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Celebrate MESSIAH

Messianic Passover Haggadah

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All:

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine.

The Completion – Nirr-Tzah – נרצה

Leader:

The seder of Passover Service is now complete, even as our salvation and redemption are complete. Just as we have joyfully celebrated this Passover Seder this year, may we be granted the privilege of observing it next year.

All:

During the season of Redemption, may our hearts be joined in gratitude to God for the coming of the Messiah, for his death and resurrection and for the promise of his return.

Leader:

The name Jerusalem comes from two Hebrew words: ירו (y'roo) which means “foundation” and שלם (shalem) which means “peace.” When Yeshua our Messiah returns, Jerusalem will surely be the city with foundations of peace.

Yeshua is alive! Death could not have the final victory. Satan has been beaten - evil has been conquered.

Let us, as free people go forth proclaim the good news of Messiah. We now anticipate with eagerness his return to fulfil all of God's promises to us:

All:

To bring us! To free us! To redeem us! To take us!

Leader:

לשנה הבאה בירושלים

L'SHA-NAH HA-BA-AH BIR-ROO-SHA-LA-YIM

All:

Next year in Jerusalem!

Amen!

Leader:

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

ALL:

Praise the Lord, all you nations; praise Him, all you people; For His mercy prevails over us, and the truth of the Lord endures for ever. 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 Lord, it is marvelous in our eyes. This is the day which the Lord has appointed, we will rejoice and be glad in it.

ALL:

Blessed be he who comes in the name of the Lord we bless you from the house of the Lord. The Lord is God, and it is He who granted us light. Bring the sacrifice bound with myrtles to the horns of the altar.

Leader:

You are my God, and I will praise you! O my God, I will extol you. Give thanks to the Lord, for He is good, for His mercy endures forever.

We exclaim the praises of our God who has saved his people! We acknowledge God as our Father, the King who rules our lives. He saved us from slavery, he redeemed us from bondage. His name shall be praised for ever and ever.

Let us lift our cups and drink the fourth cup, the Cup of Praise.

ברוך אתה " אלהינו מלך העולם בורא פרי הגפן

Ba-rooch a-tah Adonai eh-loh-hay-noo meh-lech ha-o-lam boh-ray p'ree ha-ga-fen.

Introduction

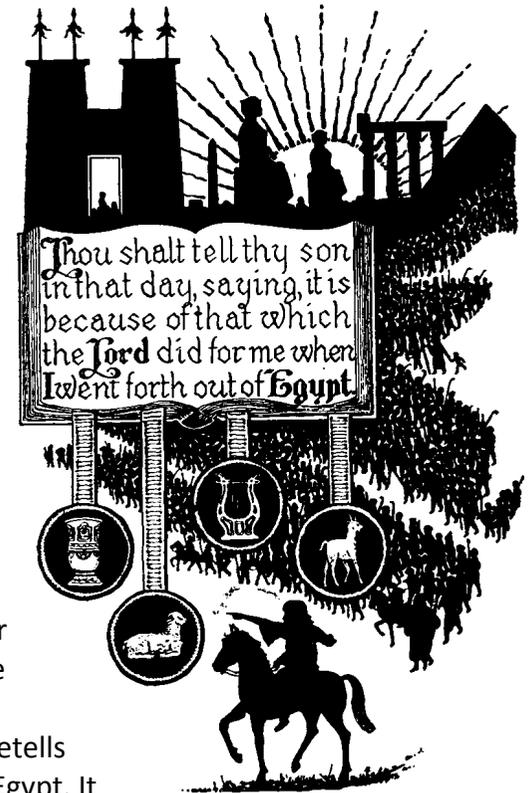
The compilation of the passages and rituals used for the "Seder Service" (Passover), is known as the Haggadah. It came from the word V'Higgadta (Ex. 13:8) "On that day tell your son . . ." Haggadah means "to tell" the story of Passover, to tell of God's redemptive grace. The Haggadah was originally brief. Succeeding generations have added their interpretations, legends and traditions. There are now over 1,200 different versions of the Haggadah.

The traditional Haggadah retells the story of the Exodus from Egypt. It speaks of God's great redemption in bringing the nation of Israel out from bondage into freedom. It symbolizes God's physical redemption of His people.

This messianic Haggadah has been prepared to show God's redemptive grace in the Passover through the death, burial, and resurrection of His Messiah, Yeshua HaMashiach. It symbolizes God's spiritual redemption of His people both Jews and Gentiles, all who would come to faith in Israel's God and Israel's Messiah.

In keeping with Jewish tradition, our Messiah Yeshua made preparation to keep the Passover:

"Then came the day of matzah, on which the Passover lamb had to be killed. Yeshua sent Kefa and Yochanan, instructing them, "Go and prepare our Seder, so we can eat." They asked him, "Where do you want us to prepare it?" He told them, "As you're going into the city, a man carrying a jar of water will meet you. Follow him into the house he



enters, and say to its owner, 'The Rabbi says to you, "Where is the guest room, where I am to eat the Pesach meal with my talmidim?" ' He will show you a large room upstairs already furnished; make the preparations there.' They went and found things just as Yeshua had told them they would be, and they prepared for the Seder." (Luke 22:7-13, JNT)

Preparing for Passover

Prior to Passover most Jewish homes undergo a complete spring-cleaning. All foods containing leaven are removed from the homes. This tradition is taken from the command of God in Exodus 12:15, "For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel."

The night before Passover the head of the house goes on a ceremonial search for leaven called the *b'dee-kat cha-maytz*, i.e. the search for the leaven. Once the leaven is removed from the house and destroyed by fire, the family is ready for the Passover celebration.

Typically in the Bible leaven is a symbol for sin. Just as the house is prepared for the Passover, so it is also good for us to prepare our hearts before the Lord and consider how we may live a life that is pleasing to God. Rabbi *Sha'ul* of Tarsus (the Apostle Paul) said, "Don't you know that a little yeast works through the whole dough? Get rid of the old yeast that you may be a new batch without yeast – as you really are. For Messiah, our Passover lamb, has been sacrificed." (1 Cor. 5:7)

The symbols of the Passover Seder help us relive the story of Passover. We also believe that the symbols and traditions testify to the eternal salvation brought about by the life, death, burial and resurrection of *Yeshua* of Nazareth, the Messiah of Israel.

At the Last Supper that *Yeshua* had with his disciples, a Passover Seder, he said, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfilment in the kingdom of God" (Luke 22.15).

So, let us now commence our journey from slavery to freedom, from bondage into relationship with the Living God.

All:

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine.

(Everyone drink together while leaning)

The Cup of Elijah

Kos Eh-lee-ya-hoo - כוס אליהו

Leader:

A cup for *Eh-lee-ya-hoo Ha-Na-vee*, Elijah the Prophet, is left untouched on the Seder table. Traditionally, a child is asked to go to the front door of the house and to open it up to see if Elijah is there and to welcome him in. Why is there such a longing in the hearts of Jewish people for the coming of Elijah?

All:

The prophet Malachi said, "Behold I will send you the prophet Elijah, before the great and awesome day of the Lord's coming. He will turn the hearts of parents to their children and the hearts of the children to their parents." (Malachi 4:5-6)

Leader:

The prophet Elijah is seen as the forerunner to the Messiah, the one who will come and herald the way and announce the coming of the Messiah that year. Jewish people have been doing this ritual for thousands of years, longing, waiting and anticipating the coming of Elijah and hence the coming of Messiah. Tragically, they do not know that the forerunner of the Messiah has already come.

All:

Yeshua said, "For all the Prophets and the Law prophesied until John. And if you are willing to accept it, he is the Elijah who was to come. He who has ears, let him hear." (Matthew 11:13-15)

The Cup of Praise

Kos Hallel – כוס הלל

We come now to the Cup of Praise. Traditionally Psalms 112-118 are sung. We will read extracts from these Psalms:

Leader:

It is time for us to eat the *Afikomen*. It is shared as the Passover Lamb was shared from the time of the exodus until the destruction of the Temple.

ברוך אתה " אלהינו מלך העולם המוציא לחם מן הארץ

Ba-rooch a-tah Adonai eh-loh-hay-noo meh-lech ha-o-lam ha-moh-tzee leh-chem min ha-a-retz.

All:

Blessed are You, O Lord our God, King of the universe, who brings forth bread from the earth.

Leader:

On that night of the Last Passover, *Yeshua* took the *matzah* and when he had given thanks, he broke it and said, "This is my body that is for you.

Do this in remembrance of me." (1 Corinthians 11:23-24)

Let us now eat this *matzah*, meditating on the sacrifice of *Yeshua*, the Lamb of God who takes away the sin of the world.

The Cup of Redemption -

כוס גאולה כוס ג'אולה

Leader:

Let us fill our cups for the third time this evening. This is the Cup of Redemption, for God's third promise to the Children of Israel was...

All:

"I will redeem you with an outstretched arm..." (Exodus 6:6)

Leader:

"Then *Yeshua* took the cup, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.'"

(1 Corinthians 11:25). Just as the blood of the lamb brought salvation to the Israelites in Egypt, so the atoning death of *Yeshua* brings salvation to all who believe. In thankfulness to God for our redemption in *Yeshua* the Messiah, let us drink the cup of Redemption.

ברוך אתה " אלהינו מלך העולם בורא פרי הגפן

Ba-rooch a-tah Adonai eh-loh-hay-noo meh-lech ha-o-lam boh-ray p'ree ha-ga-fen.

Lighting of the Festival Candles

נרות של פסח – Nay-rot shel Pesach

Leader:

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

ברוך אתה " אלהינו מלך העולם אשר קדשנו

על-ידי ישוע המשיח שר שלום אור העולם: אמן

Ba-ruch a-tah Adonai, Eh-loh-hay-noo meh-lech ha-olam, a-sher kid-sha-noo al y'day Yeshua ha-Ma-shee-ach, Sar Shalom, Or Ha-Olam, U b'she-mo anu ma-dli-kim ner shel pesach. Amen

All:

Blessed are You, O Lord our God, King of the universe, who has sanctified us through *Yeshua* the Messiah, Prince of Peace, Light of the World and in His Name we kindle the Passover Lights. Amen.

Leader:

Ba-ruch a-tah Adonai, Eh-loh-hay-noo meh-lech ha-olam, Sheh-heh-chee-ya-noo, V'kee-y'manoo, V'hih-gee-ya-noo laz-man ha-zeh.

All:

Blessed are You, O Lord our God, King of the Universe, who has kept us alive and sustained us, and has brought us to this festive season.

The Four Cups of Wine

During the course of our celebration we will drink four cups of "the fruit of the vine." These four cups represent 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 Plagues** – "I will free you from being slaves."
3. **The Cup of Redemption** – I will redeem you with an outstretched arm."
4. **The Cup of Praise** – "I will take you as my own people and I will be your God."

The Cup of Sanctification

כוס קידוש – Kos Kiddush

We now bless God and drink our first cup of wine - the Cup of Sanctification – the *Kiddush* cup.

Leader:

ברוך אתה " אלהינו מלך העולם בורא פרי הגפן

Ba-rooch a-tah Adonai eh-loh-hay-noo meh-lech ha-o-lam boh-ray p'ree ha-ga-fen.

All:

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine.

The Washing of the Hands

ורחץ - Oor'chatz

Leader:

It is customary to wash one's hands before partaking of a meal. *Yeshua* gave this simple ceremony a far greater significance on that night of Passover with his disciples.

The Scriptures tell us: "It was just before the festival of Pesach, and *Yeshua* knew that the time had come for him to pass from this world to the Father. Having loved his own people in the world, he loved them to the end. They were at supper, and the Adversary had already put the desire to betray him into the heart of Y'hudah Ben-Shim'on from K'riot. *Yeshua* was aware that the Father had put everything in his power, and that he had come from God and was returning to God. So he rose from the table, removed his outer garments and wrapped a towel around his waist. Then he poured some water into a basin and began to wash the feet of the talmidim and wipe them off with the towel wrapped around him. He came to Shim'on Kefa, who said to him, "Lord! You are washing my feet?" *Yeshua* answered him, "You don't understand yet what I am doing, but in time you will understand." "No!" said Kefa, "You will never

"Shema Yisrael, Adonai eh-lo-hay-noo, Adonai eh-chad. Hear O Israel, the Lord our God, the Lord is one."

We believe that the tri-unity of the *matzah* cover bears witness to the tri-unity of one God who is revealed in three persons – God the Father, God the Son, and God the Holy Spirit. Why is the middle *matzah* removed from this unity and hidden somewhere in the house? Because *Yeshua*, the Son of God, the second Person of the Tri-unity was revealed in the flesh— he was made manifest while the other two Persons remain hidden from our sight.

All:

The Gospel of John says: "In the beginning was the Word and the Word was with God and the Word was God... the Word became flesh and he dwelt among us. He came to that which was his own, but his own did not receive him. Yet to all who received him, to those who believed in his name, he gave the right to become children of God. We have seen his glory, the glory of the one and only Son, who came from the Father, full grace and truth."

(1 John 1:11-12, 14)

Leader:

Why is the middle layer of *matzah* wrapped up in white linen and then hidden away before it is later retrieved? Because *Yeshua* was taken off the cross, wrapped up in white linen according to Jewish burial customs and then buried in the tomb. But praise be to God, the Holy One did not see decay and rose from the dead early on the third day according to the Scriptures: "...you will not abandon me to the grave, nor will you let your Holy One see decay." (Psalm 16:10)

All:

Earlier, we called this *matzah* the Bread of Affliction. This is because the Messiah was afflicted for us as the prophet Isaiah said: "Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him and afflicted. But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all." (Isaiah 53:4-6)

The Birka Hamazon

The Blessing after the Meal

Leader:

Let us bless the Lord for his great provision for us this Passover Seder

All:

Blessed be the name of the Lord from this moment and forever.

Leader:

Let us bless our God of whose gifts we have eaten and by whose goodness we live...

All:

Blessed be He and blessed be his name.

The Afikomen - אפיקומין

(The children look for the *Afikomen*).

Leader:

The children search for the Afikomen. It is redeemed from the child by the giving of a gift. The matzah is broken up and everyone at the table receives a small piece. The *matzah* is then eaten together with the third cup, the Cup of Redemption.

(Leader holds up a small piece of *Afikomen* and the third cup)

Those who are believers in *Yeshua* will recognise the presence of the bread and the wine as the Lord's Supper – the Communion service.

All:

What is the meaning of the three layers of *matzot* contained in the *matzah* cover and why is the middle *matzah* broken, hidden from sight and then brought back again?

Leader:

Sadly, to many of our Jewish people, these questions still remain a riddle yet to be resolved. For believers in *Yeshua*, however, the tradition of the Afikomen clearly points to the nature of God and to *Yeshua* the Messiah.

The three layers of *matzah* form a unity within the cover - a tri-unity. A Hebrew word that suggests such a unity is אַחַד (*eh-chad*) which is used

when we recite the *Shema*: שְׁמַע יִשְׂרָאֵל יְיָ אֱלֹהֵינוּ יְיָ אֶחָד -

wash my feet!" *Yeshua* answered him, "If I don't wash you, you have no share with me." "Lord," Shim'on Kefa replied, "not only my feet, but my hands and head too!" (John 13:1-9, JNT)

The Dipping of the Parsley

Karpas - כרפס

The parsley which is called *karr-pass* represents springtime and life. The *karpas* also reminds us of the hyssop plant that was dipped in the blood of those first Passover lambs in Egypt and used to mark the doorposts of the houses of Israel.

We shall now take a sprig of parsley and dip it into salt water—the salt water reminds us of the sweat and tears of the Israelite slaves in Egypt. This reminds us that a life without redemption is a life immersed in tears. At this time we do well to remember those in our world today who live in bondage and slavery in one form or another. (Dip a sprig of parsley into the salt water).

Leader:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם בּוֹרֵא פְרֵי הָאֲדָמָה

Ba-rooch a-tah Adonai eh-loh-hay-noo meh-lech ha-o-lam boh-ray p'ree ha-a-da-ma.

All:

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the earth.

(Eat the karpas)

The Breaking of the Middle Matzah

Ya-chatz - יָחַץ

Leader:

One of the items on the Passover table is called a *matzah* tosh. It has three layers of *matzah*, each of them separated by a piece of cloth yet forming a unity within the cover. The middle piece of *matzah* is removed from the *matzah* cover and is broken in two. One half is wrapped up in a cloth and given a special name – the *Afikomen*. The *Afikomen* is then hidden from sight somewhere in the house. Later the children will have

to discover the *Afikomen* before the service can be completed.

Rabbis have differing answers as to why we have the three layers of matzah with the cover. Some say it represents the three patriarchs of Israel; Abraham, Isaac and Jacob. Other say it presents the three classes of Jewish people named: the priests (Cohen), the Levites (Levi) and the people (Israel).

The reason why this middle matzah is broken is not clear in Jewish tradition. However, the significance of the breaking of this middle matzah will be seen later in the service.

(The *Afikomen* is lifted for all to see and everyone says...)

All:

This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry – let him come and eat. Whoever is needy – let him come and celebrate the Passover! Now, we are here, next year may we be in the Land of Israel! (Don't eat the matzah just yet)

The Story of Passover

מגיד - Maggid

Reader 1

Jacob and the children of Israel had joined Joseph in living in the land of Egypt. The Pharaoh who knew Joseph had died and the new Pharaoh feared the Israelites. "The Israelites have become much too numerous for us. Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country." (Exod. 1:9-10). So, he imposed harsh and bitter slavery upon the Israelites. However, God blessed his people and they grew in strength and number.

Reader 2

Pharaoh grew more frightened and ordered every baby boy among the Israelites to be drowned in the Nile River. One Israelite couple tried to hide their little boy. Finally, entrusting his future to God, they set him in a basket and placed him upon the river. His sister, Miriam, watched as he floated downstream. Coming upon the basket, Pharaoh's daughter took pity on the child and chose to raise him as her own son. She called him Moses, meaning "drawn from the water."

The Mortar - Charoset - חרוסת

Leader:

The Children of Israel toiled to make cities for Pharaoh, working in brick and clay. We remember this arduous toil by eating *charoset*, a mixture of chopped apples, honey, nuts and wine (eat matzah and charoset).

In accordance with a tradition instituted by the great Rabbi Hillel, we can also eat the sweet *charoset* together with the bitter *maror* to remind us that even the bitterest of toil is made sweet by the promise of redemption. This has come to be known as "Hillel's sandwich." (Eat *charoset* together with *maror* sandwiched between two pieces of *matzah*).

The Cha-gee-gah

Leader:

The egg on our Seder plate has a special name; it is called the *cha-gee-gah*. This name was given to the special sacrifices that were made at Passover when the Temple still stood. The Second Temple was destroyed by Titus and the Roman armies in 70AD.

We eat this egg dipped into salt water as a way of expressing our grief over the destruction of the Temple. (Dip the egg into salt water and eat) The presence of the *cha-gee-gah* (the egg) and the *z'roah* (the shank bone) pose a very important question - without the existence of the Temple and the cessation of the sacrificial system, how can we all be forgiven for our sins?

All:

The Torah was very clear about how sins would be atoned for. Moses said "For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life." (Leviticus 17:11).

Leader:

How can we be forgiven for our sins today? God sent the Messiah to be an atoning sacrifice for our sins. *Yeshua* died on the cross for us. He is the Lamb of God who takes away the sins of the world.

Shulchan Orech - the Passover Supper

Leader:

On all other nights we eat either sitting or reclining, but tonight we eat reclining. The first Passover was celebrated by a people enslaved.

All:

Once we were slaves, but now we are free!

Leader:

The children of Israel were instructed to eat the Passover in haste; their loins girded, their staffs in their hands, their sandals upon their feet, awaiting departure from the bondage of Egypt. Today we are free and thus we may recline and freely enjoy the Passover Seder.

All:

Yeshua said, "Come to me, all you who are weary and burdened, and I will give you rest. Take my yoke upon you and learn from me, for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy and my burden is light." (Matthew 11:28-30)

Maror - מרור

Leader:

The bitter herb that God commanded the Israelites to eat is called *maror*. It speaks of the bitter slavery that the Israelites endured under the hand of Pharaoh. As the horseradish brings tears to our eyes, let us remember the tears of the Israelite slaves in Egypt as well as the tears of Jewish people through many centuries of persecutions and near annihilation.

The bitter herbs also remind us of the bitterness of slavery to sin from which the Messiah has set us free. Let us now scoop up a tablespoon full of *maror* with a piece of *matzah* and wait till everyone is served.

ברוך אתה " אלהינו מלך העולם אשר קדשנו בדברו
ובשלמו אגזרו אוכלים מרור

*Ba-rooch a-tah Adonai Eh-loh-hay-noo Meh-lech ha-o-lam a-sher
kid-sha-noo b'div-roh oo-vish-moh a-nach-noo och-leem maror*

All:

Blessed are you, O Lord our God, King of the universe, who has sanctified us by his Word, and in whose Name we eat Bitter Herbs.

(Eat the *matzah* and the *maror*)

Reader 3

Moses grew and became aware of the suffering of his people. One day, in a rage, he killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and Pharaoh, Moses became a shepherd in the land of Midian, far from the cries of his suffering brothers.

Reader 4

The Lord, however, saw the affliction of the children of Israel and heard their groaning, he saw their tears. He knew it was time to raise up a deliverer to lead them out of bondage. It was then that he appeared to Moses in the midst of a bush that burned with fire, yet was not consumed. Moses drew close and listened as God commissioned him to go to Pharaoh. Fearful and reluctant, Moses agreed to bring God's message to the king of Egypt, "Let my people go!"

Reader 5:

Moses left the wilderness to return to Pharaoh's palace, the very place where he had been raised. He returned with the message that the Lord had given him. But God himself warned Moses of the resistance that he would encounter.

Reader 6:

"But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go" (Exodus 3:19-20).

The Four Questions

מה נשתנה - Mah Nish-tanah

We now come to the time when the youngest person in the house asks the traditional four questions. These questions are designed to give an opportunity to tell the story of Passover to the children and thereby pass on the story to future generations. As it says in the Bible: "In the future, when your children ask you, 'What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?' tell them: 'We were slaves of Pharaoh in Egypt, but the LORD brought us out of Egypt with a mighty hand' (Deut 6:20-21).

The four questions:

Mah nish-ta-nah ha-lai-y'lah ha-zeh mih-kol ha-lay-lot?

1. *Sheh-b'chol ha-lay-lot a-noo och-leen cha-maytz oo-matzah. Ha-lai-lah ha-zeh, ha-lai-lah ha-zeh koo-lo matzah.*
2. *Sheh-b'chol ha-lay-lot a-noo och-leen sh'ar y'ra-kot. Ha-lai-lah ha-zeh ha-lai-lah ha-zeh ma-ror.*
3. *Sheh-b'chol ha-lay-lot ayn a-noo mat-bee-leen a-fee-loo pa-am eh-chat. Ha-lai-lah ha-zeh, ha-lai-lah ha-zeh sh'tay f'a-meem.*
4. *Sheh-b'chol ha-lay-lot a-noo och-leen bayn yosh-veen oo-vayn m'soo-been. Ha-lai-lah ha-zeh, ha-lai-lah ha-zeh koo-la-noo m'soo-been.*

Why is this night different from all other nights?

1. On all other nights we eat leavened or unleavened bread. Why on this night do we eat only unleavened bread?
2. On all other nights we eat all kinds of herbs. Why on this night do we eat only bitter herbs?
3. On all other nights we do not dip our vegetables even once. Why on this night do we dip parsley into salt water?
4. On all other nights we eat our meals sitting or reclining. Why on this night do we all recline?

Leader:

I am glad you asked these questions. 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.

“Why do we eat only matzah tonight?” 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.

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

“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

All:

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.” (Zechariah 12:10)

Leader:

King David also predicted how the Messiah was to be executed when he said: “Dogs have surrounded me; a band of evil men has encircled me, they have pierced my hands and my feet.” (Psalm 22:16)

All:

The prophet Isaiah also said, “But he was pierced for our offenses, crushed for our sins, Upon him was the chastisement that makes us whole, by his stripes we were healed.” (Isaiah 53:5)

Leader:

Let us first say the blessing for eating the *matzah* as food and then we will say the blessing for eating the *matzah* in obedience to God’s command.

ברוך אתה ״ אלהינו מלך העולם המוציא לחם מן הארץ

Ba-rooch a-tah Adonai eh-loh-hay-noo meh-lech ha-o-lam ha-moh-tzee leh-chem min ha-a-retz.

All:

Blessed are you, O Lord our God, King of the universe, who has brought forth bread from the earth.

Leader:

ברוך אתה ״ אלהינו מלך העולם

אשר קדשנו בדברו ובשמו אנחנו אוכלים מצה

Ba-rooch a-tah Adonai Eh-loh-hay-noo meh-lech ha-o-lam a-sheer kid-sha-noo b'div-roh oo-vish-moh a-nach-noo och-leem matzah.

All:

Blessed are you, O Lord our God, King of the universe, who has sanctified us by his Word, and in whose name we eat *Matzah*.

(The *matzah* is to be eating while leaning)

All:

“Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household... The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs... The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt” (Exodus 12:3, 5-7,13).

Leader:

The prophets of Israel spoke of the Messiah as being a sacrifice for our sins. The prophet Isaiah said, “He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.” (Isaiah 53:7)

All:

John the Baptist recognised the Messiah when he came down to the Jordan River to be immersed by John. He pointed to *Yeshua* and said, “Look, the Lamb of God, who takes away the sin of the world!” (John 1:29)

Matzah - מצה

Leader:

This *matzah* that we eat – what is the reason for it? We eat *matzah* tonight to remind us of the haste of the Israelites to leave Egypt - they had no time to wait for the bread to rise.

The *matzah* that we eat is unleavened because it is without contamination. When it is baked, it is also pierced and striped. The unleavened nature of the bread speaks to us of the sinless nature of the Messiah. The fact that the *matzah* is pierced and striped is also a wonderful symbol for us of our Messiah, as the prophets predicted:

withstand bitter slavery, because it was sweetened by the hope of freedom.

“Why do we recline at 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.

The Ten Plagues

Eser Makot - עשר מכות

Leader:

God sent terrible plagues upon the Egyptians. Yet, after each plague had passed, Pharaoh again hardened his heart against God as it is written, “But when Pharaoh saw that there was relief, he hardened his heart and would not listen to Moses and Aaron, just as the LORD had said.” (Exodus 8:15)

All:

Finally, with the tenth and most terrifying plague, God pierced through the hardness of Pharaoh's unyielding heart. Destruction had come upon the entire land of Egypt as it is written, “I will pass through Egypt and strike down every firstborn male and I will bring judgment on all the gods of Egypt; I am the Lord.” (Exodus 12:12)

Leader:

We will now fill our cups a second time. A full cup is a symbol of joy and indeed on this occasion we are filled with joy at God's mighty deliverance. Yet, we are forbidden to rejoice over the destruction of the Egyptians. We mourn Pharaoh's rebellion against God and the death of the firstborn of every Egyptian family.

Thus, as we recite each plague, let us dip a finger into the cup and release a droplet of wine onto a plate expressing our grief and mourning over the plight of the Egyptians.

All:

Blood! Frogs! Lice! Hail! Flies! Boils! Locusts! Darkness! Cattle Disease! Death of the Firstborn! (Do not drink the second cup till later)

It Would Have Been Sufficient!

Da-yay-noo! - דַּיְנוּ

Leader:

Had God just performed one of his great miracles for us – it would have been sufficient (in Hebrew *da-yay-noo*). However, he has done so much for us and continues to bless us in so many ways. So, let us all proclaim *da-yay-noo!*

All:

Had the Lord brought us out of Egypt

And not judged the Egyptians da-yay-noo

Had he slain their first born

And not destroyed their gods da-yay-noo

Had he parted the Red Sea

And not drowned our enemies da-yay-noo

Had he led us through the desert

And not fed us with manna da-yay-noo

Had he given us the Torah

And not given us the Sabbath da-yay-noo

Had he given us the Temple

And not the Land of Israel da-yay-noo

Indeed, our God has done more

And has even given us his son *Yeshua* da-yay-noo

Leader:

As Messianic believers we can add a further *da-yay-noo*, knowing that if God had only provided for salvation through the death of our Messiah – it would have been sufficient. However, we know that he has done so

much more. *Yeshua* said, “I come to give you life and to give it more abundantly.”

All:

Blessed are you, O Lord our God, for you have, in mercy, supplied all our needs. You have given us Messiah, forgiveness for sin, life abundant and life everlasting. Hallelujah!

The Cup of Plagues

Kos Makkot – כוס מכות

Leader:

Let us now bless the Lord through the drinking of the second cup – the Cup of Deliverance in remembrance of God’s second promise to the Israelites – “I will free you from being slaves.”

ברוך אתה " אלהינו מלך העולם בורא פרי הגפן

Ba-rooch a-tah Adonai eh-loh-hay-noo meh-lech ha-o-lam boh-ray p’ree ha-ga-fen.

All:

Blessed are You, O Lord our God, King of the universe, who creates the fruit of the vine.

The Passover Symbols

Pesach, Matzah, Maror ופסח מצה מרור

Leader:

Rabbi Gamaliel, teacher of Rabbi Saul (Paul, the Apostle), taught that in recounting the Passover story one must be certain to mention three things: the Passover lamb, the unleavened bread and the bitter herbs.

Pesach - פסח

Leader:

(Lifting up the shank bone)

The roasted shank bone is called the *z’roah*. The *z’roah* reminds us of the Pascal Lamb that the Israelites sacrificed the night before they left Egypt.