

ThePassover.com Haggadah



And Moses said to the people,
“Remember this day,
on which you went free from Egypt, the house of bondage,
how the LORD freed you from it with a mighty hand: no
leavened bread shall be eaten.”

- Exodus 13:3 JPS

INTRODUCTION

Every year, the single day of Passover (the 14th day of the Hebrew month of Nisan) is celebrated with the seven days of *Chag HaMatzot*—the Feast of Unleavened Bread—and they are collectively called “The Passover”. Celebrants share a special seder meal the evening of the 14th filled with rich traditions developed over the last 3,500 years.

The seder (which means “order” or “sequence”) follows a format detailed in a Passover guide called a *Haggadah* (plural *Haggadot*). These guides have been developed for centuries by different communities all over the world.

One of the oldest Sephardic Haggadot in the world is known as the “Sarajevo Haggadah”, believed to have been created in Barcelona by Spanish Jews around 1350 and bought by a museum in Bosnia in 1894. The Sarajevo Haggadah was created in the medieval style of illuminated manuscripts. Some of its pages are stained with wine—evidence that it was used at seders dating back to the 14th century.

- *The Haggadah | MyJewishLearning.com*

Although haggadot vary widely in length and perspective, they often share a standard format:

Kadesh	Kiddush (1st cup of wine)
Urchatz	Washing of the hands before eating karpas
Karpas	Eat parsley dipped in salt water
Yachatz	Break the middle matzah - hide a special piece called the afikoman
Maggid	Recounting the story of Passover (2nd cup of wine)
Rachtzah	Washing of the hands before the meal
HaMotzi	Blessing the Most High Who brings forth matzah
Maror	Blessing the Most High before eating bitter herbs
Korech	Eat matzah with bitter herbs & charoset
Shulchan Orech	Passover dinner
Tzafun	Eat the afikomen
Barech	Blessings the Most High after the meal (3rd and 4th cups of wine)
Hallel	Recite the Hallel, psalms of praise
Nirtzah	Conclusion
End	Song of rejoicing

This is our Haggadah

KADESH

HOST: We have gathered this evening to participate in the annual remembrance of the Passover, G-d's deliverance of His people. G-d liberated Israel from the bondage of slavery, and He commanded us to observe this special day. We are not to celebrate some empty ritual but to fill this time with thanksgiving to G-d and recognize that we, too, have been set free.

By the blood of lambs in Egypt, death passed over Israel, and G-d freed them from bondage to slavery. By the blood of The Lamb, we too will be passed over from death and liberated from bondage to sin. On this momentous occasion, I ask that you consider each of the scriptures and prayers we recite and seek to find the G-d of Abraham, Isaac, and Jacob in all of them.

READER:

“You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time.” (Exodus 12:17 JPS)

READER:

And when He had taken *matzah* and offered the *bracha* [the blessing of thanks], He broke it and gave it to them, saying, “This is My body, given for you. Do this in memory of Me.” (Luke 22:19 TLV)

[Host offers an unscripted prayer]

HOST: The first words spoken at the creation of the universe were “Let there be light.” Light is a symbol of G-d’s presence. Lighting candles each Sabbath and during the holy days G-d established reminds us that G-d is light and there is no shadow of changing in Him (1 John 1:5). The book of Genesis also records the story of the serpent in the Garden, the fall of Adam and Eve, and that the offspring of a woman would crush the serpent's head.

“I will put enmity Between you and the woman, And between your offspring and hers; They shall strike at your head, And you shall strike at their heel.”
(Genesis 3:15 JPS)

Our Savior, our hope, and the Light of the World came via a woman. By that one woman almost two thousand years ago, a Redeemer whose name means “salvation” was born in the City of David (see Luke 2:11). Let us kindle the festival lights.

HOSTESS:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל יוֹם טוֹב

Barukh atah Adonai Eloheynu Melekh Ha'olam asher kidshanu b'mitzvotav v'tzivanu l'hadlik ner shel yom tov.

Blessed are you, O Lord our G-d, King of the Universe, who has sanctified us by your commandments, and has commanded us to kindle the festival lights.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שֶׁהִחַיֵּנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה

Barukh atah Adonai Eloheynu Melekh Ha'olam asher shehecheyanu v'kiyimanu v'higianu l'zman hazeh.

Blessed are you, O Lord our G-d, King of the Universe, who has kept us alive, preserved us, and enabled us to reach this season.

ALL: Amen.

HOST: The seder plate has many items that will stimulate our senses and beautify the experience of the Passover. At this point, we begin reading the Haggadah, which means “the telling”. Both Jews and Gentiles are called to celebrate the Passover.

Recall the words of Messiah:

“Do not think that I came to abolish the Torah or the Prophets! I did not come to abolish, but to fulfill. Amen, I tell you, until heaven and earth pass away, not the smallest letter or serif shall ever pass away from the Torah until all things come to pass. Therefore, whoever breaks one of the least of these commandments, and teaches others the same, shall be called least in the kingdom of heaven. But whoever keeps and teaches them, this one shall be called great in the kingdom of heaven. For I tell you that unless your righteousness exceeds that of the Pharisees and Torah scholars, you shall never enter the kingdom of heaven!” (Matthew 5:17-20 TLV)

READER:

Then the LORD said to Moses, “You shall soon see what I will do to Pharaoh: he shall let them go because of a greater might; indeed, because of a greater might he shall drive them from his land.” (Exodus 6:1 JPS)

ALL:

“I am the LORD. I will free you from the labors of the Egyptians and deliver you from their bondage. I will redeem you with an outstretched arm and through extraordinary chastisements. And I will take you to be My people, and I will be your God. And you shall know that I, the LORD, am your God who freed you from the labors of the Egyptians.” (Exodus 6:6-7 JPS)

HOST: During the seder, we will drink four cups of wine:

- The Cup of Sanctification
- The Cup of Plagues
- The Cup of Redemption
- The Cup of Praise

Before each cup, we will bless the LORD with a traditional Jewish blessing. Each cup has both a traditional significance in the seder and also provides a prophetic picture of Messiah's work.

THE CUP OF SANCTIFICATION

Traditional - We are to be separated from yeast.

Fulfillment - We are to be separated from sin.

THE CUP OF PLAGUES

Traditional - Remember the Plagues in Egypt.

Fulfillment - Remember our trials and temptation to sin. These trials develop perseverance, humility, and maturity in our walk with the Lord.

THE CUP OF REDEMPTION

Traditional - Redemption was purchased by the blood of the Passover lamb which saved the Israelites from the tenth plague.

Fulfillment - Redemption was purchased by the blood of the Messiah, our Passover Lamb, which saves us from eternal death. This cup is the “cup of communion” or “the Lord's Supper”.

THE CUP OF PRAISE

Traditional - Praise and thanks to G-d for bringing the Israelites out of bondage in Egypt.

Fulfillment - Praise and thanks to G-d for bringing us to the Messiah and out of bondage to sin.

READER:

For if we keep on sinning willfully after we have received the knowledge of the truth, there no longer remains a sacrifice for sins, but only a terrifying expectation of judgment and a fury of fire about to devour the enemies of God. Anyone who rejected the Torah of Moses dies without compassion on the word of two or three witnesses. How much more severe do you think the punishment will be for the one who has trampled Ben-Elohim [the Son of G-d] underfoot, and has regarded as unholy the blood of the covenant by which he was made holy, and has insulted the Spirit of grace? (Hebrews 10:26-29 TLV)

READER:

When the hour came, Yeshua reclined at table, and the emissaries with Him. And He said to them, “I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will never eat it again until it is fulfilled in the kingdom of God.” And when He had taken a cup and offered the *bracha* [the blessing of thanks], He said, “Take this and share it among yourselves. For I tell you that I will never drink of the fruit of the vine from now on, until the kingdom of God comes.”
(Luke 22:14-18 TLV)

HOST: Sanctification, walking in holiness, should be the spiritual consequence of our salvation. G-d is holy, and we are called to be holy as well. As it is written,

...but like the Holy One who called you, be holy yourselves also in all your behavior; because it is written, “**You shall be holy, for I am holy.**” If you address as Father the One who impartially judges according to each one’s work, conduct yourselves in fear during the time of your stay on earth... (1 Peter 1:15-17 NASB)

Let us lift the Cup of Sanctification and bless our Heavenly Father for His abundant grace and blessing.

ALL:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן

Barukh atah Adonai Eloheynu Melekh Ha'olam borey pri hagafen.

Blessed are you, O Lord our G-d, King of the Universe, who creates the fruit of the vine.

[Drink the first cup of wine.]

HOST: Consider this—the traditional blessing “who creates the fruit of the vine” has a special meaning in relation to the Messiah. His very first miracle was turning water into wine at the wedding feast at Cana. He literally created the fruit of the vine!

URECHATZ

READER:

The earth is the LORD’s and all that it holds, the world and its inhabitants. For He founded it upon the ocean, set it on the nether-streams. Who may ascend the mountain of the LORD? Who may stand in His holy place?—He who has clean hands and a pure heart, who has not taken a false oath by My life or sworn deceitfully. He shall carry away a blessing from the LORD, a just reward from God, his deliverer. Such is the circle of those who turn to Him, Jacob, who seek Your presence. Selah. (Psalm 24:1-6 JPS)

HOST: Let us wash our hands and in doing so renew our commitment to G-d to have “clean hands and a pure heart”.

[Pour the water over your hands and into the basin while reciting the blessing below.
Afterward, dry your hands on a towel.]

ALL:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Barukh atah Adonai Eloheynu Melekh Ha'olam asher kidshanu b'mitzvotav v'tzivanu al netilat yadayim.
Blessed are you, O Lord our G-d, King of the Universe, who has sanctified us by your commandments,
and has commanded us regarding the washing of hands.

KARPAS

READER:

The Israelites were groaning under the bondage and cried out; and their cry for help from the bondage rose up to God. God heard their moaning, and God remembered His covenant with Abraham and Isaac and Jacob. God looked upon the Israelites, and God took notice of them. (Exodus 2:23b-25 JPS)

HOST: We take the parsley, called *karpas*, and dip it into the salt water. The salt water symbolizes the tears of the Israelites during their oppression. After we recite the following prayer, take the parsley, dip it in the salt water, and remember that even though we may face difficult circumstances in our lives, we always hold fast to the hope that G-d will deliver us from those trials.

ALL:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה

Barukh atah Adonai Eloheynu Melekh Ha'olam borey pri ha'adamah.
Blessed are you, O Lord our G-d, King of the Universe, who creates the fruit of the earth.

[Dip the parsley in the salt water twice, then eat it.]

YACHATZ

READER:

Don't you know that a little *hametz* [leaven] leavens the whole batch of dough? Get rid of the old *hametz*, so you may be a new batch, just as you are unleavened—for Messiah, our Passover Lamb, has been sacrificed. Therefore let us celebrate the feast not with old *hametz*, the *hametz* of malice and wickedness, but with unleavened bread—the *matzah* of sincerity and truth. (1 Corinthians 5:6b-8 TLV)

READER:

So the people took their dough before it was leavened, their kneading bowls wrapped in their cloaks upon their shoulders. (Exodus 12:34 JPS)

HOST:

[Take three matzot and put them in the matzah tosh, one per section.]

The *HaLachma Anya* is the traditional recitation that begins the portion of the seder when we recount the Exodus from Egypt.

This is the bread of affliction that our fathers ate in the land of Egypt. Let all who are hungry come and eat! Let all who are needy come and celebrate Passover! Now we are here, but next year may we be in the land of Israel. Now we are slaves, but next year may we be free.

- *This Is the Bread of Affliction* | FFOZ.org

According to Deuteronomy 16:3, matzah is the “bread of affliction”.

Take three matzot and put one matzah in each section of the matzah pouch (called a *matzah tosh*). In a moment, we will break the middle matzah. There are many explanations about why there are three matzot and why we split the middle one.

READER: One perspective is that the three matzos are a reflection of the minimum three matzos offered in Temple times as a thanksgiving offering. This offering was made when a person was saved from danger or released from prison. On Passover, we give thanks for the Exodus from Egypt which was like being freed from prison.

READER: Another view is that the three matzot represent the three patriarchs, Abraham, Isaac, and Jacob, and the breaking of the middle matzah is a picture of the binding of Isaac found in Genesis chapter 22.

READER: Some explain the three as a picture of the three categories of Jews (the Aaronic priests, the Levites, and the Israelites) but offer no reason why the middle matzah is broken.

READER: Another idea is that the newly freed Israelites could not be sure when they would get more food, so they hid some of their matzot just in case.

HOST: There is one more explanation that paints a beautiful picture of Messiah, our Passover Lamb.

Zechariah 14:9 declares *בַּיּוֹם הַהוּא יְהוָה יֶהְיֶה אֶחָד וְשֵׁמוֹ אֶחָד* (*Bayom hahu, [Adonai] echad ushemo echad.*) “On that day, the Lord will be One and His Name, One.” However, the Hebrew word translated as “one” [*echad*] speaks more to a **unity** of multiple things versus the **singularity** of just one thing. For example, we find “Hence a man leaves his father and mother and clings to his wife, so that they become one [*echad*] flesh.” (Genesis 2:24 JPS)

Perhaps the three matzot speak of the Father, the Son, and the Spirit who are *echad*, a unity, and the middle of the three is broken to remind us of what Messiah Yeshua, the Bread of Life, endured on our behalf.

[Remove the middle matzah from the matzah tosh and break it in two relatively equal pieces.]

We now break the middle matzah. We will eat one half, and the other half (the afikomen [ah-fee-KOH-men]) will be hidden. Nobody truly knows what the word afikomen means but some theorize it is related to a Greek word for dessert, but it is translated more literally as “that which is coming” or even “the one who is coming”. Another picture of Messiah?

[Wrap the afikomen in a napkin or put it in a special afikomen pouch.]

We will hide the afikomen and, in a little while, the children will try to find it.

[Hide the afikomen but don't make it too difficult to find. Place the other half back in the middle section of the matzah tosh.]

ALL: In haste we went out of Egypt.

MAGGID

READER:

“Hear O Israel, the Lord our God, the Lord is one. Love Adonai your God with all your heart and with all your soul and with all your strength. These words, which I am commanding you today, are to be on your heart. You are to teach them diligently to your children, and speak of them when you sit in your house, when you walk by the way, when you lie down and when you rise up. Bind them as a sign on your hand, they are to be as frontlets between your eyes, and write them on the doorposts of your house and on your gates.” (Deuteronomy 6:4-9 TLV)

The Four Questions

READER:

“When your son asks you in time to come, saying ‘What are the testimonies and the statutes and the ordinances that Adonai our God commanded you?’ then you are to tell your son, ‘We were slaves to Pharaoh in Egypt, and Adonai brought us out from Egypt with a mighty hand. Before our eyes Adonai showed signs and wonders, great and terrible—on Egypt, on Pharaoh, and on all his house. Then He brought us out from there so that He might bring us in, to give us the land that He swore to our fathers. Adonai commanded us to do all these statutes, to fear Adonai our God—for our good always, to keep us alive, as is the case this day. It will be righteousness to us, if we take care to do all this commandment before Adonai our God, just as He has commanded us.’” (Deuteronomy 6:20-25 TLV)

READER:

“And when your children ask you, ‘What do you mean by this rite?’ you shall say, ‘It is the passover sacrifice to the LORD, because He passed over the houses of the Israelites in Egypt when He smote the Egyptians, but saved our houses.’”
(Exodus 12:26-27 JPS)

YOUNG CHILD:

[Stand and ask the four questions]

מה נשתנה הלילה הזה מכל הלילות

Ma nishtanah halailah hazeh mikol haleylot!
How different this night is from all other nights!

שבכל הלילות אנו אוכלין חמץ ומצה, הלילה הזה – כלו מצה

Shebekhol haleylot anu okhlin chameytz umatzah. Halailah hazeh kulo matzah.
On all other nights, we eat leavened things and matzah and on this night only matzah.

שבכל הלילות אנו אוכלין שאר ירקות – הלילה הזה (כלו) מרור

Shebekhol haleylot anu okhlin she'ar yerakot. Halailah hazeh maror.
On all other nights, we eat all types of vegetables and on this night only bitter herbs.

שבכל הלילות אין אנו מטבילין אפילו פעם אחת – הלילה הזה שתי פעמים

Shebekhol haleylot eyn anu matbilin afilu pa'am ekhet. Halailah hazeh shtey f'amim.
On all other nights, we don't dip our food even once, and on this night we dip [the parsley] twice.

שבכל הלילות אנו אוכלין בין יושבין ובין מסבין – הלילה הזה כלנו מסבין

Shebekhol haleylot anu okhlin beyn yoshevin uveyn mesubin. Halailah hazeh kulanu mesubin.
On all other nights, we eat sitting or reclining, and on this night we only recline.

HOST: Tonight is different from all other nights because tonight we will remember what G-d has done for His people.

ALL: Blessed are You, Oh Lord our G-d, who has given the Torah to His people, Israel.

HOST: The Torah tells us about the four sons: a Wise son, a Wicked son, a Simple son, and the son Who is unable to ask.

What does the Wise son say? The Wise son seeks knowledge: “What mean the decrees, laws, and rules that the LORD our God has enjoined upon you?” (Deuteronomy 6:20 JPS)

What does the Wicked son say? The Wicked son looks down on the beliefs of his people and scoffs: “What do you mean by this rite?” (Exodus 12:26 JPS).

What does the Simple son say? The Simple son asks a simple question, “What does this mean?” (Exodus 13:14 JPS)

What does the son say who is unable to ask? The son who is unable to ask, the parent must teach: “It is because of what the LORD did for me when I went free from Egypt.” (Exodus 13:8 JPS)

Now...let's tell the story of Passover.

READER: The Israelites lived in the land of Egypt. They were fertile and prolific; they multiplied and increased very greatly, so that the land was filled with them. A new king arose over Egypt, who did not know Joseph and imposed great labor and hardship on the Israelites. However, the more the Israelites were oppressed, the more they increased and spread out. The king then ordered that all newborn baby boys be killed. The Pharaoh charged all his people, saying “every boy that is born you shall throw into the Nile, but let every girl live.”

READER: A Levite woman conceived, bore a son, and hid him for three months. After that time, she prepared a basket of woven reeds, laid the child in it, and placed it among the reeds by the bank of the Nile. The daughter of Pharaoh came down to bathe in the Nile and saw the basket among the reeds and had her slave girl fetch the basket. The Pharaoh's daughter took pity on the child and made him her own son. She named him Moses, explaining, “I drew him out of water.”

READER: Moses grew and had learned of his heritage. After witnessing an Egyptian beating an Israelite, he struck down the Egyptian and hid him in the sand. When Pharaoh learned of the matter, he sought to kill Moses, but Moses fled from Pharaoh. He arrived in the land of Midian, where he married his wife, Zipporah.

READER: After a long time had passed, the king of Egypt died. The Israelites were groaning under bondage and cried out to G-d, and He heard their cries. G-d appeared to Moses in a burning bush telling him that he would use Moses to lead His people out of Egypt into a land “flowing with milk and honey.” So Moses returned to Egypt and Moses took the rod of G-d with him.

READER: Moses and his brother Aaron went to the Pharaoh to ask for the release of their people. However, the Pharaoh's heart was hardened against the Israelites and would not release them from the bondage of slavery. Each time the Pharaoh refused to let the Israelites go, the land of Egypt came under a great plague. With the tenth and most awful plague, the heart of Pharaoh would be pierced.

ALL:

“For that night I will go through the land of Egypt and strike down every first-born in the land of Egypt, both man and beast; and I will mete out punishments to all the gods of Egypt, I the LORD.” (Exodus 12:12 JPS)

READER:

“And the blood on the houses where you are staying shall be a sign for you: when I see the blood I will pass over you, so that no plague will destroy you when I strike the land of Egypt.” (Exodus 12:13 JPS)

READER:

This day shall be to you one of remembrance: you shall celebrate it as a festival to the LORD throughout the ages; you shall celebrate it as an institution for all time. Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel. You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you. You shall observe the [Feast of] Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time. (Exodus 12:14-17 JPS)

HOST: Fill your wine glasses a second time. A full cup is a sign of joy, and on this night we are filled with joy in remembrance of G-d's mighty deliverance. We must also remember the price paid to achieve that redemption. Lives were sacrificed to bring the Israelites out of the bondage of Egypt. As we recite each plague, let us dip our little finger into the cup, and place a drop of wine on our plate to reduce the fullness of our cup of joy this night.

ALL:

Blood! Blood! Blood!

Frogs! Frogs! Frogs!

Lice! Lice! Lice!

Flies! Flies! Flies!

Pestilence! Pestilence! Pestilence!

Boils! Boils! Boils!

Hail! Hail! Hail!

Locusts! Locusts! Locusts!

Darkness! Darkness! Darkness!

Death of the Firstborn! Death of the Firstborn! Death of the Firstborn!

[DO NOT DRINK THE SECOND CUP YET.]

HOST: Rabbi Gamaliel, the grandson of Rabbi Hillel and teacher of Paul, the Apostle, taught that in recounting the Passover story one must explain three things: the Passover Lamb, unleavened bread, and the bitter herbs.

THE PASSOVER LAMB

HOST: We honor G-d in remembering that He passed over the houses of the children of Israel in Egypt when He struck the Egyptians.

[Lifting the shank bone of a lamb or a substitute]

The shank bone reminds us of the lamb whose blood marked the doors of the Israelites. In Exodus, the lamb was to be without defect, cared for, and brought into each household. It was then at twilight, the fourteenth day of the month, that the Israelites were to slaughter the lamb and put the blood on the sides and tops of the doorframes. G-d gave His people instructions that only through obedience would they be spared from the angel of death.

Isaiah foretold of a coming Messiah who would be led like a lamb to the slaughter. We know that Yeshua was the one and only sacrifice that freed believers from bondage to sin so we would be passed over from the final death.

“Worthy is the Lamb who was slain, to receive power and riches and wisdom and might and honor and glory and blessing!” (Revelation 5:12 TLV)

READER: G-d saved the Israelites and not an angel or seraph or any other messenger. As it is written:

“For that night I will go through the land of Egypt and strike down every first-born in the land of Egypt, both man and beast; and I will mete out punishments to all the gods of Egypt, I the LORD.” (Exodus 12:12 JPS)

HOST: I shall pass through the land of Egypt.

ALL: “I” — not “an angel.”

HOST: I shall strike down every first-born.

ALL: “I” — not “a seraph.”

HOST: I shall destroy all the Egyptian gods.

ALL: “I” — not “a messenger.”

ALL: I am the Lord, I am the One G-d, and there is none beside Me.

THE UNLEAVENED BREAD

HOST: [Lifting the other half of the middle matzah]

Why do we eat this unleavened bread? The dough did not have time to rise before G-d brought Israel out of Egypt. As it is written:

And they baked unleavened cakes of the dough that they had taken out of Egypt, for it was not leavened, since they had been driven out of Egypt and could not delay; nor had they prepared any provisions for themselves. (Exodus 12:39 JPS)

THE BITTER HERBS

HOST: [Lifting the bitter herbs]

Why do we eat bitter herbs? We eat bitter herbs because of the hardship that the Israelites had to bear. As it is written:

Ruthlessly they made life bitter for them with harsh labor at mortar and bricks and with all sorts of tasks in the field. (Exodus 1:14 JPS)

HOST: [[OPTIONAL- Lifting the egg (if there is one present)]]

In addition to the lamb that was brought for Passover, during Biblical times there was an additional offering called a korban chagigah (festival sacrifice). The boiled egg was added to the seder so there would be two cooked dishes similar to the two sacrifices in the Temple.

HOST: And now we bless the Lord for our second cup of wine, the cup of plagues.

ALL:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Barukh atah Adonai Eloheynu Melekh Ha'olam borey pri hagafen.

Blessed are you, O Lord our G-d, King of the Universe, who creates the fruit of the vine.

[Drink the second cup of wine.]

RACHTZAH

ALL:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו, וצונו על נטילת ידים

Barukh atah Adonai Eloheynu Melekh Ha'olam asher kidshanu b'mitzvotav v'tzivanu al netilat yadayim.
Blessed are you, O Lord our G-d, King of the Universe, who has sanctified us by your commandments, and has commanded us regarding the washing of hands.

MOTZI

HOST: We will now bless the Most High for the matzah as a food.
[Lift all the matzah on a seder plate]

ALL:

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ

Barukh atah Adonai, Eloheynu Melekh Ha'olam hamotzi lekhem min ha'aretz.
Blessed are You, O Lord our G-d, King of the Universe, who brings forth bread from the earth.

[Do not eat the matzah yet.]

MATZAH

HOST: The matzah of Passover is not only food, but it is also a commandment — let us bless the Most High for the commandment of matzah.
[Lift the top and middle-half pieces of matzah]

ALL:

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על אכילת מצה

Barukh atah Adonai Eloheynu Melekh Ha'olam asher kidshanu b'mitzvotav v'tzivanu al akilat matza.
Blessed are You, O Lord our G-d, King of the Universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the matzah.

[Still, don't eat the matzah yet.]

MAROR

ALL:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר

Barukh atah Adonai Eloheynu Melekh Ha'olam asher kidshanu b'mitzvotav v'tzivanu ahelot maror.

Blessed are you, O Lord our G-d, King of the Universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the maror.

[OK, now you can eat the maror on matzah.]

KORECH

READER:

This is how you shall eat it: your loins girded, your sandals on your feet, and your staff in your hand; and you shall eat it hurriedly: it is a passover offering to the LORD.

(Exodus 12:11 JPS)

ALL:

They shall eat it [the Lamb] with unleavened bread and bitter herbs.

(Numbers 9:11b JPS)

[Eat the matzah with maror.]

HOST: Let us now eat and remember the grace, mercy, and love that G-d has shown to each of us, for He sent Yeshua the Messiah as the ultimate Passover Lamb. Like the Israelites released from the *physical* bondage of slavery, believers are freed from *spiritual* bondage to sin.

[Eat the broken half-matzah with maror and charoset.]

HOST: How great is G-d's goodness toward us! For each of His acts of mercy and kindness, we declare *dayenu* [die-YAY-new]: “it would have been sufficient.”

HOST: If the Lord had merely rescued us, but had not judged the Egyptians.

ALL: Dayenu!

HOST: If He had only destroyed their G-ds, but had not parted the Red Sea.

ALL: Dayenu!

HOST: If He had only drowned our enemies, but had not fed us with manna.

ALL: Dayenu!

HOST: If He had only led us through the desert, but had not given us the Sabbath.

ALL: Dayenu!

HOST: If He had only given us the Torah, but not the land of Israel.

ALL: Dayenu!

SHULCHAN ORECH

[These are directions and shouldn't be recited.]

Leader says a prayer of thanksgiving for the meal.

Break to eat the Passover meal.

Everyone returns to finish reading the Haggadah. The afikomen must be found (by the children!) and returned to the leader for a reward. The reward symbolizes the fact that Yeshua purchased our redemption at the price of His own life. If the children do not find the afikomen, then the seder cannot continue so don't make it too hard to find!

Save room for the dessert -- the afikomen.

TZAFUN

HOST: [Lifting the afikomen] We will now eat the afikomen, the dessert. The taste of the afikomen should linger in our mouths. It is about the afikomen that Yeshua said: “This is my body given for you; do this in remembrance of me.” (Luke 22:19)

Just like the Passover seder cannot be completed without the afikomen, so, too, our redemption cannot be completed without Messiah Yeshua, the Bread of Life!

ALL:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ

Barukh atah Adonai Eloheynu Melekh ha'olam hamotzi lekhem min ha'aretz.

Blessed are You, O Lord our G-d, King of the Universe, who brings forth bread from the earth.

[All eat the Afikoman]

HOST: Some may ask, “How does Messiah Yeshua fit into the story of Passover?” G-d has given many signs and prophecies about the Messiah throughout the Torah, the Prophets, and the Writings. Yeshua fulfilled all the prophecies related to His first coming, so we are assured He is THE Messiah. Just as the lamb's blood protected the Israelites from death in Egypt, Yeshua's blood will protect us from the second death (see Revelation 2:11).

READER:

Micah's prophecy of the past - fulfilled

And you, O Bethlehem of Ephrath, Least among the clans of Judah, From you one shall come forth To rule Israel for Me— One whose origin is from of old, From ancient times. (Micah 5:1 JPS)

Micah's prophecy of the present - fulfilled

Truly, He will leave them [helpless] Until she who is to bear has borne; Then the rest of his countrymen Shall return to the children of Israel. (Micah 5:2 JPS)

Micah's prophecy of the future

He shall stand and shepherd By the might of the LORD, By the power of the name Of the LORD his God, And they shall dwell [secure]. For lo, he shall wax great To the ends of the earth; And that shall afford safety. (Micah 5:3-4a JPS)

READER:

“Indeed, My servant shall prosper, Be exalted and raised to great heights. Just as the many were appalled at him— So marred was his appearance, unlike that of man, form, beyond human semblance— Just so he shall startle many nations. Kings shall be silenced because of him, For they shall see what has not been told them, Shall behold what they never have heard.”

“Who can believe what we have heard? Upon whom has the arm of the LORD been revealed? For he has grown, by His favor, like a tree crown, Like a tree trunk out of arid ground. He had no form or beauty, that we should look at him: No charm, that we should find him pleasing. He was despised, shunned by men, A man of suffering, familiar with disease. As one who hid his face from us, He was despised, we held him of no account.

Yet it was our sickness that he was bearing, Our suffering that he endured. We accounted him plagued, Smitten and afflicted by God; But he was wounded because of our sins, Crushed because of our iniquities.

He bore the chastisement that made us whole, **And by his bruises we were healed.**

We all went astray like sheep, Each going his own way; And the LORD visited upon him The guilt of all of us.” He was maltreated, yet he was submissive, He did not open his mouth; Like a sheep being led to slaughter, Like a ewe, dumb before those who shear her, He did not open his mouth. By oppressive judgment he was taken away, Who could describe his abode?

For he was cut off from the land of the living Through the sin of my people, who deserved the punishment. And his grave was set among the wicked, And with the rich, in his death— Though he had done no injustice And had spoken no falsehood. (Isaiah 52:13-53:6 JPS emphasis added)

BARECH

ALL:

How can I repay the LORD for all His bounties to me? I raise the cup of deliverance and invoke the name of the LORD. I will pay my vows to the LORD in the presence of all His people. (Psalm 116:12-14 JPS)

HOST: Fill your wine glass for the third time this evening.
[Lifting the cup]

This glass is the Cup of Redemption raised in thanksgiving for the redemption that was purchased by the blood of the Passover lamb which saved the Israelites from the death of the tenth plague in Egypt and the redemption purchased by the blood of the Messiah, our Passover Lamb, which saves us from eternal death.

Messiah raised this cup after the meal and told His disciples,

“This cup is the new covenant in My blood, which is poured out for you.”
(Luke 22:20 TLV)

ALL:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגָּפֶן

Barukh atah Adonai Eloheynu Melekh Ha'olam borey pri hagafen.

Blessed are you, O Lord our G-d, King of the Universe, who creates the fruit of the vine.

[Drink the third cup of wine.]

HOST: The theme of this part of the Haggadah before the meal was the redemption of the Israelites from Egypt. Extending that tradition, we will now address the Messianic redemption.

[Lift the extra cup for Elijah]

We open the door, indicating our readiness to receive the Prophet Elijah, herald of the Messiah.

[Have a child open the door.]

ALL:

“Lo, I will send the prophet Elijah to you before the coming of the awesome, fearful day of the LORD.” (Malachi 3:23 JPS)

HOST: Elijah was taken up by a great whirlwind in a chariot of fire. We wait for him today to announce the second coming of Messiah, the Son of David.

READER: Before the birth of John the Immerser, an angel of the Lord said,

“And he will go before Him in the spirit and power of Elijah, to turn the hearts of fathers to the children and the disobedient ones to the wisdom of the righteous, to make ready for *Adonai* a prepared people.” (Luke 1:17 TLV)

READER: Later, the Messiah spoke of John and said,

“And if you are willing to accept it, he is Elijah who is to come.”
(Matthew 11:14 TLV)

READER: It was this same John who saw Yeshua and declared,

“Behold, the Lamb of God who takes away the sin of the world!” (John 1:29 TLV)

HOST: Let us fill our cups, the Cup of Praise and give thanks to G-d!

ALL:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגֶּפֶן

Barukh atah Adonai Eloheynu Melekh Ha'olam borey pri hagafen.

Blessed are you, O Lord our G-d, King of the Universe, who creates the fruit of the vine.

[Drink the fourth cup of wine.]

HALLEL

HOST: We'll now read from Psalm 136, one of the psalms of praise.

HOST: Give thanks to the LORD, for he is good.

HOST: Give thanks to the G-d of G-ds.

HOST: Give thanks to the Lord of lords.

HOST: To him who alone does great wonders,

HOST: Who by his understanding made the heavens,

HOST: Who spread out the earth upon the waters,

HOST: Who made the great lights—

HOST: Who made the sun to govern the day,

HOST: Who made the moon and stars to govern the night;

HOST: To him who struck down the firstborn of Egypt

HOST: And brought Israel out from among them

HOST: With a mighty hand and outstretched arm;

HOST: To him who divided the Red Sea asunder

HOST: And brought Israel through the midst of it,

HOST: But swept Pharaoh and his army into the Red Sea;

HOST: To him who led his people through the desert,

HOST: Give thanks to the G-d of heaven

ALL: His love endures forever.

ALL: His love endures forever.

ALL: His love endures forever.

ALL: His love endures forever.

ALL: His love endures forever.

ALL: His love endures forever.

ALL: His love endures forever.

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ALL: His love endures forever.

ALL: His love endures forever.

NIRTZAH

READER:

See, a time is coming—declares the LORD—when I will make a new covenant with the House of Israel and the House of Judah. It will not be like the covenant I made with their fathers, when I took them by the hand to lead them out of the land of Egypt, a covenant which they broke, though I espoused them—declares the LORD. But such is the covenant I will make with the House of Israel after these days—declares the LORD: I will put My Teaching [Hebrew: Torah] into their inmost being and inscribe it upon their hearts. Then I will be their God, and they shall be My people. No longer will they need to teach one another and say to one another, “Heed the LORD”; for all of them, from the least of them to the greatest, shall heed Me—declares the LORD. For I will forgive their iniquities, And remember their sins no more. (Jeremiah 31:31-34 JPS)

READER:

“Holy, holy, holy is the Lord God of Hosts, who was and who is and who is to come!” (Revelation 4:8b TLV)

READER:

“Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory.” (Isaiah 6:3 NASB)

READER:

Therefore, having such a hope, we act with great boldness. We are not like Moses, who used to put a veil over his face in order for Bnei-Yisrael not to look intently upon the end of what was passing away. But their minds were hardened. For up to this very day the same veil remains unlifted at the reading of the ancient covenant, since in Messiah it is passing away. But to this day, whenever Moses is read, a veil lies over their heart. But whenever someone turns to the Lord, the veil is taken away. Now the Lord is the Spirit and where the Ruach Adonai is, there is freedom. But we all, with unveiled face beholding as in a mirror the glory of the

Lord, are being transformed into the same image from glory to glory—just as from the Lord, who is the Spirit. (2 Corinthians 3:12-18 TLV)

HOST: We have now finished our Passover seder. May each of you take the time during the remaining Passover holiday to read the story of Passover in Exodus as well as other scriptures quoted throughout this Haggadah. We are all called to live the Sh'ema—to love the Lord our G-d with all our heart, soul and might, and to treat others with kindness. *Seek daily fellowship with G-d.*

There are many today who do not believe the Yeshua is the promised Messiah. To deny this is to deny the Torah, the Prophets, and the Writings. There is no mystery—it's all in there. Yeshua alone has fulfilled all the prophecies about the first coming of the Messiah. If you read the prophecies, you will see that it is impossible for anyone else to fulfill them. We can look into the history, study the prophets, study Messiah's work, and see the true fulfillment of G-d's Word.

You may ask, “Can a Jewish person believe that Yeshua is the Messiah and still be Jewish?” The answer is easy to find. First, seek a personal relationship with G-d. Don't rely upon any intermediary. Only the Spirit of the Most High can change hearts to see the truth clearly. If He does, you will know that He is lifting the veil that has been placed over Jewish and Gentile hearts. All will see that the Jewish Messiah has come! When Messiah Yeshua arrived in the first century, His Jewish disciples were not called to give up their Jewishness.

On the contrary, they were called to be more righteous than the Pharisees. The Gentiles, too, are having the veil lifted from their eyes, for they have denied their Jewish heritage for so long that there remains division in the Church, and in most cases lack an understanding of the depth of the Scriptures.

May it no longer be so here among each of us!

Let us conclude with the blessing Aaron was commanded to pronounce over G-d's Chosen People:

יְבָרֶכֶךָ יְהוָה וְיִשְׁמְרֶכָּהּ: (ס)
יְאֵר יְהוָה פָּנָיו אֵלֶיךָ וְיִחַנְדָּךָ: (ס)
יִשְׂאֵל יְהוָה אֶפְנֵי אֱלֹהֵי וְיִשְׂאֵל לֶךְ שְׁלוֹמִים: (ס)

The LORD bless you and protect you.

The LORD deal kindly and graciously with you.

The LORD bestow His favor upon you and grant you peace! (Numbers 6:24-26 JPS)

ALL:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

L'shanah haba'ah b'yerushalayim!

Next year in Jerusalem!