

עץ־חיים בישוע
משיחי סדר של פסח

Etz Chayim B'Yeshua

Tree of Life In'Yeshua

Messianic Passover Seder

Haggadah



עֵץ־חַיִּים בְּיֵשׁוּעַ

Tree of Life In'Yeshua

Tree of Life In'Jesus

מְשִׁיחֵי סֵדֶר נֶשֶׁךְ פֶּסַח

Messianic Seder Steps Pesach

Second Edition

Copyright 2011, 2013, All Rights Reserved

Compiled and/or written by William J. Kuik

Edited by Frances M. Kuik

Etz Chayim B'Yeshua

Cortez, Colorado

970-562-4217

Fax: 970-562-6311

www.byeshua.org

See References at the back for the sources utilized.

Seder Plate Cover Graphic *public domain from Jewish Encyclopedia 1901 - 1906*

CSCI - Creation Science Center Inc.

Etz Chayim B'Yeshua Messianic Congregation

PO Box 1404, Cortez, CO 81321

www.creationsciencecenter.com, www.byeshua.org

Introduction

God's plan for redemption is clearly patterned in the Passover. The events of history recorded in the Exodus are of God's chosen people being redeemed, delivered from bondage out of Egypt. The Exodus is prophetic on a macro scale as well. Two thousand years ago Yochanan the Immerser (John the Baptist) declared at the moment he saw Yeshua (Jesus) approaching him: "Behold the Lamb of God that takes away the sin of the world!"¹ We shall see through the Messianic Passover Seder Haggadah (the Telling), each and every element of the Passover has been performed by Yeshua as the appointed times of God unfolded as a singularity in history. Every step prescribed 1500 years earlier were now skillfully executed in real time. In fact, the first four (4) appointed times God prescribed in scripture were fulfilled (fully-filled) by Yeshua, as a type and literally. Yeshua executed each step at the exact moment and time prescribed by Scripture. This is the most documented event in the history of the world. Even the word "history" comes from "His"-Story." The defining moment of time changing B.C.E. (before the common era) to C.E. (common era).

It truly is the "Common Era." All people from all walks of life have had their sin reconciled through the atoning blood of "The" Lamb of God, Yeshua Ha-Mashiach (Jesus The-Messiah). All that is required of you individually is to accept it. "For God loved the world with an abundant love, to the extent that he gave his only son so that all who believe in Him will not perish, but will rather live eternal life. For God did not send His son into the world to sentence the world, but rather so that the world may be saved in him. One who believes in Him will not be sentenced, but whoever will not believe in Him is already sentenced, for he has not believed in the name of the only son of God."²

Enjoy the Passover, the richness and love of your creator stretching out His arms to redeem His chosen. I pray God will use this Haggadah to speak personally to you and testify to you that Yeshua is God incarnate in the flesh. Chosen and sentenced before

1. Yochanan יְחֻזָּא (John) 1:29 NASB

2. Yochanan יְחֻזָּא (John) 3:16-18, The Delitzsch Hebrew Gospels, 2011, Vine of David

the foundation of the world for your sin and mine personally, All that God requires of you has been paid in full, accept His atonement for your sin and you will have eternal life with the Father. Become a bond-servant of Yeshua letting the Ruach-HaKodesh (Holy Spirit) rule over you and you will experience freedom like nothing you can imagine, true freedom, freedom from sin, freedom from the flesh, wisdom and peace that surpasses all understanding. No matter what your background, if you have not had the experience of a Messianic Passover, you are in for a real treat and surprise.

Messianic Passover Seder Haggadah follows the traditional Orthodox Jewish presentation, using a shorter presentation. One should expect the seder meal to last approximately three hours.

Layout and Features

Text boxes are for: “Information”

Text boxes are included to provide information and steps to be taken at specific times of the seder, generally text boxes are on the right pages only.

Using this Haggadah is simple:

Left side of Haggadah is
“ENGLISH”

Right side of Haggadah is
“HEBREW”

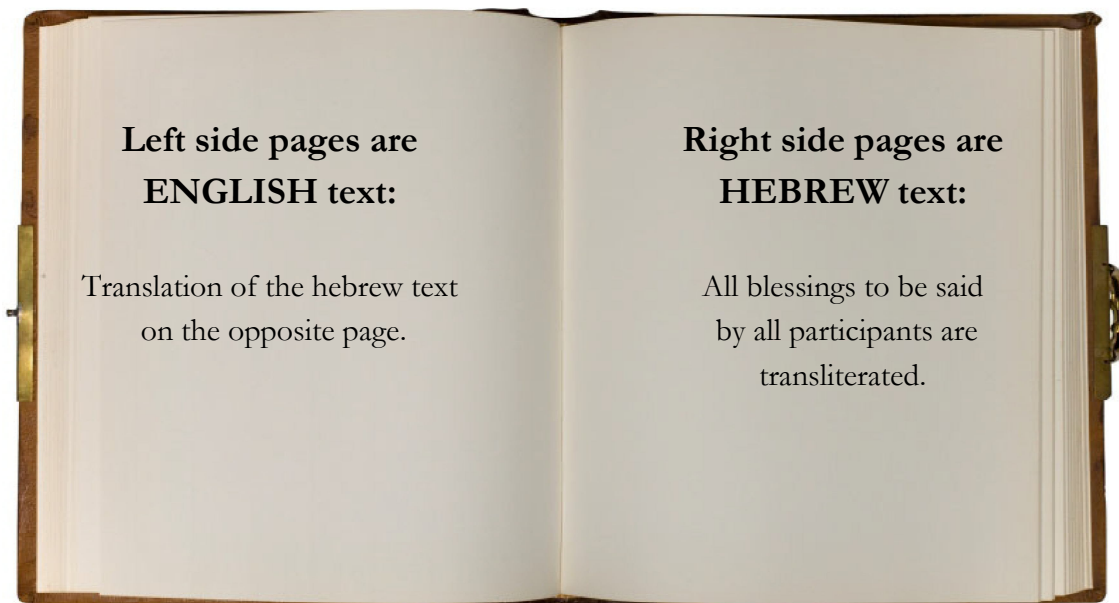


Table of Contents

B'dikat Chameitz	9
Biur Chameitz	11
Lighting The Candles	13
The steps of the Seder	15
Kadeish	17
Ur'chatz	19
Karpas	19
Yachatz	21
Magid	23
Ma-Nishtanah	25
Judgement and the Process of Deliverance	29
Dayenu	31
Pesach. Matzah, U-maror	35
Pesach (The Passover Offering)	37
Matzah:	37
Bitter herbs (horseradish root, or onion, or bitter lettuce):	38
The Second Cup.....	39
Motzi Matzah	39
Maror	41
Koreich	41
Shulchan Oreich	43
Tzafun	43
Bareich	45
Haleil	49
Nirtzah	53
Appendix	55

Appendix 1, Search for Chametz	55
Appendix 2, The Exodus	56
Glossary	65
References, General:	69

9	בְּדִיקַת חֶמֶץ
11	בְּעוֹר חֶמֶץ
13	הַדְּלַקַת גְּרוֹת
17	קֹדֶשׁ
19	יֶרֵחַ
19	כֶּרֶס
21	יַחַץ
23	מַגִּיד
25	מַה-נִּ
31	דִּינוּ
35	פְּסַח. מַצָּה וּמְרוֹר:
37	פְּסַח.
37	מַצָּה
38	מְרוֹר
39	מוֹצֵיא. מַצָּה
41	מְרוֹר
41	כּוֹרֵךְ
43	שְׁלַחַן עוֹרֵךְ
43	צָפוֹן
45	בְּרֵךְ
49	הַלֵּל
53	נֶרְצָה

בְּדִיקַת חֵמֶץ B'dikat Chameitz

(Before the search, the following blessing is recited:)

Blessed are you, O LORD, our God, King of the universe, who has sanctified us with His commandments and has commanded us about the removal of chametz (חֵמֶץ).

(Search the house for leaven: See Appendix 1)

(After the search, the following is recited:)

Any leaven or chametz (חֵמֶץ) in my possession that I have not noticed, removed, or known about is to be nullified, becoming ownerless property, like the dust of the earth.

(Burn the leaven: See Appendix 1)

Information: On the night before Passover, the B'dikat Chameitz (Search for leaven) is conducted after nightfall. When the first Seder is on Saturday night, it is performed on Thursday evening.

B'dikat Chameitz בְּדִיקַת חָמֵץ

(Before the search, the following blessing is recited:)

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוּר
חָמֵץ

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav, v'tzivanu
al bi-ur chameitz.

(Search the house for leaven: See Appendix 1)

(After the search, the following is recited:)

כָּל חַמִּירָא וְחַמִּיעָה דְאִכָּא בְּרִשּׁוּתֵי דְלָא חַמֵּיתָהּ וְדָלָא בְּעִרְתָּהּ וְדָלָא
וְדַעְנָא לֵיהּ לְבִטֵּל וְלִהְיוּ הֶפְקֵר כְּעַפְרָא דְאַרְעָא

Kol chamira vachami-ah d'ika virshuti d'la chamiteih ud'la vi-arteih ud'la y'dana leih
libateil v'lehevei hefkeir k'afra d'ara.

(Burn the leaven: See Appendix 1)

Biur Chameitz בְּעוֹר חָמֵץ

(The following is recited after the burning of the chameitz:)

Any leaven or chametz in my possession, whether I have seen it or not, whether I have noticed it or not, and whether I have removed it or not, is to be nullified, becoming ownerless property, like the dust of the earth.

Lighting The Candles הַדְּלַקַת נֵרוֹת

(Woman of the house: Light the candles and say the blessing.)

Blessed are you, O LORD our God, Ruler of the universe who sanctified us by your commandments, and commanded us to be a light for the nations and gave us Yeshua our Messiah, the Light of the World.

Information: The women of the house lights the Shabbat and Festival candles. If no woman is present, it is acceptable for a man to light the candles and say the blessing.

ביור חמץ **Biur Chameitz**

(The following is recited after the burning of the chameitz:)

כָּל חַמִּירָא וְחַמִּיעָה דְאִכָּא בְרִשׁוּתֵי דְחִזְזִיתֵהּ וּדְלָא חִזְזִיתֵהּ, דְחַמִּיתֵהּ וּדְלָא
חַמִּיתֵהּ, דְבִעְרִיתֵהּ וּדְלָא בִעְרִיתֵהּ, לְבִטֵּל וְלִהְיוּ הֶפְקֵר כְּעַפְרָא דְאַרְעָא.

Kol chamira vachami-ah d'ika virshuti dachaziteih ud'la chaziteih, dachamiteih ud'la
chamiteih, d'vi-arteih ud'la vi-arteih, libateil v'lehevei hefkeir k'afra d'ara.

הדלקת נרות **Lighting The Candles**

(Woman of the house: Light the candles and say the blessing.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עֲהִיּוֹת
אֹר לְגוֹיִים וְנִתֵּן לָנוּ יְשׁוּעַ מְשִׁיחָנוּ הָאֹר לְעוֹלָם.

Ba-rookh ah-tah ah-doh-nai e-loh-hay-noo me-lekh hah-oh-lam, ah-shayr
ki-di-shah-noo b'mitz-voh-tov, v'tzi-vah-noo hi-yoht or l'goy-im, v'nah-tahn lah-noo
Yeh-shoe-ah Meh-shih-khaynoo, ha-or la-oh-lahm.

The steps of the Seder

Kadeish קַדִּישׁ

The blessing over the wine.

Ur'chatz וּרְחַץ

Washing of hands before the seder.

Karpas כַּרְפַּס

Eat greens dipped in salt water.

New growth of Spring, the tears shed in slavery, and a reminder of the hisup used to put the blood on the door posts.

Yachatz יַחַץ

(Unity) Break the middle matzah into two. “The Afikoman”, the larger of the two, is wrapped in a white linen cloth and hidden away.

Magid מַגִּיד

Telling the Passover narrative.

Ma-Nishtanah מַה-נִּשְׁתַּנָּה

The Four Questions

Motzi. Matzah מוֹצִיא מַצָּה

The blessing over the matzah.

The steps of the Seder (continued)

Maror מָרוֹר

The eating of bitter herbs.

Koreich כּוֹרֵיךְ

Eating matzah with bitter herbs.

Shulchan Oreich שְׁלֻחַן עוֹרֵיךְ

The Passover Meal.

Tzafun צָפוּן

Find the Afikoman.

Bareich בְּרַךְ

Giving thanks after the meal.

Haleil הַלֵּיל

The Hallel Psalms.

Nirtzah נִרְצָה

Conclusion of the seder.

Kadeish קַדִּיֵּשׁ

The festival Kiddush

(On Friday night begin here:)

Genesis 1:31- 2:1-3

... And there was evening and there was morning, the sixth day. Thus the heavens and the earth were completed, and all their hosts. 2 By the seventh day God completed His work which He had done, and He rested on the seventh day from all His work which He had done. 3 Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made.

(A night other than Friday night, begin here)

Blessed are you, O LORD our God, King of the universe, who creates the fruit of the vine.

(All: Drink the cup while leaning to the left side.)

Ezekiel 36:24-28

"For I will take you from the nations, gather you from all the lands and bring you into your own land. "Then I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your filthiness and from all your idols. "Moreover, I will give you a new heart and put a new spirit within you; and I will remove the heart of stone from your flesh and give you a heart of flesh. "I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances. "You will live in the land that I gave to your forefathers; so you will be My people, and I will be your God.

Blessed are you, O LORD our God, King of the universe, who has kept us alive, and has sustained us, and has enabled us to reach this time.

Information: There are four cups of wine in the seder, do not overfill the cups.

The head of each table should fill each cup at the table (except his own cup),

Someone other than the head of the table should fill the his cup of wine.

Kadeish קִדֵּשׁ

The festival Kiddush

(On Friday night begin here)

וַיְהִי עֶרֶב וַיְהִי בֹקֶר יוֹם הַשְּׁשִׁי,
וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל-צְבָאָם: וַיַּכֵּל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי, מְלֶאכֶתוֹ
אֲשֶׁר עָשָׂה, וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי, מְכֹל-מְלֶאכֶתוֹ אֲשֶׁר עָשָׂה: וַיְבָרֶךְ
אֱלֹהִים, אֶת-יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ, כִּי בּו שְׁבֹת אֲשֶׁר-בָּרָא אֱלֹהִים
לַעֲשׂוֹת:

(A night other than Friday night, begin here)

בָּרוּךְ אַתָּה יְיָ; אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

(All: Drink the cup while leaning to the left side.)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהֲחִינּוּ וְקִיְמָנוּ וְהִגִּיעָנוּ לְזִמְן הַזֶּה:

Baruch atah Adonai, Eloheinu melech ha-olam, shehecheyanu v'ki'manu v'higi-anu
laz'man hazeh.

Ur'chatz וְרַחֵץ

(All: Before the eating of the green vegetable, the hands are washed. The blessing is not recited when washing the hands.)

We are washing hands tonight to cleanse physically and to symbolically cleanse our spirit with the washing of water, many times in scripture, our hands represent our actions and water represents “the word of God”.

We also are remembering Yeshua washing the Talmadim (disciples) feet. The washing of feet was carried out in the inauguration of the Priests of Israel. Messiah, in washing the feet of his followers, gave a symbolic demonstration that they were now to carry, along with Him, the responsibility of the High Priest for all the people.³

Information: Each table has a pitcher, bowl, and towel, the head of each table should carry the bowl and towel around and let each person at the table wash their hands using the pitcher provided. The last person should switch places with the person at the head of the table allowing them to wash their hands as well.

3. Ledbetter, Jr., H. J., Haggadah Shel Meshiach, Hamelech Publishing, Englewood, CO, 2002

Ur'chatz וְרַחֵץ

(All: Before the eating of the green vegetable, the hands are washed. The blessing is not recited when washing the hands.)

Karpas כַּרְפַּס

(All: The green vegetable is dipped in salt water twice.)

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הָאֲדָמָה:

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri ha-adamah.

Information: All participants take a piece of the karpas (green vegetable), usually parsley or celery, then it is dipped into the saltwater, --pause-- , dip it a second time and then eat it immediately.

Karpas כַּרְפַּס

(All: The green vegetable is dipped in salt water twice.)

Blessed are you, O LORD our God, King of the universe, who creates the fruit of the ground.

Yachatz יחצ

(Head of each table: The middle matzah is broken in half.)

(Head of each table: take the “middle” piece of matzah out of the Echad (אֶחָד), and break it in half. Then take the “smaller” of the two pieces and put it back into the Echad. Take the larger of the two pieces and wrap it in the bag designated “Afikoman”, a white linen wrapping.)

(Head of each table: When the youngest child at the table is not looking (distracted), the Afikoman is hidden somewhere at the table. This will be found later as the most important part of the seder.)

Afikoman -- “I Came”

Information: The Echad (אֶחָד), (meaning unity or one), is a three fold bag holding three pieces of matzah.

Matzah-tash (matzah bag) is another name for this same three fold bag.

Yachatz יחַד?

(Unity)

(Head of each table: The middle matzah is broken in half.)

Afikoman is the only Greek word in the Passover Seder. It is translated in this context as: “I Came or I am Comming.”

Some Rabbinical traditions say these three pieces of matzah represent priests, Levites, and Israelites, or Abraham, Isaac, and Jacob. There is no consistent reason given for why the middle piece is broken.⁴

The Unity is in the Echad (אֶחָד) or “oneness” of God. The Father, Son, and Holy Spirit, the middle matzah is broken, Yeshua was broken for our transgressions, buried and rose again on the third day.

The “Shama” uses this same word Echad. Hear oh Israel, the LORD is our God, the LORD is one (Echad).

4. Enarson, Lars, The Feast of Passover, The Watchman International, Pensacola, FL, 2000

Magid מגיד

The Telling

(Leader: Raising the Echad (matzah bag), uncover the top piece of matzah and declare)

This is the bread of affliction that our fathers ate in the land of Egypt. Let all who are hungry come and eat! Let all who are needy come and celebrate Passover! Now we are here, but next year may we be in the land of Israel. Now we are slaves, but next year may we be freemen.

This is a reminder of our bondage to sin before Yeshua.

(Leader: Cover the matzah.)

(Pour the "Second Cup" of wine, Do Not drink it at this time.)

Information: There are still two more cups of wine after this one.

The wine is always poured for someone else, this is because each person is treated as royalty and a guest.

מגיד Magid

(Leader: Raise the Echad (matzah bag), uncover the top piece of matzah and declare)

הָא לַחֲמַא עֲנִיא דִּי אַכְלוּ אַבְהַתְנָא בְּאַרְעָא דְּמִצְרַיִם. כָּל דְּכַפִּין יֵיתִי
וַיְיָכּוֹל, כָּל דְּצָרִיךְ יֵיתִי וַיִּפְסַח. הַשְּׁתָא הָכָא, לְשָׁנָה הַבָּאָה בְּאַרְעָא
דְּיִשְׂרָאֵל. הַשְּׁתָא עַבְדֵּי, לְשָׁנָה הַבָּאָה בְּנֵי חוֹרִין:

Ha lachma anya di achalu avhatana b'ara d'mitzrayim. Kol dichfin yeitei v'yeichol, kol ditzrich yeitei v'yifsach. Hashata hacha, l'shanah haba-ah b'ara d'yisra-eil. Hashata avdei, l'shanah haba-ah b'nei chorin.

(Leader: Cover the matzah.)

(Pour the "Second Cup" of wine, Do Not drink it at this time.)

Ma-Nishtanah מַה-נִּשְׁתַּנָּה

The Four Questions

(A young child stands and asks the four questions.)

Why is this night different from all other nights?

On all other nights we can eat chametz or matzah, but on this night, we eat only matzah.

On all other nights we eat other vegetables, but on this night we eat bitter herbs.

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

On all other nights we can eat either sitting or reclining, but on this night we recline.

(Leader: uncover the matzah and responds to the child.)

(All: Sing Mah Nishtanah.)

We were slaves to Pharaoh in Egypt, but the LORD our God, took us out from there with a strong hand and an outstretched arm. But if the Holy One, blessed is He, had not taken our fathers out from Egypt, then we, our children and our grandchildren would continue to be enslaved to Pharaoh in Egypt.

מה-נ Ma-Nishtanah

The Four Questions

(A young child stands and asks the four questions.)

מה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtanah ha-laylah hazeh mikol ha-leilot?

שְׁבָכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמִץ וּמָצָה. הַלַּיְלָה הַזֶּה בְּלוֹ מָצָה:

Sheb'chol ha-leilot anu och'lin chameitz umatzah. Ha-laylah hazeh kulo matzah.

שְׁבָכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת, הַלַּיְלָה הַזֶּה מְרוֹר:

Sheb'chol ha-leilot anu och'lin sh'ar y'rakot. Ha-laylah hazeh maror.

שְׁבָכָל הַלַּיְלוֹת אֵין אָנוּ מִטְבִּילִין אֶפִּילוּ פְּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי

פְּעָמִים:

Sheb'chol ha-leilot ein anu matbilin afilu pa-am echat. Ha-laylah hazeh sh'tei f'amim.

שְׁבָכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין. הַלַּיְלָה הַזֶּה בְּלָנוּ

מְסֻבִּין

Sheb'chol ha-leilot anu och'lin bein yosh'vin uvein m'subin. Ha-laylah hazeh kulanu m'subin.

(Leader: uncover the matzah and responds to the child.)

(All: Sing Mah Nishtanah.)

The telling of the Exodus

Readings: Exodus 3:1-9; 5:1-9; 6:1-9; 7:1-7;

The Last Plague Ex 11:1-41

(See Appendix 2)

The telling of the Exodus

Readings: Exodus 3:1-9; 5:1-9; 6:1-9; 7:1-7;
The Last Plague Ex 11:1-41

(See Appendix 2)

עֲבָדִים הָיִינוּ לַפְּרֹעָה בְּמִצְרַיִם. וַיֹּצִיאֵנוּ יְיָ אֱלֹהֵינוּ מִשָּׁם, בְּיַד חֲזָקָה וּבְזֵרוּעַ
נְטוּיָה, וְאָלוּ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם, הֲרִי אָנוּ וּבְנֵינוּ
וּבְנֵי בָנֵינוּ, מְשֻׁעָבְדִים הָיִינוּ לַפְּרֹעָה בְּמִצְרַיִם. וְאִפִּילוּ כָּלֵנוּ חֲכָמִים, כָּלֵנוּ נְבוֹנִים,
כָּלֵנוּ זְקֵנִים, כָּלֵנוּ יוֹדְעִים אֶת־הַתּוֹרָה, מִצְוָה עָלֵינוּ לְסַפֵּר בִּיצִיאַת מִצְרַיִם. וְכָל
הַמְּרֻבֶּה לְסַפֵּר בִּיצִיאַת מִצְרַיִם, הֲרִי זֶה מְשֻׁבַּח:

Avadim hayinu l'faroh b'mitzrayim. Vayotzi-einu Adonai Eloheinu
misham, b'yad chazakah uvizroa n'tuyah, v'ilu lo hotzi hakadosh
Baruch hu et avoteinu mimitzrayim, harei anu uvaneinu uv'nei
vaneinu, m'shubadim hayinu l'faroh b'mitzrayim. Va-afilu kulanu
chachamim, kulanu n'vonim, kulanu z'keanim, kulanu yod'im et
hatorah, mitzvah aleinu l'sapeir bitzi-at mitzrayim. V'chol
hamarbeh l'sapeir bitzi-at mitzrayim, harei zeh m'shubach.

Judgement and the Process of Deliverance

(Second Cup of Wine)

Deuteronomy 26:8

and the LORD brought us out of Egypt with a mighty hand and an outstretched arm and with great terror and with signs and wonders;

In such a way we are stating several things: We are remembering the process of deliverance from bondage to sin. Each of these plagues God used against the gods of Egypt, each also represents our own idolatry and the way God tears down these strongholds in our own life.

We do not wish upon anyone, the full measure of God's wrath, so we are symbolical removing some from the cup.

(All: Set the second cup of wine (Judgement) next to your plate.)

(All: As each of the ten plagues are said, dip your little finger (or spoon) into the cup of wine, then place a drop of the wine onto the rim of your plate.)

- | | |
|-------------------|----------------------------|
| 1. Blood | 6. Boils |
| 2. Frogs | 7. Hail |
| 3. Lice | 8. Locusts |
| 4. Swarms | 9. Darkness |
| 5. Animal Disease | 10. Striking The Firstborn |

Judgement and the Process of Deliverance

(Second Cup of Wine)

וַיּוֹצֵאֵנוּ יְיָ מִמִּצְרַיִם, בְּיַד חֲזָקָה, וּבְזֵרַע נְטוּיָה, וּבְמָרָא גָדוֹל וּבְאֹתוֹת
וּבְמוֹפְתִים:

Vayotzi-einu Adonai mimitzrayim, b'yad chazakah, uvizroa n'tuyah, uv'mora gadol
uv'otot uv'mof'tim.

(All: Set the second cup of wine (Judgement) next to your plate.)

*(All: As each of the ten plagues are said, dip your little finger (or spoon) into the cup of
wine, then place a drop of the wine onto the rim of your plate.)*

1. Dam דָּם

(blood)

2. Tz'fardei-a צַפְרֵדַיִעַ

(frogs)

3. Kinim כִּנִּים

(lice)

4. Arov עֲרוֹב

(swarms)

5. Dever דְּבַר

(animal disease)

6. Sh'chin שְׁחִין

(boils)

7. Barad בָּרָד

(hail)

8. Arbeh אֲרֵבָה

(locusts)

9. Choshech חֹשֶׁךְ

(darkness)

10. Makat b'chorot מַכַּת בְּכוֹרוֹת

(striking the first born)

Dayenu יָנֵנוּ

The Omnipresent has granted us many degrees of goodness.

(Leader: Recite each of the statements. After each statement is made everyone say Dayenu! (יָנֵנוּ) "it would have been enough!")

If He had taken us out of Egypt, but had not executed judgments against them,

(All: Dayenu) (יָנֵנוּ)

If He had executed judgments against them, but not against their gods,

(All: Dayenu) (יָנֵנוּ)

If He had done so upon their gods, but had not killed their firstborn,

(All: Dayenu) (יָנֵנוּ)

If He had killed their firstborn, but had not given us their wealth,

(All: Dayenu) (יָנֵנוּ)

If He had given us their wealth, but had not split the sea for us,

(All: Dayenu) (יָנֵנוּ)

If He had split the sea, but had not passed us through it on dry land,

(All: Dayenu) (יָנֵנוּ)

If He had passed us through it on dry land, but had not drowned our adversaries in it,

(All: Dayenu) (יָנֵנוּ)

Dayenu דינו

The Omnipresent has granted us so many degrees of goodness.

(Leader: Recite each of the statements.)

(All: After each statement is made everyone say Dayenu! (דינו:) "it would have been enough!")

כִּמָּה מַעֲלוֹת טוֹבוֹת לַמָּקוֹם עָלֵינוּ:

Kamah ma-alot tovot lamakom aleinu.

דינו: אֱלוֹ הוֹצִיאָנוּ מִמִּצְרַיִם, וְלֹא עָשָׂה בָּהֶם שְׂפָטִים,

Ilu hotzi-anu mimitzrayim, v'lo asah vahem sh'fatim, dayeinu.

דינו: אֱלוֹ עָשָׂה בָּהֶם שְׂפָטִים, וְלֹא עָשָׂה בְּאֱלֹהֵיהֶם,

Ilu asah vahem sh'fatim, v'lo asah veiloheihem, dayeinu.

דינו: אֱלוֹ עָשָׂה בְּאֱלֹהֵיהֶם, וְלֹא הָרַג אֶת־בְּכוֹרֵיהֶם,

Ilu asah veiloheihem, v'lo harag et b'choreihem, dayeinu.

דינו: אֱלוֹ הָרַג אֶת־בְּכוֹרֵיהֶם, וְלֹא נָתַן לָנוּ אֶת־מָמוֹנָם,

Ilu harag et b'choreihem, v'lo natan lanu et mamonam, dayeinu.

דינו: אֱלוֹ נָתַן לָנוּ אֶת־מָמוֹנָם, וְלֹא קָרַע לָנוּ אֶת־הַיָּם,

Ilu natan lanu et mamonam, v'lo kara lanu et hayam, dayeinu.

דינו: אֱלוֹ קָרַע לָנוּ אֶת־הַיָּם, וְלֹא הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּהּ,

Ilu kara lanu et hayam, v'lo he-eviranu v'tocho vecharavah, dayeinu.

דינו: אֱלוֹ הֶעֱבִירָנוּ בְּתוֹכוֹ בְּחַרְבָּהּ, וְלֹא שָׁקַע צָרֵינוּ בְּתוֹכוֹ,

Ilu he-eviranu v'tocho vecharavah, v'lo shika tzareinu b'tocho, dayeinu.

If He had drowned our adversaries in it, but had not met our needs in the wilderness for forty years, *(All: Dayenu)* (יְיָ יְיָ)

If He had met our needs in the wilderness for forty years, but had not fed us the manna, *(All: Dayenu)* (יְיָ יְיָ)

If He had fed us the manna, but had not given us the Sabbath, *(All: Dayenu)* (יְיָ יְיָ)

If He had given us the Sabbath, but had not brought us before Mount Sinai, *(All: Dayenu)* (יְיָ יְיָ)

If He had brought us before Mount Sinai, but had not given us the Torah, *(All: Dayenu)* (יְיָ יְיָ)

If He had given us the Torah, but had not let us enter the land of Israel, *(All: Dayenu)* (יְיָ יְיָ)

If He had let us enter the land of Israel, but had not built for us the House of His choosing, The Temple, *(All: Dayenu)* (יְיָ יְיָ)

Finally, He provided a once and for all atonement for sin through Yeshua Ha-Mashiach, who died for our sins, rose from the dead and freed us from bondage once and for all,

(All: Dayenu) (יְיָ יְיָ)

(All: Sing Dayenu)

אלו שקע צרינו בתוכו, ולא ספק צרכנו במדבר ארבעים שנה, דינו:
Ilu shika tzareinu b'tocho, v'lo sipeik tzor'keinu bamidbar arbaim shanah, dayeinu.

אלו ספק צרכנו במדבר ארבעים שנה, ולא האכילנו את־המון, דינו:
Ilu sipeik tzor'keinu bamidbar arbaim shanah, v'lo he-echilanu et ha-man, dayeinu.

אלו האכילנו את־המון, ולא נתן לנו את־השבת, דינו:
Ilu he-echilanu et ha-man, v'lo natan lanu et hashabat, dayeinu.

אלו נתן לנו את־השבת, ולא קרבנו לפני הר סיני, דינו:
Ilu natan lanu et hashabat, v'lo keir'vanu lifnei har sinai, dayeinu.

אלו קרבנו לפני הר סיני, ולא נתן לנו את־התורה, דינו:
Ilu keir'vanu lifnei har sinai, v'lo natan lanu et hatorah, dayeinu.

אלו נתן לנו את־התורה, ולא הכניסנו לארץ ישראל, דינו:
Ilu natan lanu et hatorah, v'lo hichnisanu l'erezt yisra-eil, dayeinu.

אלו הכניסנו לארץ ישראל, ולא בנה לנו את־בית הבחירה, דינו:
Ilu hichnisanu l'erezt yisra-eil, v'lo vanah lanu et beit hab'chirah, dayeinu.

(All: Sing Dayenu)

פֶּסַח. מַצָּה וּמָרֹר: Pesach. Matzah, U-maror

(Passover Offering, Unleavened Bread, Bitter Herbs)

(The three symbols of Passover)

Rabbi Gamaliel, the teacher of the Apostle Paul, taught that in recounting the Passover story one must be certain to mention three things: the Passover lamb, the unleavened bread, and the bitter herbs.

פֶּסַח. מַצָּה וּמָרוֹר: Pesach. Matzah, U-maror

(Passover Offering, Unleavened Bread, Bitter Herbs)

(The three symbols of Passover)

רַבֵּן גַּמְלִיאֵל הָיָה אוֹמֵר: כָּל שֶׁלֹּא אָמַר שְׁלֹשָׁה דְבָרִים אֵלוּ בְּפֶסַח, לֹא
יֵצֵא יְדֵי חוֹבָתוֹ, וְאֵלוּ הֵן:

Raban Gamli-eil hayah omeir: Kol shelo amar sh'loshah d'varim eilu
bapesach, lo yatza y'dei chovato, v'eilu hein.

Pesach (The Passover Offering) .חֲסִידָה

(Do not lift up the shankbone while speaking about it)

This shank bone reminds us of the lamb whose blood protected us from the slaying of the firstborn, which came upon the Egyptians. Likewise just as the paschal lamb was a type and model of a future time when Yeshua's blood would be spilt, it protects us from the certain death assigned to us from being of this world.

Isaiah 53:7-12

He was oppressed and He was afflicted, yet He did not open His mouth; Like a lamb that is led to slaughter, and like a sheep that is silent before its shearers, So He did not open His mouth. By oppression and judgment He was taken away; And as for His generation, who considered that He was cut off out of the land of the living For the transgression of my people, to whom the stroke was due? His grave was assigned with wicked men, yet He was with a rich man in His death, because He had done no violence, nor was there any deceit in His mouth.

But the LORD was pleased to crush Him, putting Him to grief; if He would render Himself as a guilt offering, He will see His offspring, He will prolong His days, and the good pleasure of the LORD will prosper in His hand. As a result of the anguish of His soul, He will see it and be satisfied; By His knowledge the Righteous One, My Servant, will justify the many, as He will bear their iniquities. Therefore, I will allot Him a portion with the great, and He will divide the booty with the strong; Because He poured out Himself to death, And was numbered with the transgressors; yet He Himself bore the sin of many, And interceded for the transgressors.

Matzah: מַצֵּה

(Lift up the Matzah.)

Unleavened bread reminds us that our ancestors left Egypt in haste. The dough had no time to rise. The Feast of Unleavened Bread starts on the 15th of Nisan and lasts for seven days. It is a model of removing sin from ones life.

1 Corinthians 5:6-8 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough? Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed. Therefore let us celebrate the feast (Pasauch)⁵, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Isaiah 53:5 But He was pierced through for our transgressions,
He was crushed for our iniquities;
The chastening for our well-being fell upon Him,
And by His scourging we are healed.

5. The word “feast” in the Greek text is Pasauch, it was common to refer to Passover, Feast of Unleavened Bread, and Feast of First Fruits as one festival, as they are all congruent with each other.

Bitter herbs (horseradish root, or onion, or bitter lettuce): מָרֹר

(Lift up the Bitter Herbs.)

Exodus 1:14 Bitter herbs recall the bitterness of slavery in Egypt, as Scripture says, “And they made their lives bitter with hard bondage - in mortar, in brick, and in all manner of service in the field.”

Zechariah 12:10 "I will pour out on the house of David and on the inhabitants of Jerusalem, the Spirit of grace and of supplication, so that they will look on Me whom they have pierced; and they will mourn for Him, as one mourns for an only son, and they will weep bitterly over Him like the bitter weeping over a firstborn.

Matthew 26:38 " My soul is deeply grieved, to the point of death; remain here and keep watch with Me."

Also see Matthew 26:75, 1 Peter 2:19

The Second Cup

(All: Recite the blessing and then drink the second cup while leaning to the left side.)

Blessed are you, O LORD our God, King of the universe, who creates the fruit of the vine.

The Second Cup

(All: Recite the blessing and then drink the second cup while leaning to the left side.)

בָּרוּךְ אַתָּה יְיָ; אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

Motzi Matzah מוציא. מצה

(Head of each table: distribute a small portion of matzah to each person.)

(Recite the blessing while holding all three Matzot.)

Blessed are you, O LORD, our God, King of the universe, who brings bread out of the earth.

(The second blessing is recited while holding the top matzah and the broken middle matzah.)

Blessed are you, O LORD, our God, King of the universe, who has sanctified us with His commandments and has commanded us about eating matzah.

מוציא מצה Motzi Matzah

(Head of each table: distribute a small portion of matzah to each person.)

Recite the blessing while holding all three Matzot.)

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

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min ha-aretz.

(The second blessing is recited while holding the top matzah and the broken middle matzah.)

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

Baruch atah Adonai, Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu al achilat matzah.

Maror מרור

(Head of each table: take some maror, dip it in Charoseth and then shake off the charoset.)

(All: Each person should receive some maror, (about the size of an olive seed) and the following blessing is recited, do not lean.)

Blessed are you, O LORD, our God, King of the universe, who has sanctified us with His commandments and has commanded us about eating maror.

A reminder of the bitterness of slavery.

Information: Eat the combined matzah and maror while leaning to the left side.

Maror מרור

(Head of each table: take some maror, dip it in Charoseth and then shake off the charoset.)

(All: Each person should receive some maror, (about the size of an olive seed) and the following blessing is recited, do not lean.)

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל
אֲכִילַת מָרוֹר:

Baruch atah Adonai Eloheinu melech ha-olam, asher kid'shanu b'mitzvotav v'tzivanu
al achilat maror.

Koreich פֹּרֵךְ

(All: Maror and Matzah sandwich. Distribute the bottom matzah so that each person gets two small pieces, with an equal portion of maror, make a matzah sandwich, dip the sandwich in charoset and shake of the charoset.)

(All: The following blessing is said before eating:)

A remembrance of the Temple, in accordance with Hillel, This is what Hillel did in the days that the Holy Temple was standing. He would combine the Passover offering, matzah, and maror and eat them together. This was to fulfill what Scripture says,

“You shall eat it upon unleavened bread and bitter herbs.” Numbers 9:11

Koreich כּוֹרֵיךְ

(All: Maror and Matzah sandwich. Distribute the bottom matzah so that each person gets two small pieces, with an equal portion of maror, make a matzah sandwich, dip the sandwich in charoset and shake of the charoset.)

(All: The following blessing is said before eating:)

זָכַר לְמִקְדָּשׁ כְּהֵלֵל: כֵּן עָשָׂה הַלֵּיל בְּזִמְנֵן שְׁבִית הַמִּקְדָּשׁ הָיָה קַיָּם. הָיָה
כּוֹרֵיךְ פְּסַח מִצָּה וּמְרוֹר וְאוֹכֵל בְּיַחַד. לְקַיָּם מָה שְׁנֵאָמַר: עַל־מִצּוֹת
וּמְרוֹרִים יֹאכְלֵהוּ:

Zeicher l'mikdash k'hileil. Kein asah hileil bizman shebeit hamikdash hayah kayam.
Hayah koreich pesach, matzah, u-maror v'ocheil b'yachad. L'kayeim mah shene-emar.
Al matzot um'rorim yochlu-hu.

Shulchan Oreich שלחן עורף

The festive holiday meal is served.

Tzafun צפון

Partaking of the Afikoman⁶

(Leader: Have the children search for the Afikoman.)

(Head of each Table: provides the child with earnest money for the Afikoman, normally this is a coin.)

(Head of each Table: Distribute an equal portion of the Afikoman to each person.)

Afikoman is a Greek word referring to after meal refreshment (dessert) or entertainment. In the Hebrew usage, it refers to the hidden piece of the divided matzah.

Matthew 26:26-28 While they were eating, Yeshua took some (matzah)⁷, and after a blessing, He broke it and gave it to the disciples, and said, "Take, eat; this is My body." And when He had taken a cup and given thanks, He gave it to them, saying, "Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

(All: Hold up the piece of the Afikoman and recite the blessing together.)

Blessed are you, O LORD, our God, King of the universe, who brings bread out of the earth in Yeshua the Messiah.

6. Afikoman is a Greek word referring to after meal refreshment or entertainment. In present usage, it refers to the hidden piece of the divided matzah. It symbolizes the Passover lamb. Ref:8.

7. Matzah is the bread at the Passover Seder, Also see Luke 22:19-20, Note the Matzah and cup after they had eaten i.e. after the meal (**Shulchan Oreich** שלחן עורף) is the Afikoman and the "Cup of Redemption"

Shulchan Oreich שלחן עורך

The festive holiday meal is served.

Tzafun צפון

Partaking of the Afikoman (אפיקומן)

(Leader: Have the children search for the Afikoman.)

(Head of each Table: provides the child with earnest money for the Afikoman, normally this is a coin.)

(Head of each Table: Distribute an equal portion of the Afikoman to each person.)

1 Corinthians 11:26-30 For as often as you eat this (matzah) and drink the cup, you proclaim the Lord's death until He comes. Therefore whoever eats the (matzah) or drinks the cup of the Lord in an unworthy manner, shall be guilty of the body and the blood of the Lord. But a man must examine himself, and in so doing he is to eat of the (matzah) and drink of the cup. For he who eats and drinks, eats and drinks judgment to himself if he does not judge the body rightly. For this reason many among you are weak and sick, and a number sleep.

(All: Hold up the piece of the Afikoman and recite the blessing together.)

בָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ בְּיָשׁוּעַ
הַמְּשִׁיחַ:

Baruch atah Adonai, Eloheinu melech ha-olam, hamotzi lechem min
ha-aretz B'Yeshua Ha-Ma-shiach

Bareich בָּרַיִךְ

Grace after the meal

(Pour the third cup of wine, "The Cup of Redemption")

A song of ascents. When the Lord returned the exile to Zion, we were like dreamers. Then our mouths were filled with laughter and our tongues with joyful song. Then it was said among the nations. "The LORD has performed great things for them." The LORD has done great things for us! We have rejoiced! O LORD, return our exiles like streams in the desert. Those who sew in tears shall reap in joyful song. Though one weeps as he goes out, bearing the seed to be sown, he will come with joyful song bearing his bundles of grain.

Please have compassion, O LORD, our God, upon Israel your people, upon Jerusalem your city, upon Zion, the dwelling place of your glory, upon the kingdom of the house of David your anointed one, and upon the great and holy House that is called by your name. Our God, our Father, our Shepherd, our Nourisher, our Provider, our Maintainer, our Reliever! Relieve us, O LORD, our God, quickly from all our troubles. Do not let us rely, O LORD, our God, upon the gifts of flesh and blood, nor upon their loans, but only upon Your hand, which is filled, open, holy and wide, that we may not be shamed nor humiliated forever and ever.

Luke 22:19

And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me."

Bareich בִּרְךְּ

Grace after the meal

(Pour the third cup of wine, "The Cup of Redemption")

(A Song of Ascents)

שִׁיר הַמַּעֲלוֹת בְּשׁוּב יְיָ אֶת שִׁיבַת צִיּוֹן הָיִינוּ כְּחֻלְמִים: אֲזַי יִמְלֵא שְׁחֹק פִּינוּ
וְלִשׁוֹנֵנוּ רִנָּה אֲזַי לֹא מָרוּ בְּגוֹזִים הַגְּדִיל יְיָ לַעֲשׂוֹת עִם אֱלֹהֵי: הַגְּדִיל יְיָ לַעֲשׂוֹת עִמָּנוּ
הָיִינוּ שְׂמֵחִים: שׁוּבָה יְיָ אֶת שְׁבִיתָנוּ כְּאַפְיָקִים בְּנִגְבִּי: הַזְרַעִים בְּדַמְעָה בְּרִנָּה
יִקְצְרוּ: הַלֹּחֶם יִלְךְ וּבִכָּה נִשְׂא מִשְׁדֵּךְ הַזֶּרַע נִשְׂא אֶלְמוֹתָיו:

(Please Have Compassion)

רַחֵם נָא יְיָ אֱלֹהֵינוּ, עַל יִשְׂרָאֵל עַמְּךָ, וְעַל יְרוּשָׁלַיִם עִירְךָ, וְעַל צִיּוֹן מִשְׁכַּן כְּבוֹדְךָ,
וְעַל מַלְכוּת בֵּית דָּוִד מְשִׁיחֶךָ, וְעַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ שֶׁנִּקְרָא שְׁמֶךָ עָלָיו.
אֱלֹהֵינוּ, אָבִינוּ, רַעֲנוּ, זִוְנְנוּ, פְּרִנסְנוּ, וְכַלְכַּלְנוּ, וְהַרְוִיחְנוּ, וְהַרְוֵחַ לָנוּ יְיָ אֱלֹהֵינוּ
מִהָרָה מִכָּל צָרוֹתֵינוּ, וְנָא, אֵל תִּצְרִיכְנוּ יְיָ אֱלֹהֵינוּ, לֹא לִיּוֹדֵי מִתְּנַת בְּשָׂר וְדָם, וְלֹא
לִיּוֹדֵי הַלְוָאָתָם. כִּי אִם לִגְדֹךְ הַמְּלָאָה, הַפְּתוּחָה, הַקְּדוֹשָׁה וְהַרְחֵבָה, שְׁלֵא נִבּוֹשׁ
וְלֹא נִכָּלֵם לְעוֹלָם וָעֶד:

The Third Cup

Blessed are you, O LORD our God, King of the universe, who creates the fruit of the vine.

(All: Drink the third cup)

(

Pour the fourth cup of wine, "The Cup of Freedom,"

(Leader: pour a cup of wine in honor of the Prophet Elijah, Open the front door for the prophet.)

(All: all rise)

Psalm 79:6-7 Pour out your wrath upon the nations that do not know you, and upon the kingdoms that do not call on your name. For it has devoured Jacob, and they have desolated his abiding place.

Psalm 69:25

Pour upon them your indignation and let your burning anger seize them.

Lamentations 3:66

Pursue and destroy them with anger from under the heavens of the LORD.

(The door is closed. All are seated.)

(All: Sing Eliyahu Hanavi)

The Third Cup

בְּרוּךְ אַתָּה יְיָ; אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרִי הַגָּפֶן

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

(All: Drink the third cup)

(Pour the fourth cup of wine, "The Cup of Freedom,")

(Leader: pour a cup of wine in honor of the Prophet Elijah, Open the front door for the prophet.)

(All: all rise)

שֹׁפֵךְ חֲמַתְךָ אֶל־הַגּוֹיִם, אֲשֶׁר לֹא יָדְעוּךָ וְעַל־מַמְלְכוֹת אֲשֶׁר בְּשִׁמְךָ לֹא
קָרְאוּ: כִּי אָכַל אֶת־יַעֲקֹב וְאֶת־נְוֶהוּ הַשָּׂמוֹ:
שֹׁפֵךְ־עַל־יָהֳמָם וְעַמְּךָ, וְחָרוֹן אַפֶּךָ יִשְׁיִגֶם:
תִּרְדֹּף בְּאֵף וְתִשְׁמִידֵם, מִתַּחַת שָׁמַי יְיָ:

(The door is closed. All are seated.)

(All: Sing Eliyahu Hanavi)

Haleil הַלֵּיל

Psalm 115:1-11

Nor for our sake, O Lord, not for our sake, but for your name's sake give glory, because of your kindness and your truth.

Why should the nations say: "Where is their God?" Our God is in the heavens; He does whatever He pleases!

Their idols are silver and gold, the work of human hands.

They have a mouth, but they cannot speak; they have eyes, but they cannot see; they have

ears, but they cannot hear; they have a nose, but they cannot smell; they have hands, but they cannot feel; they have feet, but they cannot walk; nor can they utter a sound with their throat. Those who make them shall become like them, whoever trusts in them.

O Israel, trust in the Lord! He is their help and shield.

You who revere the Lord, trust in the Lord! He is their help and shield.

Psalm 115:12-18

The Lord who has remembered us will bless;

He will bless the house of Israel;

He will bless the house of Aaron;

He will bless those who revere the Lord, the small with the great.

May the Lord increase you, you and your children.

You are blessed by the Lord, who made the heaven and earth.

The heaven is the Lord's heaven, but he has given the earth to mankind.

The dead cannot praise the Lord, nor can any who go down into silence.

We will bless the Lord from this time forth and forever. Halleluyah!

Psalm 118:21-24

I thank you for you have answered me, becoming my salvation.

The stone which the builders rejected has become the major cornerstone.

This the Lord's doing; It is marvelous in our eyes.

This is the day which the Lord has made; We will be glad and rejoice on it.

Psalm 118:26

Blessed be he who comes in the name of the Lord;

הלל Haleil

Psalm 115:1-11

לא לנו יי לא לנו כי לשמך תן כבוד, על חסדך על אמתך. למה יאמרו הגוים,
איה נא אלהיהם. ואלהינו בשמים כל אשר הפיץ עשה. עצביהם כסף וזהב,
מעשה ידי אדם. פה להם ולא ידברו, עינים להם ולא יראו. אזנים להם ולא
ישמעו, אף להם ולא יריחון. ידיהם ולא ימישון, רגליהם ולא יהלכו, לא יהגו
בגרונם. כמוהם יהיו עשיהם, כל אשר בטח בהם: ישראל בטח ביי, עזרם
ומגנם הוא. בית אהרן בטחו ביי, עזרם ומגנם הוא. יראי יי בטחו ביי, עזרם
ומגנם הוא:

Psalm 115:12-18

יי זכרנו יברך, יברך את בית ישראל, יברך את בית אהרן. יברך יראי יי,
הקטנים עם הגדלים. יסף יי עליכם, עליכם ועל בניכם. ברוכים אתם ליי,
עשה שמים וארץ. השמים שמים ליי, והארץ נתן לבני אדם. לא הפתים
יהללו יה, ולא כל ירדי דומה. ואנחנו נברך יה, מעתה ועד עולם, הללויה:

Psalm 118:21-24

אודך כי עניתני, ותהי לי לישועה.
אודך כי עניתני ותהי לי לישועה.
אבן מאסו הבונים, היתה לראש פנה.
אבן מאסו הבונים, היתה לראש פנה.
מאת יי היתה זאת, היא נפלאת בעינינו:
מאת יי היתה זאת, היא נפלאת בעינינו.
זה היום עשה יי, נגילה ונשמחה בו.
זה היום עשה יי נגילה ונשמחה בו.

Psalm 118:26

ברוך הבא בשם יי, ברכנוכם מבית יי.

Baruch haba b'sheim Adonai, beirachnuchem mibeit Adonai.

(All: Sing Hodu L'Adonai Psalm 136)

Therefore, the limbs which Thou has given us, the spirit and soul which Thou has breathed into our nostrils, and the tongue which Thou hast placed in our mouth, shall all thank and bless, praise and glorify, exalt and revere, sanctify and acclaim your name, our King. To Thee, every mouth shall offer thanks; every tongue shall vow allegiance; every knee shall bend, and all who stand erect shall bow. All hearts shall revere Thee, and men's inner beings shall sing to your name, as it is written: "all my bones shall say: O Lord, who is like Thee? Thou savest the poor man from one that is stronger, the poor and needy from one who would rob him." Who may be likened to Thee? Who is equal to Thee? Who can be compared to Thee? O Great, mighty and revered God, supreme God is the Master of heaven and earth. Let us praise, acclaim and glorify Thee and bless your holy name, as it is said: "A Psalm of David: Bless the Lord, O my soul, and let my whole inner being bless His holy name."

All your works praise Thee, Lord our God; your pious followers who perform your will, and all your people the house of Israel, praise, thank, bless, glorify, extol, exalt, revere, sanctify, and coronate your name, our King. To Thee it is fitting to give thanks, and unto your name it is proper to sing praises, for Thou art God eternal.

The Fourth Cup

Blessed are you, O LORD our God, King of the universe, who creates the fruit of the vine.

(All: The fourth cup of wine is drunk.)

Praised are you, Adonai, King of the universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land

(All: Sing Hodu L'Adonai Psalm 136)

עַל בֵּן אַבְרָהָם שֶׁפְּלִגֵּת בָּנוּ, וְרוּחַ וּנְשָׁמָה שֶׁנִּפְחַת בְּאַפֵּינוּ, וְלִשׁוֹן אֲשֶׁר שָׁמַת בְּפִינוּ, הֵן הֵם יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שִׁמְךָ מִלְּכָנוּ, כִּי כָל פֶּה לֵךְ יוֹדֶה, וְכָל לִשׁוֹן לֵךְ תִּשְׁבַּע, וְכָל בֶּרֶךְ לֵךְ תִּכְרַע, וְכָל קוֹמָה לְפָנֶיךָ תִּשְׁתַּחֲוֶה, וְכָל לְבָבוֹת יִירָאוּךָ, וְכָל קֶרֶב וּבְלִיּוֹת יִזְמְרוּ לְשִׁמְךָ. כִּדְבַר שְׂכֵתוֹב, כָּל עֲצָמוֹתַי תִּאֲמַרְנָה יְיָ מִי כָמוֹךָ. מִצִּיל עֲנִי מִחֲזֶק מִמֶּנּוּ, וְעֲנִי וְאֲבִיּוֹן מִגְּזֵלוֹ: מִי יִדְמָה לֵךְ, וּמִי יִשׁוּה לֵךְ וּמִי יַעֲרֶךְ לֵךְ: הָאֵל הַגָּדוֹל הַגִּבּוֹר וְהַנּוֹרָא, אֵל עֲלִיּוֹן קִנְיָה שָׁמַיִם וְאָרֶץ: נְהַלֵּלְךָ וּנְשַׁבְּחֶךָ וּנְפָאֲרֶךָ וּנְבָרֶךָ אֶת־שֵׁם קְדֹשְׁךָ. כְּאִמּוֹר, לְדוֹד, בְּרַכִּי נַפְשִׁי אֶת יְיָ, וְכָל קֶרֶבִי אֶת שֵׁם קְדֹשׁוֹ:

יְהַלְלוּךָ יְיָ אֱלֹהֵינוּ כָּל מַעֲשֵׂיךָ, וְחַסִּידֶיךָ צְדִיקִים עוֹשֵׂי רְצוֹנְךָ, וְכָל עַמֶּךָ בֵּית יִשְׂרָאֵל בְּרַנָּה יוֹדוּ וַיְבָרְכוּ וַיִּשְׁבְּחוּ וַיְפָאֲרוּ וַיְרוּמְמוּ וַיַּעֲרִיצוּ וַיִּקְדְּשׁוּ וַיִּמְלִיכוּ אֶת שִׁמְךָ מִלְּכָנוּ, כִּי לֵךְ טוֹב לְהוֹדוֹת וּלְשַׁמְךָ נֶאֱמָה לְזִמְרָה, כִּי מַעֲוֹלָם וְעַד עוֹלָם אֶתָּה אֵל. בְּרוּךְ אַתָּה יְיָ, מֶלֶךְ מְהֻלָּל בְּתִשְׁבָּחוֹת.

The Fourth Cup

Baruch atah Adonai, Eloheinu melech ha-olam, borei p'ri hagafen.

(All: The fourth cup of wine is drunk.)

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Baruch atah Adonai Eloheinu melech ha-olam, al hagefen v'al p'ri hagefen
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם עַל הַגֶּפֶן וְעַל פְּרֵי הַגֶּפֶן. וְעַל תְּנוּבַת הַשָּׂדֶה,
וְעַל אֶרֶץ חֲמֻדָּה טוֹבָה וְרַחֲבָה

Baruch atah Adonai Eloheinu melech ha-olam, al hagefen v'al p'ri hagefen
V'al t'nuvat hasadeh, v'al eretz chemdah tovah ur'chavah.

Nirtzah נִרְצָה

The Passover Seder is concluded, according to each traditional detail with all its laws and customs. As we have been privileged to celebrate this Seder, so may we one day celebrate it in Jerusalem. Pure One who dwells in the high places, support your People countless in number. May you soon redeem all your People joyfully in Zion.

[We conclude and sing together.]

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'Shana HaBa'ab Ba'Y'rushalayim

Next Year in Jerusalem!

נִרְצָה Nirtzah

חֲסֵל סְדוּר פֶּסַח בְּהִלְכָתוֹ, בְּכֹל מִשְׁפָּטוֹ וְחֻקָּתוֹ. כַּאֲשֶׁר זָכִינוּ לְסִדֵּר אוֹתוֹ, בֵּן
נִזְכָּה לְעִשׂוֹתוֹ. זָךְ שׁוֹכֵן מְעוֹנָה, קוֹיָם קָהֵל עֵדֶת מִי מָנָה. בְּקָרוֹב נִהַל נְטֻעֵי
בְנֵה, פְּרוּיָם לְצִיּוֹן בְּרִנָּה.

*Chasal sidur pesach k'hilchato, k'chol mishpato v'chukato. Ka-asher zachinu l'sadeir oto, kein
nizkeh la-asoto. Zach shochein m'onah, komeim k'hal adat mi manah. B'karov nabeil nitei chanah,
p'duyim l'tzion b'rinah.*

[We conclude and sing together.]

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'Shana HaBa'ah Ba'Y'rushalayim

Next Year in Jerusalem!

(Leader: Aaronic Blessing)

Aaronic Blessing

Numbers 6:24-26

The L-rd bless you and keep you.

The L-rd make

*His face to shine upon you,
and be gracious to you.*

*The L-rd lift His countenance upon you
and give you peace.*

*In the name of Yeshua the Messiah,
Prince of Peace, Amen.*

Aaronic Blessing

Numbers 6:24-26

יְבָרֵךְ יי וַיִּשְׁמְרֵךְ.
יָאֵר יי פָּנָיו אֵלֶיךָ וַיַּחַנֶּךָ
יִשָּׂא יי פָּנָיו אֵלֶיךָ וַיִּשֶׂם לְךָ שָׁלוֹם.

בְּשֵׁם יֵשׁוּעַ הַמְּשִׁיחַ שֶׁר הַשָּׁלוֹם. אָמֵן.

Appendix

Appendix 1, Search for Chametz (חמץ).

The search for chametz is a great family time and object lesson.

On the night preceding Pesah, each family - adults and children of all ages - search for leaven= hametz. Customarily we search by light of a candle or flashlight and use a feather to sweep up the hametz into a paper bag; put out a known number of bread pieces, each on a napkin, one piece in every room. If Passover begins Saturday night, the search is moved to Thursday night and the hametz is destroyed Friday morning; the Sabbath meals are prepared kosher for Passover; the Fast for the First-Born is held on Thursday morning. Check with your Rabbi for specific instructions in all matters when Passover begins Saturday night.

Yeshua:

Candle: The Word of God. (Psalm 119:105 Your word is a light unto my soul)

Feather: Holy Spirit (Psalm 91:4 , Isa 40:31 ???)

Wooden Spoon: Tree or the Cross, Due 21 shall not remain overnight)

Linen Cloth: Used to wrap Yeshua in after coming down off the cross. (Mark 15:46)

Yeshua The Messiah: was a sacrificial offering became sin (leaven) for us and was taken outside the camp (Heb 13:13 taken outside the camp), wrapped in linen

Appendix 2, The Exodus

from pages 22 and 23

The telling of the Exodus

Why is this night different than all other nights?

Exodus 12:14 states:

'Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance.⁸

This is why this night is different from all other nights!

God's act of Creation and His act of Redemption are the most significant things I am aware of. The act of Redemption and the process of Redemption is what the Bible is all about. Redemption started in Genesis when Adam sinned. God sacrificed an animal and made cloths from the animal skin covering Adam and Eve. The shedding of innocent blood to atone for their sin. This is the foundation for the Passover and the Levitical system. As time continued God chose Avraham (Abraham) to become a chosen people, Holy, set apart, a peculiar people, uniquely established for worship and to represent God, Through his son Isaac and then Jacob. Now Jacob entered Egypt as 70 individuals and God took The Nation of Israel out of Egypt, an estimated 2 million.

Romans 11 teaches us, as followers of Yeshua, we have been grafted into Israel.

We glean understanding as to why God tells Israel to observe this as a permanent ordinance by looking at the feasts themselves.

Researching the Hebrew root words we learn these feasts are appointed times and Holy Convocations are literally dress rehearsals.

Reading Lev 23:1-2

Speak unto the children of Israel, and say unto them, Concerning the Divinely Appointed times of the LORD, which ye shall proclaim to be holy Dress Rehearsals, even these are for my divinely set appointments.⁹

8. Exodus 12:14; 12:17; 12:42; Lev 23, Deut 16:3

9. 1. Pastor Mark Biltz, The Feasts of the Lord, WND Vidios in conjunction with the Koinonia Institute, www.wnd.com

So from the beginning God was telling us He was preparing His people for something more than the physical appointments themselves.

Also it is important to recognize these feasts are NOT Israel's, these feasts are "The LORDS" feasts.

Which book in the Bible would you consider to be the book of Redemption?

Exodus is "The book of Redemption" in the Scriptures.

Exodus is a book of prophetic significant and redemption is its theme from start to finish. Its expositional consistency flows throughout scripture, the Holy Spirit puts His signature all through scripture with types, shadows, idioms, and that is what expositional consistency means. He puts His initials throughout scripture by following consistent patterns.

Let me give you an example:

Exodus 3:2-6 The burning bush:

The LORD shows Moses an acacia bush. The word in Hebrew is (סִנְיָה) sen-eh (to prick; a bramble), a thorn bush. Thorns are part of the curse introduced in Genesis 3:18 for sin. The bush is burning but not consumed. All through scripture fire speaks of God's judgment.¹⁰ So idiomatically this is sin being judged. Another way of saying this is the Thorn bush represents Israel (people) in a non-regenerative state being judged.¹¹ However, the fire is not consuming the thorn bush, so it speaks of God's mercy, for it is only through grace we are saved from sin and it was "The Angel of The Lord" Yeshua speaking to Moses from the burning bush.

John 19:2-5 says the Roman soldiers put a crown of thorns on Yeshua's head. He wore our sin as a crown.

God uses the literal events of the Exodus to provide insight into His prophetic plan for redemption.

Yeshua tells us in John 8:56-59 He is the voice in the burning bush. As it was in the burning bush, so it was again at Passover, and again on the cross, God judged our sin

10. Fire is idiomatic of judgment, chastening and punitive justice of the indignation and wrath of God, 1 Cor 3:11, Dan 7:9-10, Ezek 1:13-14, 27-28; Rev 1:14-15, 19:11-12, Heb 10:27; 12:29, Deut 4:20 (Keil and Delitzsch Cmtry)

11. Deut 4:20

through the Messiah to show His mercy, so He could give us His love showing us His grace.

Types¹²

Israel = ourselves (our predicament and response)

Egypt = the world (where we are before grace)

Pharaoh = Adversary (ruler of this world)

Bondage = sin

Deliverer, Moses = type of Christ

(foreknown, trying to stop His growing up Pharaoh ordered the slaughter of babes, called to deliver his people, Midian priest with 7 daughters, ...)

Passover = Role as the Believer (Lamb of God)

Deliverance from the yoke of bondage

Yeshua in the Moed (appointed times)

The entire Passover was a dress rehearsal for the time when Messiah would come and take away the sins of the world.

Passover: In remembrance of the last plague in Egypt, The first born of Egypt died that night.

Feast of Unleavened Bread: In memory of the slavery and bondage in Egypt

Feast of First Fruits: First Fruits of the Resurrection

Feast of Weeks: In memory of the giving of the Law and the Holy Spirit to the Elect.

2 Cor 5:21

On the 10th of Nisan Yeshua rode into Jerusalem Matt 21, Mrk 11, and He overturned the tables of the money changers. Yeshua drove out the money changers to remove the leaven from His Father's House (the Temple). At this time each Jewish household was preparing for the Passover and the Feast of Unleavened Bread. Each household was doing "spring cleaning" in preparation. Making sure all leaven is removed. This was the second time recorded Yeshua "cleansed the Temple". This is stated directly in John 2:13-17 where it says: "the Passover of the Jews was near, and Yeshua went up to Jerusalem. The NASB¹³ titles this The First Passover –Cleansing the Temple.

12. Missler, Chuck, The Book of Exodus, Koinonia House, Coeur d'Alene Idaho

13. New American Standard Bible Updated Edition

Leaven is identified with sin¹⁴ in many places and the Feast of Unleavened Bread starts on the day after Passover, Nisan 15.¹⁵

1 Corinthians 5:7-8

Clean out the old leaven so that you may be a new lump, just as you are in fact unleavened. For Christ our Passover also has been sacrificed.

Therefore let us celebrate the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Greek text:

leaven: Zu'meen

“Celebrate the feast”: heorta-zoomen

Heorta: is a festival or celebration

So: heorta'zoomen is Chag Ha-Matzot or Feast of Unleavened Bread

Pesach or Passover usually refers to the two mo-adim of Passover and Feast of First Fruits together as one holiday. Biblically they are two “appointed times” or mo-ad'e. Rav-Shaul intermixes the two as 1 in 1 Corinthians 5:7-8

Matzah is striped and pierced for our transgressions (1 Cor 5:7) “--since you truly are matzah”

Christ is our “Passover” therefore “keep the feast” of Passover. We have learned the word feast means appointed time, so “keep the appointed time of Passover.”

Exodus 12:3-6 Lamb

4 days in the house : note if 4 days is 4000 years then the lamb was taken and set aside for 4000 years.

Nisan 8: Lasarus was raised from the dead evening before the 9th.

Sheep raised in Bethlehem 250,000. High priest would bring the single lamb for the Nation and at that time the Hallel Psalm 118 sung each year. At the exact same time Nisan 10, 4 days before they are singing the Psalm 118 as Yeshua goes into Jerusalem.

Triclinium: Table laid out in a “U” shape. Table was low about 1.5 ft off the floor and the people reclined at the table laying on the floor with pillows.

14. Leaven: Mt 16:6; 16:12; Mk 8:15; Lk 12:1; 1 Cor 5:6-8; Gal 5:9 Contrast: Lk13:21; Mt 13:33 Mt 13:24
15. Leviticus 23:6

All of them would have been reclining at the Passover Seder (Luke 22:27)
Signifying they are free men

Exodus 12:3-10

3 take a lamb without blemish and separate in from the herd on the 10th day of the month

7 and Exodus 12:22 " You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two door posts; and none of you shall go outside the door of his house until morning.

Yeshua's blood is sprinkled on the door posts of our hearts

Roasted with fire signifies Yeshua's sacrifice

Do not boil it in water signifying The Word of G-d shall not be watered down.

Any that remained until morning had to be burned.

That sacrifice was complete

Unleavened Bread:

He was without sin

Bitter Herbs:

The bitterness of the experience He had to go through.

Again they reclined at the table because they are free men.

Through Yeshua we are freed from the bondage of sin so we can recline in His grace.

The Four Cups of Wine

Israel has been celebrating the Passover with four cups of wine for over 3500 years. It comes from Exodus 6:6-7 (explained below). In the book of Luke (22:17-20) Yeshua tells his talmadiem (the disciples) He has longed to celebrate this "Passover" with them. Then the passage in Luke mentions at least two cups of wine:

Luke 22:17-20

17 And *when He had taken a cup* and given thanks, He said, "Take this and share it among yourselves; 18 for I say to you, I will not drink of the fruit of the vine from now on until the kingdom of God comes." 19 And when He had taken some bread and given thanks, He broke it and gave it to them, saying, "This is My body which is given for you; do this in remembrance of Me." 20 And *in the same way He took the cup*

*after they had eaten, saying, "This cup which is poured out for you is the new covenant in My blood."*¹ (italics added)

When Yeshua holds up the “cup after the meal”, this is the cup of Redemption of the Passover Seder. As discussed earlier, the dress rehearsals of the previous 1500 years were to be enacted at this single Passover. Because of the wording in the Gospels, some believe the 4th cup was not drunk. It is very possible since the forth cup, the cup of Acceptance or Freedom is ultimately to be fulfilled at the “Second Coming”.

Exodus 6:6-7

6 "Say, therefore, to the sons of Israel, ' I am the LORD, and *I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage. I will also redeem you with an outstretched arm and with great judgments.*

7 "Then *I will take you for My people*, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians."¹ (italics added)

1st Cup Sanctification

I will bring you out from under the burdens of the Egyptians: Set apart Ex 4:22-23 The battle of first born was started, (out from under the bondage of the Egyptians). The work of Sanctification,

Exodus 4:22-23

22 "Then you shall say to Pharaoh, "Thus says the LORD, " Israel is My son, My firstborn.

23 "So I said to you, ' Let My son go that he may serve Me'; but you have refused to let him go. Behold, I will kill your son, your firstborn."""

NASU

2nd Cup Deliverance

I will deliver you from their bondage: Brakes the chains that bind us to the world Rom 6:16

3rd Cup Redemption

I will also redeem you with outstretched arm and with great judgments: Pays the redemption price (redeem with an outstretched arm) Jer 32:17

What was the cost of the creation: None, What was the cost of redemption.
Outstretched arm Yeshua on the Cross.

This is my body which is broken for you. Matzah
Matzah Tosh & Afikoman bag, middle the Afikoman (aleph, pai, yod, cof, : , mem, ?
vav)

The three pieces of matzah represent the Father, Son, Holy Spirit. The middle piece of matzah is taken out of the Matzah Tosh Bag and broken. Then half of the broken piece is placed back into the bag, the other piece is rapped inside of linen and hidden away. At the 3rd Cup of wine (redemption), this Afikoman is looked for and found and brought back out. The kids at the table look for the hidden Afikoman.

Matzah broken, striped and pierced, broken, rapped in linen, hidden away, 3rd cup it is looked for and found redemption Afikoman

The word Afikoman means: “That which comes after, or comes again.” It is the only Greek origin word in the Seder, most believe it came in at the time of Yeshua 2000 years ago. It directly refers to his burial and resurrection and our redemption through His sacrifice.

4th Cup Acceptance

I will take you for My people, and I will be your God; and you shall know that I am the LORD your God:

Ephesians 1:4-7

Chosen, holy, delivered, accepted, redemption

Mark 14:26 Sang the Psa 113-118 Psalm 118 was the last one they sang at the seder.

Mark 15:21 Alagander and Ruffus at the 3rd hour (9 AM) time of the morning sacrifice, dress rehearsal

Matt 27:45 at the 6th hour (12 Noon) to the 9th hour (3 PM), darkness over the land, Acts 3:1, hour of prayer, J 19:30 It is finished, When the high priest sacrificed the evening sacrifice he have up his spirit.

John 6:35 I am the bread of life

Mat 2:1 Beth-Lehem means “House of bread”, the lambs for the temple were raised in Bethlehem.

Lev 23: 5-6 Feast of Unleavened Bread, on the 15th and for 7 days. Yeshua was without sin, declared by Heb 4:15, Luk 23:22 the leader Pontius Pilate declared “I find no guilt in him”...

Psalm 16:10 will not see your holy one suffer decay.

God buried

Rev 13 the lamb slain from the foundation of the world

7 days.

Egyptians buried there first born on 15th Feast OUB

Yeshua raised on the Feast of First Fruits, F F of the resurrection.

Omer, can represent people. Act 26:

Counting of the Haomer

Taking them out of the world

Feast of First Fruits

Sheaf offering

Ps 126:6 sheaf representing a person

Matt 28:1 end of the Sabbath, as it began to dawn on the first day of the week, “this was on the Feast of First Fruits”,

So Yeshua became our First Fruits Offering, a wave offering, the first sheaf of the barley harvest.

1Cor 15:20

Acts 26:28

Shavaut

Ex:19:

Ez 1: , Ez 36

--Acts 2

Book of Ruth always read.

Gentile Ruth means friend and she worked the harvest with Israel.

Gentile Orpah means to turn the neck, and she turned her back on Israel.

Counting of the Omer.

Luk 24:49-53 and he lifted up his hands and blessed them

Numbers 6 Priest would lift his hands and form the letter sheen, lifted hands sees

Yeshua's first hands.

The day the Torah was given to Israel. The day the Spirit was given. At the giving of the Torah, 3000 people died (Ex 32:28). At the giving of the Holy Spirit, 3000 people were saved (Acts 2:41).

2 wave loaves baked with leaven, “a dress rehearsal” holy convocation Leviticus

Acts 2:

Third hour of the day, morning sacrifice pouring out of the spirit

People from all over for the feast

3000 that day

Acts 21:20 tens of thousands, all zealous for Torah

Ez 1:4 read on Shavout, then Ez 3:12-13

Josephus states at the time of Yeshua Jerusalem had 600,000 people, at Passover this grew to over 2,500,000 pilgrims. 250,000 lambs would be slaughtered on that day.

John 1

Behold, the Lamb of God

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

John 1:29

John 19:32-37

33 but coming to Jesus, when they saw that He was already dead, they did not break His legs. 34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out. 35 And he who has seen has testified, and his testimony is true; and he knows that he is telling the truth, so that you also may believe. 36 For these things came to pass to fulfill the Scripture, "NOT A BONE OF HIM SHALL BE BROKEN." 37 And again another Scripture says, "THEY SHALL LOOK ON HIM WHOM THEY PIERCED."

Zech 12:10- , Ex 12:46 nor are you to break any bone of it (also Num 9:12).

Rev 1:6-7

7 BEHOLD, HE IS COMING WITH THE CLOUDS, and every eye will see Him, even those who pierced Him; and all the tribes of the earth will mourn over Him. So it is to be. Amen.

NASU (also Matt 24:30)

Dan 7:13-14

"I kept looking in the night visions,

And behold, with the clouds of heaven
One like a Son of Man was coming,
And He came up to the Ancient of Days
And was presented before Him.
14 "And to Him was given dominion,
Glory and a kingdom,
That all the peoples, nations and men of every language
Might serve Him.
His dominion is an everlasting dominion
Which will not pass away;
And His kingdom is one
Which will not be destroyed.
NASU

Appendix 3, A Coin paid for the Afikoman (צפון אפיקומן).

An earnest payment is a specific form of security deposit required by some official procurement processes to demonstrate that the applicant is serious and willing to demonstrate an earnest of good faith about completing the transaction.

In ancient times, the earnest payment was called variously an “earnest penny,” or “God’s silver,” (Argentum Dei; Latin). It was either money or a valuable coin or token given to bind a contract, most notably for the purchase of a servant.¹⁶

There are three pieces of matzah in the Echad. They represent the Father, Son, Holy Spirit.¹⁷ The center piece of matzah in the Echad is removed and broken in half. The smaller of the two pieces is returned to the Echad. The larger piece “*The Afikoman*” is wrapped in a linnen napkin that represents a traditional barrial cloth. After it is completely wrapped, it is hidden some ware on or around the table. This is performed at the Yachatz (יחצ), which means dividing or seperating into pieces. After Shulchan Orech (שולחן עורך), partaking of the Passover meal, a child, preferably the youngest looks for and finds the Afikoman, at which time he/she recieves a coin representing an Earnest Payment from Yeshua.

We have been purchased at a great price, our redemption cost the creator of the Universe everything, He came down in the form of Yeshua, a man specifically for the purpose of redemtion, as has been shown all through the Tanach (Old Testement) and explained in the New Testement, Yeshua is the ultimate sacrifice, the Passover lamb sactrified from before the foundation of the world. (Hebrews 9:11-28)

John 16:5-11 "But now I am going to Him who sent Me; and none of you asks Me, 'Where are You going?' "But because I have said these things to you, sorrow has filled your heart. "But I tell you the truth, it is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I go , I will send Him to you. "And He, when He comes, will convict the world concerning sin and righteousness and judgment; 9 concerning sin, because they do not believe in Me; 10 and concerning righteousness, because I go to the Father and you no longer see Me; 11 and concerning judgment, because the ruler of this world has been judged.

NASU

16. Earnest Payment, from Wikipedia, 2013, Black’s Law Dictionary (sixth ed.)

17. According to many Rabi’s there are differing points of view as to what is represented by the three pieces of matzah in the Matzah-tash (Matzah-bag) or Echad. Some say Abraham, Isaac, and Jacob, some say it represents different aspects of Israel. However, there is only one xplanation that makes sense for why the middle piece (The Son) is broken, wrapped in a linnen cloth (barrial cloth), labled with the name “I came,” hidden i.e. placed in a tomb, and then is found i.e. risen.

On the appointed time of Shavout (Feast of Weeks), fifty days after the resurrection, the Ruach-HaKodesh (Holy Spirit) was sent as a pledge (earnest payment), in recognition of a time to come when Yeshua will claim His Servants, all the peoples of the earth freed from sin, freed from the bondage of this world (1 Corinthians 1:21-22; 2 Corinthians 5:5; Ephesians 1:13-14).

The blood atonement Yeshua paid is a guarantee of our eternal salvation, of the debt paid. We have His pledge of our eternal security and His return for that which He has purchased.

Glossary

Afikoman—Burial

Afikoman is the only Greek word in the Passover Seder; it literally means “I came or that which is coming, or He who is coming,” in Greek it normally refers to the desert i.e. that which comes last. According to Jewish tradition, Messiah will come at Passover to bring a redemption brought through Moses. This is why a place is left at the table for Elijah, the forerunner of Messiah. Ref: 9.

The head of each table takes the “middle” piece of matzah out of the Echad (אֶחָד) (also called the Matzah-tash (matzah bag)), and breaks it in half. He then takes the “*smaller*” of the two pieces and puts it back into the Echad. The larger of the two pieces is wrapped in the bag designated “Afikoman”, a white linen wrapping.)

(When the youngest child at the table is not looking, the Afikoman is hidden somewhere at the table. This will be found later as the most important part of the seder.)

See Appendix 3, A coin is paid to the child that finds the Afikoman, the coin represents Earnest Money.

Appointed Time

See Moed, translated feast in many translations.

Bedikat Khameyts

Ceremonial search for leaven after the house has been cleaned and all leaven (yeast) has been removed.

Beitsah—Roasted Egg

Reminder of an additional lamb that was slain if they required additional for the size of the family.

Reminder of the destruction of the temple. 587 AD on the 9th of Av, 70 AD on the 9th of Av. The reason the 9th of Av is significant is this is when the Spies of the land gave their bad report to the people. It was 1290 on the 9th of Av the Jews were kicked out of England, 1492, 9th of Av Spanish inquisition, WW1 started 9th of Av, Hitler’s proclamation to kill the Jews was on the 9th of Av. Recently expelled the Jews out of Gaza on the 9th of Av

It has also been reported the roasted egg was added to the Seder plate during the captivity in Babylon. The Babylonians worshiped the egg as a symbol for fertility associated with the fertility festival of Ishtar. The egg is not mentioned anywhere in

scripture and it is very possible this is its origin. As such it would be a pollution and a good example of how pagan practices end up intertwined with God's Feasts.¹⁸

Bitter Herbs

Speaks of the bondage and bitterness in Egypt, the bitterness Yeshua went through because of our sin, and finally because of the bondage to sin we were in before receiving Yeshua's gift of salvation.

Carpas—Sprig of parsley

The hisup used to place the blood on the door post

Charoseth—Apples, nuts and spices

Chuvah—Eve

The word "Eve" comes from the name of the mother of the earth in mythology. Yahweh (God) did not name the first woman after a fictional goddess of the earth. Her name is Chuvah and I believe she likes her real name better, as does the one who gave her that name.

Echad (אֶחָד), -as used in the Seder

Echad means "One" or "Unity," this is the word used in the Shama: "Hear Oh Israel, the Lord is our God, The Lord is "One".

Also called the Matzah-tash (matzah bag); Special matzoh cover made from white linen with three compartments opening to one side. Can be made from (4 ea) linen napkins placed on top of each other and sown on three sides (this forms three compartments), must cover the matzah placed inside completely. Embroidery, fringe and other decoration is appropriate.

Feast

See Moed: Appointed Time

Haggadah

"the telling" Passover story past down for thousands of years

Hallel Psalms

Psalm 113 through 118

Hazereth—salt water

¹⁸ H. J. Ledbetter, The Passover Prophecy, Jr. Hamelech Publishing Englewood, CO

Holy Convocation—Dress Rehearsal

Miqra' OT:4744 miqra' (mik-raw'); from OT:7121; something called out, i.e. a public meeting (the act, the persons, or the place); also a rehearsal:³

Kosher for Passover

This notation on a package indicates a rabbi has inspected and supervised the preparation from start to finish of this product and no leaven was introduced or allowed to occur. Matzoh kosher for Passover is mixed and 18 seconds or less occurs before baking.

Maror—Horseradish—Bitter Herb

Most homes use horseradish as the bitter herbs. Most Seders utilize the store bought bottles, it should be hot. Use the whole root and not the ground up bottled variety if possible, cutting it into small pieces as needed, then the remainder of the root can ordain the Seder Plate.

In the second Temple period, a typical portion was the size of an olive seed.

Matzah-tash (matzah bag)

Also called the Echad (אֶחָד), see Echad above.

MOED #4150:

Moed an appointment, i.e. a fixed time or season; specifically, a festival; conventionally a year; by implication, an assembly (as convened for a definite purpose); technically the congregation; by extension, the place of meeting; also a signal (as appointed beforehand):

OT:3259 ya' ad (yaw-ad'); a primitive root; to fix upon (by agreement or appointment); by implication, to meet (at a stated time), to summon (to trial), to direct (in a certain quarter or position), to engage (for marriage): -agree, maxke an) appoint (-ment, a time), assemble (selves), betroth, gather (selves, together), meet (together), set (a time).

Mosheh—Moses

OT:4872 Mosheh (mo-sheh'); from OT:4871; drawing out (of the water); Mosheh, the Israelite lawgiver:

God's appointed leader to deliver the children of Israel out of bondage in Egypt, born from the tribe of Levi, raised by pharaoh's daughter.

‘Owth (oth) OT:226

OT:226 'owth (oth); probably from OT:225 (in the sense of appearing); a signal (literally or figuratively), as a flag, beacon, monument, omen, prodigy, evidence, etc.: --Genesis 1:14 the stars, sun, and moon given as sign's and for seasons (signals and appointments), owth and moed.

Parsley

See Carpas

Rosted egg

See Beitsah

Sanctification—Holiness, i.e. “set apart”

Hagiasmos (Greek)

NT:38 hagiasmos (hag-ee-as-mos'); from NT:37; properly, purification, i.e. (the state) purity; concretely (by Hebraism) a purifier:³

Seder

“order”

Seder Plate

The Seder Plate holds the ceremonial items of Passover, the bitter herbs, a roasted egg, a sweet apple mixture, parsley, and lamb shank bone, and a cup of salt water in the middle.

Sign

See Owth signal becon

Talmadiem—disciples

Students

Tzafun (צפון)

Dessert. See *Afikoman*

Zeroa (z'roa)—Shank bone of a lamb

Symbolizes the sacrificial lamb at Pesach and it is placed on the Seder plate. It is not eaten or handled during the Seder. Yeshua presented Himself as the Paschal Lamb of God. The word “zeroah” can mean “arm”, some speak of this also symbolizing the outstretched arm of God.

The z'roa is also called the paschal lamb with “paschal” meaning “He (God) skipped over” the houses of Israel.

References, General:

1. Bible verses are from the New American Standard Updated Version. (NASB), The Lockman Foundation, La Habra, CA, 1977
2. Davka, Word processing Software and Davka Interactive Haggadah, www.davka.com
3. Rabbi Barry Dov Lerner, Foundation For Family Education, Inc. 501c3 www.jewishfreeware.org, 5770/2010
4. Vine of David, First Fruits of Zion, Inc. Translation: Aaron Eby, Marshfield, Missouri, www.ffoz.org, 2011
5. Lars Enarson, The Feast of Passover Haggadah, The Watchman International, Pensacola, FL, www.thewatchman.org, 2000
6. Barry and Steffi Rubin, The Messianic Passover Haggadah, Baltimore, MD, www.messianicjewish.net, 1989
7. H. J. Ledbetter, Jr., Haggadah Shel Mashiach, Jamelech Publishing, Englewood, CO, 2002
8. Dalia Hardof Renberg, The Complete Family Guide to Jewish Holidays, Adama Books, New York, 1985
9. www.chaim.org/afikomen.htm

עֵץ-חַיִּים בְּיֵשׁוּעַ

Etz Chayim B'Yeshua

Tree of Life In Yeshua