



The
**Messianic
Passover
Haggadah**

"I have remembered my covenant." Exodus 6:5

Key for Pronunciation of Hebrew Transliteration

An effort has been made to conform to modern Israeli pronunciation of Hebrew. We have adhered to the pronunciation key below, except in cases where convention has rendered a standard spelling.

- “u” is pronounced “oo” as in “soon”
- “i” is pronounced “ee” as in “see”
- “a” is pronounced “ah” as in “hurrah”
- “ai” is pronounced “uy” as in “buy”
- “ey” is pronounced “ay” as in “day”
- “kh” represents both the Hebrew letters כּ and כַּ and has no actual English equivalent; it is a guttural sound which is made in the back of the throat



reparing for Passover

"For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses. . . ." Exodus 12:15

Leader

During the days before Passover, leavened items are removed from the home. These include all breads and cakes that contain yeast. Preparation begins with a thorough cleaning, culminating in a ceremonial search for leaven, called *bedikat khametz*.

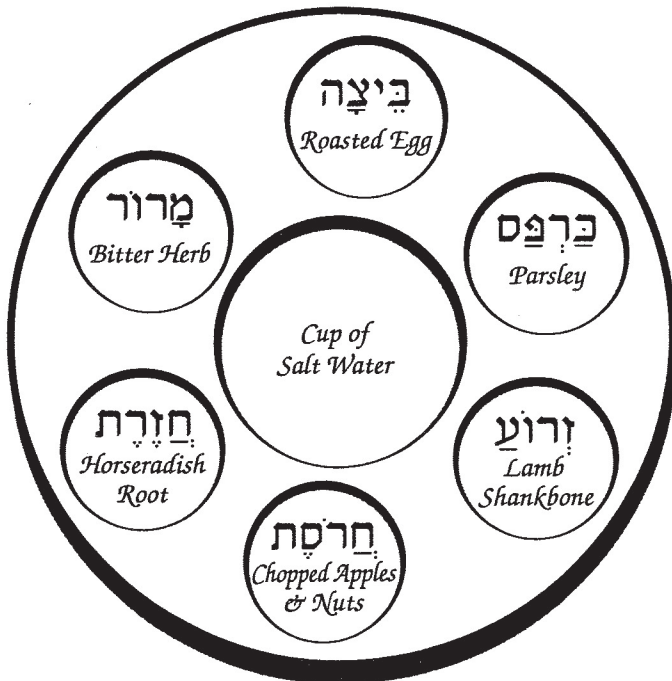
Let us also ready our hearts for the Passover *seder*, the order of service. Tradition teaches that in each generation, we must consider ourselves as having personally been freed from Egypt. As we prepare for this experience of personal redemption, let us put far from us the leaven of sin hidden within our hearts.

Haggadah means "the telling." Passover is a story that has been retold for thousands of years. It is a story of miraculous transitions — from slavery to freedom, from despair to hope, from darkness to light. Its greatness is the greatness of God. Its timelessness comes from the eternal truth of His involvement with His people. As God cared for the children of Israel in ancient times, He cares for all who are His today.

Upon the table is a *seder* plate, holding the ceremonial items of Passover. There are bitter herbs, a roasted egg, a sweet apple mixture, parsley, and a bone. Curious things, yet all part of the telling. Let us allow our senses to fully participate, taking in the sights and smells, tasting each ingredient, listening to every word. Let us see, hear, and feel the truth of God's love.

One of Messiah's last earthly acts was the celebration of the Passover. Gathering his disciples in a small room in Jerusalem, he led them in a *seder*. "I have eagerly desired to eat this Passover with you before I suffer." (Luke 22:15) He passed the foods among them. It was there, in the context of this celebration that Yeshua revealed to them the mystery of God's plan of redemption. He spoke to them of his body and blood. He explained to them that he would have to die.

It was no coincidence that Messiah chose the Passover for the setting of what is now celebrated as *communion, the Lord's supper*. For in the story of the Passover lamb, Yeshua could best communicate the course he would be taking over the confusing hours that were to follow. Here, as we participate together in the Passover *seder*, may we experience once again God's great redemption.



The Seder Plate



e Light the Candles

*The Lord is my light and my salvation —
whom shall I fear? Psalm 27:1*

Leader

As we kindle the festival lights, we pray for the illumination of the Spirit of God to bring great personal meaning to this, our Passover celebration.

A Woman

(Lighting the candles, says)

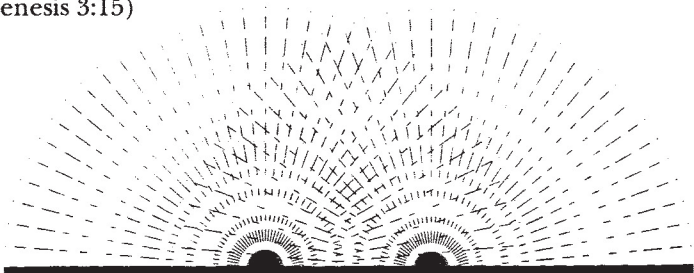
בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּדְבָרְךָ וּבְשֵׁמוֹ אֲנַחְנוּ מְדַלִּיקִים הַנֵּרוֹת שֶׁל יוֹם טוֹב.

*Barukh atah adonai eloheynu melekh ha'olam asher kidshanu bidevaro
uvishmo anakhnu madlikim haneyrot shel yom tov.*

Blessed are You, O Lord our God, Ruler of the universe, who has set us apart by His Word, and in whose Name we light the festival lights.

Leader

As light for the festival of redemption is kindled by the hand of a woman, we remember that our Redeemer, the Light of the World, came into the world as the promised seed of a woman. (Genesis 3:15)





The Four Cups of Wine

*Then the Lord said to Moses,
"Now you will see what I will do . . ."
Exodus 6:1*

Leader

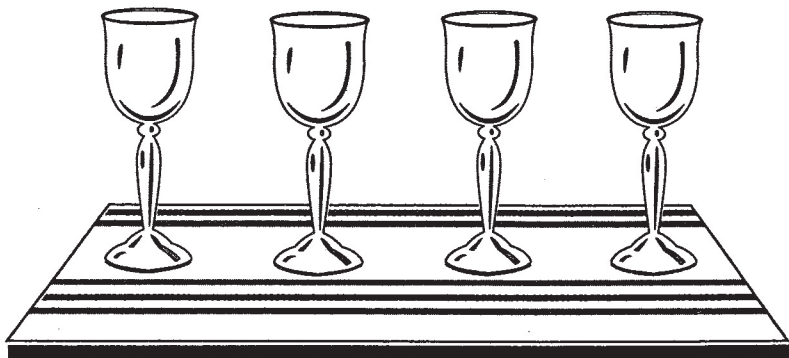
As the Lord spoke these words of encouragement to Moses, He revealed to His servant the plan by which He would redeem the children of Israel.

All

*" . . . I will bring you out from under the yoke
of the Egyptians . . .
I will free you from being slaves . . .
I will redeem you with an outstretched arm . . .
I will take you as my own people, and I will
be your God . . ." (Exodus 6:6, 7)*

Leader

At Passover, we celebrate these promises of redemption and relationship by drinking from our cups four times. With each cup, let us remember the union that God desires.





The Cup of Sanctification

Kadeysh קדש

"... I will bring you out from under
the yoke of the Egyptians ..." Exodus 6:6

Leader

Let us lift our first cup together and bless the name of the Lord!

All

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

Barukh atah adonai eloheynu melekh ha'olam borey pri hagafen.

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

Leader

As he began his final Passover *seder*, Yeshua the Messiah shared a cup with his disciples, and said to them,

"Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes." (Luke 22:17, 18)

Let us all drink of this, the first cup of Passover.





e Wash our Hands

Urkhatz ירחץ

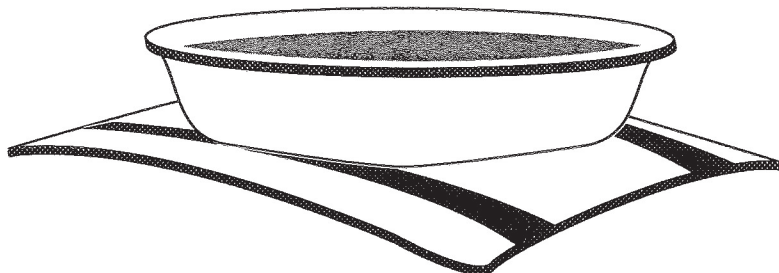
*Who may ascend the hill of the Lord?
Who may stand in his holy place?
He who has clean hands and a pure heart . . .*
Psaln 24:3, 4

Leader

(Lifting the basin of water)

Let us now offer the bowl of water to one another and share in this hand-washing ceremony.

(Pass the bowl of water)



Let us also reflect upon the gesture of humility and the lesson of commitment made by Messiah Yeshua, when, on that night, he laid aside his garments and girded himself with a towel.

After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

"Do you understand what I have done for you?" he asked them.

"You call me 'Teacher' and 'Lord,' and rightly so, for that is what I am.

"Now that I, your Lord and Teacher, have washed your feet, you also should wash one another's feet."

(John 13:5, 12-14)



arsley

Karpas כַּרְפָּס

... the Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God ...
Exodus 2:23

Leader

(Lifting up the parsley)

Passover is a holiday that comes in the springtime, when the earth is becoming green with life. This vegetable, called *karpas*, represents life, created and sustained by Almighty God.

(Lifting up the salt water)

But life in Egypt for the children of Israel was a life of pain, suffering, and tears, represented by this salt water. Let us take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

All

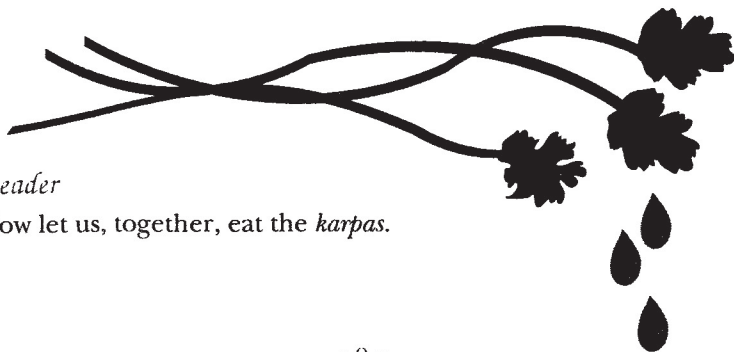
בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרֵי הָאֲדָמָה.

Barukh atah adonai eloheynu melek ha'olam borey pri ha'adamah.

Blessed are You, O Lord our God, Ruler of the universe, who creates the fruit of the earth.

Leader

Now let us, together, eat the *karpas*.





The Four Questions

מה-נִשְׁתַּנָּה *Ma Nishtanah*

"... when your children ask you,
'What does this ceremony mean to you?'
then tell them ..." *Exodus 12:26*

A Young Child

(Rising to ask the four questions)

מה-נִשְׁתַּנָּה הַלֵּילָה הַזֶּה מִכָּל-הַלֵּילוֹת!

שֶׁבְּכָל-הַלֵּילוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמַצָּה.
הַלֵּילָה הַזֶּה כָּלוּ מַצָּה.

שֶׁבְּכָל-הַלֵּילוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת.
הַלֵּילָה הַזֶּה כָּלוּ מָרוֹר.

שֶׁבְּכָל-הַלֵּילוֹת אֵין אָנוּ מְטַבֵּילִין אֶפְיֵינוּ פְּעַם אַחַת.
הַלֵּילָה הַזֶּה שְׁתֵּי פְּעָמִים.

שֶׁבְּכָל-הַלֵּילוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסֻבִּין.
הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין.

Ma nishtanah halailah hazeh mikol haleylot!

Shebekhol haleylot anu okhlin khameytz umatzah.

Halailah hazeh kulo matzah.

Shebekhol haleylot anu okhlin she'ar yerakot.

Halailah hazeh maror.

Shebekhol haleylot eyn anu matbilin afilu pa'am ekhat.

Halailah hazeh shtey f'amim.

Shebekhol haleylot anu okhlin beyn yoshevin uveyn mesubin.

Halailah hazeh kulanu mesubin.



How different this night is from all other nights!

On all other nights we eat bread or matzah,
On this night why do we eat only matzah?

On all other nights we eat all kinds of vegetables.
On this night why do we eat only bitter herbs?

On all other nights we do not dip our vegetables even once.
On this night why do we dip them twice?

On all other nights we eat our meals sitting or reclining,
On this night why do we eat only reclining?

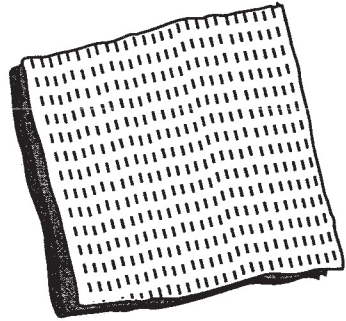


e Answer the Questions

*"And ye shall observe this thing for an ordinance to thee and thy sons forever."
Exodus 12:24*

Leader

It is both a duty and a privilege to answer the four questions of Passover and to recite the mighty works of our faithful God.



The Matzah The Unleavened Bread

On all other nights we eat bread with leaven, but on Passover we eat only *matzah*, unleavened bread. As the children of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. But even more than that, the scriptures teach us that leaven symbolizes sin.

All

Don't you know that a little yeast works through the whole dough? Get rid of the old yeast that you may be a new batch without yeast — as you really are. For Messiah, our Passover lamb, has been sacrificed. (I Corinthians 5:7)

During this season of Passover, let us break our old habits of sin and selfishness and begin a fresh, new, and holy life.

Leader

(Lifting the plate which contains the three *matzot*)

This is the bread of affliction, the poor bread which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need share in the hope of Passover.

Three *matzot* are wrapped together for Passover. There are various explanations for this ceremony. The rabbis call these three a “Unity.” Some consider it a unity of the patriarchs — Abraham, Isaac, and Jacob. Others explain it as a unity of worship — the priests, the Levites, and the people of Israel. We who know Messiah can see in this the unique *tri*-unity of God — Father, Son, and Spirit. Three in one. In the *matzah* we can see a picture of Messiah. See how it is striped.

All

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his *stripes* we are healed. (Isaiah 53:5)

Leader

See how the *matzah* is pierced.

All

And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have *pierced*, and they shall mourn for him as one mourns for his only son . . . (Zechariah 12:10)

Leader

(Removing and breaking the middle *matzah* in half)

Just as the middle piece of the bread of affliction is broken, Messiah, too, was afflicted and broken. One half is now called the *afikomen* — “the coming one.” It is wrapped in a white cloth just as Messiah’s body was wrapped for burial. (Wraps the *afikomen*)

If the children will cover their eyes, I will hide the *afikomen*.
(Does so) Just as I have hidden the *afikomen*, so Messiah was placed in a tomb, hidden for a time.

But just as the *afikomen* will return to complete our Passover *seder*, so the sinless Messiah rose from the dead to ascend into heaven. (Breaks a piece of *matzah* from the other half of the middle piece and distributes the remainder among the people at the table)

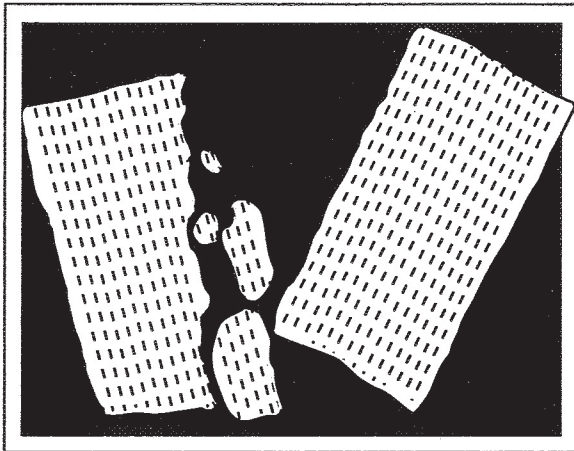
Let us now share a piece of this unleavened bread of Passover.

All

ברוך אתה יי אלהינו מלך העולם המוציא לחם
מן הארץ.

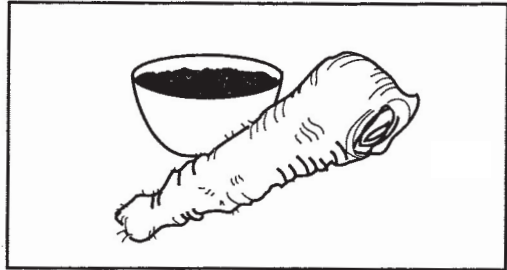
Barukh atah adonai eloheynu melekh ha'olam hamotzi lekhem min ha'aretz.

Blessed are You, O Lord our God, Ruler of the universe, who brings forth bread from the earth.



This is the bread of affliction . . .

The Maror
The Bitter Herbs



Leader

On all other nights we eat all kinds of vegetables, but on Passover we eat only *maror*, bitter herbs. As sweet as our lives are today, let us still remember how bitter life was for the children of Israel in the land of Egypt.

(Lifting the horseradish)

... so 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)

As we scoop some *maror* onto a piece of *matzah*, let us allow the bitter taste to cause us to shed tears of compassion for the sorrow that our ancestors knew thousands of years ago.

All

(Lifting the *matzah* with the *maror*)

ברוך אתה יי אלהינו מלך העולם אשר קדשנו
בדברו וצוננו על אכילת מרור.

*Barukh atah adonai eloheynu melekh ha'olam asher kidshanu bidevaro
vetzivanu al akhilat maror.*

Blessed are You, O Lord our God, Ruler of the universe, who has set us apart by His Word and commanded us to eat bitter herbs.
(All eat)

We Dip Twice

The Kharoset



Leader

On all other nights we do not dip our vegetables even once, but tonight we dip them twice. We have already dipped the parsley into the salt water.

(Lifting the *kharoset*, the brown apple mixture)

The children of Israel toiled to make treasure cities for Pharaoh, working in brick and clay. We remember this task in a mixture called *kharoset*, made from chopped apples, honey, nuts, and wine. Let us once again scoop some bitter herbs onto a small piece of *matzah*. But this time, before we eat, let us dip the herbs into the sweet *kharoset*.

All

(Lifting the *matzah* with the *maror* and *kharoset*)

We dip the bitter herbs into *kharoset* to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in God.

(All eat)

Leader

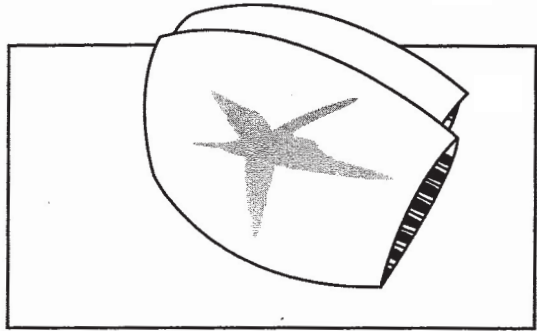
While they were reclining at the table eating, Yeshua said, "I tell you the truth, one of you will betray me — one who is eating with me."

They were saddened and one by one they said to him, "Surely, not I?"

"It is one of the Twelve," he replied, "one who dips [unleavened] bread into the bowl with me."

(Mark 14:18-20)

*Tonight,
We Recline*



Leader

On all other nights we eat either sitting or reclining, but tonight we eat reclining.

The first Passover was celebrated by a people enslaved.

All

Once we were slaves, but now we are free!

Leader

The children of Israel were instructed to eat the Passover in haste, their loins girded, their staffs in their hands, their sandals upon their feet, awaiting departure from the bondage of Egypt. Today we all may recline and freely enjoy the Passover *seder*.

All

Messiah said,

“Come unto me, all you who are weary
and burdened, and I will give you rest.”
(Matthew 11:28)



The Story of Passover

Magid מגיד

"I have remembered my covenant."

Exodus 6:5

Leader

The story of Passover is a story of miracles, a story of redemption, a story of the mighty power of God to overcome evil.

Reader 1

The Lord had promised the land of Israel to Abraham, Isaac, and Jacob. Yet here were their children in Egypt. The Pharaoh who had come to power feared them. *These foreigners in our midst are prospering and have grown numerous*, he thought. *Suppose they join with our enemies and turn against us!* Pharaoh decided to exert greater control over this people, imposing harsh and bitter slavery upon the Israelites. Still, God blessed His people in strength and number.

Reader 2

Pharaoh grew more frightened and ordered every baby boy among the Israelites to be drowned in the Nile River. One Israelite couple hid their little boy for three months. Finally, entrusting his future to God, they set him in a basket and placed him upon the river. His sister, Miriam, watched as he floated downstream. Coming upon the basket, Pharaoh's daughter took pity on the child and chose to raise him as her own son. She called him Moses, meaning "drawn from the water."

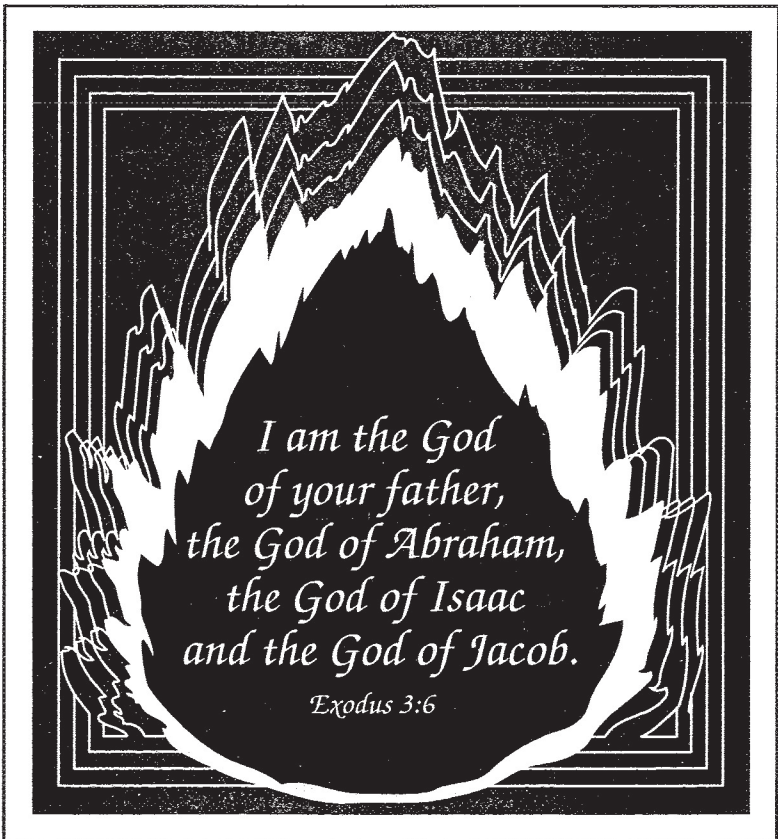
Reader 3

Moses grew and became aware of the travail of his people. One day, in a rage, he lost control of himself and killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and the eye

of Pharaoh, Moses became a shepherd in the land of Midian, far from the cries of his suffering brothers.

Reader 4

The Lord, however, saw the affliction of the children of Israel and heard their groaning. He would raise up a deliverer to lead them out of bondage. It was then that He appeared to Moses in the midst of a bush that burned with fire, yet was not consumed. Moses drew close and listened as God commissioned him to go to Pharaoh. Fearful and reluctant, still Moses agreed to bring God's message to the king of Egypt, "Let My people go!"





The Cup of Plagues

"I will free you from being slaves . . ."
Exodus 6:6

Leader

Moses left the wilderness to return to Pharaoh's palace, the very place where he had been raised. He returned with the message which the Lord had given him. But God Himself warned Moses of the resistance that he would encounter.

All

"But I know that the king of Egypt will not let you go unless a mighty hand compels him. So I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that, he will let you go." (Exodus 3:19, 20)

Leader

God sent plagues, one by one, yet with each plague, Pharaoh hardened his heart. The Egyptians became afflicted with discomfort and disease, bane and blight. Still, Pharaoh would not relent. With the tenth and most awful plague, God pierced through the hardness of Pharaoh's impenetrable heart.

All

"On that same night I will pass through Egypt and strike down every firstborn — both men and animals — and I will bring judgment on all the gods of Egypt; I am the Lord." (Exodus 12:12)

Leader

Let us fill our cups a second time. A full cup is a symbol of joy and indeed on this occasion we are filled with joy at God's mighty deliverance. But let us also remember the great cost at which redemption was purchased. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt. But a far greater price purchased our redemption from slavery to sin — the death of Messiah.

As we recount each plague, let us dip a little finger into the cup, allowing a drop of liquid to fall, reducing the fullness of our cup of joy this night.

All

Blood! Frogs! Lice! Beasts!

Cattle Disease! Boils!

Hail! Locusts! Darkness!

Death of the Firstborn!

(Do not drink the second cup at this time)





The Passover Lamb

Pesach פסח

*"The blood will be a sign for you
on the houses where you are,
and when I see the blood, I will pass over you."
Exodus 12:13*

Leader

Rabbi Gamaliel, teacher of Rabbi Saul (Paul, the Apostle).
taught that in recounting the Passover story one must be
certain to mention three things:

**The Unleavened Bread
The Bitter Herbs
The Passover Lamb**

All

We have eaten the matzah to remind us of the haste with which
the children of Israel fled Egypt. We have tasted the bitter herbs
to remind us of the bitter slavery they experienced there.

Leader

(Lifting the shankbone of the Lamb)

This roasted shankbone represents the lamb whose blood marked
the houses of the children of Israel, signifying their obedience to
God's command.

Reader 1

"...on the tenth day of this month each man is to
take a lamb for his family, one for each household.

“The animals you choose must be year-old males without defect . . .

“Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight.

“Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs.” (Exodus 12:3, 5-7)

Reader 2

“That same night they are to eat the meat roasted over the fire, along with bitter herbs and bread made without yeast.

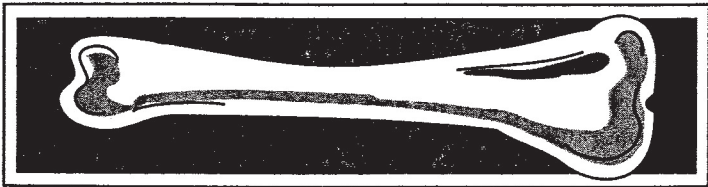
“This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord’s Passover.

“The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.” (Exodus 12:8,11,13)

Leader

We are reminded by Moses that it was the Lord Himself who redeemed the children of Israel from slavery.

“So the Lord brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and with miraculous signs and wonders.” (Deuteronomy 26:8)



Leader

“On that same night I will pass through Egypt . . .

All

I, and not an angel.

Leader

“and strike down every firstborn — both men and animals —

All

I, and not a seraph.

Leader

“and I will bring judgment on all the gods of Egypt;

All

I, and not a messenger.

Leader

“I am the Lord.” (Exodus 12:12)

All

I myself and none other.

Leader

Since the Temple in Jerusalem no longer stands, lamb is not eaten at Passover. This shankbone remains to remind us of the sacrificial lamb.

(Lifting the egg)

Likewise, a roasted egg has been added to the *seder*. It is called *khagigah*, a name signifying the special holiday offering. The egg is regarded as a symbol of mourning, reminding us of the destruction of the second Temple. It is also considered by many to denote new birth and eternal life, since the shape of an egg shows no beginning and no end. The roasted egg may be eaten later, during the *seder* meal.

All

We who have trusted Yeshua the Messiah, believe *he* is the Lamb of God, our Passover. Like the ancient Israelites, we know that it was God Himself, *and not an angel*, God Himself, *and not a seraph*, God Himself, *and not a messenger*, who achieved final redemption from sin and death. God Himself, through Yeshua, who takes away the sin of the world.





ayenu

*It Would Have
Been Sufficient* דַּיְנוּ

*They will celebrate your abundant goodness
and joyfully sing of your righteousness.
Psalm 145:7*

Leader

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

If the Lord had merely rescued us, but had not judged the Egyptians,	<i>All dayenu!</i>
If He had only destroyed their gods, but had not parted the Red Sea,	<i>All dayenu!</i>
If He had only drowned our enemies, but had not fed us with manna,	<i>All dayenu!</i>
If He had only led us through the desert, but had not given us the Sabbath,	<i>All dayenu!</i>
If He had only given us the <i>Torah</i> , but not the land of Israel,	<i>All dayenu!</i>

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

All

Blessed are You, O God, for You have, in mercy, supplied *all* our needs. You have given us Messiah, forgiveness for sin, life abundant and life everlasting. Hallelujah!
(Drink the second cup and sing "Dayenu!")

The Passover Supper

Shulkhan Oreychi שְׁלֹחַן עֹרֵיךְ

"... ye shall keep it a feast to the Lord . . ." Exodus 12:14 (XIV)
(Leader offers thanks for the meal)



he Afikomen

Tzafun צפון

... for the transgression of
my people he was stricken.
Isaiah 53:8

(If the *afikomen* has been “stolen” by one of the children, it may be ransomed back by the head of the table.)

Leader

It is time for us to share the *afikomen*, the dessert, the final food eaten at Passover. It is shared as the Passover lamb was shared from the time of the exodus until the destruction of the Temple. It is said that the taste of the *afikomen* should linger in our mouths.

Messiah broke *matzah* and gave thanks to the Lord.

All

ברוך אתה יי אלהינו מלך העולם המוציא לחם
מן הארץ.

*Barukh atah adonai eloheynu melek ha'olam hamotzi lekhem
min ha'aretz.*

Blessed are You, O Lord our God, Ruler of the universe,
who brings forth bread from the earth.

Leader

It was then that Messiah added the words,
“This is my body given for you;
do this in remembrance of me.” (Luke 22:19)

Let us now eat the *matzah*, meditating on the broken body of the
Lamb of God who takes away the sin of the world. Let us allow
the taste to linger in our mouths.



The Cup of Redemption

"I will redeem you with an outstretched arm . . ."
Exodus 6:6

Leader

Let us fill our cups for the third time this evening.
(Lifting the cup) This is the cup of redemption, symbolizing the blood of the Passover lamb. It was the cup "after supper," with which Messiah identified himself.

All

"I will redeem you with an outstretched arm . . ." (Exodus 6:6)

Leader

The prophet Isaiah reminds us,
Surely the arm of the Lord is not too short to save . . .
(Isaiah 59:1)

It is our own righteousness that falls short.
Though the Lord searched, He could find no one to intercede.
. . . so his own arm worked salvation for him,
and *his own righteousness* sustained him. (Isaiah 59:16)

Yeshua the Messiah lifted the cup, saying,
"This cup is the new covenant in my blood,
which is poured out for you." (Luke 22:20)



Just as the blood of the lamb brought salvation in Egypt, so Messiah's atoning death can bring salvation to all who believe.

All
ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן.

Barukh atah adonai eloheyvnu melek ha'olam borey pri hagafen.

Blessed are you, O Lord our God, Ruler of the universe, who creates the fruit of the vine. Let us gratefully drink. (All drink)

The Prophet Elijah

Eliyahu HaNavi אֱלִיָּהוּ הַנָּבִיא

Leader

(Lifting the extra cup from Elijah's place at the table)

This cup is for Elijah the Prophet, *Eliyahu HaNavi*. At this time let one of the children open the door to welcome Elijah to our *seder*. (A child opens the door)

All

"See, I will send you the prophet Elijah before that great and dreadful day of the Lord comes." (Malachi 4:5)

Leader

Elijah did not see death, but was swept up to heaven by a great whirlwind, in a chariot of fire. It has been our hope that Elijah would come at Passover, to announce the Messiah, Son of David.

Before the birth of John the Baptizer, an angel of the Lord said,
"And he will go on before the Lord, in the spirit and power of Elijah . . . to make ready a people prepared for the Lord." (Luke 1:17)

Later Yeshua spoke of John,

"And if you are willing to accept it, he is the Elijah who was to come." (Matthew 11:14)

It was this same John who saw Yeshua and declared,

"Look, the Lamb of God, who takes away the sin of the world!" (John 1:29)

(All sing "*Eliyahu HaNavi*")



The Cup of Praise

Hallel הלל

"I will take you as my own people
and I will be your God."

Exodus 6:7

Leader

Let us fill our cups for the fourth and last time and give thanks to God, our great redeemer.

Give thanks to the Lord, for he is good.

All His love endures forever.

Give thanks to the God of gods.

All His love endures forever.

Give thanks to the Lord of lords:

All His love endures forever.

to him who alone does great wonders,

All His love endures forever.

who by his understanding made the heavens,

All His love endures forever.

who spread out the earth upon the waters,

All His love endures forever.

who made the great lights —

All His love endures forever.

the sun to govern the day,

All His love endures forever.

the moon and stars to govern the night;

All His love endures forever.

to him who struck down the firstborn of Egypt

All His love endures forever.

and brought Israel out from among them

All His love endures forever.

with a mighty hand and outstretched arm;

All His love endures forever.

to him who divided the Red Sea asunder
All His love endures forever.
and brought Israel through the midst of it,
All His love endures forever.
but swept Pharaoh and his army into the Red Sea;
All His love endures forever.
to him who led his people through the desert,
All His love endures forever.
Give thanks to the God of heaven.
All His love endures forever.
(Psalm 136:1–16, 26)

Leader

(Lifting the cup)

Let us lift our cups and bless the Name of the Lord!

All

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְרֵי הַגֶּפֶן.

Barukh atah adonai eloheynu melek ha'olam borey pri hagafen.

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

Leader

Our Passover *seder* is now complete, just as our redemption is forever complete. Let us conclude with the traditional wish that we may celebrate Passover next year in Jerusalem.



All

לשנה הבאה בירושלים.

Lashanah haba'ah bi Yerushalayim.

Next year in Jerusalem!

(All sing "Lashanah Haba'ah")

