



# **PASSOVER SEDER HAGGADAH**

**Compiled and Edited by Andrew Gabriel Roth**

**Glossary of “Sacred Name” terms and English equivalents:**

**LORD = YAHWEH; short form Yah, Father Yah or Master Yah**

**Lord = Adonai**

**GOD = Elohim**

**Jesus = Yeshua**

**Christ = Messiah (Meshikha in Aramaic, Mashiyach in Hebrew)**

**All NT references, unless otherwise stated, are translated by  
Andrew Gabriel Roth**



**ONE FAITH ONE PEOPLE  
MINISTRIES**

## I. The Story of Passover

Passover (Hebrew, *Pesach*) is the oldest and most important of Biblical festivals, a mandated commemoration of Father YAHWEH's deliverance of His people from slavery in Egypt and His creation of the Israelite nation. It is based on the events of Exodus chapters 12-14 in which YAHWEH's people, the Israelites and the "mixed multitude" that went with them, celebrated their deliverance from slavery.

In Exodus 12:14, we are told "Now this day will be a memorial to you, and you shall celebrate it *as* a Feast to YAHWEH; throughout your generations you are to celebrate it *as* a permanent ordinance." (Exodus 12:14).

### Purpose

The Passover meal is known as the **Seder**, which means "order," because the meal and service are done in a prescribed sequence. This sequence is presented in the **Haggadah** ("telling") which outlines the steps of the meal as well as the readings and songs for the participants. While there can be a great deal of variety in how the service is conducted, and so should not be seen as rigidly structured, the basic elements and order have remained unchanged since about the middle of the second century, CE, around the same time the Rabbis began compiling the Talmud. However, certain Messianic themes have been added for this Seder so we may properly honor our Master and Savior, Messiah Yeshua.

If this is your first Seder, you may gain a new appreciation for the fact that Yeshua was not a Christian, but a Jew. He and His disciples were celebrating a Seder the night he took the wine and the bread and told us to do so in remembrance of Him. It is only in recognizing the connection we have to four thousand years of our Elohim at work, that we can truly appreciate who we are as people of YAHWEH.

YAHWEH's people  
- the Israelites and  
the "mixed  
multitude" that went  
with them out of  
Egypt

## II. Preparation: Removal of Chometz

**Explanation:** In the days preceding Passover, it is tradition to clean the house thoroughly, and the evening before the Passover Seder any trace of *chametz* (leaven, pronounced **ka-méts**) is removed from the house. Leaven (yeast) is a necessary element in baking. However, it was viewed somewhat ambiguously because it also has the power to decay and destroy. Even Yeshua used it as both a positive and negative metaphor. In Jewish tradition it came to have more of a negative connotation as a religious symbol, signifying the potential for corruption and sin. As a result, the removal of leaven carries with it deeper significance in Passover than simply its connection with the exodus. Its removal, and the symbolic removal at the beginning of the Seder, signifies the attitude of penitence, the willingness to remove any corrupting influence in one's life and submit to Elohim in obedience.

As the Israelites prepared for the exodus by obeying the commands of YAHWEH through Moses, so in removing the *chametz*, we symbolize our willingness to obey Elohim in preparation for celebrating the deliverance he has already brought to His people.

Rav Shaul, also known as the Apostle Paul, put it this way to the Corinthian assembly:

(1Co 5:7) Purge out from you the old leaven that you may be a new mass, as you are unleavened. For our Paskha (Passover) is the Mashiyach, who was slain for us. (1Co 5:8) Therefore let us celebrate the festival, not with the old leaven, nor with the leaven of wickedness and bitterness, but with the un-leavening of purity and sanctity.

## Beginning of the Seder

**Leader:** Welcome to our Passover Seder. Let us ready our hearts to celebrate and tell the story of deliverance, freedom, and redemption. Tradition teaches us that we must all consider ourselves as slaves in Egypt, that we must all consider ourselves to have walked in darkness, so that we might celebrate the deliverance in the Exodus as our own deliverance. It is in that spirit of community that we enter this Passover celebration.

**Matriarch:** As the Israelites prepared for the exodus by obeying the commands of GOD through Moses, so in removing the

leaven, we symbolize our willingness to obey GOD in preparation for celebrating the deliverance he has already brought to his people. Let us find and put away the leaven from this place to prepare for our own experience of deliverance. And as we do, let us search for any hidden sins in our hearts that might prevent us from celebrating the joy of this festival.

**Explanation:** Even though we have called people to reflection, this should not be a solemn occasion. The service should be marked by joy and celebration, as well as a certain amount of freedom and informality. Remember, the context of Passover is a family meal.

**Leader:** We praise you YAHWEH our Elohim, Ruler of the universe, who hallows our lives with commandments, and who has commanded us to prepare for Passover by removing the leaven.

**People:** Any leaven that may remain among us, which we have not seen and have not removed, may it be as if it does not exist, as if it is the dust of the earth.



## Lighting the Passover Candles

**Explanation:** The actual Seder begins with the lighting of the Passover candles. Traditionally, the mother of the home lights the candles, just as she lights the candles that signal the beginning of Shabbat (Sabbath). The candles symbolize the presence of Elohim and mark this as sacred time.

**Matriarch:** Now in the presence of loved ones and friends and before us the symbols of our rejoicing, we gather for our sacred celebration. With the household of Israel, our elders and young ones, linking and bonding the past and the future, we once again hear and obey the divine call to service. Living our story that is told for all peoples, whose conclusion is yet to unfold, we gather to observe this Passover, as it is written:

**People:** [Exodus 12:17] You shall keep the Feast of Unleavened Bread, for on this day I brought your companies out of the land of Egypt. You shall observe this day throughout the generations

as a practice for all times.

**Matriarch:** We assemble in fulfillment of the commandment.

**People:** [Exodus 13:3] Remember this day in which you came out of Egypt, out of the house of slavery, for by the strength of his hand YAHWEH brought you out from this place.

**Matriarch:** We praise you, O YAHWEH our GOD, Ruler of the universe, who has preserved our life so that we may again celebrate this festival. As we kindle the festival lights, we pray for the light of GOD in our midst that we might see anew the meaning and significance of this celebration.

**Action:** (Everyone please stand) The **Matriarch** lights the Passover candles.

The 2 candles represent “remember” and “observe” the commandments.  
[Exo 20:8, Deut 5:12]

**Leader Blessing (as the candles are being lit:** This is a traditional Hebrew blessing for the lighting of the candles:

*Barúch atáh Ádonai, Elohéinu Mélech ha-olám, asher kidshánu be'mitzvo- táv, ve'tziváanu le'hadlíq ner shél yom tóv.*

Blessed are you O YAHWEH our Elohim, Ruler of the Universe, Who hallows our lives with commandments, and bids us kindle the festival light.

**Action:** (Everyone please be seated)

**Prayer for the Lighting of the Candles, Matriarch:** Blessed are you, O YAHWEH our GOD, Ruler of the universe, who hallows our lives with commandments and bids us kindle the festival light. Blessed are you, O YAHWEH our GOD, King of the universe, who has kept us alive and sustained us and brought us again to this season. May our fellowship be consecrated, O GOD, by the light of your presence shining upon us and bringing us peace.

**People, Matriarch leading:** May the lights we now kindle inspire us to use our strength which you so freely give us to help and not to hinder, to love and not to hate, to bless and not to curse, to serve and worship you, O GOD of freedom! And may the lights we now kindle cause us to remember the Light of the World, Your Only Begotten Son, Yeshua the Messiah, who gave his life for our sins at this Set-apart time.



### **III. The First Cup: The Cup of Sanctification and Freedom**

**Introduction to the First Cup:** Passover is about memory and

fulfilled promises. But it is also about hope, the hope that comes from a Elohim who has already fulfilled promises. So, we celebrate redemption as memory, but we also celebrate redemption as hope. The GOD of the Exodus is still our GOD—our Elohim, and so we know that what has been is also a promise of what will be.]

**People:** [Exodus 6:6-7] I am YAHWEH; I will bring you out from under the yoke of the Egyptians, I will deliver you from slavery, I will redeem you with an outstretched arm, I will take you as my people and be your GOD.

**Leader:** In the four cups that we drink tonight we celebrate these four “I will” promises of Elohim: Freedom, Deliverance, Redemption, and Thanksgiving for fulfilling His promises that allows us to be His people.

**Leader:** We take the first cup and proclaim the holiness of this day of freedom.

Blessed is YAHWEH who fulfills his promises, who is ever faithful to his servants who trust in Him. In every age oppressors rise against us to crush our spirits and bring us low. From the hands of all these tyrants and conquerors, from the power of anything that hinders us from being His people, YAHWEH rescues and restores us. We praise you, O YAHWEH, who makes holy your people.

**People:** [Exodus 6:6] I am YAHWEH, and I will free us from the yoke of the Egyptians.

**Leader:** Let us drink the first cup.

**Action:** Everyone drinks the first cup.

(Mat 26:27) And he (Yeshua) took the cup and gave thanks and gave it to them and said, “Take drink from it all of you. (Mat 26:28) This is my blood of the renewed covenant, which for the sake of many is shed for the forgiveness of sins. (Mat 26:29) And I say to you that I will not drink this fruit of the vine from now on until the day in which I drink it anew with you in the Kingdom of my Father, of Elohim.”

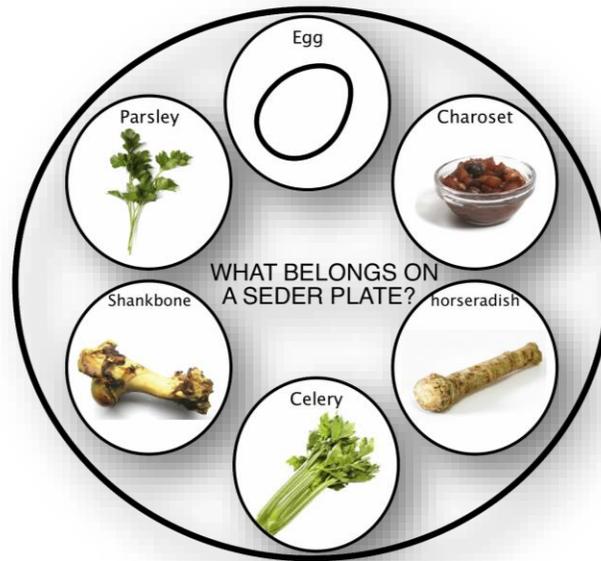
#### IV. The Washing: Preparation

**Explanation:** In preparation for the meal, there is a ceremonial hand washing This is not a sanitary action but is symbolic of the “clean hands” with which one comes before Elohim (Psalm 24:3-4). [**Leader demonstrates the ritual**]

**Leader:** We will now prepare for the meal by washing our hands, symbolizing the sacredness of this occasion, and the purity of heart and hands that we are called to exhibit as Elohim’s people.

**Action:** Take the cup with a little clean water from bowl #1 in one hand and pour a small amount of water over the other hand into the empty (receiving) bowl, then reverse the

process; dry hands. Since this is a symbolic action, only a very small amount of water should be used. **Table Leaders** please hold the receiving bowl for each person as you walk around the table.



## **Karpas – The Green Vegetables (Parsley)**

**Leader Introduction to Karpas:** Twice during the Seder two elements representing a mixture of positive and negative experiences or emotions are incorporated into the service. The first is here where we will eat vegetables or herbs with salt water and later when we will eat the sweet Charoset with *Maror* (bitter herbs). The contrasting elements serve to remind us that life is often a confusing mixture of joy and sorrow, of bitter endings and sweet new beginnings. It is not our goal to eliminate the negative experiences and pretend that life is all sweetness and happiness. That is a futile task and finally dishonest. Rather our goal is to rejoice in the fact that Elohim

works in all the circumstances of life, just as he heard the cries of slaves and brought deliverance.

**Leader - Introduction to the Reading:** Our Scripture reading for this section of the Seder is taken from the Song of Songs. It is clearly a love song between a man and a woman. However, the significance of this reading is the symbolism seen in a husband and wife as it relates to the love of YAHWEH for His people expressed in His willingness to enter into a covenant with them.

**Leader:** Passover is a spring time festival, the season of rebirth, renewal, and new life. The days are filled with more light than darkness. The earth is becoming green with new life.

**Action:** The Leader takes a sprig of fresh Parsley and holds it up for the people to see.

**Leader:** This vegetable, called Karpas, represents life, created and sustained by YAHWEH our Elohim. We are filled with joy at the goodness of Elohim in loving us and caring for us, and bringing into our lives all good things.

**All the Men:** Arise my love and come away; for now the winter is past, the rain is over and gone, the flowers appear on the earth, the time of singing has come, and the voice of the turtledove is heard in the land. Arise my love, my fair one, and come away. [Song 2:10-13]

**All the Women:** *My beloved is mine and I am his. As an apple tree among the trees of the wood, so is my beloved among men. Under its shade I delighted to sit, and his fruit was sweet to my taste. He brought me to the banquet house, and his intention toward me was love. [Song 2:3-4, 16]*

**People:** Set me as a seal upon your heart, as a seal upon your arm; for love is strong as death. Many waters cannot quench love, neither can floods drown it. If one offered all the wealth of his house for love, it would be utterly scorned. [Song 8:6-7]

**Leader:** And yet as good as Elohim intended life to be, it is often mixed with tears.

**Action:** The Leader lifts up the bowl of salt water so all can see.

**Leader:** Tonight, we are not simply celebrating spring time or love. We are celebrating the freedom and wonderful deliverance that our Elohim brought to us as slaves in Egypt. But we do not forget that life in Egypt was hard and filled with pain, suffering and tears. Let us never forget that the struggle for freedom begins in suffering, and that life is sometimes immersed in tears.

**People:** Blessed are you YAHWEH our GOD, Ruler of the universe, who creates the fruit of the earth.

**Action:** Everyone dips a sprig of parsley in the salt water and eats it.

## v. The Breaking of Bread: The Matzah

**Explanation:** This part of the service begins to introduce themes that will become more obviously Christian as the service progresses. The Israelites waiting for deliverance and redemption in Egypt is a central element of the story that is to unfold. The hope in YAHWEH who is the only One who can bring deliverance is also a crucial element. There is not only a sense of celebration at what Elohim has done in the past, there is also an eager anticipation of what Elohim will continue to do to bring deliverance to a world that still groans under its slavery to sin, and awaits its final redemption. The traditional saying “next year in Jerusalem” is an expression not only of the faithfulness of Elohim in the past, but of faith and hope in Elohim’s future as he continues to work out his redemption in the world. Jerusalem is really a symbol of the restoration of all things for which both Jews and Christians eagerly await.

So, while the Seder is a celebration of deliverance already accomplished, there is a strand throughout the Seder that recognizes the yet to be fulfilled promises of Elohim that all creation will be restored and all oppression, sins and evil destroyed. This dimension is not negative, but is wonderfully positive, the expression of a faith and hope in Elohim’s future based on who Elohim is as revealed in His past actions. We can trust that promise of future deliverance because he *has* delivered!

**Action:** The Leader uncovers the three Matzah, takes the **middle Matzah**, and holds it before him. **Each table leader:** It is time to remove the middle

**Matzah.** **Leader:** Now I will break the middle Matzah in two. Later we will share it together as the



Passover offering itself was shared in this service in Jerusalem. Among people everywhere, the sharing of bread forms a bond of fellowship and community.

**Action:** The Leader obviously breaks the **middle Matzah** in half, as the **table leaders** do the same. **Table leaders** hold the two halves of the broken Matzah. The Leader **and table leaders** return one half of the broken Matzah to the plate with the other two and leave them uncovered. The other half **they** holds in front of **them**.

**Leader:** For the sake of our deliverance, we will say together the ancient words that join us with our own people and the beggar in the street. For our redemption is bound up with the deliverance from bondage of all people everywhere. It is only the grace of our Heavenly Father that sets us free!

**People:** This is the bread of affliction which our ancestors ate in the land of Egypt. All who are hungry come and eat. All who are needy come and celebrate Passover with us. Now we celebrate it here. Next year, may we celebrate Passover in Jerusalem. Now we are slaves. Next year may we be truly free.

**Action:** **Table leaders** return the Matzah to their plate.

## VI. The Story of Passover

**Explanation:** The Passover Story is the heart of the Seder and was traditionally recounted as a parent telling the exodus story to his children, following the biblical command, “When your children ask in time to come . . . then you shall tell them” (Ex 14:14; Deut 6:20-21). The four questions, actually five with the first general question introducing the four more detailed ones, are usually asked by the youngest child present that can read well, with the answers given by the father or grandfather.

**Leader:** The Torah tells us that our children will ask questions about who they are as Elohim’s people. The Lord has instructed us that we should tell them the story so that they might know YAHWEH. It is also both a duty and a privilege to answer the four questions of the Passover and to recount the gracious acts of our Elohim. We will first tell them the story who they are so that will know their Elohim.

*“And this day shall be unto you for a memorial and you shall keep it a feast to YAHWEH throughout your generations; you shall keep it a feast by an ordinance forever.” (Exodus 12:14)*

**People:** Once we were slaves to Pharaoh in Egypt, but YAHWEH in His goodness and mercy brought us out of that land with a mighty hand and an outstretched arm. **Leader:** Had Elohim not rescued us from the hand of the destroyer, surely we and our children would still be enslaved, deprived of freedom

and human dignity.

**People:** Once we worshipped idols and were enslaved by our sins, but GOD in His goodness and mercy forgave our transgressions and called us to be His people. **Leader:**

Therefore, tonight is different than other nights because we have gathered to remember who we are, what Elohim has done for us, and to tell to our children the story of our mighty one's grace and deliverance.

**People:** Praise be to Elohim who is everywhere. Praise be to Elohim who has brought us freedom and has delivered us from all that enslaves us!

**Matriarch:** GOD had promised Abraham and Sarah that they would be a great people, a promise he renewed to each generation, to Isaac and Jacob. As time passed Jacob's children came to live in the land of Egypt where his son Joseph was advisor to Pharaoh. But years passed and another Pharaoh came to power who did not remember Joseph and did not know his GOD, so he enslaved the Israelites. He forced them to work hard making bricks of clay and straw with which to build his cities. As the people increased in numbers, he feared that they might rebel against him, so he ordered every newborn boy drowned. They knew only toil, suffering, and tears.

**Leader:** They cried out from their cruel oppression, hoping that YAHWEH would remember the promises He had made to the fathers. And YAHWEH heard their cry and remembered the

covenant He had made with Abraham. Through a wise mother and sister, YAHWEH saved the life of the boy Moses from the ruthless hands of Pharaoh. After he had grown up, our Elohim sent Moses to deliver the Israelites from the slavery of Egypt, and promised Moses that He would be with him.

**Matriarch:** And yet when Moses asked Pharaoh to free the Israelites, he refused and increased their labor. So YAHWEH sent ten plagues on Pharaoh and the land of Egypt so they might know that the YAHWEH is the Almighty GOD, and let the people go.

**Action:** The Leader takes the second cup of wine and holds it.

**Leader:** In a moment we will drink the second cup, the cup of deliverance, and we will celebrate in joy our deliverance from slavery. A full cup is a symbol of joy. Yet our joy is diminished because the Egyptians, who are also Elohim's children, suffered from Pharaoh's evil way Moshe. Lives were sacrificed to bring about the release of Elohim's people from the slavery of Egypt, and we do not rejoice at the death of any of Elohim's children. As we recount the plagues, we will spill a drop of wine from our cups for each plague to recall the cost of sin, and the consequences of evil in our world.

(Rev 19:1) And after these things, I heard a loud voice of a great multitude in heaven, saying: "Hallelu-YAH: Deliverance, and strength, and glory, and honor to our Elohim: (Rev 19:2) for, true and righteous are his judgments; for he has judged that great harlot who

corrupted the earth with her harlotry; and has avenged the blood of his servants at her hand.” (Rev 19:7) Let us rejoice and exult, and give glory to him: for the marriage supper of the Lamb has come, and his bride has made herself ready. (Rev 19:8) And it was granted her to be clothed in fine linen, bright and clean: for fine linen is the righteousness of the Set Apart believers.” (Rev 19:9) And he said to me, “Write: ‘Blessed are they who are called to the supper of the marriage Feast of the Lamb.’” And he said to me, “These my (sayings) are the true Words of Elohim.”

**Action:** Everyone takes the second cup and holds it. **DO NOT drink from the second cup yet.** As each plague is recited, a single drop of wine is removed from the cup, either with a finger or spoon, and placed on a plate. Traditionally, a finger is used to symbolize the finger of YAHWEH’s judgment on sin. (**Leader demonstrates**)

**Leader: (and the people follow by repeating)**

Blood...Frogs... Lice...Swarms... Cattle Disease... Boils...  
Hail... Locusts... Darkness... Death of the First Born.

**Leader:** As innocent people suffered and died long ago because of the oppression of tyrants, so people today still suffer from evil in the world. Our newspapers are filled with accounts of ethnic cleansing and bombings. We cannot celebrate Elohim’s deliverance for ourselves without longing that all Elohim’s

children experience freedom from their bondage. So, we will spill another drop from our cups to recall the cost of evil in our world today.

**Action:** Everyone removes a single drop of wine from the cup and places it on their plate. Everyone replaces the second cup on the table **WITHOUT drinking.**

**Leader:** We will now offer a prayer for peace and for Elohim’s work of reconciliation in our world.

**Action:** A prayer is offered for the lost by a leader.

(Joh 17:24) (Yeshua) Father, those whom You have given to me, I desire that where I am they might also be with me that they might see my glory that You have given to me because You have loved me from before the foundations of the world. (Joh 17:25) My Just Father, the world has not known You, but I have known You. And these have known that You have sent me. (Joh 17:26) And I have made Your Name known to them. And I will confess it so that the love with which You have loved me might be in them, and I might be in them.”

**Matriarch:** Pharaoh continued to refuse to let the people go until the last plague, the death of the firstborn of all of Egypt, convinced him to release the people. By following YAHWEH’s instructions and putting the blood of a lamb on the door posts of the houses, the Israelites were spared this plague as death “Passed Over” their houses.

**Action:** The Leader removes the symbolic lamb bone from the Seder plate and holds it up for all to see.

**Leader:** This is the symbol of the Passover lamb that was killed so that our children might live. It reminds us not only of Elohim’s wonderful grace in providing for us life and not death, it also reminds us that we are called to obedience in response to Elohim’s gift of life. The sacrifices at the Temple in Jerusalem were a reminder of that grace and that gift of life.

**Action:** The Leader replaces the bone and removes the roasted egg from the Seder plate and holds it up for all to see.

**Leader:** The egg is a symbol of mourning, and is to remind us that the Temple in Jerusalem, the place of sacrifices, is no longer standing, and so sacrifices are no longer offered. But since it has no beginning and no end, the egg is also a symbol of new life and hope, and reminds us that Elohim’s grace is not confined to sacrifices in a temple.

**Action:** The Leader replaces the egg.

(Mat 23:37) “Jerusalem! Jerusalem! Murderess of the prophets and stoner of those that are sent to her. How often I have desired to gather your children like a hen gathers her chicks under her wings, and you did not desire it! (Mat 23:38) Behold, your house is left desolate. (Mat 23:39) I say to you that you will not see me from now on until you say, ‘Blessed is he who comes in the name of Master YAHWEH.’”

**Matriarch:** Even as the Israelites were leaving, Pharaoh changed his mind and sent his army after them. Trapped between Pharaoh's army and the Sea of Reeds, the Israelites had nowhere to go. But Elohim told Moses to lift his staff over the sea, and Elohim parted the waters. They were able to pass through the midst of the sea. When the Egyptians tried to follow, the waters closed back over them. When the Israelites saw that they were free, Moses' sister Miriam led them in rejoicing and praising Elohim.

**People, Matriarch leading:** We Praise you, O YAHWEH our GOD, Ruler of the Universe, who hears the cries of the oppressed, who brings freedom to the captive, and who creates for yourself a people.

**Leader: The children will ask:** Why is this night different than all other nights? Why on all other nights do we eat bread with leaven, but on this night we eat only unleavened bread? Why on all other nights do we eat of all kinds of herbs, but on this night we eat bitter herbs? Why on all other nights do we not dip herbs at all, but on this night we dip them twice? Why on all other nights do we eat in the normal way, but on this night we eat with special ceremony?

**Leader:** We will now answer the four questions concerning Passover that you have asked. First question :Why on all other nights do we eat bread with leaven, but on this night we eat only unleavened bread?

**Action:** The Leader takes the remaining half of the Matzah and holds it up for all to see.

**Leader:** Tonight we eat Unleavened Bread because our ancestors in Egypt had to leave in such haste that they could not wait for their bread to rise, and so had to bake it while it was still flat.

**People:** You shall eat unleavened bread, the bread of affliction, because you came out of the land of Egypt with great haste, so that all the days of your life you may remember the day of your departure from Egypt [Deuteronomy 16:3].

**Action:** The Leader replaces the Matzah and takes the Maror (bitter herb/horseradish) and holds it up for all to see.

**Leader:** Second question: Why on all other nights do we eat of all kinds of herbs, but on this night we eat bitter herbs?

**Leader:** Tonight we eat bitter herbs to remind us of how bitter our lives were as slaves in Egypt. As sweet as our lives are now, we must never forget the bitterness of our bondage.

**People:** The Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields.

[Exodus 1:12-14]

(Joh 16:20) Amen, amen I say to you that you will weep and you will wail and the world will rejoice, And sadness will be upon you, but your sadness will be changed into joy. (Joh 16:21) When a woman is in labor, sadness is upon her for the day of her delivery has arrived. But when she has given birth to a son, she does not recall her travail

because of the joy that a man has been born into the world. (Joh 16:22) Even now sadness is upon you, but again I will see you and your hearts will rejoice, and no man can take your joy from you.

**Action:** The Leader replaces the Maror (bitter herb/horseradish) and takes a spring of Karpas (Parsley) and the bowl of Charoset and holds them up for all to see.

**Leader:** Third question: Why on all other nights do we not dip herbs at all, but on this night we dip them twice?

**Leader:** Tonight we dip twice. We have already dipped the Karpas. We will also dip (by mixing) the Charoset to remind us of the sweetness that our Elohim can bring into the most bitter of our circumstances.

**People:** I am sorely afflicted; give me life, O YAHWEH, according to your word! How sweet are your words to my taste, sweeter than honey to my mouth! [Psalm 119:107, 103; Ezekiel 3:1-2]

(Joh 6:45) For it is written in the prophets that all of them will be taught of Elohim. Everyone who hears therefore and learns from the Father comes to me. (Joh 6:46) It is not that man can see the Father, rather he who is from Elohim is he who sees the Father. (Joh 6:47) Amen, amen I say to you that whoever believes in me has life that is eternal.

**Action:** The Leader replaces the Karpas (Parsley) and

Charoset.

**Leader:** Fourth question: Why on all other nights do we eat in the normal way, but on this night we eat with special ceremony?

**Leader:** Tonight we eat with special ceremony because in each generation, every person should feel as if he or she has actually been redeemed from Egypt. We tell the story because we are the redeemed of YAHWEH, and we can sing a new song of praise because of His grace. And yet it is not a new song, because it has been sung by countless people through the centuries as generation after generation have experienced the deliverance and redemption brought by our Adonai (Lord).

(2Jn 1:4) I have rejoiced greatly that I found (some) of your children who walked in the truth, as we have received Commandment from the Father. (2Jn 1:5) And now I beg you, Kuria, (I write no new commandment to you but that which was with us from the beginning) that we should love one another. (2Jn 1:6) And this is love, that we walk according to the Commandment. This is the Commandment, as you have heard from the beginning, that we should walk in it.

(Col 2:6) As therefore you have received Yeshua the Mashiyach our Master, walk you in him, (Col 2:7) strengthening your roots and building up yourselves in him and establishing yourselves in the faith which you have learned in which may you abound in thanksgiving. (Col 2:8) Beware, or else any man make you naked by philosophy and

by vain deception, according to the doctrines of men,  
according to the rudiments of the world, and not according  
to the Mashiyach (Col 2:9) in whom dwells all the fullness  
of Elohim bodily.

**People:** Once we were slaves but now we are free!

### **Telling of the Story: Dayeinu (It Would Have Been Enough)]**

Explanation: This is a traditional responsive reading that follows the telling of the exodus story. Dayeinu is pronounced Die-YEAH-nu, and means “it would have been enough.”

**Leader:** YAHWEH has shown us so many acts of kindness and grace. For each one, we say *Dayeinu*. If only YAHWEH had taken us out of Egypt . . .

**People:** Dayeinu - It Would Have Been Enough!

**Leader:** If only YAHWEH had taken us out of Egypt and not passed judgment on the Egyptians . . .

**People:** Dayeinu - It Would Have Been Enough!

**Leader:** If only YAHWEH had passed judgment on the Egyptians and not parted the sea for us . . .

**People:** Dayeinu - It Would Have Been Enough!

**Leader:** If only YAHWEH had parted the sea for us and not taken care of us and fed us manna in the desert for 40 years. . .

**People:** Dayeinu - It Would Have Been Enough!

**Leader:** If only YAHWEH had taken care of us and fed us manna in the desert for 40 years and not given us the Sabbath rest . . .

**People:** Dayeinu - It Would Have Been Enough!

**Leader:** If only YAHWEH had given us the Sabbath rest and not brought us to Mount Sinai and given us the Torah . . .

**People:** Dayeinu - It Would Have Been Enough!

**Leader:** If only YAHWEH had brought us to Mount Sinai and given us the Torah and not brought us into the land of Israel. . .

**People:** Dayeinu - It Would Have Been Enough!

**Leader:** For all these, alone and together, we say . . .

**People:** Dayeinu - It Would Have Been Enough!



## VII. The Second Cup: The Cup of Deliverance

**Action:** The Leader takes the second glass, and raises it for all to see.

**Leader:** With the second cup we celebrate the deliverance that Elohim has brought to us. We are privileged to thank YAHWEH,

to praise Him, to reverence Him, and to rejoice in His grace. He has brought us forth from bondage to freedom, from sorrow to joy, from darkness to light, from slavery to redemption.

**People:** [Exodus 6:6] I am YAHWEH; I will deliver you from slavery. We praise you O YAHWEH our Elohim, who has freed your people.

**Leader:** We praise you YAHWEH our Elohim, Ruler of the Universe, who creates the fruit of the earth. Let us drink the Second Cup.

**Action:** We all drink the second cup.

## **VIII. Before the Meal**

**Action:** The Leader removes all three remaining pieces of Matzah and holds them in front of him as he recites the blessing.

**Leader:** *Baruch ata Yahweh, Elohaynu Melech Ha-Olam, Ha-Motzi Lechem Min Ha-aretz. Amen.*

We Praise you, YAHWEH our Elohim, Ruler of the Universe, who brings forth bread from the earth.

**Action:** The Leader takes the **top and middle Matzah** and breaks pieces to distribute to the group. **The table leaders** at each table should also perform this action, using **only top and middle Matzah** and distribute pieces to everyone; **They will need enough for the next three actions – each takes 4 small**

pieces .The bottom Matzah will be used later.

**Leader:** Let us all offer a blessing for the bread.

**People:** We Praise you, YAHWEH our Elohim, Ruler of the universe, who has made us holy with your word, and has commanded us to eat unleavened bread.

**Action:** We eat a piece of Matzah. (1<sup>st</sup> piece)

**Action:** The Leader and table leaders pass a bowl of *Maror* for each person to dip a small amount onto their plate. A small piece of Matzah can be used to dip the *Maror*. (2<sup>nd</sup> piece)

The *Maror* or bitter herb is traditionally horseradish root.

**Leader:** With bitter herbs, let us remember how bitter our slavery was in the land of Egypt. As we eat, let us allow the bitter taste to bring tears of compassion for the pain that our fathers and mothers felt long ago. But let us also weep for those who are still enslaved and have not yet experienced the deliverance that our gracious Elohim brings.

**People:** We Praise you, YAHWEH our GOD, Ruler of the universe, who has made us holy with your word, and has commanded to eat bitter herbs.

**Action:** We eat the bitter herb.

**Leader:** As we are reminded of the bitterness of our slavery, so too are we reminded of the hope that we have in our Adonai. We will now begin to make the Hillel sandwich by placing a

small amount of Maror on a piece of Matzah.

**Action:** The Leader takes the bottom or the third Matzoth and breaks it in two. On one half he puts another small piece of Maror and places in on a plate. **Each person** should also perform this action (3<sup>rd</sup> piece). The Leader then takes the bowl of Charoset and holds it in front of him.

**Leader:** The Charoset is a sweet mixture of apples [dates], honey, and nuts. It symbolizes the mixture of clay and straw that the Israelites used to make bricks for the cities of Pharaoh. But the apples of the mixture also remind us of something else. Apple trees set fruit before the tree has leaves, and then grow leaves to protect the fruit. Tradition tells us that in slavery in Egypt, the women of Israel gave birth to children under the trees of the orchard to try to avoid the decree of Pharaoh, with no assurance of their safety and future. That hope in a future from YAHWEH sweetened the misery of their slavery. Often, life is a mixture of the bitter and the sweet, of sadness and joy. Let us now add the sweetness of the Charoset to the bitterness of the *Maror*.

**Action:** Add Charoset to the Matzah and *Maror* and place the remaining piece of Matzah (4<sup>th</sup> piece) on top to make a “sandwich” of the *Maror* and Charoset. **Each table leader** should also lead this action.

**Leader:** In the days of the Jerusalem temple, Rabbi Hillel ate a sandwich of the Pesach, the Passover lamb, with bitter herbs

and Matzah. Since the temple is no longer standing and the Passover lamb no longer offered, we cannot eat the lamb with our sandwich. So instead, we use the Charoset to take the place of the Pascal lamb to remind us of the hope we have in Elohim, of the sweetness that He can bring into the most bitter of our circumstances.

**Action:** We eat the Hillel sandwich.

**Leader:** We have broken bread together and have told the story of our deliverance. Let us now eat together in celebration of our freedom.

### \*\*\*The Meal\*\*\*

**Explanation:** Usually the Seder plate is removed from the table) and the meal is served. After the meal is finished the dishes are removed from the table, (and the Seder plate is returned to the table.)

### After the Meal:



### IX. The Third Cup: The Cup of Redemption

**Explanation:** Traditionally, a place at the Seder table was left empty along with an untouched cup of wine to symbolize the expectation of the coming of Elijah the prophet as forerunner of the Messiah [Malachi 4:5].

**People:** We praise you YAHWEH our Elohim, Ruler of the universe, who in kindness, goodness, and grace gives food to the world. Your love for us endures forever. We praise you, O GOD, who provides food for all life.

**Leader:** May the Holy One, who makes peace in the heavens, make peace for us and for all people. Amen. (Leader explains this phrase in connection with the Kaddish prayer.)

**Leader:** This cup is for Elijah the Prophet –Eliyahu HaNavi. Elijah did not see death but was taken to heaven in a chariot of fire. It has been the hope of Elohim’s people that Elijah would come at Passover, to announce the coming of the Messiah, the son of David. As the prophet Malachi said: “See, I will send you Elijah the prophet before that great and dreadful day of YAHWEH comes.” [Malachi 4:5]. This cup has traditionally been left untouched, awaiting the time when Elijah would appear to share the Passover.

(Mat 17:1) And after six days, Yeshua led Peter and James and John his brother and took them up high alone. (Mat 17:2) And Yeshua was transformed before them and his face was bright like the sun, and his clothes became white like light. (Mat 17:3) And Moses and Elijah appeared to them speaking with him.

(Mat 17:4) And Peter responded and said to Yeshua, "My Master. It is good for us that we are here. And if you desire, let us make you here three tabernacles (sukkot),

one for you, and one for Moses and one for Elijah.

(Mat 17:5) And while he was speaking, behold a bright cloud overshadowed them. And a voice came from the cloud saying, "This is my beloved Son, in whom I am pleased. Listen to him." (Mat 17:6) And when the disciples heard, they fell upon their faces and were very afraid.

(Mat 17:7) And Yeshua approached them and touched them and said, "Arise, do not be afraid." (Mat 17:8) And they lifted up their eyes and they did not see anyone except Yeshua alone. (Mat 17:9) And while they were descending from the mountain, Yeshua commanded them and said to them, "Do not speak about this vision in the presence of anyone until the Son of man arises from the dead." (Mat 17:10) And his disciples asked him and said, "Why then do the scribes say that Elijah must come first?" (Mat 17:11) Yeshua answered and said, "Elijah will come first, so that all things might be fulfilled. (Mat 17:12) But I say to you that behold Elijah has come, and they did not know him. And they did to him all that they desired. Likewise also the Son of man must suffer from them."

(Mat 17:13) Then the disciples understood that he spoke to them about John the Immerser.

**Leader Action:** Leader places an empty chair at a table setting, usually to the right of the Leader, to symbolize the hope of Elijah, and then places the filled third cup at Elijah's place.

**Leader:** We will now open the door to welcome Elijah to the Passover.

**Action:** Someone (usually a child) opens a door.

**Explanation:** It is now when we reveal the afikomen which has been hidden. Usually the children will go searching to find the afikomen so that we may conclude our meal. The afikomen has traditionally symbolized hope for the future, a symbol of redemption, as Elohim again acts in history to proclaim good news to the poor, release to the captives, recovery of sight to the blind, to let the oppressed go free, to proclaim the year of YAHWEH's favor [Isaiah 61:1-2 quoted in Luke 4:18-19].

**People:** [Exodus 6:6] I am YAHWEH; I will redeem you with an outstretched arm.

**Leader:** As we have found the afikomen that has been hidden, we celebrate the fact that our long hoped for Messiah has come, and brought us a new freedom from a very old slavery. “Yeshua said, “If you continue in my word, you are truly my disciples, and you will know the truth, and the truth will make you free. Truly, truly, I say to you, everyone who commits sin is a slave to sin. The slave does not have a permanent place in the household; the son has a place there forever. So if the Son makes you free, you will be free indeed.” [John 8:31-34]

**People:** To him who loves us and has freed us from our sins by

his grace and made us a kingdom, priests to his Elohim and Father, to him be glory and dominion forever and ever. Amen.  
[Revelation 1:5-6]

**Leader:** Yeshua stood in the synagogue of his hometown of Nazareth and read from the Isaiah scroll that promised a new work of Elohim in the world. When he had finished reading, he said, “Today this scripture has been fulfilled in your hearing” [Luke 4:21]. We still live in the “today” of that fulfillment, and so we celebrate the coming of Yeshua the Messiah, and the faithfulness of YAHWEH in working throughout history to bring deliverance and freedom to his people.

**Matriarch:** Yeshua has brought to us a new freedom from the chains of oppression and sin that enslave us. He celebrated Passover with his disciples on the night before he was betrayed and delivered up to be crucified. He commanded that his disciples partake of the bread and the wine as emblems of his broken body and shed blood. We partake of these elements to participate in the new life, in the new birth that YAHWEH has provided for us through his son whose name was Yeshua...which means YAHWEH saves. .



**Action:** The Leader goes to Elijah's place and takes Elijah's cup in his right hand, while still holding the Afikomen in his left hand, and returns to the head table.

**Leader, lifting up Elijah's cup for all to see:** I have taken Elijah's cup because we no longer wait for Elijah. We celebrate in joy today not only because John came in the spirit of Elijah, but because Messiah has also come! But it is also interesting to realize...that before our Messiah returns, he may in fact be preceded by Elijah himself.

**People:** Blessed is He who has come in the name of Master YAH! Hallel-u-YAH!

**Matriarch:** We praise You, O YAHWEH our GOD, ruler of the Universe, and Father of our Yeshua the Messiah. We thank you, O GOD, for giving to us your only Son, who suffered and died and rose again, that we might be reconciled to you. How great a

love you have bestowed upon us! As we now eat this bread and drink this cup, may you forgive us of any sin that we secretly harbor in our hearts, may you give us the freedom that comes as you transform us into the image of your Son, and may you fill us with your presence through the Holy Spirit...your Ruach HaKodesh that we may truly become your people.

**Leader:** Let us all take a piece of the unleavened bread.

**Action:** **Table Leader** distributes to everyone takes a piece of the broken Matzah. **DO NOT eat this yet.** **The Leaders** holds up the bread for all to see.

**Leader:** This broken bread of redemption reminds us of the broken body of our savior Yeshua that was broken for us. Take and eat this, remembering that He died for us, and in so doing accept the grace of YAHWEH that brings freedom from bondage to sin.

**Action:** All eat the bread. When finished, the people all hold the third cup in their hand. The Leader holds up the third cup for all to see.

**Leader:** This cup reminds us of the blood of our Yeshua that was spilled because of us and on our behalf. Drink this, remembering that YAHWEH was in Messiah reconciling the world to Himself, and in so doing accept the grace that transforms us and brings us from darkness into His marvelous light, and allows us to be people of Elohim.

**Action:** All drink the cup and say: Give thanks to YAHWEH, He is good. His mercy forever endures.



## x. The Fourth Cup: The Cup of Thanksgiving and Hope

**Leader:** Our Seder is now complete, just as our redemption is complete. We rejoice with thanksgiving, and yet are humbled by Elohim's love!

**People:** [Exodus 6:7] I am YAHWEH; I will take you as my people and I will be your Elohim.

**Leader:** Yet the story of Elohim's redemption is not ended. We celebrate what YAHWEH has done in our history, and what he has done for us, but at the same time we still await a new future. All creation still groans and longs for its final redemption. As Yeshua left, he promised he would come again and restore all things. We have faith enough to believe that Elohim will not leave the world the way it is, so we await the day in which He will again come and bring His Kingdom in fullness.

**Action:** The leader raises his glass in front of the people, and all the people also raise their cups.

**Leader:** We raise our glasses a fourth time in Thanksgiving for

Elohim's enduring grace and love to us. Blessed are you, YAHWEH our Elohim, Ruler of the Universe, who has adopted us as your children, and allowed us to call you Father. (**Do not drink yet**)

**Action:** All lower their glasses for the prayer.

**People:** Our Father, Who is in heaven, Holy is your name! Your Kingdom come, Your will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. Lead us not into trials, but deliver us from evil. For Yours is the Kingdom, the power, and the glory forever. Amen.

**Leader:** I will now say the Master's Prayer (Matthew 6:9-13) in Aramaic as Yeshua uttered it originally nearly 2,000 years ago:

Abwoon duh'bwash-  
mai-yah Neeth kah-  
dahsh smakh  
Tay Tay mal-koo-  
thakh Nay-way  
tsev-ya-nakh  
Ay-ka-nah duh'bwash-  
mai-yah Aph buh-ahr-ah  
Hav-lahn lakh-mah duh-soon-kwa-non  
yaw-mah-nah Wash-voke-lan khaw-bayn  
Ay-ka-nah dap khanan sha-ba-kan luh-

kai-ya-vain Eh-la tah-lon luh'nis-yoh-  
nah

Way la pat-zon min  
bee-shah Mee-teal  
duh-dee-lah-hay Mal-  
koo-thah  
Wuh-hai-lah

Wuh-tish-bow-akh-tah

Lah-lam almeen (aw-mayn)

**Leader:** We drink the Fourth Cup and give thanks!

**Action:** All raise their glasses again and then drink the cup.

**Leader:** The traditional conclusion of the Seder is a hope for the future expressed by Jews throughout history: “Next year in Jerusalem.”

And we know that one day that will be true. Ezekiel 44:24 tells us that all YAHWEH’s people will begin to celebrate Passover and all the Feasts again one day when it says: “They shall keep my laws and my statutes in all my appointed Feasts, and they shall keep my Sabbaths holy.” And so we will conclude our Seder with the same expression of hope and faith in Elohim, as we await the coming of a new Jerusalem.

**People:** Next year in the New Jerusalem!

**Leader:** (Everyone please stand) Aaronic blessing.

**Action:** The Leader extinguishes the Passover candles.



**Chag Sameyach Pesach!\*\*\***

**OUR SEDER IS NOW CONCLUDED**

**We want to thank all of you for joining us and hope you have  
enjoyed your time with us.**

**We also want to give special thanks to all who have helped  
make this Passover Seder possible.**

**MAY YAHWEH BLESS YOU ALL**

**SHALOM**

**Andrew and Jaye Roth**