

Messianic Haggadah

Lite

for the night of the Pesach seder



Compiled and composed by God Honest Truth Ministries

<http://www.GodHonestTruth.com/>

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Introduction

Passover is a wonderful and joyous celebration of the power, majesty, & benevolence of Yahweh. The first Passover was kept when the Hebrews were still in captivity in Egypt. After Israel had left Egypt along with a mixed multitude, they continued to commemorate the Passover while they were in the wilderness and also continued when they entered the promised land of Israel. Our Messiah Yahushua Himself kept Passover as an example for us to emulate before becoming the Passover Lamb for our sins by dying through crucifixion. Now in addition to commemorating the Exodus from Egypt, Passover also commemorates the sacrifice of our Passover Lamb, Yahushua our Messiah.

Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also **Messiah our Pēsah** was slaughtered for us. So then let us celebrate the festival, not with old leaven, nor with the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth.

Qorintiyim Aleph (1 Corinthians) 5:7-8

This Passover Haggadah was created for those of the Messianic way of thinking, regardless of whether one is coming from a gentile or Jewish background for we are all now one in Messiah (*Galatiyim (Galatians) 3:28*): we are all now Messianics. With that in mind we wish to remind everyone reading this that a Passover seder is not necessary. The Passover seder is not commanded nor prohibited in scripture nor do we find evidence of anyone in scripture holding a Passover seder. The seder is merely a tradition; not a commandment.

But traditions are sometimes both helpful and important. We at God Honest Truth ministries believe that the seder is a tradition that would fall under the category of helpful. In creating this haggadah, it was our intention to create a seder service that would be helpful in retelling the story of the Exodus from Egypt and including our Messiah at the same time while getting back to scriptural principles and the scriptural ways of doing things. For instance, that is why we elected to remind everyone that a Passover seder is not required nor prohibited in scripture.

Additionally, we have also created a haggadah that is necessarily different from other seders that you may find elsewhere. For instance, this haggadah and seder does not include an egg. Given that eggs are nowhere mentioned in scripture as being a part of any appointed day of Yahweh, not in any of the sacrifices prescribed in the Torah, nor practically anywhere in scripture, and since eggs are traditionally associated with the worship of various pagan deities, especially the springtime pagan deities, then we only felt it would be more inline with scripture not to include eggs in this Passover seder and haggadah. As always, we are not your authority and you answer for you. So please decide for yourself on this matter, as in all matters.

We would also like to make note that the information in this haggadah was created not with rabbinical decrees in mind, such as the Talmud, but rather with a mind towards what is found in scripture while borrowing from dictionaries, lexicons, and somewhat borrowing from common tradition where appropriate. So as you read through this haggadah you may find some things that do not line up with traditional haggadahs within Judaism. It was our intention to remain as true to scripture as possible instead of oral law.

Since the seder itself is a tradition instead of a scriptural command it follows that there are things as part of the seder that do not directly come from scripture either, but are a tradition also. For your benefit, below is some of the relevant scriptures on what we are told to do, have, & eat for Passover:

“Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats. ‘And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it. ‘Do not eat it raw, nor boiled at all with water, but roasted in fire, its head with its legs and its inward parts. ‘And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Pěsah of יהוה. ‘And this day shall become to you a remembrance. And you shall celebrate it as a festival to יהוה throughout your generations – celebrate it as a festival, an everlasting law. ‘Seven days you shall eat unleavened bread. Indeed on the first day you cause leaven to cease from your houses. For whoever eats leavened bread from the first day until the seventh day, that being shall be cut off from Yisra’ěl. ‘And on the first day is a set-apart gathering, and on the seventh day you have a set-apart gathering. No work at all is done on them, only that which is eaten by every being, that alone is prepared by you. ‘And you shall guard the Festival of Matzot, for on this same day I brought your divisions out of the land of Mitsrayim. And you shall guard this day throughout your generations, an everlasting law. ‘In the first month , on the fourteenth day of the new moon , in the evening, you shall eat unleavened bread until the twenty-first day of the new moon in the evening. ‘For seven days no leaven is to be found in your houses, for if anyone eats what is leavened, that same being shall be cut off from the congregation of Yisra’ěl, whether sojourner or native of the land. ‘Do not eat that which is leavened – in all your dwellings you are to eat unleavened bread.’ ”

Shemoth (Exodus) 12:5,8-9,11,14-20

List for the Passover Seder

<i>From Scripture</i>			<i>From Tradition</i>		
Lamb or Goat	No more than a year old		Charoset	A mixture of apples, nuts, honey, wine, etc	
Bitter Herbs	Horseradish or some other bitter herb of your choosing		Salt Water		
Unleavened Bread	Store bought matzo bread or homemade without using yeast, baking soda, or any other leavening agent		Shank Bone	Preferably from a lamb	
			Parsley Stalks	Used for dipping in the salt water. Other leafy items like lettuce would work as well	
			Shank Bone From A Lamb		

The Seder Plate

Maror (מָרֹר): (*Exodus 12:8*) Bitter herbs (usually horseradish), used to symbolize the bitterness of slavery in Egypt. For Messianic believers, it also symbolizes the bitterness of our former slavery to sin.

Karpas (כַּרְפַּס): (*Tradition*) Parsley, used to symbolize the hyssop which was used to apply the blood of the Passover lambs to the doorposts of the Hebrew homes in Egypt. For Messianic believers, karpas symbolizes the faith by which we apply the blood of the Passover Lamb to the doorposts of our heart.

Charoset (חַרֹּסֶת): (*Tradition*) A mixture of chopped apples, nuts, cinnamon, and wine, or grape juice, symbolic of the mortar that the Hebrew slaves used to make bricks for their Egyptian slave masters. For Messianic believers, the sweet taste of charoset mixed with bitter herbs during the seder reminds us that even in the most bitter of circumstances, there is sweetness because God is with us.

Z'roa (זְרוּעָה): (*Tradition*) The shankbone of a lamb, symbolic of the Passover lambs that were slain as Yahweh spared the Hebrews from the Angel of Death. Yahweh told His people in Exodus 12:13: "And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I strike the land of Mitsrayim." For Messianic believers, the shank bone is the most important symbol on the seder plate. Passover for us is The Lamb. Yahushua is "...the Lamb of Elohim who takes away the sin of the world!" (John 1:29). When our sins are covered by His atoning blood, death passes over us, and we have the gift of eternal life.

Salt Water: (*Tradition*) Symbolic of the tears shed by the Hebrew slaves in Egypt, also symbolic of the Red Sea that Yahweh opened for His people to pass through. For Messianic believers, the salt water reminds us of the tears we shed when we were in bondage to sin, slaves to self, lost, and without hope in the world. Yahushua has dried our tears and given us His joy.

Seder Service

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

Baruch atah Yahweh Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav

Blessed are You, O Yahweh our God, King of the universe, Who has sanctified us by Your commandments

SHEHECHIYANU

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם שְׁהַחַיְנוּ וְקִיַּמְנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה

Baruch atah Yahweh Eloheinu melech ha-olam, shehechiyanu v'ke-ey 'manu v'hee-gee-anu lazman hazeh.

Blessed are You, O Yahweh our God, King of the universe, Who has kept us in life, sustained us, and enabled us to reach this festive season.

THE FIRST CUP: SANCTIFICATION (Kadesh)

“And when the hour had come, He sat down, and the twelve emissaries with Him. And He said to them, “With desire I have desired to eat this Pēsah with you before My suffering, for I say to you, I shall certainly not eat of it again until it is filled in the reign of Elohim.” And taking the cup, giving thanks, He said, “Take this and divide it among yourselves, for I say to you, I shall certainly not drink of the fruit of the vine until the reign of Elohim comes.” (Luqas (Luke) 22:14-18)

Blessing for Wine:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch atah Yahweh Eloheinu melech ha-olam, boray p'ree hagafen.

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

(All drink the First cup.)

All say: Yahweh is holy, and He has called us to be holy (Leviticus 11:45).

A SIGN UPON THE DOORPOST (Karpas)

Blessing for Parsley:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הָאֲדָמָה

Baruch atah Yahweh Eloheinu melech ha olam boray p'ree ha 'adama.

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

(Dip the parsley in salt water and then partake of it.)

BREAKING THE MIDDLE MATZOH: AFIKOMAN (Yachutz.)

The “Matzah Tash” (Matzah Pocket or Holder), contains three matzot. The middle one is broken, wrapped in a cloth, and hidden away for later use in the Passover Seder. Judaism has several different explanations for this part of the seder. One tradition says that the three matzot represent God, Israel, and the nations (gentiles/goyim). Israel in the center has brought the knowledge of the one true God to all the nations of the world and has been repeatedly “broken.” Another tradition says the three matzot represent Abraham, Isaac, and Jacob—the Patriarchs.

The three matzot may have been added to the seder by the early followers of Yahushua to comply with God's commandment to teach our children what God has done for us (Exodus 12:26, 13:8, 13:14). This also fulfills Yahushua's commandment to celebrate Passover in remembrance of Him. He delivered us from the bondage of sin, just as His Father delivered us from our bondage to Pharaoh. The Scriptures tell us that He is the one mediator between Yahweh and man (1 Timothy 2:5), and therefore the middle matzoh. We know that He was broken (put to death), wrapped in a cloth, hidden away, and disappeared from His hiding place (the grave). We also know that Yahushua took the bread after supper and said: "... this is my body which is broken for you...." (Matthew 26:26, 1 Cor. 11:24).

THE PASSOVER STORY (Maggid)

Table host lifts matzah and all say: This is the bread of affliction which our ancestors ate when they left 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 New Jerusalem.

Leader: The Holy Scriptures tell us to observe Passover as an ordinance for us and our sons forever (Exodus 12:24). “And it shall be, when your children say to you, ‘What does this service mean to you?’ “then you shall say, ‘It is the Pēsah slaughtering of יהוה, who passed over the houses of the children of Yisra’el in Mitsrayim when He smote the Mitsrites and delivered our households.’ And the people bowed their heads and did obeisance.” (Shemoth (Exodus) 12:26-27) Now if Yahweh had not brought our forefathers out of Egypt, then we, our children, and our children's children would still be slaves in Egypt. Therefore, it is our duty to tell the story of the departure from Egypt.

Men: In earliest times our forefathers were worshippers of idols. Now the Eternal is our God and we worship Him. The Scriptures tell us: “And Yehoshua said to all the people, “Thus said יהוה Elohim of Yisra’el, ‘Long ago your fathers dwelt beyond the River – Terah, the father of Abraham and the father of Nahor. And they served other mighty ones. So I took your father Abraham from beyond the River, and caused him to go through all the land of Kena’an, and multiplied his offspring and gave him Yitshaq. And to Yitshaq I gave Ya’aqob and Ėsaw. And to Ėsaw I gave the mountains of Sē’ir to possess, but Ya’aqob and his children went down to Mitsrayim.” (Yehoshua (Joshua) 24:2-4)

Women: Yahweh foretold the Egyptian bondage and Israel's deliverance to Abraham at the Covenant of Sacrifices when He said: "Know for certain that your seed are to be sojourners in a land that is not theirs, and shall serve them, and they shall afflict them four hundred years. "But the nation whom they serve I am going to judge, and afterward let them come out with great possessions." (Berēshith (Genesis) 15:13-14) Blessed be Yahweh who keeps His promises.

Men: This is the promise that has sustained our ancestors and us. For in every generation there are enemies who rise up against us and seek to destroy us, but the Holy One, blessed be He, saves us from them as it is written: "“And do not forget the covenant that I have made with you, and do not fear other mighty ones. “But fear יהוה your Elohim, so that He delivers you from the hand of all your enemies.” (Melaḳim Bēt (2 Kings) 17:38-39)

Women: And not only has He defeated our enemies, but He has defeated death itself just as He promised: "He shall swallow up death forever, and the Master יהוה shall wipe away tears from all faces, and take away the reproach of His people from all the earth. For יהוה has spoken." (Yeshayah (Isaiah) 25:8). The Brit Hadasha (Renewed Covenant) tells us that: "... Death is swallowed up in overcoming. But thanks to Elohim who gives us the overcoming through our Master יהושע Messiah." (Qorintiyim Aleph (1 Corinthians) 15:54, 57)

Men: Our Father, Jacob was "... a perishing Aramean, and he went down to Mitsrayim and sojourned there with few men. And there he became a nation, great, mighty, and numerous. But the Mitsrites did evil to us, and afflicted us, and imposed hard labour on us. Then we cried out to יהוה Elohim of our fathers, and יהוה heard our voice and saw our affliction and our toil and our oppression." (Deḅarim (Deuteronomy) 26:5-7)

Women: "And יהוה brought us out of Mitsrayim with a strong hand and with an outstretched arm, with great fear and with signs and wonders. (Deḅarim (Deuteronomy) 26:8) The Lord our God brought us out not by a ministering angel, not by a fiery angel, but by Himself, in His Glory, as it is written: "And I shall pass through the land of Mitsrayim on that night, and shall strike all the first-born in the land of Mitsrayim, both man and beast. And on all the mighty ones of Mitsrayim I shall execute judgment. I am יהוה. ‘And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I strike the land of Mitsrayim." (Shemoth (Exodus) 12:12-13). The story of our deliverance from Egyptian bondage is our "testimony" of what Yahweh has done for us. There is an even greater testimony—the story of our deliverance from the bondage of sin. Telling that story is one way to overcome haSatan, the enemy of our souls. "And they overcame him because of the Blood of the Lamb, and because of the Word of their witness, and they did not love their lives to the death." (Ḥazon (Revelation) 12:11)

Fill second cup. Lift it and all say: This promise made to our forefathers holds true also for us, for Yahushua, our promised Redeemer, has ended our bondage to sin and death and brought us out of spiritual Egypt. He is the Passover Lamb, and His blood has been applied to the doorposts of our heart.

TEN PLAGUES

Each person will put a drop of wine on their plate using a finger or spoon as the leader mentions each plague:

1. Dahm דָּם – Blood
2. Ts 'farday-ah צַפְרֵי־דַעַץ - Frogs
3. Kinnim כִּנִּים - Lice/Gnats

4. Arov עָרֹב – Flies
5. Dehver דְּבַר – Pestilence (Diseased Livestock)
6. Sh'chin שְׁחִין – Boils
7. Bahrad בָּרָד - Hail
8. Arbeh אֲרֵבָה – Locusts
9. Choshek חֹשֶׁךְ – Darkness
10. B'kor בְּכוֹר – Firstborn (slain)

THE ELEMENTS OF PASSOVER

Leader: The Scriptures tell us that the Passover is to be "...roasted in fire – with unleavened bread and with bitter herbs..." (Shemoth (Exodus) 12:8). Let us now examine the three elements of Passover.

Table host lifts lamb shankbone (z'roa) and all say: What was the reason for the Passover offering which our ancestors ate in Temple days? The Scriptures tell us: "...It is the Pēsah slaughtering of יהוה, who passed over the houses of the children of Yisra'el in Mitsrayim when He smote the Mitsrites and delivered our households.' " (Shemoth (Exodus) 12:27).

Men: "... 'On the tenth day of this new moon each one of them is to take for himself a lamb, according to the house of his father, a lamb for a household. 'And if the household is too small for the lamb, let him and his neighbour next to his house take it according to the number of the beings, according to each man's need you make your count for the lamb. 'Let the lamb be a perfect one, a year old male. Take it from the sheep or from the goats." (Shemoth (Exodus) 12:3-5)

Women: "... you shall keep it until the fourteenth day of the same new moon. Then all the assembly of the congregation of Yisra'el shall slay it between the evenings. 'And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. 'And they shall eat the flesh on that night, roasted in fire – with unleavened bread and with bitter herbs they shall eat it. 'And do not leave of it until morning, and what remains of it until morning you are to burn with fire." (Shemoth (Exodus) 12:6-8, 10)

Men: "'And this is how you eat it: your loins girded, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the Pēsah of יהוה." (Shemoth (Exodus) 12:11)

Table host lifts matzah and all say: What is the reason for the matzah which we eat? The Scriptures tell us: "And they baked unleavened cakes of the dough which they had brought out of Mitsrayim, for it was not leavened, since they were driven out of Mitsrayim, and had not been able to delay, nor had they prepared food for themselves." (Shemoth (Exodus) 12:39).

Table host lifts bitter herbs and all say: What is the reason for the bitter herbs which we eat? It is because the Egyptians embittered the lives of our ancestors as the scriptures tell us: "and they made their lives bitter with hard bondage, in mortar, and in brick, and in all kinds of work in the field, all their work which they made them do was with harshness." (Shemoth (Exodus) 1:14).

All: In every generation one must look upon himself as if he personally had come out of Egypt as the Scripture says: “And you shall tell your son in that day, saying, ‘It is because of what יהוה did for me when I came up from Mitsrayim.’” (Shemoth (Exodus) 13:8). It is, therefore, our duty to thank and praise the Lord our God who made Himself known to us and judged the false gods of Egypt. We also thank and praise the Messiah Yahushua who, in the Garden of Gat Shemen, took the cup of judgment that our sins deserved.

THE SECOND CUP: JUDGMENT

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch atah Yahweh Eloheinu melech ha-olam, boray p'ree hagafen.

Blessed are you, O Yahweh our God, King of the Universe, who has created the fruit of the vine.

(Drink the second cup.)

BLESSING FOR BREAD AND UNLEAVENED BREAD (Motzi and Matzah)

Everyone takes a small piece of matzah and chants together:

Blessing for eating bread:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

Baruch atah Yahweh Eloheinu melech ha-olam hamotzee lechem meen ha-ahretz.

Blessed are You, O Yahweh our God, King of the Universe, who has brought forth bread from the earth.

Blessing for eating unleavened bread:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מַצָּה

Baruch atah Yahweh Eloheinu melech ha-olam asher kid'shanu bi'mitzvotav v 'tzivanu al akheelat matzah.

Blessed are You, O Yahweh our God, King of the Universe, who has sanctified us with Thy commandments, and has commanded us to eat unleavened bread. (Eat the unleavened bread.)

BITTER HERBS (Maror)

Leader: "When יהושע had said this He was troubled in spirit, and witnessed and said, “Truly, truly, I say to you, one of you shall deliver Me up.” The taught ones looked at one another, doubting of whom He spoke. And one of His taught ones, whom יהושע loved, was reclining on the bosom of יהושע. Shim'on Kēpha then motioned to him to ask who it was of whom He spoke. And leaning back on the breast of יהושע he said to Him, “Master, who is it?” יהושע answered, “It is he to whom I shall give a piece of bread when I have dipped it.” And having dipped the bread, He gave it to

Yehudah from Qerioth, son of Shim'on. And after the piece of bread, Satan entered into him. יהושע, therefore, said to him, "What you do, do quickly." So, having received the piece of bread, he then went out straightaway, and it was night." (Yohanan (John) 13:21-27, 30)

(Dip a piece of matzah into some bitter herbs and chant the blessing together)

Blessing for eating bitter herbs:

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

Baruch atah Yahweh Eloheinu melech ha-olam asher kid'shanu b'mitzvotav v'tzivanu al akheelat maror.

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

(Eat the matzah with bitter herbs.)

EATING THE CHAROSETH

(Dip a piece of matzah into some charoseth and enjoy the sweetness of Yahweh)

THE HILLEL SANDWICH (Korech)

"For His displeasure is for a moment, His delight is for life; Weeping might last for the night, But joy comes in the morning." (Tehillim (Psalms) 30:5)

(Dip a piece of matzah into some charoseth and bitter herbs. Eat them together as a reminder that the sweetness of Yahweh's presence is there for us in the midst of every bitter situation. All eat the Hillel sandwich)

THE FESTIVAL MEAL IS SERVED (Shulchan Orech)

GRACE AFTER THE MEAL (Barech)

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

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

THE AFIKOMAN (Tzafun)

(The Afikoman is distributed and its significance in both Judaism and Messianics is explained by the leader. All partake in eating the Afikoman together.)

FILL THE THIRD CUP: REDEMPTION

"And taking bread, giving thanks, He broke it and gave it to them, saying, "This is My body which is given for you, do this in remembrance of Me." Likewise the cup also, after supper, saying, "This cup is the renewed covenant in My

blood which is shed for you. “But see, the hand of him delivering Me up is with Me on the table. “For indeed the Son of Ađam goes as it has been decreed, but woe to that man by whom He is delivered up!” And they began to ask among themselves, which of them it could be who was about to do this. And there also took place a dispute among them, as to which of them seemed to be greater. And He said to them, “The sovereigns of the nations rule over them, and those who control them are called ‘workers of good.’ “But not so with you, but let him who is greatest among you be as the youngest, and the leader as one who serves. “For who is greater, the one who sits at the table, or the one who serves? Is it not the one who sits at the table? But I am in your midst as the One who serves. “But you are those who have remained with Me in My trials. “And I covenant for you, as My Father covenanted for Me, a reign, to eat and drink at My table, in My reign, and to sit on thrones, judging the twelve tribes of Yisra’ĕl.” (Luqas (Luke) 22:19-30)

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch atah Yahweh Eloheinu melech ha’olam borey pri hagafen.

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

All: “I thank You, For You have answered me, And have become my deliverance. The stone which the builders rejected Has become the chief corner-stone. This was from יהוה, It is marvellous in our eyes. This is the day יהוה has made, Let us rejoice and be glad in it. I pray, O יהוה, please save us now; I pray, O יהוה, please send prosperity. Blessed is He who is coming in the Name of יהוה! We shall bless you from the House of יהוה. יהוה is Ėl, and He gave us light; Bind the festival offering with cords to the horns of the slaughter-place. You are my Ėl, and I praise You; You are my Elohim, I exalt You. Give thanks to יהוה, for He is good! For His loving-commitment is everlasting.” (Tehillim (Psalms) 118:21-29)

THE FOURTH CUP: PRAISE (Hallel)

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch atah Yahweh Eloheinu melech ha-olam, boray p'ree hagafen.

Blessed are you, O Yahweh our God, King of the Universe, who has created the fruit of the vine.

PRAYER FOR THE PEACE OF JERUSALEM (Nirtzah) (Psalm 122:6)

"Pray for the peace of Yerushalayim, Let those who love You be at rest. Peace be within your walls, Rest in your citadels. For the sake of my brothers and companions, I say, "Peace be within you." For the sake of the House of יהוה our Elohim I seek your good." (Tehillim (Psalms) 122:6-9)

לְשָׁנָה הַבָּאָה בְּרוּשָׁלַיִם!

L'Sha-nah Ha-bah-ah B'Yer-u-sha-la-yim:

NEXT YEAR IN JERUSALEM!

Songs For Passover

Dayenu – It Would Have Been Enough

Ilu hotzi hotzi anu, Hotzi anu miMitzrayim (2X)...Dayenu!

If Yahweh had rescued us from Egypt,

Merely rescued us from Egypt,

We thought that would be sufficient, Dayenu

Dai-dai-e-nu, etc.

Ilu natan natan lanu, Natan lanu et haShabbat (2X)...Dayenu!

If Yahweh had given us the Sabbath,

Merely given us the Sabbath,

We thought that would be sufficient, Dayenu

Dai-dai-e-nu, etc.

Ilu natan natan lanu, Natan lanu et haTorah (2X)...Dayenu!

If Yahweh had given us the Torah,

Merely given us the Torah,

We thought that would be sufficient, Dayenu

Dai-dai-e-nu, etc.

Ilu natan natan lanu, Natan lanu et Yahushua (2X)... Dayenu!

But Yahweh has given us Yahushua

Precious Lamb of God, Messiah,

He is alone, He is sufficient, Dayenu

Dai-dai-e-nu, etc.

This is the Day

This is the day, this is the day

That the Lord has made, that the Lord has made.

We will rejoice, we will rejoice

And be glad in it, and be glad in it.

This is the day that the Lord has made.

We will rejoice and be glad in it.

This is the day, this is the day

That the Lord has made.

Hodu L'Adonai – (Psalm 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. (2X)

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

Hodu L'Adonai ki tov. Ki le-olam khasdo. (2X)

Chorus: Hodu, hodu, hodu, hodu, Hodu L'Adonai ki tov. (2x)

Hodu le-Elohey ha-Elohim (God of gods) Ki le-olam khasdo.

Hodu L'Adonai ha-Adonim (Lord of lords) Ki le-olam khasdo.

Halleluyah (traditional Passover version)

Halleluyah, halleluyah

Hallelu avdey Adonai

EHalleluyah, halleluyah

Hallelu et shem Adonai

Halleluyah, halleluyah

Halleluyah, halleluyah

(Praise the Lord!

Praise O you servants of the Lord.

Praise the name of the Lord!)

Glossary of Special Passover and Hebrew Terms

Afikoman: a piece of matzah that is broken off during the Passover Seder, wrapped in a cloth, hidden away and later “resurrected. As part of the middle of 3 matzot, the afikoman is an essential part of the seder. Everyone present partakes of a piece of this matzah before the seder ends. Yahushua identified Himself with the afikoman right before His death. His body was about to be broken, wrapped in cloth, hidden away and resurrected on the third day. [Afikoman is the only Greek word in the Passover haggadah; it means “I came.”]

B'rakhah: blessing; there are numerous blessings pronounced throughout the course of the seder. They all begin with the same words “Baruch ata Yahweh Eloheinu melech ha’olam.” (Blessed are You, O Yahweh our God, King of the universe.)

Chametz: leaven or yeast; all traces of leaven are removed from a home before the celebration of the Passover. This is in obedience to the Biblical command of Exodus 12:15.

Charoset: A mixture of chopped apples, nuts, cinnamon, and wine, or grape juice, symbolic of the mortar that the Hebrew slaves used to make bricks for their Egyptian slave masters. For Messianic believers, the sweet taste of charoset mixed with bitter herbs during the seder reminds us that even in the most bitter of circumstances, there is sweetness because Yahweh is with us.

Eliyahu HaNavi: Elijah the Prophet; tradition holds that Elijah will be the forerunner of the Messiah. A special goblet filled with wine is always displayed on the table for Elijah. The door of the home is also opened near the end of the Seder to see if Elijah has come. This practice, based on a rabbinic interpretation of Malachi 4:5-6, found fulfillment in Yohanan the Immerser (John the Baptist). Yahushua said that the spirit of Elijah rested on John, and in that sense, Elijah already came. (Matthew 11:14; 17:10-13)

Haggadah: the telling; the term refers to both the booklet used during the seder and the telling of the events of the Passover story.

HaMashiach: the Messiah, literally the Anointed One. This was Yahushua's title because He was the long-awaited deliverer of His people. The translation from Hebrew to Greek to English becomes “the Christ.”

Karpas: Parsley, used to symbolize the hyssop which was used to apply the blood of the Passover lambs to the doorposts of the Hebrew homes in Egypt. For Messianic believers, karpas symbolizes the faith by which we apply the blood of the Passover Lamb to the doorposts of our heart.

Maror: Bitter herbs (usually horseradish), used to symbolize the bitterness of slavery in Egypt. For Messianic believers, it also symbolizes the bitterness of our former slavery to sin.

Matzah: unleavened bread; Since leaven in the Bible is symbolic of sin, matzah symbolizes a sinless nature. The word also means “sweet,” as opposed to hametz (leaven) which means “sour”. Matzah is a graphic portrayal of a sinless Messiah who was pierced (see Zechariah 12:10) and had stripes upon his back (see Isaiah 53:5).

A key verse about unleavened bread is found in 1 Corinthians 5:6-8: ""Your boasting is not good. Do you not know that a little leaven leavens the entire lump? Therefore cleanse out the old leaven, so that you are a new lump, as you are unleavened. For also Messiah our Pěsah was slaughtered for us. So then let us celebrate the festival, not with old leaven, nor with the leaven of evil and wickedness, but with the unleavened bread of sincerity and truth." (TS2009)

Pesach: Passover, but also “lamb” as in Exodus 12:21: “Then Moses called for all the elders of Israel, and said unto them, ‘Go out and take lambs for yourselves according to your clans, and slay the Pěsah”

Seder: order; the term is used to describe the entire Passover ceremony as well since there is a prescribed order which has been followed for centuries.

Talmidim: disciples, students, taught ones

Yahushua: the Hebrew word for Jesus which also means “Yahweh is salvation.” The Messiah's mother would have called Him by this name. There were no “last names” during the Biblical period, so Jesus was known as Yahushua ben Yosef (son of Joseph).

Yahweh: The name of the one and only true god, the almighty creator of heaven and earth, the elohim of Abraham, Isaac, and Jacob, and the father of Yahushua. Yahweh is generally not pronounced or even written this way within Judaism, but instead is replaced with HaShem (*The Name*) or Adonai. Much of mainstream Christianity also follows the tradition of the Jews by replacing His name with “GOD” or “LORD”.

Yahweh’s name is also sometimes referred to as the tetragrammaton (*from greek meaning ‘four letters’*) and commonly written in Hebrew as יהוה .

Z'roa: The shankbone of a lamb, symbolic of the Passover lambs that were slain as Yahweh spared the Hebrews from the Angel of Death. Yahweh told His people in Exodus 12:13: "And the blood shall be a sign for you on the houses where you are. And when I see the blood, I shall pass over you, and let the plague not come on you to destroy you when I strike the land of Mitsrayim." For Messianic believers, the shank bone is the most important symbol on the seder plate. Passover for us is The Lamb. Yahushua is “...the Lamb of Elohim who takes away the sin of the world!” (John 1:29). When our sins are covered by His atoning blood, death passes over us, and we have the gift of eternal life.

This is the cup of the New Covenant...

'And on the first day of Unleavened Bread the taught ones came to יהושע, saying to Him, “Where do You wish us to prepare for You to eat the Pěsaḥ?” And He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, “My time is near. I am to perform the Pěsaḥ at your house with My taught ones.” ’ ’ ” And the taught ones did as יהושע had ordered them, and prepared the Pěsaḥ. And when evening came, He sat down with the twelve.' ... 'And as they were eating, יהושע took bread, and having blessed, broke and gave it to the taught ones and said, “Take, eat, this is My body.” And taking the cup, and giving thanks, He gave it to them, saying, “Drink from it, all of you. “For this is My blood, that of the renewed covenant, which is shed for many for the forgiveness of sins. “But I say to you, I shall certainly not drink of this fruit of the vine from now on till that day when I drink it anew with you in the reign of My Father.” And having sung a song, they went out to the Mount of Olives.'

Matthew 26:17-20, 26-30

The Scriptures 2009

Four Promises of Redemption and Relationship from Sh'mot (Exodus 6:6-7)

I will BRING you out from Egypt.

I will DELIVER you from slavery.

I will REDEEM you with an outstretched arm.

I will TAKE you to Me for a people.

May you experience the joy of deliverance from the bondage of sin, and the embrace of the Father, as you receive His Son, Yahushua HaMashiach!