

A Passover Seder

A Concise Guide for Christians

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Introduction to Passover

Passover, or *Pesach* (פסח) begins during the full moon in the first month of the year, namely on the 14th day of Nisan. Passover is called the “feast of freedom” since it celebrates the Exodus of the Israelites from bondage in Egypt and memorializes the night when the faithful were protected by the blood of the lamb - a clear picture of the sacrifice of Yeshua the Mashiach as *Seh HaElohim* - the “Lamb of God who takes away the sins of the world” (John 1:29).



פסח

Passover Moon

The book of Exodus tells us how Moses was sent by God to Pharaoh to be a deliverer of Israel. The Pharaoh, of course, did not heed Moses’ appeal to set the people of Israel free from their slavery, and the stage was then set for the showdown between the God of Israel and the “gods” of Egypt. The final terrible plague that would descend upon the people of Egypt would be the death of the firstborn sons in the land. Only those families that sacrificed an unblemished lamb (*pesach*) and smeared its blood upon the doorposts of the house would be “passed over” (*pasach*) from the impending wrath from heaven.



The Blood of the Lamb

God commanded that on Nisan 10 (Shabbat HaGadol) each head of the household should set aside a young male lamb which should be examined for blemishes which might disqualify it as an offering. Interestingly, this period of time allowed time for each family to become personally attached to their lamb, so that it would no longer simply be “a lamb” (Ex. 12:3) but rather *their* lamb” (Ex. 12:5). On the afternoon of the Nisan 14 the lambs were to be publicly sacrificed by the “whole assembly” (Ex. 12:6). And even though the entire nation was responsible for the death of the lambs, each family was to apply the blood of their personal lamb upon the doorpost as a sign of their faith in the Lord’s deliverance (Ex. 12:7).

The name *Pesach* (translated Passover) derives from the Hebrew word *pasach* (passed over) and refers to the sparing of the households of the faithful on account of the sacrificial blood of the lamb:

זֶבַח פֶּסַח הוּא לַיהוָה אֲשֶׁר פֶּסַח עַל-בָּתֵּי בְנֵי-יִשְׂרָאֵל בְּמִצְרַיִם

zevach-pesach la-Adonai asher pasach al-batei b'nei-Yisrael b'mitzraim

It is the sacrifice of the LORD's Passover (*pesach*), for he passed over (*pasach*) the houses of the people of Israel in Egypt (Exodus 12:27)



That night (i.e., Nisan 15th) the meat of the sacrifice was to be roasted with unleavened bread and bitter herbs and eaten in haste, since the Jews were to be ready to begin their journey immediately after God smote the Egyptian firstborn sons. God “passed over” those homes whose doorposts were sprinkled with the blood of the Passover lamb. God further commanded that Passover be observed annually as a permanent reminder of the deliverance from Egypt. Only unleavened bread is to be eaten for seven days, and the first and seventh days of Pesach are to be days of holy assembly on which all work is forbidden.

The Observance Of Passover

After Yeshua came, the Temple was destroyed (AD 70) and Rabbinical Judaism eventually assumed leadership of the Jewish people. According to the rabbis, the idea of blood sacrifice was changed to mean “prayer and the performance of mitzvot.” The rabbis then decreed that Passover should be commemorated by means of the Passover Seder, held on Nisan 15.

Technically speaking, Passover is a one day holiday that recalls the deliverance of the LORD by means of the blood of the lambs, immediately followed by the seven day Feast of Unleavened Bread (*Chag HaMatzot*). Modern Judaism, however, considers Passover to be an eight-day holiday that remembers the birth of the Jewish people as a nation (and thus combines Passover with Chag HaMatzot). Today Jews celebrate Passover to commemorate the liberation of the descendants of Abraham from their prophesied slavery in Egypt under the leadership of Moses (Gen. 15:13), but Christians and Messianic Jews also focus on the sacrifice of Yeshua the Mashiach as the Lamb of God (*seh ha-Elohim*) who takes away the sins of the world (John 1:29, 36). This is the real meaning of Passover.

Passover is to be celebrated at the full moon in the first month of the year, namely on the 15th day of the Hebrew month of Nisan (in Spring). The English date varies from year to year, sometimes in March/April, based on the Jewish lunar calendar. Note that, like all other holidays, the day begins at sundown, so at twilight on Nisan 14 the holiday technically begins. This agrees with the commandment given in the Torah, “In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening” (Exodus 12:18).

Note: A second chance for observing Passover (*Pesach Sheni*) was given in the Torah (Numbers 9:9-12) to accommodate those who are ritually unclean for the seder. This second day would be one month later, on Iyyar 14.

In the Torah, Passover is also called:

- *Chag Ha-Aviv* - The Spring Festival (Deut 16:1)
- *Chag Ha-Matzot* - The Feast of Unleavened Bread (Ex 12:17-20)
- *Chag Ha-Pesach* - The Festival of the Pascal Lamb (Num 9:2)



Zman Cherutenu

Many people think of “freedom” as the ability to do what they want, when they want to, and according to their own immediate gratification. “Doing your own thing” is the catch phrase of those who want to be able to pursue their own desires (i.e., lusts) without resorting to any source of moral or spiritual authority.

This worldly freedom is not *true* freedom, however. Yeshua told us that “whoever commits sin is the *slave* (δουλος) of sin” and went on to say that “if the Son sets you free, you will be free indeed” (John 8:34-36). True freedom is moral and spiritual rather than physical. Freedom has to do with the ability of the will to choose according to the light of moral and spiritual truth.

In Hebrew, these two ideas of freedom are expressed using different words. The Hebrew word *chofesh* (חָפֵּשׁ) connotes freedom from external restraints (i.e., the freedom to “do your own thing”), while the word *cherut* (חֵרֻת) suggests freedom to do what you should, or the freedom to act responsibly. Cherut, then, is the sort of freedom that Yeshua came to give to us, not the freedom to degrade ourselves to live like brute beasts...

Among Rabbinically observant Jews, the liberation of the Jewish people is the keynote of the Passover season, and indeed Passover is often called *zman cherutenu*, the season of our liberation. Jews remember the redemption of Israel as the herald of the future redemption of all mankind. As such, Passover is a Messianic holiday since the Messiah is the Redeemer of all humanity.

For Messianic Jews, Passover marks the liberation of the entire world from the bondage to the evil one (a type of Pharaoh who enslaves humanity) by the hand of One greater than Moses. Like the original Passover in Egypt, the blood of the lamb causes the wrath of God to “pass over” those who are trusting in the LORD’s provision for redemption, but in the case of the sacrifice of the Mashiach Yeshua as the Lamb of God (*Seh ha-Elohim*), this redemption delivers us from the cruel bondage of Satan and causes the wrath of God to forever be put away from us (*baruch HaShem*).

Jewish tradition prescribes a number of rituals associated with the observance of Pesach, including the *mitzvah* of removing chametz (and abstaining from eating chametz during the seven days of Pesach), the *mitzvah* of preparing a Seder and reading from the *Haggadah* (liturgy), the *mitzvah* of hearing the Song of Songs (*Shir HaShirim*) read during the Sabbath during Passover week, and the *mitzvah* of beginning the study of the Hebrew classic *Pirkei Avot* (Ethics of the Fathers), reading a chapter a week until the festival of *Shavu’ot* (Pentecost).



Preparing for Passover Seder

The Hebrew word *seder* (סדר) means “arrangement” or “order,” and refers to an orchestrated ceremony or liturgy with a number of distinct phases or steps. For instance, a Shabbat Seder will define liturgy for a Shabbat ceremony, whereas a Passover Seder will define liturgy for observing a Passover ceremony.



A Passover Seder also refers to a ceremonial meal that includes symbolic foods and the reciting of the story of Passover known as the *Haggadah* (which means the “telling”). The Seder plate (or *ke'arah*) is the central object of the Passover table. The Seder plate has six dishes around a bowl of salt water where each dish contains a food that is used while telling the story of Passover during the reading of the Haggadah. These foods include:



1. *Beitzah* - A roasted egg
2. *Karpas* - Parsley (or vegetable)
3. *Ze'roa* - Roasted shank bone
4. *Charoset* - Chopped apples and nuts
5. *Maror* - Bitter herb (horseradish)
6. *Chazeret* - Romaine lettuce

In addition to these ceremonially eaten foods, the Seder includes a kosher meal that is eaten later in the ceremony.

Preparing for a Passover Seder involves cleansing your house of all *chametz* (leavened products), cooking a kosher meal for the guests, and setting the Seder table with special Passover dishes (it is customary to use your most beautiful silver, dishes and tableware for Passover). For the Seder table you will (minimally) need the following items:

- Holiday Candles
- Kosher wine and wine cups for each person
- Matzah – plus 3 sheets for use with the Afikoman ceremony
- A Seder Plate (*ke'arah*) with all the necessary items (see list above)
- A wine cup for Elijah (and another [optional] cup in honor of Miriam)
- Afikoman bag (matzah tosh)
- Salt water for dipping
- A hand washing basin and towels for washing
- A Haggadah for each person
- Pillows (for reclining)
- A Bible (for reading selected verses)



The Steps of the Passover Seder

The Seder itself starts after the woman of the house performs the candle lighting blessing. The seder leader then leads the other guests through the meal, reciting the various blessings and reading from the Haggadah. Others at the table, including children, are involved in the ceremony. During the Seder, the whole household takes on the sanctity of the Temple where the “sacrifice” becomes the Seder meal.

Four cups of wines are drunk during the Passover Seder, remembering the four promises of God given to Moses (in Exodus 6:6-7):

1. I will *bring you out* (Cup of Sanctification)
2. I will *free you* (Cup of Deliverance)
3. I will *redeem you* (Cup of Redemption)
4. I will *take you as my own people* (Cup of Restoration)



The Steps of the Passover Seder

The traditional seder contains 15 separate parts:

Step	Hebrew	Transliteration	Activity
1	נְרוֹת	Nerot	Lighting the Candles
2	קִדְשׁ	Kadesh	Sanctifying the Wine
3	וְיַחַץ	Ur'chatz	Washing the Hands
4	כַּרְפָּס	Karpas	Dipping the Vegetables
5	יַחַץ	Yachatz	Breaking the Matzah
6	מַגִּיד	Maggid	Telling the Story
7	רְחִיצָה	Rachtzah	Netilat Yadayim
8	מוֹצֵיא מַצָּה	Motzi Matzah	Eating Matzah
9	מָרֹר	Maror	Eating Bitter Herbs
10	כוֹרֵךְ	Korech	Eating the Hillel Sandwich
11	שְׁלַחַן עוֹרֵךְ	Shulchan Orech	Eating the Meal
12	צְפוּן	Tzafun	Eating the Afikoman
13	בָּרַךְ	Barech	Blessing after the meal
14	הַלֵּל	Hallel	Songs of Praise
15	נִרְצָה	Nirtzah	Conclusion of the Seder



Nerot – Lighting the Candles

Step: **1**

אור העולם *The Light of the World* Sanctifying our time

The (eldest) woman of the house lights the Passover holiday candles no later than 18 minutes before sundown on Nisan 14 (i.e., on *Erev Pesach*). After kindling the candles, she waives her hands over the flames three times (as if welcoming in the holiday), and covering her eyes with her hands (so as not to see the candles burning) says:



בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק

le-hadlik v'tsivanu be-mits-votav kid-de-sha-nu a-sher
to kindle and with his sanctified us who
commanded us commandments

נֵר שֶׁל (שַׁבָּת וְשֶׁל) יוֹם טוֹב.

tov yom v'shel shabbat shel ner
the holiday (and of of sabbath) the candles of

Barukh attah Adonai Eloheinu melekh ha-olam,
asher kideshanu be-mitzvotav ve-tzivanu le-hadlik
ner shel yom tov.

*“Blessed art thou, Lord our God, Master of the universe,
who sanctifies us with Your commandments, and commanded us
to kindle the light (of shabbat and of) the holiday.”*



Since Yeshua (Jesus) was born of a woman, born under the Torah (Gal 4:4), it is fitting that a woman begins the Seder and brings light to the table. As we look upon the candles, we remember the truth that the Mashiach is *Or Ha'olam amiti*, the true Light of the world....

And since the Passover Seder centers on the Person and work of Yeshua as *Seh Elohim*, the Lamb of God, it is fitting to begin the Seder with an acknowledgement of His glory and presence. We therefore open our Seder with a blessing that recognizes Him as the Source of all light and truth for our lives:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh e-lo-hey-nu Adonai at-tah ba-rukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִיּוֹת אֹר

or le-hiyot v'tsivanu be-mits-votav kid-de-sha-nu a-sher
a light to be and with his sanctified us who
commanded us commandments

לְגוֹיִים וְנָתַן-לָנוּ אֶת יֵשׁוּעַ מְשִׁיחֵנוּ אֹר הָעוֹלָם.

ha-olam or meshicheinu yeshua et v'natan-lanu le-goyim
the light of the world our Messiah Jesus () and gave to us to the nations

Barukh attah Adonai Eloheinu melekh ha-olam,
asher kideshanu be-mitzvotav, ve-tsivanu lehiyot or
le-goyim v'natan-lanu et Yeshua Meshicheinu or ha-olam.

*"Blessed are You, LORD our God, King of the universe,
Who sanctified us with his commandments, and commanded us to be a light
to the nations and Who gave to us Yeshua our Messiah the Light of the world."*



Partaking of Miriam's Cup

כוס
מרים

Honoring Women in Jewish History
Miriam's Cup

In some Passover celebrations it is customary to include a special goblet called “Miriam’s Cup” on the Seder Table to honor the role of women in Jewish tradition and history. It is often set beside the Cup of Elijah. Miriam, of course, was Moses’ sister who helped the Jewish people escape from Egypt during the Exodus, and Yeshua’s mother was likewise named Miriam (i.e., “Mary”).

After the Yom Tov candles are lit - but *before* the blessing over the first cup of wine - the women at the Seder table are invited to fill Miriam’s Cup with water from their own glasses. The following blessing is then recited:

זאת כוס מרים, כוס מים חיים.
זכר ליציאת מצרים.

Zot kos Miryam, kos mayim chayim.
Zecher litziat Mitzrayim.



*“This is the cup of Miriam, the cup of living waters,
a reminder of our Exodus from Egypt.”*

After this statement, Miriam’s Cup is passed around the table and each guest either takes a sip or pours a little water from the cup into their own glass.

A Midrash teaches that a miraculous Rock/Well of Living Water accompanied the Jews throughout their journey in the desert that provided them with fresh water. According to later tradition, this well was given in honor of Moses’ sister Miriam, to honor her devotion to the Jewish people (the “Well of Miriam”). Both Miriam and the Rock/Well of Living Water were “spiritual oases” in the desert, sources of life and healing.



Whenever the Israelites prepared to camp, the 12 *nesi'im* (leaders of the tribes) would sing praises to the LORD, and the Rock would gush forth four streams of water. One stream surrounded the mishkan (Tabernacle), another surrounded the camp of the Levites, and another surrounded all the Israelites. A fourth stream marked out the boundaries for each of the 12 tribes of Israel.

It is fascinating to note that the Apostle Paul correlated this life-giving Rock with the Mashiach Yeshua (1 Cor. 10:4). In other words, Yeshua Himself was the Source of Life for the Jews as they wandered in the wilderness of Sinai. He was the Living Waters then, just as He is today.... The Cup of Miriam, then, commemorates the Presence of the Mashiach Yeshua as the Jews trekked their way to the Promised Land.





Kadesh – The First Cup

Step: **2**



The Seder Leader calls out:
“Kadesh”



After the candles have been lit and everyone is seated around the Seder Table, we are ready to begin the Passover Seder by saying *Kiddush* (קידוש) over the **first cup** (*kos rishon*) of Passover wine. This is also called the “Cup of Sanctification.”

The word *Kiddush* means sanctification, which means to set apart or make holy. When the LORD said that He would take the Israelites out from Egypt, He separated them and therefore sanctified them. The Apostle Paul likened the Exodus event as a form of baptism (1 Cor. 10:1-2).

The Four Cups of wine used in the Seder symbolize four distinct promises made by God as told in Exodus 6:6-7. These are traditionally referred to as follows:

1. Cup of Sanctification – “I will take you out (הוצאתי) from Egypt”
2. Cup of Deliverance – “I will deliver you (הצלתה) from Egyptian bondage”
3. Cup of Redemption – “I will redeem you (גאלתי) with a My power”
4. Cup of Restoration – “I will acquire you (לקחתי) as My people”

Which cups did Yeshua drink during his early Passover Seder with his disciples? He drank the first two cups in the traditional way. At the third cup, the Cup of Redemption, he said: “This is my blood” (Matt. 26:27-39). Yeshua told his disciples that He would not drink the fourth cup (the Cup of Restoration), but promised to do so with them in the coming Kingdom (Matt. 26:29), after the Great Tribulation when “all Israel shall be saved.”

In the traditional Seder, the leader cries out: “*Kadesh!*” and we fill our cups with wine. Now we will recite the following traditional blessing over the wine: *Barukh attah Adonai eloheinu melekh ha-olam, borei peri hagafen.*



פוס ראשון / *The First Cup*

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh e-lo-heinu Adonai attah barukh
the universe King of our God Lord are You Blessed



בוֹרֵא פְּרֵי הַגָּפֶן.

hag-gafen peri bore
the vine. fruit of Who creates

Barukh attah Adonai Eloheinu melek ha-olam,
borei peri ha-gafen.

*“Blessed art Thou, LORD our God, King of the universe,
Creator of the fruit of the vine.”*

** Do not drink from the cup yet...*

The Seder leader then recites:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמְמָנוּ מִכָּל לָשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וַתִּתֶּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
מוֹעֲדִים לְשִׂמְחָה חַגִּים וְזְמַנִּים לְשִׂשׁוֹן

Blessed are You, Adonai our God, King of the Universe, who chose us from all peoples and exalted us from all tongues, and sanctified us with His commandments. And You gave to us, Lord our God, with love appointed times for gladness, festivals and times for joy. The day of this festival of Matzah, the time of our freedom (zman cherutenu), a holy convocation, a memorial of the Exodus from Egypt. For you chose us and sanctified us from all the nations and the festivals of your holiness in gladness and in joy you gave us a heritage. Blessed are You, LORD, who sanctifies Israel and the seasons.



The Shehecheyanu Blessing

After reciting the Kiddush for the first cup, the *Shehecheyanu* blessing is recited:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 ha'olam me-lekh elo-hei-nu Adonai at-tah ba-rukḥ
King of the universe our God LORD You Blessed

שֶׁהַחַיֵּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה. [אָמֵן]
 a-mein haz-zeh laz-ze-man ve-hi-gi'a-nu ve-ki-ye-ma-nu she-he-che-ya-nu
*Amen to this season and has and has who has kept
 brought us sustained us us alive*

Barukh attah Adonai Eloheinu melekh ha-olam,
 she-hecheyanu v'ki-yemanu v'higianu lazman ha-zeh.

*“Blessed art thou, Lord our God, Master of the universe,
 who has kept us alive and sustained us and has brought us to this special time.”*

After the Shehecheyanu, everyone drinks the first cup *while leaning or reclining to the left*. You will need your pillows for this step of the Seder.

Blessing the Children

On the Eve of Holy days it is customary for parents to place a hand on the head of each child and pronounce the following blessing: *For sons say:*

יְשִׁמְךָ אֱלֹהִים כְּאַפְרַיִם וְכַמְנַשֶּׁה.
 yesimkha Elohim ke'efrayim ve'khimnasheh
(May God make you like Ephraim and Manasseh)

For daughters say:

יְשִׁימֵיכָה אֱלֹהִים כְּסָרָה, רִבְקָה, רָחֵל וְלֵאָה.
 yesimeikh Elohim ke'Sarah, Rivka, Rachel, ve'leah
(May God make you like Sarah, Rebecca, Rachel, and Leah)



Urchatz – Ceremonial Hand Washing

Step: **3**



The Seder Leader calls out:
“Urchatz”



The second activity of the traditional Passover Seder is to wash your hands before you eat the karpas. Note, however, that the blessing recited for hand washing (*netilat yadayim*) is intentionally left unrecited at this point in the service.



Hand Washing Procedure

The Seder leader calls out, “U’rchatz!” and then everyone present will begin the ceremony of washing their hands.

Fill a cup or vessel with water and pour some over your right hand three times, then over your left hand three times. It is customary for children to present the towel to the guests as each person performs the ritual.

Yeshua and Urchatz

It is possible that the Yeshua washed His disciples feet at this point of the early Seder he had with the disciples. Imagine the disciples passing the *urchatz* pan from person to person for the ritual cleansing of hands. *Then,*

“Yeshua laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to him, "Lord, do you wash my feet?" Yeshua answered him, "What I am doing you do not understand now, but afterward you will understand."

Peter said to him, "You shall never wash my feet." Yeshua answered him, "If I do not wash you, you have no share with me." Simon Peter said to him, "Lord, not my feet only but also my hands and my head!" Yeshua said to him, "The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you." For he knew who was to betray him; that was why he said, "Not all of you are clean." When he had washed their feet and put on his outer garments and resumed his place, he said to them, "Do you understand what I have done to you?" (John 13:4-12)



Karpas – Dipping the Vegetables

Step: **4**

כַּרְפַּס

The Seder Leader calls out:
“Karpas”



The third activity of the traditional Passover Seder is to partake of the *karpas*, a vegetable (often parsley, celery or a radish) dipped into salt water or vinegar.

Various explanations for the karpas ritual have been given, including the idea that is a means to make the children at the Seder more curious, or that it is a luxury of the free person to eat an appetizer before a fancy meal. The vegetable symbolizes the lowly origins of the Jewish people; the salt water symbolizes the tears shed as a result of our slavery. Parsley is often used for this purpose because when you shake off the salt water, it resembles tears.

The seder leader calls out, “*Karpas!*” and then everyone present will recite the following blessing before dipping their vegetable in salt water and eating:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh eloheynu 'Adonai 'at-tah ba-rukh
the universe king (of) our God Lord are you Blessed



בּוֹרֵא פְּרֵי הָאָדָמָה.

ha'a-da-mah pe-ri bo-ri
the fruit of the earth Creator of

Barukh attah Adonai Eloheinu melek ha-olam,
borei p'ri ha-adamah.

*"Blessed art thou, Lord our God, Master of the universe,
Creator of the fruit of the earth."*



Yachatz – Breaking the Matzah

Step: **5**



The Seder Leader calls out:
"Yachatz"



Yachatz ("divide") is the fourth step of the Passover seder. Three matzot that have been placed in a white bag (called a *matzah tosh*) are taken out and shown to all. The leader then says,

"This is the lechem oni - the bread of affliction - which our forefathers 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...."

The Seder leader takes the middle piece, calls out "*Yachatz*," and breaks it in half. He then takes the larger piece (called the *Afikoman*) and carefully wraps it in a linen cover. The leader will then tell the children present to close their eyes and then hide the Afikoman somewhere in the room.

[Hide the Afikomen now...]

As the Seder progresses, parents often encourage the children to search for the "lost Afikoman." Since the Seder cannot end without it, once it is found (engineered to occur at the end of the Seder), the child receives a reward, and a small piece is given to each participant. The wine cups are then refilled and grace after the meal may be recited to close the meal. Perhaps the ulterior purpose of the Afikoman game is to keep children alert and attentive throughout the ceremony.

Why Three Matzot? Why Afikoman?

There is some speculation as to why there are three matzot at the Seder. Some of the sages have suggested that they represent Abraham, Isaac and Jacob. But why then is the middle matzah (representing Isaac) broken in half? Does this suggest the Akedah (the binding of Isaac) by Abraham? If so, this is a clear allusion to the sacrifice of Yeshua, since the first occurrence of the word *love* in the Scriptures (*ahavah*) (Gen 22:2) refers to a father's love for his "only" son who was offered as a sacrifice on Moriah (the very place of the crucifixion of Yeshua), a clear reference to the gospel message (John 3:16).



The Akedah of Yiztchak



Consider how the *Akedah* provides a prophetic picture of the Lord Yeshua as the “Lamb of God” (*Seh haElohim*) who takes away the sins of the world (John 1:29). Both Isaac and Yeshua were born miraculously; both were “only begotten sons”; both were to be sacrificed by their fathers at Mount Moriah; both were to be resurrected on the third day (Genesis 22:5, Hebrews 11:17-19); both willingly took up the means of his execution; and both demonstrate that one life can be sacrificed for another – the ram for Isaac, and Yeshua for all of mankind.

Another tradition is that the three matzot represent the people of Israel, the priests, and the Levites, respectively. But why would the priests be depicted as “broken” in this case? Is not Yeshua the “high priest of our confession” (Heb. 3:1) who provided eternal redemption by means of shedding His blood in the Holy of Holies made without hands (Heb 9:11-12; 10:11-12, 21-23)? Why would the symbolism of the broken priest be included in the Passover Seder? Did not the prophet Isaiah foretell that the Messiah would be “wounded for our transgressions,” “bruised for our iniquities,” and that “by His stripes we are healed” (Isaiah 53)?

The Afikoman ritual has been a part of the Passover ceremony since Second Temple times, and therefore would have been part of the Passover service during the time of Yeshua. Indeed, the Greek word *aphikomenos* is a participle that means 'he is coming' and therefore has Messianic overtones.

Consider further that the three matzot, one of which is broken, is an image of *hashilush hakodesh* - the triune nature of God - with the focus on the broken middle piece of matzah, which is a picture of the suffering Mashiach Yeshua. Consider that this piece is taken, wrapped up, and carefully hidden from view, only to be discovered at the end of the Seder by little children. This is an image of the death, burial, and resurrection of Yeshua from the dead. Only after partaking of the Lamb of God who was slain for our transgressions do we understand and take hold of the reward given to those who seek for Him.

Pour the Second Cup

After the Yachatz ritual, wine for the second cup of the Seder is often poured.





Maggid – Telling the Passover Story

Step: **6**



The Seder Leader calls out:
“Maggid”



And it shall come to pass that your child will ask you, “What do you mean by this service?” And you shall tell him: “With a mighty hand, God took us out of Egypt...”

We cannot eat the Seder meal until the story of Passover is told with joy and gratitude. The Maggid section of the Passover Seder is when we read from our Haggadahs about *yetziat mitzraim* - the Exodus from Egypt.

This part of the seder is composed of the following sections:

1. The Four Questions
2. We were slaves...
3. The Four Sons
4. The Story retold
5. The Second Cup

The Opening Question

To help get the story going, a young child is usually asked to recite (or to sing) the “Four Questions” about this special evening. The child first recites the opening question regarding the purpose of the Passover Seder:

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtanah ha-lailah ha-zeh mikol ha-leilot?

Why is this night different from all other nights?



The Four Questions

שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה. 1
הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה ?

**She-be'khol ha-leilot anu okhlin chametz u-matzah.
Ha-lailah ha-zeh kulo matzah?**

Why is it that on all other nights during the year we eat either bread or matzah, but on this night we eat only matzah?

שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יְרָקוֹת. 2
הַלַּיְלָה הַזֶּה מָרּוֹר ?

**She-be'khol ha-leilot anu okhlin she'ar yerakot.
Ha-lailah ha-zeh maror?**

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

שְׁבֹכֵל הַלַּיְלוֹת אֵין אָנוּ מְטַבִּילִין אֶפִּילוֹ פְּעַם אַחַת. 3
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים ?

**She-be'khol ha-leilot ein anu matbilin afilu pa'am echat.
Ha-lailah ha-zeh she'tei fe'amim?**

Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

שְׁבֹכֵל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין. 4
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין ?

**She-be'khol ha-leilot anu okh'lin bein yoshvin u'vein misubin.
Ha-lailah ha-zeh kulanu mesubin?**

Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?



The Response: Avadim

The Seder Leader and everyone present replies with the *Avadim Hayinu*, a combination of Deut 6:21 and Deut 4:34:

עֲבָדִים הָיִינוּ לְפָרַעַה בְּמִצְרָיִם.
וַיּוֹצֵיאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם בְּיַד חֲזָקָה וּבְזְרוּעַ נְטוּיָהּ.

Avadim ha-yinu le-pharaoh b'mitzraim. Vai-yotzieinu Adonai Eloheinu misham b'yad chazakah u'vizeroah netuyah.

We were slaves to Pharaoh in Egypt. But the LORD our God brought us out from there by a mighty and outstretched arm.

Making Passover Your Own: B'Chol dor vador

It's not enough to recall, in some abstract sense, the deliverance of the Jewish people in ancient Egypt, but each Jew is responsible to personally view Passover as a time to commemorate their own personal deliverance from the bondage of Pharaoh. Therefore the sages teach:

בְּכָל־דּוֹר וָדוֹר חַיֵּב אָדָם לִרְאוֹת אֶת־עַצְמוֹ כְּאִלּוּ הוּא יָצָא מִמִּצְרָיִם

B'khol-dor vador chayav adam lirot et-atzmo k'ilu hu yatza mi-mitzrayim - in each and every generation an individual should look upon him or herself as if he or she (personally) had left Egypt. Therefore, the Seder leader will call each of us to recite the following in unison:

וְאִלּוּ לֹא הוֹצִיא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרָיִם,
הָרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעַבְדֵּימֵן הָיִינוּ לְפָרַעַה בְּמִצְרָיִם.

v'ilu lo hotzi, ha-kadosh barukh hu, et-avoteinu mi-mitzraim,
harei anu u'vaneinu uv'nei vaneinu, m'shubadim ha-yinu
le-pharaoh b'mitzraim.

Had the Holy One, blessed be He, not taken out our forefathers from Egypt, then we, our children, and our children's children would still be enslaved to Pharaoh in Egypt.



Barukh Ha-Makom

בָּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא !
בָּרוּךְ שֶׁנָּתַן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל !
בָּרוּךְ הוּא !

Barukh Ha-Makom, barukh hu!
Barukh she-natan Torah le-'amo Yisrael!
Barukh hu!

*Blessed is the Omnipresent, blessed be He!
Blessed is He who gave the Torah to His people Israel
Blessed be He!*

A midrash states that at the time of the great Exodus, only a *remnant* of 1/5th were actually saved -- while the others died in the *maka* (plague) of darkness, having fallen so low that they could not believe in the redemption or even want to be redeemed!

As Messianic Jews, we too must recall that the salvation obtained by *Seh Elohim hagadol* - the great Lamb of God - is not something abstract, but is intensely personal, and were it not for His personal love and sacrifice for us, we likewise would still be enslaved to the "greater Pharaoh" (satan), the god of this world who blinds the eyes of those who do not believe (2 Cor. 4:4).

Questions:

- *How is this Passover "your own?"*
- *Are you free from slavery by God's grace?*



The Parable of the Four Sons

The story of the Four Sons is also read at the Passover Seder. Each of the four sons symbolizes a different type of Jew and their relationship with the Torah.

כְּנֵגֵד אַרְבַּעַה בְּנִים דִּבְרָה תוֹרָה.
אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד טָם,
וְאֶחָד שֵׁאִינוֹ יוֹדֵעַ לִשְׁאֹל.

keneged arba'ah vanim dibrah torah. Echad chakham;
v'echad rasha, v'echad tam, v'echad she'eino yode'a lishol.

The Torah speaks of four kinds of sons. One is wise; and one is wicked; one is simple-minded, and one doesn't know what to ask.



1. The wise son (*chakham*) inquires about why the Jews practice the customs of Passover. The Seder leader describes this son as wise, since he wants to know more about the traditions of his people. The Seder is for him!
2. The wicked son (*rasha'*) wants no part of the Passover traditions and asks why the Jewish people - other than him - practice the customs of Passover. The Seder leader responds by describing this son as wicked, since he thinks Passover customs are meant to be observed by other Jews, but not him. He's a hypocrite.
3. The simple son (*tam*) is somewhat bewildered by the Passover Seder and its rituals. The Seder leader responds by admonishing him about God's favor toward the Jews during the time of their slavery in Egypt and why it is important to remember God's salvation with gratitude.
4. The son who does not know enough to ask (*she'eilo yodea lishol*) is simply told about the Passover story in accordance with the biblical command: "And thou shalt tell thy son in that day, saying: it is because of that which the Lord did for me when I came forth out of Egypt" (Exodus 13:8). Sadly, most secular Jews today are like this son.



The story of the Four Sons is intended to commend the wise son and to encourage us to remember the Jewish roots of our faith. We must study Torah and respect the Jewish way of life, for if we neglect this we have failed in our responsibility to our heritage. The wise son understands the importance of his heritage and sees it as a means of preserving the knowledge of the LORD God of Israel for posterity.

Questions:

- *What sort of “son” are you?*
- *What is wisdom and why is it important?*

The Story of our Slavery

Most Haggadahs will begin the story of our slavery in Egypt by reading from Deuteronomy 26:5-8 (from parashat Ki Tisa) which is used as a summary statement:

A wandering Aramean was my father. And he went down into Egypt and sojourned there, few in number, and there he became a nation, great, mighty, and populous. And the Egyptians treated us harshly and humiliated us and laid on us hard labor. Then we cried to the LORD, the God of our fathers, and the LORD heard our voice and saw our affliction, our toil, and our oppression. And the LORD brought us out of Egypt with a mighty hand and an outstretched arm, with great deeds of terror, with signs and wonders.

The Seder leader may then (depending on the Haggadah selected for use with the seder) go into elaborate detail regarding *yetziat Mitzraim* - the Exodus from Egypt, beginning with the story of how the Jewish people became slaves in Egypt and their miraculous salvation by the LORD, culminating in the enumeration of the *Eser Hamakot* (Ten Plagues). Some people put on plays or read parts of the narrative at this time.

Retell the Story of the Exodus here...

1. The Birth of Moses (Exod. 1:1-2:10)
2. Moses in Midian (Exod. 2:11-4:17)
3. Moses Returns to Egypt (Exod. 4:18-6:12)
4. The 10 Plagues (Exod. 6:28-11:10) – see the next page for ceremony
5. The Blood of the Lambs and the LORD’s Passover (Exod. 12:1-30)
6. The Exodus from Egypt (Exod. 12:31-13:16)
7. Crossing the Sea (Exod. 13:17-15:21)
8. From the Sea to Mount Sinai (Exod.





The Ten Plagues (Eser HaMakot)

First we will spill three drops of wine (from our second cup onto a plate) and say:



דָּם וָאֵשׁ וְתִמְרוֹת עָשָׁן

Dam va'esh v'timerot `ashan

Blood and fire and thick smoke...

These are the ten plagues that the Holy One, blessed be He, sent upon the Egyptians in Egypt. And they are:

As the Haggadah is read, we also spill a drop of wine at the mention of each *maka* (plague), since the suffering of the Egyptians lessens our joy:

#	Hebrew	Definition
1	דָּם	<i>Dam</i> ; blood. Ex 7:14-25
2	צְפַרְדֵּי	<i>Tzefardea</i> ; frogs; Ex 7:26-8:11
3	כְּנִים	<i>Kinim</i> ; lice; Ex 8:12-15
4	עֲרוֹב	<i>Arov</i> ; swarms of flies, beetles; Ex 8:16-28
5	דָּבָר	<i>Dever</i> ; sickness (on cattle); Ex 9:1-7
6	שָׁחִין	<i>Shechim</i> ; blisters; boils; Ex 9:8-12
7	בָּרָד	<i>Barad</i> ; hail (mixed with fire); Ex 9:13-35
8	אַרְבֵּה	<i>Arbeh</i> ; locusts; Ex 10:1-20
9	חֹשֶׁךְ	<i>Choshekh</i> ; darkness; Ex 10:21-29
10	מַכַּת בְּכוֹרוֹת	<i>Makat bechorot</i> ; death of the firstborn; Ex 11:1-12:36



Note: We do not drink the Second Cup of wine at this time.



Singing Dayenu

After this, we usually sing some verses of the ancient Hebrew song *Dayenu* (“it would have been enough for us”):

אֱלֹהֵי הוֹצִיאֵנוּ מִמִּצְרַיִם, דַּיְנוּ:

דַּיְנוּ: דַּיְנוּ: דַּיְנוּ: דַּיְנוּ: דַּיְנוּ:

אֱלֹהֵי נָתַן לָנוּ אֶת־הַשַּׁבָּת, דַּיְנוּ:

דַּיְנוּ: דַּיְנוּ: דַּיְנוּ: דַּיְנוּ: דַּיְנוּ:

אֱלֹהֵי נָתַן לָנוּ אֶת־הַתּוֹרָה, דַּיְנוּ:

דַּיְנוּ: דַּיְנוּ: דַּיְנוּ: דַּיְנוּ: דַּיְנוּ:

Ilu hotzi, hotzianu
Hotzianu miMitzrayim (2x)
Dayenu.

Chorus:
Dai, dai, yenu (3x)
Dayenu dayenu.

Ilu natan natan lanu
Natan lanu et haShabbat (2x)
Dayenu.

Chorus:

Ilu natan natan lanu
Natan lanu et haTorah (2x)
Dayenu!

Had God brought us out of Egypt
and not supported us in the wilderness
It would have been enough!

It would have been enough! (3x)
It would have been enough!
It would have been enough!

Had God given us the Sabbath and not the Torah
It would have been enough!

It would have been enough!

Had God given us the Torah
and not brought us to the land of Israel
It would have been enough!



The Second Cup (Deliverance)

Before we partake of the Second Cup (*kos sheini*), we must first be sure to explain to everyone present the meaning of the three main elements of the Seder: the Passover Lamb (korban Pesach), the matzah, and the maror.

1. **Korban Pesach** - The sacrifice of the Passover lamb originally commemorated the passing over of those Jews who put their trust in the LORD God of Israel by applying the shed blood of the paschal lamb to their doorposts. Followers of Yeshua the Mashiach believe that He is the true *Seh Elohim*, the Lamb of God who provides everlasting redemption from slavery - not to Pharaoh and Egypt, but to Satan and sin. His sacrifice on the cross is the blood that truly causes the wrath of God to pass over us. (For non-Messianic Jews, the shank bone is used to represent korban Pesach that was offered at the Temple that was destroyed after Yeshua came.)

The Haggadah clearly tells us how the blood of a lamb, placed on the doorposts of every Hebrew dwelling, caused the Angel of Death to "pass over" them. Unlike Rabbinical Judaism, it was not *gemillut chasadim* (good deeds) which Isaiah called "filthy rags" in the sight of God (Isaiah 64:6), but *only* the blood of the lamb.

At this time, the Seder Leader lifts up the shank bone from the Seder plate, and we all recite John the Baptist's words:

הִנֵּה שֶׁהַ הָאֱלֹהִים הַנֹּשֵׂא אֶת־חַטָּאת הָעוֹלָם

ha-'o-lam et-cha-tat ha-no-sei ha-e-lo-him seh hin-nei

the sins of the world who takes away the Lamb of God Behold!

Hinnei seh ha-elohim ha-nosei et-chatat ha-olam.

Behold the Lamb of God, who takes away the sin of the world!



On the Seder Plate, the shankbone of the lamb is left untouched, because korban Pesach is no longer sacrificed. But we understand that the death of our Messiah perfectly and eternally satisfied the need for sacrifice to become acceptable to God. In the shedding of His blood we obtain remission of sin, and by means of his death are we given life.



- 2. **Matzah** - The unleavened bread remembers that when the Jews fled Egypt, they had no time to bake their bread. For Messianic Jews, the matzah represents the purity of the body of Yeshua as God’s sacrifice. We note the stripes and piercings of the bread of affliction, remembering how Yeshua gave Himself for us.
- 3. **Maror** - The bitter herbs remembers the life of slavery and how bitter our lives were before the LORD delivered us from bondage. For Messianic Jews, the maror represents the bitterness of our life before we were reborn by the Mashiach.

After discussing the main elements of the Passover Seder, we drink the second cup of wine (the “Cup of Deliverance”) and say:

כּוֹס שֵׁנִי / *The Second Cup*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 ha'·o·lam me·lekh e·lo·hei·nu Adonai at·tah ba·rukḥ
the universe King of our God Lord are You Blessed



בוֹרֵא פְּרֵי הַגָּפֶן.
 hag·ga·fen pe·ri bo·re
the vine. fruit of Who creates

Barukh attah Adonai Eloheinu melekh ha-olam,
borei peri ha-gafen.

*“Blessed art Thou, LORD our God, King of the universe,
Creator of the fruit of the vine.”*

This second cup commemorates the loving deliverance of the LORD from our bondage in Egypt (and of our personal bondage to the evil one, represented by Pharaoh). If God had not rescued the Jews from bondage, then the evil one would have prevented the coming of the Messiah Yeshua as the Savior of Israel (chas v’shalom!). We give heartfelt thanks to God for His saving acts and glorious power as we drink.



Rachtzah – Netilat Yadayim

Step: **7**



The Seder Leader calls out:
“Rachtzah”



Before we begin our Seder meal, we will wash our hands and recite the traditional blessing:

בָּרוּךְ	אַתָּה	יְהוָה	אֱלֹהֵינוּ	מֶלֶךְ	הָעוֹלָם,
ba-rukhh	at-tah	Adonai	e-lo-hei-nu	me-lekh	ha-o-lam
Blessed	are you	Lord	our God	king (of)	the universe

אֲשֶׁר	קִדְּשָׁנוּ	בְּמִצְוֹתָיו,	וְצִוָּנוּ	עַל	נְטִילַת	יָדַיִם.
a-sheer	kid-de-sha-nu	be-mits-vo-tav	vet-si-va-nu	'al	net-ilat	ya-dai-yim
who	sanctified us	with his	commandments	and commanded us	washing	hands

Barukh attah Adonai Eloheinu melekh ha-olam,
asher kiddeshanu bemitzvotav vetzivanu al netilat yadayim.

*Blessed art thou, Lord our God, Master of the universe,
who hast sanctified us with thy commandments, and commanded us
about washing the hands.*

Note: Certain Rabbinical authorities state that you should pour the water three times on each hand - right, left, right, left, right, left. After “washing” the hands, they are clasped together and the blessing is recited.



Motzi Matzah – Eating the Matzah

Step: **8**



The Seder leader then takes three matzot (with the broken one in the middle), lifts them up for all to see, and we all recite:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 ha'·o·lam me·lekh e·lo·he·y·nu 'Adonai 'at·tah ba·rukḥ
 the universe king (of) our God Lord are you Blessed



הַמוֹצֵא לֶחֶם מִן הָאָרֶץ.
 ha'·a·rets min le·chem ham·mo·tsi
 the earth from bread the Who brings forth

[Respond: Amen!]

Barukh attah Adonai Eloheinu melekh ha-olam,
 ha-motzi lechem min ha-aretz.

*“Blessed art Thou, LORD our God, King of the universe,
 Who brings forth bread from the earth.”*



The Seder leader next breaks the bottom matzot into pieces and gives a piece to everyone at the table. He then recites:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ

kid-de-sha-nu 'a-sher ha-'o-lam me-lekh e-lo-hey-nu 'Adonai 'at-tah ba-ruk
sanctified us who the universe king (of) our God Lord are you Blessed



בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

ma-tzah a-chi-lat 'al v'tsivanu be-mits-vo-tav
matzah to eat and commanded us with his
commandments

Barukh attah Adonai Eloheinu melekh ha-olam, asher kideshanu bemitzvotav ve-tsivanu 'al achilat matzah.

Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments, and commanded us to eat matzah.

We now all eat the portion of matzah given to us.

Note: This is the first taste of matzah for the holiday of Chag HaMatzot, the “Feast of Unleaved Bread.” *Chag Sameach!*



Maror – Eating the Bitter Herbs

Step: **9**

מרור

The Seder Leader calls out:

“Maror”



Take some romaine lettuce and load it with some horseradish (enough to make the size of a small egg if you would crunch it into a ball). Some people dip this into the charoset to soften the effect. The following blessing is recited by all:

בָּרוּךְ אַתָּה יְהוָה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר

'a-sher	ha-'o-lam	me-lekh	e-lo-hey-nu	'Adonai	'at-tah	barukh
who	the universe	king (of)	our God	Lord	are you	Blessed

קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.



ma-ror	a-chi-lat	'al	v'tsivanu	be-mits-votav	kid-de-sha-nu
maror	to eat	and commanded us	with his	commandments	sanctified us

Barukh attah Adonai Eloheinu melekh ha-olam, asher kideshanu bemitzvotav ve-tsivanu 'al achilat maror.

Blessed are You, LORD our God, King of the universe, Who sanctified us with his commandments and commanded us to eat maror.

We then eat the bitter herbs, remembering the sorrow, persecution, and suffering of our life on bondage to sin. As the horseradish brings tears to our eyes, so we remember the affliction of our people.



Korech – Eating the Hillel Sandwich

Step: **10**

פּוֹרֵךְ

The Seder Leader calls out:
“Korech”



Hillel, the rabbi who lived in Jerusalem during the time of King Herod, invented the “Hillel sandwich,” a combination of the three elements given in the biblical command:

וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עַל־מַרְרִים יֹאכְלֶהוּ:

They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. (Ex. 12:8)



Instead of eating the Pascal lamb, however, today we substitute charoset. We take some matzah and smear some maror (horseradish) on one end and some charoset on the other. We then top off the matzah with another piece.

When we eat, we begin with the bitter side and move to the sweet side, reminding us that though our slavery was indeed bitter, our redemption is sweeter still...

Note: The step of Korech was developed to accommodate an argument among the sages. Hillel thought that the Matzah and Maror (and lamb) should be eaten *together*, whereas other sages thought they should be eaten *separately*. Therefore Jewish tradition opted to do both: first we eat them separately (the Motzi Matzah step followed by the Maror step), and then we do it *again* together - as the Korech step. Strictly speaking, the Korech step is not necessary, since it is of Rabbinic origin (*mitzvah D'rabbanan*), whereas the eating of unleavened bread and bitter herbs is a Scriptural commandment (*mitzvah D'oraita*).

This concludes the first part of the Seder. We now will eat dinner (*shulchan orech*) and continue the Seder after the meal is completed.

בְּתֵאבּוֹן !



Shulchan Orech – Eating the Passover

Step: **11**

שֻׁלְחַן אוֹרֵחַ
עֵשֶׂה
Eating the
Seder Meal



We are now ready to eat! The *yom tov* (holiday) meal is kosher, of course, and usually has been lovingly prepared for the Seder service. This is a time to put down our Haggadahs, lean back, and enjoy some matzah ball soup and other delicious food for the holiday!

There is a *minhag* (custom) to eat a hard-boiled egg (*baitzah*) dipped in salt water at the start of the Passover *yom tov* meal. According to Jewish tradition, this is meant to remember the crossing of the Red Sea (or it is done in place of the *korban chagiga* (festival offering) made the night before the *korban Pesach* (Passover lamb) was eaten during the time of the Bet Hamikdash (Temple).

It is also customary during the meal to discuss how the *korban Pesach* was offered in time of the Temple, including how the kohanim would slaughter all the lambs that were brought to the azara (courtyard) on erev Pesach.



The blood of the lamb would be caught in a pan and then passed from one kohen to another until it reached the kohen standing at the altar, who would pour it out on the lower part of the altar. While this was happening, the Levites would be singing hallel (praise) to the LORD.

Afterward, each lamb's hide was pulled off, the flesh was salted, and certain parts were burned upon the altar to the LORD. Finally, the remainder was given to the offerer who took it home to be roasted whole over an open fire. The family would gather and eat some of the meat of the *korban Pesach* with matzah and maror.



The following blessing would be recited before eating the Passover lamb:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh elohey-nu 'Adonai 'at-tah ba-rukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת פֶּסַח.

pe-sakh a-chi-lat 'al v'tsivanu be-mits-votav kid-de-sha-nu a-sher
Pesach to eat and commanded us with his sanctified us who
commandments

Barukh attah Adonai Eloheinu melekh ha-olam, asher
kideshanu bemitzvotav ve-tsivanu 'al achilat pesach.

*Blessed are You, LORD our God, King of the universe, Who sanctified us with his
commandments, and commanded us to eat the Pesach.*

The Pesach offering was lifted up for all gathered to see and the question, “Why do we eat this Pesach offering?” was asked. Everyone present would retell the story of the Exodus from Egypt and also partake of the matzah and maror.

Yeshua’s last Passover began a week before the Festival actually began (see John 12:1-33). After visiting his friend Lazarus and his sisters in Bethany, He went to Jerusalem just before the city became filled with pilgrims coming to celebrate the holiday. On the 10th of Nisan He entered the city, riding on a donkey to announce His messiahship (this was the time the korban Pesach was being selected for the sacrifice).

On the 10th of Nisan He entered the city, riding on a donkey to announce His Messiahship (this was the time the korban Pesach was being selected for the sacrifice). He was greeting with exclamations, “Baruch habah b’shem Adonai” - Blessed is he who comes in the Name of the Lord (Mark 11:9-10). Examined for four days before His sacrifice (execution) for the sins of the world, He was found to be the true Lamb of God (*seh haElohim*) without spot or blemish.

Like the original Passover in Egypt, the sacrifice of the Lamb causes the wrath of God to “pass over” those who are trusting in the LORD’s provision for redemption, but in the case of the sacrifice of the Mashiach Yeshua, the everlasting Son of God, this redemption delivers us from the cruel bondage of Satan and causes the everlasting wrath of God to forever be put away from us. Indeed, Yeshua is the Lamb of God who takes away the sins of the world!



Tzafun – Eating the Afikoman

Step: **12**



The Seder Leader calls out:
“Tzafun”



Tzafun means “hidden” and refers to the larger half of the matzah that was broken and hidden away during the Yachatz step of the Seder. It is now time to partake of this special hidden bread by eating the Afikoman.

By this point in the Seder one of the children has found the “lost Afikoman” and a reward has been given. The leader then unwraps it and breaks it into small portions so that everyone present may partake of it.

We are now ready to partake of the Bread of Life, *lechem ha-chayim* (לֶחֶם הַחַיִּים). This broken bread represents the the LORD’s Body that was broken for us. We first read Matthew 26:26 and 1 Corinthians 11:23-24. **We pause in silence.**

We then recite the following:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha’o-lam me-lekh e-lo-he-y-nu ’Adonai ’attah ba-rukh
the universe king (of) our God Lord are you Blessed



הַמוֹצֵא לֶחֶם מִן הָאָרֶץ.

ha’-a-rets min le-chem ham-mo-tsi
the earth from bread the Who brings
forth

[Respond: Amen!]

Barukh attah Adonai Eloheinu melekh ha-olam,
ha-motzi lechem min ha-aretz.

“Blessed art Thou, LORD our God, King of the universe,
Who brings forth bread from the earth.”



During Yeshua’s early Seder with His disciples, He broke the Afikoman and gave each person a piece. "And when He had given thanks, He broke it and said, "This is my body, which is for you. Do this in remembrance of Me" (Matt 26:26).

Yeshua had told His disciples “ani hu lechem ha-chayim” - that He was the Bread of Life (John 6:48).

אֲנִי הוּא לֶחֶם חַיִּים:

He also had told them:

"I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh" (John 6:51).

We hold the unleavened bread and consider its purity (leaven is a symbol of sin, and Yeshua was sinless). We look at the stripes and pierced holes in it. We remember that Yeshua was without sin, striped by the Roman's whip and pierced by nails and the soldier's spear.

The Afikoman memorializes Yeshua’s sacrifice of atonement for our sins so that we might have peace with God. When we eat of the broken matzah, we remember that He allowed His body to be broken as our sacrifice for sin, and we thank God for that He was willing to be the Lamb of God who came to bear the sins of the world.

We will add the additional blessing, thanking the LORD God of Israel for providing us with the true Bread (*lechem emet*) from Heaven, His beloved Son:

בְּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
 ha' o-lam me-lekh e-lo-hei nu Adonai at-tah bar-ukh
 the universe king (of) our God Lord are you Blessed



הַמוֹצֵא לֶחֶם אֱמֶת מִן הַשָּׁמַיִם.
 ha' sha-ma-yim min e-met le-chem ham-mo-tsi
 heaven from true bread the Who brings forth

[Respond: Amen.]

Blessed art Thou, LORD our God, King of the universe, who brings forth the True Bread from Heaven.



Barech – Blessing after the meal

Step: **13**

בָּרַךְ

The Seder Leader calls out:
“Barech”



After we eat the Afikoman, we pour the third cup of wine (the Cup of Redemption) and give thanks to the LORD for the fellowship and the meal we have shared (note that Jews normally do not say “grace” *before* meals (as do many Christians), but rather *after* they have eaten; and they do not “bless” the food, either, but rather acknowledge that God is the One who provides for their sustenance). We often read Psalm 126 at this time.

The full grace said after meals, called *Birkat Hamazon*, is a rather long prayer that involves several blessings (see a good Haggadah for the entire recitation). An alternative, shorter version is provided here (it is actually the first part of the entire blessing):



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הַזֵּן אֶת הָעוֹלָם כְּלוֹ בְטוּבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
הוּא נוֹתֵן לָחֶם לְכָל-בָּשָׂר, כִּי לְעוֹלָם חֶסֶדוֹ.
וּבְטוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ וְאֵל
יְהִסֵּר לָנוּ מְזוֹן לְעוֹלָם וָעֶד, בְּעֵבֹר שְׁמוֹ הַגָּדוֹל.
כִּי הוּא אֵל זֶן וּמְפַרֵּן לְכָל, וּמַטִּיב לְכָל, וּמַכִּין
מְזוֹן לְכָל-בְּרִיּוֹתָיו אֲשֶׁר בָּרָא. בָּרוּךְ אַתָּה יְהוָה
הַזֵּן אֶת הַכֹּל. אָמֵן.

Blessed are you, LORD our God, master of the universe, Who nourishes the whole world in goodness, with grace, kindness, and compassion. He gives bread to all flesh, for His mercy endures forever. And through His great goodness we have never lacked, nor will we lack food forever, for the sake of His great Name. For He is God, who nourishes and sustains all, and does good to all, and prepares food for all His creatures which He created. Blessed are You, LORD, who nourishes all. Amen.



Yearning for Messiah

The following prayer for the soon appearance of the Mashiach is included:



הַרְחֵמֵנוּ, הוּא יַנְחִילֵנוּ יוֹם שְׁכֵלוֹ טוֹב.

tov she-ku-lo yom yan-chi-lei-nu hu ha-ra-cha-man
that is completely the day may He make The
good us inherit Compassionate

הַרְחֵמֵנוּ, הוּא יִזְכֵּנוּ לַיְמֵי הַמָּשִׁיחַ וְלַחַיֵּי הָעוֹלָם הַבָּה.

ha-bah ha-o-lam ul-cha-yei ha-ma-shi-ach li-mot ye-za-kei-nu hu ha-ra-cha-man
to come and the life of the world of the days of Messiah may He make The
us worthy Compassionate

Ha-rachaman, hu yanchileinu yom she-kulo tov.
Ha-rachaman, hu yezakeinu limot ha-mashiach ul'chayei
ha-olam ha-bah.

*The Compassionate One! May
He make us inherit the day that is completely good.
The Compassionate One!
May He make us worthy of the days of the Messiah
and the life of the world to come.*



The following portion is also recited:

מִגְדוֹל יְשׁוּעוֹת מַלְכוֹ, וְעוֹשֶׂה חֶסֶד לְמֹשִׁיחוֹ,

lim-shi-chu che-sed v'o-seh mal-ko ye-shu'ot mig-dol
and makes chesed for His anointed He is a tower of salvation to His king



לְדָוִד וּלְזָרְעוֹ עַד עוֹלָם.

'olam 'ad ul-zar'o le-da-vid
forever and his Seed to David

עוֹשֶׂה שְׁלוֹם בְּמִרְמָיו, הוּא יַעֲשֶׂה שְׁלוֹם עָלֵינוּ

'a-lei-nu sha-lom ya-a-seh hu bim-ro-mav sha-lom 'o-seh
may He make peace upon us He who makes peace in His heights



וְעַל כָּל יִשְׂרָאֵל, וְאָמְרוּ אָמֵן.

a-mein v'im-ru yis-ra-el kol v'ad
and say ye: Amen and upon all Israel

Migdol yeshu'ot malko v'oseh chesed limshichu,
l'david ul'zaro 'ad 'olam.
Oseh shalom bimromav, hu ya'aseh shalom aleinu
v'ad kol yisrael, v'imru amen.

*He is a tower of salvation to His King, and He does chesed for His anointed,
to David and his Seed forever.
May He who makes peace in His heights make peace upon us,
and upon all Israel. And say ye, Amen.*



The Third Cup (Redemption)

We now make ourselves ready to partake of the *third cup*, the Cup of Redemption. This cup represents the LORD's blood that was shed for us. We first read Matthew 26:27-28 and 1 Corinthians 11:23-29. **We pause in silence.**

Then we all recite:

פּוֹס שְׁלִישִׁי / *The Third Cup*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh e-lo-heinu Adonai atah barukh
the universe King of our God Lord are You Blessed



אֲנִי הַנֶּפֶן וְאַתָּם הַזְּכוֹרוֹת

בוֹרֵא פְּרֵי הַנֶּפֶן.

haggafen peri bore
the wine. fruit of Who creates

Barukh attah Adonai Eloheinu melekh ha-olam,
borei peri ha-gafen.

*“Blessed art Thou, LORD our God, King of the universe,
Creator of the fruit of the vine.”*

Since the New Testament says explicitly that Yeshua took the bread and wine “after (the Passover) supper” (Luke 22:20, 1 Cor. 11:25) it is clear that this cup, the Cup of Redemption, is the one He raised when He said, "This cup is the New Covenant in my blood, which is shed for you" (Matt. 26:27-39). The Cup of Redemption commemorates the shed blood of the innocent lamb that brought redemption from Egypt, but it even more fully commemorates the greater redemption provided by the shed blood of Yeshua as *Seh Ha-Elohim* (the Lamb of God).

For the believer in Yeshua, this cup also symbolizes our participation in the *ketubah* (marriage contract) of the New Covenant, in which the groom (*chatan*) signified his pledge by sharing a cup of wine with His bride (*kallah*). Pesach, therefore, was originally intended to be the model for the Christian practice of Communion (or the “Lord’s Supper”).

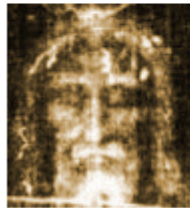


Yeshua had earlier said to his disciples, *anokhi hagefen v'atem hazemorot*, "I am the Vine and you are the branches" (John 15:5). When we trust in Him as our Savior, we become the "fruit of the vine" and become a part of his body.

We take a moment to reflect on the glory and love and goodness of the LORD God of Israel and then recite:

נְאֻחַ לֶשֶׁה הַטְּבוּחַ לְקַחַת עֹז וְעֶשֶׂר וְחִכְמָה

v'chokh-mah v'o-sher 'oz la-ka-chat ha-ta-vu-ach la-seh na-vah
and wisdom and riches power to receive to the Lamb who was slain Praise



וְגִבּוּרָה וְהוֹד וְהַדָּר וְבִרְכָה

uv'ra-khah v'ha-dar v'hod u'ge-vu-rah
and blessing and glory and honor and might

Navah la-Seh hatavu'ach la-kachat oz v'osher v'chokhmah
u'gevurah v'hod v'hadar uv'rakha

*Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might
and honor and glory and blessing! (Rev. 5:12)*

Note: Yeshua told his disciples that He would not drink the fourth cup (the Cup of Restoration), but promised to do so with them in the coming Kingdom (Matt. 26:29), after the Great Tribulation when "all Israel shall be saved." *Maran ata!*



Hallel – Offering Praise

Step: **14**

הַפִּלַּל

The Seder Leader calls out:
“Hallel”



The Cup of Elijah

After the Barech, some families will lift the extra cup from Elijah’s place at the table and pour *koso shel Eliyahu HaNavi*, the cup of the Prophet Elijah. A child is then asked to open the door to welcome Elijah to the Seder. This is based on a *minhag* (custom) from the Rabbinical reading of Malachi 3:23, which says, “Look, I will send Elijah the prophet before the coming and great day of the LORD.”



The well-known song *Eliyahu HaNavi* is sung at this time:

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי,	Eliyahu Ha-Navi, Eiliyahu Ha-Tishbi,
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי.	Eliyahu, Eiliyahu, Eliyahu Ha-Giladi.
בְּמַהֲרָה בְּיָמֵינוּ, יָבֹא אֱלֵינוּ,	Bimheira veyameinu, yavo Eileinu,
עִם מָשִׁיחַ בֶּן דָּוִד.	Im Mashiach ben David (2x)

*Elijah the Prophet, Elijah the Tishbite, Elijah the Gileadite.
Speedily in our days will come to us the Messiah, the son of David.*



The Cup of Restoration

We now come to the fourth and final cup of wine for the Seder. This cup represents the fourth "I will" statement of Exodus 6:6-7 - "I will acquire you as a nation." Since Yeshua told his disciples that He would not drink the fourth cup but promised to do so with them in the coming Kingdom (Matt. 26:29), it may be called the Cup of Restoration, since it will be fully savored only after "all Israel shall be saved" (Rom. 11:26).

We pour the fourth cup of wine and recite portions of the Hallel prayer, praising the LORD for His kindness and grace to us:



יִשְׂרָאֵל בְּטַח בִּיהוָה עֲזָרָם וּמַגִּנָּם הוּא:
בֵּית אַהֲרֹן בְּטַחוּ בִיהוָה עֲזָרָם וּמַגִּנָּם הוּא:
יִרְאֵי יְהוָה בְּטַחוּ בִיהוָה עֲזָרָם וּמַגִּנָּם הוּא:

Yisrael b'takh ba-Adonai, `ezram u'maginam hu!
Beit Aharon bitkhu va'Adonai, `ezram u'maginam hu!
Yirei Adonai bitkhu va'Adonai, `ezram u'maginam hu!

*O Israel, trust in the LORD! He is their help and their shield!
O house of Aaron, trust in the LORD! He is their help and their shield!
You who fear the LORD, trust in the LORD! He is their help and their shield!*

הוֹדוּ לַיהוָה כִּי־טוֹב כִּי לְעוֹלָם חַסְדּוֹ

Hodu la'Adonai ki tov, ki l'olam chasdo.

Give thanks to the LORD, for he is good; for his steadfast love endures forever!

Note: If we have the time, we may also recite Psalm 136, called the "Great Hallel," as well.



אוֹדֶקָה כִּי עֲנִיתָנִי וַתְּהִי-לִי לִישׁוּעָה:
אֶבֶן מֵאֲסוּ הַבּוֹנִים הָיְתָה לְרֹאשׁ פִּנָּה:
מֵאֵת יְהוָה הָיְתָה זֹאת הִיא נִפְלְאָת בְּעֵינֵינוּ:
זֶה-הַיּוֹם עָשָׂה יְהוָה נִגְלָה וְנִשְׂמַחָה בּוֹ:

Odekha ki anitani vatehi-li lishuah
'Even ma'asu habonim haitah l'rosh pinah
Mei'et Adonai haitah zot hi niflat b'eineiu
Zeh-haiyom `asah Adonai nafilah v'nismechah vo.

*I thank you that you have answered me and have become my salvation.
The stone that the builders rejected has become the cornerstone.
This is the LORD's doing; it is marvelous in our eyes.
This is the day that the LORD has made; let us rejoice and be glad in it.*

פּוֹס רְבִיעִי / The Fourth Cup

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh elo-hei-nu Adonai at-tah ba-ruk
the universe King of our God Lord are You Blessed



הַנְּנִי עֲשֵׂה הַכֹּל הָרִשׁ

בוֹרֵא פְּרֵי הַגָּפֶן.

hag-ga-fen pe-ri bo-re
the vine. fruit of Who creates

Barukh attah Adonai Eloheinu melekh ha-olam,
borei peri ha-gafen.

*“Blessed art Thou, LORD our God, King of the universe,
Creator of the fruit of the vine.”*



The leader says: "This cup represents our great hope that someday soon the Mashiach is coming back to both take His followers to be with Him and to restore the kingdom promises He made to national Israel. In that great day, all Israel shall be saved and the followers of Yeshua will reign with Him in the millennial kingdom of God upon the earth. After we drink, let us all recite:

For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the shofar blast of God: and the dead in Messiah shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."
(1 Thess 4:16-17).



Now we will take some time to rejoice by singing hymns and praises to our God! Such Passover classics as *Echad Mi Yodea*, *Chad Gadya*, *Adir Hu*, and others are sung at the table. Some families will play music CDs with simchah music or have family members play their instruments. We will delight in our redemption and express heartfelt praise to the LORD.



Nirtzah – Conclusion of the Seder

Step: **15**



The Seder Leader calls out:

“Nirtzah”



Our Passover Seder is now complete! We put down our Haggadahs and all shout out, *Leshanah haba'ah bi-yerushalayim!* - “Next year in Jerusalem!” We are hopeful that one day soon we will enjoy fellowship together with the Messiah Himself in His coming kingdom!



We will spend the rest of the evening singing beautiful Seder Songs and enjoying one another’s company. Before we depart, we extend a tallit over the group, and all say together: “*May the LORD God of Israel bless you, keep you, and shine His face upon you.*” Amen.

יְבָרֶכֶךָ יְהוָה וַיִּשְׁמְרֶכָּ:
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיַּחֲנֹךְ:
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שְׁלוֹם:



*"The LORD bless you and keep you;
the LORD make his face to shine upon you and be gracious to you;
the LORD lift up his countenance upon you and give you peace."*