

A TORAH CENTERED

PASSOVER HAGGADAH

PRODUCED BY JOSEPH SQUICCIARINI & FAMILY



Table of Contents

Introduction.....	5
Entering In – Candle Lighting	6
Cup #1 – the Cup of Sanctification.....	7
Urchatz - Washing of the Hands.....	8
Karpas - Dipping of the Parsley	8
Yachatz – Breaking of the Middle Matzah	8
Maggid – Retelling the Story of the Exodus.....	9
Ma Nishtanah – The Four Questions	11
The Four Sons	12
Makkot – The Ten Plagues.....	13
Passion Week Chronology	15
Dayenu – It Would Have Been Enough	16
The Essentials of the Seder.....	18
Cup #2 – The Cup of Deliverance	21
Rachtzah – Washing of the Hands with a Blessing.....	21
Matzah – Unleavened Bread.....	21
Maror – Eating of the Bitter Herbs	22
Korech – Eating of the Bitter Herbs and Charoseth	22
Shulchan Orech – Passover Dinner	22
Tzafun – Eating of the Afikomen	22
Birkat – Blessing After the Meal.....	23
Cup #3: The Cup of Redemption	24
Elijah’s Place.....	25
Cup #4: The Cup of Praise.....	27
Hallel.....	27
Nirtzah - Acceptance.....	31
Passover Timing	32

As a family, we were astonished and delighted with the wonderful pictures of Messiah *Yeshua* present in the traditional Passover *Seder* (*Seder* means order, and is a special meal used as a vehicle to tell the story of redemption) which observant believers keep around the world each year. As our walk with Him deepens, we continue to marvel at the Living Word found in the written Word of G-d.

As a reminder of the commandment, we write G-d's Name with special care. We refer to the Messiah by His Hebrew name, *Yeshua*, and we use HASHEM, literally, "The Name," to refer to the Holy One, blessed is He. *Torah* is best translated as "instruction," and refers specifically to the five books of Moses, and generally to the entire Bible.

If you do not have a Hebrew or *Torah*-centered influence you will most probably complete the *Seder* with many more questions than you had before attending. Thus, begins the steps of a wonderful, lifetime study of the Master and His *Torah*.

We are very interested in your feedback and commentary on the *Haggadah*. Please send us your thoughts – and any corrections – that we might all edify the body of Messiah through our leadership roles.

Please call or write:

Men of Torah
Joseph Squicciarini
13733 Tynecastle Lane
Matthews, NC 28105-4000
704-200-6100 ♦ passover@quo.cc

May the Holy One of Israel be pleased with our obedience and honored by this publication.

Lead me in your truth and teach me, for you are the G-d of my salvation; for you I wait all day long.¹

¹ Psalm 25:5

Introduction

The command to “eat the Passover” is accomplished with an orderly review of the exodus from Egypt. The meal is called the *Seder*, which is Hebrew for “order.” The compilation of the passages and rituals used for the Passover *Seder* service is known as the *Haggadah*. It comes from the root *nagad*.

“You shall tell (nagad) your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’”²

Haggadah means, to tell the story of Passover, to tell of G-d’s redemptive grace.

This *Haggadah* has been prepared to highlight G-d’s grace in the Passover through the death, burial, and resurrection of His Messiah, the L-RD *Yeshua*. It relates G-d’s **physical** redemption of His people from both sin and bondage, both by the hand of G-d, in Egypt and in the World to Come.

Obedient to the *Torah* and in keeping with the tradition of His people, our Messiah, the L-RD *Yeshua*, made preparation to keep the Passover.

Then came the day of Unleavened Bread, on which the Passover lamb had to be sacrificed. So Jesus sent Peter and John, saying, “Go and prepare the Passover for us, that we may eat it.” They said to him, “Where will you have us prepare it?” He said to them, “Behold, when you have entered the city, a man carrying a jar of water will meet you. Follow him into the house that he enters and tell the master of the house, ‘The Teacher says to you, ‘Where is the guest room, where I may eat the Passover with my disciples?’” And he will show you a large upper room furnished; prepare it there.” And they went and found it just as he had told them, and they prepared the Passover.³

The *Seder* is based on four cups of wine. These four cups correspond to the four “I wills” recorded in Exodus 6:6-7.

1. The Cup of Sanctification: I will **bring you out** from under the burdens of the Egyptians.
2. The Cup of Deliverance: I will **deliver you** out of their bondage.
3. The Cup of Redemption: I will **redeem you** with an outstretched arm.
4. The Cup of Praise: I will **take you to Me** for a people.



² Exodus 13:8

³ Luke 22:7-13

Entering In – Candle Lighting

If the Seder falls on Friday night, add the words in [brackets.]

The lady of the house will light the candles and then say or sing the following blessings:

Blessed are you O L-rd our G-d, King of the universe, Who has sanctified us through His commandments and commanded us to sanctify [the Sabbath and] the Festival of Passover.

(All: Amen)

Blessed are you O L-rd our G-d, King of the universe, Who has kept us alive, sustained us, and brought us to this season.

(All: Amen)

Include the words in parenthesis, as they apply.

May it be Your will O L-RD, my G-d and G-d of my forefathers, that You show favor to me (my husband, my sons, my daughters, my father, my mother) and all my relatives; and that You grant us and all Israel a good and long life; that You remember us with a beneficent memory and blessing; that You consider us with a consideration of salvation and compassion; that You bless us with great blessings; that You make our households complete; that You cause Your Presence to dwell among us. Privilege me to raise children and grandchildren who are wise and understanding, who love the L-RD and fear G-d, people of truth, holy offspring, attached to the L-RD, who illuminate the world with Torah and good deeds and with every labor in service of the Creator. Please, hear my supplication at this time, in the merit of Sarah, Rebecca, Rachel, and Leah, our mothers, and cause our light to illuminate that it be not extinguished forever, and let Your countenance shine so that we are saved.

(All: Amen)

If your tradition includes the Blessing of Children and Eshet Chayil, insert them here.

If the Seder falls on a Friday night, the leader recites Kaddesh.

“...And there was evening and there was morning,

THE SIXTH DAY. Thus, the heavens and the earth were finished, and all the host of them. And on the seventh day G-d finished his work that he had done, and he rested on the seventh day from all his work that he had done. So, G-d blessed the seventh day and made it holy, because on it G-d rested from all his work that he had done in creation.”⁴

On all nights the Leader continues.

⁴ Genesis 1:31–2:3

Cup #1 – the Cup of Sanctification

By your leave, my masters, rabbis and teachers,

Blessed are you O L-RD our G-d, King of the universe, Who creates the fruit of the vine.

Baruch ata Adonai, melech ha-olam, borei p'ri ha-gafen.

(All: Amen)



All drink the first cup: Sanctification.

On Friday night, include words in [brackets.]

Blessed are you O L-RD our G-d, King of the universe, Who has chosen us from every people, exalted us above every tongue, and sanctified us with His commandments. And You gave us, O L-RD our G-d, with love [Sabbaths for rest], appointed festivals for gladness, festivals for times of joy, [this day of Sabbath and] this day of the Festival of Matzot, the time of our freedom [with love] a holy convocation, a memorial of the Exodus from Egypt. For You have chosen us and have sanctified us above all the peoples, [and the Sabbath] and Your holy Festivals [in love and in favor] in gladness and in joy have You granted us as a heritage.

Blessed are You O L-RD, Who sanctifies [the Sabbath and] Israel and the festive seasons.

(All: Amen)

If the Seder falls on a Saturday night, include this section, which marks the conclusion of the Sabbath.

Blessed are You, L-RD our G-d, King of the universe, Who creates the illumination of fire.

(All: Amen)

Blessed are You, L-RD our G-d, King of the universe, Who separates between holy and secular, between light and darkness, between Israel and the nations, between the seventh day and the six days of labor. You made a distinction between the holiness of the Sabbath and the holiness of the festivals, separated the seventh day from the six days of labor, separated and sanctified Your people Israel with Your holiness.

(All: Amen)

Blessed are You, L-RD our G-d, Who made a distinction between holy and common.

(All: Amen)

On all nights the leader continues.

G-d inextricably linked the Passover and the Sabbath.

*You shall remember that you were a slave in **the land of Egypt**, and the L-RD your G-d brought you out of there by a mighty hand and by an outstretched arm; therefore the L-RD your G-d commanded you to **observe the Sabbath day**.⁵*

⁵ Deuteronomy 5:15

Generation after generation, the L-RD meets with us at this moment; it is a time of transition – it is an *appointed time*. As the sun descends and day turns to night, so do we cross over (Hebrew) from the old ways of bondage to a new life of freedom. Let us ready our hearts for the L-RD's Passover,

*...for Messiah our Passover lamb, has been sacrificed.*⁶

Urchatz - Washing of the Hands

The hands are washed without the usual benediction.

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

*"Yeshua, knowing that the Father had given all things into his hands, and that he had come from G-d and was going back to G-d, rose from supper. He 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."*⁷

Karpas - Dipping of the Parsley

*"When it was evening, he reclined at table with the twelve. And as they were eating, he said, 'Truly, I say to you, one of you will betray me.' And they were very sorrowful and began to say to him one after another, 'Is it I, L-RD?' He answered, 'He who has dipped his hand in the dish with me will betray me.'"*⁸

The salt water reminds us of both the tears of those in bondage – and the miraculous deliverance provided by the parting of the sea.

Greens are dipped in salt water and the following blessing is recited.

Blessed are you, O L-RD our G-d, King of the Universe, Creator of the fruit of the earth.
(All: Amen)

All eat together of the karpas.

Yachatz – Breaking of the Middle Matzah

The leader of the Seder then takes the middle matzah and breaks it in two, leaves one half between the whole ones, and wraps the other half in a linen cloth for the "afikomen."

The matzah (unleavened bread) is kept in its special covering, termed the *Echad* (Unity), even though it has three sections. Bypassing the first and third sections, the middle piece of matzah is removed; it is

⁶ 1 Corinthians 5:7b

⁷ John 13:3-5

⁸ Matthew 26:20–23

broken in half and one half is hidden in a small napkin. This is called the *Afikomen*. The *Afikomen* becomes an important part of the *Seder* service later.

Jewish tradition teaches us that there are three pieces of matzah used during the Passover *Seder* to remember the Sabbath blessing of a double portion of manna.⁹ Since we always bless G-d over *two whole loaves* to honor the Sabbath, and during the *Seder* one of the pieces is broken, we therefore begin with three.

Some traditions teach that the three pieces of bread represent the three patriarchs, while other tradition indicates that the pieces represent the different classes of people in the nation of Israel. Traditionally these three pieces of matzah were given the names: Kohen, Levi, and Israel. Representing the Priests; the Levites; and the common people of the Land.

The reason why this middle matzah is broken is not clear in Jewish tradition. However, as believers in Messiah, we realize that the unity is a wonderful picture of the Creator – a unique Unity of three manifestations: Father, Son and Holy Spirit. The significance of the breaking of this middle matzah will be seen later.

Maggid – Retelling the Story of the Exodus

Literally, this is the story of redemption by the shedding of blood of the Passover lamb. It is a picture of the work of the Messiah, *Yeshua*. We should read the story as if we were **personally** redeemed from Egypt by the mighty hand of G-d. Long ago, G-d made a covenant with Abraham, our father.

“Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants 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.”¹⁰

We’ve heard stories about the lives of Isaac and Jacob. We’ve heard the story of Joseph saving the world through G-d’s providence. Jacob moved our entire family to Egypt after G-d spoke to him.

“I myself will go down with you to Egypt, and I will also bring you up again, and Joseph’s hand shall close your eyes.”¹¹

This is how we came to be in Egypt. But Joseph knew we would not stay in Egypt forever.

“And Joseph said to his brothers, “I am about to die, but G-d will visit you and bring you up out of this land to the land that he swore to Abraham, to Isaac, and to Jacob.”¹²

These are our stories; this is our heritage. After 200 years of bitter slavery, waiting for redemption - for a redeemer; for the G-d of our fathers to come and take us out of this place of cruel bondage, when Moses came to us and said,

“Go and gather the elders of Israel together and say to them, ‘The L-RD, the G-d of your fathers, the G-d of Abraham, of Isaac, and of Jacob, has appeared to me, saying, “I have observed you and what has been done to you in Egypt, and I promise that I will bring you up out of the affliction of Egypt to the land of the Canaanites, the Hittites, the Amorites, the Perizzites, the Hivites, and the Jebusites, a land flowing with milk and honey.”’¹³ “I have heard the groaning of the people of Israel whom the Egyptians hold as

⁹ Exodus 16:22

¹⁰ Genesis 15:13–14

¹¹ Genesis 46:4

¹² Genesis 50:24

¹³ Exodus 3:16–17

slaves, and I have remembered my covenant."¹⁴ "And **the people believed**; and when they heard that the L-RD had visited the people of Israel and that he had seen their affliction, they bowed their heads and worshiped."¹⁵ "Afterward Moses and Aaron went and said to Pharaoh, "Thus says the L-RD, the G-d of Israel, '**Let my people go**, that they may hold a feast to me in the wilderness.'" But Pharaoh said, "Who is the L-RD, that I should obey his voice and let Israel go? I do not know the L-RD, and moreover, I will not let Israel go."¹⁶

G-d sent plague after plague against Egypt.

"Then the L-RD said to Moses, "Go in to Pharaoh, for I have **hardened his heart** and the heart of his servants, that I may show these signs of mine among them, and **that you may tell in the hearing of your son and of your grandson** how I have dealt harshly with the Egyptians and what signs I have done among them, that you may know that I am the L-RD."¹⁷ "The L-RD said to Moses, "Yet one plague more I will bring upon Pharaoh and upon Egypt. Afterward he will let you go from here. When he lets you go, he will drive you away completely."¹⁸ "So Moses said, "Thus says the L-RD: 'About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the hand mill, and all the firstborn of the cattle."¹⁹

"Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat it... 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, when I strike the land of Egypt."²⁰ "Then the people of Israel went and did so; as the L-RD had commanded Moses and Aaron, so they did. At midnight the L-RD 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. Then he summoned Moses and Aaron by night and said, "Up, **go out from among my people**, both you and the people of Israel; and go, serve the L-RD, as you have said. Take your flocks and your herds, as you have said, and be gone, and bless me also!"²¹

This retelling has been done every year since that day. *Yeshua* most probably led his family's annual Passover Seder with Mary and his brothers, as the eldest son after Joseph died. It was His consistent habit, according to the command, to keep the Passover and remember the exodus from Egypt.

"And when the hour came, he reclined at table, and the apostles with him. And he said to them, "I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of G-d." And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of G-d comes." And he took bread, and when he had given thanks, he broke it and gave it to them, saying, "This is my body, which is given for you. Do this in remembrance of me."²²

¹⁴ Exodus 6:5

¹⁵ Exodus 4:31

¹⁶ Exodus 5:1–2

¹⁷ Exodus 10:1–2

¹⁸ Exodus 11:1

¹⁹ Exodus 11:4–5

²⁰ Exodus 12:7, 12–13

²¹ Exodus 12:28–32

²² Luke 22:14–19

The command to remember the Passover gained additional meaning, as that year the blood of the true Passover Lamb, *Yeshua*, was shed on our behalf. This would be His last Seder until His return.

The leader of the Seder lifts up the matzah container (echad) as everyone recites the following declaration.

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

In this traditional declaration, we recognize G-d's command regarding the alien or sojourner. As it is written,

If an alien sojourns among you and observes the Passover to the L-RD, according to the statute of the Passover and according to its ordinance, so he shall do; you shall have one statute, both for the alien and for the native of the land.²³

G-d's covenant with Abraham to bless all the peoples of the world is reflected in His command to allow the sojourner to participate in the Passover. Then and now, there is one statute for both the Jew and the alien who joins himself to the G-d of Abraham, Isaac and Jacob.

The L-RD Himself went through Egypt slaying the first-born. Israel was led by the Angel of the L-RD through the wilderness. They drank from the Rock. They beheld the glory of the L-RD. They beheld our Messiah.

The echad is put back on the table and the second cup of wine is poured – but not drunk.

Ma Nishtanah – The Four Questions

The youngest member of the family rises to ask the four questions.

Child:

Why is this night different from all other nights?

Oldest family member solemnly replies.

We were slaves to Pharaoh in Egypt, and the L-RD redeemed us with a mighty hand. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our grandchildren, too, would be Pharaoh's slaves in Egypt.

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

The youngest child continues to ask, and the leader of the Seder replies to the child.

Child:

²³ Numbers 9:14

On all other nights we eat either leavened or unleavened bread; why on this night do we eat only matzah which is unleavened bread?

Leader:

Why do we eat only matzah tonight? This night is different from all other nights, because on this night we celebrate the going forth of the Jewish people from slavery into freedom. When Pharaoh let our forefathers go from Egypt they were forced to flee in great haste. They had no time to bake their bread and could not wait for the yeast to rise. The sun which beat down on the dough as they carried it along baked it into unleavened bread called matzah.

Child:

On all other nights we eat vegetables and herbs of all kinds; why on this night do we eat only bitter herbs?

Leader:

Why do we eat bitter herbs tonight? Because our forefathers were slaves in Egypt and their lives were made very bitter.

Child:

On all other nights we never think of dipping herbs in water or in anything else; why on this night do we dip parsley in salt water and bitter herbs in *charoseth*?

Leader:

Why do we dip the herbs twice tonight? We dip the parsley in salt water because it reminds us of the green of springtime. We dip the bitter herbs in sweet *charoseth* to remind us that our forefathers were able to withstand bitter slavery, because it was sweetened by the hope of freedom.

Child:

On all other nights we eat sitting up or reclining; why on this night do we all recline, or at least sit on cushions?

Leader:

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

The Leader continues.

The Sages teach that freedom and redemption will be complete in the Days of Messiah. As followers of Messiah we rejoice that we will keep the Passover with *Yeshua*, when He returns. In *Yeshua's* first coming the picture of redemption painted in the original Passover is completed. How wonderful it will be to be at the Master's *Seder* when He returns!

The Four Sons

The story of the Exodus, or flight from Egypt, is commanded to be told and retold from generation to generation. Fathers tell it to their children who, in turn, tell it to their children. But the rabbis long ago discovered that not all children are alike. Some are very inquisitive while others are too young to know how to ask; some are eager to learn while others care only about themselves. In all, the rabbis teach that there are four kinds of children, and each are to hear the Passover story in a different way.

What says the wise son?

He asks, "What are these testimonies, statutes and judgments which the Eternal, our G-d, has commanded you?" Then you shall instruct him in the laws of the Passover, teaching him that after the Passover lamb no dessert ought to be set on the table.

What says the wicked son?

He asks, "What does this service mean to you?" By the word "you" it is clear he does not include himself, and thus has withdrawn himself from the community; it is therefore proper to retort, "This is done, because of what the Eternal did for me, when I went forth from Egypt."

What says the simple son?

He asks, "What is this?" Then you shall tell him, "With a mighty hand the Eternal brought us forth from Egypt, from the house of bondage."

For the son who does not or cannot ask...

Begin the narration as it is said: You shall tell your son on that day, saying, "It is because of what the L-RD did for me when I came out of Egypt."²⁴

Makkot – The Ten Plagues

As each of the plagues is read, we repeat the type of plague and a drop of wine is dripped onto the plate from the cup.

1. Blood (*Dam*)

*"Thus says the L-RD, 'By this you shall know that I am the L-RD: 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.'"*²⁵

2. Frogs (*Ts'fardei'a*)

*"Then the L-RD said to Moses, 'Go in to Pharaoh and say to him, 'Thus says the L-RD, '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.'"*²⁶

3. Lice (*Kinim*)

*"Then the L-RD said to Moses, 'Say to Aaron, 'Stretch out your staff and strike the dust of the earth, so that it may become gnats in all the land of Egypt.'"*²⁷

4. Wild Beasts/Flies (*Arov*)

*"Then the L-RD said to Moses, 'Rise up early in the morning and present yourself to Pharaoh, as he goes out to the water, and say to him, 'Thus says the L-RD, 'Let my people go, that they may serve me. Or else, if you will not let my people go, behold, I will send swarms of flies on you and your servants and your people, and into your houses. And the houses of the Egyptians shall be filled with swarms of flies, and also the ground on which they stand.'"*²⁸

5. Pestilence (*Dever*)

*"Then the L-RD said to Moses, 'Go in to Pharaoh and say to him, 'Thus says the LORD, the G-d of the Hebrews, 'Let my people go, that they may serve me. For if you refuse to let them go and still hold them, behold, the hand of the L-RD will fall with a very severe plague upon your livestock that are in the field, the horses, the donkeys, the camels, the herds, and the flocks.'"*²⁹

6. Boils (*Sh'chin*)

²⁴ Exodus 13:8

²⁵ Exodus 7:17

²⁶ Exodus 8:1-2

²⁷ Exodus 8:16

²⁸ Exodus 8:20-21

²⁹ Exodus 9:1-3

“And the L-RD said to Moses and Aaron, “Take handfuls of soot from the kiln, and let Moses throw them in the air in the sight of Pharaoh. It shall become fine dust over all the land of Egypt, and become boils breaking out in sores on man and beast throughout all the land of Egypt.””³⁰

7. Hail (*Barad*)

“Then the L-RD said to Moses, “Stretch out your hand toward heaven, so that there may be hail in all the land of Egypt, on man and beast and every plant of the field, in the land of Egypt.””³¹

8. Locusts (*Arbe*)

“Then the L-RD said to Moses, “Stretch out your hand over the land of Egypt for the locusts, so that they may come upon the land of Egypt and eat every plant in the land, all that the hail has left.””³²

9. Darkness (*Choshech*)

“Then the L-RD said to Moses, “Stretch out your hand toward heaven, that there may be darkness over the land of Egypt, a darkness to be felt.””³³

10. Death of the First-born (*Makat Bechorot*)

“So Moses said, “Thus says the L-RD: ‘About midnight I will go out in the midst of Egypt, and every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the hand mill, and all the firstborn of the cattle.’”³⁴

In the ancient middle east, idolatry was the norm, but the L-RD has brought us near to His service. There has been and continues to be a remnant of those monotheistic believers in the G-d of Abraham, Isaac and Jacob.

“And Joshua said to all the people, “Thus says the L-RD, the G-d of Israel, ‘Long ago, your fathers lived beyond the Euphrates, Terah, the father of Abraham and of Nahor; and they served other gods. Then I took your father Abraham from beyond the River and led him through all the land of Canaan and made his offspring many. I gave him Isaac. And to Isaac I gave Jacob and Esau. And I gave Esau the hill country of Seir to possess, but Jacob and his children went down to Egypt.’”³⁵

Blessed be He, Who remembers His covenant with Israel. Blessed be the Most Holy, Who determined the end of the captivity, that He might perform what He had promised to our father Abraham at the covenant between the parts, as it is written:

“When the sun had gone down and it was dark, behold, a smoking fire pot and a flaming torch passed between these pieces. On that day the LORD made a covenant with Abram...”³⁶

“Then the LORD said to Abram, “Know for certain that your offspring will be sojourners in a land that is not theirs and will be servants 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.”³⁷

³⁰ Exodus 9:8-9

³¹ Exodus 9:22

³² Exodus 10:12

³³ Exodus 10:21

³⁴ Exodus 11:4-5

³⁵ Joshua 24:2-4

³⁶ Genesis 15:17-18a

³⁷ Genesis 15:13-14

In every generation, the enemies of G-d have sought to destroy the Israel of G-d. Let's pause and reflect on the history of G-d's chosen people and see the mighty power of G-d. Time and time again, down through the ages, enemies of G-d and His people have risen up – often threatening them with annihilation. We are reminded of the wicked Haman in Mordecai's day and the evil Antiochus in Maccabees' day. What of Titus' destruction of the Temple? Or the despot Hitler and his final solution? Not to mention what is happening in Israel today!

No other people group in all of time has ever been dispersed throughout the planet and retained its language and customs except the Jewish people. And no other people has ever had the Creator Himself reach into the affairs of men and deliver.

"Then we cried to the L-RD, the G-d of our fathers, and the L-RD heard our voice and saw our affliction, our toil, and our oppression. And the L-RD brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, with signs and wonders."³⁸

And the L-RD brought us forth from Egypt; not by means of an angel, nor by means of a messenger; but the most Holy, blessed is He, in His own glory, as it is written,

"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 L-RD."³⁹

Passion Week Chronology

Refer to the calendar at the end of the Haggadah.

Passover really starts the Feast of Unleavened Bread. The Passover is the evening before the first day of the week-long feast. This is why the Feast of Unleavened Bread became known as the Feast of Passover and is often referred to that way in the Gospel accounts. The very next day – the second day, is the one-day festival of First Fruits.

The week begins with the Passover lambs being brought into the homes of the faithful. This is done on Nissan 10. They are to examine the lamb to ensure it is without spot or blemish. In the same way, the Master rode into Jerusalem on Nissan 10 and presented Himself for scrutiny as He taught for three days in the Temple. The Gospels record that His detractors eventually gave up trying to find fault in Him.

"And no one was able to answer him a word, nor from that day did anyone dare to ask him any more questions."⁴⁰

Yeshua kept the L-RD's Passover on Wednesday evening with His disciples, following a very similar *Haggadah* as we are tonight. After they finished their *Seder* meal, they left the upper room and went to the Garden of Gethsemane. After an all-night harassment ordeal, the Master was crucified at the time of the morning sacrifice (*Shacharit* prayers), at 9am on the first day of Unleavened Bread – Passover.

³⁸ Deuteronomy 26:7-8

³⁹ Exodus 12:12

⁴⁰ Matthew 22:46

At Noon the sky turned dark. At 3pm, the priest blew the shofar announcing the afternoon sacrifice (*Minchah* prayers). When *Yeshua* heard this, He gave up His Spirit and died.

Shortly after His death – but before sundown, Joseph of Arimathea and Nicodemus – both wealthy men and Pharisees, obtained the Master’s body, wrapped Him in linen and placed Him in the tomb. In so doing, they rendered themselves unclean according to the *Torah* – and were unable to eat the L-RD’s Passover, as the Scripture teaches.

“And there were certain men who were unclean through touching a dead body, so that they could not keep the Passover on that day, and they came before Moses and Aaron on that day.”⁴¹

Yeshua was in the ground part of Thursday and Thursday night. He was in the ground Friday and Friday night. He was in the ground for the weekly Sabbath and part of Saturday night. After *Havdalah* (the separation ceremony between the Sabbath and the six days of labor) *Yeshua* was raised from the dead. On the first day of the week, Sunday, His disciples found the tomb empty and Mary met the risen Master.

Just as *Yeshua* had said,

“Then some of the scribes and Pharisees answered him, saying, “Teacher, we wish to see a sign from you.” But he answered them, “An evil and adulterous generation seeks for a sign, but no sign will be given to it except the sign of the prophet Jonah. For just as Jonah was three days and three nights in the belly of the great fish, so will the Son of Man be three days and three nights in the heart of the earth.”⁴²

“And the LORD appointed a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.”⁴³

Dayenu – It Would Have Been Enough
(dah-YAY-nu)

Leader: If He had merely rescued us from Egypt but had not punished the Egyptians	All: Dayenu!
Leader: If He had merely punished the Egyptians, but had not destroyed their gods	All: Dayenu!
Leader: If He had merely destroyed their gods, but had not slain their firstborn	All: Dayenu!
Leader: If He had merely slain their firstborn, but had not given us their property	All: Dayenu!
Leader: If He had merely given us their property, but had not split the sea for us	All: Dayenu!
Leader: If He had merely split the sea for us, but had not brought us through on dry ground	All: Dayenu!
Leader: If He had merely brought us through on dry ground, but had not drowned our oppressors	All: Dayenu!

⁴¹ Numbers 9:6

⁴² Matthew 12:38-40

⁴³ Jonah 1:17

Leader: If He had merely drowned our oppressors, but had not supplied us in the desert for forty years	All: Dayenu!
Leader: If He had merely supplied us in the desert for forty years, but had not fed us with manna	All: Dayenu!
Leader: If He had merely fed us with manna, but had not given us the Sabbath	All: Dayenu!
Leader: If He had merely given us the Sabbath, but had not brought us to Mt. Sinai	All: Dayenu!
Leader: If He had merely brought us to Mt. Sinai, but had not given us the <i>Torah</i>	All: Dayenu!
Leader: If He had merely given us the <i>Torah</i> , but had not brought us to the land of Israel	All: Dayenu!
Leader: If He had merely brought us to the land of Israel, but had not built us the Temple	All: It would have been enough!

Everyone joins in the singing of the Dayenu.

Dayenu



I-lu ho-tzi, ho-tzi-o-nu,
ho-tzi-o-nu mi-Mitz-ra-yim,
ho-tzi-o-nu mi-Mitz-ra-yim,
Da-ye-nu!

Had G-d done nothing but save us from the land of Egypt, for that alone we should have been grateful.

Chorus

Da-da-ye-nu Da-da-ye-nu Da-da-ye-nu
Da-ye-nu Da-ye-nu
Da-ye-nu;
Da-da-ye-nu Da-da-ye-nu Da-da-ye-nu
Da-ye-nu Da-ye-nu!

It would have been enough!

Hu natan natan lanu
Natan lanu et ha Torah
Natan lanu et ha Torah
Dayenu!

Had G-d given us nothing more than the Torah, for that alone we should have been grateful.

(Repeat **Chorus**)

Hu natan natan lanu

G-d gave us *Yeshua*, and for this we are grateful.

Natan lanu et *Yeshua*
Natan lanu et *Yeshua*
Dayenu!

(Repeat **Chorus**)

How much more then are we indebted for the manifold favors which the L-RD has conferred on us? For He DID take us out of Egypt, and execute judgments on them and judgments on their gods and DID slay their first-born and give us their substance, and DID tear the sea apart for us and bring us through it dry and sink our oppressors in the midst of it, and DID satisfy our needs in the desert for forty years and feed us manna, and DID give us the Sabbath, and DID bring us to Mt. Sinai and gave us the *Torah* and bring us into the land of Israel and DID build us the House of His choosing to atone for all our sins.

As *Torah*-centered believers we can add a further DAYENU, knowing that if G-d had only provided salvation through the death of our Messiah – IT WOULD HAVE BEEN ENOUGH.

But we know that He did much more! For *Yeshua* said of Himself,

“The thief comes only to steal and kill and destroy. I came that they may have life and have it abundantly.”⁴⁴

He satisfies and gives us a joy in living which comes from obedience to His commands.

The Essentials of the Seder

Rabbi Gamaliel used to say: “He who does not speak forth these three essentials of the Passover *Seder* has not discharged his duty.”⁴⁵

1. The Passover Lamb
2. The Unleavened Bread
3. The Bitter Herbs

Pesach – The Passover Lamb

The leader of the Seder takes hold of the shank bone and shows it to everyone.

The Passover lamb which our forefathers ate in Temple times – for what reason? Because the Holy One, blessed be He, spared the houses of our ancestors in Egypt, as it is said:

“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 but spared our houses.’” And the people bowed their heads and worshiped.”⁴⁶

⁴⁴ John 10:10

⁴⁵ Acts 5:34; 22:3

⁴⁶ Exodus 12:27

“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.”⁴⁷

“The next day he saw Yeshua coming toward him, and said, “Behold, the Lamb of G-d, who takes away the sin of the world!”⁴⁸

Matzah – Unleavened Bread

The leader of the Seder lifts up the matzah.

This matzah which we eat, what is the reason for it? It is because there was not enough time for our fathers’ dough to rise when the King of all Kings appeared, when the Holy and Blessed One redeemed them.

“And they baked unleavened cakes of the dough that they had brought out of Egypt, for it was not leavened, because they were thrust out of Egypt and could not wait, nor had they prepared any provisions for themselves.”⁴⁹

You will note that the matzah is unleavened; in its baking it is pierced and striped. Unleavened because it is to be without contamination, a symbol of the meaning of sin. Pierced and striped, it is a beautiful symbol of our Messiah, Who although being without sin, was pierced for us.

*““And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and pleas for mercy, so that, when they look on me, on him whom they have **pierced**, they shall mourn for him, as one mourns for an only child, and weep bitterly over him, as one weeps over a firstborn.”⁵⁰*

*“For dogs encompass me; a company of evildoers encircles me; they have **pierced** my hands and feet— I can count all my bones— they stare and gloat over me; they divide my garments among them, and for my clothing they cast lots.”⁵¹*

*“But he was pierced 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.”⁵²*

Maror – Bitter Herbs

The leader of the Seder lifts up the maror.

This *maror* which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our forefathers in Egypt, as the Holy Scriptures say,

⁴⁷ Isaiah 53:7

⁴⁸ John 1:29

⁴⁹ Exodus 12:39

⁵⁰ Zechariah 12:10

⁵¹ Psalm 22:16-18

⁵² Isaiah 53:5

“And made their lives bitter with hard service, in mortar and brick, and in all kinds of work in the field. In all their work they ruthlessly made them work as slaves.”⁵³

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

In every generation let each man look on himself as if he came forth out of Egypt.

“You shall tell your son on that day, ‘It is because of what the L-RD did for me when I came out of Egypt.’”⁵⁴

It was not only our fathers that the Holy One, blessed is He, redeemed. He redeemed us as well.

“And he brought us out from there, that he might bring us in and give us the land that he swore to give to our fathers.”⁵⁵

We, who by faith have eaten the L-RD’s Passover have been redeemed from the bondage of sin.

“So, you also must consider yourselves dead to sin and alive to G-d in Messiah Yeshua.”⁵⁶

⁵³ Exodus 1:14

⁵⁴ Exodus 13:8

⁵⁵ Deuteronomy 6:23

⁵⁶ Romans 6:11

Cup #2 – The Cup of Deliverance

The leader of the Seder raises the cup of wine and says.

We therefore are privileged to thank, praise, adore, glorify, extol, honor, bless, exalt, and reverence Him Who wrought all the miracles for our ancestors and for us; for He brought us forth from bondage to freedom, from sorrow to joy, from mourning into holy days, from darkness to great light and from servitude to redemption.

“Tremble, O earth, at the presence of the Lord, at the presence of the G-d of Jacob, who turns the rock into a pool of water, the flint into a spring of water.”⁵⁷

The second cup is raised, and all recite the following.

Truly, we can say Hallelujah for the great redemption which G-d has wrought on our behalf! He has wrought redemption at a terrific price – in Egypt, the death of the firstborn; at Calvary, the death of G-d’s Son.

““For G-d so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.”⁵⁸

The leader continues.

Blessed are you O L-RD our G-d, King of the universe, Who creates the fruit of the vine.
Baruch ata Adonai, melech ha-olam, borei p’ri ha-gafen.
(All: Amen)



All drink the second cup: Deliverance.

Rachtzah – Washing of the Hands with a Blessing

Hands are washed before the meal and the following blessing is recited in unison.

Blessed are you O L-RD our G-d, King of the universe, Who sanctified us with His commandments and commanded us concerning the washing of hands.
(All: Amen)

Matzah – Unleavened Bread

The three matzot, “unity” are held and the following blessing is recited or sung by all.

Blessed are you O L-RD our G-d, King of the universe, Who brings forth bread from the earth.
Baruch ata Adonai, melech ha-olam, ha-motzi lechem min ha-aretz.

⁵⁷ Psalm 114:7-8

⁵⁸ John 3:16

(All: Amen)

After placing the container back on the table, the master of the seder breaks olive size pieces from the upper and middle matzot and distributes them. All recite the following benediction.

Blessed are you, O L-RD our G-d, King of the Universe, Who sanctified us with His commandments, and commanded us concerning the eating of unleavened bread.

(All: Amen)

All eat together of the matzah.

Maror – Eating of the Bitter Herbs

The leader of the Seder breaks the bottom matzah into olive-size pieces and dips into bitter herbs. The following blessing is recited by all.

Blessed are You, O L-RD our G-d, King of the Universe, Who sanctified us with His commandments, and commanded us concerning the eating of bitter herbs.

(All: Amen)

All eat together of the maror.

Korech – Eating of the Bitter Herbs and Charoseth

The leader of the Seder takes two pieces from the bottom matzah and puts bitter herbs and charoseth between them, in a sandwich-like fashion.

All eat together the matzah and charoseth.

As the bitter herb is a symbol of suffering, the salt water a symbol of tears and the sea, the greens a symbol of hyssop, the wine a symbol of blood, so the *charoseth* is a symbol of mortar, representing the clay bricks which were made by our people in Egypt.

This concludes the first portion of the Seder. Dinner is now served, and we will continue the Seder after the meal. During the meal, the leader of the Seder hides the afikomen.

Shulchan Orech – Passover Dinner

Mangiamo! Let's eat!

Tzafun – Eating of the Afikomen

A child, normally one of the youngest, is chosen to search for the afikomen. The leader redeems it by giving the child a coin.

The afikomen is broken and distributed, in olive size pieces, to each of the guests and held.

Birkat – Blessing After the Meal

Leader: Let us bless G-d for the food He has provided.

All sing/pray birkat hamazon.

Blessed are You, L-RD Our G-d, King of the Universe. Who nourishes the whole world, in His goodness, with grace, with kindness, and with mercy. He gives bread to every flesh, for His kindness is everlasting.

And by His great goodness, we never lacked, and may we never lack food forever and ever.

For the sake of His great Name, for He is a nourishing and providing G-d for all, and gracious for all, and He prepares food for all His creatures which He created.

Blessed are You, L-RD, Who nourishes all, and blessed are You, L-RD for the food and for the Land.
(All: Amen)

It is significant that it was the middle piece of matzah which was broken and hidden away during the three cups of wine. The middle matzah, along with the other two, were wrapped or placed together to form a unity. Isn't it amazing that G-d commanded Israel saying,

*"Hear, O Israel: The LORD our G-d, the LORD is one."⁵⁹
Sh'ma Yisra'el HASHEM Eloheinu, HASHEM Echad!*

The middle matzah represents the Son of G-d Who became our Messiah.

"For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty G-d, Everlasting Father, Prince of Peace."⁶⁰

"Who has ascended to heaven and come down? Who has gathered the wind in his fists? Who has wrapped up the waters in a garment? Who has established all the ends of the earth? What is his name, and what is his son's name? Surely you know!"⁶¹

"She will bear a son, and you shall call his name Yeshua, for he will save his people from their sins."⁶²

"The next day he saw Yeshua coming toward him, and said, "Behold, the Lamb of G-d, who takes away the sin of the world!"⁶³

The breaking, wrapping and hiding away of the middle matzah represents death. Death is separation. Physical death is a separation of the body from the soul. Spiritual death is separation from G-d. The Bible teaches that the wages of sin is death – and that it was through the first Adam, that death came into the world. Redemption came through the last Adam, *Yeshua*.

⁵⁹ Deuteronomy 6:4

⁶⁰ Isaiah 9:6

⁶¹ Proverbs 30:4

⁶² Matthew 1:21

⁶³ John 1:29

“Thus, it is written, “The first man Adam became a living being”; the last Adam became a life-giving spirit.”⁶⁴

The origin of the broken matzah is unclear, but many scholars believe it was instituted by *Yeshua* Himself at His last Passover Seder. Even the origin of the word ‘Afikomen’ is lost in antiquity. Jewish tradition says that it means ‘dessert’. However, other scholars believe it may come from a root word meaning ‘I come.’ The Psalmist wrote:

*“In sacrifice and offering you have not delighted, but you have given me an open ear. Burnt offering and sin offering you have not required. Then I said, “Behold, **I have come**; in the scroll of the book it is written of me: I delight to do your will, O my G-d; your law is within my heart.”⁶⁵*

“Yeshua then said to them, “Truly, truly, I say to you, it was not Moses who gave you the bread from heaven, but my Father gives you the true bread from heaven. For the bread of G-d is he who comes down from heaven and gives life to the world.” They said to him, “Sir, give us this bread always.” Yeshua said to them, “I am the bread of life; whoever comes to me shall not hunger, and whoever believes in me shall never thirst.”⁶⁶

“I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread that comes down from heaven, so that one may eat of it and not die. I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh.”⁶⁷

After his death His body was wrapped in linen and placed out of sight, in the tomb. As you eat, remember what the Messiah did for you, in that He came and gave Himself as a ransom to redeem YOU.

The middle matzah was broken, wrapped in linen, hidden away, and then restored. *Yeshua* used this Afikomen.

“And he took bread, and when he had given thanks, he broke it and gave it to them, saying, “This is my body, which is given for you. Do this in remembrance of me.”⁶⁸

All eat of the afikomen.

Cup #3: The Cup of Redemption

When the third cup is filled, the leader of the Seder raises his cup and begins.

This cup represents the third “I will” – “I will redeem you.” This is G-d’s promise that He would redeem His people from slavery, meaning He would buy them back. It is this cup after supper in the Upper Room which *Yeshua* raised.

⁶⁴ 1 Corinthians 15:45

⁶⁵ Psalm 40:6-8

⁶⁶ John 6:32-35

⁶⁷ John 6:48-51

⁶⁸ Luke 22:19

“And likewise, the cup after they had eaten, saying, “This cup that is poured out for you is the new covenant in my blood.”⁶⁹

This cup that represents the New Covenant is the third cup, the Cup of Redemption. It is the cup after the supper which our Messiah used to symbolize His death. Because we know it is the Cup of Redemption (the cup after supper), we know that it was the Afikomen that He used to symbolize His death and resurrection. The Scriptures tell us:

“Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins.”⁷⁰

“For the life of the flesh is in the blood, and I have given it for you on the altar to make atonement for your souls, for it is the blood that makes atonement by the life.”⁷¹

After the first man, Adam, chose to disobey G-d’s instruction, G-d promised that a Seed of woman would crush the adversary’s head and ultimately bring about redemption and restoration of fellowship with G-d. That promise was refined through time as the *Torah* revealed that the Seed would come through Abraham – and Isaac – and Jacob – and Judah... and ultimately, the Messiah would be of the lineage of King David. Progressively narrowing the field, the *Torah* points to one sacrifice – one unblemished Seed of the woman that had not been contaminated by sin. The Anointed One (where we get our word Messiah) Who would save His people from their sins would not only be a perfect, sinless man – He would be G-d incarnate. His *Torah* demanded blood for the remission of sins. The Demander of the sacrifice – became the Sacrifice itself.

Our Messiah came, He died, shedding His blood, even as the Passover Lamb in Egypt, to provide for all who will place their faith and trust in Him, redemption from sin. He was placed in the heart of the earth for three days and three nights – and was raised by the power of the Almighty. 40 days later, He ascended into the clouds to sit at the right hand of G-d, His work completed.

Blessed are you O L-RD our G-d, King of the universe, Who creates the fruit of the vine.
Baruch ata Adonai, melech ha-olam, borei p’ri ha-gafen.
(All: Amen)



All drink the third cup: Redemption.

Elijah’s Place

Elijah’s cup is filled with wine and the door is opened fully.

You will note that one place setting has not been touched throughout the meal. This is the traditional place for Elijah. The door is opened to see if the prophet Elijah will come. John the Immerser, who *Yeshua* spoke of as a forerunner of Himself, was indeed the prophet Elijah – had he been accepted by his people.

⁶⁹ Luke 22:20

⁷⁰ Hebrews 9:22

⁷¹ Leviticus 17:11

“Remember the Torah of my servant Moses, the statutes and rules that I commanded him at Horeb for all Israel. “Behold, I will send you Elijah the prophet before the great and awesome day of the L-RD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and strike the land with a decree of utter destruction.””⁷²

“But I tell you that Elijah has come, and they did to him whatever they pleased, as it is written of him.””⁷³

“And if you are willing to accept it, he is Elijah who is to come.””⁷⁴

The door is closed. All sing Eliyahu HaNavi (Elijah the Prophet). Translation is to the right.

Eliyahu ha-navi	Elijah the Prophet
Eliyahu ha-tishbi	Elijah the Tishbite
Eliyahu, Eliyahu	Elijah, Elijah
Eliyahu ha-gil'adi	Elijah the Giliadite

Bim'hera v'yameinu	May he quickly
Yavoh eleinu,	come to us
Im Mashiach ben David.	with the Messiah, son of David.
Im Mashiach ben David.	with the Messiah, son of David.

You may notice two items on the *Seder* plate and table which have not been touched. The roasted egg and the hard-boiled egg sitting in salt water.

The roasted egg speaks of sacrifice, which can no longer be made because the Temple was destroyed. You may think it strange that an egg is used to represent sacrifice. Remember that sacrifice not only means death – it also means life.

The hard-boiled egg represents Pharaoh's hardened heart. Hardened by himself – and by G-d, in order to bring glory to the Holy One, blessed is He. The salt water reminds us of the fate of Pharaoh's army – and our deliverance.

⁷² Malachi 4:4-6

⁷³ Mark 9:13

⁷⁴ Matthew 11:14

Cup #4: The Cup of Praise

Fill the fourth cup.

Recite in unison [add the words in brackets on Friday.]

Blessed are you, O L-RD our G-d, King of the universe, for the wine and for the fruit of the vine, and for the produce of the field and for that desirable, good and spacious land which you granted our ancestors to inherit, to eat of its fruit, and be satisfied with its goodness. Have compassion, O L-RD our G-d, upon us, on Israel your people, upon Jerusalem, your city, on Zion, the residence of your glory, and upon the altar and your temple; rebuild Jerusalem, your holy city, speedily in our days. [Be gracious to us and give us strength and] cheer us on this day of the feast of unleavened bread, for you, O L-RD our G-d, are good and beneficent to all, and therefore do we give thanks to you for the land, and for the fruit of the vine.

Blessed are you, O L-RD for the land and for the fruit of the vine.
(All: Amen)

The leader of the Seder continues.

We come to the fourth and last cup. This cup represents the fourth “I will” – “I will take you to Me for a people.” This speaks of the time when the L-RD will gather Israel from the four corners of the earth, where they have been scattered. To the Gentile believer in the Messiah this cup represents the same great hope that Messiah will return, soon and in our days, to gather up His followers and take them to Jerusalem, where He will reign as King over the entire earth.

“For the L-RD himself will descend from heaven with a cry of command, with the voice of an archangel, and with the sound of the trumpet of G-d. And the dead in Messiah will rise first. Then we who are alive, who are left, will be caught up together with them in the clouds to meet the L-RD in the air, and so we will always be with the L-RD.”⁷⁵

Today, as in the days of the Master, it is customary to celebrate Passover with the singing of parts of, or the entire *Hallel*.

“And when they had sung a hymn, they went out to the Mount of Olives.”⁷⁶

Hallel

The *Hallel* is Psalms 113 through 118. Portions of the *Hallel* are sung/read during all the major festivals of Israel.

Blessed are you, O L-RD our G-d, King of the Universe, Who has sanctified us with His commandments and has commanded us to read the Hallel.
(All: Amen)

⁷⁵ 1 Thessalonians 4:16-17

⁷⁶ Matthew 26:30

The leader of the Seder continues, selecting all or portions of the Hallel to read/sing.

All

“Praise the LORD! Praise, O servants of the L-RD, praise the name of the L-RD!

Blessed be the name of the L-RD from this time forth and forevermore! From the rising of the sun to its setting, the name of the L-RD is to be praised!

The L-RD is high above all nations, and his glory above the heavens! Who is like the L-RD our G-d, who is seated on high, who looks far down on the heavens and the earth?”⁷⁷

Leader

“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 L-RD!”⁷⁸

All

“When Israel went out from Egypt, the house of Jacob from a people of strange language, Judah became his sanctuary, Israel his dominion.

The sea looked and fled; Jordan turned back. The mountains skipped like rams, the hills like lambs.”⁷⁹

Leader

“The sea looked and fled; Jordan turned back. The mountains skipped like rams, the hills like lambs.

What ails you, O sea, that you flee? O Jordan, that you turn back? O mountains, that you skip like rams? O hills, like lambs?”⁸⁰

All

“Not to us, O L-RD, not to us, but to your name give glory, for the sake of your steadfast love and your faithfulness!

Why should the nations say, “Where is their G-d?” Our G-d is in the heavens; he does all that he pleases. Their idols are silver and gold, the work of human hands. They have mouths, but do not speak; eyes, but do not see. They have ears, but do not hear; noses, but do not smell. They have hands, but do not feel; feet, but do not walk; and they do not make a sound in their throat. Those who make them become like them; so, do all who trust in them.”⁸¹

Leader

“O Israel, trust in the L-RD! He is their help and their shield. O house of Aaron, trust in the L-RD! He is their help and their shield. You who fear the L-RD, trust in the L-RD! He is their help and their shield.”⁸²

All

“The L-RD has remembered us; he will bless us; he will bless the house of Israel; he will bless the house of Aaron; he will bless those who fear the L-RD, both the small and the great.

⁷⁷ Psalm 113:1–6

⁷⁸ Psalm 113:7–9

⁷⁹ Psalm 114:1–4

⁸⁰ Psalm 114:3–6

⁸¹ Psalm 115:1–8

⁸² Psalm 115:9–11

May the L-RD give you increase, you and your children! May you be blessed by the L-RD, who made heaven and earth!”⁸³

Leader

“The heavens are the L-RD’s heavens, but the earth he has given to the children of man. The dead do not praise the L-RD, nor do any who go down into silence. But we will bless the L-RD from this time forth and forevermore. Praise the L-RD!”⁸⁴

All

“I love the L-RD, 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. The snares of death encompassed me; the pangs of Sheol laid hold on me; I suffered distress and anguish. Then I called on the name of the LORD: “O L-RD, I pray, deliver my soul!”

Gracious is the L-RD, and righteous; our G-d is merciful. The L-RD preserves the simple; when I was brought low, he saved me. Return, O my soul, to your rest; for the LORD has dealt bountifully with you. For you have delivered my soul from death, my eyes from tears, my feet from stumbling;”⁸⁵

Leader

*“I will walk before the L-RD in the land of the living.
I believed, even when I spoke: “I am greatly afflicted”; I said in my alarm, “All mankind are liars.””⁸⁶*

All

*“What shall I render to the L-RD for all his benefits to me? I will lift up the cup of salvation and call on the name of the L-RD, I will pay my vows to the L-RD in the presence of all his people.
Precious in the sight of the L-RD is the death of his saints. O L-RD, I am your servant; I am your servant, the son of your maidservant. You have loosed my bonds.”⁸⁷*

Leader

*“I will offer to you the sacrifice of thanksgiving and call on the name of the L-RD. I will pay my vows to the L-RD in the presence of all his people, in the courts of the house of the L-RD, in your midst, O Jerusalem.
Praise the L-RD!”⁸⁸*

All

“Praise the L-RD, all nations! Extol him, all peoples! For great is his steadfast love toward us, and the faithfulness of the L-RD endures forever. Praise the L-RD!”⁸⁹

The following is read responsively.

Leader

*Oh, give thanks to the L-RD, for He is good;
Let Israel say:*

All

*His steadfast love endures forever!
His steadfast love endures forever!*

⁸³ Psalm 115:12–15

⁸⁴ Psalm 115:16–18

⁸⁵ Psalm 116:1–8

⁸⁶ Psalm 116:9–11

⁸⁷ Psalm 116:12–16

⁸⁸ Psalm 116:17–19

⁸⁹ Psalm 117

*Let the house of Aaron say:
Let those who fear the L-RD say:*

*His steadfast love endures forever!
His steadfast love endures forever!*

Leader

*"I thank you that you have answered me and have become my salvation. 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."*⁹⁰

All

*"Blessed is he who comes in the name of the LORD! We bless you from the house of the LORD. The LORD is God, and he has made his light to shine upon us. Bind the festal sacrifice with cords, up to the horns of the altar!"*⁹¹

Leader

*"You are my God, and I will give thanks to you; you are my God; I will extol you. Oh give thanks to the LORD, for he is good; for his steadfast love endures forever!"*⁹²

All

*"Out of my distress I called on the L-RD; the L-RD answered me and set me free. The L-RD is on my side; I will not fear. What can man do to me? The L-RD is on my side as my helper; I shall look in triumph on those who hate me. It is better to take refuge in the L-RD than to trust in man. It is better to take refuge in the L-RD than to trust in princes. All nations surrounded me; in the name of the L-RD I cut them off! They surrounded me, surrounded me on every side; in the name of the L-RD I cut them off! They surrounded me like bees; they went out like a fire among thorns; in the name of the L-RD I cut them off! I was pushed hard, so that I was falling, but the L-RD helped me. The L-RD is my strength and my song; he has become my salvation. Glad songs of salvation are in the tents of the righteous: "The right hand of the L-RD does valiantly, the right hand of the L-RD exalts, the right hand of the L-RD does valiantly!" I shall not die, but I shall live, and recount the deeds of the L-RD. The L-RD has disciplined me severely, but he has not given me over to death."*⁹³

Leader

*"Open to me the gates of righteousness, that I may enter through them and give thanks to the L-RD. This is the gate of the L-RD; the righteous shall enter through it. I thank you that you have answered me and have become my salvation. The stone that the builders rejected has become the cornerstone. This is the L-RD's doing; it is marvelous in our eyes. This is the day that the L-RD has made; let us rejoice and be glad in it."*⁹⁴

Leader

"Save us, we pray, O L-RD!"

All

"Save us, we pray, O L-RD!"

Leader

⁹⁰ Psalm 118:21–24

⁹¹ Psalm 118:26–27

⁹² Psalm 118:28–29

⁹³ Psalm 118:5–18

⁹⁴ Psalm 118:19–24

O L-RD, we pray, give us success!”

All

O L-RD, we pray, give us success!”⁹⁵

“Blessed is he who comes in the name of the L-RD! We bless you from the house of the L-RD. The L-RD is G-d, and he has made his light to shine upon us. Bind the festal sacrifice with cords, up to the horns of the altar! You are my G-d, and I will give thanks to you; you are my G-d; I will extol you. Oh, give thanks to the L-RD, for he is good; for his steadfast love endures forever!”⁹⁶

All

All your works shall praise You, O L-RD our G-d. And Your devout ones, the righteous, who do Your will, and Your entire people, the House of Israel, with glad song will thank, bless, praise, glorify, exalt, extol, sanctify, and proclaim the sovereignty of Your Name, our King.

Leader

For to You it is fitting to give thanks, and unto Your Name it is proper to sing praises, for from This World to the World to Come You are G-d. Blessed are You, O L-RD, the King Who is lauded with praises.

(All: Amen)

Raise the cup and say or sing.

Blessed are you O L-RD our G-d, King of the universe, Who creates the fruit of the vine.

Baruch ata Adonai, melech ha-olam, borei p’ri ha-gafen.

(All: Amen)

All drink the fourth cup: Praise.



Nirtzah - Acceptance

The leader continues.

The Seder of Passover is now complete, even as our salvation and redemption are complete. Just as we were privileged to celebrate it this year, so may we be privileged to do so in the future.

IN UNISON:

Have compassion, L-RD our G-d, upon us, upon Israel Your people, upon Jerusalem Your city, on Zion the dwelling place of Your glory, and upon Your altar and Your Temple. Rebuild Jerusalem, Your holy city, speedily in our days. Be gracious to us and give us strength.

(All: Amen)

Loudly, in unison.

Next Year in Jerusalem!

⁹⁵ Psalm 118:25

⁹⁶ Psalm 118:26–29

Passover Timing

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SHABBAT
4 <i>Nissan</i>	5	6	7	8	9 Supper in Bethany	10 <i>HaGadol</i>
11 Travel to Jerusalem	12 Temple Cleansed	13 <i>Yeshua</i> Questioned	14 <i>THE PASSEVER SEDER</i>	15 ^{Jonah 1} Unleavened Bread <i>Yom Tov</i> , Crucifixion, Burial	16 ² First Fruits Threshing	17 ³
18 Emmaus, First Fruits Offering _{Omer 1}	19 ₂	20 ₃	21 <i>Yom Tov</i> ₄	22 ₅	23 ₆	24 ₇
25 ₈	26 ₉	27 Appearance to Thomas ₁₀	28 ₁₁	29 ₁₂	30 ₁₃	1 <i>Iyyar</i> <i>Rosh Chodesh</i> ₁₄

Early in the week of Passover, the faithful would go to the fields and gather sheaves into bundles, tying and marking them as “first fruits” of the barley harvest. The stalks would still be attached to the earth but gathered and marked. On the 16th of Nissan, in obedience to the command to gather the first fruits, they would go to the fields and harvest these “marked” bundles. This harvest would need to be winnowed and beaten on the threshing floor to remove the chaff and separate the grain. Then the grain would need to be ground, and sifted repeatedly to a very fine flour, suitable for the offering of first fruits. Once the fine flour was prepared, it would be baked into matzah and brought to the Temple.

In the year of the Master’s death, First Fruits fell between the *Yom Tov* of Passover and the weekly Sabbath. There would simply not be time to do all the labor necessary to prepare the first fruits offering before preparation for the weekly Sabbath. After the Sabbath ended the First Fruits offering would be made on the first day of the week.

This happenstance would cause the First Fruits offering to be made at the same time that the Master was raised, “...by being the first to rise from the dead, he would proclaim light both to our people and to the Gentiles.”⁹⁷ and put the Pharisees and Sadducees on the same counting of the Omer schedule.⁹⁸ The

⁹⁷ Acts 26:23b

⁹⁸ The Pharisees traditionally begin counting the Omer on the day after the *Yom Tov*, the first day of Unleavened Bread, while the Sadducees used to begin counting after the weekly Sabbath.

coming of Messiah is said to be the event that will bring unity to all Israel and believers in the G-d of Abraham, Isaac and Jacob. May He come soon, and in our days. Amen. *Selah*.

