our Passover Seder will include the following subsections:

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



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:

מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtanah ha'lailah hazeh mikol ha'leilot?

Note:

A child may begin the Four Questions and everyone else joins in.

Why is this night different from all other nights?





שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמַצָּה. 1
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה ?

**Shebe'khol ha'leilot anu okhlin chametz u'matzah.
Ha'lailah ha'zeh kulo matzah?**

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?

שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יֵרָקוֹת. 2
הַלַּיְלָה הַזֶּה מְרוֹר ?

**Shebe'khol ha'leilot anu okhlin she'ar yerakot.
Ha'lailah ha'zeh maror?**

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

שְׁבֹכֵל הַלַּיְלוֹת אֵין אָנוּ מְטְבִילִין אֶפְיָלוּ פְּעַם אַחַת. 3
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים ?

**Shebe'khol ha'leilot ein anu matbilin afilu pa'am echat.
Ha'lailah ha'zeh shtei fe'amim?**

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

שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. 4
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין ?

**Shebe'khol ha'leilot anu okhlin bein yoshvin u'vein misubin.
Ha'lailah ha'zeh kulanu mesubin?**

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

So why *is* this night different from all other nights? 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 great story, let's answer the four questions:

1. Why do we eat only matzah? 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 bitter herbs? We eat them to remind ourselves of how our ancestors' lives were made 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

Let us now begin the story of our redemption from Egypt by reciting the following summary statement:

עֲבָדִים הָיִינוּ לְפָרְעָה בְּמִצְרָיִם.
 וַיּוֹצֵאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם
 בְּיָד חֲזָקָה וּבְרֹעַ נְשׂוּיָה.



Avadim ha'yinu le'pharaoh be'mitzraim.
 Vai-yotzienu Adonai Eloheinu misham
 be'yad chazakah u'vizero'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.*



Making Passover Your Own: B'Chol dor vador

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**?

Because of this, let us all recite the following declaration:

וְאֵלוֹ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם,
הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעַבְדִּים הָיִינוּ לְפָרַעַה בְּמִצְרַיִם.

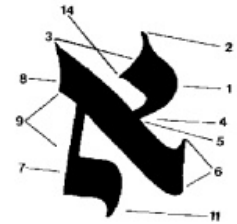
ve'ilu lo hotzi ha'kadosh barukh hu et avoteinu mi'mitzraim,
harei **anu** u'v**aneinu** uv'nei v**aneinu**,
me'shubadim ha'yinu le'pharaoh be'mitzraim.

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

And since the redemption was meant to lead us to receive the Torah at Sinai, we affirm:

בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא!
בְּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל!
בְּרוּךְ הוּא!



Barukh Ha-Makom, barukh hu!
Barukh she-natan Torah le-'amo 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

The Torah commands us four times to teach our children about the Exodus from Egypt, suggesting their 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....

כְּנֻגַד אַרְבַּעַה בְּנִים דִּבְרָה תּוֹרָה.
אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָם,
וְאֶחָד שְׂאִינוּ יוֹדְעַ לְשַׁאֵל.

keneged arba'ah vanim dibrah Torah.
Echad **chakham**; ve'echad **rasha**, ve'echad **tam**,
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?

1. The wise son (*chakham*) inquires about why the Jews practice the laws and customs of Passover. What are these laws *to 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 him* - 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 (*tam*) 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 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

We are now ready, 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: The story goes back to the very beginning, 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 first "Passover" was in the garden...

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.

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.

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.

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 dictator named Nimrod. God confounded the language of the people, however, and the 70 Gentile nations were formed and dispersed throughout the earth...

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



- Reader 3:** A legend 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 the LORD calling him to leave his homeland to begin a new life in a land far away, where he would become a great nation. Without knowing where he was going, Abraham took his wife Sarah and left the comforts of Babylon, eventually settling in the land of Canaan.
- Reader 1:** After Abraham 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.
- 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 counted him as 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.
- 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."
- 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, "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.



- 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.
- Reader 3:** 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. 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.
- Reader 4:** After years of being exploited and oppressed by Laban, Jacob and his family finally returned to the land of Canaan, though on the way home Jacob’s chosen 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 who would all bow down before him in homage.
- Reader 1:** 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...
- Reader 2:** 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.
- Reader 3:** 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.
- Reader 4:** 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.



Reader 1: 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.

Reader 2: 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.

Reader 3: Pharaoh made their lives bitter with hard labor, making bricks and mortar, and afflicting the Hebrews with forced labor.

Reader 4: 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.

Reader 1: 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.”

Reader 2: 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.

Reader 3: 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.

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

YHVH (יהוה)
means: "He is Present."

Reader 4: Moses and his brother Aaron then went before Pharaoh with the message of the LORD: “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, revealing the impotence of the gods of Egypt.



The Ten Plagues (Eser HaMakot)

At this point in our story, we will pause and recite the following words:



דָּם וְאֵשׁ וְתִימְרוֹת עֶשֶׂן

Dam va'esh ve'timerot ashan

Blood and fire and thick smoke...

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.

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

As each plague is named in our retelling, we will spill a drop of wine from our cups, signifying that the suffering of the Egyptians lessens our joy:

Reader 1: 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."'

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 struck the water in the Nile, and all the water in the Nile turned into blood.

Reader 3: *For the babies who were drowned in the Nile – Blood! Blood! Blood!*
[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."

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.



Reader 3: 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 4: But Pharaoh was unmoved by this plague, and hardened his heart...

צַפְרָדַי

Reader 1: And because the Pharaoh refused to relent, God continued to bring terrible plagues upon the land, displaying His mighty and outstretched arm.

As the 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!

עֲרוֹב 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!

אַרְבֶּה For forgetting how Joseph had saved Egypt – Locusts! Locusts! Locusts!

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

After the ninth plague, God 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.”



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 א-ת (Aleph and Tav, First and Last) that marks the "direct object" of God's universe.

The use of sacrificial blood was later enshrined in the rites of the Mishkan (Tabernacle) using the principle, “the life is in the blood” (Lev. 17:11).



Reader 2: They shall take some of the blood and put it on the two doorposts and the lintel of the houses...

Reader 3: 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 4: "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..."

Reader 1: 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 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. If anyone eats what is leavened, that person will be cut off from the assembly of Israel.

Reader 2: 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.

Reader 3: *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 4: Only those houses that were marked with the blood of the Passover lamb were spared from the plague of death.

מִפֶּת בְּכוֹרוֹת

Reader 1: 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 2: 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 3: 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.



Reader 4: 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.

Reader 1: 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.

Reader 2: 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...

Reader 3: 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.

Reader 4: 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 1: "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 2: 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...



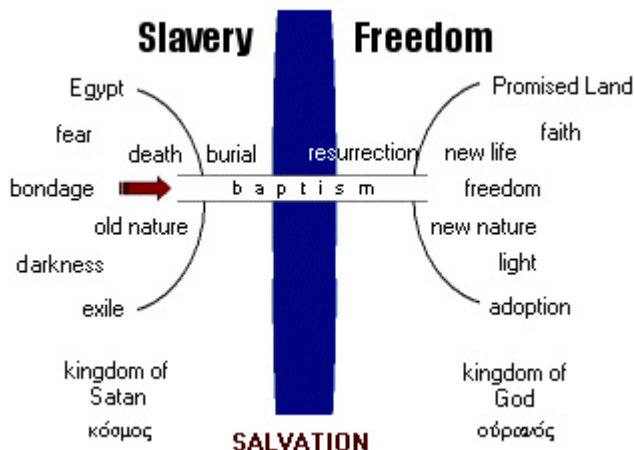
The Goal of our Redemption

The great story of redemption 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 redemption 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* (צוּר), 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

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:

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!

When the disciples showed Yeshua two swords after the Passover seder, he said, “Dayenu” (Luke 22:38; John 18:10-11), which undoubtedly was ironic, given that He was just about to offer Himself up to be crucified as our Passover Lamb...





Offering Thanks – Hallel

Let us 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!”

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 כְּבוֹדוֹ:

Halelu YAH!

Halelu avdei Adonai, halelu et shem Adonai
 yehi shem Adonai mevorakh, me'attah ve'ad olam
 mi'mizrach **shemesh** ad mevo'o, mechullal shem Adonai
 rahm al kol goyim Adonai, al ha'shamayim 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 Second Cup (Deliverance)

At this time, let us look at the shank bone on the Seder plate and give thanks to Yeshua our Messiah, the true Passover Lamb of God our Savior:



הִנֵּה שֶׁהַ הָאֱלֹהִים הַנֹּשֵׂא אֶת־חַטָּאת 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-chatat ha'olam.

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

We are now ready to drink the great “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:

פּוֹס שְׁנִי / *The Second Cup*

בָּרוּךְ אַתָּה יְהוָה 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:



בוֹרֵא פְּרֵי הַגָּפֶן.

hag-ga-fen pe-ri bore
the wine. fruit of Who creates

Barukh attah Adonai Eloheinu **melekh** ha'olam,
borei peri ha'gafen.

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



Thanking God for Deliverance

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

אֲשֶׁר נָתַן לָנוּ אֶת דֶּרֶךְ הַיְשׁוּעָה

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

All Recite:

בְּמַשִּׁיחַ יֵשׁוּעַ בָּרוּךְ הוּא. אָמֵן.

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

Barukh attah Adonai Eloheinu **melekh** ha'olam,
asher natan **lanu** et **derekh** ha'yeshuah
ba'm**ashiach** **Yeshua** 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.”*

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 Seder Leader calls out:
“Rachtzah”



Before we begin to eat some matzah and begin our seder meal, we will wash our hands and recite the traditional blessing:

All Recite:

בָּרוּךְ	אַתָּה	יְהוָה	אֱלֹהֵינוּ	מֶלֶךְ	הָעוֹלָם,
ba-rukhh	at-tah	Adonai	e-lo-hei-nu	me-lekh	ha-'o-lam
Blessed	are you	Lord	our God	king (of)	the universe

אֲשֶׁר	קִדְּשָׁנוּ	בְּמִצְוֹתָיו,	וְצִוָּנוּ	עַל	נְטִילַת	יָדַיִם.
a-sheer	kid-de-sha-nu	be-mits-vo-tav	ve-tsi-va-nu	'al	ne-ti-lat	ya-dai-yim
who	sanctified us	with his	commandments	and commanded us	washing	hands
			about			

Barukh attah Adonai, Eloheinu **melekh** ha'olam,
asher kiddesh**anu** be'mitzvotav ve'tziva**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**



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. (The Seder leader next distributes pieces of the top and middle matzah, representing Abraham and Isaac, to each person at the table.) 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 יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 ha'olam me-lekh e-loheynu 'Adonai 'at-tah ba-rukh
 the universe king (of) our God Lord are you Blessed

All Recite:



הַמּוֹצֵא לֶחֶם מִן הָאָרֶץ.
 ha'arets min le-chem ham-mo-tsi
 the earth from bread the Who brings forth

[Respond: Amen!]

Barukh attah Adonai, Elo**he**inu **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.”*



Now we are ready to recite the blessing over the matzah, which marks the start of the seven-day festival of unleavened bread, 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	sher	ha	'o	lam	me	lekh	e	lo	he	y	nu	'A	donai	'a	tah	ba	rukh
sanctified	us	who	the	universe	king	(of)	our	God	Lord	are	you	Blessed								



בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

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

Barukh attah Adonai, Eloheinu **me**lekh ha'olam, asher kidesh**anu** be'mitzvotav ve'tzivanu 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.*

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

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 2: 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 Afikomen) and the Third Cup as the symbols of his body and blood sacrificed for our redemption...



The Meaning of Matzah

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 are to remember how we ate only matzah from the time we left Egypt on Passover day until the day we crossed over the sea and left Egypt 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

There is a connection between *leaven* (i.e., chametz) and Egypt. Apparently the Egyptians invented the idea of fermentation (i.e., yeast) for use with 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 oppress and exploit others for their own lusts. 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).

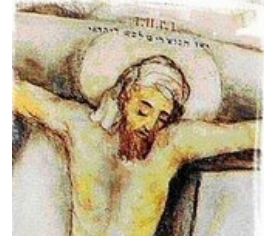
The Apostle Paul instructed us to “purge out the old leaven” to keep the feast of Passover (1 Cor. 5:7-8), which means that we are to live in purity and separation from the corrupting influence of sin in our lives. Since we have been made “unleavened” (pure) by the sacrifice of Yeshua, our lives should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



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



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). 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...

Let me 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, but unleavened bread has no “history” that is brought into its creation. It’s therefore a “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. 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 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. Knowledge “puffs up,” but love builds up...



Maror – Eating the Bitter Herbs

Step: **9**

מָרֹר

The Seder Leader calls out:
“Maror”



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. 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. Let us all recite the blessing over the bitter herb together:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר

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

Our faith is unique because there is room for a blessing upon what is bitter...

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

Barukh attah Adonai, Eloheinu **melekh** ha'olam, asher kides**shanu** be'mitzvotav ve'tzivanu 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.

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



Korekh – Eating the Hillel Sandwich

Step: **10**

כּוֹרֵךְ

The Seder Leader calls out:

“Korekh”



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 יֹאכְלֶהּוּ:

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

Note:

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



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...

“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 *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!*

בֵּית־אֲבוֹתָנוּ!



Shulchan Orekh – Eating the Passover

Step: **11**

שְׂכֵלֵינוּ עֹרֵךְ

Eating the Seder Meal



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 יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

All Recite:

ha'olam me-lekh e-lo-hey-nu 'Adonai 'at-tah ba-rukh
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**shanu** 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.*

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 Seder Leader calls out:
“Tzafun”



I hope you have enjoyed your Passover meal, dear friends, but we must finish our seder. However, I can't seem to find the Afikomen, and we must have it to finish our seder! Please, has anyone seen the Afikomen? There is a reward for the one who can find it!

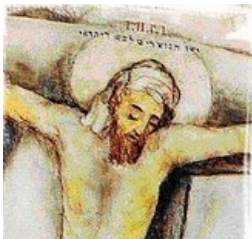
[After a child finds the Afikomen, a reward is given. The seder leader then unwraps the matzah and breaks it into small pieces so that everyone present may partake of it. He then asks, “The matzah that we break, is it not sharing in the body of Messiah”?]

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 Afikomen was implemented in later Messianic tradition (the Greek word means “He came”), 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, given for us. Let us have a moment of solemn silence before our LORD....

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 בְּעַדְכֶם
עָשׂוּ כֵן לְזִכְרוֹן לִי

zeh hu besari ha'natun ba'adkhem
asu khen le'zikaron li

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

Note:

Do not eat the matzah at this time...



The Bread of Life

Yeshua told us that He was the Bread of Life, the source of our life and sustenance:

אֲנֹכִי לֶחֶם חַיִּים הַיֵּרֵד מִן־הַשָּׁמַיִם

anokhi **lechem** chayim ha'yoreid min ha'shamayim

“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?” 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 e-lo'hei-nu Adonai at-tah ba-ruk
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'sha-ma-yim min e-met le-chem ham-mo-tsi
heaven from true bread the Who brings forth

Reader 1:

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

[Respond: Amen.]

Reader 2:

“For as often as you eat this bread... you proclaim the LORD’s death till He comes” – 1 Cor. 11:26

Barukh attah Adonai, Elo**heinu** **melekh** ha'olam,
ha'motzi **lechem** emet min ha'shamayim.

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



Barekh – Blessing after the meal

Step: **13**

בָּרַךְ

The Seder Leader calls out:
“Barekh”



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:



Note:
We pour the third cup at this time...

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 הֵזֵן אֶת הָעוֹלָם כְּלוּ בְטוּבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
 הוּא נוֹתֵן לֶחֶם לְכָל-בָּשָׂר, כִּי לְעוֹלָם חֶסֶדוֹ.
 וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ
 וְאֵל יְחֶסֶר לָנוּ מְזוֹן לְעוֹלָם וָעֶד, בְּעֶבֶר שְׁמוֹ הַגָּדוֹל.
 כִּי הוּא אֵל זֶן וּמְפָרֵס לְכָל, וּמְטִיב לְכָל, וּמְכִין
 מְזוֹן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
 בָּרוּךְ אַתָּה יְהוָה הֵזֵן אֶת הַכֹּל. אָמֵן.

Barukh attah Adonai, Elo**heinu melekh** ha’olam,
 hazan et ha’olam kulo betuvo, be’chen be’chesed, uvrachamin.
 hu noten lechem lekhoh basar, ki le’olam chasdo.
 uv’tuvo ha’gadool tamid lo **chaser** lanu,
 ve’al yechsar lanu mazon le’olam va’ed, be’avur shemo ha’gadool.
 ki hu El zan um’farnes lakol, umetiv lakol,
 u’mekhin mazon lekhoh 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 Third Cup (Redemption)

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 took 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

The Mishnah says the wine in this cup recalls the shed blood of the korban Pesach 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 הַרְשָׁה), that is, God’s new agreement to regard all those who trust in the sacrificial death of the Messiah for the forgiveness of their sins to be justified and made right with Him.

This Cup of Redemption represents God’s New Covenant, and the very blood of Yeshua that was shed for the forgiveness of your sins... Let us recite the traditional blessing, and then drink this cup full of assurance that we are accepted and beloved by our Lord:

All Recite:

פוס שלישי / The Third Cup

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

ha'olam me-lekh e-loheinu Adonai at-tah barukh
the universe King of our God Lord are You Blessed



בוֹרֵא פְּרֵי הַגָּפֶן.

haggafen peri bore
the vine. fruit of Who creates

אֲנִכִּי הַגָּפֶן וְאַתָּם הַזְּנוּרוֹת

New Torah:

“A new commandment I give unto you, that you love one another, just as I have loved you, you also are to love one another.”

– John 13:34

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

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



Barukh attah Adonai, Eloheinu
melekh ha’olam, borei peri ha’gafen.

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



Hallel – Offering Praise

Step: **14**



The Seder Leader calls out:
“Hallel”



The word Hallel means “praise,” and at this point in our Seder we offer praise and thanks to the LORD God of Israel for the gift of His deliverance as revealed in Yeshua, the Lamb of God who takes away the sins of the world.

Reader: 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!

It is fitting that on this Passover night we 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, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!”

נְאוּה לַשֶּׁה לַטָּבוּחַ לְקַחַת עֹז וְעֶשֶׂר וְחִכְמָה
 v'chokh-mah v'o-sher '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 וְרַחֲמָה
 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'kachat oz, ve'osher,
ve'chokhmah, u'gevurah, ve'hod, ve'hadar, uv'rakha.

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)



The Cup of Restoration

We now come to the fourth and final cup of wine 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).

We pour this fourth cup of wine and recite 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!”
Brukim attem ladonai, oseh shamayim va’aretz:

בְּרוּכִים אַתֶּם לַיהוָה עֹשֵׂה 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 בְּטַח בִּיהוָה עֲזָרָם וּמַגִּנָּם הוּא:
בֵּית אַהֲרֹן בְּטַחוּ בִיהוָה עֲזָרָם וּמַגִּנָּם הוּא:
יִרְאֵי יְהוָה בְּטַחוּ בִיהוָה עֲזָרָם וּמַגִּנָּם הוּא:

All Recite:

Yisrael betakh 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

After we pour our fourth cup of wine, we *also* will also fill an extra cup 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



After the cup is filled, we ask a child to open the front door to see if Elijah has come and to welcome him to our Seder. We all then begin to sing the song Eliyahu Ha'Navi:

אֱלִיָּהוּ הַתְּשִׁבִי, אֱלִיָּהוּ הַגִּלְעָדִי, אֱלִיָּהוּ הַתְּשִׁבִי, אֱלִיָּהוּ הַגִּלְעָדִי

Eliyahu Ha-Navi, Eiliyahu Ha-Tishbi,

אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי

Eliyahu, Eiliyahu, Eliyahu Ha-Giladi.

בְּמַהֲרָה בְּיָמֵינוּ, יָבֹא אֵלֵינוּ,

Bimheira veyameinu, yavo Eileinu,

עִם מָשִׁיחַ בֶּן דָּוִד. (2x)

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.”

- Revelation 19:11-16



We are now ready to 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.

כּוֹס יְשׁוּעוֹת אֲשָׁא וּבְשֵׁם 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"

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'olam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh
the universe King of our God Lord are You Blessed



הַגָּפֶן הַכֵּל חֲדָשׁ

בוֹרֵא פְּרֵי הַגָּפֶן.

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

Barukh attah Adonai, Eloheinu **melekh** ha'olam,
borei peri ha'gafen.

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

Reader: 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**



The Seder Leader calls out:

“Nirtzah”



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

*La-shanah haba’ah
bi-yerushalayim
ha’chadashah!*

*“Next year in the
new Jerusalem!”*



שְׁאַלוּ שְׁלוֹם יְרוּשָׁלַם יִשְׁלִי אֶהְיֶיךָ

*“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.”*

Reader 1: 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.”

Closing Berakhah: “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.”