

Reflections



***This day shall be for you a memorial day,
and you shall keep it as a feast to Adonai;
throughout your generations you shall
observe it as an ordinance***

FOR EVER.

Shemot/Exodus 12:14

"Do this in remembrance of me."

Luke 22:19

Reflections

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INVITATION

Tonight we participate in a radiant and joyful festival which the Jewish people have celebrated for over three thousand years. The Israelites began as the promise of G-d to one man, yet became as numerous as the stars in the sky. They have outlived countless centuries of hatred, violence, and attempts to exterminate G-d's chosen people, often in the "name of Christ." From the persecution under Antiochus IV, the early Church Fathers, the Roman Emperor Constantine, the Inquisition and Crusades, to the directives of Martin Luther and Adolf Hitler the Jews continue to testify of a people of twin destinies—both persecution and survival.

As Followers of Messiah we must remember that we have not replaced Israel, but merely been "grafted" into her. We have become adopted brothers and sisters with a people chosen by G-d from the very beginning of time. We must not become proud, thinking we have replaced Israel in G-d's grand design. For Rav Sha'ul (the Apostle Paul) admonishes, *"But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember it is not you that support the root, but the root that supports you. You will say, 'Branches were broken off so that I might be grafted in.' That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if G-d did not spare the natural branches, neither will he spare you"* (Romans 11:17-21).

We celebrate tonight to remember the redemption of the Israelites through the Exodus event, as well as the redemption of the Gentiles by being engrafted into the root of the Jewish people through Messiah Yeshua (Jesus). Just as the Israelites were freed from the slavery of the Egyptians, we have been set free from the bondage of sin and death.

We can learn about these events from the Scriptures, books, films, lectures and

sermons, but we learn in quite a different way when personally experiencing Pesach (Passover). Tonight we “eat history.”

Tonight **we** suffer as slaves in the land of Egypt. Tonight **we** are delivered from the hand of Pharaoh. Tonight **we** celebrate the victory of G-d as He parts the waters of the Sea of Reeds to allow us to cross over. Tonight, much different from all other nights, we become more aware of who we are as a chosen people, a royal priesthood, called out from among the peoples of the earth. For on a night such as this, **we** went forth out of Egypt, leaving behind our lives as nameless slaves. On a night such as this **we** rejoiced in our newly found freedom and identity. On a night such as this Messiah Yeshua experienced our pain and passion in the final hours before His crucifixion, which would ultimately lead to our redemption. Tonight we share the sorrow as well as the joy of our ancestors, the natural branches of Israel, as we remember what we should never forget...

WE ONCE WERE SLAVES... BUT NOW WE ARE FREE!!!

*“And when the hour was come, he sat down,
and the apostles with him. And he said unto them,
With desire I have desired to eat this Pesach (Passover)
with you before I suffer.”*

Luke 22:14-15

LEADER: Let us lift our last cup together and bless the name of our L-RD!

Lift cup with RIGHT HAND

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הַגֶּפֶן.



*Baruch ata Adonai Eloheinu
Melech HaOlam, borei
p'ri hagafen.*

**Blessed are You, O L-RD our G-d, King of the Universe,
who creates the fruit of the vine.**

Lean to the LEFT while drinking the cup of wine.

NIRTZAH

LEADER: “It shall come to pass in the latter days that the mountain of the house of the L-RD shall be established as the highest of the mountains, and shall be raised up above the hills; and peoples shall flow to it, and many nations shall come, and say: “Come, let us go up to the mountain of the L-RD, to the house of the G-d of Ya’akov; that he may teach us his ways and we may walk in his paths.” For out of Tzyon/Zion shall go forth the Torah, and the word of the L-RD from Yirushalayim/Jerusalem.” Micah 4:1, 2.

Blessed are You, O L-RD our G-d, King of the Universe, Who redeemed us from Egypt, and have brought us to this night when we eat unleavened bread and bitter herbs. Thus may you, O L-RD our G-d, G-d of our fathers, bring us to future times and festivals in peace. Bring us to G-d’s city, the city of Jerusalem, where we may serve you and celebrate anew the acceptable offering. Then we will sing a new song of thanks for the deliverance of our nation, and our people.

**L’shanah haba’a Birushalayim!
NEXT YEAR IN JERUSALEM!!!**

For He struck down great kings;
His Mercy Endures Forever!

And He killed mighty kings;
His Mercy Endures Forever!

Sihon, king of the Amorites;
His Mercy Endures Forever!

And Og, king of Bashan;
His Mercy Endures Forever!

And gave their land as a heritage;
His Mercy Endures Forever!

A heritage for Israel, His servant;
His Mercy Endures Forever!

For we were low, but He remembered us;
His Mercy Endures Forever!

And He rescued us from our enemies;
His Mercy Endures Forever!

He gives bread to all flesh;
His Mercy Endures Forever!

Give thanks to the G-d of heaven;
His Mercy Endures Forever!

PREPARATION

Bedikat Chametz *Burning the leaven*

According to Exodus 12:15; 13:7-8 no leaven is to be found in the house on the feast of Passover. Therefore great care is taken to insure all leaven is removed from the dwellings.

Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. (Exodus 12:15)

Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters. And thou shalt thy son in that day, saying, This is done because of that which the L-RD did unto me when I came forth out of Egypt. (Exodus 13:7-8)

Biblically, leaven often represents sin and observant Jews take special care to ensure that anything containing leaven be completely removed in order that it would not contaminate the home. Beginning one month prior to the feast of Passover, the Jewish woman goes through a very intensive house cleaning process to extract all the leaven from her home. All carpets and rugs are cleaned, the drapes and curtains, the entire house is vacuumed including between the seats of the couch and chairs, and between the box springs and mattress in the home. The cookware, flatware, and dishes that are used for the rest of the year are removed and a special set of cookware, flatware, and dishes are brought out. The set that is brought out is the very best that

the family owns, since we are to give G-d our very best. In many homes the wallpaper is removed and the walls are scrubbed to ensure that all leaven has been removed from the home. All leaven has been removed from the home with the exception of ten pieces which are hidden throughout the house. On the evening before Pesach/Passover, when all the lights in house have been turned off, the father takes a feather, a wooden spoon, a candle, and a bag and performs the following ceremony.

As the ceremony begins the following blessing is recited:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ *Baruch atah Adonai Eloheinu*
מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ *Melech HaOlam asher kidshanu*
בְּמִצְוֹתָיו וְצָנְנוּ עַל בְּעוֹר *b'mitzvotav v'tzivanu al biur*
חָמֵץ. *chametz.*

Blessed are you, O L-RD our G-d, King of the Universe, who has commanded us concerning the removal of chametz.

After saying the blessing and lighting the candle the father begins to search the home using the candle to search every crack and crevice of the house for the pieces of leaven. Once a piece of leaven is located, the father uses the feather to brush the leaven onto the wooden spoon. He then places the leaven into the bag. Once all pieces of leaven have been located and gathered in the bag, the bag is kept in a safe place until morning.

After the inspection has ended the following declaration is recited:

כָּל חָמִירָא וְחַמְיָעָא דְאִכָּא *Kol chamira va-chamia d'ika*
בְּרִשְׁוֹתַי דְּלֹא חֲזִיתַי (דְּלֹא *vi-reshuti, d'la chazitei (d'la*
חַמְיָתַי) וְדְלֹא בְּעֵרְתַי וְדְלֹא *chamitei) ud'la vi-artei ud'la*
יְדַעְנָא לֵיהּ לְבַטֵּל וְלִהְיוּ *y'da'na leih, li-batel v'le-hevei*
הֶפְקֵר כְּעַפְרָא דְאַרְעָא. *hefker k'afra d'ar'a.*

For He stretched out the earth over the water;
His Mercy Endures Forever!

For He made great lights;
His Mercy Endures Forever!

The sun to govern the day;
His Mercy Endures Forever!

The moon and the stars to govern the night;
His Mercy Endures Forever!

For He struck Egypt through their first-born;
His Mercy Endures Forever!

For He brought Israel out from among them;
His Mercy Endures Forever!

With a strong hand and an outstretched arm;
His Mercy Endures Forever!

For He split the Sea of Reeds into parts;
His Mercy Endures Forever!

And He led Israel through it;
His Mercy Endures Forever!

And He cast Pharaoh and his army into the Sea of Reeds;
His Mercy Endures Forever!

For He led His people through the desert;
His Mercy Endures Forever!

And hast become my salvation [Yeshua].

The stone which the builders rejected

Has become the head of the corner.

This is the L-RD's doing;

It is marvelous in our eyes.

This is the day which the L-RD has made;

Let us rejoice and be glad in it.

Save us, we beseech Thee, O L-RD!

O L-RD, we beseech Thee, give us success!

Blessed be he who enters in the Name of the L-RD!

We bless you from the house of the L-RD.

The L-RD is G-d, and he has given us light.

Bind the sacrifice with cords to the horns of the altar!

You are my G-d, and I will give thanks to Thee;

You are my G-d, I will extol Thee.

O give thanks to the L-RD, for he is good;

For His steadfast love endures for ever!

Psalm 136

Give thanks to the L-RD, for He is good;

His Mercy Endures Forever!

Give thanks to the G-d of gods;

His Mercy Endures Forever!

Give thanks to the L-RD of lords;

His Mercy Endures Forever!

For He alone does great wonders;

His Mercy Endures Forever!

For He made the heavens with wisdom;

His Mercy Endures Forever!

All chametz or leaven that is still in my possession, that I have not seen and have not removed because I have no knowledge of it, let it be ownerless like the dust of the earth.

The following morning between 9 -10 a.m. a ceremony called Biur Chametz is performed where the bag containing the leaven and articles used for its retrieval are gathered together and taken to where a fire has been prepared. It is then thrown into the flames where it is consumed—never again to be remembered or retrieved.

While the chametz is burning the following confession is made:

כָּל חַמִּירָא וְחַמִּיעָא דְאִכָּא Kol chamira va-chamia d'ika
בְּרִשְׁוֹתַי דְּלֹא חֲזַיְתָּהּ וְדָלָא vi-reshti, d'chazitei ud'la
חֲזַיְתָּהּ וְדָלָא דְחַמִּיתָּהּ chazitei ud'la da-chamitei
דְּבַעֲרָתָהּ וְדָלָא בְּעַרְתָּהּ לְבָטֵל d'viartei ud'la viartei, li-batel
וְלֵהוּי הַפְּקָר כְּעַפְרָא דְאַרְעָא. v'le-hevei hefker keafra d'ara.

All chametz or leaven still in my possession, whether I have recognized it or not, whether I have seen it or not, whether I have removed it or not, let it be ownerless like the dust of the earth.

In the Scriptures leaven is symbolic of sin. Our Heavenly Father examines every crack and crevice of our heart using His Word (symbolized by the candle) which is a light dispelling darkness and revealing those things which are displeasing in His sight. It is His Holy Spirit (symbolized by the feather) which reveals to us that we have sin in our hearts. When we recognize the sinful state of our lives we repent from our sins and bring them before the cross of Yeshua (symbolized by the wooden spoon). He takes those sins and casts them away (symbolized by the burning of the bag) where it is never to be retrieved. Some believe that this custom is what the Apostle Paul had in mind when he wrote:

*“Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: **Therefore let us keep the feast**, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth” (1 Corinthians 5:6-8).*

It is not enough for the leaven to be out of the house, it must be out of the Jewish person’s possession. Therefore it is customarily for a Jewish person who owns a business that contains leaven to sell that business to a non-Jewish individual who will sell it back to the Jewish person after Pesach has ended. This legal transaction is done in keeping with the interpretation of Exodus 13:7, which states: “Unleavened bread shall be eaten for seven days; no leavened bread shall be seen with you, and no leaven shall be seen with you in all your territory.”

Let the house of Aaron say,
“His steadfast love endures for ever.”

Let those who fear the L-RD say,
“His steadfast love endures for ever.”

Out of my distress I called on the L-RD;
The L-RD answered me and set me free.

With the L-RD on my side I do not fear.

What can man do to me?

The L-RD is on my side to help me;

I shall look in triumph on those who hate me.

It is better to take refuge in the L-RD than to put confidence in man.

It is better to take refuge in the L-RD than to put confidence in princes.

All nations surrounded me;

In the name of the L-RD I cut them off!

They surrounded me, surrounded me on every side;

In the name of the L-RD I cut them off!

They surrounded me like bees, they blazed like a fire of thorns;

In the name of the L-RD I cut them off!

I was pushed hard, so that I was falling,

But the L-RD helped me.

The L-RD is my strength and my song;

He has become my salvation [Yeshua].

Hark, glad songs of victory in the tents of the righteous:

“The right hand of the L-RD does valiantly,

The right hand of the L-RD is exalted,

The right hand of the L-RD does valiantly!”

I shall not die, but I shall live,

And recount the deeds of the L-RD.

The L-RD has chastened me sorely,

But he has not given me over to death.

Open to me the gates of righteousness,

That I may enter through them and give thanks to the L-RD.

This is the gate of the L-RD;

The righteous shall enter through it.

I thank Thee that Thou hast answered me

For Thou hast delivered my soul from death,
My eyes from tears, my feet from stumbling;

I walk before the L-RD

In the land of the living.

I kept my faith, even when I said, "I am greatly afflicted";

I said in my consternation, "Men are all a vain hope."

What shall I render to the L-RD for all His bounty to me?

I will lift up the cup of salvation [Yeshua] and call on the Name of the L-RD,

I will pay my vows to the L-RD in the presence of all His people.

Precious in the sight of the L-RD is the death of His saints.

O L-RD, I am thy servant;

I am thy servant, the son of thy handmaid.

Thou hast loosed my bonds.

I will offer to Thee the sacrifice of thanksgiving

I will call on the name of the L-RD.

I will pay my vows to the L-RD in the presence of all His people,

In the courts of the house of the L-RD, in your midst, O Jerusalem.

Hallelu-Yah!

Psalm 117

Praise the L-RD, all nations!

Extol him, all peoples!

For great is His steadfast love toward us;

And the faithfulness of the L-RD endures for ever.

Hallelu-Yah!

Psalm 118

O give thanks to the L-RD, for he is good;

His steadfast love endures for ever!

Let Israel say,

"His steadfast love endures for ever."



the SEDER PLATE



KARPAS

Parsely—Symbol of life & springtime. It represents the hyssop used to spread the blood of the lamb on the doorposts of the houses.



CHAZARET

Romaine lettuce—Mildly bitter herb symbolizing the sweetness of Egypt which turned bitter after time, used in the Hillel Sandwich.



MAROR

Horseradish—Bitter herb, symbolizing the bitterness of slavery.



CHAROSET

Mixture of apples, nuts, wine, & spices. It symbolizes the mortar that the slaves made for the bricks in Egypt, and is used to lessen the bitter taste of the maror.



BEITZAH

Roasted egg,—Symbol of the secondary festival sacrifice.



ZEROA

Shank bone of a lamb—Symbol of the Pesach sacrifice.

O house of Aaron, put your trust in the L-RD!

He is their help and their shield.

You who fear the L-RD, trust in the L-RD!

He is their help and their shield.

The L-RD has been mindful of us;

He will bless us;

He will bless the house of Israel;

He will bless the house of Aaron;

He will bless those who fear the L-RD,

Both small and great.

May the L-RD give you increase,

Both you and your children!

May you be blessed by the L-RD,

He who made heaven and earth!

The heavens are the L-RD's heavens,

But the earth he has given to the sons of men.

The dead cannot praise the L-RD,

Nor do any that go down into silence.

But we will bless the L-RD from this time forth and for evermore.

Hallelu-Yah!

Psalm 116

I love the L-RD, because He has heard my voice and my supplications.

Because He inclined His ear to me, therefore I will call on Him as long as I live.

The snares of death encompassed me; the pangs of Sheol laid hold on me;

I suffered distress and anguish.

Then I called on the name of the L-RD:

"O L-RD, I beseech Thee, save my life!"

Gracious is the L-RD, and righteous;

Our G-d is merciful.

The L-RD preserves the simple;

When I was brought low, he saved me.

Return, O my soul, to your rest;

For the L-RD has dealt bountifully with you.

HALLEL

Praise

The Cup of the Kingdom

*"I will take you as my own people and I will be your G-d."
Shemot/Exodus 6:7*

Words in bold read by all participants.

Psalm 115

Not to us, O L-RD, not to us, but to Thy name give glory,
For the sake of thy steadfast love and thy faithfulness!
Why should the nations say, "Where is their G-d?"
Our G-d is in the heavens; he does whatever he pleases.
Their idols are silver and gold,
The work of men's hands.
They have mouths,
But cannot speak;
They have eyes,
But do not see.
They have ears,
But cannot hear;
They have noses,
But do not smell.
They have hands,
But cannot feel;
They have feet,
But do not walk;
They cannot make a sound in their throat.
Those who make them and trust in them will become like them.
O Israel, trust in the L-RD!
He is their help and their shield.

Climbing the Worship Ladder

KADDESH	<i>Sanctification of the Evening</i>
URCHATZ	<i>Washing of the hands</i>
KARPAS	<i>Eating of the Karpas</i>
YACHATZ	<i>Breaking of the Matzah</i>
MAGGID	<i>The Telling</i>
RACHTZAH	<i>Washing of the hands for the meal</i>
MOTZI	<i>General blessing for the Bread</i>
MATZAH	<i>Specific blessing for the Matzah</i>
MAROR	<i>Eating of the Bitter Herb</i>
KORECH	<i>Eating of the Hillel sandwich</i>
SHULCHAN OREYCH	<i>Festival meal</i>
TZAFUN	<i>Eating of the Afikomen</i>
BARECH	<i>Grace after the meal</i>
HALLEL	<i>Psalms of praise & declaration</i>
NIRTZAH	<i>Prayer of acceptance</i>

The Pesach/Passover Seder consists of 15 steps which is said to represent the fifteen psalms in the "Song of Ascents" (Psalm 120-134), the song chanted by the Levites as they walked up the fifteen steps to the Temple. Many suggest that the Seder itself is an ascent from slavery to freedom for it tells the story of redemption.

Lighting the Candles

"You are to distinguish between the holy and the common"
Leviticus 10:10

WOMAN: (Lighting the Candles)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ לְהַדְלִיק נֵר שֶׁל
(שַׁבָּת ו') יוֹם טוֹב.
Baruch ata Adonai Eloheinu
Melech HaOlam, asher
kidshanu b'mitzvotav,
v'tzivanu l'hadlik neir shel
(Shabbat v') yom tov.

Blessed are You, O L-RD our G-d, King of the Universe, Who has sanctified us by His commandments, and commanded us to light the (Shabbat and) festival lights.

If on the **FIRST** night of Pesach:

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם שֶׁהֵחֵינּוּ
וְקִיַּמְנוּ וְהִגִּיעֵנוּ לְזִמְנוֹ
הַזֶּה.
Baruch ata Adonai Eloheinu
Melech HaOlam, shehecheyanu
v'kiymanu v'higi'anu laz'man
ha-zeh.

Blessed are You, O L-RD our G-d, King of the Universe, who has kept us alive, sustained us and enabled us to celebrate this joyous occasion.

EVER FORGET TO BRING REDEMPTION TO THE REALM OF THE PRACTICAL, AFFECTING THE LIVES OF THOSE AROUND US FOR THE KINGDOM OF OUR G-D IN A MANNER WORTHY OF THE NAME OF OUR REDEEMER.

Lift cup with **RIGHT HAND**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הַגָּפֶן.



Baruch ata Adonai Eloheinu
Melech HaOlam, borei
p'ri hagafen.

**Blessed are You, O L-RD our G-d, King of the Universe,
who creates the fruit of the vine.**

Lean to the **LEFT** while drinking the cup of wine.

"Behold, I will send you Elijah the prophet before the great and terrible day of the L-RD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse" Malachai 4:5,6.

Eliyahu HaNavi (The Prophet Elijah)

Elijah the Prophet, Elijah the Tishbite
Elijah, Elijah, Elijah the Giliadite
May his coming be soon
with Messiah, Son of David, with
Messiah, Son of David
Eliyahu Hanavi, Eliyahu hatishbee,
Eliyahu Eliyahu, Eliyahu hagiladee
Bimhayra v'yamaynu yavo eilaynu,
im Mashiach Ben David, im Mashiach
Ben David

Search for Elijah

The fourth cup of wine is now poured.

FREE FROM THE LAND OF EGYPT, BUT WE WOULD STILL BE SLAVES ON THE RUN. IT IS HIS REDEMPTION THAT TRANSFORMS US FROM SLAVES INTO SONS & DAUGHTERS.

ALL: "I will redeem you with an outstretched arm..."

PARTICIPANT: "The time is coming," declares the L-RD, "when I will make a new covenant with the house of Israel and with the house of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the L-RD.

"This is the covenant I will make with the house of Israel after that time," declares the L-RD. "I will put my Torah in their minds and write it on their hearts. I will be their G-d and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying 'Know the L-RD,' because they will all know me, from the least of them to the greatest," declares the L-RD.

"For I will forgive their wickedness and will remember their sins no more." (Jeremiah 31:31-34)

LEADER: Messiah Yeshua lifted the cup, saying, "This cup is the new covenant in my blood, which is poured out for you" (Luke 22:20).

PARTICIPANT: Just as the blood of the lamb brought salvation in Egypt, so Messiah's atoning death can bring salvation to all who faithfully abide in His covenant of mercy.

LEADER: As we have experienced first-hand the redemption of the L-RD tonight by His mighty hand of deliverance, let us not forget those who remain slaves to the Adversary and the Powers of Darkness. Let us never forget to bring justice to the oppressed, freedom to the captive, an out-stretched hand to the poor, the fatherless and the widow, comfort to those who mourn, wine & oil to the broken-hearted, and to always proclaim the Good News to those whom the L-RD, our G-d, would put in our daily path. May

KADESSEH

Sanctification of the Evening

"I will bring you out from under the burden of the Egyptians..."

Shemot/Exodus 6:6

Tonight we will drink four cups of wine, twice before dinner and twice after dinner. These four cups represent four expressions of redemption mentioned in the Exodus account. G-d tells us, "I will bring you out ... I will deliver you ... I will redeem you ... I will take you to be My people" (Shemot/Exodus 6:6,7). The four cups at the seder represent the four expressions of redemption—**Bring, Deliver, Redeem, Take.**

SANCTIFICATION



I will bring you out from under the yoke of the Egyptians

JUDGMENT



I will free you from being slaves

REDEMPTION



I will redeem you with an outstretched arm and with mighty acts of judgment

KINGSHIP



I will take you as my own people, and I will be your G-d

The Cup of Sanctification "sanctifies" or sets apart this time as a time dedicated to our G-d. It is done at the beginning of any special time consecrated to the Almighty. Tonight we set apart this time to remember how G-d set us apart from Egypt.

If on the Sabbath, begin here:

The sixth day. Thus the heavens and the earth were finished, and all their array. On the seventh day G-d completed His work which He had done, and He abstained on the seventh day from all His work which He had done. G-d blessed the seventh day and hallowed it, because on it He abstained from all His work which G-d created to make (Genesis 1:31-2:3)

Lift cup with RIGHT HAND

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הַגֶּפֶן.



Baruch ata Adonai Eloheinu
Melech HaOlam, borei
p'ri hagafen.

**Blessed are You, O L-RD our G-d, King of the Universe,
Who creates the fruit of the vine.**

If it is the Sabbath, say the italicized words in brackets.

Blessed are You, O L-RD our G-d, King of the Universe, Who has chosen us from every people, exalted us above every tongue, and sanctified us with His commandments. And You gave us, O L-RD, our G-d, with love [*Sabbaths for rest*], appointed festivals for gladness, festivals and times for joy, [*this Sabbath day and*] this day of the Festival of Matzot, the time of our freedom [*with love*] for a holy convocation, a memorial of the Exodus from Egypt. For You have chosen us and You have sanctified us above all the peoples, and You have given us as a heritage Your holy [*Sabbath and*] Festivals [*in love and in favor*] in gladness and in joy. Blessed are You, O L-RD, Who sanctifies [*the Sabbath and*] Israel and the festive seasons.

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם שְׁהֶחֵינֵנוּ
וְקִיַּמְנֵנוּ וְהִגִּיעֵנוּ לְזִמְנוּ
הַזֶּה.

Baruch ata Adonai Eloheinu
Melech HaOlam, shehecheyanu
v'kiymanu v'higi'anu laz'man
ha-zeh.

Lean to the LEFT while drinking the cup of wine.

On Sabbath add:

(May it be Your will, O L-RD, our G-d, to strengthen us with Your commandments, especially the commandment concerning the seventh day, this great and set apart Sabbath. For this day is great and set apart before you that we rest on it, in love, according to your gracious commandment. May it be Your will, O L-RD, our G-d, to see the consolation of Zion, Your city, and the rebuilding of Jerusalem, the city that has been set apart, for You are the master of yeshua [salvation], and the master of consolation.)

BLESSINGS FOR THE FEAST

Our G-d and G-d of our forefathers, 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, Your servant, the remembrance of Jerusalem, Your set apart city, the remembrance of your whole people, the House of Israel - for deliverance, good, grace, loving kindness, mercy, life, and peace, on this festival of Matzot! Remember us, O L-RD, our G-d, for good. (**Amen**) Recall us for blessing (**Amen**). And save us for a good life (**Amen**). 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 L-RD, are a gracious and Merciful King!

And build Jerusalem, the holy city, soon, in our days. Blessed are You, O L-RD, who rebuilds Jerusalem in His mercy. Amen.

The Cup of Redemption

"I will redeem you with an outstretched arm..."

Shemot/Exodus 6:6

Lift cup in right hand.

LEADER: This is the cup of redemption, symbolizing the blood of the Pesach lamb. It is also worth noting that without the L-RD's redemption, our deliverance from Egypt would have not been complete. We would have been

BLESSING FOR THE FOOD

Blessed are You, L-RD our G-d, King of the Universe, Who feeds the entire world in His goodness with grace, with kindness, with mercy. He gives food to all flesh; His kindness forever it endures. And through His great goodness we have never lacked; may we never lack for food for all of eternity, for the sake of His great Name, because He is G-d Who feeds and sustains, and benefits all, and prepares food for all of His creatures which He has created. Blessed are You O L-RD, Who feeds all.

BLESSING FOR THE LAND

We give thanks unto You, O L-RD, our G-d, because You did give our fathers a pleasant, good and spacious land as a possession; that You, O L-RD, our G-d, 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 for 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 L-RD, our G-d, 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 L-RD your G-d for the good land which He has given you" (Deuteronomy 8:10). Blessed are You O L-RD, for the land and for the food.

BLESSING FOR JERUSALEM

Have mercy, O L-RD, our G-d, 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 G-d and our Father, tend and free us, sustain us, support us, maintain us, and grant us relief. Soon, O L-RD, our G-d, free us from all our troubles. We implore You, O L-RD, our G-d, to make us not reliant upon the gifts of flesh and blood, nor their loans, but rather upon Your full, open hand that is set apart and generous, so that we may not be ashamed nor humiliated for ever and ever.

We lean to the left as we drink from the cup of wine, symbolizing freedom from slavery. The custom of leaning to the left originates in the positioning of the people on their left side as they leaned on the ancient sofas, in order for people to free their right hand to feed themselves.

The second cup of wine is now poured—ONLY HALF FULL.

URCHATZ

We Wash Our Hands

"Who may ascend the hill of the L-RD? Who may stand in His holy place?

He who has clean hands and a pure heart..."

Psalm 24:3 & 4

The second step of the Seder involves the washing of the hands of the people. The procedure varies in different homes and communities. In some communities only the leader of the Seder washes his hands, in others only the men wash their hands, and in some areas everyone washes. The washing of the hands is done by taking a cup of water in the left hand and pouring its contents in three splashes over the right hand, then the opposite. Normally a blessing is said when washing the hands, however, the blessing is omitted here, since the amount of the food being eaten is smaller than the volume of a large olive (the rabbinic standard).

Some view the washing of the hands as "washing our hands" of the slave mentality, which is considered as being the first step to independence. Others see the washing of the hands as reminiscent of the Temple period when before the priest could enter into the presence of G-d, he had to wash himself in the laver as a symbol of purification. It reminds us of the mikvah ("baptism") that is taken for purification. G-d commanded Aaron to wash his hands and feet before approaching the altar of the L-RD. Also, ceremonial washings were routine and were required before entering into the Temple of the L-RD, which embodied the presence of the L-RD. During the Temple period, whenever food was dipped in a liquid and eaten, one's hands had to be washed before eating it, otherwise one was unclean. We do not recite a blessing at this time.

LEADER: We wash our hands now in humbleness of heart, in preparation for what we are about to partake, showing our desire to live a clean life of acceptable service to the L-RD, our G-d.

Pass water and towel for handwashing

KARPAS

Green Vegetable

*"...the Israelites groaned in their slavery and cried out
and their cry for help because of their slavery went up to G-d..."*
Shemot/Exodus 2:23

Each person at the table has a sprig of parsley which is dipped into salt water, and then eaten at the appropriate time. The parsley represents the hyssop that was used to place the blood of the lamb on the doorpost of the house. Those who placed the blood of the lamb on the doorposts of their homes experienced salvation. Those who did not experienced judgment and death. The same holds true today.

The karpas is green to remind us that Pesach occurs during the springtime of the year when the earth is fresh with new life. The salt water reminds us of both the tears which we shed while we were slaves and the Sea of Reeds through which we passed. Yet the salt water teaches us another important lesson. A life without the Messiah is truly a life immersed in tears. The karpas dipped into the salt water reminds us of what our lives were like when we were slaves.

LEADER: (Lifting up parsley) HASHEM'S calendar is meant to teach us in our every day lives as we experience the changing of the seasons, and the Mo'edim (Festivals) that He has established for each. He could have chosen winter, summer or fall in which to bring our Redemption, but The Holy One, Blessed be He, chose the springtime to remind us of our newly found freedom. The karpas is a symbol of springtime and of hope.

PARTICIPANT: Sometimes we despair of the wickedness in our world. Pesach calls us to hope again.

LEADER: We dip the karpas in salt water once to remember the tears we cried in Egypt when we were slaves. May we never be so comfortable that we become complacent, forgetting the pain of others.

PARTICIPANT: "You shall not oppress a stranger; you know the heart of a stranger, for you were strangers in the land of Egypt" (Shemot/Exodus 23:9).

LEADER: We dip our karpas a second time to remember the drowning of the Egyptians in the Sea and the miraculous delivery of Israel.

LEADER: Let us now eat the matzah, meditating on the broken body of Messiah Yeshua.

Eat the Afikomen

**Now, except for the two remaining cups of wine,
no food or drink may be taken after the Afikomen.**

BARECH

Grace After Meal

*"When you have eaten and are satisfied, praise the L-RD your G-d
for the good land he has given you."*
Deuteronomy 8:10

PSALM 126

*When the L-RD brought back the captives to Zion,
We were like men walking in a dream.
Then our mouths were filled, filled with laughter,
And our tongues with songs of joy.
Then it was said, it was said among the nations,
"The L-RD has done great things for them."
The L-RD has done, He has done great things for us,
And now we are filled with joy.
Return us O L-RD, restore our fortunes,
Like the streams in the Negev.
Those who sow the seed, weeping and in tears,
They shall reap with songs of joy.
He who goes weeping on his way,
Bearing a burden of seed to sow,
Shall return with songs of joy,
Carrying his sheaves full grown with him.*

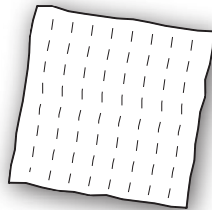
Break and pass Afikomen to all. Do NOT eat at this time.

PARTICIPANT: Just as the middle piece of the bread of affliction was broken, Messiah, too, was afflicted and broken.

LEADER: Remember how the Afikomen was wrapped in a cloth? In the same manner Messiah’s body was wrapped for burial. Then the Afikomen was hidden—as Messiah was placed in a tomb—hidden for a time. But just as the Afikomen returned to complete our Pesach seder, so the sinless Messiah rose from the dead on the feast of First Fruits, being the Firstfruit of the resurrection of the faithful.

LEADER: It was then that Messiah added the words, “Do this in remembrance of Me” (Luke 22:19).

Lift Matzah with right hand.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu
מֶלֶךְ הָעוֹלָם הַמוֹצֵיא Melech HaOlam, hamotzi
לֶחֶם מִן הָאָרֶץ. lechem min ha’aretz.

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

ALL: (Lifting Matzah) Blessed are You, O L-RD our G-d, King of the Universe, who brings forth bread from the earth. Blessed be the Lamb of G-d, Who takes away the sin of the world!

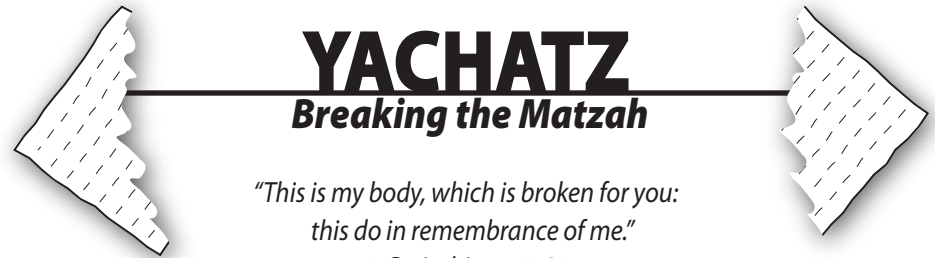
Dip the parsley twice into the salt water & lift parsley with RIGHT HAND.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu
מֶלֶךְ הָעוֹלָם בּוֹרֵא Melech HaOlam, borei
פְּרִי הָאֲדָמָה. p’ri ha adama.

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

Eat all of the parsley while leaning to the left.



“This is my body, which is broken for you:
this do in remembrance of me.”
1 Corinthians 11:24

Leader: Break the middle matzah & wrap the Afikomen

LEADER: Of the three Matzot on the Seder table, we break the middle one in two, leaving the smaller piece. We wrap the larger in a napkin. This piece of matzah is now called the Afikomen (Greek for “the coming one”), and will be hidden. However, it must be found, returned to us, and eaten right after dinner, or the Seder cannot proceed.

On the table is an object called a matzah tash. The matzah tash is a piece of cloth that has been sown in such a way as to create three separate compartments. Inside each of the three compartments is placed a sheet of matzah (unleavened bread). The rabbis tell us that the three pieces of matzah represent the three classes of people in Israel; the Cohen, the Levite, and the Israelite. Others tell us that the three compartments represent the three patriarchs, Abraham, Isaac, and Jacob. Another possibility is that of G-d, Yeshua and Israel, where Yeshua is seen as the bridge

between G-d and His people. Yeshua's body (not his bones) were broken, and he was wrapped in a linen cloth and buried, to arise on the third day.

The leader of the Seder takes the matzah tash and removes the middle sheet and breaks it in half, putting the smaller section back between the two whole matzot and wrapping the larger piece in a cloth and hides it from sight. At this point the bread is referred to as lechem oni, the bread of affliction. It is a custom in many homes for the father to place the sheet of matzah on his shoulder as he tells the story. It is said that the breaking of the bread brings to mind the breaking of the bonds of habits and complacencies, it is another step in liberation.

Close examination of the matzah reveals why it is called the bread of affliction and how it speaks of the Messiah. The bread is flat containing no leaven. It speaks of how the Messiah was pure and without sin. The bread also has perforations which represent the nail prints in the feet and hands, and the spear in the side of the Messiah. It has stripes to remind us of the stripes that the Messiah bore upon his back for man. The stripes are baked on to represent how the Messiah went through G-d's fiery judgment for man.

The matzah is also a symbol of trust in G-d. When we were instructed to eat the Passover with staffs in hands, and ready to make a hasty exit, we did not ask "Where are we going, how are we planning on getting there, what about food and water, what should we take?" Instead we placed total dependence in G-d to provide all the things that we might have need of while traveling. The matzah reminds us of a lesson, from year to year, that our provisions come from G-d and in Him alone should we place our complete confidence. Regardless of social or economic standing, we all eat the same plain, simple matzah, and turn to G-d for our substance.

TZAFUN

Hidden

"...for the transgression of my people He was stricken."

Isaiah 53:8

Search and ransom of the Afikomen.

LEADER: It is time for us to share the Afikomen, the dessert, the final food eaten at Pesach.

Lift matzah

In the matzah itself we can see a picture of the Messiah. See how it is striped.

ALL: *"But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed" (Isaiah 53:5).*

LEADER: See how the matzah is pierced.

ALL: *"And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications; and they shall look upon Me whom they have pierced and they shall mourn for Him, as one mourns for his only son" (Zechariah 12:10).*

LEADER: We have already mentioned that the matzah is striped and pierced and without yeast. Yeshua was born in Bethlehem. In Hebrew, "Bet-Lechem" means "House of Bread." He continually used the image of bread and growing grain in His teachings, and He now provides the "bread of life" to all who partake of Him.

ALL: *"Now as they were eating, Yeshua took bread, and gave thanks, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body'" (Matthew 26:26).*

The second offering that is mentioned comes from an interpretation of Deuteronomy 16:2. In this passage the phrase "... of the flock and the herd..." is understood to represent two sacrifices; the Passover lamb, which can only come from the sheep and goats as prescribed in Exodus 12:2,5,21, and (2) the peace-offering from the cattle, which is customarily brought in conjunction with the Passover offering. This is done in order for the guests at the Seder to fill themselves with meat before eating the minimum portion of the Passover Lamb.

Thou shalt therefore sacrifice the Passover unto the L-RD thy G-d, of the flock and the herd, in the place which the L-RD shall choose to place his name there. (Deuteronomy 16:2)

While the family is eating, the father takes the piece of matzah that was broken and wrapped up in a piece of linen (now called the Afikomen) and hides it somewhere else in the room. The word Afikomen is Greek in origin and means "that which comes after," or "dessert." The children are told that someone has stolen the afikomen and that they must search it out and bring it to the leader of the Seder. The one who finds the afikomen brings it to the leader who rewards them with money or with a gift.

Remove the seder plate. Eat the Pesach meal.

Hide Afikomen

MAGGID

The Story of Pesach

*"I have remembered my covenant."
Shemot/Exodus 6:5*

Ha Lachma Anya

The Bread of Affliction

Leader: Place the Afikomen on the shoulder

LEADER: This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry, let him come and eat; whoever is in need, let him come and join in celebrating the Pesach festival. This year we are here, next year may we be in the land of Israel!

The seder plate is removed at this time.

Ma Nishtanah

How Different (The Four Questions)

*"...when your children ask you,
'What does this ceremony mean to you?' then tell them..."
Shemot/Exodus 12:26*

Four times in the Torah the parents are instructed that they are to teach their children the story and the importance of Pesach:

"And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the L-RD'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" (Shemot/Exodus 12:26).

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"And thou shalt shew thy son in that day, saying, This is done because of that which the L-RD did unto me when I came forth out of Egypt" (Shemot/Exodus 13:8).

"And it shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, By strength of hand the L-RD brought us out from Egypt, from the house of bondage" (Shemot/Exodus 13:14).

"And when thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments, which the L-RD our G-d hath commanded you? Then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand: And the L-RD shewed signs and wonders, great and sore, upon Egypt, upon Pharaoh, and upon all his household, before our eyes: And he brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers" (Devarim/Deuteronomy 6:20).

MA NISHTANAH

Ma Nishtanah halaila hazeh mikol haleilot? mikol haleilot?

**She bechol haleilot anu ochlin chametz umatzah, chametz umatzah
Halaila hazeh halaila hazeh kulo matzah (repeat)**

**She bechol haleilot anu ochlin she-ar yerakot, she-ar yerakot
Halailah hazeh, halailah hazeh maror, maror (repeat)**

**She bechol haleilot ein anu matbilin afilu pa-am echat, afilu pa-am echat
Halaila hazeh halaila hazeh shetei pe-a-mim (repeat)**

**She bechol haleilot anu ochlin bein yoshvin uvein mesubin,
Bein yoshvin uvein mesubin
Ha'laila hazeh, ha'laila hazeh kulanu mesubin (repeat)**

LEADER: How different this night is from all other nights!

CHILD 1: How different this night is from all other nights! On all other nights we eat bread or matzah. On this night why do we eat only matzah?

CHILD 2: How different this night is from all other nights! On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?

Instructions for the Hillel Sandwich, using the bottom piece of matzah.

LEADER: We toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in a mixture called charoset, made from chopped apples, honey, nuts, and wine. It symbolizes the mortar that our ancestors used to build the pyramids. The sweet taste reminds us that even in the most bitter depths of slavery our ancestors never stopped yearning for the sweet taste of freedom. It is also a reminder of how the sweetness of Messiah Yeshua's resurrection gives us the ability to overcome the bitter curse of sin in our lives. We dip the bitter herbs into charoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope of redemption.

Eat the charoset, maror and matzah together.

The third cup of wine is now poured.

SHULCHAN OREYCH

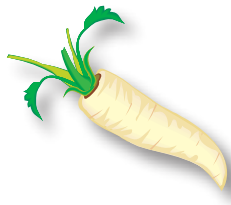
The Pesach Supper

*"...ye shall keep it a feast to the L-RD..."
Shemot/Exodus 12:14*

The Shulchan Oreych (Ready Table) is the festival meal associated with Passover. Despite common belief, today the Jewish people do not eat lamb on Passover. In 70 C.E. Titus and his army destroyed the Temple, where the sacrifices were performed. Since today no Temple exists, the Jewish people feel that to eat lamb on Passover would be sacrilegious, since the lamb was to be eaten in Jerusalem, and offered up as a sacrifice.

Today, most people use the shank bone of a lamb, which has been roasted, to represent the Passover lamb. Many families will use chicken as their meat dish, since a chicken was not used as a sacrifice. The only prohibitions of what can be served at the meal are, anything containing yeast, baking powder, baking soda, any type of legumes (beans, peas, lintels, etc. Because they swell reminiscent of yeast), and any thing from the grain family. An exception is made in the case of matzah.

In some homes, the family has a roasted egg which is sliced and dipped into the salt water. There are several explanations for the roasted egg: for some it is a sign of mourning over the destruction of the Temple, for others it is a symbol of joy and fertility, and to some it is a reminder of the second offering.



בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם אֲשֶׁר
 קִדְּשָׁנוּ בְּמִצְוֹתָיו
 וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.

Baruch ata Adonai Eloheinu
 Melech HaOlam, asher
 kidshanu b'mitzvotav,
 v'tzivanu al achilat maror.

Blessed are You, O L-RD our G-d, King of the Universe, Who sanctified us with your commandments, and commanded us to eat the bitter herb.

Eat the maror, matzah and charoset.

KORECH

Eating of the Charoset

"...I have heard the groaning of the people of Israel..."
 Shemot/Exodus 6:5

The participants take two olive sized pieces of matzah and place some of the romaine lettuce and the charoset between the two pieces of matzah, forming what is called the Hillel sandwich. It is named the Hillel Sandwich after Rabbi Hillel who started the practice in fulfillment of the passage:

The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs. (Numbers 9:11)

The charoset which is eaten is made from apples, cinnamon, honey, nuts, and the fruit of the vine. It is sweet to remind us that the Messiah can take the most bitter life, or the most bitter experience and make it sweet.

In eating the Hillel Sandwich we let it linger in our mouths, for it is only when we remember the degradation of where we came from that we can truly appreciate where we are today.

CHILD 3: How different this night is from all other nights! On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?

CHILD 4: How different this night is from all other nights! On all other nights we eat our meals sitting or reclining. On this night why do we eat reclining?

The seder plate is returned. The matzot are kept uncovered.

LEADER: We were slaves to Pharaoh in Egypt, and the L-RD, our G-d, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children and our children's children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy. Blessed is the **Makom** [Ever-Present]. Blessed is He. Blessed is He who has given the Torah to His people, Israel. Blessed is He!

The Sages speak of four sons: a wise son, a wicked son, a simple son, and one who is unable to ask.

The wise son—what does he say? "What are the testimonies, decrees, and ordinances which HASHEM, our G-d, has commanded you?" Therefore explain to him the Pesach offering: that one may not eat anything after eating the Pesach sacrifice.

The wicked son—what does he say? "Of what purpose is this work to you?" (Shemot/Exodus 12:26) "To you," he says, but not to himself. By excluding himself from the community he has denied the fundamentals of the faith. Therefore, blunt his teeth and tell him: "It is because of this that HASHEM did so for me when I went forth from Egypt." (Shemot/Exodus 13:8) "For me," but not for him—had he been there, he would not have been redeemed.

The simple son—what does he say? “What is this?” Tell him: “With a strong hand did *HASHEM* take us out of Egypt, from the house of bondage” (Shemot/Exodus 13:14).

As for the son who is unable to ask? “You shall tell your son on that day, ‘It is because of this that *HASHEM* did so for me when I went out of Egypt’” (Shemot/Exodus 13:8).

In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said:

“Yehoshua [Joshua] said to all the people: Thus said the L-RD, the G-d of Israel, ‘Your fathers used to live on the other side of the river - Terach, the father of Avraham [Abraham] and the father of Nachor, and they served other gods.’

“And I took your father Avraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his seed and gave him Yitz’chak [Isaac], and to Yitz’chak I gave Ya’akov [Jacob] and Esav [Esau]. To Esav (Esau) I gave Mount Seir to possess it, and Ya’akov and his sons went down to Egypt’ ” (Yehoshua/Joshua 24:2-4).

God said to Abram, “Know for certain that your descendants will be strangers in a land that is not theirs, where they will be enslaved and oppressed four hundred years. “But I will also judge the nation whom they will serve, and afterward they will come out with many possessions. (Breisheet/Genesis 15:13-14)

The cups are lifted as a toast, and everyone says the following with joy.

ALL: It is this that has stood by our fathers and us. For not only one has risen against us to destroy us, but in every generation they rise against us to destroy us. But the holy One, Blessed be He, rescues us from their hand.

The cups are set back down.

PARTICIPANT: The Egyptians treated us badly and they made us suffer, and

Eat the matzah.



“...eat it with matzah and maror.”

Shemot/Exodus 12:8

We dip for the second time (the first being the Karpas), immersing the matzah into the maror (bitter herbs). Because the horseradish is bitter and reminds us of the bitterness of slavery, we do not recline as we eat the maror.

It has been said that is was at this point in the Seder that Yeshua spoke with his disciples.

“And as they did eat, he said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, L-RD, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said” (Matthew 26:21-25).

LEADER: On all other nights we eat all kinds of vegetables, but on Pesach we eat only maror, bitter herb. Let us remember how bitter life was for us when we were in the land of Egypt, and never allow the trials and heartaches of life to become hopeless. Tonight we eat bitterness, rather than becoming embittered.

PARTICIPANT: *“...so the Egyptians came to dread the Israelites and work them ruthlessly. They made them bitter with hard labor in brick and mortar and all kinds of work in the fields...” (Shemot/Exodus 1:12).*

ALL: Messiah said, *“Come to me, all who labor and are heavy laden, and I will give you rest” (Matthew 11:28).*

LEADER: As we scoop some maror onto a piece of matzah, let us allow the bitter taste to cause us to shed some tears of compassion for the sorrow that our ancestors knew thousands of years ago.

Scoop some maror onto a piece of matzah, dip it into the charoset & lift it with the right hand.

LEADER: As the children of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. But even more than that, the Scriptures teach us that hametz often symbolizes sin.

“Don’t you know the saying, ‘It takes only a little hametz to leaven a whole batch of dough?’ Get rid of the old hametz, so that you can be a new batch of dough, because in reality, you are unleavened. For our Pesach Lamb, the Messiah, has been sacrificed. So let us celebrate the Seder not with leftover hametz, the hametz of wickedness and evil, but with the matzah of purity and truth” (1 Corinthians 5:6b-8).

It is in this season that we search ourselves, examining our heart for anything that might be an offense to our G-d. Just as hametz easily permeates a batch of dough, so sin permeates our lives if left unattended. As we break matzah, let us pause to examine ourselves in order that we may not “eat of the L-RD’s bread in an unworthy manner” (1 Corinthians 11:27). Tonight let us be like King David when he said: “Search me, Oh G-d, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting” (Tehillim/Psalm 139:23,24).

Matzah is broken and passed.



This is the same blessing that was said over the sheet of matzah that was broken and wrapped in a piece of linen and buried. The imagery here is of the Messiah, whose body was broken, wrapped in a piece of linen, and buried in the earth, only to arise on the third day. Later in the Seder the piece of bread which was broken and wrapped will be brought out again, in a sense “resurrected.”

Lift Matzah

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu
מֶלֶךְ הָעוֹלָם אֲשֶׁר Melech HaOlam, asher
קִדְּשָׁנוּ בְּמִצְוֹתָיו kidshanu b’mitzvotav,
וְצִיָּבָנוּ עַל אֲכִילַת מַצָּה. v’tzivanu al achilat matzah.

Blessed are You, O L-RD our G-d, King of the Universe, Who has sanctified us with His commandments, and has commanded us regarding the eating of the matzah.

THEY PUT HARD WORK UPON US.

LEADER: And we cried out to the L-RD, the G-d of our fathers, and the L-RD heard our voice and saw our suffering, our labor and our oppression.

PARTICIPANT: And we cried out to the L-RD, the G-d of our fathers,” as it is said: “During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to G-d” (Shemot/Exodus 2:23).

LEADER: “And the L-RD heard our voice” as it said: “And G-d heard their groaning, and G-d remembered His covenant with Avraham, Yitz’chak and Ya’akov” (Shemot/Exodus 2:24).

PARTICIPANT: The L-RD took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders.

LEADER: We cried out to G-d for help and G-d heard our plea, saw our suffering and responded to our oppression. G-d remembered the Covenant with our ancestors Avraham, Yitz’chak and Ya’akov.

PARTICIPANT: The L-RD took us out of Egypt, not through an angel, not through a seraph and not through a messenger.

LEADER: The Holy One, blessed be He, did it in His glory by Himself! Thus it is said, “In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the L-RD” (Shemot/Exodus 12:12).

Words in bold are recited by all participants.

“I will pass through the land of Egypt,”
I and not an angel;

“And I will smite every first-born in the land of Egypt,”
I and not a seraph;

“And I will carry out judgments against all the gods of Egypt,”
I and not a messenger;

“I, the L-RD,”
It is I, and none other!

LEADER: “With a strong hand,” this refers to the pestilence as it is said: “Behold, the hand of the L-rd will be upon your livestock in the field, upon the horses, the donkeys, the camels, the herds and the flocks, a very severe pestilence.”

PARTICIPANT: “And with an outstretched arm,” this refers to the sword, as it is said: “His sword was drawn, in his hand, stretched out over Jerusalem.”

PARTICIPANT: “And with a great manifestation,” this refers to the revelation of the Shechinah (Divine Presence), as it is said: “Has any god ever tried to take for himself a nation from the midst of another nation, with trials, signs and wonders, with war and with a strong hand and an outstretched arm, and with great manifestations, like all that the L-rd your G-d, did for you in Egypt before your eyes!”

PARTICIPANT: “And with signs,” this refers to the staff, as it is said: “Take into your hand this staff with which you shall perform the signs.”

PARTICIPANT: “And wonders,” this refers to the blood, as it is said: “And I shall show wonders in heaven and on earth.”

MOTZI

The Bread from the Earth

“I am the bread of life”
John 6:48

Raise all three Matzot

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ Baruch ata Adonai Eloheinu
מֶלֶךְ הָעוֹלָם הַמוֹצִיא Melech HaOlam, hamotzi
לֶחֶם מִן הָאָרֶץ. lechem min ha'aretz.

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



The bottom matzah is put down, and the other two pieces are raised.

LEADER: On all other nights we eat hametz (bread with leaven), but on Pesach we eat only matzah, unleavened bread, because the dough had not yet risen when the King of all Kings, the Holy One Blessed be He, revealed himself to our forefathers in Egypt, and redeemed them.

PARTICIPANT: As it is said: “And they baked matzah loaves from the dough they had brought out of Egypt, since it was unleavened; because they had been driven out of Egypt without time to prepare supplies for themselves” (Shemot/Exodus 12:39).

Lift cup with RIGHT HAND

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם בּוֹרֵא
פְּרֵי הַגָּפֶן.



Baruch ata Adonai Eloheinu
Melech HaOlam, borei
p'ri hagafen.

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

Lean to the LEFT while drinking the cup of wine

RACHTZAH

**We Wash Our Hands
in Preparation for the Meal**

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ
מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

Baruch ata Adonai Eloheinu
Melech HaOlam, asher
kidshanu b'mitzvotav,
v'tzivanu al netilat yadayim.

Blessed are You, O L-RD our G-d, King of the Universe, who sanctified us
with Your commandments, and commanded us to wash our hands.

Many disciples of Yeshua omit rachtzah based on his teaching on this subject

BLOOD, & FIRE, & PILLARS OF SMOKE

LEADER: These are the Ten Plagues which the Holy One, blessed be He,
brought upon the Egyptians.

The Ten Judgments

As we recite each plague three times, let us dip our little finger into the cup allowing a drop of liquid to fall, reducing the fullness of our cup of joy this night.

The Hebrew is spoken by leader, then the English is recited by all participants.
Before each plague, the little finger of the right hand is dipped into the cup, and a drop of wine is slung onto an open napkin as each plague is spoken.

דָּם BLOOD!

צְפַרְדֵּיִעַ FROGS!

כִּנִּים LICE!

עֲרֹב SWARMS!

דָּבָר PESTILENCE!

שָׁחִין BOILS!

בָּרָד HAIL!

אֲרָבָה LOCUST!

חֹשֶׁךְ DARKNESS!

מַכַּת בְּכוֹרוֹת DEATH OF
THE FIRSTBORN!

LEADER: Blessed is He who keeps His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the end [of the bondage], in order to do as He had said to our father Avraham at the “Covenant between the Portions,” as it is said: “*And He said to Avraham, ‘You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that they will come out with great wealth’*” (B’reisheet/Genesis 15:13-14).

Dayenu

It Would Have Been Sufficient

“They will celebrate your abundant goodness and joyfully sing of your righteousness.”
Psalm 145:7

LEADER: Let us bless the Name of the L-RD! How great is G-d’s goodness to us! For each of His acts of mercy and kindness we declare “Dayenu!”—“it would have been sufficient.”

If the L-RD had merely rescued us, but had not cast judgement upon the Egyptians...

דַּיְנוּ! DAYENU!

If He had merely cast judgement upon the Egyptians, but not upon their gods...

דַּיְנוּ! DAYENU!

If He had merely cast judgement upon their gods, but had not slain their firstborn...

דַּיְנוּ! DAYENU!

If He had merely slain their firstborn, but had not given us their wealth...

דַּיְנוּ! DAYENU!

If He had merely given us their wealth, but had not parted the Sea...

דַּיְנוּ! DAYENU!

have not been forgotten, nor disowned. G-d’s gifts and calling is “irrevocable” (vs. 29), (*Note Context*) and the destiny of the Jews and those of us who submit to the G-d of Israel are forever intertwined, and a mystery.

Cup of Judgment

“I will free you from being slaves...”
Shemot/Exodus 6:6

LEADER: This cup is a symbol of bitterness as well as joy: bitterness because of G-d’s judgement poured out on Pharaoh and the Egyptians, joy because of G-d’s judgment on our behalf, delivering us from a life of slavery.

The Midrash relates that when the Egyptians were drowning in the Sea of Reeds, the angels wished to join in Israel’s song of victory by singing “Hallelu-Yah” but G-d rebuked them, saying: “How can you sing Hallelu-Yah when My creatures are drowning?” In this spirit, we have filled our second cup of wine only half-way; our gladness is diminished by any human suffering—even the suffering of our enemies.

ALL: “I will free you from being slaves...”

LEADER: For Messiah Yeshua it was a bitter-sweet cup as well. Knowing that in order for us to be free, he drank the Cup of Judgment on our behalf.

PARTICIPANT: “Father, if You are willing, remove this cup from me; nevertheless not my will, but thine, be done.”

LEADER: Now let us lift our cups and drink, thanking G-d that He not only judged the Egyptians, but that through Yeshua, he delivers us from the plagues of sin and death.

ALL: We who have trusted Messiah Yeshua believe He is the Lamb of G-d, our Pesach. Like our forefathers, we apply the blood of the Lamb to the door of our hearts in keeping with obedience that G-d's judgment may pass over us.

PARTICIPANT: "You may not offer the Passover sacrifice within any of your towns which the L-RD your G-d gives you; but at the place which the L-RD your G-d will choose, to make his name dwell in it, there you shall offer the Passover sacrifice..." (Devarim/Deuteronomy 16:5-6).

LEADER: Since the Temple in Jerusalem no longer stands, animal sacrifices cannot be made. The Temple Mount is the only acceptable location for sacrifices, especially the Pesach offering. Therefore, lamb is not eaten at Pesach. This shank bone remains to remind us of the sacrificial lamb.

PARTICIPANT: G-d brought us out of Egypt with all the plunder we could carry. The L-RD went ahead of us in a pillar of cloud by day and a pillar of fire by night. But G-d hardened Pharaoh's heart once more. As we reached the Sea of Reeds, we looked back to see Pharaoh and his army pursuing us. We cried out to the L-RD and He delivered us!

PARTICIPANT: We went through the sea on dry ground, with a wall of water on our right and on our left. That day the L-RD saved us from the hands of the Egyptians. When the we saw the great power G-d displayed against the Egyptians, we feared the L-RD and put our trust in Him and in Moshe His servant (Shemot/Exodus 14:29-31).

LEADER: We see that those who curse or abuse G-d's people are punished in kind. G-d cursed the Egyptians in the same manner that the Egyptians had cursed the Hebrews. He killed their firstborn sons and drowned their army, just as the Egyptians had drowned the Hebrew boys in the Nile. B'reisheet 12:3 states, "I will bless those who bless you and whoever curses you I will curse."

Let us always remember that although Israel has "experienced a hardening in part until the full number of the Gentiles has come in" (Romans 11:25), they

If He had merely parted the Sea, but not lead us through on dry ground...

דַּיְנוּ DAYENU!

If He had merely lead us through on dry ground, but had not drowned our enemies in the waters...

דַּיְנוּ DAYENU!

If He had merely drowned our enemies, but had not provided for us in the desert for forty years...

דַּיְנוּ DAYENU!

If He had merely provided for us in the desert, but had not fed us with manna...

דַּיְנוּ DAYENU!

If He had merely fed us with manna, but had not given us the Sabbath...

דַּיְנוּ DAYENU!

If He had merely given us the Sabbath, but not brought us to Sinai...

דַּיְנוּ DAYENU!

If He had merely brought us to Sinai, but not given us His Torah and the Land...

דַּיְנוּ DAYENU!

If He had only given us His Torah and the Land, but not become the Torah made flesh...

דַּיְנוּ DAYENU!

But the Holy One, blessed be He, provided all of these blessings for us. And not only these, but so many more. Blessed are you, O L-RD, our G-d, for You have, in mercy, supplied all our needs. You have given us Messiah, and He is sufficient!

דַּיְנוּ DAYENU!

Sing Dayenu

The Pesach

*"The blood will be a sign for you on the houses where you are;
and when I see the blood, I will pass over you."
Shemot/Exodus 12:13*

Lift the matzah

LEADER: This Matzah that we eat for what reason? Because the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them.

"They baked Matzah-cakes from the dough that they had brought out of Egypt, because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any [other] provisions."

Lift the maror

LEADER: This maror that we eat for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said:

"They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor."

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the L-rd did for me when I left Egypt."

The Holy One, blessed be He, redeemed not only our fathers from Egypt, but He redeemed also us with them, as it is said: "It was us that He brought out from there, so that He might bring us to give us the land that He swore to our fathers."

Blessed are You, G-d, our G-d, King of the universe, who has redeemed us and redeemed our fathers from Egypt, and enabled us to attain this night to eat matzah and maror. So too, G-d, our G-d and G-d of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness in the rebuilding of Your city, and with rejoicing in Your service [in the Bet Hamikdash]. Then we shall eat of the sacrifices and of the Passover-offerings and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, G-d, who redeemed Israel.

Lift the zeroa

This roasted shank bone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to G-d's command. Listen now and see how Yeshua is represented in the lamb.

PARTICIPANT: *"...on the tenth day of this month each man is to take a lamb for his family, one for each household. The animals you choose must be year-old males without defect... Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs" (Shemot/Exodus 12:3,5-7).*

PARTICIPANT: On the tenth day of the month of Nisan, Yeshua made His Triumphal entry into Jerusalem. The people shouted, "Hosanna!", which means "Save us!" For the next four days, Yeshua was observed by the people, questioned by the Pharisees, the Sanhedrin, Herod, and Pontius Pilate. Yeshua was found to be without defect, and on the fourteenth day of Nisan, He was crucified. His blood was shed that we might be saved.

PARTICIPANT: *"That night they are to eat the meat roasted over the fire, along with bitter herb and bread made without yeast. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the L-RD's Pesach. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt" (Shemot/Exodus 12:8,11,13).*