

The
**PASSOVER
HAGGADAH**

Passover Haggadah created by Rebirth

לידה
REBIRTH
A Messianic Jewish Congregation
מחדש

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Introduction

“Now this day is to be a memorial for you and you shall keep it as a feast to Adonai; throughout your generations you are to keep it as an ordinance forever.”

- Exodus 12:14

Shalom Mishpocha (Family):

The Passover is a wonderful celebration revealing God’s Salvation, Messiah Yeshua, who is from God, the Sacrificial lamb. The lamb that was slain to remove our sin and save us from God’s judgment. This celebration simply explains the revelation God commanded us to share from days of old as an eternal ordinance in every generation. By re-telling the story of Salvation in the Exodus and of the redemptive power of Yeshua who shared His last moments in the final passover with His 12 disciples (Talmidim), then rose from the grave, we continue to proclaim His authority and kingship over death!

“The purpose of this redemption is so God may be glorified and so that we can have new and eternal life in Him.”

- Chosen People Ministries

What is on the Seder Plate:

As we look to see in front of us on the Sedar Plate, there is: Parsley, a cup of salty water, a horseradish root/ freshly ground horseradish, charoseth (sweet mixture of apples, honey, raisins, nuts, and some grape juice), a hard boiled egg, and the roasted shank bone of a lamb without meat.

What is on the Table: Now next to the plate, we have a bag that holds 3 pieces of matzo, extra matzo (it’s an unleavened meal), a pitcher of water, a bowl (for the washing of the hands), 2 candlestick holders and candlesticks, matches, and make sure to leave an extra seat for Elijah, who would announce the coming of the Messiah.

Before we light the candles, let us symbolically clean out the leaven commencing this Passover Seder.

Kadesh

The Blessing of the Candles:

ברוך אתה אדוני אלוהינו מלך העולם אשר קידשנו על ידי
אמונה בישוע המשיח אור העולם ובשמו מדליקים הנר של
פסח

Baruch atah Adonai Eloheinu Melech Ha'olam asher
kidshanu al yadi emunah B'Yeshua Ha'Mashiach or Ha'olam
oovshmo madlikim haner shel Pesach.

Blessed are you, Oh Lord our God, King of the Universe,
who has sanctified us through Faith in Yeshua the Messiah,
the Light of the World, and in whose name we light the
candles of Pesach.

ברוך אתה יי אלהינו מלך העולם שעשה ניסים לאבותינו
בימים ההם בזמן הזה

Baruch atah Adonai, Eloheinu Melech Ha'Olam she-ah-seh
nissim l'avoteinu bayamim hahem bazman hazeh

Blessed are You, Oh Lord our God, King of the Universe,
who performed miracles for our ancestors, in those days, in
this season.

“The sixth day, the heavens and the earth were finished, and all the host of them, and on the seventh day God completed his work which He had made: and He rested on the seventh day from all work which he had made, and God blessed the seventh day, and sanctified it: because that in it he had rested from all his works, which God created and made.” - *Genesis 2*

Kiddish - The First Cup of Sanctification (Freedom):

We recite while standing:

*Baruch atah Adonai Eloheinu melech ha'olam borei pri hagafen
Blessed are You of Lord our God, who creates the fruit of the vine.*

Blessed are You, our God, King of the universe, who has chosen us from among all people, sanctified us through His mitzvahs. And You, God, our God, have given us in love Shabbats for rest and festivals for happiness, feasts and festive seasons for rejoicing!

This day of the Matzot feast and this day to be called holy, the season of our freedom, in love, to be called holy, commemorating the Exodus from Egypt. For You have chosen and sanctified us from all the nations, and You have given us Your holy Shabbat and festivals as a heritage in love and favor, in happiness and in joy.

Blessed are You, our God who sanctifies Israel and the festive seasons!

Blessed are You, God, our God, King of the universe, who has granted us life, sustained us, and gotten us all the way to this point in time!

“I will bring you out from under the burden of the Egyptians” - Exodus 6:6

(We may drink from the first cup)

Urchatz - Washing of Hands

I know, you just sat down. But now you're going to have to stand up. Why? Because now we all have to go wash our hands. Your

hands are clean already? Sorry, not good enough. This is a traditional hand washing we do before eating anything dipped in water, as a way of remembering the rules of

purity kept in Temple times. Some bring a basin to the table and let people wash there. At this moment, we will take the time to wash our hands.

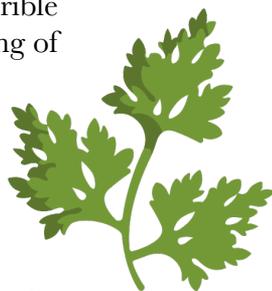


Pour water on each hand three times using a washing cup, covering the entire hand each time, from the wrist to the fingertips. Usually there's a blessing recited—but not this time. Make sure no one says the blessing by mistake.

Karpas - Greens

(Harshness of Slavery Endured)

The parsley symbolizes the hyssop used to place the blood of the Passover lamb upon the doorposts and lintels of the homes of the children of Israel during the tenth and most terrible plague that the Lord visited upon Egypt—the slaying of the firstborn. The salt water represents the tears of the children of Israel and the Red Sea. We are therefore reminded of the tears shed by those not yet redeemed and still in slavery. This is a good time to mention those around the world who are hurting and enslaved. All dip a sprig of parsley in the salted water, the leader recites the blessing, then all eat the parsley.



Baruch atah Adonai Eloheinu melech haolam boreh pri
ha'adamah.

Blessed are You, Oh Lord our God, King of the Universe, Who
creates the fruit of the ground.

Yachatz - Breaking the Middle Matzah

Now it is time to, 1. Grasp the middle matzah. 2. Break it in half (while it's still covered). 3. Leave the smaller half between the two other matzahs. This is the matzah over which the Haggadah is recited. 4. The larger piece is called the Afikoman (which basically means "dessert"). Keep it somewhere safe and hide it. You'll need it at the end of the meal (no blessing is said.)

This matzah is the bread of poverty which our ancestors ate in the land of Egypt. All who are hungry, come and eat; all who are needy, come and celebrate Passover with us. We are fortunate to be living in the United States where we are free to live and worship but it is not true everywhere else in the world and it has not been true in many times and places throughout the world.

Ma Nishtana

Ma nishtanah halailah hazeh mikol haleilot?

Sheb'khol haleilot anu okhlin hametz umatzah; halailah hazeh, kuloh matzah.

Sheb'khol haleilot anu okhlin sh'ar y'rakot; halailah hazeh, maror.

Sheb'khol haleilot ein anu matbilin afilu pa'am ehat; halailah hazeh, shtei f'amim.

Sheb'khol haleilot anu okhlin bein yoshvin uvein m'subin; halailah hazeh, kulanu m'subin.

Ma Nishtana - The Four Questions

1. *On all other nights we eat either leavened bread or matzah. Why, on this night, do we eat only Matzah?*
2. *On all other nights we eat all kinds of herbs. Why, on this night, do we eat only bitter herbs?*
3. *On all other nights we do not dip herbs. Why on this night, do we dip them twice?*
4. *On all other nights, we eat sitting or reclining on pillows. Why on this night, do we eat only reclining on pillows.*

The Story of Passover

The Passover story derived from long ago in ancient times, with Abraham. At that time, people worshipped many gods and prayed to statues. However, Abraham trusted and believed in the One true God. He journeyed to a new land known then as Canaan, which would later be known as Israel, and started a new people, the Israelites -- the Jewish people. God promised that Abraham would be the father of a great people who would be a blessing to the world. Abraham had a son named Isaac, and Isaac had a son named Jacob who had 12 sons. One of them, named Joseph, was able to interpret dreams, and he interpreted the dreams of the King of Egypt. In later years, after Joseph had died, a new Pharaoh arose. He disregarded the great contribution which Joseph had made to Egypt. He issued harsh decrees against the Israelites, made slaves out of them, and even ordered every baby boy born to the Israelites put to death! At the time Moses was born, the Jewish people were slaves in Egypt.

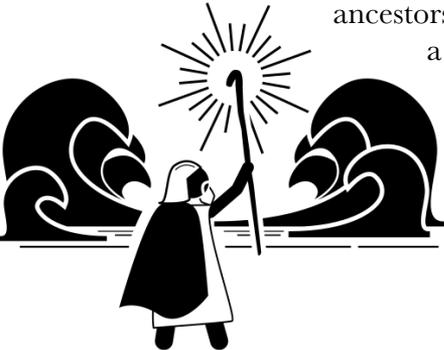
During that time, there was a baby boy who was saved from the Pharaoh's evil decree by his mother. She put the baby in a basket and left him right at the edge of the water. His sister, Miriam, hid and watched over the baby. The Pharaoh's daughter found the basket and decided to keep him as her own son. She named him "Moses," which meant "drawn from the water."

Moses grew up as the son of the Princess, but he never forgot his heritage. Once, he saved a Jew who was being beaten by an Egyptian overseer; after he fled to avoid capture, he witnessed a bush that burned, but was not consumed. When he questioned how the fire wasn't burning the bush, he heard a voice that said, "I am the God of your father, the God of Abraham, Isaac, and Jacob. I AM THAT I AM." From that, he understood that he had a mission in his life: to bring the Jewish people back to their true existence; to be the leader who would free them from their bondage and their pain. The ancient story tells of how Moses went over and over again to the Pharaoh, asking that the Egyptians let the Jews go, but Pharaoh would not let them go. His heart hardened more each time that Moses asked. But Moses feared not; his compassion and pride made him persistent.

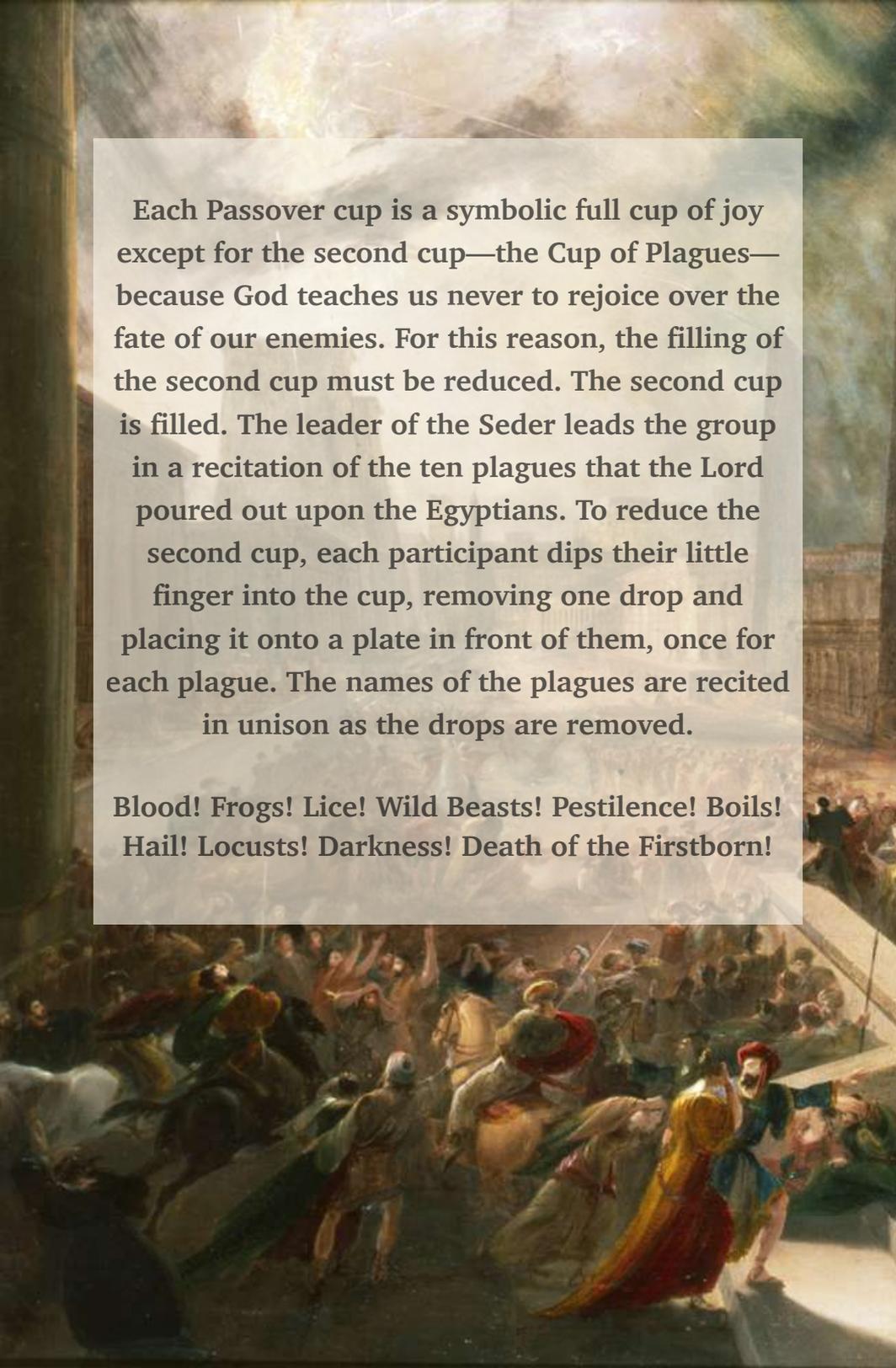


Moses had to prove the rightness of his cause and God's power by bringing plague after plague on Egypt. Each time, Pharaoh would promise to obey God's command. But as soon as the plague passed and relief came, Pharaoh changed his mind. It was only after the tenth and most horrible plague, the death of the Egyptian first-born, that Pharaoh finally agreed to let the people go. Even then, as the Israelites fled Egypt across the Red Sea, Pharaoh reneged and sent soldiers after them. But miraculously, the Sea parted for the Israelites to cross, and then when the Egyptians tried to follow, the Sea formed again, preventing them from crossing. Finally, the Israelites were free, across the Sea, and in a new land. We

remember the events that led to the freedom of our ancestors by reciting the ten plagues and pouring a drop of wine from our cup as we say each one. We wish that no people will have to endure bondage and suffering like our ancestors.



- Read Exodus 12:1-28 -



Each Passover cup is a symbolic full cup of joy except for the second cup—the Cup of Plagues—because God teaches us never to rejoice over the fate of our enemies. For this reason, the filling of the second cup must be reduced. The second cup is filled. The leader of the Seder leads the group in a recitation of the ten plagues that the Lord poured out upon the Egyptians. To reduce the second cup, each participant dips their little finger into the cup, removing one drop and placing it onto a plate in front of them, once for each plague. The names of the plagues are recited in unison as the drops are removed.

**Blood! Frogs! Lice! Wild Beasts! Pestilence! Boils!
Hail! Locusts! Darkness! Death of the Firstborn!**



Dayenu

Dayenu,” It Would Have Been Enough. Just as we do not rejoice over the fate of our enemies, we also recognize the magnitude of God’s salvation and His gracious actions toward us. With a grateful heart and a healthy fear of the Lord, we sing “Dayenu” (“it would have been enough”) together, remembering the many great acts that God has done on behalf of His people.

“Ilu hotzi, hotzianu, hotzianu miMitzrayim, hotzianu miMitzrayim, dayenu! Dai-dai-yenu, dai-dai-yenu, dai-dai-yenu, dayenu, dayenu!”

Ilu natan natan lanu, natan lanu et haTorah, natan lanu et haTorah, dayenu! Dai-dai-yenu, dai-dai-yenu, dai-dai-yenu, dayenu, dayenu!

Ilu natan natan lanu, natan lanu et Yeshua, natan lanu et Yeshua, dayenu! Dai-dai-yenu, dai-dai-yenu, dai-dai-yenu, dayenu, dayenu!”

Had God done nothing but save us from the land of Egypt,

Dayenu (it would have been enough)!

Had God given us nothing more than the Shabbat,

Dayenu (it would have been enough)!

Had God given us nothing more than the Torah,

Dayenu (it would have been enough)!

Had God given us nothing more than Yeshua,

Dayenu [(it would have been enough),

yet He continues to give us so much more!

Makkot - Second Cup

The second cup, the Cup of Plagues (also called the Cup of Judgment), is raised and all say:

Baruch atah Adonai Eloheinu melech ha'olam borei pri hagafen.

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

(all drink leaning to the left & refill cup)

Zeroah or Pesach, The Lamb Shankbone

The lamb shankbone is a symbol of the Temple sacrifice. It sits on the Passover plate as a reminder of the first Passover lamb sacrificed for the children of Israel, whose blood was applied to the lintel and doorposts of their homes. We raise the shankbone of the lamb and again remind ourselves of the lamb slain on behalf of the firstborn males among the Jewish people. We also take this moment to reflect upon the death of Jesus for our sins, as He was the Lamb of God who takes away the sin of the world (John 1:29). We explain to our children the nature of redemption and the need for the shedding of blood for all of us to experience forgiveness of sin (Lev. 17:11; Heb. 9:22). It might be appropriate to read all or part of Isaiah 52:13–53:12 at this time as a way to remember the work of Yeshua on our behalf.

Rachtzah - Second Washing of the Hands

The second symbolic washing of the hands reinforces personal sanctification as we continue the celebration of the Passover. Yeshua appears to have taken Rachtzah one step further by washing the feet of His disciples, providing us with an unparalleled lesson in servanthood and humility (John 13:2–17). This second washing is followed by a blessing:

Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, ash-er kid-sha-nu
b'mits-vo-tav v'tsi-va-nu al ne-tee-lat ya-dayim.

Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the washing of hands.

Motzi, Matzot

As the first portion of the Seder draws to a close, the family partakes of several of the remaining elements on the Seder plate. These elements are intended to involve our senses in the remembrance of the Passover story. Each one helps us connect with a different step in the process of Israel's deliverance from slavery. For believers in Yeshua, these elements remind us of the process of deliverance from our slavery to sin to our freedom in Messiah. (The matzah tash is raised and the following blessing is recited)

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



Each person now breaks off a small piece of matzah and all recite the following blessing:

Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat ma-tzah.

Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of unleavened bread. All eat together of the matzah.

Maror - The Bitter Herbs

The maror (bitter herbs) reminds us of the bitterness of Israel's slavery in Egypt and the bitterness of humankind's slavery to sin. It is tradition to dip one's matzah and take a heaping portion of the bitter herb, enough to make one shed a tear. Each person breaks an olive-sized piece of matzah and dips it in the bitter herbs. The following blessing is recited:

Ba-ruch Atah Adonai Elo-hei-nu Me-lech ha-Olam, ash-er kid-sha-nu b'mits-vo-tav v'tsi-va-nu al a-chi-lat mah-ror.

Blessed art Thou, O Lord our God, King of the universe, who sanctified us with His commandments, and commanded us concerning the eating of the bitter herbs. All eat together of the maror.

The charoset (sweet mixture) symbolizes the mortar the children of Israel used to make the bricks as they toiled under Pharaoh's harsh taskmasters.

It is eaten with matzah. In order to settle a controversy about how the Passover is to be eaten, Rabbi Hillel, a famous sage, began the tradition of the "Hillel sandwich," which is made by eating the maror and the charoset together between two pieces of matzah. It is also said that this combination of bitter and sweet reminds us that God's promise can bring joy in the midst of sorrow.

(Each person takes two small pieces of matzah and places some charoset and maror in the middle. All eat together.)

Beitzah - The Roasted Egg

The roasted egg on the Seder plate brings to mind the roasted daily Temple sacrifice that no longer can be offered because the Temple no longer stands, we are the temple. In the very midst of the Passover Seder, we should be reminded that there is no sacrifice to bring righteousness before God. We take a piece of the egg and dip it in salt water, a symbol of tears, and all eat. Remember, the Easter Bunny did not die for your sins. The Passover Lamb did. This concludes the first portion of the seder

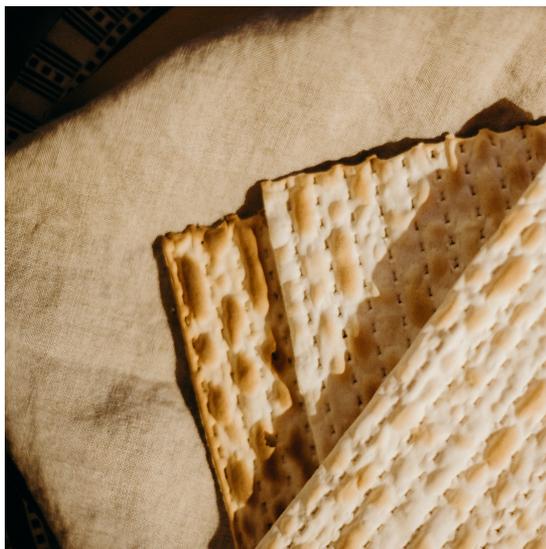


Shulchan Orech - Passover Meal

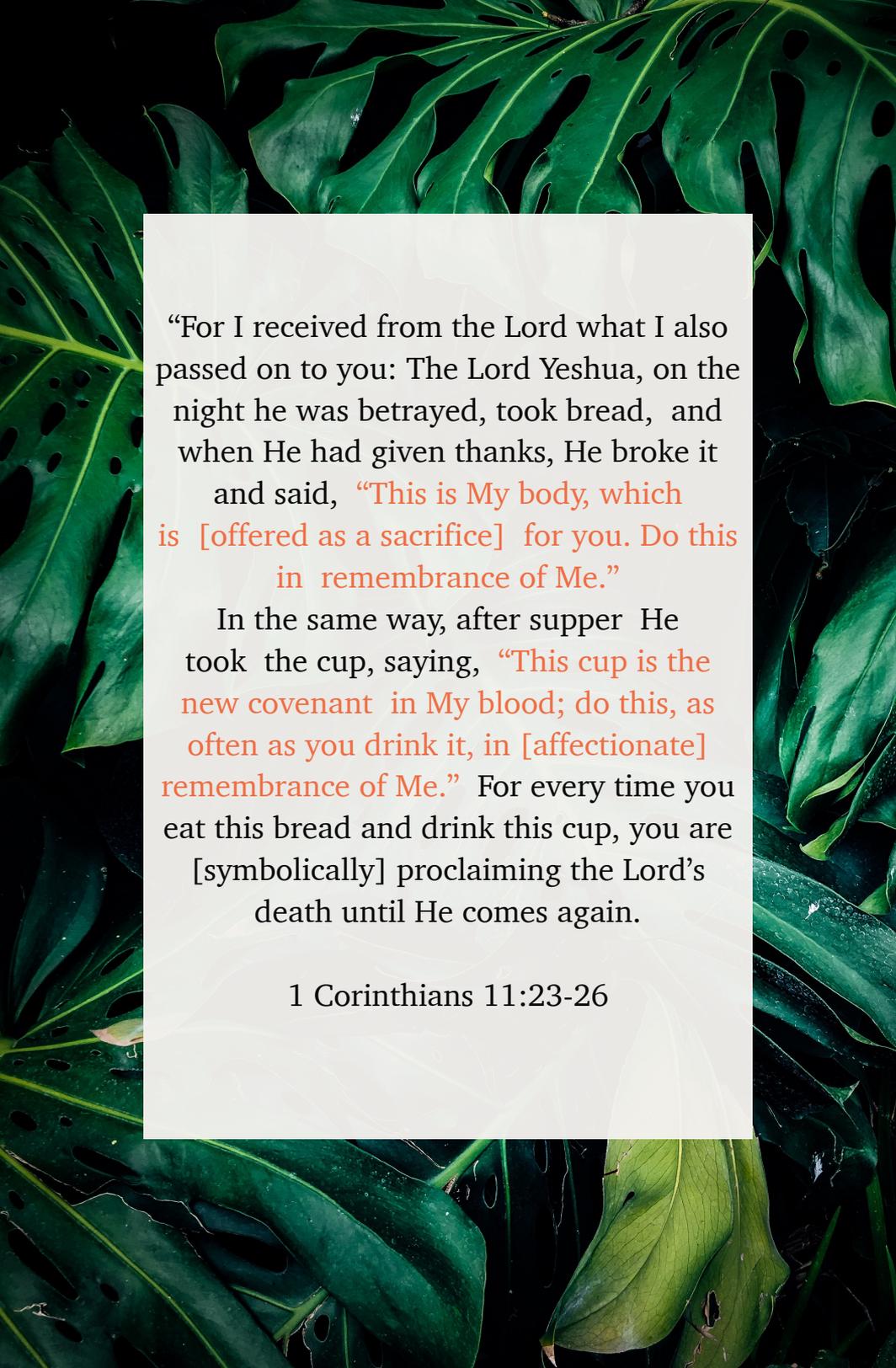
*The table is set for the Passover meal and can now be served.
Eat, tell stories, and enjoy!*

Tzafun - Finding and Eating the Afikoman

After the meal is finished, the leader of the Seder sends the children to find the afikoman, which is the middle piece of matzah that was broken, wrapped in a napkin and hidden before the meal. The child who finds it brings it to the leader of the Seder, gets a reward of usually some money or chocolate. According to tradition, the leader of the Seder then unwraps the afikoman, blesses it, and breaks it up into small olive-sized pieces to distribute a small piece to the kids and all eat the afikoman together. For believers in Yeshua, there is great significance in this tradition. We believe that it was at this point in the Passover Seder when Yeshua seized the moment to reveal to His disciples His identity and the pending suffering and death that He would soon endure. The Gospel of Luke records Yeshua's words on this occasion:



“And when He had taken some bread and given thanks, He broke it and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me’” (Luke 22:19). We believe that Yeshua Himself was the middle piece of matzah, the piece representing the mediator between God and the people. He was broken in death, wrapped for burial, and resurrected from the dead. The matzah represents His sin-free (unleavened) sacrifice for our redemption from sin and death. We can also reflect upon the appearance of traditional matzah, which is made both striped and pierced, as His body was striped and pierced (Isa. 53:5). This middle piece of matzah, the afikoman, is the “Bread of Life” (John 6:35) we share in the Lord’s Supper.



“For I received from the Lord what I also passed on to you: The Lord Yeshua, on the night he was betrayed, took bread, and when He had given thanks, He broke it and said, **“This is My body, which is [offered as a sacrifice] for you. Do this in remembrance of Me.”**

In the same way, after supper He took the cup, saying, **“This cup is the new covenant in My blood; do this, as often as you drink it, in [affectionate] remembrance of Me.”** For every time you eat this bread and drink this cup, you are [symbolically] proclaiming the Lord’s death until He comes again.

1 Corinthians 11:23-26

Then all partake in unison after the following prayer is said:

Ba-ruch Atah Adonai Elo-hei-nu Me-lech Ha-Olam, Ha-mo-tzi le-chem
min ha-ah-retz.

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

HaGeulah - The Third Cup

The Cup of Redemption (the third cup) is based on God's promise in Exodus 6:6, "I will also redeem you with an outstretched arm and with great judgments." It is a reminder of the lamb's blood, the price paid for Israel's promised redemption. In the same way, Yeshua likely took this cup and spoke the words in Luke 22:20, "This cup which is poured out for you is the new covenant in My blood." In so doing, He spoke of a greater redemption than the Israelites experienced in Egypt. Yeshua had in mind the redemption and deliverance of humankind, forgiven of sin through the shed blood of the Lamb of God. Yeshua is quoting from the great New Covenant prophecy given by the prophet Jeremiah in Jeremiah 31:31–34.



The cup is filled and the following blessing is recited:

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן

Baruch Atah Adonai Eloheinu Melech ha'Olam, bohray pri
hagahfen.

Blessed are You, Oh Lord our God, King of the universe, Creator
of the fruit of the vine.

(All drink leaning to the left.)

Eliyahu/Elijah's Cup (Luke 1:17; Malachi 4:5–6) -

The Bible tells us in Malachi 4:5 that Elijah will appear to herald the coming of the King:

“Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the Lord.”

The leader of the Seder will usually send someone to the front door to look outside and see if Elijah is coming. Thus far, he has never attended a Seder! But has he? The Bible tells us in Luke 1:17, speaking of John the Immerser, “It is he who will go as a forerunner before Him in the spirit and power of Elijah.” John did indeed come to fulfill Elijah's role as herald to announce the first coming of the Messiah, fulfilled in the coming of Yeshua. What about Yeshua's second coming? (We sing)...

אליהו הנביא אליהו התשבי אליהו הגלעדי במהרה יבוא אלינו
עם משיח בן דוד

**Eliyahu Hanavie, Eliyahu Hatishbi, Eliyahu, Eliyahu,
Eliyahu Hagiladi**

**Eliyahu Hanavie, Eliyahu Hatishbi, Eliyahu, Eliyahu,
Eliyahu Hagiladi**

Hallel - The Fourth Cup

What is the proper response to redemption? Joy, of course! We rejoice, knowing that the Israelites people were delivered from Egyptian bondage and that both Jew and Gentiles were redeemed from the bondage of sin and death. Yeshua has and is fulfilling the healing of the world, and is establishing a heavenly peace within us here now as we speak. The fourth and final cup of the Passover Seder is the Cup of Praise—a cup of rejoicing, joy, and consummation. It is the first taste of freedom beyond redemption.

It is a reminder of Israel's promised future beyond slavery in Egypt —dwelling instead in freedom in the Promised Land.

The cup is filled, all lift it and the following blessing is recited:

Baruch Atah Adonai Eloheinu Melech haOlam, bohray pri
hagahfen.

Blessed are You, Oh Lord our God, King of the universe, Creator
of the fruit of the vine.

(All drink leaning to the left)

Nirtzah - Conclusion

The steps of the Seder have been integrated into our consciousness and accepted. Now we pause, take a deep breath, and reflect on our experience: We examined our personal challenges through the slavery of our ancestors, and we achieved freedom by faith in God - reliving the Exodus, remembering His Salvation, and believing that He is our Salvation today and forevermore.

“Adonai will then be King over all the earth. In that day Adonai will be One (Echad) and His Name One (Echad).” - Zechariah 14:9

This has great meaning to followers of Yeshua, because we expect Him to return! We wait in hope knowing that as surely as the Messiah came once to redeem us from sin, so He will come again as judge to establish His kingdom. As God promises through the prophet Isaiah,

“A son will be given to us; and the government will rest on His shoulders; and His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace. There will be no end to the increase of His government or of peace, on the throne of David and over his kingdom, to establish it and to uphold it with justice and righteousness from then on and forevermore. The zeal of the Lord of hosts will accomplish this. (Isa. 9:6–7)

And as the Apostle Paul writes, in light of our
expectation of Messiah's return,

*“Therefore, my beloved brethren, be steadfast, immovable,
always abounding in the work of the Lord, knowing that your
toil is not in vain in the Lord.” 1 Corinthians 15:58*

***L'Shana HaBa'ah
B'Yerushalayim!
“Next Year in Jerusalem!”***

