



*torah-centered
pesach*

HAGGADAH

PRODUCED BY JOSEPH SQUICCIARINI AND FAMILY

For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

Isaiah 9:6

Unless otherwise stated, all Scripture is quoted from:

New American Standard Bible : 1995 update. 1995. LaHabra, CA: The Lockman Foundation.

Several names and words have been substituted with the Hebrew. See the table of Translated Names and Words at the end of the Haggadah.

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Cover art designed by Christine Squicciarini and siblings

Mashiach our Pesach also has been sacrificed. Therefore let us celebrate The Feast...!

1 Corinthians 5:7b-8a

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As a family, we were astonished and delighted with the wonderful pictures of Mashiach Yeshua present in the traditional Pesach 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.

This Haggadah follows those time-honored Oral Torah traditions unless they violate Scripture, or are a source of confusion to other believers.

As a reminder of His commandment, we write G-d's Name with special care. We chose to use the name *Yeshua* and other Hebrew names and words to enhance the reader's participation in the Exodus of Yisrael – and to encourage others to keep the L-RD's Pesach, in obedience to His Torah. There is a translation reference after the Index to Scripture references.

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 are necessary, that we might all edify the body of Mashiach through our leadership roles.

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

Yeshua teicha kiviti Adonai
For Your salvation I wait O L-RD

Introduction

The compilation of the passages and rituals used for the Pesach (Passover) Seder service is known as the Haggadah. It came from the word *nagad* נָגַד (Shemot 13:8) "On that day **tell** your son..." Haggadah means, *to tell* the story of Pesach, *to tell* of G-d's redemptive grace. The Haggadah was originally brief. Succeeding generations have added their interpretations, legends and traditions. There are now over 1,200 different versions of the Haggadah – and our family has added yet another.

This Haggadah has been prepared to show G-d's redemptive grace in the Pesach through the death, burial, and resurrection of His Mashiach (Messiah), the L-RD Yeshua. It pictures G-d's spiritual redemption of His people.

Obedient to Torah and in keeping with Jewish tradition, our Mashiach, the L-RD Yeshua, made preparation to keep the Pesach:

Then came the first day of Unleavened Bread on which the Pesach lamb had to be sacrificed. And Yeshua sent Peter and Yochanan, saying, "Go and prepare the Pesach for us, so that we may eat it." They said to Him, "Where do You want us to prepare it?" And He said to them, "When you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house that he enters. And you shall say to the owner of the house, 'The Rabbi says to you, "Where is the guest room in which I may eat the Pesach with My talmidim (disciples)?"' And he will show you a large, furnished upper room; prepare it there." And they left and found everything just as He had told them; and they prepared the Pesach.

Luke 22:7-13

It is written:

In the same way He took the cup also after supper, saying, "This cup is the new covenant in My blood; do this, as often as you drink it, in remembrance of Me." For as often as you eat this bread and drink the cup, you proclaim the L-RD's death until He comes.

1 Corinthians 11:25-26

Bedikat Chametz

Searching for Leaven

TRADITIONAL RULES CONCERNING THE DAY BEFORE THE L-RD'S PESACH.

Even though the house has been thoroughly cleansed because of the approaching L-RD's Pesach (this is where we get our idea of Spring Cleaning), all rooms of the house must be clear of chametz (leaven). The master of the house, according to tradition, must personally inspect the house to be sure all chametz is removed and none remains in his possession. On the evening before the Seder, the master of the house gathers his family about him and with the light of a wax candle goes from room to room searching for leaven. With a large feather, the father collects in a wooden spoon or other receptacle those crumbs of bread previously placed where they may be easily found in corners and on window sills. This search is made following the Ma'ariv prayer immediately after nightfall and before the commencement of any work. The master of the house washes his hands and makes the following blessing before beginning the search:

Baruch ata Adonai Eloheinu melech ha-olam, asher kid'-shanu b'mitz-vo-tav v'tzi-vanu l'had-lik al bia-oor chametz.

Blessed are you, O L-RD our G-d, King of the Universe, Who has sanctified us with His commandments and commanded us to remove the leaven.

The chametz is taken outside and left there overnight. In the morning, it is burned and the following prayer is recited:

All manner of leaven which is in my possession, that which I have seen as well as that which I have not seen, that which I have removed as well as that which I have not removed, is hereby annulled and accounted as the dust of the earth.

When G-d commanded the children of Yisrael to leave Mitzrayim, He commanded them to eat only unleavened bread with the Pesach meal:

Seven days there shall be no leaven found in your houses; for whoever eats what is leavened, that person shall be cut off from the congregation of Yisrael, whether he is an alien or a native of the land. You shall not eat anything leavened; in all your dwellings you shall eat unleavened bread.

Shemot 12:19-20

Take note that the New Covenant is not about adding Gentiles to the promises of G-d's people. It is clear that the alien who joins himself to the G-d of Avraham, Yitzak and Ya'acov is a part of the congregation of Yisrael.

Typically in the Bible leaven is a symbol for sin. With the destruction of the Temple, the unleavened bread became a substitute for the Pesach Lamb, which was to be perfect, without spot or blemish.

Our Mashiach, Yeshua, made the unleavened bread a symbol of His own sacrifice for our sins. Concerning the leaven it is written:

Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Mashiach our Pesach also has been sacrificed. Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

1 Corinthians 5:6-8

Let us search out the leaven of sin in our lives and so let us keep the Feast of Unleavened Bread, as it is written:

But a man must examine himself, and in so doing he is to eat of the bread and drink of the cup.

1 Corinthians 11:28

THE SEDER SERVICE BEGINS

Brechot Haner

Blessing of the Festival Candles

IF THE SEDER FALLS ON A FRIDAY NIGHT, BEGIN HERE:

THE LEADER OF THE SEDER READS:

As we begin this designated time for the L-RD, this year we also begin the seventh day of the week, the Shabbat (Sabbath).

Va-yahi erev va-yahi voker, yom hashishi. Vay'chulu hashamayim v'ha-aretz, v'chol tz'va-am. Vay'chal Elohim bayom hash'vi-i m'lach'to asher asa; vayish'bot bayom hash'vi-I, mikol m'lach'to asher asa. Vay'varech Elohim et yom hash'vi-i vay'kadeish oto. Ki vo shavat mikol m'lach'to, asher bara Elohim la'asot.

And there was evening and there was morning, the sixth day. Thus the heavens and the earth were completed, and all their hosts. By the seventh day G-d completed His work which He had done, and He rested on the seventh day from all His work which He had done. Then G-d blessed the seventh day and sanctified it, because in it He rested from all His work which G-d had created and made.

The L-RD commands us to:

Remember the Sabbath day, to keep it holy. Six days you shall labor and do all your work, but the seventh day is a Sabbath of the L-RD your G-d; in it you shall not do any work, you or your son or your daughter, your male or your female servant or your cattle or your sojourner who stays with you. For in six days the L-RD made the heavens and the earth, the sea and all that is in them, and rested on the seventh day; therefore the L-RD blessed the Sabbath day and made it holy.

Shemot 20:8-11

ON ALL OTHER NIGHTS, BEGIN HERE:

(ON FRIDAY NIGHT, INCLUDE GRAY WORDS IN PARENTHESES)

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

Baruch ata Adonai Eloheinu melech ha-olam, asher kid'-shanu b'mitz-vo-tav v'tzi-vanu l'had-lik l'kadeish et yom haPesach.

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 day of Pesach.

THE LEADER CONTINUES:

As the woman begins the Seder and gives light to the Pesach table, so it was from the seed of a woman that the Mashiach came to fulfill the promise of redemption hinted at from the very beginning:

The L-RD G-d said to the serpent, "Because you have done this, cursed are you more than all cattle, and more than every beast of the field; on your belly you will go, and dust you will eat all the days of your life; and I will put enmity between you and the woman, and between your seed and her seed; He shall bruise you on the head, and you shall bruise him on the heel."

B'reisheet 3:14-15

Baruch ata Adonai Eloheinu melech ha-olam asher bachar banu mikol am v'rom'manu mikol lashon vikid'shanu b'mitz'votav. V'titen lanu Adonai Eloheinu, b'ahavah (shabbatot lim'nucha u) mo'adim l'sim'cha chagim uz'manim l'sason at yom (hashabbat hazeh v'et yom) chag hamatzot hazeh z'man cheiruteinu (b'ahavah) mik'ra kodesh, zeicher litziat mitz'raim, ki vanu vachar'ta v'otanu kidashta, mikol ha'amim (v'shabbat) u'mo'adei kad'shecha (b'ahavah uv'ratzon) b'sim'cha uv'sasson hin'chal'tanu. Baruch ata Adonai m'kadeish (hashabbat u) Yisrael v'haz'manim.

All:
Blessed are you, 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, L-RD our G-d, with love (Sabbaths for rest), appointed festivals for gladness, festivals and times for joy, (this day of Sabbath and) this day of the Feast of Unleavened Bread, the time of our freedom (with love) a holy convocation, a memorial of the Exodus from Mitzrayim. For You have chosen us and You 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, L-RD our G-d, Who sanctifies (the Sabbath and) Yisrael and the seasons.

IF THE SEDER FALLS ON A SATURDAY NIGHT, LIGHT THE HAVDALAH CANDLE AND ADD:

Baruch ata Adonai Eloheinu melech ha-olam, bo-rei m'-o-rei ha-eish.

Baruch ata Adonai Eloheinu Melech ha-olam hamav'dil bein kodesh l'chol bein ohr l'choshech bein YYisrael la'amim, bein yom hash'vi-i l'sheshet y'mei hama'aseh, bein k'dushat Shabbat, lik'dushat yom tov hiv'dal'ta, y'et yom hash'vi-i misheshet y'mei hama'ase kidash'ta et am'cha Yisrael bik'dushatecha.

Baruch ata Adonai hamav'dil bein kodesh l'chol.

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

Blessed are You, L-RD our G-d, King of the universe, Who separates between holy and secular, between light and darkness, between Yisrael 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 Yisrael with Your holiness.

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

THE HAVDALAH CANDLE IS EXTINGUISHED IN WINE.

The L-RD inextricably linked the Pesach and the Sabbath in His commandments:

You shall remember that you were a slave in the land of Mitzrayim, 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.

Devarim 5:15

ON ALL NIGHTS CONTINUE HERE:

Generation after generation, the L-RD meets with us at this moment; it is a time of transition. 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 Pesach,

...for Mashiach our Pesach also has been sacrificed.

1 Corinthians 5:7b

Let us bless Adonai, King of the universe, for His sustaining grace. We pray:

Baruch ata Adonai Eloheinu melech ha-olam, shehecheyanu v'kiyemanu v'higianu laz'man hazeh.

Blessed are You, L-RD our G-d, King of the universe, Who has kept us in life, and sustained us, and enabled us to reach this festive season.

Four Cups of Wine

As we read through the Haggadah we see that we will drink the cup of wine *four* times. These four cups stand for the four “I wills” recorded in Shemot 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.

Kaddesh

First Cup: The Cup of Sanctification

The first cup is the cup of sanctification which represents the first “I will” – “I will bring you out from under the burdens of the Egyptians.” This is G-d’s promise that He would bring our people out from under the cruel laws of the Egyptians and set us apart, that is, sanctify us.

HAVE THE FIRST CUP FILLED AND SAY OR SING KIDDUSH.

Baruch ata Adonai Eloheinu melech ha-olam bo-rei p’-ri ha-ga-fen.

Blessed are You, O L-RD our G-d, King of the Universe, Creator of the fruit of the vine.

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 and times for 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 our Exodus from Mitzrayim. For You have chosen us and You 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,) Yisrael and the festive seasons. Amen.

When the hour had come, He reclined at the table, and the apostles with Him. And He said to them, “I have earnestly desired to eat this Pesach with you before I suffer; for I say to you, I shall never again eat it until it is fulfilled in the kingdom of G-d.” And when He had taken a cup and given thanks, He said, “Take this and share it among yourselves; for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of G-d comes.”

Luke 22:14-18

Notice that even now, the Master is waiting to keep the Feast with us – in the Kingdom. It’s good that we’re practicing now!

DRINK THE FIRST CUP, THE CUP OF SANCTIFICATION (KIDDUSH).

Urechatz

Washing of the Hands

THE HANDS ARE NORMALLY WASHED WITHOUT THE USUAL BENEDICTION.

Since the Motzi (the blessing of the bread preceding the meal) is not said at this time, the usual blessing of the washing of the hands is omitted. 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 Mashiach, it was customary for a servant to perform this task of washing. During this time both hands and feet were washed.

Now before the Feast of the Pesach, Yeshua knowing that His hour had come that He would depart out of this world to the Father, having loved His own who were in the world, He loved them to the end. During supper, the devil having already put into the heart of Jehudah Iscariot, the son of Sh'mon, to betray Him, Yeshua, knowing that the Father had given all things into His hands, and that He had come forth from G-d and was going back to G-d, got up from supper, and laid aside His garments; and taking a towel, He girded Himself. Then He poured water into the basin, and began to wash the feet of the talmidim and to wipe them with the towel with which He was girded. So He came to Sh'mon Peter. He said to Him, "L-RD, do You wash my feet?" Yeshua answered and said to him, "What I do you do not realize now, but you will understand hereafter." Peter said to Him, "Never shall You wash my feet!" Yeshua answered him, "If I do not wash you, you have no part with Me." Sh'mon Peter said to Him, "L-RD, then wash not only my feet, but also my hands and my head." Yeshua said to him, "He who has bathed needs only to wash his feet, but is completely clean; and you are clean, but not all of you." For He knew the one who was betraying Him; for this reason He said, "Not all of you are clean."

Yochanan 13:1-11

Karpas

Dipping of the Parsley

GREENS ARE DIPPED IN SALT WATER AND THE FOLLOWING BLESSING IS RECITED:

Baruch ata Adonai Eloheinu melech ha-olam bo-rei p'-ri ha-adamah.

Blessed are you, O L-RD our G-d, King of the Universe, Creator of the fruits of the earth.

As the wine is red in color and represents the blood of the Pesach lamb, so also do the greens represent the hyssop which was used to place the blood of the Pesach lamb upon the door posts (mezuzim) and the lintel. The red wine vinegar represents the mixture of blood and water that came from His side.

But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

Yochanan 19:34

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 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.

Jewish tradition tells us that there are three pieces of matzah used at Pesach to honor the Sabbath, when two loaves of bread are used instead of the daily single loaf. (The two loaves are a reminder of the double portion of manna which fell on Friday before the Sabbath when Yisrael wandered in the wilderness – Shemot 16:22).

Other tradition indicates that the pieces represent the different classes of people in the nation of Yisrael. Traditionally these three pieces of matzah were given the names: Cohen, Levi, and Yisrael. Representing the Priests; the Levites; and the common people.

The reason why this middle matzah is broken is not clear in Jewish tradition. However, as believers in Mashiach, we realize that the unity is a wonderful picture of the Creator – a unique Unity, manifested in three Persons: Abba (Father), Ben (Son) and Ruach HaKodesh (The Holy Spirit). The significance of the breaking of this *middle* matzah will be seen later...

Maggid

Retelling of the Story of the Exodus

The story of the Exodus is found in Shemot 12, and it tells how G-d redeemed His people from Mitzrayim by His mighty power. Literally, it is the story of redemption by the shedding of blood of the Pesach lamb. It is the ultimate picture of the work of Mashiach Yeshua. G-d taught us to keep the Pesach as a memorial feast of the salvation which He wrought in Mitzrayim and would ultimately provide through the spotless Lamb of G-d.

Now the L-RD said to Moshe and Aharon in the land of Mitzrayim, "This month shall be the beginning of months for you; it is to be the first month of the year to you. Speak to all the congregation of Yisrael, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of the same month, then the whole assembly of the congregation of Yisrael is to kill it at twilight. Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs. Do not eat any of it raw or boiled at all with water, but rather roasted with fire, both its head and its legs along with its entrails. And you shall not leave any of it over until morning, but whatever is left of it until morning, you shall burn with fire. Now you shall eat it in this manner: with your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it in haste—it is the L-RD's Pesach. For I will go through the land of Mitzrayim on that

night, and will strike down all the firstborn in the land of Mitzrayim, both man and beast; and against all the gods of Mitzrayim I will execute judgments—I am the L-RD. The blood shall be a sign for you on the houses where you live; 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 Mitzrayim. Now this day will be a memorial to you, and you shall celebrate it as a feast to the L-RD; throughout your generations you are to celebrate it as a permanent ordinance. Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses; for whoever eats anything leavened from the first day until the seventh day, that person shall be cut off from Yisrael.”

Shemot 12:1-15

THE LEADER OF THE SEDER LIFTS UP THE MATZAH CONTAINER (ECHAD) AS ALL OF THE GUESTS RECITE THE FOLLOWING BLESSING:

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

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 Pesach to the L-RD, according to the statute of the Pesach 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.

Bamidbar 9:14

G-d’s covenant with Avraham to bless all the peoples of the world is reflected in His command to allow the sojourner to participate. Then and now, there is one chukok (statute) for both the Jew and the alien who joins himself to the G-d of Avraham, Yitzak and Ya’acov.

The L-RD Himself went through Mitzrayim slaying the first-born. Yisrael was led by the Angel of the L-RD through the wilderness. They drank from the Rock. They beheld the Sh’kinah (glory) of the L-RD. They beheld our Mashiach.

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

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 Mitzrayim; and the Rabbis teach that the more one tells of the outgoing from Mitzrayim, the more praiseworthy he is.

THE YOUNGEST CHILD CONTINUES TO ASK AND THE LEADER OF THE SEDER REPLIES TO THE CHILD:

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

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 Mitzrayim 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.

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

Why do we eat bitter herbs tonight?

Because our forefathers were slaves in Mitzrayim and their lives were made very bitter.

3. 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?

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.

4. On all other nights we eat sitting up or reclining; why on this night do we all recline?

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.

COMMON RABBINIC TEACHING ON PESACH AND THE COMING OF MASHIACH:

Said Rabbi Elhazar ben Azariah, "Behold, I am almost a 70 year-old man, yet I never understood why the story of the outgoing from Mitzrayim is told at night until Ben-Zoma explained it. As the Holy Scriptures

say, 'so that you will remember the day you left the land of Mitzrayim all the days of your life.' The *days of your life* means the present world; '*all* the days of your life' includes the days of the Mashiach."

It's wonderful that G-d's people look forward to and speak of Mashiach at this time! As followers of Mashiach we rejoice that we will keep the Pesach with our Mashiach, Yeshua when He returns. In Yeshua's coming the Pesach is completed – yet another way that the Master fulfilled the Torah.

The Four Sons

The story of the Exodus, or flight from Mitzrayim, 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 Pesach 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 Pesach, teaching him that after the paschal 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 Mitzrayim."

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 Mitzrayim, 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 Mitzrayim."

Shemot 13:8

Makkot

The Ten Plagues and Second Cup: The Cup of Deliverance

These are the ten plagues, which the Most Holy, blessed be He, brought on the Egyptians in Mitzrayim:

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:Dam Blood	Thus says the LORD, "By this you shall know that I am the LORD: behold, I will strike the water that is in the Nile with the staff that is in my hand, and it will be turned to blood." Shemot 7:17
2:Ts'fardei'a Frogs	Then the LORD said to Moshe, "Go to Pharaoh and say to him, 'Thus says the LORD, "Let My people go, that they may serve Me. But if you refuse to let <i>them</i> go, behold, I will smite your whole territory with frogs." Shemot 8:1-2
3:Kinim Vermin	Then the LORD said to Moshe, "Say to Aharon, 'Stretch out your staff and strike the dust of the earth, that it may become gnats through all the land of Mitzrayim." Shemot 8:16
4:Arov Flies	Now the LORD said to Moshe, "Rise early in the morning and present yourself before Pharaoh, as he comes out to the water, and say to him, 'Thus says the LORD, "Let My people go, that they may serve Me. For if you do not let My people go, behold, I will send swarms of insects on you and on your servants and on your people and into your houses; and the houses of the Egyptians will be full of swarms of insects, and also the ground on which they <i> dwell</i> ." Shemot 8:20-21
5:Dever Pestilence	Then the LORD said to Moshe, "Go to Pharaoh and speak to him, 'Thus says the LORD, the God of the Hebrews, "Let My people go, that they may serve Me. For if you refuse to let <i>them</i> go and continue to hold them, behold, the hand of the LORD will come <i>with</i> a very severe pestilence on your livestock which are in the field, on the horses, on the donkeys, on the camels, on the herds, and on the flocks." Shemot 9:1-3
6:Sh'chin Boils	Then the LORD said to Moshe and Aharon, "Take for yourselves handfuls of soot from a kiln, and let Moshe throw it toward the sky in the sight of Pharaoh. It will become fine dust over all the land of Mitzrayim, and will become boils breaking out with sores on man and beast through all the land of Mitzrayim." Shemot 9:8-9
7:Barad Hail	Now the LORD said to Moshe, "Stretch out your hand toward the sky, that hail may fall on all the land of Mitzrayim, on man and on beast and on every plant of the field, throughout the land of Mitzrayim." Shemot 9:22
8:Arbe Locusts	Then the LORD said to Moshe, "Stretch out your hand over the land of Mitzrayim for the locusts, that they may come up on the land of Mitzrayim and eat every plant of the land, <i>even</i> all that the hail has left." Shemot 10:12
9:Choshech Darkness	Then the LORD said to Moshe, "Stretch out your hand toward the sky, that there may be darkness over the land of Mitzrayim, even a darkness which may be felt." Shemot 10:21
10.Makat Bechorot Death to the First-born	Moshe said, "Thus says the LORD, 'About midnight I am going out into the midst of Mitzrayim, and all the firstborn in the land of Mitzrayim shall die, from the firstborn of the Pharaoh who sits on his throne, even to the firstborn of the slave girl who is behind the millstones; all the firstborn of the cattle as well." Shemot 11:4-5

Originally, our ancestors were idolaters, but at present the L-RD has brought us near to His service; as it is said:

Yehoshua said to all the people, "Thus says the L-RD, the G-d of Yisrael, 'From ancient times your fathers lived beyond the River, namely, Terah, the father of Avraham and the father of Nahor, and they served other gods. Then I took your father Avraham from beyond the River, and led him through all the land of Canaan, and multiplied his descendants and gave him Yitzak. To Yitzak I gave Ya'akov and Esav, and to Esav I gave Mount Seir to possess it; but Ya'akov and his sons went down to Mitzrayim.'"

Yehoshua 24:2-4

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

It came about when the sun had set, that it was very dark, and behold, there appeared a smoking oven and a flaming torch which passed between these pieces. On that day the L-RD made a covenant with Avram...

B'reisheet 15:17-18a

G-d said to Avram, "Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. But I will also judge the nation whom they will serve, and afterward they will come out with many possessions."

B'reisheet 15:13-14

Traditionally the extent of G-d's powerful deliverance is recounted at length in this portion of the Seder. We can 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 Macabee's day. What of Titus' destruction of the Temple? Or the despot Hitler and his *final solution*?

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. The ancients put it this way:

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

Devarim 26:7-8

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

For I will go through the land of Mitzrayim on that night, and will strike down all the firstborn in the land of Mitzrayim, both man and beast; and against all the gods of Mitzrayim I will execute judgments—I am the L-RD.

Shemot 12:12

THE PASSION WEEK CHRONOLOGY (REFER TO THE CALENDAR AT THE END OF THE HAGGADAH)

Pesach really starts the Feast of Unleavened Bread. The Pesach 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 Feast of First Fruits.

The week begins with the Pesach 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 Yerushalayim 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.

In accordance with the Essene's calendar, Yeshua kept the L-RD's Pesach on Wednesday evening with His talmidim, following a very similar haggadah as we are tonight. After they finished the Seder, 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), at 9am.

According to the historian Josephus, the Pesach lambs were supposed to be brought to the Temple for slaughter at 3pm, but they started several hours early due to the volume of pilgrims in Yerushalayim that year. About the same time they started the sacrifices the sky turned dark. At 3pm, the priest blew the shofar announcing the afternoon sacrifice (Minchah). When Yeshua heard this, He gave up His Spirit and died.

Shortly after His death – but before sundown, Yosef of Arimathea and Nakdimon (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.

Yeshua was in the ground *part* of the day Thursday and Thursday night. He was in the ground all day Friday (First Fruits) and Friday night. He was in the ground for the weekly Shabbat (Sabbath) and *part* of Saturday night. After Havdalah (separation between Shabbat and the six days of labor) Yeshua was raised from the dead. On the first day of the week, Sunday, His talmidim found the tomb empty.

Just as Yeshua had said,

*Then some of the scribes and Pharisees said to Him, "Teacher, we want to see a sign from You." But He answered and said to them, "An evil and adulterous generation craves for a sign; and yet no sign will be given to it but the sign of Yonah the prophet; for just as YONAH WAS **THREE DAYS AND THREE NIGHTS** IN THE BELLY OF THE SEA MONSTER, so will the Son of Man be three days and three nights in the heart of the earth.*

Mattityahu 12:38-40

*And the LORD appointed a great fish to swallow Yonah, and Yonah was in the stomach of the fish **three days and three nights.***

Yonah 1:17

Dayenu

(dah-YAY-nu) "It Would Have Been Enough"

Leader: If He had merely rescued us from Mitzrayim, 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!

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 Torah

All: Dayenu!

Leader: If He had merely given us the Torah, but had not brought us to the land of Yisrael

All: Dayenu!

Leader: If He had merely brought us to the land of Yisrael, but had not built us the Temple

All: *It would have been enough!*

EVERYONE JOINS IN THE SINGING OF THE DAYENU.

Dayenu



Dayenu Song

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 Mitzrayim, 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!

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
Natan lanu et Yeshua
Natan lanu et Yeshua
Dayenu!

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

(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 Mitzrayim, 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 Yisrael 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 Mashiach – IT WOULD HAVE BEEN ENOUGH.

But we know that He did much more! For Yeshua said of Himself, "I come to give life and to give it more abundantly." He satisfies and gives us a joy in living which comes from obedience to His commands.

Rabbi Gamli'el (Gamaliel) used to say: "He who does not speak forth these three essentials of the Pesach Seder has not discharged his duty."

פסח	The Paschal Lamb	Pesach
מצה	The Unleavened Bread	Matzah
מרר	The Bitter Herbs	Maror

Pesach

THE LEADER OF THE SEDER TAKES HOLD OF THE SHANKBONE, SHOWS IT TO THE COMPANY, AND RECITES:

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

...you shall say, 'It is a Pesach sacrifice to the L-RD who passed over the houses of the sons of Yisrael in Mitzrayim when He smote the Egyptians, but spared our homes.' And the people bowed low and worshiped.

Shemot 12:27

Do not the Holy Scriptures say:

He was oppressed and He was afflicted, yet He did not open His mouth; like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, so He did not open His mouth.

Yeshayahu 53:7

Also:

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

Yochanan 1:29

Matzah

THE LEADER OF THE SEDER LIFTS UP THE MATZAH AND RECITES:

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. As the Scriptures say:

They baked the dough which they had brought out of Mitzrayim into cakes of unleavened bread. For it had not become leavened, since they were driven out of Mitzrayim and could not delay, nor had they prepared any provisions for themselves.

Shemot 12:39

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 Mashiach, Who although being without sin, was pierced according to the Scripture:

I will pour out on the house of David and on the inhabitants of Yerushalayim, the spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for

Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

Zecharyah 12:10

Also:

For dogs have surrounded me; a band of evildoers has encompassed me; they pierced my hands and my feet. I can count all my bones. They look, they stare at me; they divide my garments among them, and for my clothing they cast lots.

Tehillim 22:16-18

The prophet declares:

But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed.

Yeshayahu 53:5

Maror

THE LEADER OF THE SEDER LIFTS UP THE MAROR AND RECITES:

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

...and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them.

Shemot 1:14

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

In every generation let each man look on himself as if he came forth out of Mitzrayim. As the Bible says:

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 Mitzrayim."

Shemot 13:8

It was not only our fathers that the Holy One, blessed be He, redeemed, but He redeemed us as well. As the Bible says:

He brought us out from there in order to bring us in, to give us the land which He had sworn to our fathers.

Devarim 6:23

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

Even so consider yourselves to be dead to sin, but alive to G-d in Mashiach Yeshua.

Romans 6:11

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, before the L-RD, Before the G-d of Ya'acov, Who turned the rock into a pool of water, the flint into a fountain of water.

Tehillim 114:7-8

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 Mitzrayim, 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 begotten Son, that whoever believes in Him shall not perish, but have eternal life.

Yochanan 3:16

LEADER CONTINUES:

Baruch ata Adonai Eloheinu melech ha-olam bo-rei p'-ri ha-ga-fen.

Blessed are You, O L-RD our G-d, King of the Universe, Creator of the fruit of the vine.

ALL DRINK THE SECOND CUP OF DELIVERANCE.

Rachtzah

Washing of the Hands

HANDS ARE NORMALLY WASHED BEFORE THE MEAL AND THE FOLLOWING BLESSING IS RECITED IN UNISON:

Baruch ata Adonai Eloheinu melech ha-olam asher ki-d'-sha-nu b'mitz-vo-taiv v'tzi-vanu al n'ti-lat ya-da-im.

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.

Motzi/Matzah

Unleavened Bread

THE THREE MATZOT, "UNITY" ARE HELD AND THE FOLLOWING BLESSING IS RECITED OR SUNG BY ALL:

Baruch ata Adonai Eloheinu melech ha-olam ha-mo-tzi le-chem min ha-aretz.

Blessed are you, O L-RD our G-d, King of the Universe, Who brings forth bread from the earth.

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:

Baruch ata Adonai Eloheinu melech ha-olam asher ki-d'-sha-nu b'mitz-vo-taiv v'tzi-vanu al a-chi-lat mat-zah.

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 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:

Baruch ata Adonai Eloheinu melech ha-olam asher ki-d'-sha-nu b'mitz-vo-taiv v'tzi-vanu al a-chi-lat ma-ror

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 EAT TOGETHER OF THE MAROR.

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

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 red wine vinegar a symbol of blood and water, 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 Mitzrayim.

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

Pesach Supper

Tzafun

Eating of the Afikomen

THE CHILDREN 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.

Barech

The Blessing After the Meal

Leader

Let us say the blessing for our food.

[ALL SING BIRKAT HAMAZON]

Baruch ata Adonai Eloheinu melech ha-olam hazan et ha-olam koo-lo, be-too-vo, be-chen be-chesed oov-rach-amin. Hoo no-ten lechem la-chol ba-sar, kee le-olam chas-do.

Oov-too-vo ha-gadol, tamid lo cha-sar la-nu ve-al yech-sar lanu ma-zon le-olam va-ed.

Ba-ahvoor shmo ha-gadol, kee hoo el zan oom-far-ness la-kol, oo-mey-tiv la-kol, oo-me-chin ma-zon le-chol bri-yo-tav a-sher ba-ra.

Baruch ata Adonai, ha-zan et ha-kol.

Blessed are You, Adonai 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, Adonai, Who nourishes all.

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. Is it not significant that G-d commanded Yisrael saying,

Hear, O Yisrael! The L-RD is our G-d, the L-RD is one!

Devarim 6:4

Sh'ma Yisrael Adonai Eloheinu, Adonai Echad.

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

For a child will be born to us, a son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty G-d, Eternal Father, Prince of Peace.

Yeshayahu 9:6

It is written in Proverbs:

Who has ascended into heaven and descended? Who has gathered the wind in His fists? Who has wrapped the waters in His garment? Who has established all the ends of the earth? What is His name or His Son's name? Surely you know!

Proverbs 30:4

She will bear a Son; and you shall call His name Yeshua, for He will save His people from their sins.

Mattityahu 1:21

The next day [Yochanan] saw Yeshua coming to him and said, "Behold, the Lamb of G-d who takes away the sin of the world!"

Yochanan 1:29

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 tells us that the wages of sin is death – and that it was through the first man, Adam, that death came into the world. Redemption came through the last man, Yeshua.

The origin of the broken matzah is unclear, but many scholars believe it was instituted by Yeshua Himself at His last Pesach 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:

Sacrifice and meal offering You have not desired; my ears You have opened; burnt offering and sin offering You have not required. Then I said, "Behold, I come; In the scroll of the book it is written of me. I delight to do Your will, O my G-d; Your Torah is within my heart."

Tehillim 40:6-8

Concerning the Mashiach, it is written:

Yeshua then said to them, "Truly, truly, I say to you, it is not Moshe who has given you the bread out of heaven, but it is My Father who gives you the true bread out of heaven. For the bread of G-d is that which comes down out of heaven, and gives life to the world." Then they said to Him, "L-RD, always give us this bread." Yeshua said to them, "I am the bread of life; he who comes to Me will not hunger, and he who believes in Me will never thirst."

Yochanan 6:32-35

I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of heaven, so that one may eat of it and not die. I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.

Yochanan 6:48-51

The middle matzah is broken, wrapped in linen, hidden away, and then restored. Yeshua pointed to this Afikomen, broke and distributed it saying, "THIS is my body which is given for you."

Look at the matzah. It is unleavened, it is striped and it is pierced. Even so, the Mashiach was unleavened – without sin. The Master was striped by the Roman scourge, and He was pierced by the nails in His hands and feet, and by the spear in His side. His body was wrapped in linen and placed out of sight, in the tomb. As you eat, remember what the Mashiach did for you, in that He came and gave Himself as a ransom to redeem YOU.

And when He had taken some bread and 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."

Luke 22:19

ALL EAT OF THE AFIKOMEN.

HaGeulah

Third Cup: 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 and stated:

And in the same way He took the cup after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."

Luke 22:20

This cup that represents the New Covenant is the 3rd cup, the Cup of Redemption. It is the cup *after* the supper which our Mashiach 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:

And according to the Torah, one may almost say, all things are cleansed with blood, and without shedding of blood there is no forgiveness.

Hebrews 9:22

The Torah further states:

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

Vayikra 17:11

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 Avraham – and Yitzak – and Ya'acov – and Yehudah... and ultimately, the Mashiach 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 (Mashiach, where we get our word Messiah) that 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.

The prophet Yeshayahu wrote:

But He was pierced through for our transgressions, He was crushed for our iniquities; the chastening for our well-being fell upon Him, and by His scourging we are healed. All of us like sheep have gone astray, each of us has turned to his own way; but the L-RD has caused the iniquity of us all to fall on Him.

Yeshayahu 53:5-6

Our Mashiach came, He died, shedding His blood, even as the Pesach Lamb in Mitzrayim, 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.

Baruch ata Adonai Eloheinu melech ha-olam bo-rei p'-ri ha-ga-fen.

Blessed are You, O L-RD our G-d, King of the Universe, Creator of the fruit of the vine.

ALL DRINK THE THIRD CUP OF REDEMPTION.

Eliyahu's Place

ELIYAHU'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 Eliyahu. The door is opened to see if the prophet Eliyahu will come, John the Baptizer (Yochanan HaMakvil), who Yeshua spoke of as a forerunner of Himself, was indeed the prophet Eliyahu – had he been accepted by his people. He was the same one who looked upon Yeshua and said:

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

Yochanan 1:29

Remember the Torah of Moshe My servant, even the statutes and ordinances which I commanded him in Horeb for all Israel. Behold, I am going to send you Eliyahu HaNavi before the coming of the great and terrible day of the L-RD. He will restore the hearts of the fathers to their children and the hearts of the children to their fathers, so that I will not come and smite the land with a curse.

Malachi 4:4-6

But I say to you that Eliyahu has indeed come, and they did to him whatever they wished, just as it is written of him.

Mark 9:13

And if you are willing to accept it, Yochanan himself is Eliyahu who was to come.

Matthew 11:14

THE DOOR IS CLOSED. ALL SING ELIYAHU HANAVI

*Eliyahu hanavi
Eliyahu hatishbi
Eliyahu, Eliyahu
Eliyahu hagil'adi
Bim'hera v'yameinu
Yavoh eleinu,
Im mashiach ben David. (x2)*

*Elijah the Prophet
Elijah the Tishbite
Elijah, Elijah
Elijah the Giliadite
May he quickly come to us
with the Mashiach
son of David. (x2)*

You will also note some items on the Seder plate and table which have not been touched. The Betzah, or roasted egg and the hard-boiled egg 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 be His name. The salt water reminds us of the fate of Pharaoh's army – and our deliverance.

Hallel

Fourth Cup: The Cup of Praise

FILL THE FOURTH CUP AND RECITE:

Leader

The L-RD has remembered us, He will bless us, He will bless the house of Yisrael, He will bless the house of Aharon. He will bless those who revere the L-RD, the small as well as the great: May the L-RD increase you, more and more, you and your children. You are blessed of the L-RD, the maker of heaven and earth. The heavens are the heavens of the L-RD, but the earth has He given to the children of men. The dead praise not the L-RD nor do they who descend into the silent grave. But we will bless the L-RD from henceforth until evermore. Hallelujah!

All

Praise the L-RD, all you nations; praise Him, all you people; for His mercy prevails over us, and the truth of the L-RD endures forever. Hallelujah!

Leader

I will praise you, for you have answered me and become my deliverance. The stone which the builders rejected, has become the chief cornerstone. This has proceeded from the L-RD, it is marvelous in our eyes. This is the day which the L-RD has appointed, we will rejoice and be glad in it.

All

Blessed be 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 it is He who granted us light. Bring the sacrifice bound with myrtles to the horns of the altar.

Leader

You are my G-d, and I will praise you! O my G-d, I will extol you. Give thanks to the L-RD, for He is good, for His mercy endures forever.

THE LEADER OF THE SEDER CONTINUES:

We come to the fourth and last drinking of the 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 Yisrael again in the L-RD. To the believer in the Mashiach this cup also represents the great hope that someday the Mashiach will return to take up His followers to be with Him. It is written:

For the L-RD Himself will descend from heaven with a shout, with the voice of the archangel and with the trumpet of G-d, and the dead in Mashiach will rise first. Then we who are alive and remain will be caught up together with them in the clouds to meet the L-RD in the air, and so we shall always be with the L-RD.

1 Thessalonians 4:16-17

RAISE THE CUP AND SAY OR SING:

Baruch ata Adonai Eloheinu melech ha-olam bo-rei p'ri ha-ga-fen.

Blessed are you, O L-RD our G-d, King of the Universe, Creator of the fruit of the vine.

DRINK THE FOURTH CUP OF PRAISE

RECITE IN UNISON (ADD THE WORDS IN GRAY ON THE SABBATH):

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 Yisrael your people, upon Yerushalayim, your city, on Zion, the residence of your glory, and upon the altar and your temple; rebuild Yerushalayim, your holy city, speedily in our days. (On Sabbath add: 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.

In the days of our Mashiach it was customary to celebrate Pesach with the singing of the Hallel Tehillim 113 thru 118.

After singing a hymn, they went out to the Mount of Olives.

Mattityahu 26:30

Today many other songs have been added to the Pesach Haggadah. Some of these tell the history of Yisrael. Others give praise to G-d. The reality is that the hymns of the people of G-d began with Tehillim, which are sung in Hebrew.

Shabbat Shalom Medley

THE LEADER OF THE SEDER CONTINUES:

Baruch ata Adonai Eloheinu melech ha-olam, asher kid'-shanu b'mitz-vo-tav v'tzi-vanu lik-ro et ha-hallel.

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.

Tehillim 113

ALL: *Halleluyah! Give praise, you servants of the L-RD, praise the name of the L-RD. Blessed be the name of the L-RD from this time and forever. From the rising of the sun to its setting, the name of the L-RD is praised. The L-RD is high above all nations; His glory is above the heavens. Who is like the L-RD our G-d, Who is enthroned on high – yet deigns to look upon the heaven and the earth?*

LEADER: *He raises the needy from the dust, from the trash heaps He lifts the destitute. To seat them with nobles, with the nobles of His people. He transforms the barren wife into a glad mother of children. Halleluyah!*

Tehillim 114

ALL: *When Yisrael went out of Mitzrayim, Ya'acov's household from a people of alien tongue – Judah became His sanctuary, Yisrael, His dominions. The sea saw and fled; the Jordan turned backward. The mountains skipped like rams, the hills, like young lambs.*

LEADER: *What ails you, O sea, that you flee? O Jordan, that you turn backward? O mountains, that you skip like rams? O hills, like young lambs? Before the L-RD's presence – did I, the earth, tremble – before the G-d of Ya'acov, Who turns the rock into a pond of water, the flint into a flowing fountain.*

Tehillim 115:1-11

ALL: *Not for our sake, O L-RD, not for our sake, but for Your Name's sake give glory, for Your kindness and for Your truth. Why should the nations say, "Where is their G-d now?" Our G-d is in the heavens; whatever He pleases, He does! Their idols are silver and gold, the handiwork of man. They have a mouth, but cannot speak; they have eyes, but cannot see. They have ears, but cannot hear; they have a nose, but cannot smell. Their hands – they cannot feel; their feet – they cannot walk; they cannot utter a sound from their throat. Those who make them should become like them, whoever trusts in them!*

LEADER: *O Yisrael, trust in the L-RD; their help and their shield is He! House of Aharon, trust in the L-RD; their help and their shield is He! You who fear the L-RD, trust in the L-RD; their help and their shield is He!*

Tehillim 115:12-18

ALL: *The L-RD who has remembered us will bless – He will bless the House of Yisrael; He will bless the House of Aharon. He will bless those who fear the L-RD, the small as well as the great. May the L-RD increase upon you, upon you and your children! You are blessed of the L-RD, maker of heaven and earth.*

LEADER: *As for the heavens – the heavens are the L-RD's, but the earth He has given to mankind. Neither the dead can praise G-d, nor any who descend into silence; but we will bless G-d from this time and forever. Halleluyah!*

Tehillim 116:1-11

ALL: *I love Him, for the L-RD hears My voice, my supplications. As He has inclined His ear to me, so in my days shall I call. The pains of death encircled me; the confines of the grave have found me; trouble and sorrow I would find. Then I would invoke the Name of the L-RD: "Please O L-RD, save my soul." Gracious is the L-RD and righteous, our G-d is merciful. The L-RD protects the simple; I was brought low, but He saved me. Return, my soul, to your rest; for the L-RD has been kind to you. For You have delivered my soul from death, my eyes from tears, my feet from stumbling.*

LEADER: *I shall walk before the L-RD in the lands of the living. I have kept faith although I say, "I suffer exceedingly." I said in my hast: "All mankind is deceitful."*

Tehillim 116:12-19

ALL: *How can I repay the L-RD for all His kindness to me? I will raise the cup of salvations and the name of the L-RD I will invoke. My vows to the L-RD I will pay, in the presence, now, of His entire people. Difficult in the eyes of the L-RD is the death of His devout ones. Please, O L-RD – for I am Your servant, I am Your servant, son of Your handmaid – You have released my bonds.*

LEADER: *To You I will sacrifice thanksgiving offerings, and the name of the L-RD I will invoke. My vows to the L-RD I will pay, in the presence, now, of His entire people, In the courtyards of the House of the L-RD, in your midst, O Yerushalayim. Halleluyah!*

Tehillim 117

RECITE IN UNISON: *Praise the L-RD, all nations; praise Him, all states! For His kindness has overwhelmed us, and the truth of the L-RD is eternal. Halleluyah!*

Tehillim 118

LEADER: Give thanks to the L-RD, for He is good;

ALL: His kindness endures forever!

LEADER: Let Yisrael say:

ALL: His kindness endures forever!

LEADER: Let the house of Aharon say:

ALL: His kindness endures forever!

LEADER: Let those who fear the L-RD say:

ALL: His kindness endures forever!

ALL: From the straits did I call upon G-d; G-d answered me with expansiveness. The L-RD is for me, I have no fear; how can man affect me? The L-RD is with me through my helpers; therefore I can face my foes. It is better to take refuge in the L-RD than to rely on man. It is better to take refuge in the L-RD than to rely on nobles. All the nations surround me; in the Name of the L-RD I cut them down! They encircle me, they also surround me; in the name of the L-RD I cut them down! They encircle me like bees; but they are extinguished as a fire does thorns; in the name of the L-RD I cut them down! You pushed me hard that I might fall, but the L-RD assisted me. G-d is my might and my praise, and He was a salvation for me. The sound of rejoicing and salvation is in the tents of the righteous; the L-RD's right hand does valiantly. The L-RD's right hand is raised triumphantly; the L-RD's right hand does valiantly! I shall not die! But I shall live and relate the deeds of G-d. G-d has chastened me exceedingly, but He did not let me die.

LEADER: Open for me the gates of righteousness; I will enter them and thank G-d. This is the gate of the L-RD; the righteous shall enter through it. I thank You, for You have answered me and become my salvation. The stone the builders despised has become the corner stone. This emanated from the L-RD; it is wondrous in our eyes. This is the day the L-RD has made; let us rejoice and be glad on it.

RECITE IN UNISON:

Please, L-RD, save now! Please, L-RD, save now!

Please, L-RD, bring success now! Please, L-RD, bring success now!

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, He has illuminated for us; bind the festival offering with cords until the corners of the Altar. You are my G-d, and I will thank You; my G-d, I will exalt You. Give thanks to the L-RD, for He is good; His kindness endures forever.

SING:

From The Rising of the Sun
His Name Shall Be Praised

Nirtzah**THE LEADER CONTINUES:**

The Seder of Pesach 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, Adonai our G-d, upon us, upon Yisrael Your people, upon Yerushalayim Your city, on Zion the dwelling place of Your glory, and upon Your altar and Your Temple. Rebuild Yerushalayim, Your holy city, speedily in our days. Be gracious to us and give us strength.

Blessed are You, Adonai our G-d, King of the universe. We thank You for sustaining us all to this day. Blessed be the L-RD.

Next Year in Yerushalayim!

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Translated Names and Words

English	Hebrew
Abraham	Avraham
Deuteronomy	Devarim
Disciples	Talmidim
Esau	Esav
Exodus	Shemot
Genesis	B'reisheet
Isaac	Yitzak
Israel	Yisrael
Jacob	Ya'acov
John	Yochanan
Jonah	Yonah
Leviticus	Vayikra
Messiah	Mashiach
Moses	Moshe
Numbers	Bamidbar
Passover	Pesach
Psalms	Tehillim
Sabbath	Shabbat
Teacher	Rabbi
The Prophet	HaNavi
Zechariah	Zecharyah

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 Questioned Seder	14 Crucifixion Burial	15 Yonah 1 <i>Pesach</i>	16 Bikkurim Omer 1	17 Resurrection 2
18 To Emmaus and back 3	19 4	20 5	21 <i>Pesach</i> 6	22 7	23 8	24 9
25 10	26 11	27 Appearance to Thomas 12	28 13	29 14	30 15	1 <i>Iyyar</i> Rosh Chodesh 16

