

Passover Seder Haggadah (2017 Update)

B'nai Chayim, Children of Life Messianic Fellowship
"Do This in memory of Me, for I am with you always, until the Kingdom shall come"

B'shem Yeshua HaMashiach Chag Samaech!

(In The Name of Yeshua the Messiah, Happy Holy Day!)

ORDER OF SERVICE FOR THE PASSOVER SEDER

- (1) **Kaddesh:** We call upon the Presence **A-E [One] First Cup**
- (2) **Urchatz:** Washing our hands
- (3) **Karpas:** We remember the tears, just as if we were there
- (4) **Yachatz:** Divide, Hide and Invitation
- (5) **Maggid:** We Tell the Story: Four Questions **A-G [Two] Second Cup**
(A: Song #1) (D: Song #7) (E: Dancing #1: Song #2; Song #6)
- (6) **Rechatz:** We all wash hands.
- (7) **Motzi :** (8) **Matzah:** Eating the Matzah.
- (9) **Maror:** Tasting the bitter herbs (and the Charoset).
- (10) **Korech:** A reminder of the temple.
- (11) **Shulkhan Orekh:** The Passover Supper.
- (12) **Tzafun:** We celebrate our ransom (And He took bread).
- (13) **Barech:** The grace after meals (He took the **[three] Third Cup.**
(Song #5) (Dancing #2: Song #4, Song #3)
- (14) **The Great Hallel:** Songs of Praise **[Four] Fourth Cup** [and fifth].
- (15) **Nirtzah:** Final blessings and closing of the Seder.

[1] Kaddesh: We call upon the Presence (Four Parts)

A. The Sound of the Shofar

B. We bless our children

Gentlemen:

May the L-rd give you the Faith of Abraham, the Patience of Moses, the Strength of Samson, the Faithfulness of Samuel, the Courage of David, the Wisdom of Solomon, the Vision of Daniel, the Determination of John the Baptist and may you grow in the Knowledge and the Love of the Only True G-d and Father of our Saviour and Messiah, the L-rd Yeshua.

Ladies: May the L-rd give you the Faith of Sarah, the Discernment of Rebecca, the Steadfastness of Leah and Rachel, the Patience of Miriam, the Courage of Jochebed, Moses' mother, the Faithfulness of Ruth, the Strength of Deborah, the Vision of Hannah, the Wisdom of Abigail, and the Determination of Martha and may you grow in the Knowledge and the Love of the Only True G-d and Father of our Saviour and Messiah, the L-rd Yeshua

C. We light the Festive Candles

Barukh atah adonai elohaynu melech ha'olam asher kidishanu bidervaro uvishmo anakhnu madlikim haneyrot shel yom tov (Blessed are you, O L-rd our G-d, king of the universe, who has set us apart by His Word, and in whose Name we light the festival lights.)

D. We recite Shehecheyahnu (*Ba-ruch Atah Adonai, Elo-hay-nu, Me-lekh ha-Ol-am, She-heh-che-yah-nu, Ve-ki-ye-ma-nu, Ve-he-ge-a-nu, la-z'man Hazeh*) (Blessed are You, L-rd our G-d, You are He who has kept us in life, has sustained us, and has permitted us to reach this moment)

Passover commemorates **three things**: (1) the deliverance of the House of Israel from the bondage of Egypt, (2) the suffering of the Jewish people in exile among the nations, and (3) the promise of the coming (for us, the returning) Messiah, to redeem the world and to establish His eternal Kingdom.

Pesach: The Celebration is based on **Four Questions** and **Four Cups (Arba Kosot)**

E. [1] Sanctification: I will bring you out from under the yoke of the Egyptians. [2] **Deliverance:** I will free you from being slaves. [3] **Redemption:** I will redeem you with an outstretched arm. [4] **Thanksgiving:** I will take you as my own people, and I will be your G-d. “(Ex. 6:6.7)

[ONE] The First Cup (Sanctification):

Baruch atah adonai, elohaynu, melech ha-olam, borey pris hagafen (Blessed are You, O L-rd our G-d, King of the Universe, who has created the fruit of the vine.)

(2). Urchatz: Washing our hands

We have to have clean hands when we come into the L-rd's presence. On the night when He celebrated Passover with the apostles, the L-rd Yeshua took a basin and a cloth, and washed His disciple's feet, not only cleansing them, but teaching them humility. We need to serve one another and clean up our act together.

(3). Karpas: We Remember the Tears, Just As If We Were There (Kavanah – Attitude)

Baruch atah, adonai, elohaynu, melech ha-olam, borey pris ha'adamah

Blessed are You, O L-rd our G-d, King of the Universe, who creates the fruit of the earth.

(4). Yachatz: Divide, Hide and Invitation

It ain't over yet, there is still more to come: Jer. 29:11 and I Cor. 15:51-58. When we hide the matzah, this action points towards the future, to a final deliverance, hidden now, but that will one day be here. We break the matzah because He was broken for us. We hide the matzah, because He was hidden in a grave for three days.

Why three matzah?

Three in One (Echad): **(1) Avinu HaShammayim, (2) Yeshua HaMashiach, (3) Ruach Ha Chodesh. Abraham, Isaac and Jacob.** He is the same **Yesterday, Today and Forever.** Three Greatest Treasures of the Jewish People: **The Torah, the Haftarah and the Brit Chadashah.**

Children, please hide your Eyes while we conceal the **Tzafun (afikomen).**

Invitation: This is the bread of affliction which our fathers ate. . . anyone who is poor, may he come and eat with us. We extend the traditional invitation, because the L-rd extends an invitation for us to dine at His table in Heaven.

While we wait for that glorious day, let us share a piece of matzah together:

Baruch atah adonai, elohaynu, melech ha-olam, ha-motzi lechem min ha-aretz, b'shem Yeshua, lechem chai (Blessed are You, O L-rd our G-d, King of the Universe, who brings forth the bread from the earth, and has given us, Yeshua, the Bread of Life).

(5).Maggid: We tell the Story Six parts (A-F), four questions and four answers.

Part A. Mah Nishtanah (Four Questions): **(Song #1: Ma Nishtanah)**

Ma nishtanah halailah hazeh mikol haleylot?

Why is This Night Different From all Other Nights?

We need four young children to ask these questions

(1). ***On all other nights***, we eat bread or matzah. On this night, why do we eat only

matzah?

- (2). **On all other nights**, we eat all kinds of vegetables. On this night, why do we eat only bitter herbs (Maror)?
- (3). **On all other nights**, we do not dip our vegetables, even once. On this night, why do we dip them twice, first the greens into salt water and then the bitter herbs in (charoset)?
- (4). **On all other nights**, we eat our meals sitting or reclining. On this night, why do we eat only reclining?

Answers: (Four Adults)

[1]. When Pharaoh let our people go from Egypt, they were forced to flee in great haste. They had no time to bake their bread. They could not wait for the yeast to rise. So the sun beating down on the dough as they carried it along, baked it into flat, unleavened bread, called **Matzah**.

[2]. We eat bitter herbs (**Maror**), because the children of Israel were slaves in Egypt and their lives were made bitter.

[3]. We dip the **karpas** into salt water because it reminds us of tears that were shed by the oppressed slaves of Pharaoh. We dip the Maror into the Charoset as a sign of hope, because Israel was able to withstand the bitterness of slavery, because it was sweetened by the hope of freedom (Rom. 8:18; I Cor. 10:13).

[4]. Reclining at a table is the sign of a free person. Tonight, we celebrate our status as free people in the L-rd, knowing that He will always deliver us from whatever oppression comes our way, and that one day, we will be seated with Him around the **Cosmic Pesach Table in Glory**.

Relax, recline and let me tell you a story:

Part B. The Great Summation:

Rabbi Gamaliel, the teacher of Rav Sh'aul taught that in recounting the story of Passover, you must be sure to mention the three essentials: **Matzah** (unleavened bread), **Maror** (Bitter Herbs), and **Pesach** (the Passover Lamb). Let us read the story together: **Exodus 12: 1-14; 13:5-10**

We eat **matzah** to remind us of the haste with which the Children of Israel left Egypt, and to remind us not to allow sin to grow in our hearts, our homes, or our lives. We eat **Maror** to remind us of the slavery of Israel in Egypt, and to remind us of the bitterness of our own slavery in the world, before we knew the L-rd.

This **shank bone** is a reminder of the lamb that was slain, a symbolic reminder of the perfect sacrifice, so the angel of death would pass over the houses that put themselves under the blood. For us, as Messianic believers, it is a reminder of the ram which was offered in our place, to the Jew first and also to the Gentile. This egg, the **chagigah**, was added to the Seder to remember the special holiday offering that accompanied the lamb. An egg is a symbol both of mourning and

2. Tz'far-dey-a	Frogs	Tz'far-dey-a
3. Ki-nim	Gnats	Ki-nim
4. A-rov	Flies	A-rov
5. De-ver	Cattle Disease	De-ver
6. Sh'chin	Boils	Sh'chin
7. Ba-rad	Hail	Ba-rad
8. Ar-beh	Locusts	Ar-beh
9. Cho-shech	Darkness	Cho-shech
10. Ma-kat B'cho-rot	Death of the 1 st Born	Ma-kat B'cho-rot

Part (E) Dayenu (It Would Have Been Enough):

We cannot allow the troubles of this world to diminish our Passover celebration, so we cast off our heaviness and express our gratitude to G-d, the One who always exceeds our expectations and blows us away with His goodness. (Eph. 3:20, 21) Let us sing Dayenu together.

DANCING #1

Song #2 Dayenu Song # 6 The Song of Moses

Part (F) Ps. 113, 114

Why are celebrating Pesach? For Who He is and for what He did. Also, for what He does and for what He will yet bring to pass. Passover is a celebration of our freedom and the promise, the reminder of a future feast around ***Messiah's Cosmic Table***, when all abominations shall cease and His name shall be One, and all false gods shall be removed and the L-rd shall be King over all the nations of the earth, forever. Passover also teaches us that He loves all nations and wants to deliver all of them and all of us from the Egypt of this world, and from anything and everything that oppresses us.

[Two] Second Cup: (Deliverance)

Let us gratefully celebrate the Deliverance of our G-d:

Baruch atah adonai, elohaynu, melech ha-olam, borey pris hagafen, (Blessed are You, O L-rd our G-d, King of the Universe, who has created the fruit of the vine)

(6) Rechatz: We wash our hands. Before we eat the matzah and celebrate the full meal, let us wash our hands again.

Before the temple was destroyed, the people went through **three** ceremonies as they celebrated Passover. **First** the priests washed their hands in the massive basin (laver), then, **second**, they offered a special Holiday Offering and finally, **third**, they ate their portion of the offering. Before we eat, let us wash our hands.

The **Rechatz** is a transition from telling a story (the **Past**), to entering the presence of the L-rd

(the **Present**) - from hearing about the L-rd to experiencing Him. Let us wash our hands together. Then we will speak of the wonders that are still to come after we have eaten (the **Future**).

(7) Motzi (8) Matzah:

Man shall not live by bread alone, but by every word that proceeds out of the mouth of G-d. He will always provide bread for us. His eye is on the sparrow, He has counted the hairs on our heads. Let us thank Him twice. We will give thanks for the bringing forth (**motzi**) of food and again for the food (**matzah**) which He brings forth.

(A) Motzi

Baruch atah adonai, elohaynu, melech ha-olam, ha-motzi lechem min ha-aretz, B'shem Yeshua, Lechem Chai, (Blessed are You, O L-rd our G-d, King of the Universe, who brings forth bread out of the ground, and has given us Yeshua, the Bread of Life)

(B) Matzah

Baruch atah adonai, elohaynu, melech ha-olam, asher kidishanu b'mitzvatov, vetzivanu al a-chi-lat matzah (Blessed are You, O L-rd our G-d, King of the Universe, who has sanctified us with your commandments and has instructed us to eat matzah). Let us share in a piece of Matzah together.

(9) Maror: The Bitter Herbs and the Mortar (charoset)

Let us remember the bitterness of slavery and shed tears of compassion for the sorrow which the people of G-d suffered thousands of years ago. ***Baruch atah adonai, elohaynu, melech ha-olam, asher kidishanu bidervaro vetzivanu al akhilat maror*** (Blessed are You, O L-rd our G-d, King of the Universe, who has set us apart by His Word and instructed us to eat bitter herbs) ***(let us partake of the Maror together)***

It was at this point in the Seder that the L-rd revealed that one of His disciples would betray Him (**Mark 14:18-20**). Even the bitterest moments in our lives are made sweet by the hope we have in the eventual deliverance that G-d will bring about, both in the circumstances of our daily lives and in the final redemption when His Kingdom shall be set up forever over all the nations, and generations of the Earth - to the Jew first and also to the Gentile.

At Passover we celebrate the power of G-d in our lives. Let us express our hope in the Power of G-d over the circumstances of our lives and taste the **charoset** together:

"Baruch atah, adonai, elohaynu, melech ha olam, notayn hatikvah "

(Blessed are You, O L-rd our G-d, King of the Universe, giver of hope).

(let us partake of the Charoset)

(10) Korech: The Hillel Sandwich

Sometimes at Passover, a second helping of Maror is taken in memory of the destruction of the

temple. It was a bitter event that should still bring tears to our eyes. But, as believers in Yeshua HaMashiach, we are the temple of the Holy Spirit (**I Cor. 6:19, 20**). Nonetheless, we are stuck in these bodies, until we receive our heavenly ones. So we groan twice. Once for the temple that was destroyed and once for our temple that we have to live in until our heavenly one comes.

We remember the words of Yeshua (**Luke 21:24**) about the temple that would be trodden underfoot until the time of the nations draws to a close. We rejoice that Jerusalem is Jewish again, but mourn because she does not yet recognize her true King. We remember the words of Rav Sh'aul (**Rom. 11:25**), who said that part of Israel would remain hardened to Yeshua, until the time of the Gentiles is completed.

We rejoice that there is a growing spiritual hunger among our Jewish people, but we mourn because the greatest barrier to the Gospel for Jewish people has often been the pain, the persecution, and the prejudice which they have been subjected to by those Gentiles whom the L-rd commanded to love and to cherish Israel, until that glorious day when her children will accept their true Messiah, freely and fully. May the L-rd teach the nations to love Israel and hasten the day when Israel accepts her Messiah.

We rejoice, we mourn, we remember and we live by faith and hope. In place of the lamb, let us celebrate the "passing over" by eating a full meal deal, as if we were there, protected by the blood while we dine. ***Those who wish to may take a second helping of Maror.***

(11). Shulkhan Orekh: *The Passover Supper*

In anticipation of the Marriage Supper of the Lamb, let us dine together:

Baruch atah adonai, elohaynu, melech ha-olam, notayn ha shulchan Orekh

(Blessed be You, O L-rd our G-d, the giver of this wonderful meal)

Praised be the Holy One of Israel who has brought forth good things from the earth for our sustenance and for our pleasure. May our gratitude well up within in us and overflow, to ascend before His holy presence as a pleasing odour.

May we rejoice with all the House of Israel and with all the House of Faith, and join with all creation, in Heaven above and on the earth below, to offer praise our King, the Only Wise G-d, Maker of Heaven and Earth.

Let us rejoice and dine. But first listen very carefully to these instructions.

(12). Tzafun: We Celebrate Our Ransom (Two parts) (after the meal)

A. Afikomen: Our Ransom

For Messianic believers, the **tzafun** (Ἀφικόμεν or **afikomen** in Greek) means at least four things. **First** of all, we have to come to G-d like little children and find the L-rd. **Second**, the L-rd became a lamb and died for us, in our place (Is. 53) - He became sin, who knew no sin (2 Cor. 5:21 - Adam's Cow - the red heifer Num. 19), so that we could be set free from sin when we accept

the ransom.

Third, redemption is not automatic, it costs you something, your faith (I P.1:9). **Fourth**, as the children hunt for the **tzafun** and as we prepare our ransom, let us celebrate the future, because He who is now hidden, shall one day be revealed. When He returns, all of His children will receive all the Promises in a life that will never end. Are you one of His children? Have you found the L-rd? **Let the bargaining begin!**

B. Mandatum: the New Covenant

On the night when He was taken, the L-rd took bread and broke it and said: "This is my body which was broken for you. Do this in memory of Me. "Let us pray and break bread together: **Baruch atah adonai, elohaynu, melech ha-olam, ha-motzi lechem min ha-aretz** (Blessed are You, O L-rd our G-d, King of the Universe, who has brought forth bread from the ground)

13. Barech: Grace After Meals (**Bircat HaMazon**)

Once we have received, do we rush away full, and only come back when we want some more? In traditional Judaism, there is a **fourfold blessing** that is offered at the conclusion of meals: "**And you shall eat and you shall be satisfied and you shall bless the L-RD your G-d for the goodness of the land that He gave you.** (Deut. 8:10)". Before we partake of the **third cup** (Redemption), let us express our fourfold thanksgiving to the L-rd.

#1 For the Food: L-rd, we thank You for always providing us with our daily bread. We thank You for the fruit of the Earth. We thank You for providing seasonal rain and abundant sunshine to bring forth our food. We thank You for our annual harvests and pray that You will send seasonal rain and abundant sunshine upon Israel and upon all lands, because the Earth is Yours, as well as all who dwell on it.

#2 For the Land: We thank You, L-rd for the land of Israel, and pray that Your blessing will reside upon all of its people and upon all of those of Your people who will be returning home this year to dwell in the Promised Land. Bless our land and may we continue to use our resources with thankfulness and wisdom, in order to bless Israel, land of our Hope, and homeland of our Faith.

#3 For Jerusalem: We thank You, L-rd for Jerusalem, city of the Great King. May all who dwell there, be blessed with peace and may the Great King, David's Greater Son, come soon and bring us great joy. May every heart be prepared to welcome Him, starting from Jerusalem, and extending unto the ends of the Earth.

#4 For G-d's Goodness: We thank You, L-rd for Your abundant goodness which You have continued to show to Your people Israel in every land where they have dwelt. May we respond to this goodness with faith in Your Promises and with obedience to Your Word. In grateful recognition of this goodness, may we be good to You by walking with You and Your Messiah, today and every day until Your Kingdom comes.

Now we are ready to take up the cup of Redemption: In the same manner, He took a cup, the cup of Redemption, and said: "This cup is the New Covenant of my blood, which is shed for you. Do this in remembrance of me, for as often as you do, you announce my death until I come. "

Passover is a feast of Redemption. Our L-rd took two symbols from the Seder: the bread and the cup, and mandated a Feast for all Nations: The L-rd's Supper. He is the lamb whose blood protects us from death and whose body rose from the dead to give us Everlasting Life.

Let us pray and drink **[Third] the Third Cup, (Redemption)** together:

Baruch atah adonai, elohaynu, melech ha-olam, borey pris hagafen (Blessed are You, O L-rd our G-d, King of the Universe, who has created the fruit of the vine)

Eyliyachu HaNavi (*Elijah the Prophet*)

It is customary to welcome Elijah the prophet to each Passover celebration and to prepare a **fifth cup** that he will drink, before he returns to announce the arrival of the Messiah. A place is set for him and a child goes to the door, opens it, and looks to see if he is coming. Will one of the children go and see if he is there. Let us sing the traditional welcoming together.

(Song # 5 Eyliyachu HaNavi)

John the Baptist was the Elijah who came to announce Yeshua HaMashiach. Many feel that another Elijah will come just before the L-rd's return. I am not prepared to get trapped into the endless and fruitless speculations that many take pleasure in. I want to look past **Elijah** and be ready for the **Groom**. (mention Blood Libel when children are gone)

(children return: **Dancing #2: *Song #4 It Is Good: Song #3 Hava naqila***)

Before we bring our feast to a close, let us read a parable of our Lord's and take heed. **Mt. 25:1-13.**

14. The Great Hallel: The Great Hallelujah (Psalm 136)

It is now time to drink the last cup, the Cup of Thanksgiving, and sing our final praises to the L-rd, the King of Passover and the Lamb who is still to return. Let us sing **the Great Hallel** together, before we drink the final cup: Psalm 136: **For His Mercy Endures Forever.**

Let us give thanks and drain our cups one last time: **[Fourth] Fourth Cup: (Thanksgiving)**

Baruch atah adonai elohaynu, melech ha-olam, borey pris hagafen (Blessed are You, O L-rd our G-d, King of the Universe, who has created the fruit of the vine).

15 Nirtzah: The Conclusion

May our Passover celebration, thus performed, be acceptable before the L-rd, our G-d, the

Almighty, Father, Son and Holy Spirit. This annual festive service is now completed.

Once again, we have recited the glorious tale of Israel's liberation from bondage, and of the Lamb of G-d who was offered up for the sins of the world during this Passover Season, nearly 2,000 years ago. With songs of praise, we have called upon the name of the L-rd, Father, Son and Holy Spirit.

May **Adonai**, who broke Pharaoh's yoke, forever shatter all fetters of oppression by the power of His Gospel and by the return of our King, **Yeshua of Nazareth**, who will one day set up His eternal reign over all the kingdoms of the earth.

May **Adonai** hasten this day, when all swords and weapons of mass destruction will be broken and wars will end forever.

Soon, may the Holy One cause the glad tidings of Redemption to be heard in all lands, beginning in **Jerusalem**, city of the Great King. Let us pray together that all mankind, freed from violence and from wrong, and united in the Eternal Covenant of the Blood of **Yeshua**, the Cosmic Lamb, will come and celebrate a universal Passover in the name of the G-d of Freedom.

Μαριαναθηα (*Maranatha*: Aramaic – the L-rd has come) As He came once to die, to rise and to ascend, May He return to judge, to heal, and to rule. **Even so, come L-rd Yeshua.**

Let us repeat the words of our hope and pass them on to our children's children, forever, until we are seated together with all generations around the Passover Table at the Marriage Supper of the Lamb.

Lashanah Haba'ah bi Yerushalayim Chadashah
(Next Year in the New Jerusalem)
Amen (αμεν and amayn)