

The Passover Seder Service

THE PASSOVER SEDER

The Order of Service

1. Kaddesh and the 1st Cup
2. U-R'chatz
3. Karpas
4. Yachatz
5. Maggid and the 2nd Cup
6. Rachtzah
7. Motzi
8. Matzah
9. Maror
10. Korech
11. Shulchan Orech
12. Tzafun
13. Barekh and the 3rd Cup
14. Hallel and The 4th Cup
15. Nirtzah

It is a common practice to repeat aloud each step of the Seder as you proceed through the evening. This is not only a matter of convenience, but also makes you aware of the significant pattern of the Seder observance in all its detail. The structure of the Seder helps you experience the Exodus and teaches you the pattern for the future redemption.

KADDESH AND THE FIRST CUP (Sanctification)

ALL: KADDESH

LEADER: We now sanctify this Holy day with the recitation of the *Kaddesh*. Please stand.

LEADER: As soon as evening is come, the Seder begins. Remember, the Biblical day begins in the evening and ends in the morning as God spoke concerning the seven days of creation and as recorded in the book of Genesis. In the traditional Jewish home, the father would have returned from the

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synagogue and the *Yom Tov* -- festival -- candles have been kindled. In many communities, parents bless their children as on other Shabbat and *Yom Tov* evenings. Next, the family and guests gather around the table to recite the *Kiddush*, proclaiming the sanctity of the day.

LEADER: Mention is made of traditional Jewish customs throughout this Haggadah in thanksgiving and gratitude to the Jewish people for preserving the customs given to them by God. The Bible tells us in the book of Romans, that God gave His divine services and His Holy Scripture, first to the Jewish people, and then for all nations. -- Romans 3:1-2, 9:4

LEADER: We now fill each other's cup with about 4 oz. of wine/grape juice. It is a practice that each of us pours another's cup.

DERASH

LEADER: By pouring your neighbor's wine/ grape juice, it symbolizes that in *Yeshua*/Jesus your cup is filled to overflowing. In ancient times nobility never poured their own cup. As we each fill another's cup we are reminded that on this day each of us is a king before God. In Passover we celebrate our freedom from the world and sin -- Egypt.

LEADER: After your cup is filled, lift it in your right hand and recite the following.

ALL: I am ready and prepared to observe the commandment to drink the first of the four cups for the sake of the One God and His Presence, may it be counted as done in the name of all Israel.

NOTE: If the Seder is celebrated on Friday evening, the following should be recited.

ALL: Friday night only, recite in a whisper. And it was evening and it was morning, (Out Loud) the sixth day. And the heavens and the earth were completed and all their vast array. And on the seventh day God completed His work which He had made; and He rested on the seventh day, from all His work which He had made. And God blessed the seventh day and made it holy, because on it He rested from all His work that He had created.

LEADER: Baruch Atah Adonai, Eloheynu Melech Ha Olam Boray P'ri Ha Gafen. Which translates:

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

ALL: Blessed are You, O Lord our God, King of the universe, Who has chosen us from all peoples and raised us from all languages and sanctified us by Your commandments. You have given to us, O Lord our God, appointed times for gladness, festivals, and holy days for rejoicing, and this feast of *Matzot*, the season of our freedom, a holy assembly commemorating the Exodus from Egypt. For you have chosen us and sanctified us from all peoples. Your sacred holy days with gladness and joy are our heritage. Blessed are You O Lord, Who sanctifies Israel and this festive season.

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NOTE: If Passover is celebrated on Saturday evening, recite the following two responses.

ALL: Saturday evening only. Blessed are You, O Lord our God, King of the universe, who creates the illumination of the fire (the Sabbath lights).

ALL: Saturday evening only. Blessed are You, O Lord our God, King of the universe, Who makes a distinction between holy, set apart things, and mundane; between light and darkness; between Israel and the nations, and between the seventh day and the six working days. You have made a distinction between the sanctification of the Shabbat and the sanctification of a festival and You have set apart the seventh day from the six working days. You made a distinction and You set apart Your people Israel in Your own holiness. Blessed are You, O Lord, who makes a distinction between the Holy and the Holy.

ALL: Blessed are You O Lord our God King of the universe, Who has kept us alive and preserved us and brought us to this appointed season.

LEADER: Lean to the left and drink this cup.

DERASH

LEADER: The first cup you drink is the cup of sanctification. By blessing and partaking of this cup, you set apart this day and time from other days. You make a distinction between the Holy and the Mundane, light from darkness, and the six days of labor from the Sabbath. You declare that you set this day apart for God.

You recline while drinking this cup to symbolize that on this day you are a priest and king before God. Passover is the Festival of your Freedom.

Historically, Passover celebrates freedom of the children of Israel from their bondage of slavery in Egypt. Spiritually, as a Believer you celebrate your freedom from the bondage of sin. This is guaranteed by your acceptance of *Yeshua*/Jesus into your heart and life. You are delivered from the bondage of sin and death which come from Satan.

The right hand is the symbol for strength. For this reason you always lift your cup with your right hand. The right hand (arm) symbolizes Messiah, your strength.

In lifting your cup you are reminded that *Yeshua*/Jesus said, "And I, if I am lifted up from the earth, will draw all to Myself" -- John 12:32

The blessing we say as we lift up the cup is, "Blessed are You, O Lord our God, King of the Universe who creates the fruit of the vine." In this, you remember what *Yeshua*/Jesus said in John 15:1, "I am the true vine..."

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U-R'CHATZ **(Washing)**

ALL: U'R'CHATZ

LEADER: The wash basin is brought to the father/host who circles the table slowly pouring the water over the hands of each person. This ritual is celebrated with silence. No blessing is recited at this time.

DERASH

LEADER: By washing your hands you remember God's commandment to the Priests serving in His Temple. They were commanded to wash their hands and feet before entering into the Temple and ministering before God. When the Priest drew near unto the Holy Place he washed his hands before entering. After entering, he would raise his hands before God to show they were clean before Him.

You wash your hands during Passover because you are a priest before God and the table before you is His altar. In Psalm 24:3-4, it is written, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

The water is *mayim hayim*, or living water. Living water shows that your faith is alive and active and that the Word of God is a living Word in your heart.

KARPAS **(Eating of a Green Vegetable)**

ALL: KARPAS

LEADER: Take a piece of parsley -- *Karpas* -- (or celery) smaller than the size of an olive and dip it in the dish of salt water on your table, then lift it with your right hand.

LEADER: Baruch Atah Adonai Eloheynu Melech Ha Olam, Boray P'ri Ha Adamah. Which translates:

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

LEADER: Eat the parsley that is dipped in salt water.

DERASH

LEADER: Why the green vegetable and salt water? The Passover is centered in children and everything is done so that the children may ask, "Why?" In this you remember that *Yeshua*/Jesus said, "...unless you become as little children, you shall not enter into the Kingdom of Heaven." -- Matthew 18:3

The salt water symbolizes the tears shed by the slaves in Egypt. It reminds you of your sins. It reminds you of the tears shed by *Yeshua*/Jesus in the Garden of Gethsemane.

The green parsley represents resurrection and life. It recalls the journey of the children of Israel as they passed through the Red Sea to emerge alive on the other side. It reminds us that *Yeshua*/Jesus rose from the dead. Spiritually, the Believer remembers that after accepting *Yeshua*/Jesus into their heart and life, they experienced a newness of life. -- Romans 6:4

YACHATZ (Breaking)

ALL: YACHATZ

LEADER: Each table has a matzatosh bag (a linen cloth or napkin). The matzatosh bag holds the three pieces of *Matzot*. Taking the middle of the three pieces of *Matzot*, break it into two pieces. Wrap the larger of the two pieces of *Matzot* inside the napkin and have someone at your table hide it for later use as the *Afikomen*. The smaller of the two pieces is placed back between the two whole *Matzot* and placed in front of the table host.

DERASH

LEADER: The three pieces of *Matzot* are put in the *Matzatosh* bag. Why three? One explanation is they represent Abraham, Isaac, and Jacob. But why break Isaac, represented by the middle piece of

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Matzot? Another thought is that it represents the Priests, the Levites, and the children of Israel. But why break the Levites?

The Messianic understanding is that the three pieces of *Matzot* represent God the Father, Messiah *Yeshua*/Jesus, and the Holy Spirit.

The broken *Matzot* called the *Lechem Oni*, the Bread of Affliction -- Deuteronomy. 16:3 -- symbolizes the broken body of *Yeshua*/Jesus on Calvary. In this you see the picture of *Yeshua*/Jesus who was beaten and afflicted for your sins.

LEADER: In John 6:35, 38 *Yeshua*/Jesus says, "...I am the bread of life... for I came down from heaven..." The *Matzah* that is broken, wrapped in linen, and buried is a picture of *Yeshua*/Jesus' death and burial.

Following the Seder meal, the buried piece of *Matzah* will be found and redeemed. This is a picture of *Yeshua*/Jesus' resurrection.

MAGGID (The Telling of the Exodus Story)

ALL: MAGGID

LEADER: *Maggid* is the telling of the story of the Exodus from Egypt. It fulfills the command to tell our children about the events of the Exodus as it is written in Exodus 13:8:

ALL: And you shall tell your son in that day, saying, "This is done because of what the Lord did unto me when I came forth out of Egypt."

HA LACHMA ANYA

LEADER: The *Beitzah* and *Zeroah* are removed from the Seder plate recognizing there is no Temple in Israel today for the Passover celebration. The *Matzah* is uncovered. The host lifts the Seder plate with his right hand and the *Matzah* in his left and recites the invitation to come to the table and eat.

ALL: This is the bread of affliction which our forefathers ate in the land of Egypt. If any man is hungry, let him come and eat! If any man is in need, let him come and join in celebrating the Passover Festival, this year here, next year in Israel!! This year slaves, next year free men!

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DERASH

LEADER: *Ha Lachma Anya* is the invitation to eat. In this we remember *Yeshua*/Jesus said, "Go ye... into the highways and byways, and compel them to come in..." -- Luke 14:15,23; Matthew 22:4, 9-10

LEADER: The invitation to eat is prophetic of God's invitation for all people to celebrate the marriage supper of the Lamb as it is written:

ALL: And He said unto me, "Write, Blessed are they which are called to the marriage supper of the Lamb." And he said unto me, "These are the true sayings of God." -- Revelation 19:9.

MAH NISHTANAH (The Four Questions)

LEADER: The second cup is poured and the Seder plate is removed from the table. The youngest child at the table asks these four questions:

(This may also be sung by the youngest child)

CHILD: Why is this night different from all other nights?

1. On all other nights we eat *Chametz*/Leavened Bread and *Matzah*/Unleavened Bread; on this night, only *Matzah*/Unleavened Bread?
2. On all other nights we eat any kind of vegetable; on this night only *Maror*/Bitter Herbs?
3. On all other nights we are not required to dip even once; on this night we dip twice?
4. On all other nights we eat sitting or reclining; on this night only reclining?

LEADER: The Seder plate is returned to the table and the *Matzah* is uncovered. It will remain uncovered until the second cup is lifted.

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AVADIM HAYINU

(The words to this song are included in the back of this book if you choose to sing.)

ALL: We were once slaves to Pharaoh in Egypt and our God, the Lord, brought us out with a strong hand and an outstretched arm. If the Holy One, blessed be He, had not brought our fathers out of Egypt, then we, our children and our children's children would still be slaves to Pharaoh in Egypt. So even if we are all wise, filled with understanding and experience, and completely knowledgeable in the Torah/God's Word, we would still be commanded to tell of the Exodus from Egypt. Those who discuss it at length are to be praised.

It happened that Rabbi Eliezar, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva, and Rabbi Tarfon were reclining at a Seder in B'nei B'rak. They were discussing the departure from Egypt all that night until their students came and spoke to them: "Our teachers it is time for the reading of the morning Shema". Rabbi Elazar ben Azaryah, said, "I am like a man of seventy years old but I was never able to persuade my colleagues that the departure must be recited at night until Ben Zoma explained it. It is said in the scriptures, 'That you may remember the day when you came out of the land of Egypt all the days of your life.' -- Deuteronomy 16:3. The days of your life is a reference to the days, whereas, all the days of your life include the nights as well. But the sages say the days of your life refer to this life, but all the days of your life indicate the Days of the Messiah.

THE FOUR SONS

ALL: Blessed is the Ever Present, Blessed be He. Blessed be He who gave the Torah to His people Israel. Blessed be He!

LEADER: The Torah speaks concerning four sons:

- a) a wise son (a mature believer)
- b) a wicked son (an unbeliever)
- c) a simple son (a baby believer)
- d) one who does not know how to ask.

ALL: What does the wise son (mature believer) ask?

LEADER: What is the meaning of the testimonies, the statutes, and the judgments which the Lord our God has commanded you. -- Deuteronomy 6:20b

Then you shall instruct him in the laws of the Passover offering, that one may not eat dessert after the final taste of the Passover offering.

ALL: What does the wicked son (unbeliever) ask?

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LEADER: What does this service mean to you? -- Exodus 12:26

"To you", he says but not to himself. Since he has excluded himself from the community he has denied the fundamentals of his faith. Therefore, you must blunt your teeth and reply to him: "This is done because of that which the Lord did for me when I came forth out of Egypt." -- Exodus 13:8. "For me," you say, not for him. For had he been there he would not have been redeemed.

ALL: What does the simple son, (baby believer) ask?

LEADER: What does this mean? -- Exodus 13:14. To him you shall say, "With a strong hand did the Lord bring us out of Egypt, out of the house of bondage" -- Exodus 13:14

But as for the son who does not know what to ask, you must begin to speak to him as it is written: "And you shall tell your son in that day, saying, 'This is done because of what the Lord did for me when I came forth from Egypt.'" -- Exodus 13:8

LEADER: In the beginning our fathers worshipped idols, but now the All-Present has brought us to His service, as it is said: And Joshua said to all the people, Thus says the Lord God of Israel: Your fathers..., Terah, the father of Abraham and the father of Nahor, dwelt on the other side of the River (Euphrates) in old times; and they served other gods. Then I took your father Abraham from the other side of the River, led him throughout all the land of Canaan, and multiplied his descendants and gave him Isaac. To Isaac, I gave Jacob and Esau. To Esau I gave the mountains of Seir to possess, but Jacob and his children went down to Egypt." -- Joshua 24:2-4

ALL: Blessed be He who keeps His promise to Israel.

LEADER: Blessed be He! For the Holy One, blessed be He, had calculated the end of their exile to do as He had said to our father Abraham at the Covenant Between the Parts, as it is written:

ALL: Then He said to Abram: Know certainly that your descendants will be strangers in a land that is not theirs, and will serve them, and they will afflict them four hundred years. And also the nation whom they serve I will judge; afterward they shall come out with great possessions. -- Genesis 15:13-14

LEADER: The Matzot are covered and the second cup is lifted while the following is joyously proclaimed.

NOTE: Upon the conclusion of this section, the cup is placed on the table and the Matzot are uncovered.

ALL: And it is this that has stood by our fathers and us; for not one alone that has risen up against us to destroy us, but in every generation they rise up against us to destroy us. But the Holy One, blessed be He, delivers us from their hands.

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LEADER: Go and learn what Laban the Aramean planned to do to Jacob our father, for Pharaoh decreed solely that the male children should be put to death, but Laban had planned to uproot all, as it is said:

ALL: And you shall answer and say before the Lord your God: "The Aramean sought to destroy my father, and he went down to Egypt and sojourned there, few in number; and there he became a nation, great, mighty, and populous"--Deuteronomy 26:5

LEADER: "But he went down to Egypt," forced by the Word of God's mouth. "And sojourned there," which teaches that Jacob, our father, did not go down to Egypt to settle permanently, only to dwell there temporarily, as it is said:

ALL: And they said to Pharaoh, "We came to sojourn in the land..., because your servants have no pasture for their flocks, for the famine in the land of Canaan is severe. Now, if you please, allow us, your servants, to dwell in the land of Goshen." -- Genesis 47:4

LEADER: "With a few in number," as it is written:

ALL: Your fathers went down to Egypt with seventy persons, and now the Lord your God has made you as the stars of heaven in multitude--Deut. 10:22

LEADER: "And he became there a nation," which teaches that Israel was distinguished there. "Great and mighty," as it is written:

ALL: But the children of Israel were fruitful and increased abundantly, multiplied and became exceedingly mighty; and the land was filled with them. -- Exodus 1:7

LEADER: "And numerous," as it is written:

ALL: I made you thrive like a plant in the field; and you grew, matured, and became very beautiful. Your breasts were formed, your hair grew, but you were naked and bare. And when I passed by you and saw you struggling in your own blood, I said to you in your blood, Live! Yes, I said to you in your blood, Live! -- Ezekiel 16:6-7

LEADER: "But the Egyptians did evil to us, afflicted us, and imposed hard bondage upon us." -- Deuteronomy 26:6

LEADER: "They did evil to us" as it is written:

ALL: Come, let us deal wisely with them, lest they multiply, and it happen, in the event of war, that they also join our enemies, and fight against us, and so go up out of the land. -- Exodus 1:10

LEADER: "They afflicted us" as it is written:

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ALL: Therefore they set taskmasters over them to afflict them with their burdens. And they built for Pharaoh supply cities, Pithom and Rameses. -- Exodus 1:11

LEADER: "They imposed hard labor upon us" as it is written:

ALL: So the Egyptians made the children of Israel serve with rigor. -- Exodus 1:13

We cried out to the Lord, God of our fathers, and the Lord heard our voice and looked on our affliction and our labor and our oppression. -- Deuteronomy 26:7

LEADER: "...we cried out to the Lord God of our fathers," as it is written:

ALL: It came to pass in the process of time that the king of Egypt died. Then the children of Israel groaned by reason of the bondage, and they cried out; and their cry came up unto God by reason of the bondage. -- Exodus 2:23

LEADER: "The Lord heard our voice," as it is written:

ALL: God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. -- Exodus 2:24

LEADER: "He saw our suffering." This refers to the breaking up of their family life, as it is written:

ALL: God looked upon the children of Israel, and God acknowledged them.--Exodus 2:25

LEADER: "Our trouble," this refers to the children, as it is written:

ALL: Every son who is born you shall cast into the river, and every daughter you shall save alive. -- Exodus 1:22

LEADER: "Our Oppression," this refers to the oppression, as it is written:

ALL: I have seen the oppression with which the Egyptians oppress them. -- Exodus 3:9 The Lord brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. -- Deuteronomy 26:8

LEADER: The Lord brought us out of Egypt, not by an angel; not by a seraph, and not by a messenger, but the Holy One, blessed be He; He alone, in His glory, as it is written:

ALL: I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgement: I, the Lord. -- Exodus 12:12

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I will pass through the land of Egypt, I and not an angel: I will strike all the first-born in the land of Egypt, I, and not a seraph; and I will bring judgment against all the gods of Egypt, I, and not a messenger; I, the Lord, it is I and no other.

LEADER: "With a mighty hand," this refers to the pestilence, as it is written:

ALL: Behold, the hand of the Lord will be upon your cattle in the field, upon the horses, upon the donkeys, upon the camels, upon the oxen, and upon the sheep: there shall be a very severe pestilence. -- Exodus 9:3.

LEADER: "With an outstretched arm," that is the sword, as it is written:

ALL: Having in his hand a drawn sword stretched out over Jerusalem-- I Chronicles 21:16b

LEADER: "With great fearfulness," this refers to the revelation of the Divine Presence, as it is written:

ALL: Or did God ever try to go and take for Himself a nation from the midst of another nation, by trials, by signs, by wonders, by war, by a mighty hand and an outstretched arm, and by great terrors, according to all that the Lord your God did for you in Egypt before your eyes? --Deuteronomy 4:34

LEADER: "With signs," this refers to the staff, as it is written:

ALL: And you shall take this staff in your hand, with which you shall do the signs. -- Exodus 4:17

LEADER: "With wonders," that is the blood, as it is written:

NOTE: At each of the words, 'blood, fire and smoke' the finger is dipped into the second cup, and a drop of wine/grape juice is removed.

ALL: And I will show wonders in the heavens and in the earth: blood and fire and pillars of smoke. -- Joel 2:30

LEADER: Another explanation: "With a mighty hand," indicates two plagues; "with an outstretched arm," another two; "with great fearfulness," another two; "with signs," another two; and "with wonders," another two. These are the ten plagues which the Holy One, blessed be He, brought upon the Egyptians in Egypt.

NOTE: As each of the ten plagues is mentioned a drop of wine/grape juice is poured from your cup. Refill your cup at the conclusion of this reading.

LEADER: The ten plagues are: Blood, Frogs, Lice, Flies, Pestilence, Boils, Hail, Locusts, Darkness, Slaying of the Firstborn.

LEADER: Rabbi Yose the Galilean said, "From what passage can it be derived that the Egyptians were struck with only ten plagues in Egypt, but then with fifty plagues at the sea?" Of those in Egypt it

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is written, "The magicians said to Pharaoh, "This is the finger of God." --Exodus 8:19. At the Red sea it is written, "Israel saw the great hand which the Lord laid against the Egyptians, so the people feared the Lord, and believed the Lord and His servant Moses." -- Exodus 14:31. How many plagues did they receive by the finger? Ten! It follows, therefore, that if there were ten plagues in Egypt, at the sea they received fifty."

NOTE: The previous explanation and the next two commentaries are an example of Jewish Midrash (interpretations to explain a spiritual principle or idea, much like a parable).

LEADER: Rabbi Eliezer said: "How do we know that each plague which the Holy One, blessed is He, brought upon the Egyptians in Egypt was comprised of four plagues?" Because it says, "He sent upon them His fierce anger: wrath, indignation, trouble, and a troop of wicked angels." -- Psalm 78:49. Wrath is one plague, indignation a second, trouble a third, and a troop of wicked angels a fourth. Therefore, in Egypt they received forty plagues, and at the sea, two hundred.

LEADER: Rabbi Akiva said, "How do we know that each plague which the Holy One, blessed is He, brought upon Egypt was comprised of five plagues?"

Because it is written, "He sent upon them His fierce anger, wrath, indignation, trouble, and a troop of wicked angels" -- Psalm 78:49

His fierce anger is one plague, wrath a second, indignation a third, trouble a fourth, and a troop of wicked angels a fifth. Therefore, in Egypt they received fifty plagues, and at the sea, two hundred and fifty.

ALL: How many are the good works of the Omnipresent toward us.

DAYEINU **(It is Enough)**

DERASH

LEADER: *Dayeinu* is the remembering of the great deeds which God did for the children of Israel, and what He does for you. Each line ends with the refrain, "It would have been enough". The spiritual message communicated to you by God through *Dayeinu* is:

Whenever you are going through a bitter time in your life and you feel angry toward God, your response during this time should be to remember all of the wonderful things that God has done for you rather than focus on the current problem. If you do this, you will keep life's bitter experiences from making you eternally bitter toward God. Instead, if you remember all the good things that God has

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done for you, then God will bring patience, peace and comfort into your life. Therefore, the attitude of your heart should be, the same God who delivered me in the past will deliver me through my present situation.

As it is written: "Many are the afflictions of the righteous, but the Lord delivered him out of them all" -
- Psalm 34:19

Be grateful for every good thing which the Lord does for you, as it is written: "In everything give thanks: for this is the will of God in Christ Jesus concerning you." -- I Thessalonians 5:18

LEADER: After each refrain, everyone proclaim, "*Dayeinu!*" (The words to this song are found in the back of the book if you choose to sing.)

LEADER: If He had brought us out of Egypt, but had not executed judgements upon the Egyptians, it would have been enough!

ALL: DAYEINU!

LEADER: If He had executed judgements upon them, but not upon their gods, it would have been enough!

ALL: DAYEINU!

LEADER: If He had destroyed their gods, but had not killed their firstborn, it would have been enough!

ALL: DAYEINU!

LEADER: If He had killed their firstborn but had not given us their wealth, it would have been enough!

ALL: DAYEINU!

LEADER: If He had given us their wealth but had not divided the sea for us, it would have been enough!

ALL: DAYEINU!

LEADER: If He had divided the sea without taking us through it on dry ground, it would have been enough!

ALL: DAYEINU!

LEADER: If He had led us through it on dry ground but not drowned our adversaries in it, it would have been enough!

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ALL: DAYEINU!

LEADER: If He had drowned our adversaries in it, but had not provided for our needs for forty years in the wilderness, it would have been enough!

ALL: DAYEINU!

LEADER: If He had provided for our needs in the wilderness for forty years but had not fed us with Manna, it would have been enough!

ALL: DAYEINU!

LEADER: If He had fed us with Manna, but had not also given us the Sabbath, it would have been enough!

ALL: DAYEINU!

LEADER: If He had given us the Sabbath, but had not led us to Mount Sinai, it would have been enough!

ALL: DAYEINU!

LEADER: If He had brought us before Mount Sinai, but not given us the Torah, it would have been enough!

ALL: DAYEINU!

LEADER: If He had given us the Torah, but had not led us into the land of Israel, it would have been enough!

ALL: DAYEINU!

LEADER: If He had led us into the land of Israel and had not built a Temple for us, it would have been enough!

ALL: DAYEINU!

Therefore, for the many and often-repeated favors that God bestows upon you, do you owe a debt of gratitude to the Ever-Present! He brought us forth from Egypt, executed judgements upon them and their gods, slew their firstborn, gave us wealth, divided the sea for us, led us through it on dry land, and drowned our adversaries in it, supplied our needs in the wilderness for forty years, and fed us with Manna, gave us the Sabbath, led us before Mount Sinai, gave us the Torah, brought us into the Promised Land and built us a Temple to atone for all our sins.

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LEADER: Rabban Gamliel used to say, "Whoever does not discuss the following three things at the Passover festival has not fulfilled his duty, namely:

- a) Passover sacrifice,
- b) Matzah, and
- c) Maror.

NOTE: The *Zeroah* (shank bone) on the Seder plate should not be pointed while saying the following passage:

The Passover sacrifice that our fathers ate at the time that the Holy Temple was still standing, what was the reason for it?

It is to signify that the Holy One, blessed be He, passed over the houses of our fathers in Egypt, for it is written:

ALL: You shall say, it is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when He smote the Egyptians, and delivered our houses. And the people bowed the head and worshipped. -- Exodus 12:27

LEADER: The middle *Matzah* is removed from the Matzatosh bag, held up for all to see, and the following passage is recited:

LEADER: This *Matzah* that we eat, what is its significance? It is to signify that the dough of our fathers did not have time to become leavened before the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them, as it is written:

ALL: They baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves.--Exodus 12:39

DERASH

LEADER: This is the piece of *Matzah* that *Yeshua*/Jesus said, "This is my body broken for you..." -- Luke 22:19

LEADER: The *Maror*, the symbol of our oppression, is held up for all to see, while the following passage is recited:

LEADER: The *Maror* that you eat, what is its significance? It is to signify that the Egyptians embittered the lives of our fathers in Egypt, as it is written:

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ALL: They made their lives bitter with hard bondage, in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor. -- Exodus 1:14

LEADER: In every generation, you are obligated to regard yourselves as though you had personally left Egypt. It is written:

ALL: You shall tell your son in that day, saying, "This is done because of what the Lord did for me when I came forth from Egypt." -- Exodus 13:8

LEADER: Not only our fathers did the Holy One, blessed be He, redeem, but He also saved us with them. It is written:

ALL: "He brought us out from there, that He might bring us in, to give us the land of which He swore to our fathers." -- Deuteronomy 6:23

LEADER: The *Matzot* should be covered. Lift and hold the cup until after the following blessing is recited:

ALL: Therefore, it is my duty to thank, to praise, to laud, to glorify, to exalt, to acclaim, to bless, to extol, and give respect to Him who performed all these miracles for our fathers and for me. He has brought me forth from slavery to liberty, from sorrow to joy, from mourning to festival, from darkness to bright light, and from bondage to redemption. Therefore, let me recite a new song before Him. Hallelujah!"

LEADER: Set your cup down and uncover the *Matzot*. Now we will recite the *Hallel*, Psalms 113-118.

NOTE: Psalms 113-114 is recited before the Passover meal. Psalms 115-118 is recited after the Seder meal.

PSALM 113

LEADER: Hallelujah! Praise, oh servants of the Lord; praise the name of the Lord.

ALL: Blessed be the name of the Lord from now on and forever.

LEADER: From the rising of the sun to its setting,

ALL: The Lord's name is to be praised.

LEADER: The Lord is high above all nations;

ALL: His glory is above the heavens.

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LEADER: Who is like the Lord our God, enthroned on high,
ALL: Who humbles Himself to look upon heaven and upon earth!

LEADER: He raises the poor out of the dust,
ALL: And lifts the needy out of the dunghill.

LEADER: To seat them with princes,
ALL: With the princes of His people.

LEADER: He turns the barren wife
ALL: Into a happy mother of children. Hallelujah!

PSALM 114

LEADER: When Israel went out of Egypt,
ALL: The house of Jacob from a people of strange language

LEADER: Judah became God's sanctuary,
ALL: Israel His dominion

LEADER: The sea beheld and fled;
ALL: The Jordan turned backward.

LEADER: The mountains skipped like rams,
ALL: And the hills like lambs.

LEADER: What ails you, oh sea, that you flee?
ALL: Why, oh Jordan, do you turn backward?

LEADER: Oh mountains, why do you skip like rams?
ALL: Oh hills, why do you leap like lambs?

LEADER: Tremble, oh earth, at the Lord's presence,
ALL: At the presence of the God of Jacob.

LEADER: Who turns the rock into a pool of water,
ALL: The flint into a fountain of water.

LEADER: Cover the *Matzot* and lift the cup as the following blessing is recited:

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ALL: Blessed are You, O Lord our God, King of the universe, Who redeemed us and redeemed our fathers from Egypt and brought us to this night to eat *Matzah* and *Maror*. So, the Lord our God and God of our fathers, bring us in peace to future festivals and days of fasting that will come, rejoicing in the rebuilding of Your city and being joyful in Your Temple service. There we shall partake of the sacrifices and Passover offerings whose blood will be sprinkled upon the sides of Your altar for gracious acceptance. Then we shall compose a new song of thanks to You for our redemption and the deliverance of our souls. Blessed are You, O Lord, Who has redeemed Israel.

ALL: I am ready and prepared to keep the commandment to drink the second of the four cups for the sake of the one God and His presence, may it be counted as done in the name of all Israel.

LEADER: After reciting the following blessing, lean toward the left side and drink the second cup.

LEADER: Baruch Atah Adonai Eloheynu Melech Ha Olam, Boray P'ri Ha Gafen

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

DERASH

LEADER: The Maggid concludes with the second cup called, the Cup of Wrath or the Cup of Affliction. Spiritually, *Yeshua*/Jesus partook of this second cup at Gethsemane. -- Luke 22:42-44

RACHTZAH (Washing the Hands)

ALL: RACHTZAH

LEADER: All participants wash their hands (wash basin is brought to the leader). A pitcher of water, a towel and a bowl is brought before each person. After washing your hands, recite this blessing:

ALL: Blessed are You, O Lord our God, King of the universe, Who has set us apart by Your commandments, and has commanded us concerning the washing of the hands.

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MOTZI **(Blessing over Bread)**

ALL: MOTZI

ALL: I am ready and prepared to keep the commandment to eat the Matzah, for the sake of the one God and His presence, may it be counted as done in the name of all Israel.

LEADER: The leader takes all three *Matzot* in his hand, with the broken piece remaining in the middle, and pronounces the blessing for himself and all present.

LEADER: Baruch Atah Adonai, Eloheynu Melech Ha Olam, Ha Motzi Lechem Min Ha Aretz.

ALL: Blessed are you, O Lord our God, King of the universe, Who brings forth the bread from the earth.

MATZAH **(Blessing for and Eating of Matzah)**

ALL: MATZAH

LEADER: The leader places the bottom *Matzah* on the table. He pronounces the following blessing over the two remaining *Matzot* for himself and all present.

ALL: Blessed are You, O Lord our God, King of the universe, Who has set us apart by Your commandments, and has commanded us concerning the eating of Matzah.

LEADER: The father, breaking both *Matzot*, takes for himself, then portions to all present from both pieces. Eat the *Matzah* while reclining.

DERASH

LEADER: *Matzah* has a bland taste. In this, you are reminded what is said concerning *Yeshua*/Jesus:

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ALL: There was no beauty that we should desire Him. --Isaiah 53:2

MAROR

ALL: MAROR

ALL: I am ready and prepared to keep the commandment to eat the Maror for the sake of the one God and His presence, may it be counted as done in the name of all Israel.

LEADER: The leader takes a quantity of *Maror* -- romaine lettuce -- the size of an olive, dips it into the *Charoset* -- chopped apples, cinnamon, spices etc --, shaking off excess *Charoset*. Next, the leader recites the following blessing and eats the *Maror* without reclining. He then distributes the *Maror* to all present.

ALL: Blessed are You, O Lord our God, King of the universe, Who has set us apart by Your commandments, and has commanded us to eat Maror.

KORECH

(Matzah and Maror are eaten together)

ALL: KORECH

LEADER: Taking the third piece of *Matzah* (so far unbroken), break off a piece for each participant. Participants break their piece of *Matzah* into two pieces. Now you begin to make the *Hillel Sandwich*.

Spread horseradish on the front half of the *Matzah*. Spread *Charoset* -- chopped apples, cinnamon, spices etc -- on the back half of your *Matzah* sandwich. Put enough horseradish on the front of your sandwich to make your eyes water. Spread enough *Charoset* on the back half to taste the sweetness of the *Charoset*, and to counteract the bite of the horseradish. The blessing is said, then in a reclining position, the *Hillel Sandwich* is eaten.

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Why is this called the Hillel Sandwich?

LEADER: So did Hillel, while the Temple still stood, make a sandwich of *Matzah* with *Maror* and ate them both together in order to fulfill what is written:

ALL: They shall eat it with Matzah and Maror. -- Exodus 12:8

DERASH

LEADER: What is the spiritual meaning of eating *Matzah* and *Maror* together? You all have bitter experiences in your lives. The message God is communicating to you is His desire for you to press through the bitterness (as symbolized by the horseradish) to experience the sweetness (as symbolized by the *Charoset*) that He promises you in His Word. The horseradish represents the trials and tribulations which come into your life. Like the Horseradish, many trials and tribulations are so bitter they make you cry. If you allow these trials and tribulations to make you bitter toward God, you will never experience the sweetness of God's deliverance for your life. However, by not allowing your trials and tribulations to cause you bitterness toward God, but instead press through them with God's help, you will taste and experience the fullness of His promises contained in His Word for you. Trusting in God, and His Messiah *Yeshua*, while standing on the promises of God in His Word is your solution for being victorious over the trials and tribulations in your life.

SHULCHAN ORECH (Eating the Meal)

ALL: SHULCHAN ORECH

LEADER: It is customary to begin the meal with a hard-boiled egg dipped in salt water. The meal should be eaten in an environment of joyousness. The mood should be festive and the food kosher. Roast should not be served on Seder night.

It is customary not to eat dipped food. The meal must end before midnight allowing enough time for the *Afikoman* to be eaten by that hour. Care should be taken not to eat so heavily that all appetite for the *Afikoman* is destroyed, or that the participant would be drowsy for the remainder of the Seder.

(Please allow 45 minutes for eating and cleanup)

Passover Haggadah by Eddie Chumney
<http://www.hebroots.org>

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AFTER THE MEAL

LEADER: The *Afikomen* hidden earlier in the Seder during *Yachatz* must be found and redeemed. The word *Afikomen* is from a Greek word meaning dessert. In ancient times, the Passover Lamb was the last food to be eaten. Because there is no Temple today, no Passover Lamb is slain. Today the *Afikomen* replaces the Passover Lamb in remembrance of the Passover Lamb, and is the last food eaten during the Seder meal. The Seder must not go on until the *Afikomen* is redeemed. It is the children who are instructed to search for the hidden *Afikomen*. Once the *Afikomen* is found by one of the children, that child will begin to barter with the father concerning the price to be paid for the *Afikomen*. Once the price is agreed upon, the father will give a gift in the form of a down payment as his promise to the child who found the *Afikomen*. The immediate down payment is a gift given to the child as assurance that the final agreed upon price will ultimately be paid at a future time. This promise that the father makes to the child is called, *The Promise of the Father*. In this, we understand that God paid a great price for our redemption.

DERASH

LEADER: The *Afikomen* that was hidden is a picture of *Yeshua/Jesus*. This is the blessing said for the *Matzah*, "Blessed are you, O Lord our God, King of the universe, who brings forth the bread from the earth."

Yeshua/Jesus is the bread that was sent from heaven-- John 6:35. This blessing prophesies of *Yeshua/Jesus*' resurrection. "Blessed are you, O Lord, our God, King of the universe, who brings forth bread (resurrected *Yeshua*) from the earth." Everyone who finds Him and accepts Him into their heart and life by faith is redeemed. The down payment God the Father gives to you for receiving His Messiah is the indwelling Holy Spirit. Following the fall of man in the Garden of Eden, God promises that He will fully redeem both man and the earth back to Him in the fullness of time. The indwelling Holy Spirit is the gift given to us from God as a down payment and promise of the complete redemption. The Holy Spirit is the Promise of the Father that *Yeshua/Jesus* instructed us in Luke 24:49 as it is written:

ALL: "And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until you be endued with power from on high".

LEADER: The *Afikomen* represents *Yeshua/Jesus* being buried. This piece of *Matzah*, earlier in the Seder called the Bread of Affliction -- the *Lechem* (bread) -- *Oni* (affliction). *Yeshua/Jesus* was afflicted for your sins as He died at Calvary, is now redeemed and resurrected. Everyone who receives

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Yeshua/Jesus into their hearts and lives by faith making Him their personal Lord and Savior, God promises will receive the indwelling Holy Spirit. Through the Holy Spirit, God bestows gifts upon men. -- Ephesians 4:7-8. These gifts include the following:

1. Righteousness ----- Romans 5:17-18
2. Eternal life ----- Romans 6:23
3. Grace ----- Romans 5:12, 14-15
4. Faith ----- Ephesians 2:8-9
5. Other spiritual gifts ----- I Corinthians 12:1,4
 - a) wisdom
 - b) knowledge
 - c) healing
 - d) the working of miracles
 - e) prophecy
 - f) the discerning of spirits
6. Tongues and interpretation of tongues. -- I Corinthians 12:8-11
7. Gifts of helps and administration. -- I Corinthians 12:28

LEADER: The Seder follows the eschatology of God's plan for redemption. The first two cups and events prior to eating the Passover Seder meal speak of God redeeming us from Egypt -- the bondage of sin -- through the death and burial of *Yeshua*/Jesus.

The Passover Service following the meal speaks of the resurrection of *Yeshua*/Jesus, the outpouring of His Holy Spirit, and the events surrounding His second coming. Therefore, the Passover Seder service is a rehearsal of God's complete redemptive plan.

TZAFUN **(Eat the Afikomen)**

ALL: TZAFUN

LEADER: From the piece of *Matzah* hidden earlier during the Seder, the father takes a piece the size of an olive and distributes to all present. The *Afikomen* must be eaten before midnight. Except for the two remaining cups of wine/grape juice, no food or drink may be eaten after the *Afikomen*.

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ALL: I am ready and prepared to keep the commandment to eat the *Afikomen*, for the sake of the One God and His presence; may it be counted as done in the name of all Israel.

ALL: I am observing the commandment so that I may remember the Passover Lamb that was eaten at the end of the Seder before midnight. May my eating of the *Afikomen* also achieve all the spiritual accomplishments of the Passover Lamb itself. May it be Your will, O Lord our God and God of our Fathers, that you build the Holy Temple soon, during our lifetime, and may we be able to bring our offerings there. May we eat the Passover Lamb during our own lifetime, like the Torah says: a perfect lamb, a male one year old, roasted over fire, together with *Matzah* and *Maror*. May we be able to do this in our holy city Jerusalem, soon, in our own lifetime. Amen.

LEADER: Eat the *Afikomen* while reclining to the left.

BAREKH (Grace after the Meal)

ALL: BAREKH

LEADER: The third cup is filled. All food except the small piece of *Matzah* and the cups should be removed from the table. Hands are washed. The third cup is taken in the right hand, raised from the table in recitation of the Grace after the meal. Psalm 126 is sung. The father then leads the reciting of *Birchat Hamazon*, the Grace after the meal.

LEADER: Hands of all the participants are washed at this time.

PSALM 126

LEADER: When the Lord brought back the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, "The Lord has done great things for them. The Lord has done great things for us; and we are glad. Turn again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goes forth and weeps, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him.

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DERASH

LEADER: In a literal sense, Psalm 126 speaks of the ingathering of the Jewish people from all the nations where they are scattered, and of their return to the land of Israel. This is a significant event in the prophetic plan of God.

LEADER: In a spiritual sense, Psalm 126 speaks of the prophetic restoration of Biblical truth to the body of Christ through the outpouring of God's Holy Spirit the past 500 years. This present restoration of God's people with their Hebraic roots, and an understanding of first century Christianity is an element of that restoration. Therefore, the restoration referred to in Psalm 126 is both physical and spiritual.

LEADER: I am ready and prepared to observe the commandment of Grace after the meals, as it is written:

ALL: When you have eaten and are full, then you shall bless the Lord your God for the good land which He has given you. --Deuteronomy 8:10.

LEADER: For the sake of the One God and His presence, may it be counted as done in the name of all Israel.

THE COMPANY BLESSING

LEADER: If there are more than three adult males over the age of thirteen, then the Company blessing is said. Otherwise, it is skipped and grace after meals (the next response) will immediately be said.

LEADER: Gentlemen, let us say Grace!

ALL: Blessed be the name of the Lord from this time forth and forevermore.

LEADER: May the name of the Lord be blessed from this time forth and forevermore! By permission of all the assembled, let us bless Him whose food we have eaten.

ALL: Blessed be He whose food we have eaten and through whose goodness we live.

LEADER: Blessed be He whose food we have eaten and through whose goodness we live.

ALL: Blessed be He and blessed be his name!

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GRACE AFTER MEALS

ALL: Blessed are You, O Lord our God, King of the universe, who feeds the entire world with His goodness, in grace, loving-kindness, and mercy. He gives bread to all flesh, for His mercy endures forever. In His great goodness we have never lacked food, and may we never lack His sustenance forever and ever, for the sake of His great Name, for He feeds and sustains all, and does good to all, and prepares food for all creatures which He has created. Blessed are You, O Lord, who gives food to all.

We give thanks unto You, O Lord our God, because You did give our fathers a pleasant, good and spacious land as a possession; that you, O Lord our God, did bring us forth from Egypt and did deliver us from the house of bondage; and for your covenant which You did seal in our flesh; that You did teach us Your Torah and Your statutes which You have made known to us; and for the life, grace and loving-kindness which You have given as a gift to us, and for the food with which You support and sustain us continually, every day, at all times and at every hour.

And for all this, O Lord our God, we thank You and bless You. Blessed be Your name through the mouth of all that are alive, continually and forevermore.

As it is written: "When you have eaten and are full, then you shall bless the Lord your God for the good land which He has given you." -- Deuteronomy 8:10

Blessed are You O Lord, for the land and for the food.

Have mercy, O Lord our God, upon Your people Israel, upon Jerusalem Your city, upon Zion, where Your glory dwells, and upon the Kingdom of the house of David, Your anointed, and upon the great and holy house which is called by Your name. Our God and our Father, tend and feed us, sustain us, support us, maintain us, and grant us relief. Soon, O Lord our God, free us from all our troubles. We implore You, O Lord our God, to make us not reliant upon the gifts of flesh and blood, nor their loans, but rather only upon Your full, open hand that is set apart and generous, so that we may not be ashamed nor humiliated for ever and ever.

NOTE: On the Sabbath, say the next response. Otherwise, skip it.

ALL: May it be your will, Lord our God, to strengthen us, through your commandments and through the commandments of the seventh day, this great and holy Sabbath. For this day is great and holy before you, that we may refrain on it from all work and rest on it, in love as prescribed by your will. May it be your will, Lord our God, to grant us rest, that there be no trouble, grief or lamenting on the day of our rest. Let us, Lord our God, behold the consolation of Zion, your city, and the rebuilding of Jerusalem, the city of your holiness, for you are the Master of salvation and the master of consolation.

ALL: Our God and God of our fathers, may there ascend, come, arrive, be seen, accepted, heard, counted and remembered before You, the remembrance and consideration of ourselves, the remembrance of our fathers, the remembrance of the son of David, the Mashiach -- Messiah --, Your servant, the remembrance of Jerusalem, Your set apart city, and the remembrance of Your whole

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people, the House of Israel -- for deliverance, good, grace, loving-kindness, mercy, life, and peace, on this festival of Matzot! Remember us, O Lord our God, for good, recall us for blessing, and save us for a good life. And with a word of salvation and mercy, and have mercy upon us and save us -- for to You alone do our eyes look, for You, O Lord, are a gracious and Merciful King!

ALL: And build Jerusalem, the holy city, soon, in our days. Blessed are You, O Lord, who rebuilds Jerusalem in His mercy. Amen.

ALL: Blessed are You, O Lord our God, King of the universe, our God, our Father, our King, our Sovereign, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the good and beneficent King, who each day was good, is good, and will be good to us. He has dealt with us, He is dealing with us, He will always deal with us, with grace, loving-kindness, mercy and plenty. May help, success, blessing, salvation, comfort, sustenance, mercy, life, peace and all good, and all that comes from good may He never deprive us.

ALL: May the All Merciful rule over us forever and ever!

ALL: May the All Merciful be blessed in the heavens and in the earth!

ALL: May the All Merciful be lauded for all ages, glorified among us forever and ever, and may He be honored by us through all eternity!

ALL: May the All Merciful grant us our needs with honor!

ALL: May the All Merciful break our yoke and lead us upright to our land!

ALL: May the All Merciful send abundant blessing to this house, and upon this table from which we have eaten!

ALL: May the All Merciful send us Elijah the prophet, of good remembrance, to proclaim to us good news, salvation and consolation!

LEADER: Guests start here. If you are in your parent's home, add the words in parentheses.

ALL: May the All Merciful bless: (my father, my teacher) the master of this house, and (my mother, my teacher) the mistress of this house.

LEADER: The host and hostess start here. If married add the words in parentheses.

ALL: Me (my wife/husband and family) and all that is mine, and all that sit here, both them and their house and family, along with all that is theirs, so also with us and all that is ours.

Even as our forefathers Abraham, Isaac, and Jacob were blessed in all things, with all things and on account of all things, may He bless us all with a perfect blessing. To that let us say: Amen.

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ALL: O, may their and our merit be recognized in heaven, that we may have everlasting peace. And may we receive a blessing from the Lord and kindness from the God of our salvation and that we may find favor and understanding in the eyes of God and man.

NOTE: On the Sabbath, say the next response, otherwise skip it.

LEADER: May the All-Merciful cause us to inherit the day that will be wholly Sabbath and rest for eternal life!

ALL: May the All Merciful cause us to inherit that day which is all good, a day that is everlasting, a day when the just will sit with crowns on their heads, basking in the reflection of the Divine Presence!

May the All Merciful allow us to be worthy of the Days of the Messiah and of eternal life in the World to Come. He is a tower of salvation to His King, and He shows mercy to His Messiah, to David and His children forever. -- 2 Samuel 22:51. He who establishes peace in His heights, may he also establish peace for us and for all Israel, and say: Amen.

ALL: Fear the Lord you, His set apart ones, for there is no lack for those who fear Him. Young lions lack and suffer hunger, but they that seek the Lord shall not lack any good. -- Psalm 34:10. Give thanks to the Lord, for He is good, His loving-kindness lasts forever. -- Psalms 118:1 You open Your hand and satisfy the desire of all life. -- Psalm 145:16 Blessed is the man who trusts in the Lord, and the Lord will be His trust. --Jeremiah 17:7. I have been young and now have grown old, yet I have not seen a righteous man forsaken, or his children begging bread. -- Psalm 37:25. The Lord will give strength to His people, the Lord will bless His people with peace.

ALL: I am ready and prepared to keep the commandment to drink the third of the four cups for the sake of the one God and His presence, may it be counted as done in the name of all Israel.

LEADER: Baruch Atah Adonai, Eloheynu Melech Ha Olam, Boray P'ri Ha Gafen.

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

LEADER: Drink the third cup while reclining to the left

LEADER: The third cup is called, the Cup of Restoration or Redemption.

HALLEL

LEADER: Next, pour the fourth cup.

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LEADER: An additional cup is poured for Elijah. The door is opened. It is customary at this time for the children to go to the door to look for Elijah the Prophet. As the children go to the door the following Blessing is recited:

ALL: Blessed is He who comes in the name of the Lord.

DERASH

LEADER: In this, we are reminded that *Yeshua*/Jesus said you will not see me again until you say, "Blessed is He who comes in the name of the Lord." -- Luke 13:35

ALL: Pour out Your wrath on the nations which do not know You and on the kingdoms which do not call upon Your name. For they have eaten up Jacob and destroyed his habitation.-- Psalm 79:6-7

ALL: Pour out Your anger upon them and let Your burning wrath overtake them. -- Psalm 69:24

ALL: Pursue them in wrath and destroy them under the heavens of the Lord. -- Lamentations 3:66

LEADER: A Song is sung for the coming of Elijah

Eliyahu Ha Naevi/Elijah the Prophet

(The words are found in the back of this book if you choose to sing).

LEADER: The door for Elijah is closed.

DERASH

LEADER: God gives this section of the Passover Seder to teach you that before Messiah returns, Elijah will come. -- Malachi 4:5-6 Messiah always has a forerunner, a preparer of the way. During the first coming of *Yeshua*/Jesus, Elijah is personified by John the Baptist. John is not literally Elijah the prophet. Luke 1:17 explains that John is of the spirit and power of Elijah. So shall it be with the second coming of *Yeshua*/Jesus. In Revelation 11 one of the two witnesses spoken of is likened to Elijah. Just as John the Baptist was not literally Elijah but of the spirit and power of Elijah, the Elijah who will precede the second coming of *Yeshua*/Jesus will not be the Elijah of old, rather one like John the Baptist who will be of the spirit and power of Elijah.

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If you study the birth of John the Baptist, you will learn he was born during the Passover season. This is exactly the timeframe given by God through the Passover Seder to look for the coming of Elijah to prepare the way for Messiah.

LEADER: In Luke 22:20, it is written:

ALL: Likewise also He took the cup after supper saying, "This cup is the new covenant in My blood which is poured out for you".

LEADER: The cup of the new covenant is spoken of in Jeremiah 31:31,33. When *Yeshua*/Jesus said, "this is the cup which is poured out..." He is referring to the Cup of Elijah. The Cup of Elijah is the cup of the Covenant. Because this cup is poured out year after year, only 1 of 2 people may drink of this cup--Elijah the prophet or Messiah Himself. Since *Yeshua*/Jesus drank of this cup, He proclaimed that He is the Messiah and the time of the New Covenant was being ushered into the earth.

LEADER: The last four sections of the Hallel (Psalms 115-118) are recited. These Psalms are connected with God pouring his wrath out prior to the second coming of *Yeshua*/Jesus during the tribulation period. At the conclusion of this part of the Passover Seder, the Cup of Elijah is poured out. In this we see God pouring His wrath out upon all the world, and upon the sin in the world. This is not just a time of judgement but a time of salvation.

In Hosea 5:15, it is written, "In their affliction, they will seek me early."

In Joel 3:14 it is written, "Multitudes, multitudes in the valley of decision."

Finally, God is reminding us in Psalm 115-118 that during the tribulation period, those who put their trust in God will see his salvation. Those who put their trust in the world's system will perish.

PSALM 115

LEADER: Not to us, Lord, but to Your name give glory

ALL: Because of Your love and Your truth

LEADER: Why do the nations say, "Where is their God now?"

ALL: Our God is in heaven; He does what He pleases!

LEADER: The idols of the nations are silver and gold

ALL: The work of men's hands

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LEADER: They have mouths,

ALL: But they cannot speak

LEADER: They have eyes,

ALL: But they cannot see

LEADER: They have ears,

ALL: But they cannot hear

LEADER: They have noses,

ALL: But they cannot smell

LEADER: They have hands

ALL: But they cannot feel

LEADER: They have feet

ALL: But they cannot walk

LEADER: They cannot make a sound in their throats

ALL: Those who make them and trust in them will become like them

LEADER: Oh, Israel, trust in the Lord

ALL: He is their Help and their Shield

LEADER: Oh, house of Aaron, trust in the Lord!

ALL: He is their Help and their Shield

LEADER: Oh, you who fear the Lord, trust in the Lord!

ALL: He is their Help and their Shield

LEADER: The Lord remembers us

ALL: He will bless us

LEADER: He will bless the house of Israel

ALL: He will bless the house of Aaron

LEADER: He will bless those who revere the Lord

ALL: Small and great alike

LEADER: The Lord will be with you

ALL: Both you and your children

LEADER: You are blessed by the Lord, the Maker of Heaven and earth

ALL: Heaven is the Lord's heaven

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LEADER: But the earth He has given to human beings -- the children of Adam

ALL: The dead cannot praise the Lord

LEADER: Nor can those who sink into silence

ALL: We will bless the Lord from now and forever. Hallelujah!

PSALM 116

LEADER: I love the Lord, because He has heard my voice and my prayers

ALL: Because He turned His ear toward me, I will call on Him all my days

LEADER: The sorrows of death enclosed me; the distress of Sheol overshadowed me

ALL: I encountered distress and grief

LEADER: I called out the name of the Lord

ALL: Please Lord, preserve my soul

LEADER: The Lord is gracious and righteous

ALL: Yes, our God is compassionate

LEADER: The Lord watches over the simple

ALL: I was brought low, but He saved me

LEADER: Return, oh my soul, to your rest

ALL: For the Lord has been kind to you

LEADER: He delivered my soul from death

ALL: And my eyes from tears, and my foot from falling

LEADER: I will walk in the presence of the Lord

ALL: In the land of the living

LEADER: I believed, even though I was greatly afflicted

ALL: It was in haste that I said, "All men are deceitful."

LEADER: What can I render to the Lord for all his kind acts toward me?

ALL: I will lift up the Cup of Salvation, and will call upon the name of the Lord

LEADER: I will pay my vows to the Lord and in the presence of all His people

ALL: Precious in the sight of the Lord is the death of his saints

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LEADER: Oh Lord, I am indeed Your servant;

ALL: I am Your servant, the child of Your handmaid

LEADER: You have removed my chains

ALL: I will offer the sacrifice of thanksgiving to You

LEADER: And I will call on the name of the Lord

ALL: I will pay my vows to the Lord in the presence of all his people

LEADER: In the courts of the Lord's house, in the midst of Jerusalem. Hallelujah!

PSALM 117

LEADER: Praise the Lord, all you nations

ALL: Glorify Him, all you peoples

LEADER: For great is His mercy toward us,

ALL: And the Lord's truth endures forever. Hallelujah!

PSALM 118

LEADER: Give thanks to the Lord, for He is good

ALL: His mercy endures forever

LEADER: Let Israel now say:

ALL: His mercy endures forever

LEADER: Let the house of Aaron now say:

ALL: His mercy endures forever

LEADER: Let those who revere the Lord now say:

ALL: His mercy endures forever

LEADER: Out of distress I called upon the Lord,

ALL: He answered me by setting me free

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LEADER: The Lord is with me; I have no fear,

ALL: What can man do to me?

LEADER: The Lord is my Helper;

ALL: I shall see the defeat of my foes

LEADER: It is better to take refuge in the Lord than to trust in man

ALL: It is better to take refuge in the Lord than to trust in princes

LEADER: The heathen were all swarming around me;

ALL: In the name of the Lord, I destroyed them

LEADER: They swarmed like bees about me, but they were extinguished

ALL: Like a fire of thorns

LEADER: In the name of the Lord, I completely destroyed them.

ALL: You did thrust at me that I might fall

LEADER: But the Lord helped me

ALL: The Lord is my strength and my song

LEADER: And He has become my Salvation

ALL: A joyful shout of salvation rings in the tents of the righteous:

LEADER: The Right Hand of the Lord works wonders!

ALL: The Right Hand of the Lord is exalted!

LEADER: The Right Hand of the Lord works wonders!

ALL: I will not die

LEADER: But I will live to recount the deeds of the Lord

ALL: The Lord has indeed punished me

LEADER: But He has not left me to die

ALL: Open for me the gates of righteousness

LEADER: That I may enter them and thank the Lord

ALL: This is the gateway of the Lord

LEADER: The righteous alone may enter

ALL: I thank You because You have answered me

LEADER: And have been Salvation for me

ALL: The stone which the builders rejected

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LEADER: Has become the chief Cornerstone

ALL: This is the Lord's doing

LEADER: It is marvellous in our eyes

ALL: This is the Lord's doing.

LEADER: This is the day which the Lord has made;

ALL: We will rejoice and be glad in it

ALL: We implore You, O Lord, Save us!

LEADER: We implore You, O Lord, Save us!

ALL: We implore You, O Lord, Save us!

LEADER: We implore You, O Lord, Save us!

LEADER: We implore You, O Lord, make us prosper!

ALL: We implore You, O Lord, make us prosper!

LEADER: We implore You, O Lord, make us prosper!

ALL: We implore You, O Lord, make us prosper!

LEADER: Blessed is He who comes in the name of the Lord

ALL: We bless You from the house of the Lord

LEADER: The Lord is God, Who has given us light

ALL: Tie the sacrifice with cords unto the horns of the altar

LEADER: You are my God, and I thank You.

ALL: You are my God and I will praise you

LEADER: Give thanks to the Lord, for He is good

ALL: His mercy endures forever

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THE GREAT HALLEL

PSALM 136

LEADER: Give thanks to the Lord, for He is good

ALL: His mercy endures forever

LEADER: Give thanks to the God of gods

ALL: His mercy endures forever

LEADER: Give thanks to the Lord of lords

ALL: His mercy endures forever

LEADER: For He alone does great wonders

ALL: His mercy endures forever

LEADER: For He made the heavens with wisdom

ALL: His mercy endures forever

LEADER: For He stretched out the earth over the water

ALL: His mercy endures forever

LEADER: For He made great lights

ALL: His mercy endures forever

LEADER: The sun to govern the day

ALL: His mercy endures forever

LEADER: The moon and the stars to govern the night

ALL: His mercy endures forever

LEADER: For He struck Egypt through their first-born

ALL: His mercy endures forever

LEADER: For He brought Israel out from among them

ALL: His mercy endures forever

LEADER: With a strong hand and an outstretched arm

ALL: His mercy endures forever

LEADER: For He split the Red Sea into parts

ALL: His mercy endures forever

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LEADER: And He led Israel through it

ALL: His mercy endures forever

LEADER: And He cast Pharaoh and his army into the Red Sea

ALL: His mercy endures forever

LEADER: For He led his people through the desert

ALL: His mercy endures forever

LEADER: For He struck down great kings

ALL: His mercy endures forever

LEADER: And He killed mighty kings

ALL: His mercy endures forever

LEADER: Sihon, king of the Amorites

ALL: His mercy endures forever

LEADER: And Og, king of Bashan

ALL: His mercy endures forever

LEADER: And gave their land as a heritage

ALL: His mercy endures forever

LEADER: A heritage for Israel, His servant

ALL: His mercy endures forever

LEADER: For we were low, but He remembered us

ALL: His mercy endures forever

LEADER: And He rescued us from our enemies

ALL: His mercy endures forever

LEADER: He gives bread to all flesh

ALL: His mercy endures forever

LEADER: Give thanks to the God of heaven

ALL: His mercy endures forever

ALL: The soul of all life shall bless Your name, oh Lord our God. The spirit of all flesh shall glorify and exalt your remembrance our Eternal King. From eternity to eternity You are God, and besides You, we have no King, Who redeems and saves, delivers and protects, sustains and has mercy in all times of trouble and distress. We have no King but You.

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ALL: God of the first and the last, God of all creatures. Lord of all generations, Who is extolled in many praises, Who guides His world with mercy and His creatures with compassion. For the Lord neither slumbers nor sleeps. He awakes those who sleep, and arouses those who slumber, makes the dumb speak, frees prisoners, supports the fallen, raises up the downcast. To You alone we give thanks.

If our mouths were filled with songs like the sea, and our tongues with jubilation like its many waves, and our lips with praise as wide as the sky; if our eyes could shine like the sun and the moon, and our hands were spread like the eagles in the sky, and our feet were swift like deer, we would still be unable to thank You enough, oh Lord our God and God of our fathers, for one-thousandth of the thousands of thousands and myriads of good things which You have done for our fathers and for us.

ALL: From Egypt You redeemed us, Oh Lord our God, and from the house of slavery You saved us. When we were hungry, You fed us, and with plenty You sustained us. From the sword You saved us, and from pestilence You delivered us. You saved us from horrible sicknesses. Until now, Your mercy has helped us, and Your grace has not left us; do not ever abandon us, oh Lord our God.

ALL: Therefore, the limbs which You have formed in us, the breath and soul You breathed into our nostrils, and the tongue which You put in our mouth shall thank, bless, laud, glorify, extol, revere, sanctify, and do honor to Your name, oh our King. For every mouth will thank You, every tongue will swear loyally to You, every knee will bow down to You, every heart will fear You, and every man's inner being will sing praise to Your name, as it is written:

"All my bones will say, 'Oh God, who is like You? You deliver the poor from the one who is stronger than he, the poor and the needy from one who robs him.'" -- Psalm 35:10

DERASH

ALL: God has highly exalted Him, and given Him a name which is above every name, That at the name of *Yeshua*/Jesus every knee should bow, of things in heaven and things in the earth and things under the earth, And that every tongue should confess that Jesus Christ (*Yeshua Ha Mashiach*) is Lord, to the glory of God the Father. --- Philippians 2:9-11

ALL: Who is like You? Who is equal to You? Who can be compared to You? The great, and mighty, and awesome God, God most high, Possessor of heaven and earth. We will praise You, laud, glorify, and bless Your holy name, as it is written:

"A Psalm of David, 'Bless the Lord, oh my soul, and all that is within me, bless His holy name.'" --- Psalm 103:1

ALL: You are God in the might of Your power, great in the glory of Your name, mighty forever, awe-inspiring through your deeds, the King Who sits upon a high and lofty throne.

ALL: He dwells in eternity on high, and holy is His name. And it is written:

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"Rejoice, O righteous ones in the Lord, it is fitting for the upright to give songs of praise." -- Psalm 33:1

ALL: By the mouth of the upright You shall be praised, and by the word of the righteous ones You shall be blessed, and by the tongue of the pious You shall be exalted, and amid the holy ones you shall be set apart.

ALL: And in the assemblies of the thousands of Your people, the House of Israel, with jubilation shall Your name be glorified, O our King, in every generation. For this is the duty of all creatures before You, oh Lord our God and God of our fathers, to thank, praise, laud, glorify, extol, honor, lift up and sing praises with all the words of the songs and praises of David, son of Jesse, Your servant, Your anointed.

ALL: Praise be Your name for ever, our King, the great and holy God and King in the heavens and on the earth. For to You it is becoming, O Lord our God and God of our forefathers, song and praise, hymn and psalm, strength and dominion, victory, greatness and might, fame and glory, holiness and sovereignty, blessings and thanksgivings from now and forever.

ALL: Blessed are You, O Lord, God and King, great in renown, God of thanksgivings, Lord of wonders who delights in the songs of praise, King, God, life of eternity. All Your works shall praise You, O Lord our God, Your pious ones, the righteous who do Your will. And all Your people, the House of Israel, shall joyfully sing thanks, praise, laud, honor, lift up, revere, set apart and crown Your name, our King. For it is good to thank You, and to Your name it is becoming to sing, for from eternity to eternity You are God. Blessed are You O Lord, King magnified in praises!

ALL: I am ready and prepared to keep the Commandment to drink the fourth of the four cups, for the sake of the One God and His Presence, let it be counted as done in the name of all Israel.

LEADER: Baruch Atah Adonai Eloheynu Melech Ha Olam, Boray P'ri Ha Gafen

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

LEADER: Drink the fourth cup. The fourth cup is called the Cup of His Coming or the Cup of the Kingdom. Drink of the Cup while reclining toward the left.

LEADER: Blessed are you, O Lord our God, King of the universe for the vine, the fruit of the vine, and the produce of the field. For the desirable, good, and spacious land that you were pleased to give our forefathers as a heritage, to eat of its fruit and to be satisfied with its goodness. Have mercy, we beg you, Lord, our God, on Israel your people; on Jerusalem, your city; on Zion, the resting place of your glory; your altar, and your Temple. Rebuild Jerusalem, the city of holiness, speedily in our days. Bring us up into it and gladden us in its rebuilding and let us eat from its fruit and be satisfied with its goodness and bless you upon it in holiness and purity. Let us rejoice on this festival of Passover; for You, O Lord, are good and do good to all, and we thank you for the land and the fruit of the vine. Blessed are You, O Lord, for the land and the fruit of the vine.

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LEADER: Next, a song is sung called *Ha Gadya*.

HA GADYA

(The words are found in the back of this book if you choose to sing.)

DERASH

This song recounts the faithfulness of God to the Jewish people by preserving them through the ages from all nations and people who have attempted to destroy them throughout history. This song begins by remembering that God brought the children of Israel out of Egypt and gave them the season of Passover. After this, nation after nation rose up to destroy the Jewish people. However, every nation that rose up against the Jewish people eventually was defeated by a stronger nation who subsequently rose up against the Jewish people. In the song, the cat will represent Assyria, the dog Babylon, the stick Media/Persia etc. The final one who comes and the last Kingdom to rise is The Government that God shall establish during the Messianic Age when Yeshua/Jesus, the Messiah, will rule and reign from Jerusalem.

NIRTZAH

ALL: NIRTZAH

LEADER: The order of the Passover Service is now completed in accordance with all its ordinances and statutes. Even as you have been found worthy to follow its order, so may you be worthy to perform it in the future. "O Pure One, who dwells on high, raise up this congregation which is without number. Speedily, lead the offshoots of the stock that You have planted, redeemed in joy to Zion."

DERASH

LEADER: By now, you should feel as though you have climbed the spiritual ladder and ascended into the throne room of God. God gives Passover for you to experience. Passover teaches you of your personal relationship with God and how God spiritually redeems you from Egypt -- the world's system of Satan and his influence over your life -- through the blood of *Yeshua/Jesus*, your Passover Lamb. You have witnessed how Passover teaches you of the complete redemptive plan of God. It teaches you

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about the death, burial, and resurrection of *Yeshua*/Jesus. It also teaches of the outpouring of His Holy Spirit, the ingathering of the Jews from the Diaspora in the last days, the tribulation period, the second coming of *Yeshua*/Jesus, and the Messianic Age. Passover is a rehearsal of the total redemptive plan of God. Passover ends with the shout, Next year in Jerusalem. This is a prayer to God, that next year we may experience the true Passover meal, the Marriage Supper of the Lamb in the city of Jerusalem. This is the ultimate desire and proclamation of our hearts. Therefore, these words are shouted with expectancy and joy!

L'Shanah Ha Ba-a Birushalayim !

NEXT YEAR IN JERUSALEM !!!!!