



# Passover Trilogy Messianic Haggadah

## WHY TRILOGY?

The term 'trilogy'  
in the title of this *haggadah*  
is used to reflect on three important *Seders*;  
First, **Israel's original Seder**  
conducted in Egypt,  
as they prepared to experience  
the mighty deliverance power of *HaShem*.

Second, **Messiah's Seder**,  
which he shared with his *talmidim* (disciples)  
just prior to His execution and sacrifice  
nearly 2000 years ago.

And third, **Our Seder**  
conducted in this home,  
as if we ourselves  
were actually a part  
of the original experience.

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## GLOSSARY OF SPECIAL HEBREW TERMS

You may refer to this page when you come across a word not clearly defined within the context of the *Passover Trilogy Messianic Haggadah*.

**B'rakhah** ..... Blessing

**Eyt Omir Reishit Katzir** (Pg.17) *First Fruit of Harvest (Lev.23:10)*, when counting of the Omir for 50 days begins after Pesach, until Yom HaBikkurim (The Day of First Fruits) at Shavuot (Pentecost) (vs.10-17).

**Golah** ..... Those Jews living outside the land of Israel in diaspora.

**Goyim** ..... Nations, Gentiles

**Haftarah** ..... The *Prophetic Book* portion that accompanies the traditional weekly Torah reading cycles.

**Hametz/Khameytz** .... Leaven or yeast

**HaMashiach** ..... *The Messiah*, which means *the Anointed One*.

**Kotel** ..... *Wailing Wall* area of the Temple site.

**Pesach** ..... Passover

**Ruach HaKodesh** ..... *The Holy Spirit*. Ruach means *Spirit, breath or wind*.

**Shabbat HaGadol** ..... *The Great Sabbath* occurs on the Saturday before Passover.

**Talmidim** ..... Plural of *Talmid*, which means *disciple or student*.

**Tanakh** ..... An acronym referring to the *Hebrew Scriptures*, that includes the *Torah*, the *Prophets (Nevi'im)*, and the *Writings (K'tuvim)*.

**Torah** ..... Means *instruction or teaching*. Often translated as *law*, and refers to the *Five Books of Moses*.

**Y'rushalaim** ..... Jerusalem

### Key to Pronouncing the Transliterated Hebrew Words

Hebrew transliterated words used in this *Haggadah*, are always in *italics*.

'a' is pronounced 'ah'

'ai' sounds like 'eye'

'e' sounds like 'ë' as in 'bet'  
(but *Seder* sounds like *sayder*)

'ey' (ei) sounds like 'ay' as in 'stay'

'i' sounds like 'ee' as in 'tree'

'o' sounds like 'ō' as in 'so'

'u' sounds like 'oo' as in 'moon'

'ch' and 'kh' are pronounced with a guttural, throaty sound, as in Yohann Sebastian Bach

**HASHEM** — In Hebrew, this word literally means “the Name,” and refers to *The Name of the LORD*. It is commonly used as a respectful substitute for the four Hebrew letters, *yud* (י), *hey* (ה), *vav* (ו), *hey* (ה), that form the unpronounced, sacred, covenantal name of the Almighty, as revealed to Moses in *Sh'mot* (Exodus 3:13-15). In this *haggadah*, we interchangeably use *HaShem*, *the Eternal*, and the more common rendering of most translations, “the LORD,” whenever His name is referenced. In the Hebrew prayers only, it is rendered *Adonai*, which is Hebrew for *Lord or Master*, and out of respect, is traditionally not used in common conversation.



This musical symbol indicates when to turn to the **Song Section** found on **Pages 22-24**. The number in the circle identifies each **Song Page Link**. If you prefer to skip a song, simply continue with the text. MP3s are available at [bethzion.org/Haggadah.html](http://bethzion.org/Haggadah.html)

### *Passover Trilogy Messianic Haggadah*

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# Passover Trilogy Messianic Haggadah



## ..... Preparing for Passover .....

**D**uring the days leading up to Passover and the Feast of Unleavened Bread, all traces of leaven and yeast products are removed from the home. The thorough house cleaning concludes with a ceremonial search for leaven, called *bedikat khametz*. Even the *haftarah* portion (Malachi 3), read on the Saturday prior to Passover (*Shabbat haGadol*), speaks of purifying the sons of Levi, and preparing the Temple for holy use. It was during that same week, nearly 2000 years ago, that Yeshua overthrew the Temple money-changers and said, “My house shall be called a house of prayer for all people.”

*Seder* means “order,” and refers to the unique structure of this home service. Tradition instructs us that throughout every generation, we must consider ourselves as having personally been freed from the bondage of Egyptian slavery. As we embark on this special annual journey to experience the beauty of personal redemption, let us prepare our hearts by choosing to remove the leaven of sin that often hides within our hearts. Rav Shaul said,

“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 *hametz*, the *hametz* of wickedness and evil, but with the *matzah* of purity and truth.” — 1 Cor. 5:6-8, CJB

*Haggadah* means “the telling.” The events of the Passover story have been retold for thousands of years. It speaks of miraculous transformations and transitions in the cycle of life — from slavery to freedom, from despair to hope, from weeping to joy, and from darkness to light. The message of Passover is not limited just to the Jewish people, but to all who would seek Him, and the eternal truth that can set us free.

This *haggadah* presents a traditional Jewish *Seder*, and includes a unique format for identifying some of the pertinent historical information regarding the *Seder of Messiah*. Special *grey boxes* throughout this *haggadah*, help explain the links between *Messiah’s Seder* and the traditional portions. For now, if you are uncertain about Messiah, just consider each screened box to simply be a ‘*Messianic Grey Area*.’ Let our Passover journey and *Seder* begin!

## AN OVERVIEW OF THE SEDER TABLE & ITS SYMBOLS

Before this festive Passover *Seder* officially begins, the following items should be prepared in advance and briefly explained by the leader or by taking turns reading as each item is raised.

\* **MATZAH:** THREE WHOLE MATZOT are to be wrapped in a napkin or matzah cover, and set at the head of the table. *Matzah* is a flat unleavened bread.

**SEDER PLATE:** A tray with six indentations is displayed to help explain the important symbolic foods placed upon it. These items are as follows:

\* **MAROR:** Bitter herbs, (usually horseradish) are used to symbolize the bitter bondage of Israel's enslaved conditions in Egypt.

**CHAZERET:** Some traditions add a second bitter herb to the Seder plate such as lettuce.

**KARPAS:** A vegetable such as celery or parsley represents the hyssop, which Israel used to apply the blood of the Passover Lamb to the doorposts of their homes in Egypt. This action protected the first-born children from the Angel of Death. It is dipped into salt water to symbolize the tears shed by the Israelites. It also serves as a reminder of spring, and the new beginnings of resurrected life.

**KHAROSET:** Or *charoses*, is a mixture of nuts, chopped apples, and cinnamon, moistened with wine. It is symbolic of the mortar used by the Israelite slaves to build treasure cities for Pharaoh.

\* **Z'ROA:** The Shank Bone, symbolizes the Passover Lamb. Through the sacrifice of a perfect lamb, the Israelites were spared the death of their first-born. Since there is presently no Temple, the *Pesach* Lamb is no longer used in the *Seder*, except as a reminder of the sacrifice that brought our freedom, and as a foreshadow of 'the Lamb of God who takes away the sin of the world' (ie., the Messiah). *Z'roa* in Hebrew literally means "arm," and refers to "the arm of HaShem."

**BEYTZAH:** A roasted hard-boiled egg is symbolic of the festival sacrifice (*Chagigah*) made in Temple times. It's charred exterior is a reminder of the destruction of both Temples. It's shape also symbolizes eternal life (having no beginning and no end).

### OTHER NECESSARY ITEMS INCLUDE:

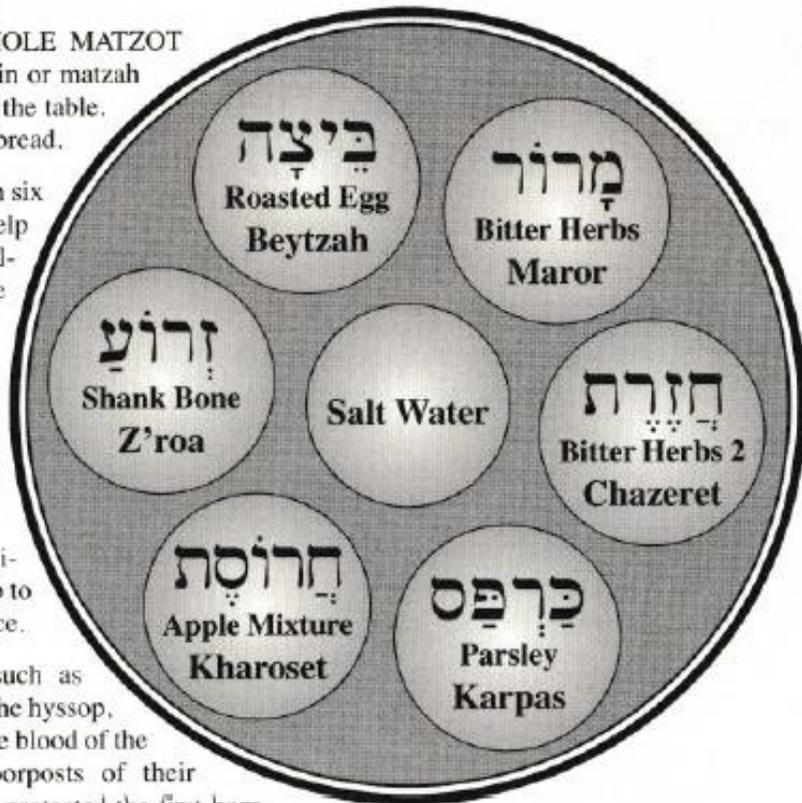
**SALT WATER:** Cups of salt water are placed on the table for dipping the vegetables.

**WINE OR GRAPE JUICE:** Wine glasses are filled 4 times for each *Seder* participant.

**CUP OF ELIJAH:** A special goblet filled with wine is displayed at the table to remind us of Elijah, who is referenced in the *Seder* as the forerunner announcing the coming of the Messiah. This concept is taken from the traditional understanding of the last two verses of the book of Malachi, read on *Shabbat HaGadol* (the Great Shabbat), which is the Sabbath just before Passover.

**Also needed are A PILLOW, A WATER BASIN, AND A SMALL TOWEL for the leader, as well as A PASSOVER HAGGADAH for each person present.**

\* These **Symbols** (\*) were specifically mentioned by God in the book of *Sh'mot* (Exodus).



## BLESSINGS RECITED OVER THE FESTIVAL CANDLES

According to tradition, a woman lights the candles, and says the following blessing.

If the festival falls on Shabbat, add the bracketed words:



בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ  
לְהַדְלִיק נֵר שֶׁל [שַׁבָּת וְשֶׁל] יוֹם טוֹב.

*Barukh atah Adonai Eloheynu melek ha'olam  
Asher kid'shanu b'mitzvotav v'tzivanu  
L'hadlik ner shel (Shabbat v'shel) yom tov.*

Blessed are You, O LORD our God, Ruler of the universe,  
who has sanctified us by Your commandments, and has  
instructed us to kindle the lights for (Sabbath and) the festival.

*In the Messianic Jewish community, the following candle blessing  
is recited after the traditional one:*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּדִבְרֶיךָ, וְנָתַן-לָנוּ אֶת  
יֵשׁוּעַ מְשִׁיחֵנוּ וְצִוָּנוּ לְהִיּוֹת אוֹר לְעוֹלָם.

*Barukh atah Adonai Eloheynu melek ha'olam  
Asher kid'shanu bid'varo, v'natan lanu et  
Yeshua Meshikheynu, v'tzivanu l'hiyot or la olam.*

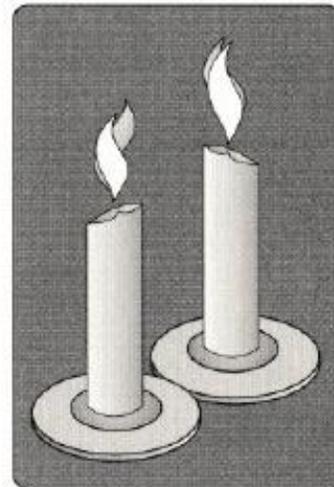
Blessed are You, O LORD our God, Ruler of the universe,  
who has sanctified us by Your Word,  
and has given us Yeshua our Messiah,  
and commanded us to be a light to the world.

*Traditional festival blessing:*

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.

*Barukh atah Adonai Eloheynu melek  
ha'olam, shehekheyanu, v'kiy'manu,  
vehigiyanu laz'man hazeh.*

Blessed are You, O LORD our God,  
Ruler of the universe,  
who has granted us life and sustenance,  
and has permitted us to reach this season.



# The Four Cups of Wine

Leader

We fill the first of four cups of wine during the *Seder*. One explanation offered for this practice is that the four cups are reminders of the four verbs used in the *Torah* to describe the drama of Redemption found in *Sh'mot* (Exodus 6:6-7):

Leader

- (1) "I will BRING you out from Egypt" . . . . . (*Cup of Sanctification*)
- (2) "I will DELIVER you from slavery" . . . . (*Cup of Recitation of the Plagues*)
- (3) "I will REDEEM you with an outstretched arm" . . . . . (*Cup of Redemption*)
- (4) "I will TAKE you to Me for a people" . . . . . (*Cup of Praise & Intimacy*)

At Passover, we celebrate these promises of redemption and relationship by drinking from our cups four times. With each cup, let us remember the union that God desires.

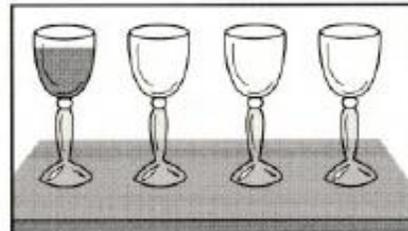
## The Cup of Sanctification Kadesh ... קִדְּשׁ

Leader: Let us lift our first cup, and bless the name of the LORD together!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

*Barukh atah Adonai Eloheynu  
melekh ha'olam borey pri hagafen.*

Blessed are You, O LORD our God,  
Ruler of the universe,  
who creates the fruit of the vine.



Leader: Let us now drink the first cup of wine (the Cup of Sanctification), while leaning to the left.

*This brings us to our first Seder of Messiah information box:*

<p><b>SEDER OF MESSIAH</b></p> 	<p><b>In Messiah's Seder</b>, it is recorded...</p> <p>"When the time came, Yeshua and the emissaries reclined at the table, and he said to them, 'I have really wanted so much to celebrate this <i>Seder</i> with you before I die! For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God.' Then, taking a cup of wine, he made the <i>b'rakhah</i> and said, 'Take this and share it among yourselves, for I tell you that from now on, I will not drink the <i>fruit of the vine</i> until the Kingdom of God comes.'"</p> <p style="text-align: right;">— Luke 22:14-18, CJB</p>
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## Urkhatz ... We Wash our Hands וְיַרְחִיץ

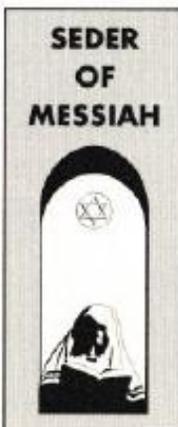


*Leader*

(The water basin is raised)

At our *Seder* we reenact a cleansing ceremony from when the Temple was standing, and perform the ceremonial washing prior to eating the vegetable dipped in salt water. We wash our hands, but do not say the blessing (as a reminder of the Temple).

*A cup of water is taken in the left hand, and half of it is poured twice over the right hand. Then the other half is poured over the left hand.*



**In Messiah's Seder**, let us consider the lesson of humility Yeshua conveyed to his *talmidim* (disciples) on that *Seder* night.

"Then he poured some water into a basin and began to wash the feet of the *talmidim* and wiped them off with the towel wrapped around him. ...After he had washed their feet, taken back his clothes and returned to the table, he said to them, 'do you understand what I have done to you? You call me *Rabbi* and Lord, and you are right, because I am. Now if I, the Lord and Rabbi, have washed your feet, you also should wash each other's feet.'"

— Yochanan (John) 13:5, 12-14, CJB

## Karpas ... Parsley ... כַּרְפַּס

*Leader*

(The parsley is raised) Passover is celebrated in the springtime, as the earth becomes green and is blossoming with new life. This vegetable, called *karpas*, represents new beginnings in the cycle of resurrected life, created and sustained by the Eternal One.

(The cup of salt water is raised) But for the children of Israel, life in Egypt was filled with despair. This salt water represents the pain, anguish, and tears suffered by our people. Let us take the parsley and dip it into the salt water, remembering that life is often immersed in tears.

**בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרִי הָאֲדָמָה**

*Barukh atah Adonai Eloheynu melekh ha'olam borey pri ha'adamah.*

Blessed are You, O LORD our God, Ruler of the universe,  
who creates the fruit of the earth.

*Leader*

Now let us all eat the *karpas* together.



## Yakhatz ... Breaking the Middle Matzah ... יַחַץ

*Leader takes the middle Matzah and breaks it in two, leaving one half between the two whole ones, and wrapping the other half in a linen cloth as the "Afikoman."*

*Leader*

What do these three *matzot* represent, and why is the middle piece broken, wrapped, and put away until later?

## 3's Not A Crowd!

### Lots of Things Come in 3's...

- Pesach, Shavuot, Sukkot
- Past, Present, Future
- Length, Breadth, Depth
- Father, Son, Ruach haKodesh
- Torah, Navim, Ketuvim
- Body, Soul, Spirit
- Liquid, Ice, Vapor
- (Prayer) Morning, Noon, Night
- Knife, Fork, Spoon
- Moe, Larry, Curly

### How many 3's can you think of?

## Mysteries of the *Matzah* Trio!

One very important three-some is observed as the three *matzot* are wrapped together at Passover. Although there are numerous explanations given for this ceremony, the rabbis refer to these three as a "Unity." Some traditions teach that these three *matzot* represent the patriarchal unity as seen in Abraham, Isaac, and Jacob. Others believe it refers to the unity displayed as *Ha Shem* (God), *Ha Cohen* (the mediating priest), and *Ha Am* (the people [of Israel]). The *matzah*, especially when broken, symbolizes affliction, and is referred to in the Scriptures as the "bread of affliction." Ironically, *matzah* is

also used as a symbol of redemption, and is traditionally referred to as the "bread of faith." It serves as a unique Passover paradox, reminding us of the brokenness and sorrow of slavery, as well as the joyous celebration of God's redemptive work.

Why is the middle piece of *matzah* broken at the beginning of the *Seder*, wrapped, saved as the *Afikoman*, and eaten at the end of the *Seder* as the dessert? For one thing, it helps us to identify with the destitute state of our enslaved people. Only someone who is poor and uncertain of where his next meal is coming from, would tend to adopt the practice of breaking off a small piece now, and saving the rest for later.

There is an Orthodox Jewish messianic tradition, stating that the remaining piece of *matzah* "will serve as dessert at that great *Seder*, when Messiah will have come and the world will no longer know of famine and poverty." It also refers to the lamb that was slain on Passover, whose substitutionary blood was applied to the doorposts of the homes, so the Angel of Death would pass over and spare the firstborn children of Israel. The command was to "eat all of it," leaving none of it till morning.

### Leader

We will elaborate more on this mystery when the *Afikoman* comes back into the picture at the end of our *Seder*, just after our festive *Pesach* meal.

*The leader wraps the Afikoman, and sets it aside for later. Traditionally, right after the meal, the children search for the Afikoman. Then the leader negotiates with the child who found it, so it can be redeemed just prior to the closing portions of the Seder.*

## Magid ... THE PASSOVER STORY ... מַגִּיד

*Uncover the matzah and lift up the plate for all to see.*

*The recitation of the Haggadah begins with the following words:*

הָא לַחֲמַת עֲנִיָּא *Ha lakh'ma anya* — **This is the bread of affliction** which our ancestors ate in the land of Egypt. All who are hungry let them come and eat. All who are needy let them come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free men.

*The plate is put down, and the matzah is covered.*

# The Four Questions ... *Ma Nishtanah* ... מַה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה

“When your children ask you, ‘What does this ceremony mean to you?’ then tell them.” (Exodus 12:26)

Traditionally, the youngest child or children present at the seder, will ask the Four Questions:

*Ma nishtanah halailah hazeh  
mikol haleylot?*

*Shebekhol haleylot anu okhlin khameytz  
umatzah. Halailah hazeh kulo matzah?*

*Shebekhol haleylot anu okhlin she'ar  
yerakot. Halailah hazeh kulo maror?*

*Shebekhol haleylot eyn anu matbilin  
afilu pa'am ekhat.*

*Halailah hazeh shtey f'amim?*

*Shebekhol haleylot anu okhlin,*

*beyn yoshevin, uveyn mesubin,*

*Halailah hazeh kulanu mesubin?*

מַה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה  
מִכָּל הַלַּיְלוֹת?

שֶׁבְכָל הַלַּיְלוֹת אָנּוּ אוֹכְלִין חֲמֵיץ  
וּמַצָּה, הַלַּיְלָה הַזֶּה כָּלּוֹ מַצָּה.

שֶׁבְכָל הַלַּיְלוֹת אָנּוּ אוֹכְלִין שְׂאֵר  
יִרְקוֹת, הַלַּיְלָה הַזֶּה [כָּלּוֹ] מָרוֹר.

שֶׁבְכָל הַלַּיְלוֹת אֵין אָנּוּ מַטְבִּילִין,  
אֲפִילוּ פַּעַם אַחַת,

הַלַּיְלָה הַזֶּה שְׁתֵּי פַּעַמִּים.

שֶׁבְכָל הַלַּיְלוֹת אָנּוּ אוֹכְלִין

בֵּין יוֹשְׁבִין, וּבֵין מוֹסְבִין,

הַלַּיְלָה הַזֶּה כָּלָנוּ מוֹסְבִין.

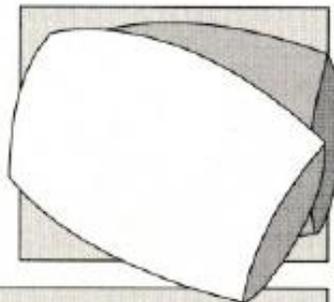
Why is this night different from all other nights?

- 1) On all other nights we eat either leavened bread or unleavened *matzah*.  
On this night why do we eat only *matzah*?
- 2) On all other nights we eat all kinds of vegetables.  
On this night why do we eat only bitter herbs?
- 3) On all other nights we do not dip our vegetables even once.  
On this night why do we dip them twice?
- 4) On all other nights we eat our meals sitting or reclining.  
On this night why do we eat only reclining?

*Leader*

It is our responsibility, privilege, and duty to answer these questions at Passover, and to retell the story of God's redemptive faithfulness and of His mighty acts. All of these questions, and more, will be answered as we proceed through the order of our *Seder*.

**Why Do We Recline?** On all other nights we eat either sitting or reclining, but this night we eat reclining. The first Passover was celebrated by our people when they were still slaves. Back then, they ate the Passover in haste, while anticipating their imminent departure from the bondage of Egyptian slavery. Now, as free people, we can recline at our *Seder* — *Once we were slaves, but now we are free!*



**At Messiah's Seder,** Yeshua and His disciples also reclined during their *Seder*, according to the Passover custom and tradition:

'The *talmidim* did as Yeshua directed and prepared the *Seder*. When evening came, Yeshua reclined with the twelve *talmidim*; and...they were eating.'

— see Matt. 26:19-20, CJB

## THE ANSWER

*'We begin with the shame and conclude with the praise' (Talmud — Pesachim 116a)*



עֲבָדִים הָיִינוּ *Avadim hayinu* — **We were slaves** of Pharaoh in Egypt, and the Eternal our God brought us out with a strong hand and an outstretched arm.

**A**nd if the Most Holy, blessed be He, had not brought our ancestors out from Egypt, then even we, our children, and our children's children might still have been in bondage to the Pharaohs in Egypt. Therefore, even if we were all wise and filled with understanding, or all of us were scholars, well versed in the Torah, it would still be our responsibility to tell the story of the departure from Egypt. And all who elaborate upon the story of the departure from Egypt are accounted as worthy of praise. It is said that Rabbi Akiba sat all night discussing this story with four other Rabbis. Concerning the passage, "remember the day of your going out from Egypt all the days of your life," they concluded, the *days of your life* refers to this world only, but *all the days of your life* includes the time of the Messiah.

בְּרוּךְ הַמָּקוֹם *Barukh haMakom* — **Blessed be the Place**, God, who gave Torah to His people Israel. Blessed be He, who speaks of four types of children; one is wise and one is wicked; one is simple, and one does not even know how to ask a question.

*Have all those present, take turns reading each paragraph until the top of page 11*

**The Wise Child asks:** "What is the meaning of the testimonies, statutes, and judgments which the Eternal our God has commanded us?" You shall instruct him in all the laws of Passover, even to the very last detail concerning the *Afikoman*.

**The Wicked Child asks:** "What does this service mean to you?" Saying *you*, he excludes himself, and has withdrawn from the community. You should say to him, "Because of what the Eternal did for me when I came forth from Egypt" I do this. For me and not for him; for had he been there, he would not have been redeemed.

**The Simple Child asks:** "What is this?" To him you shall reply, "With a strong hand the Eternal brought us forth from Egypt, out of the house of bondage."

**As for the Child who does not even know how to ask a question,** you must begin for him as it is written, "You shall tell your child on that day, 'this is done because of what the Eternal did for me when I came forth from Egypt.'"

**L**ong ago, our ancestors worshipped idols. Now the Eternal is our God and He alone do we worship. This is even as the Scripture confirms, "And Joshua said to all the people, 'Thus says the Eternal, the God of Israel, your forefathers lived beyond the river; that is, Terah, the father of Abraham and Nahor, and they served other gods. Then I took your father Abraham from beyond the river, and I led him throughout the whole land of Canaan. I increased his family by giving him a son, Isaac; and I gave Isaac two sons, Jacob and Esau. To Esau I gave Mount Seir as a possession, but Jacob and his children went down to Egypt.'"

Blessed be God, who keeps His promise to Israel. Blessed be the Almighty who foretold the end of the bondage to Abraham at the Covenant between the Pieces [of Sacrifice]. For God said to Abraham, "Know that your children will be strangers in a land that is not their own. They will be enslaved there, and oppressed four hundred years. However, the nation whom they shall serve, I will judge. Afterward, they will go forth with great abundance and wealth."

*Raise the cup of wine and cover the matzah,  
as the leader says the following:*

**T**his promise made to our forefathers stands true also for us. For more than once have they risen against us to destroy us. In every generation some have risen to seek our annihilation, but the Holy One, blessed be He, always delivers us out of their hands.

*Put down the cup, and uncover the matzah.  
To encourage participation, have each person  
take turns reading the following paragraphs:*

Come and learn what Laban the Syrian tried to do to our father Jacob. While Pharaoh's decree was only against the males, Laban desired to uproot all. For so it is written, "My father was a wandering Aramean, ready to perish; and he went down to Egypt and dwelled there, few in number. From there he became a nation, great, mighty and numerous."

**"He went down to Egypt"** — Why did he go down to Egypt? He was compelled by God's word. "And he dwelled there" — this means that our father Jacob did not go down to Egypt intending to settle there, but only to stay for a short time; for so it is written, "And they said to Pharaoh, we have come to dwell in the land because there is no pasture for our flocks due to very severe famine in the land of Canaan. Now please let your servants dwell in the land of Goshen."

**"Few in number"** — as it is written, "Your ancestors went down into Egypt with seventy persons. Now the Eternal your God has made you as numerous as the stars in heaven."

**"And there he became a nation"** — from this we learn that Israel was established to be a distinct nation in Egypt.

**"Great and mighty"** as it is said, "And the children of Israel were fruitful and

increased in abundance, multiplied, and became very strong — "and the land was filled with them."

**"And numerous"** as it is said, "I have increased you as the growth of the field, and you have grown to become numerous and adorned in great beauty. You are fully matured, yet you remained naked and bare."

**"The Egyptians evilly mistreated us"** — they made us suffer by setting burdens of hard labor upon us. "And the Egyptians did evil unto us" — as the Scripture says, "Come, let us deal craftily with them, lest they multiply even more; And in the event of war they might join themselves with our enemies, fight against us, and depart out of the land altogether."

**"And they made us suffer"** — as it is written, "the Egyptians set taskmasters over them in order to oppress them with heavy forced labor; and they built Pithom and Raamses as stone storage cities for Pharaoh. And they weighed us down with bitter, hard labor" as the Scripture states, "And Egypt made the children of Israel to labor relentlessly."

**"So we cried unto the Eternal, the God of our fathers, and the Eternal heard our voice, saw the sorrow of our affliction, and the deep burden of our oppression."**

**"And we cried unto the Eternal, the God of our fathers"** — as it is written, "And it came to pass after many days, that the King of Egypt died, and the children of Israel moaned because of their bondage, and cried out; And their anguished cry went up before God."

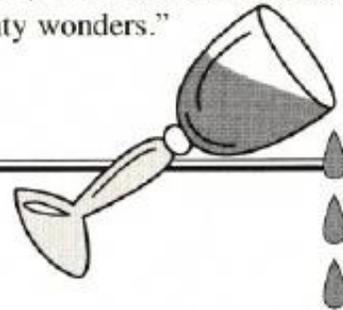
**"And the Eternal heard our voice"** — as it is written, "And God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob."

“**And He saw our affliction**” — this phrase implies the forced separation between husbands and wives during the time of their persecution, as it is written, “And God saw the children of Israel, and God understood their cruel plight.”

“**And our sorrow**” — recalls the edict to drown all the male children, as it is said, “Every son that is born, you shall cast into the river, but every daughter you shall keep alive.”

“**And our oppression**” — denotes the severity of our crushed lives, saying, “And I have seen the oppression with which the Egyptians oppress them.”

“**And the Eternal brought us forth from Egypt, with a strong hand, and with an outstretched arm (z'roa), with great terror, and with miraculous signs and mighty wonders.**”



## The Cup of Plagues

*Leader*

God sent plagues, one after another. With each plague Pharaoh continued to harden his heart. The Egyptians were afflicted with discomfort, disease, discouragement and ruination. Still Pharaoh refused to give in. Then, with the tenth and most dreadful plague, God pierced through the hardness of Pharaoh's stubborn and stony heart.

*All*

“For I will pass through the land of Egypt on that same night, and will kill all the firstborn in the land of Egypt, both man and animal; and I will execute judgment against all the gods of Egypt — I am *HaShem*.” (Exodus 12:12)

*Leader*

Let us fill our cups for the second time. A full cup is symbolic of joy, and certainly on this occasion we are filled with joy for the mighty deliverance wrought by our God. But let us not forget the great price that was paid to secure our redemption. Lives were sacrificed in bringing the release of God's people from slavery.

*The second cup of wine is filled*

As the name of each plague is recited, everyone is to repeat the name of the plague while dipping our finger into the cup, allowing each drop of wine to touch our plate, thus reducing the fullness of our cup of joy this night. This symbolizes our sadness at the loss of human life — even that of our enemies.

- |  |   |
|--|---|
| 1: דָּם <i>Dahm</i> / <b>Blood!</b>                | 7: בָּרָד <i>Bah-Rad</i> / <b>Hail!</b>   |
| 2: צְפַרְדֵּי <i>Tz'Far-Dey-ah</i> / <b>Frogs!</b> | 8: אַרְבֵּה <i>Ar-Beh</i> / <b>Locusts!</b>                                     |
| 3: כִּנִּים <i>Ki-nim</i> / <b>Lice!</b>           | 9: חֹשֶׁךְ <i>Kho-Sekh</i> / <b>Darkness!</b>                                   |
| 4: עֲרֹב <i>Arov</i> / <b>Swarms of Flies!</b>     | 10: מַכַּת בְּכוֹרוֹת <i>Mah-Kat B'Kho-Rot</i> / <b>Death of the Firstborn!</b> |
| 5: דֵּבַר <i>Dever</i> / <b>Cattle Disease!</b>    |   |
| 6: שַׁחִין <i>Sh'Khin</i> / <b>Boils!</b>          |   |

(Do not drink the second cup at this time) — Let us sing *Dayenu*



## THE PASSOVER OFFERING • THE MATZAH • THE BITTER HERBS

פֶּסַח

מַצָּה

מָרֹר

Rabbi Gamliel used to say, “Whoever does not explain these three symbols at the *Seder* on Passover has not fulfilled his duty.”

**Seder of Messiah**

This is the same Rabbi Gamliel who was the grandson of Rabbi Hillel, and who served as the primary mentor and teacher to Rav Shaul (Paul).

*Raise the appropriate item as each description is read:*

**Z’roa** ... Shankbone of the Lamb... זְרוֹעַ

*This roasted shank bone represents the lamb whose blood marked the houses of the children of Israel, signifying their obedience to God’s command.*

### The Passover Offering

— Pesach Lamb — פֶּסַח



**The Passover Offering**, which our fathers ate during Temple days, what was the reason for it? It was because the Holy One, blessed be He, passed over the houses of our forefathers in Egypt, as it is written in the Bible: “And you shall say it is the Passover offering for the Eternal, who passed over the houses of the children of Israel in Egypt when He smote the Egyptians and spared our houses. And the people bowed their heads and worshipped.”

*Readers*

“...On the tenth day of this month, each man is to take a lamb for his family, one per household. If the household is too small for a whole lamb, then he and his next-door neighbor should share one... Your animal must be without defect, a male in its first year... You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Israel will slaughter it at dusk. They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat the lamb.” — Exodus 12:3-7

“That same night, they are to eat the meat, roasted in fire; they are to eat it with *matzah* and *maror*... Let nothing of it remain till morning... Here is how you are to eat it: with your belt fastened, your sandals on your feet and your staff in your hand. Eat it in haste; it is *HaShem’s* Passover... The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over you — when I strike the land of Egypt, the death blow will not strike you.” — Exodus 12:8-13

Moses reminds us that it was *HaShem* Himself who redeemed His children from slavery — “*HaShem* brought us out of Egypt with a mighty hand and an outstretched arm (*z’roa*), with great terror and with signs and wonders.” — Deuteronomy 26:8

**Seder of Messiah**

Yochanan (John) the Immerser clearly had this image in mind when he said of Yeshua, “Behold the Lamb of God who takes away the sin of the world.” Messiah was also seen as *the Lamb* & the *Suffering Servant* of Isaiah 53:5-8.



*Raise the broken matzah and say:*

**This Matzah** which we now eat, what does it mean? It is eaten because there was no time for the dough of our ancestors to become leavened, before the supreme Ruler of all, the Holy One, blessed be He, revealed Himself to them and redeemed them, as it is written, "And the dough which they brought out of Egypt, they baked into cakes of unleavened bread, for it had not leavened because they were thrust out of Egypt, and they could not wait, nor had they made any provisions for themselves."

*Raise the bitter herbs and say:*

**These Bitter Herbs** which we eat, what is their meaning? They are eaten to recall that the Egyptians embittered the lives of our ancestors in Egypt, as it is written, "And they embittered their lives with hard labor: with mortar and bricks, with every kind of work in the fields; all the work which they imposed on them was hard labor."

**This has nothing to do with bitter men named Herb!**

In every generation each individual must regard himself as if he had personally come out from Egypt, as it is written, "And you shall tell your son on that day, saying, it is because of what the Eternal did for me when I went forth from Egypt." For it was not our ancestors alone whom the Holy One, blessed be He, redeemed; He also redeemed us along with them, as it is said, "He brought us out from there to lead us in, and give us the land which He pledged to our forefathers."

Therefore, it is our duty to thank, praise, glorify, and extol in song and prayer, Him who performed all these miracles for our forefathers and for us. He brought us out from slavery to freedom, from anguish to joy, from sorrow to festivity, and from darkness to light. Let us therefore sing before Him a new song. Praise the Eternal.

**HALLEL — Let us sing together and recite Psalm 113:**



Halleluyah! — Praise the LORD.

Praise, O you servants of the LORD, Praise the name of the LORD!

Blessed be the name of the LORD from this time forth and for evermore!

From the rising of the sun to the going down of the same,

The name of the LORD is to be praised.

The LORD is high above all nations, His glory above the heavens.

Who is like the LORD our God, who dwells on high,

Who humbles Himself to behold the things in the heavens and in the earth?

He raises the poor from the dust, and lifts the needy from the ash heap,

To seat them with princes — With the princes of His people.

He makes the childless woman a home, like a joyful mother of children.

Halleluyah! — Praise the LORD.

*Leader raises the cup of wine and says:*

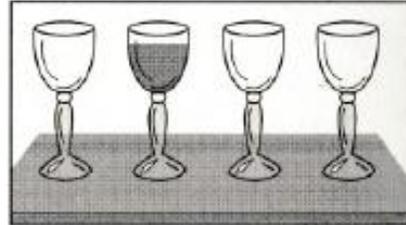
Blessed are You, O Eternal our God, Ruler of the universe, who redeemed us and our forefathers from Egypt, and brought us to this night to eat unleavened bread and bitter herbs. Thus may the Eternal our God, and God of our fathers, bring us to future feasts and festivals in peace; and to the upbuilding of Your city Jerusalem, and to the happiness of Your holy service, so that there, we may partake of the ancient *Pesach* offerings. Then we shall sing a new song to You, giving thanks for our deliverance and redemption. Blessed are You, O Eternal, who redeemed Israel.

Let us lift our second cup of wine, and bless the name of the LORD together!

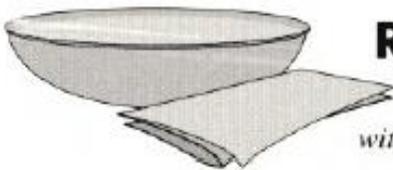
בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַנֶּפֶן

*Barukh atah Adonai Eloheynu  
melekh ha'olam borey pri hagafen.*

Blessed are You, O LORD our God,  
Ruler of the universe,  
who creates the fruit of the vine.



*Leader:* Let us now drink the second cup of wine (the Cup of Recitation)



**Rakhtzah** ... Washing Hands ... רַחֲצָה

*The hands are washed again at this time  
with the following blessing recited:*

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

*Barukh atah Adonai Eloheynu melekh ha'olam  
Asher kid'shanu b'mitzvotav v'tzivanu al n'tilat yadayim.*

Blessed are You, O LORD our God, Ruler of the universe,  
who has sanctified us with Your commandments,  
and commanded us concerning the washing of the hands.

**Motzi Matzah** ... Eating the Matzah ... מוֹצִיא מַצָּה

*Taking the two whole matzot along with the broken one, we say the following blessing:*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
הַמוֹצִיא לֶחֶם מִן-הָאָרֶץ

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

Blessed are You, O LORD our God, Ruler of the universe,  
who brings forth bread from the earth.

*Matzah continued...*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל-אֲכִילַת מַצָּה

*Barukh atah Adonai Eloheynu melek ha'olam  
Asher kid'shanu b'mitzvotav v'tzivanu al akhilat matzah.*

Blessed are You, O LORD our God, Ruler of the universe, who sanctified us with Your commandments, and commanded us to eat unleavened bread.

*Leader:* Let us now share a piece of this unleavened bread of Passover.

## Maror ... Bitter Herbs ... מָרֹר

As we scoop some *maror* onto a piece of *matzah*, let the bitter taste cause us to shed tears of compassion as we remember the sorrow that our ancestors experienced thousands of years ago, and for those today, who suffer the bitterness of oppression.

Let us dip the bitter herbs and say the following blessing:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,  
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל-אֲכִילַת מָרֹר

*Barukh atah Adonai Eloheynu melek ha'olam  
Asher kid'shanu b'mitzvotav v'tzivanu al akhilat maror.*

Blessed are You, O LORD our God, Ruler of the universe, who has sanctified us with Your commandments, and commanded us to eat bitter herbs.



**At Messiah's Seder,** Yeshua identified Y'hudah (Judah, Judas) as the one who would betray Him when at this point in the *Seder*, He said:

"It's the one to whom I give this piece of *matzah* after I dip it in the dish."

— see Yochanan (John) 13:21-30, CBJ

## Korekh ... Hillel Sandwich (bitter herbs, *kharoset* & *matzah*) כּוֹרֵךְ

In memory of the holy Temple, we do as Hillel did in Temple times. He put *matzah* and bitter herbs together and ate them as a sandwich, to literally observe the words of *Torah*, "they shall eat it (the Passover offering) with *matzah* and bitter herbs."

Lifting the *matzah* with the *maror* and *kharoset* let us all say together:

We dip the bitter herbs into *kharoset* to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in God.

"For His anger is just for a moment, but His favor is for a lifetime;

Weeping may linger for a night, but joy comes in the morning." (Psalms 30:5)

## Shulkhan Orekh ... The Festive Meal ... שְׁלֶחַן עוֹרֵךְ

Now it is time to eat the festive meal, but the end of our seder has not yet come.

After our meal, we will conclude with a short, but important closing ceremony, by first redeeming the *Afikoman*, and then explaining its deep significance.

After the meal, and just before the third cup, the *Afikoman* is redeemed from the child who found it. It is explained, distributed, and eaten. All that is left is an empty linen cloth.

SEDER  
OF  
MESSIAH



Besides the many Messianic implications traditionally embodied within the Passover *Seder*, there are some very interesting parallels that connect Messiah with the *Afikoman* (a Greek word, which according to language scholars means, *I came*).

Just as the middle piece of the unleavened bread of affliction is broken, so Messiah was afflicted and broken. It is wrapped in a white cloth just as Messiah's body was wrapped for burial.

As the *Afikoman* is hidden until just before the third cup (the cup of redemption), so Messiah was placed in a tomb, and rose on the third day, at *Eyt Omir Reishit Katzir* — beginning of firstfruits (see pg. 2).

In the church world there have been wars fought over doctrinal differences concerning what they call *communion*. They have debated for centuries over whether or not the *matzah and wine*

literally turns into the body and blood of Yeshua, or if it was merely figurative. I believe the secret to this mystery is revealed when the original event is placed back into the Jewish context of the Passover *Seder*, and not simply as some sort of man-made add-on. Yeshua was not trying to invent a new ceremony. Viewing the events through the mindset of a Jewish *Seder* is the key that unlocks this mystery. Remember, we are to perform the *Seder* as if we ourselves were truly there. This was the framework of Messiah's Passover statements.

We have already seen that the middle piece (the *Afikoman*) is traditionally identified with the Passover Lamb, the mediating Priest, and Isaac (who, at *Rosh Hashanah* is the *Akedah*, in the binding of Isaac story about substitutionary sacrifice). Messiah also strongly identified with the *Afikoman* when in Luke 22:19-20, it is recorded that,

"taking a piece of *matzah*, he made the *b'rakhah*, broke it, gave it to them and said, 'This is my body, which is broken for you; do this in memory of me.' He did the same with the cup after the meal, saying, 'This cup is the New Covenant, ratified by my blood, which is being poured out for you.'"

At this point in His *Seder*, with the words, "THIS is my body," Messiah finally reveals what He chose not to explain one year earlier in *Yochanan* (John) 6:41-60, when He spoke these seemingly *hard words*:

"I am the living *bread* ...if anyone eats this *bread*, he will live forever. ...the *bread* that I will give is my own flesh ...Whoever eats my flesh and drinks my blood has eternal life ...For my flesh is true food, and my blood is true drink."

This was not a reference to cannibalism, but a complete identification with the Passover Lamb through the *Afikoman*. This becomes abundantly clear when you remember the words of *Yochanan* 6:4, which state, "Now the Judean festival of *Pesach* was coming up." THIS was the mystery context of His *difficult words*, which caused so many of His followers to stop traveling with Him. Now, at this last *Seder*, He was finally disclosing to His *talmidim* precisely what He had meant. Messiah used the *Seder* and *Afikoman* illustration as a preview and confirmation of the plan and purpose of God to present a sacrifice that would redeem all people to Himself.

Break the *Afikoman* so each person gets a piece. Recite the *Motzi* blessing (pg. 15) and eat.

## Barekh ... Grace After the Meal ... בְּרַךְ

The third cup of wine is filled — Let us say grace.



**All:** May the name of the Eternal be blessed from now and forevermore.  
With one voice, we praise our God, whose food we have eaten.

**Leader:** Blessed be our God, whose food we have eaten and in whose  
goodness we live. Blessed be He and blessed be His name.

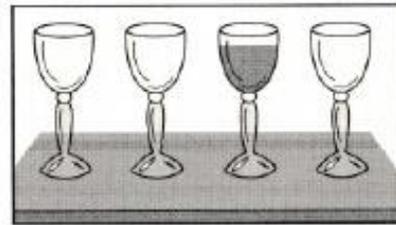
**All:** May He who is most merciful, **make us worthy to behold the days of the Messiah and eternal life in the world to come.** He gives great salvation to His King, and shows mercy to His Anointed; to David, and his seed forever. May He who makes peace in His high heavens, grant peace unto us, and to all Israel, and let us say, Amen. *[Just for the record, this paragraph appears in every traditional Jewish haggadah]*

**Leader:** Let us lift our third cup of wine, and bless the name of the LORD together!

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

*Barukh atah Adonai Eloheynu  
melekh ha'olam borey pri hagafen.*

Blessed are You, O LORD our God,  
Ruler of the universe,  
who creates the fruit of the vine.



**Leader:** Let us now drink the third cup of wine (the Cup of Redemption).

**Seder  
of  
Messiah**

Traditionally referred to as the Cup of Redemption, this is the cup of wine Yeshua spoke of after sharing the *Afikoman* with his *talmidim*. It is where he associated his immanent sacrificial death with the redemptive blood of the Passover lamb, as previously mentioned in Luke 22:19-20.

## Kos Eliyahu ... The Cup of Elijah ... כּוֹס אֵלִיָּהוּ

All rise as Elijah's cup is raised and the door is opened to welcome him.

"Where is the place of God's glory? ...Wherever one allows Him in." — Kotzker Rebbe



**Seder  
of  
Messiah**

As the forerunner of Messiah, Yochanan the Immerser came *in the spirit of Elijah* prior to Yeshua. It is no coincidence that the Messiah and his forerunner are traditionally referred to so often after the festive meal. Passover alludes strongly to world redemption through the Messiah.

## Sh'fōch Cha-mat-cha (Pour Out Your Wrath) — שִׁפְךָ חַמַּתְּךָ

Before the fourth cup (the Cup of Praise) is poured, and before the second half of the Hallel is said, the following unusual passage is read. It is not meant to be a vitriolic statement against the nations, but a reminder that God will ultimately deliver us from all those who have sought to persecute our people throughout history. We also remember 'the six million,' and all those who still are not free to celebrate as we do.

**Pour out Your wrath** upon the nations that do not know You,  
And upon the kingdoms that do not call upon Your Name;  
For they have consumed Jacob and laid waste his habitation.

The fourth cup of wine is filled.

## HALLEL ... PSALMS OF PRAISE ... הלל

*Hodu Ladonai Ki Tov...Ki Leolam Khasdo*

הודו ליי כי טוב...כי לעולם חסדו



*In this responsive reading from Psalm 118, let the bold type be read by all*

**Give thanks to HaShem; for he is good, for his mercy endures forever.**

Now let Israel say, **“His mercy endures forever.”**

Now let the house of Aaron say, **“His mercy endures forever.”**

Now let those who fear *HaShem* say, **“His mercy endures forever.”**

With *HaShem* on my side, I fear nothing—what can human beings do to me?  
With *HaShem* on my side as my help, I will look with triumph at those who hate me.

**It is better to take refuge in HaShem than to trust in human beings;  
Better to take refuge in HaShem than to put one’s trust in princes.**

The nations all surrounded me; in the name of *HaShem* I cut them down.

***HaShem* is my strength and my song, and he has become my salvation.**

**The sound of rejoicing and victory is heard in the tents of the righteous:**

**“*HaShem*’s right hand struck powerfully! *HaShem*’s right hand is raised in triumph!”**

***HaShem*’s right hand struck powerfully!**

**I will not die; no, I will live and proclaim the great deeds of *HaShem*!**

*HaShem* disciplined me severely, but did not hand me over to death.

**Open the gates of righteousness for me; I will enter them and thank *HaShem*.**

This is the gate of *HaShem*; the righteous can enter it.

I am thanking you because you answered me; you became my salvation.

**The very stone that the builders rejected has become the cornerstone!**

**This has come from *HaShem*, and it is amazing in our eyes.**

This is the day *HaShem* has made, let us rejoice and be glad in it.

**Please, *HaShem*! Save us! Please, *HaShem*! Rescue us!**

**Blessed is he who comes in the name of *HaShem*.**

We bless you from the house of *HaShem*.

*HaShem* is God, and he gives us light.

Bring the sacrifice bound with branches all the way to the horns of the altar.

**You are my God, and I thank you. You are my God; I exalt you.**

**Give thanks to *HaShem*; for he is good, for his mercy endures forever.”**



**Prior to Passover and Messiah’s Seder**, as Yeshua entered Jerusalem in Matt. 21:9, the people gathering in the city also cried out repeatedly the words from this *Pilgrimage Psalm*; “Please *HaShem*! Save us! Please deliver us Son of David! *Barukh Haba B’shem Adonai*! Blessed is He who comes in the name of the LORD!” It was also quoted by Messiah a short time later, as he wept over Jerusalem in Matt. 23:37-39.

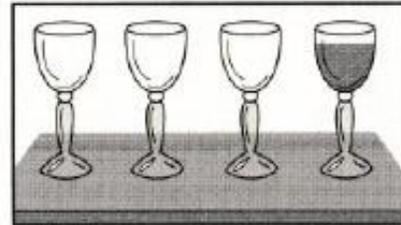
Psalm 118 also contains a traditional Messianic passage; *the stone that the builders rejected has become the chief cornerstone* (Matt. 21:42, Acts 4:11, 1 Peter 2:7-8).

Leader: Let us lift our fourth cup of wine, and bless the name of the LORD!

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן

*Barukh atah Adonai Eloheynu  
melekh ha'olam borey pri hagafen.*

Blessed are You, O LORD our God,  
Ruler of the universe,  
who creates the fruit of the vine.



Leader: Let us now drink the fourth cup (the Cup of Praise & Intimacy with God)

*Nirtzah* ... Conclusion of the *Seder* ... נִרְצָה

Ended is the Passover *Seder* according to custom, statute, and law.  
As we were worthy to celebrate it this year, so may we perform it in future years.

O Pure One in heaven above, restore the congregation of Israel in Your love.  
Speedily lead Your redeemed people to Zion in joy.

And many nations will come and say,  
“Come, let us go up to the mountain of *HaShem*,  
to the house of the God of Jacob.  
He will teach us his ways, so that we may walk in his paths.”  
For the *Torah* will go forth from Zion,  
the word of *HaShem* from Yerushalaiyim. (Micah 4:2)

They will neither harm nor destroy on all My holy mountain,  
for the earth will be full of the knowledge of *HaShem*  
as the waters cover the sea. (Isaiah 11:9)

May Messiah return quickly, and speedily restore all things!

*HaShem* shall be King over all the earth.  
On that day *HaShem* will be One, and his name the only One. (Zech. 14:9)

NEXT YEAR IN JERUSALEM — לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

*L'shanah haba-ah bi Y'rushalaiyim*



AN ORTHODOX JEWISH INFORMATIONAL SIDE BAR:

### *Messianic Redemption*

Deep insights from a traditional Jewish source

The theme of messianic redemption resonates throughout the Seder, but is loudest at the very end. The final clarion call of “Next year in Jerusalem,” is the final, formal statement we make at the Seder. This is followed by the recitation of songs and poems, the greatest and most inspiring of which is the Song of Songs, which is recited by many at the conclusion of the Seder.

In this beautiful poem of God’s love for Israel, the Almighty addresses us as a lover, his beloved (Song of Songs 5:2). My Lover knocks hesitantly yet audibly and hopefully. He is anxiously waiting for us to open the door to Him. His knock indicates that He is ever so near to us. It was heard in

the War of Independence, in which a small group of Jewish fighters won against incredible odds over hordes of Arabs, and again in the Six-Day War, when our holy city of Jerusalem was liberated. But we have not yet opened the door to Him. We are too comfortable in our palatial surroundings. "I have taken off my coat; how shall I put it on? I have washed my feet; how shall I soil them?" (v. 4). We are unwilling to give up the luxuries of the *golah* and move to an unknown land. We should not wait too long. "I opened the door to my Lover but He had gone ... I sought Him but could not find Him; I called Him but He did not answer" (v. 6). God will ultimately redeem us, but we can cause the redemption to come sooner. "I the Lord will hasten it [the redemption] in its time" (Isa. 60:22). How, asks the Talmud, can God hasten it if it will come in its time? ... 'If they merit it, I will hasten it; if they do not merit it, it will come in its time' (*Sanhedrin* 98a).

I am reminded of what happened to me on one of my trips to Mea Shearim, in Jerusalem. There I met a very religious and mystical-minded man named Reb Shemuel, the owner of a shop, who abstained from speech as much as he did from food. When I visited him in his store, he gave me an unexpectedly warm greeting and even spoke a few sentences. When I asked him what caused his sudden happiness and unusual loquacity, he turned to me and said, "The *Mashiach*" is in Jerusalem." I smiled, but despite my skepticism, I went to the *kotel* and prayed with special fervor. I listened to the news that night, not expecting but almost hoping to hear a message about the Messiah. The Sabbath came and went. On Sunday, just before departing for New York, I called on Reb Shemuel. "You told me that the Messiah is in Jerusalem," I said. "I waited in vain." Reb Shemuel looked at me very seriously and said, "You are making a great mistake. You think *we* are waiting for *Mashiach*. No, my good friend. The *Mashiach* is waiting for us."

— 'Messianic Redemption' excerpt from  
'The Passover Haggadah' (Pg. 150-151)

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KTAV Publishing House, Inc—NY

\**Mashiach* is Hebrew for Messiah

**A**s we read earlier, in a traditional Orthodox Jewish messianic sense, the remaining piece of *matzah* (the *Afikoman*) "will serve as dessert at that great *Seder* when Messiah will have come and the world will no longer know of famine and poverty."

These traditional Jewish stories sound very familiar when compared with the words found in the book of Revelation referring to "the marriage supper of the Lamb," and to the words spoken by Yeshua when He said, "Behold I stand at the door and knock. If any man will open to me, I will come in to him, and eat with him and he with Me." This strongly reinforces the consistent theme that there will be a Messianic Jewish banquet at the end of the age.

**Now that we have journeyed together** in our celebration of Israel's first *Seder* in Egypt, Messiah's *Seder* in Jerusalem, and our *Seder* in this home, let us walk from this place inspired and encouraged to live *all the days of our lives* worthy of this precious freedom, purchased for us by the blood of the Lamb, and by the mighty outstretched arm (*z'roa*) of God. *Let us conclude with songs of praise (page 24)...*

**SONGS FOR PASSOVER ... SING PRAISES TO HASHEM!**



**AVADIM HAYINU — עֲבָדִים הָיִינוּ**

<i>Avadim ha-yi-nu, ha-yi-nu</i>	עֲבָדִים הָיִינוּ, הָיִינוּ
<i>Ata b'nei chorin, b'nei chorin</i>	עֲתָה בְּנֵי חוֹרִין, בְּנֵי חוֹרִין
<i>Avadim ha-yi-nu</i>	עֲבָדִים הָיִינוּ,
<i>Ata, ata, b'nei chorin</i>	עֲתָה, עֲתָה בְּנֵי חוֹרִין
<i>Avadim ha-yi-nu</i>	עֲבָדִים הָיִינוּ,
<i>Ata, ata, b'nei chorin,</i>	עֲתָה, עֲתָה, בְּנֵי חוֹרִין
<i>b'nei chorin (2X)</i>	בְּנֵי חוֹרִין

“Once we were slaves, but now we are free!”

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**DAYENU — It Would Have Been Enough!**

*Ilu hotzi hotzi onu, Hotzi onu mi Mitzrayim (2X)...Dayenu!*

Had God done no more than save us from Egypt  
...it would have been enough!

*Ilu notan notan lonu, Notan lonu et ha Shabbat (2X)...Dayenu!*

Had God done no more than give us Shabbat rest  
...it would have been enough!

*Ilu notan notan lonu, Notan lonu et ha Torah (2X)...Dayenu!*

Had God done no more than give us Torah ...it would have been enough!

*Ilu notan notan lonu, Notan lonu et Yeshua (2X)...Dayenu!*

Had God done no more than give us Yeshua ...it would have been enough!  
But through Messiah, He has given us so much more, ..and we are grateful!

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**HALLELUYAH — ( Traditional Passover Version )**

<i>Halleluyah, halleluyah</i>	<i>Y'hi shem Adonai m'vorakh</i>
<i>Hallelu avdey Adonai</i>	<i>Me'atah v'adolam</i>
<i>Halleluyah, halleluyah</i>	<i>Y'hi shem Adonai m'vorakh</i>
<i>Hallelu et shem Adonai</i>	<i>Me'atah v'adolam</i>

*English Translation:*

Praise the LORD! — Praise, O you servants of the LORD.

Praise the name of the LORD!

Let the name of the LORD be blessed, from this time forth and forever.

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## BIRKAT HAMAZON — (Traditional Blessing Sung After A Meal)

*Barukh Atah Adonai*

*Eloheinu melekh ha'olam,  
hazan et ha'olam kulo b'tuvo  
b'khen b'khesed uv'rakhamim.*

*Hu noten lekhem l'khol basar  
ki l'olam khasdo. Uv'tuvo hagadol  
tamid lo khasar lanu v'al  
yekh'sar lanu mazon l'olam va'ed.*

*Ba'avur sh'mo hagadol  
ki hu zan um'farnes lakol  
umetiv lakol umekhin mazon  
l'chol b'riyotav asher bara.*

*Barukh Atah Adonai hazan et hakol.*

ברוך אתה יי  
אלהינו מלך העולם,  
הזן את העולם כולו בטובו,  
בחן בחסד וברחמים.  
הוא נותן לחם לכל בשר  
כי לעולם חסדו. ובטובו הגדול  
תמיד לא חסר לנו, ואל  
יחסר לנו מזון לעולם ועד.  
בעבור שמו הגדול,  
כי הוא זן ומפרנס לכל  
ומטיב לכל ומכין מזון  
לכל בריותיו אשר ברא.  
ברוך אתה יי הזן את הכל.

Blessed are You, Eternal our God, Ruler of the universe, who sustains the whole universe in His goodness, with grace, lovingkindness and mercy. He gives food to all, for His mercy endures forever. In His great goodness He never failed us with sustenance, and may He never fail us, forever, for the sake of His great name.

It is He who provides for all, sustains all and is beneficent to all,  
preparing food for all His creatures whom He created.

Blessed are You, Eternal, who provides food for all.

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## ELIYAHU HA NAVI — Elijah the Prophet

*Eli-ya-hu ha Na-vi, Eli-ya-hu ha Tish-bi  
Eli-ya-hu, Eli-ya-hu, Eli-ya-hu ha Gil-a-di.*

*Bim-hey-rah b' ya-mey-nu. Ya-vo e-ley-nu  
Im Ma-shi-ach ben Da-vid. Im Ma-shi-ach ben Da-vid*

Elijah the Prophet, Elijah the Tishbite, Elijah from Gilead.  
Speedily, come soon in our days, bringing Messiah, Son of David.

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## HODU LADONAI — (Ps. 136 • Melody by Batya Segal)

Give thanks to the LORD. He is good. His mercy lasts forever.  
Give thanks to the LORD. He is good. His love endures forever.

**Chorus: Oh praise His Name and worship Him.**

**Give thanks to the Lord. He is good. (2X)**

*Hodu Ladonai ki tov. Ki le-olam khasdo. (2X)*

**Chorus: Hodu, hodu, hodu, hodu, Hodu Ladonai ki tov. (2X)**

*Hodu le-Elohey ha-Elohim [God of gods] Ki le-olam khasdo.*

*Hodu Ladonai ha-adonim [Lord of lords] Ki le-olam khasdo.*

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**Close Out the Evening with Special Songs of Rejoicing and Praise.**

Don't feel the need to limit yourself to the songs listed in this Haggadah.

**ADIR HU — אָדִיר הוּא**

*Adir Hu, Adir Hu.*

*Yiv-neh vey-to b'karov.*

*Bim hey rah, bim hey rah*

*B'yah meynu b'karov.*

*Eyl b'ney, Eyl b'ney*

*B'ney veyt'kha b'karov.*

God of Might! God of Might!  
May He soon bring His kingdom.  
Speedily, speedily —

אָדִיר הוּא. אָדִיר הוּא.

יִבְנֶה בֵּיתוֹ בְּקָרוֹב.

בְּמַהֲרָה בְּמַהֲרָה,

בְּיַמֵּינוּ בְּקָרוֹב.

אֵל בְּנֵה. אֵל בְּנֵה.

בְּנֵה בֵּיתְךָ בְּקָרוֹב:

Soon and in our days.  
O God, rebuild, O God, rebuild,  
Rebuild Your Temple in our days.



The first four cups of wine (Pg. 6) spoke of the four “I wills” in *Sh'mot* 6:6-7. Some *Seder* traditions include a fifth cup of wine based on *Sh'mot* (Exodus 6:8), which says, “**I will bring you to the land** that I have promised to Abraham, Isaac, and Jacob, and I will give it to you as an inheritance.”

Messiah predicted both the destruction and the restoration of Israel when He said, “*Yerushalaiyim* will be trampled down by the *Goyim* until the age of the *Goyim* has run its course.” — Luke 21:24, CJB

“Therefore,” says *HaShem*, “the day will come when people will no longer swear, ‘As *HaShem* lives, who brought the people of Isra’el out of the land of Egypt,’ but, ‘As *HaShem* lives, who brought the descendants of the house of Isra’el up from the land to the north’ and from all the countries where I have driven them. Then they will live in their own land.” — Jeremiah 23:7,8

**Let Us Now Rise** as we sing *Hatikvah* with gratitude to *HaShem* for regathering our scattered people, restoring the State of Israel, and bringing the promise of Messiah.

**HATIKVAH — הַתִּקְוָה**

*Kol od balevav p'nimah*

*Nefesh Yehudi homiya.*

*Ul'fatei mizрах kadimah*

*Ayin l'tzion tzofiyah.*

*Od lo avdah tikvatenu,*

*Hatikvah, shnot alpayim,*

*Li'yot am khofshi b'artzenu*

*Eretz Tzion v'Y'rushalaiyim.*

כָּל־עוֹד בְּלִבְבֵנוּ פְּנִימָה

נֶפֶשׁ יְהוּדֵי הוֹמִיָּה

וְלִפְנֵי מִזְרַח קְדִימָה

עֵינַי לְצִיּוֹן צוֹפִיָּה.

עוֹד לֹא אֲבָדָה תִּקְוַתֵּנוּ

הַתִּקְוָה שְׁנֹת אַלְפִים

לְהֵיוֹת עִם חֲפְשֵׁי בְּאַרְצֵנוּ

אֶרֶץ צִיּוֹן וִירוּשָׁלַיִם.

So long as still within our breasts, the Jewish heart beats true;  
So long as still toward the east, to Zion, looks the Jew;  
So long our hopes are not yet lost — two thousand years we cherished them;  
To live in freedom in the land of Zion and Jerusalem.

**Special Note to Seder Leader:**

*Please start by reading the back cover out loud to all those present, then return to the presentation page to continue.*

As a deep labor of love, this *haggadah* is dedicated to family,  
with a heart to “*rebuild the ancient ruins,  
and raise up the foundations of many generations.*”  
*Isaiah 58:12*

“*When that day comes,  
I will raise up the fallen sukkah (tabernacle) of David.  
I will close up its gaps,  
raise up its ruins, and rebuild it as it used to be.*”  
*Amos 9:11 (CJB)*



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