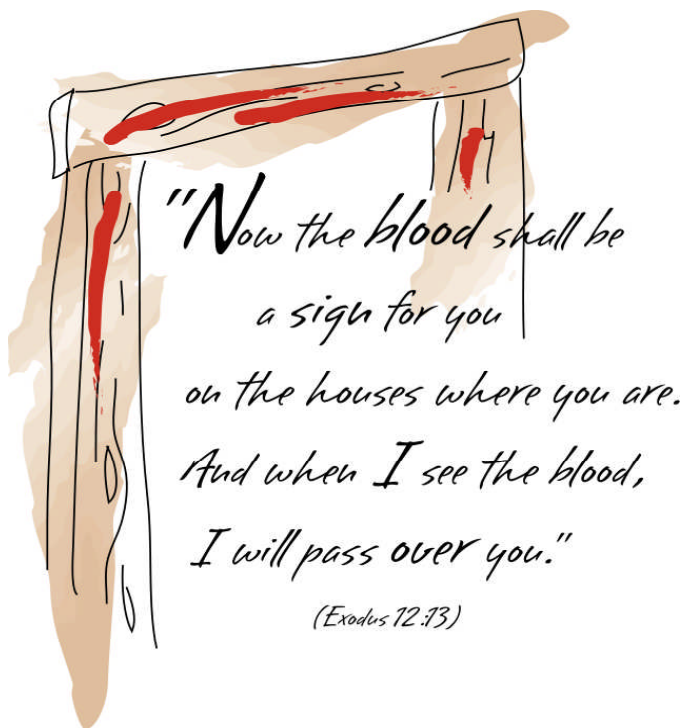


Congregation Beth Adonai Virtual Passover Haggadah



LEADER: We are about to begin the retelling of the ancient story of Israel's redemption from bondage in Egypt. The festival of Passover celebrates a vital event of Jewish history, the redemption of the Jewish people from Egypt. The significance of this event is best evidenced by the fact that the Ten Commandments begin with the declaration, *"I am Adonai your God, who brought you out of the land of Egypt, out of the abode of slavery."* (Exodus 20:2)

The Bible says, *"This will be a day for you to remember and celebrate as a festival to Adonai; from generation to generation you are to celebrate it by a perpetual regulation."* (Exodus 12:14). Tradition teaches that in each generation, we must consider ourselves as having personally been freed from Egypt.

Prior to Passover and continuing through Passover and the Feast of Unleavened Bread, all leavened items (items containing yeast) are removed from the home. Adonai instructs us, *"For seven days you are to eat matzah, and the seventh day is to be a festival for Adonai. Matzah is to be eaten throughout the seven days; neither hametz nor leavening agents are to be seen with you throughout your territory."* (Exodus 13:6-7)

Haggadah means to tell or relate. The Haggadah is the story of the birth of the Jews as a people set in the context of a parent-child dialogue. The Jewish people went from the bitterness of slavery to the glory of freedom -- all in one day. So too, when we feel enslaved and in pain, remember God can redeem us in the blink of an eye. The Seder teaches us how to find freedom through God's redemptive plan. On this night of Passover, we re-enact the transformation of leaving Egypt, from slavery to freedom. As Believers, our ultimate freedom from the slavery of sin is found in the culmination of God's plan with Yeshua's blood atonement.

One of Messiah's last acts was the celebration of the Passover. Gathering his talmidim in an upper room in Jerusalem, He led them in a seder. *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 Seder with you before I die!"* (Luke 22:14-15) It was during the celebration of the deliverance from Egyptian slavery, Yeshua revealed to them the mystery of God's plan of redemption. He spoke to them of things to come. He explained to them He would have to die.

Through the story of Exodus and Passover, we see the themes of redemption and deliverance—the releasing of slaves and bringing them into freedom. In a parallel manner, the Brit Chadasha (New Covenant) describes our enslavement to sin. So dominant was sin that we were described as not only slaves to it (Romans 6), but also spiritually dead in it! (Ephesians 2). Because of the strength with which sin held us, it required someone else to redeem us. We could not do it ourselves. Thus, God sent Messiah Yeshua to atone for our sins. Adonai uses symbolism to help us understand things of the Spirit and Passover is rich with such symbols. Yeshua takes the symbols of Passover and builds upon them to show He will become the final blood atonement for all time.

LEADER: (points to Seder Plate) We have before us the Seder Plate, on it have been placed the main symbols of this Service.

PARTICIPANT: First, we have three MATZOS, commemorating the bread which our forefathers were compelled to eat during their hasty departure from Egypt. Matzah is known as the "bread of affliction" and the "bread of faith". Three times during this seder we will eat matzah: after telling the story of the Exodus from Egypt, with the moror and charoset, and for the Afikoman.

PARTICIPANT: The second symbol is the ROASTED SHANKBONE, which reminds us of the Paschal Lamb, a special animal sacrifice which our ancestors offered on the altar of the Temple in Jerusalem on Passover. Today, we have Yeshua as our Paschal Lamb just as Yochanan (John) proclaimed "*Look! God's lamb! The one who is taking away the sin of the world!*" (John 1:29)

PARTICIPANT: The third symbol added by the Rabbis is a ROASTED EGG, which reminds us of a second offering brought to the Temple on Passover. It was known as the "festival offering," for it was brought on each of the three Festivals — Pesach, Shavuot and Sukkot. The egg also reminds us of the new birth we have in Messiah Yeshua.

PARTICIPANT: The fourth symbol is the MOROR, the bitter-herbs, which reminds us of the bitterness of slavery, which our ancestors were compelled to endure.

PARTICIPANT: The fifth symbol added by the Rabbis is the CHAROSET, made to resemble mortar, used at this time to remind us of the mortar with which our forefathers made bricks for the building of Egyptian cities.

PARTICIPANT: The final symbol added by the Rabbis is the KARPAS, a green vegetable, used to remind us that Passover coincides with the arrival of Spring and the gathering of the Spring harvest. Passover, in ancient times, was also an agricultural festival and an occasion on which our ancestors gave thanks for the earth's rich bounties.

PARTICIPANT: Four times, in the course of this Service, we shall partake of the wine. The four cups represent the four-fold promise, which the Lord made to the Israelites in Egypt. In the following words, He assured them that they would be freed from servitude: "I will bring you forth;" "I will deliver you;" "I will redeem you;" "I will take you."

LEADER: These symbols of Passover echo the past and remind us of Adonai's promise. As we partake of them, may we remember the events which they recall, and may we embody their spirit in our present-day endeavors. We shall now sanctify the holiday by lighting the Festival candles.

Lighting the Festival Lights

*On the first day you are to have a holy convocation; don't do any kind of ordinary work.
(Leviticus 23:7)*

LEADER: As we kindle the festival lights, we pray for the illumination of the Rauch HaKodesh (Holy Spirit) to bring great personal meaning to this, our Passover celebration.

A Woman (lighting the candles, says):

*Ba-rooch ah-ta Adonai, Eh-lo-hay-noo meh-lech ha-oh-lahm,
ah-sheer keed-sha-noo b'mitz-vo-tav v'tzee-vah-noo l'had-lik ner shel v' yom tov.
Ah-main.*

Blessed are You, O Lord our God, King of the world, Who has sanctified us by Your commandments, and has commanded us to kindle the Festival lights.

The Four Cups of Wine

LEADER: *"Adonai spoke to Moshe, Now you will see what I am going to do...."* (Exodus 6:1) He revealed to His servant the plan by which he would redeem the children of Israel, and ultimately, the entire world.

ALL:

**"... I will free you from the forced labor of the Egyptians, (Cup of Sanctification)
rescue you from their oppression,
(Cup of Deliverance)
redeem you with an outstretched arm...
(Cup of Redemption)
...I will take you as my people, and I will be your God...."**
(Cup of Praise) (Exodus 6:6,7)

LEADER: At Passover, we celebrate these promises of redemption by drinking from our cups four times. With each cup, let us remember the union Adonai desires with us through our Messiah Yeshua.

The Kiddush – Cup of Sanctification

LEADER: Let us lift our first cup together and bless the name of the Lord.

ALL:

*Ba-rooch ahta Adonai eh-lo-hay-noo meh-lech ha-oh-lahm
boray p'ree hagahfen. Ah-main.*

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

(All drink – the Cup of Sanctification)

Urchatz – Washing of Hands

LEADER: The second ceremony of the Seder is known the "Washing of the Hands". We re-enact a cleansing ceremony from when the Temple was standing, and perform the ceremonial washing prior to eating the vegetable dipped in salt water. Let us also reflect upon the gesture of humility and the lesson of commitment made by Messiah Yeshua.

PARTICIPANT: *Then he poured some water into a basin and began to wash the feet of the talmidim and wipe 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. For I have set you an example, so that you may do as I have done to you."* (John 13:5, 12-15)

Karpas - Parsley

LEADER: *(Distributes pieces of green vegetable, such as parsley, lettuce, or watercress to all assembled, and says:)* The third ceremony is partaking of the karpas. Passover is a holiday that comes in the springtime when the earth becomes green with life. This vegetable, called *karpas*, represents life, created and sustained by Almighty God.

But life in Egypt for the children of Israel was a life of pain, suffering, and tears, represented by this salt water. Let us take a stem of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears. *(Waits for assembled to take and dip vegetable.)*

ALL: In partaking of this fruit of the earth, we give thanks to God for all His bounties. We also recall that our forefathers were tillers of the soil, who were ever grateful for the earth's produce. In tasting of the salt water, we are asked to remember the tears which our ancestors shed while suffering the tortures of slavery. May our gratitude for the blessings which we enjoy help to soften the pain of sorrow, and convert tears to joy and appreciation.

*Ba-rooch ahta Adonai eh-lo-hay-noo meh-lech ha-oh-lahm
boray p'ree ha'adomah.
Ah-main.*

Blessed art Thou, O Lord our God, King Of the universe, who creates the fruit of the earth.

(All eat)

Yachatz – Breaking the Middle Matzah

LEADER: (*Places before him the three wrapped Matzos from the Seder Plate.*) I now perform the ceremony of "Yachatz". I shall break the middle Matzoh in two, removing one half and setting it aside.

Magid – Telling

LEADER: (*Raises up the three Matzos, then says*) This is the bread of affliction, the humble and simple bread which our ancestors took in their haste to leave Egypt. All who are hungry let them come and eat. All who are needy let them come and celebrate Passover with us.

The Four Questions

CHILD: (*Approaches Leader or Parent and says*) I wish to ask you 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 maror.*

*Shebekhol haleylot eyn anu matbilin afilu pa'am ekhat.
Halailah hazeh shtey f'amim.*

*Shebekhol haleylot anu okhlin byn yoshevin uveyn mesubin.
Halailah hazeh kulanu mesubin.*

Why is this night of Passover different from all other nights of the year?

On all other nights, we eat either leavened bread or matzah, but on this night we eat only matzah.

On all other nights, we eat all kinds of vegetables, but on this night we eat only moror.

On all other nights, we do not dip even once, but on this night we dip twice.

On all other nights, we eat either sitting or reclining, but on this night we eat 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 His mighty acts. All of these questions and more will be answered as we proceed through the order of our Seder.

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. To eat in a reclining position was considered a symbol of freedom in the ancient world.

The Passover Story

PARTICIPANT: Scripture tells that in the land of Canaan, at the time of a famine, our Patriarch, Jacob, sent his sons to Egypt to purchase food. They also sought permission from Pharaoh to allow their flocks to graze, for the pasture lands in Canaan were barren. It was not their intention to settle in Egypt; merely to visit and find relief from want.

PARTICIPANT: There were only seventy people who arrived in Egypt, but, in time, their number increased. Soon they grew also in strength and became a mighty people. The Egyptians came to fear them for, they reasoned, in time of war they might join with enemy nations and become a threatening force. They, therefore, decided to subdue them with forced labor, and to reduce their numbers by casting male children into the river. Taskmasters were placed over the Hebrews, who whipped and tortured them, compelling them to make bricks and build great cities for Pharaoh.

PARTICIPANT: The task was inhumane and too great to bear. The Jewish people cried out to God, and He heard their cry. He called to Moses, charging him to appear before Pharaoh and to demand that the people be released. God strengthened Pharaoh's resolve and Pharaoh would not heed Moses' word. It was then that Moses foretold the punishment which the Almighty would bring upon Pharaoh and the Egyptians: Plagues would be visited upon the land of Egypt, in which many would perish. Pharaoh defied God and placed his trust in his own powers. In the face of all pleas, he refused to free the Jewish people. In consequence, the plagues descended upon Egypt. Many perished and the suffering was great. Pharaoh, nonetheless, would not yield. When the tenth and final plague was visited upon them, the death of first-born sons of the Egyptians, a great cry went up throughout Egypt, and Pharaoh finally ordered Moses to take his people out of the land.

The Ten Plagues

LEADER: When men defy the Will of God, they bring pain and suffering upon themselves. God's Law aims for the welfare and happiness of all mankind. To deny His Law and to do evil brings destruction upon those who commit it. We also know that the plagues demonstrated the defeat of the false gods of Egypt.

PARTICIPANT: When Pharaoh defied the command of God to release the Jewish people, he invited adversity upon himself and his own people. Though the plagues that were visited upon the Egyptians were the result of their own evil, we do not rejoice over their downfall and defeat.

LEADER: A full cup is the symbol of complete joy. While we celebrate the triumph of our cause, our happiness is not complete so long as others had to be sacrificed for its sake. We shall reduce the wine in our cups, as we recall the plagues visited upon the Egyptians, to show our sorrow over the losses each plague inflicted. We now recite the list of Ten Plagues, pouring off wine as each one is mentioned.

(Pour drops from cup into saucer.)

ALL: (Everyone say in English the names of the Plagues.)

Hebrew Name of Plagues	Plagues	TORAH Exodus	BRIT CHADASH Revelation*
<i>Dahm</i>	Blood	Ex 7:26	Rev 16:4-7 Rev 8:8-9
<i>Tz'Far-Dey-ah</i>	Frogs	Ex 8:6	Rev.16:13
<i>Ki-nim</i>	Lice	Ex 8:17	
<i>Arov</i>	Swarms	Ex 8:24	Rev 6:8
<i>Dever</i>	Livestock Disease	Ex 9:6	Rev 6:8
<i>Sh'Khin</i>	Boils	Ex 9:10	Rev 16:2
<i>Bah-Rad</i>	Hail	Ex 9:24	Rev 8:6-9
<i>Ar-Beh</i>	Locusts	Ex 10:14	Rev 9:1-12
<i>Kho-Shekh</i>	Darkness	Ex 10:22	Rev 16:10-11
<i>Mah-Kat B'Kho-Rot</i>	Death of the Firstborn	Ex 12:29	

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* There will come a time in the future when plagues, like those seen in Egypt, will again be unleashed upon all mankind. The book of Revelation speaks of the plagues to come. The end result of these great plagues in the Messianic Age is the same as with Egypt; the redemption of Adonai's people and the proclaiming of His name. (Zechariah 14:9)

DAYENU – IT WOULD HAVE BEEN SUFFICIENT

LEADER: How great is God's goodness to us. For each of His acts of mercy and kindness we declare *dayenu* – it would have been sufficient.

ALL: Dayenu.

LEADER: If the Lord had merely rescued us, but had not judged the Egyptians.

ALL: Dayenu.

LEADER: If He had only destroyed their gods, but had not parted the Red Sea.

ALL: Dayenu.

LEADER: If He had only drowned our enemies, but had not fed us with manna.

ALL: Dayenu.

LEADER: If He had only led us through the desert, but had not given us the Sabbath.

ALL: Dayenu.

LEADER: If He had only given us the Torah, but not the land of Israel.

ALL: Dayenu.

LEADER: But the Holy One, blessed be He, provided all of these blessings for our ancestors. And not only these, but so many more.

(All Join in singing Dayenu)

Ee-loo hotzi hotzi onu,
hotzi onu mi Mitzrayim,
hotzi onu mi Mitzrayim, Dayenu.

Da Da yenu, Da Da yenu, da da yenu, dayenu dayenu, dayenu.

English Translation:

Had He done no more than save us from Egypt
It would have been sufficient.

The Three Symbols of Passover

Pesach Lamb, Matzoh, Moror.

LEADER: Rabbi Gamliel, teacher of Rabbi Saul, would remind his talmidim: Whoever does not explain these three symbols of Passover has not fulfilled his duty. They are: Pesach Lamb, Matzoh, and Moror.

PARTICIPANT: (Pointing to Roasted Shank Bone on Seder Plate.) What is the significance of the Pesach Lamb, symbolized by this SHANK BONE, which our ancestors ate in the days when the Temple was in existence?

PARTICIPANT: *'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household...Your animal must be without defect, a male in its first year, and you may choose it from either the sheep or the goats. "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 it."* (Exodus 12:3-7)

PARTICIPANT: *"That night, they are to eat the meat, roasted in the fire; they are to eat it with matzah and maror. Don't eat it raw or boiled, but roasted in the fire, with its head, the lower parts of its legs and its inner organs...." Here is how you are to eat it: with your belt fastened, your shoes on your feet and your staff in your hand; and you are to eat it hurriedly. It is Adonai's Pesach [Passover]. For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am Adonai. The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over [Hebrew: pasach] you - when I strike the land of Egypt, the death blow will not strike you."* (Exodus 12:8-13)

LEADER: The blood of the lamb marked the houses of the children of Israel, signifying their obedience to Adonai's command. It was the symbol of Adonai's protection. We are reminded by Moses that it was the Lord himself who redeemed the children of Israel from slavery. For Believers, *"Then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!"* (Hebrews 9:14)

PARTICIPANT: *and Adonai brought us out of Egypt with a strong hand and a stretched-out arm, with great terror, and with signs and wonders.* (Deuteronomy 28:6)

LEADER: "For that night I will go through the land of Egypt....

ALL: I, and not an angel.

LEADER: and strike down every first-born in the land of Egypt, both man and beast....

ALL: I, and not a seraph.

LEADER: and I will execute judgment against all the gods of Egypt....

ALL: I, and not a messenger.

LEADER: I am Adonai." (Exodus 12:12)

LEADER: (Holding up a piece matzah.) What is the significance of the matzah? It is the flat, unleavened bread which our fathers ate during their departure from Egypt, for in their haste they could not wait for the dough to rise. We remember in the eating of the matzah, that our ancestors were impatient to leave the bondage of slavery, but we are also reminded that leaven is symbolic of sin. Our ancestors were to put away the sins into which they had fallen in Egypt, and were to become a people holy unto God. Likewise, it is written of those who have been covered by the blood of the Lamb.

PARTICIPANT: *“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.”*
(I Corinthians 5:7-8)

LEADER: (Holding up some bitter-herbs.) What is the significance of these Bitter-Herbs? They serve to remind us that the Egyptians embittered the lives of our ancestors, as the Torah relates: *“Making their lives bitter with hard labor - digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy.”* (Exodus 1:14)

PARTICIPANT: In every generation, each individual must regard himself as if he had come out 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.”*

PARTICIPANT: 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.

Hallel – Psalms 113 & 114

LEADER: Hallelujah. Praise, O you servants of the Lord, Praise the name of the Lord.

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

LEADER: From the rising of the sun to the going down of the same, The Lord's name is to be praised.

ALL: The Lord is high above all nations, His glory is above the heavens.

LEADER: Who is like the Lord our God, who dwells on high,

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

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

ALL: To seat them with princes – with the princes of His people.

LEADER: Who makes the barren woman to dwell in her house as a joyful mother of children. Hallelujah.

ALL: When Israel came forth out of Egypt, the house of Jacob from a people of strange language;

LEADER: Judah became His sanctuary, Israel His dominion.

ALL: The sea saw it, and fled; the Jordan turned backward.

LEADER: The mountains skipped like rams, the hills like young sheep.

ALL: Why was it, O sea, that you fled, O Jordan, that you turned back?

LEADER: You mountains, that you skipped like rams; you hills, like lambs?

ALL: Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob.

LEADER: Who turned the rock into a pool, the hard rock into springs of water.

ALL: Blessed are You, O Lord our God, King of the universe, who has redeemed us and our ancestors from Egypt, and has brought us to this occasion, to partake of the matzah and the moror.

LEADER: May it be Your will, our God and God of our fathers, to grant us life, and to bring us, in peace, to many more festivals, holy days and happy celebrations.

ALL: May those occasions inspire us to help rebuild the land of Israel, restore the City of Jerusalem, and cause Your people everywhere to draw closer to Your service.

LEADER: Then shall we, with a new song and renewed dedication, give You thanks, once again, for our physical deliverance and our spiritual freedom.

ALL: Blessed are You, our God, who has delivered Israel.

***Ba-rooch ahta Adonai
eh-lo-hay-noo meh-lech ha-oh-lahm
boray p'ree hagahfen. Ah-main.***

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

(All Drink – the Cup of Deliverance)

Rachatz – Washing Hands

LEADER: As we prepare to partake of the meal, we shall wash our hands, this time reciting the blessing: (The bowl and pitcher are brought to everyone, as before. All recite SILENTLY as they rinse their hands.)

***Ba-rooch ahta Adonai
eh-lo-hay-noo meh-lech ha-oh-lahm
ah-sheer keed-sha-noo b'mitz-vo-tav v'tzee v-noo
al n'tee-las yo-do-yeem.***

Blessed are You, O Lord our God, King of the universe,
who has sanctified us by Your commandments, and has commanded us concerning the washing
of the hands.

Motzi Matzah – Eating the Matzah

(Hold a matzot and say the following blessings.)

***Ba-rooch ah-ta Adonai,
Eh-lo-hay-noo meh-lech ha-ol-lahn,
ha-moe-tzee leh-chem meen ha-ah-retz. Amin.***

***Blessed are You, O Lord our God, King of the Universe
who brings forth bread from the earth. Amen.***

***Ba-rooch ah-ta Adonai, Eh-lo-hay-noo meh-lech ha-oh-lahm,
ah-sheer keed-sha-noo b'mitz-vo-tav v'tzee-vah-noo al akhilat matzah.***

Blessed are You, O Lord our God, King of the Universe who sanctified us with Your
commandments, and commanded us to eat matzah.

LEADER: Let us now share a piece of this matzah.

(The piece of Matzoh is eaten.)

Moror – Bitter Herbs

LEADER: As we scoop some moror 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:

Ba-rooch ah-ta Adonai,

***Eh-lo-hay-noo meh-lech ha-oh-lahm,
ah-sheer keed-sha-noo b'mitz-vo-tav v'tzee-vah-noo
al akhilat maror.***

Blessed are You, O Lord our God, King of the Universe who has sanctified us with Your commandments, and commanded us to eat bitter herbs.

(All partake)

Koraych – Hillel Sandwich
(bitter herbs, charoset, and matzah)

LEADER: This is the second time we will dip our vegetables tonight. We have already dipped the parsley into the salt water. We shall now partake of the moror, combined with the charoset. We recite together:

ALL: We dip the bitter herbs into charoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in Adonai. *“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)

(All partake)

Shulkhan Orekh – The Festive Meal
(The dinner is now served.)

Tzafun – The Afikoman

(Afikomen search and redemption)

LEADER: "Afikomen" has two meanings: the dessert and to come again. It is the only Aramaic word in the seder. In ancient times, the Paschal lamb was the last food to be eaten. In its place, we now partake of this piece of Afikomen, with which our meal is complete. Here we can see in the breaking, hiding and retrieving of the Afikomen, the death, burial and resurrection of Yeshua as foretold by our prophets.

PARTICIPANT: This third cup is a celebration of Adonai's promise that He will redeem us. The Jewish people use this cup to symbolize the blood of the Passover Lamb. As Believers, we place the significance on this cup as our redemption through Yeshua when He said, *“This cup is the New Covenant, ratified by My blood, which is being poured out for you.”* (Luke 22:20) We must never forget that our salvation was purchased by Yeshua's sacrifice on the cross.

PARTICIPANT: Many times during Yeshua's ministry, He proclaimed He was in fact the Messiah sent from Adonai. He performed many miracles to back up those claims. He and His talmidim had celebrated Pesach for many years. Every year they drank the third cup, the Cup of

Redemption, to commemorate the physical deliverance from the bondage of Egypt. What better symbol could illustrate to the Jewish disciples the reality of Messiah's redemption? *"And He took a cup (the third cup) and gave thanks and gave it to them saying 'Drink from it, all of you; for this is My blood of the covenant which is to be shed on behalf of many for forgiveness of sins.'"* (Matthew 26:27-28)

PARTICIPANT: Under the temple sacrifice system, the blood of the sacrificed animal would be poured out as an offering. Therefore, in this one act, Yeshua tied some very important symbols together, pointing to Himself as the One who would be sacrificed for us, shedding His blood on our behalf, thus establishing the New Covenant.

LEADER: *"... according to the Torah, almost everything is purified with blood; indeed, without the shedding of blood there is no forgiveness of sins."* (Hebrews 9:22) Just as the middle piece of matzah was broken, so to was Messiah's body afflicted and broken.

(holding up a piece of matzah)

*But He was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our peace was upon Him,
And by His stripes we are healed.* (Isaiah 53:5)

Just as the matzah is unleavened, striped and pierced, so was our Messiah without sin, striped by the Roman's whip and pierced by nails and the soldier's spear. For Believers, this Afikomen symbolizes Yeshua's sacrifice of atonement for our sins.

PARTICIPANT: *"...He had made the b'rakhah (blessing) he broke it and said, 'This is my body, which is for you. Do this as a memorial to me'; likewise also the cup after the meal, saying, 'This cup is the New Covenant effected by my blood; do this, as often as you drink it, as a memorial to me.' For as often as you eat this bread and drink the cup, you proclaim the death of the Lord, until He comes. ... So let a person examine himself first, and then he may eat of the bread and drink from the cup."* (I Corinthians 11:24-26, 28)

(Moment of Reflection)

PARTICIPANT: *"I am the bread which is life. Your fathers ate the manna in the desert; they died. But the bread that comes down from heaven is such that a person may eat it and not die. I am the living bread that has come down from heaven; if anyone eats this bread, he will live forever. Furthermore, the bread that I will give is my own flesh; and I will give it for the life of the world.... Whoever eats my flesh and drinks my blood has eternal life...."* (John 6:48-51, 54)

LEADER: As the Afikoman is hidden until just before the cup of Redemption, so Messiah was placed in a tomb, and appeared after three days during *Yom Habikkurim* – Day of Firstfruits.

ALL:

***Ba-rooch ah-ta Adonai, Eh-lo-hay-noo meh-lech ha-ol-lahn,
ha-moe-tzee leh-chem meen ha-ah-retz. Amain.***

***Blessed are You, O Lord our God, King of the Universe
who brings forth bread from the earth. Amen.***

(All eat piece of matzah)

Barekh – Grace After the Meal

LEADER: On behalf of all those assembled at this table, we offer thanks to God for the food of which we have eaten.

ALL: Blessed be He of whose bounties we have partaken, and through Whose goodness we live.

LEADER: Blessed be He and blessed be His Name.

ALL: Blessed are You, O Lord our God, King of the universe, Who in Your goodness, feeds the entire world, and in mercy provides sustenance for all living creatures. The blessing of food has never failed us, for in Your goodness You provide for all our needs.

LEADER: At this time, we remember, also, many of Your other blessings, from which we and our people have benefited in the past, and do benefit in the present. To our fathers You gave a land, beautiful and spacious, where they found peace and contentment after centuries of bondage. In our time, too, You blessed the efforts to rebuild the land of Israel, and granted Your protection to our people who build it. We remember, also, the holy covenant You made with us as a people, the way of life You have taught us, through Your sacred Torah, which You gave us.

ALL: Above all, we are grateful for the blessing of life, and for the privilege of enjoying the beauty and goodness of the world around us. For all these, we give thanks to You and praise You. Blessed are You, O God, for the world in which we live and for the food which sustains us.

LEADER: May God, Who is merciful, bless those who are assembled at this table, their loved ones, their families and friends, even as He did bless our Patriarchs, Abraham, Isaac and Jacob.

ALL: Amen.

LEADER: May the Lord give strength to His people; may He bless them with peace.

(The wine cups are raised.)

LEADER: This is the cup of redemption, symbolizing the blood of the Passover lamb. It was the cup after the meal with which Messiah identified Himself. Just as the blood of the lamb

brought salvation in Egypt, so Messiah's shed blood brings salvation to all who believe, to the Jew first and then to the nations. (Romans 1:16)

ALL:

**Ba-rooch ahta Adonai eh-lo-hay-noo meh-lech ha-oh-lahm
boray p'ree hagahfen. Ah-main.
L'Chaim**

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

(Drink the wine – the Cup of Redemption)

LEADER: At the beginning of our Seder, we spoke about the four promises made by Adonai concerning the Exodus from Egypt: I will free you, I will rescue you, I will redeem you, I will take you. Throughout Yeshua's time of ministry, His words parallel these themes.

PARTICIPANT: In regards to **freedom**, Yeshua *"...was given the scroll of the prophet Isaiah. Unrolling the scroll, he found the place where it was written, 'The Spirit of ADONAI is upon me; therefore he has anointed me to announce Good News to the poor; he has sent me to proclaim freedom for the imprisoned and renewed sight for the blind, to release those who have been crushed, to proclaim a year of the favor of Adonai.'"*

(Luke 4:18-19)

PARTICIPANT: In regards to **rescue** or **set free**: *"...Yeshua said to the Judeans who had trusted him, 'If you obey what I say, then you are really my talmidim, you will know the truth, and the truth will set you free.'"* (John 8:31-32)

PARTICIPANT: In regards to **redemption** or **saved**, Yeshua said: *"Just as Moshe lifted up the serpent in the desert, so must the Son of Man be lifted up; so that everyone who trusts in him may have eternal life. For God so loved the world that he gave his only and unique Son, so that everyone who trusts in him may have eternal life, instead of being utterly destroyed. For God did not send the Son into the world to judge the world, but rather so that through him, the world might be saved."* (John 3:14-17)

PARTICIPANT: In regards to **take you**, Yeshua said: *"Don't let yourselves be disturbed. Trust in God and trust in me. In my Father's house are many places to live. If there weren't, I would have told you; because I am going there to prepare a place for you. Since I am going and preparing a place for you, I will return to take you with me; so that where I am, you may be also. Furthermore, you know where I'm going; and you know the way there."* (John 14:1-4)

LEADER: We should recognize that the Exodus from Egypt was never meant to be an end unto itself, but the beginning of a journey--a walk with God to a place of promise. Adonai redeemed Israel to bring them to Himself. Today, Adonai calls us out of our own personal Egypt and provides for our redemption. We see the realization of that call in Messiah Yeshua. We have just experienced the spiritual reality behind Passover. We now understand it was not something new that Yeshua created, but rather the fulfillment of something very old.

The Prophet Elijah

LEADER: According to the Tanach, a prophet like unto Elijah was to come to announce the arrival of the Messiah. This cup is for Elijah the Prophet, *Eliyahu HaNavi*.

(Child opens the door)

ALL: *“Look I will send you Eliyahu the prophet before the coming of the great and terrible day of the Adonai.”* (Malachi 3:23)

LEADER: Before the birth of Yochanan the Immerser, and angel of the Lord said,

ALL: *“And he will go out ahead of Adonai, in the spirit and power of Eliyahu...to make ready for Adonai a people prepared.”* (Luke 1:17)

LEADER: Later Yeshua spoke of Yochanan.

ALL: *“Indeed, if you are willing to accept it, he is Eliyahu whose coming was predicted.”* (Matthew 11:14)

LEADER: It was this same Yochanan who saw Yeshua and declared,

ALL: *“Look! God’s lamb! The one who is taking away the sin of the world!”* (John 1:29)

(All Sing Eliyahu HaNavi)

*Ay-le-ya-hoo ha-na-vee,
ay-le-ya-hoo ha-teesh-bee,
ay-le-ya-hoo, ay-le-ya-hoo,
ay-le-ya-hoo ha-ge-la-dee.
Beem-hay-ra v’ya-may-noo,
ya-vo ay-lay-noo,
eem ma-she-ach ben Dah-veed,
eem ma-she-ach ben Dah-veed.*

English Translation:

Elijah the prophet, Elijah the Teeshbite, Elijah from Giladi.

Quickly in our day come to us, with the Messiah, Son of David.

The Cup of Praise – Psalm 118

LEADER: Let us now praise Adonai, in the traditional words of the Hallel, for the many blessings which He bestows upon us, and for the goodness which He daily grants us:

Give thanks to Adonai; for he is good, for his grace continues forever.

LEADER: Now let Isra'el say,

ALL: "His grace continues forever."

LEADER: Now let the house of Aharon say, "

ALL: "His grace continues forever."

LEADER: Now let those who fear Adonai say,

ALL: "His grace continues forever."

ALL: It is better to take refuge in Adonai than to trust in human beings; better to take refuge in Adonai than to put one's trust in princes.

LEADER: The nations all surrounded me; in the name of Adonai I cut them down. They surrounded me on every side in the name of Adonai I cut them down. They surrounded me like bees but were extinguished [as quickly] as a fire in thorns; in the name of Adonai I cut them down. You pushed me hard to make me fall, but Adonai helped me.

ALL: Adonai 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: "Adonai's right hand struck powerfully! Adonai's right hand is raised in triumph! Adonai's right hand struck powerfully!"

LEADER: I will not die; no, I will live and proclaim the great deeds of Adonai! Adonai disciplined me severely, but did not hand me over to death. Open the gates of righteousness for me; I will enter them and thank Adonai. This is the gate of Adonai; the righteous can enter it. I am thanking you because you answered me; you became my salvation.

ALL: The very rock that the builders rejected has become the cornerstone! This has come from Adonai, and in our eyes it is amazing. This is the day Adonai has made, a day for us to rejoice and be glad. Please, Adonai! Save us! Please, Adonai! Rescue us! Blessed is he who comes in the name of Adonai.

LEADER: We bless you from the house of Adonai. Adonai is God, and he gives us light. Join in the pilgrim festival with branches all the way to the horns of the altar.

ALL: You are my God, and I thank you. You are my God; I exalt you. Give thanks to Adonai; for he is good, for his grace continues forever.

(The cup of wine is raised.)

LEADER: We now partake of the fourth cup of wine, as we recite together

ALL:

**Ba-rooch ahta Adonai eh-lo-hay-noo meh-lech ha-oh-lahm
boray p'ree hagahfen. Ah-main.**

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

(Drink the wine – the Cup of Praise)

Nirtzoh - Conclusion

LEADER: Our Passover Service is now complete. We have retold the ancient story of Israel's freedom and have partaken of the traditional foods. 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.

ALL: And many nations will come and say, *“Come, let us go up to the mountain of Adonai, 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 Adonai from Yerushalaim.”* (Micah 4:2) May Messiah return quickly and speedily restore all things!

LEADER: *Adonai shall be King over all the earth. On that day Adonai will be One, and His Name the only One.* (Zechariah 14:9) He who is pure and dwells on high, may He inspire us to walk in His precepts, according to the knowledge He has given, according to Messiah's teachings, guided by the Rauch HaKodesh which dwells in those who have received Him. May He draw us ever closer to Himself. And may we pray for the Peace of Jerusalem as He has commanded. And as we say with the household of Israel:

ALL:

L'shanah haba-ah bi Y'rushalaim!

Next year in Jerusalem!