

Kehilat Sar Shalom

קהלת שׂר שְׁלוֹם

(Prince of Peace Community)

# Passover Haggadah



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Were not our hearts burning within us?

# Do This In Remembrance of Me

## *A Big Mitzvah*

So you've decided to do a Passover Seder Meal! Good. The celebration of the Passover with Unleavened Bread and Bitter Herbs is a commandment. Even more, it is a commandment of the Master to do *this* in remembrance of Him! You are preparing to keep one of the Master's most sacred instructions to his disciples! God will bless you as you keep his Torah and his son's command. May the LORD bless your home.

## *Calendar Dates*

The first step to keeping the Feast of Unleavened Bread is to acknowledge it. Using a Jewish Calendar, find when the 15<sup>th</sup> of Nissan falls this year. Remember that a Biblical day begins at sunset. The evening which begins the 15<sup>th</sup> of Nissan is the beginning of the festival and the Seder Night. (Hint: The 15<sup>th</sup> is always a full moon.) Unleavened Bread is seven days long. The first and seventh days are Sabbaths. This means that no work should be performed (except food preparation) from sunset to sunset on the first and seventh days of the festival. The intervening days are not Sabbaths, but they are still regarded as part of the Festival.

## *Inviting Guests*

When hosting a Seder, it is a good idea to invite guests. The Seder is a celebration of our shared salvation. The Haggadah declares, "Whoever is hungry -- let him come and eat! Whoever is needy -- let him come and celebrate the Passover!" Our brothers and sisters are hungry for Torah. Our brothers and sisters are impoverished of the Master's words and ways. Our homes should be open to anyone and everyone who shows an interest in learning the ways of Torah and the salvation of the Master.

## *Leaven*

Prior to sunset, 24 hours before the Seder, all yeast and products containing yeast should be removed from the household. They should be consumed, sold, given away or disposed of before the festival. Sunset of Seder night is the absolute deadline for removing the leaven. For the duration of the seven days, no product containing yeast can be eaten or brought into the home. It is a commandment to eat unleavened bread (that is matzah) on each of the seven days. Eat at least one piece a day. The spiritual lessons of the matzah and the cleansing out of the old leaven run deep through our scriptures. The Haggadah will lead you through the ritual cleansing of your home. (Page Seven)

## *The Seder*

Beginning at sunset on the evening which begins the 15<sup>th</sup> day of Nissan, everyone is enjoined to participate in a Seder meal. The Seder celebrates Israel's redemption from Egypt. Bitter herbs, unleavened bread and the fruit of the vine are enjoyed while the story of the Exodus is retold. In temple times, lamb was eaten. Because there is no temple today, it is forbidden to make a sacrifice. Therefore lamb is never eaten at a Seder. To do so would be to imply a sacrifice had been made! The Seder meal simultaneously tells the story of the Exodus from Egypt and the Last Supper and Passion of the Master. It contains within it the elements of communion, and it is a

## *Set Order*

Seder means set order. A Passover Seder is called a Seder because there is a set order to the rituals and elements of the meal. There are fifteen consecutive steps which constitute a full Seder.

1. **Kiddush**           **Sanctification.** Declaration of the sanctity of the festival over the first cup of wine.

### *FIRST CUP*

2. **Urechatz**       **Hand Washing.** A ritual purification
3. **Karpas**       **Dipping Vegetables.** A reminder of the tears of Egypt.
4. **Yachatz**       **Breaking Matzah.** Breaking unleavened bread, hiding the afikomen.
5. **Maggid**       **Telling the Story.** Telling the story of the deliverance from Egypt.

### *SECOND CUP*

6. **Rachtzah**   **Hand Washing.** Washing hands before eating bread .
7. **Motzi**       **Blessing for Bread.** The blessing before eating bread.
8. **Matzah**       **Unleavened Bread.** The blessing for keeping the commandment to eat unleavened bread.
9. **Maror**       **Blessing for Bitter Herbs.**
10. **Korech**      **Matzah and Maror.** Unleavened bread and bitter herbs are eaten together to keep the literal command, "You shall eat unleavened bread with bitter herbs."
11. **Sulchan Orech** **Setting the Table.** The regular meal is eaten.
12. **Tzafun**      **Eating the Hidden.** The afikomen, the hidden unleavened bread, is eaten.
13. **Barech**      **Grace after meals.** After eating, the Grace After Meals is prayed.

### *THIRD CUP*

14. **Hallel**       **Praises.** Psalm 113-118 are sung or recited.

### *FOURTH CUP*

15. **Nirtzah**      **Conclusion.** The Seder is concluded.

## *Haggadah*

The Haggadah is the booklet which guides you through these fifteen steps. Haggadah means telling, and the Telling of the Exodus from Egypt is the main purpose of the Passover Seder. Disciples also use the Seder to retell the story of the Master's last supper with them.

A Haggadah is meant as a guide to this telling. It should be regarded as a rough outline, not a finished product. The host of the Seder should feel free to improvise, to condense long passages, to skip certain sections, to linger on certain passages or to rework the material spontaneously. The important thing at a Seder is that it is enjoyable. It is to be a time of joy. While the Haggadah does guide you through the Seder, it is important that the participants feel free to interrupt the Haggadah with songs, hymns and choruses. The Seder is a time of joy. The Haggadah is only a guide, not an iron rule! Every Seder is uniquely different.

## Preparing for the Seder

### *A Meal for Children*

The most important guests at a Seder are the children. The intention of the Seder is to retell the story of God's salvation to the next generation. If the Seder becomes boring for the children and they lose interest, then the whole exercise is futile. The Host of the Seder must do everything in his or her power to keep the children engaged and interested as the Seder progresses.

Homes with young children should consider telling the Maggid (the story of the Exodus) on a child's level. The Haggadah tells it in midrashic form, on a Sage's level, which may not be appropriate for young children. You might consider shortening the Hallel and praying only the first blessing of Barech (Grace After Meals.) Introduce games and amusements to keep the children engaged. (A reward for finding the afikomen can be a big incentive to stay at the table!)


The meal should be reverent, but don't forget to have fun!

### *Strange Customs*

Because the Seder Meal is actually an ancient ritual which predates Christianity by 1400 years, there are many customs in a Seder meal which are unfamiliar to us. For example, at ancient banquets people did not sit in chairs, they reclined on pillows around a floor level table. That is why we read in the gospels, "The Master was reclining at the table." As a remembrance of "reclining," everyone leans to the left when drinking the four cups or when eating the unleavened bread or bitter herbs. Dipping vegetables and washing hands before bread are also ancient customs from the days of The Master.

### *Four Cups*

Through the course of the Seder Meal, four cups of wine or grape juice are consumed. The four cups correspond to the four expressions of redemption which God spoke to Israel in Exodus 6:6,7.



**Cup One:** I will bring you out from under the yoke of the Egyptians.  
**Cup Two:** I will free you from being slaves to them,  
**Cup Three:** I will redeem you with an outstretched arm and with mighty acts of judgment.  
**Cup Four:** I will take you as my own people, and I will be your God.  
~ All four cups are collectively referred to as "The Cup of Salvation." ~

### *The Cup Of Salvation*

The Sages accordingly ordained four cups to be drunk on the eve of Passover to correspond with these four expressions in order to fulfill the verse: "I will lift up the cup of salvation, and call upon the name of the LORD." Shemot Midrash Rabbah 6.4

In addition to cleansing the house of leaven and preparing a festive meal, there are some ritual foods that need to be prepared for a Seder. Five items are arranged on a large plate. This plate is referred to as the Seder plate. (See Diagram on Page Eight)

### **On The Seder Plate**

- **SHANKBONE:** A Piece of Roasted Lamb Shankbone (a chicken neck is often substituted).  
The shankbone of a lamb is in remembrance of the Passover Lamb sacrifice. Since there no longer is a temple, there is no sacrifice, but the shankbone serves as a reminder that in ancient times a roasted lamb was served.
- **ROASTED EGG:** A Roasted Egg. (Some boil an egg in dark tea to make it look roasted.)  
The roasted egg is also placed on the Seder plate as a remembrance of the additional sacrifices which were made at Passover. These additional peace offering sacrifices were also eaten on the Festival. Traditionally, the First Born at the table eat the roasted egg during Shulchan Orech in order to remember how God passed over the first born of Israel when he struck Egypt.
- **VEGETABLE:** Celery or Parsley.  
The Vegetable is dipped into saltwater and eaten during Karpas. The salty taste is meant to remind the participants of the tears that were wept in Egypt.
- **CHAROSET:** Apple-nut mix.  
The Charoet is a brown, mush, mixture which is meant to look like the mortar used in making bricks for the Egyptians. Actually it is a sweet fruit salad which serves as an antidote to the heat and pain and distaste of the bitter herbs. (See Recipe on Page Six.)
- **BITTER HERBS:** Whole Romaine Lettuce Leaves and Grated Horseradish.  
The Romaine Lettuce Leaves and Grated Horseradish constitute the bitter herbs which the Torah commands are to be eaten along with unleavened bread at a Seder meal. They are a remembrance of the bitterness of Egypt.

### *On The Table*

In addition to the ritual items on the Seder plate, you will also need the following things to successfully complete your Seder:

- **JUICE:** Enough juice or wine for each participant to drink four full cups.
- **A LINEN:** A linen to wrap the afikomen in.
- **A LARGE LINEN:** A linen napkin to wrap the three whole unleavened bread-matzah crackers in.
- **UNLEAVENED BREAD:** Enough unleavened bread (matzah crackers) for each participant to eat a full piece.
- **SALTWATER:** A bowl of salt water for dipping vegetables.
- **A BASIN OF WATER WITH PITCHER:** For hand washing.
- **A TOWEL:** For hand drying.
- **CANDLES:** Two or more candles for candle-lighting

## A Sweet Remembrance of Bitterness

On the Passover Seder plate, the charoset is said to symbolize the mortar used by the slaves in Egypt. When charoset is properly made, it should look like mortar: a substance with a muddy, mush like consistency.

Charoset serves more than just a symbolic purpose on the Seder plate. It is used as a sweet antidote to the bitter herbs we are commanded to eat. The charoset is used to sweeten the romaine lettuce of Maror and to kill the heat and pain of the horseradish in Korech.

### Charoset Recipe

2 medium-sized apples  
1/2 cup chopped walnuts  
1/2-1 teaspoon cinnamon  
2-3 tablespoon honey (or sweeten to taste)

Peel and core the apples. Then chop or grate into mush. Mix in the rest of the ingredients. Giving everything a spin in the food processor helps to make it into a mushy-mortar like substance.

Although the bricks in Egypt were made with straw, it is a universal charoset tradition to abstain from adding straw to the recipe in remembrance of the passage that says Remember, do not mix in any straw, as it is written, "Then the slave drivers and the foremen went out and said to the people, 'This is what Pharaoh says: 'I will not give you any more straw.'"" (*Exodus 5:10*)

### The Search for Leaven

The search for leaven symbolizes our personal cleansing of home and body from sin. Just as we carefully clean our homes to remove any yeast or leavened bread and we do not spare even the smallest crumb, so too we should search our hearts, deeds and words for any sinful act or attitude which must be removed. Paul writes, "Don't you know that a little yeast works through the whole batch of dough? Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth." (1<sup>st</sup> Corinthians 5:6-8)

"Whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord. A man ought to examine himself before he eats of the bread and drinks of the cup." (1 Corinthians 11:27,28)

### Candle Lighting

But did God really command us concerning the kindling of lights?

The Torah prohibits kindling a fire on a Sabbath day. Therefore it was necessary before the advent of electric lighting to kindle the lamps or candles for the home prior to the onset of the Sabbath. God commanded us concerning the kindling of fires on the Sabbath day. There is no commandment to light candles for Sabbath, but there is a commandment not to light a fire after the Sabbath has begun.

### The Search for Leaven

*All leaven must be removed prior to Passover. This includes any products that are made with yeast. Usually, a thorough cleaning of the house is made to insure that crumbs of bread or other leaven are not overlooked. Kitchens are thoroughly cleaned. On the night of the 14<sup>th</sup> of Nissan, the night before the Seder night, a final, ritual search for leaven should be preformed.*

*The search is done with a candle, a wooden spoon, a feather and a piece of linen just after dusk (or before Sabbath begins on a Friday). If children are present, it is not unusual to plant some crumbs of bread for them to find. Any crumbs or leaven which are found are swept onto the wooden spoon with the feather. Then the wooden spoon is wrapped tightly, along with the candle and feather, in the linen. The whole "leaven package" is placed outside the house to be burned in the morning.*

*When the search is complete, the following legal declaration is made:*

*Participant: Any leavened food or leaven that is in my possession which I have not seen, have not removed and do not know about, should be annulled and become ownerless, like the dust of the ground.*

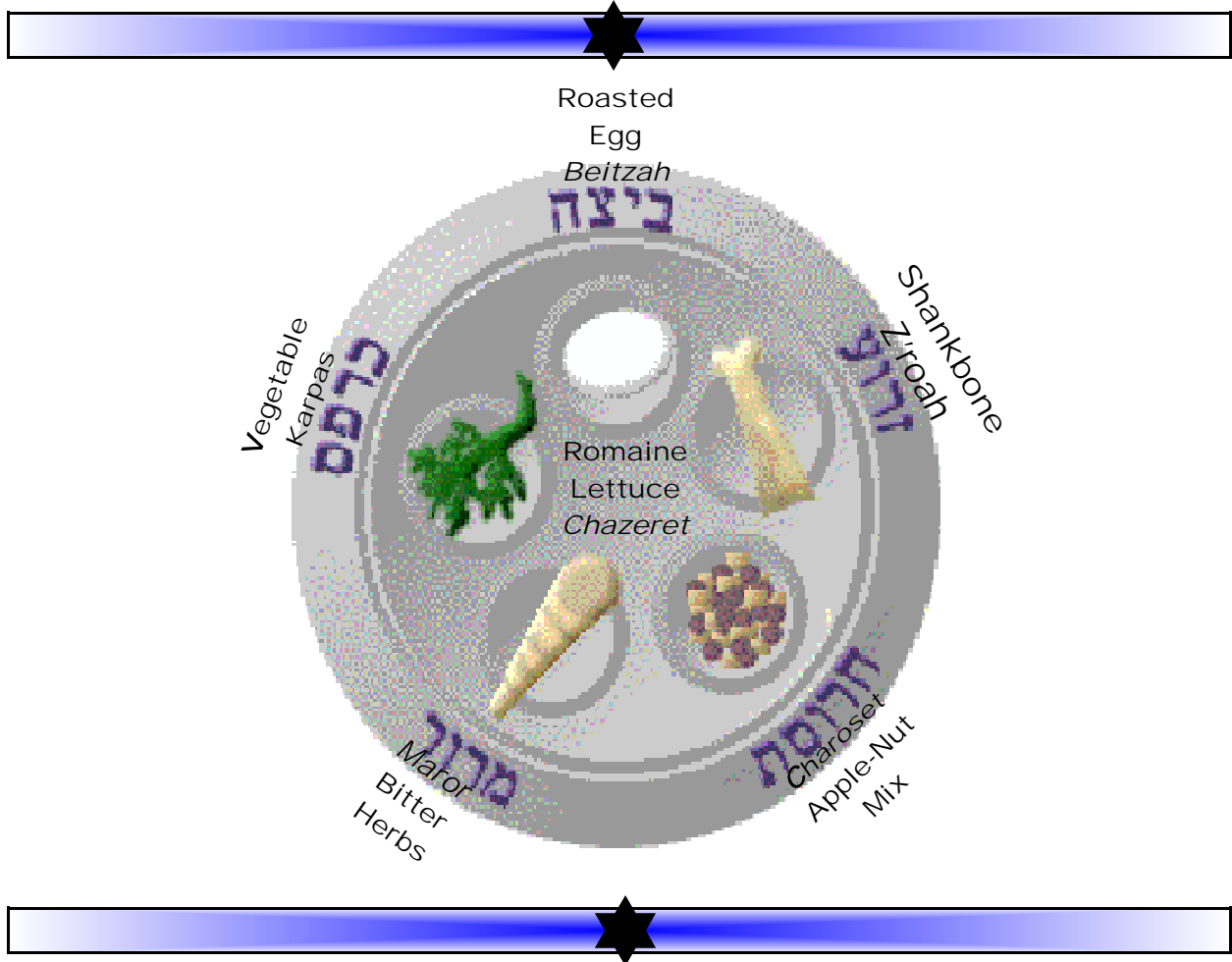
*Early the morning after the search for leaven, the leaven package should be burned.*

### Candle Lighting

*On the first and seventh nights of Unleavened Bread, the candles are lit just before sunset and the following blessing is recited. On the first night, that is Seder night, the second blessing is also said. [Words in brackets are included on a Friday night.]*

Blessed are You, LORD Our God, King of the Universe, Who has sanctified us with His commandments and commanded us to kindle the light of [the Sabbath and of] the Festival.

Blessed are You, LORD our God, King of the Universe, Who has kept us alive, sustained us, and brought us to this season.



The Kehilat Sar Shalom Haggadah is based on the traditional text of an Orthodox Haggadah. Scripture quotations are from the New International Version of the Bible.

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# Kehilat Sar Shalom Passover Haggadah

For the believers in Messiah Yeshua

## The First Cup

There are four cups in the course of the Seder meal. The four cups correspond to the four expressions of redemption which God declares to Israel in Exodus 6:6,7. All four cups collectively are called, "The Cup of Salvations."

## Cup of Holiness

The first cup is called the Kiddush. Kiddush means holiness. The Feast of Unleavened Bread, like all the feasts, is a holy day. Holy means separate. In order to make the day separate, it must be formally separated from normal time. In order to mark the onset of Holy Time, the Seder is begun with a ritual declaration of the holiness of the day. This declaration (kiddush) is made over a cup of the fruit of the vine, which is then shared among all the participants.

## The Master's Cup

It is this first cup, the *kiddush* declaration, with which our Master made the blessings and which he shared among the disciples. We read in the gospel of Luke, "After taking the cup, he [made the blessing] and said, "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)

## Drinking While Leaning

In the 1st Century participants of a banquet reclined on pillows around a low table while eating. That is why we read in the gospels, "When the hour came, Yeshua and his apostles reclined at the table." (Luke 22:14). We no longer recline around low tables, but we lean to the left while drinking the cups as a remembrance of reclining.

## Hand Washing and Foot Washing

"And there arose also a dispute among them as to which one of them was regarded to be greatest." (Luke 22:5)

At this point in the Seder, a ritual washing of hands takes place. While pouring water over their hands for the ritual washing, the disciples began to argue over the seating arrangement at the table and in the Messianic Kingdom to come. Suddenly they noticed Yeshua as he removed his festival garment and took a towel to wash their feet.

"And He said to them, "The kings of the Gentiles lord it over them; and those who have authority over them are called "Benefactors." But it is not this way with you, but the one who is the greatest among you must become like the youngest, and the leader like the servant.

'For who is greater, the one who reclines at the table or the one who serves? Is it not the one who reclines at the table? But I am among you as the one who serves.

'You are those who have stood by Me in My trials; and just as My Father has granted Me a kingdom, I grant you that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.'" (Luke 22:25-30)

As he begins to wash their feet, Peter objects and then consents to let Jesus wash his feet. Peter's objection is well founded within Jewish tradition. The Mechilta relates that it is forbidden to give a Jewish slave a lowly job such as washing his master's feet. How much more unseemly that the Master wash his servants feet! Through this display of humility, the disciples must have been ashamed over the argument they were having.

## Dipping Vegetables

The rite of dipping vegetables is very old. Its curiosity is attested to by its inclusion in the four questions. One explanation has it that the salt water and the bitter herb combine to remember the tears and bitterness of the bondage in Egypt. Some place the dipping of the sop with Judas Iscariot at *karpas*.

## KIDDUSH

### Sanctification

*The first cup is poured. Each participant's cup should be filled by someone else to symbolize that each person is royalty on this night. [Words in brackets are added on the Sabbath.]*

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

*Celebrant: [And there was evening, and there was morning--the sixth day. Thus the heavens and the earth were completed in all their vast array. By the seventh day God had finished the work He had been doing; so on the seventh day He rested from all His work. And God blessed the seventh day and made it holy, because on it He rested from all the work of creating that He had done.] Genesis 1:31-2:3*

Blessed are You, LORD our God, King of the Universe, Who creates the fruit of the vine.

Blessed are you, LORD our God, King of the Universe, Who has chosen us from among all nations, exalted us above all tongues, and sanctified us with His commandments. With love you have given us, O LORD our God, appointed times for gladness, [Sabbath's for rest] festivals and seasons for rejoicing, this [Sabbath day and this] Feast of Unleavened bread, the season of our deliverance, with love, a sacred rehearsal in remembrance of the departure from Egypt. For you have chosen us, and you have sanctified us from all the nations, and you have given us festivals with gladness as our heritage. Blessed are You, LORD our God, who sanctifies [the Sabbath,] Israel and the seasons.

*Celebrant: Blessed are You, LORD our God, King of the Universe, Who has kept us alive, sustained us, and brought us to this season.*

*The first cup is drunk without delay while leaning to the left side. It is preferable to drink the entire cup.*

קדש

## URECHATZ

### Hand Washing

*The Participants are offered a pitcher, basin and towel to wash their hands (twice on the right, twice on the left) but without the usual blessing.*

ורחצ

## KARPAS

### Dipping Vegetables

*Celebrant: Blessed are You, LORD our God, King of the Universe, Who creates the fruits of the earth.*

*All participants take a vegetable (usually celery or parsley) and dip it into salt-water and eat it.*

כרפס

### Breaking Bread And Afikomen

In the Scriptures, the ritual breaking of bread represents fellowship and communion between participants.

The broken piece of matzah is wrapped in linen and hidden away. This piece is called the *afikomen*. Usually it is not hidden too far away, nor is it hidden so that it would be terribly difficult to find, but it is, nonetheless, hidden and out of view. After the meal is eaten, the children are given the task of searching for the *afikomen*. Until the *afikomen* is found, the Seder meal cannot proceed.

The curious ritual of hiding away a single piece of matzah as the *afikomen* originates with the ritual of the Passover Lamb. In Judaism, the *afikomen* piece is a symbolic substitute for the sacrificed lamb. Because the lamb was to be eaten last, the *afikomen* is hidden away until the meal is concluded.

### Maggid — Telling the Story

The entire purpose of the Passover Seder meal is to transmit the story of the redemption from Egypt to the next generation. Through the rituals of the Feast of Unleavened Bread, the Exodus is to be remembered and retold to the children.

Therefore, the center of the Passover Seder meal is the retelling of the Exodus from Egypt.

### Bread of Affliction

The Telling is begun when the Celebrant lifts the unleavened bread, and in a brief object lesson declares, "This is the bread our fathers ate in Egypt!" In some Seders, the Celebrant places the unleavened bread on his shoulders in a gesture meant to remember the children of Israel carrying the dough out of Egypt before it had time to leaven.

### Whoever is Hungry

The "Whoever is hungry — let him come and eat" is echoed in Revelation 22:17 "The Spirit and the bride say, "Come!" And let him who hears say, "Come!" Whoever is thirsty, let him come; and whoever wishes, let him take the free gift of the water of life."

We compare our present circumstances with that of servitude when we consider the joy and freedom of the Master's return. That is why it is said, "Now we are slaves; next year may we be free men!"

### Four Questions

As the Celebrant prepares to begin the retelling of the Exodus from Egypt, he is prompted by four questions from the youngest child at the table. The questions are actually one question: "Why is this night different from all other nights?"

Seders are for children.

The Torah prescribed all of the Seder night rituals in order to inspire curiosity in the children. As the children observe all of the strange rituals of the Seder table, they wonder what makes this meal so unique. The leader of the Seder seizes on that curiosity and uses it as a chance to tell the story of salvation.

### Children at the Master's Table

Seders are for children, but in our day and age when the ways of the Master have been so long forgotten, we are all like children coming to the Seder table for the first time. We must learn like children. The rituals seem strange to us. The whole affair seems awkward. But at the same time we are convinced that there is something grand at work. We find ourselves asking, "Why is this night different?" We are like children at the Master's table.

## YACHATZ

### The Breaking of Bread

*The Celebrant removes the middle piece of matzah and breaks it in two. He puts the smaller part back between the two whole matzot, and wraps the larger piece in linen for the afikomen. The afikomen portion is hidden away for the children to seek out later.*  
*Celebrant: In haste we went out of Egypt.*



## MAGGID

### Telling the Story

*Celebrant lifts the remaining unleavened bread and explains:*

*Celebrant: This is the bread of affliction that our fathers ate in the land of Egypt. Whoever is hungry -- let him come and eat! Whoever is needy -- let him come and celebrate the Passover! Tonight we are here; next year may we be in the land of Israel. Now we are slaves; next year may we be free men!*

*The second of the four cups is poured as the youngest child present asks the four questions. (See next page.)*



*Child: Why is this night different from all other nights?*

### The Four Questions

1) On all other nights we eat leavened and unleavened bread, but on this night, we eat only matzah.

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

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

4) On all other nights we sit, but on this night we recline.

*The Celebrant replies to the child:*

We were slaves to Pharaoh in Egypt, but the LORD our God delivered us from there with a mighty hand and an outstretched arm. Had not the Holy One, Blessed be He, taken our fathers out from Egypt, then we, our children, and our children's children would have remained enslaved to Pharaoh in Egypt. Even if we were all men of wisdom, understanding, and insight into Torah, it would still be an obligation upon us to tell about the departure from Egypt, as it is written, 'You shall tell your children.' The more one tells of the departure from Egypt, the more praiseworthy.

### All the Days of Your Life

The Haggadah briefly interrupts itself and the telling of the Exodus in order to relate an anecdote from around the end of the 1st Century. It would seem that the Torah leaders of the generation were gathered to share a Seder. Theirs is the generation that saw the destruction of Jerusalem and the exile of their countrymen.

### All Night Long

R. Elazar b. Azaryah had interpreted the Deuteronomy passage quoted to mean that the story of the Exodus should not be told at night. Ben Zoma challenged this interpretation and said the Exodus should be told by day and night. To celebrate Ben Zoma's new interpretation, the sages stayed up all night and into the morning telling the story of the Exodus.

### The Four Sons

The Haggadah goes on to compare four different types of people one might find at a Seder meal.

**The Wise Son** is like the believer who perceives the value and meaning of the Festival. He understands that it is given by God and is relevant to him. He seeks to learn the laws of the Festival down to the smallest detail because he desires to be obedient to God.

**The Wicked Son** is like the believer that feels he need not participate in the Seder. He is only curious of why anyone would take it upon themselves to perform "religious ceremonial works of the law."

**The Simple Son** is like the believer who is ignorant of his Biblical Heritage and must be taught. He is ignorant but eager to learn and eager to participate.

**The Son Unable To Ask** is like the believer so new to the faith that he must be gently led and persuaded. This one sits quietly and everything is new to him.

### The First Salvation

As the Telling of the Redemption formally begins, the Haggadah solemnly reminds us that the Salvation from Egypt was not the first act of salvation bestowed upon the People of God. Long before God rescued Israel from the hand of Pharaoh, He rescued Abraham from a land of idolatry. God's initial call to Abraham was the very first exodus.

So too, the gentile inclusion in the People of God is a miracle of salvation. Our ancestors were also idol worshippers. But just as He took Abraham out of Ur and Israel out of Egypt, God took us out from among every tribe, nation and tongue on earth. He took us out and joined us to his people. Though once we were not a people, now we have become the People of God.

### The Covenant

The Telling remembers that God made a covenant promise to Abraham to redeem his children and bring them out from slavery and bondage. The Haggadah announces that it is this promise that has preserved the Jewish people over the ages. Even though an attempt to destroy them has been made in every generation, the Jews survive!

This is a testament to the fact that God does not change and his covenant promises are unchanging.

## The Five Sages

It happened that Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarfon were reclining at the Seder in Bnei Brak. They discussed the Exodus all that night until their students came and said to them: "Our teachers, it is the time for the morning *Shema*."

Rabbi Elazar ben Azaryah said, "I am like a seventy year-old man, but I thought it was wrong to discuss the Exodus from Egypt at night until Ben Zoma explained the verse: "In order that you may remember the day you left Egypt all the days of your life." (Deuteronomy 16:3) The phrase "the days of your life" imply only during the day, but the word "all" includes the nights as well. But the Sages declare that "the days of your life" would mean only the present world; the addition of "all" includes the days of Messiah.

## The Four Sons

The Torah speaks concerning four sons: a wise one, a wicked one, a simple one and one who is unable to ask.

**The Wise Son** — What does he ask? "What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?" (Deuteronomy 6:20) Therefore explain to him the laws of the Pesach, even until the last detail.

**The Wicked Son** — What does he ask? "What does this ceremony mean to you?" (Exodus 12:26) Since he excludes himself from the group, you in turn must blunt his teeth and tell him: "I do this because of what the LORD did for me when I came out of Egypt." (Exodus 13:8) "For me" but not "for him". If he had been there, he would not have been redeemed.

**The Simple Son** — What does he ask? "What is this?" Tell him, "With a mighty hand the LORD brought us out of Egypt, out of the land of slavery." (Exodus 13:14).

As for **The Son Unable To Ask** — You must begin the telling yourself, as it is written "On that day tell your son, 'I do this because of what the LORD did for me when I came out of Egypt.'" (Exodus 13:8)

Our ancestors were at first idol worshippers, but now the Almighty has brought us near to his worship, as it is written: 'Joshua said to all the people, "This is what the Lord, the God of Israel, says: 'Long ago your forefathers, including Terah the father of Abraham and Nahor, lived beyond the River and worshiped other gods. But I took your father Abraham from the land beyond the River and led him throughout Canaan and gave him many descendants. I gave him Isaac, and to Isaac I gave Jacob and Esau. I assigned the hill country of Seir to Esau, but Jacob and his sons went down to Egypt.'" Joshua 24:2-4

Blessed is He Who keeps his word to his people; Blessed is He! For the Holy One, Blessed is He, ordained the end of bondage in order to do as He said to Abram, 'Then the LORD said to him, "Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions. Genesis 15:13-14

*The cups are lifted as if in a toast and everyone says with joy:*

**All: It is this that has stood by our fathers and us. For not only one has risen against us to destroy us, but in every generation they rise against us to destroy us. But the Holy One, Blessed be He, rescues us from their hand.**

*The cups are set back down.*

### The Midrash

The Telling continues in a classic, midrashic-remez style of citing a scripture and commenting on it with scripture. Each verse is broken down into key words and phrases and linked with other verses employing the same key words or phrases.

When young children are present it is perhaps more appropriate to substitute these next pages with a retelling of the story of the plagues and Exodus from Egypt more suited to their level of comprehension and enjoyment.

*Celebrant:* Go and learn what Laban the Aramean attempted to do to our father Jacob! For Pharaoh set his hand only against the sons, but Laban would have uprooted all. As it is written:

AN ARAMEAN TRIED TO DESTROY MY FATHER. THEN JACOB DESCENDED TO EGYPT AND SOJOURNED THERE, WITH FEW PEOPLE; AND THERE BECAME A NATION -- GREAT, MIGHTY, AND NUMEROUS. Deuteronomy 26:5

HE SOJOURNED THERE -- as it is written, "They also said to him, 'We have come to sojourn here, because the famine is severe in Canaan and your servants' flocks have no pasture. So now, please let your servants settle in Goshen.'" Genesis 47:4

WITH FEW PEOPLE -- as it is written, "Your forefathers who went down into Egypt were seventy in all, and now the LORD your God has made you as numerous as the stars in heaven." Deuteronomy 10:22

AND THERE BECAME A NATION GREAT, MIGHTY, -- as it is written, "The Children of Israel were fruitful and multiplied greatly and became exceedingly numerous, so that the land was filled with them." Exodus 1:7

AND NUMEROUS -- as it is written, "I made you grow like a plant of the field. You grew up and developed and became the most beautiful of jewels. Your breasts were formed and your hair grew, you who were naked and bare. I passed by and saw you kicking about in your blood, and as you lay there in your blood I said to you, 'Through your blood you shall live!'" Ezekiel 16:7,8

THE EGYPTIANS DID EVIL TO US AND AFFLICTED US AND IMPOSED HARD LABOR UPON US. Deuteronomy 26:6

THE EGYPTIANS DID EVIL TO US -- As it is written, "Come, we must deal shrewdly with them or they will become even more numerous and, if war breaks out, will join our enemies, fight against us and leave the country." Exodus 1:10

AND AFFLICTED US -- As it is written, 'So they put slave masters over them to oppress them with forced labor, and they built Pithom and Rameses as store cities for Pharaoh.' Exodus 1:11

AND IMPOSED HARD LABOR UPON US -- As it is written, 'The Egyptians worked them ruthlessly.' Exodus 1:13

WE CRIED OUT TO THE LORD, THE GOD OF OUR FATHERS; AND THE LORD HEARD OUR CRY AND SAW OUR AFFLICTION, OUR BURDEN AND OUR OPPRESSION. Deuteronomy 26:7

WE CRIED OUT TO THE LORD, THE GOD OF OUR FATHERS -- As it is written, '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

AND THE LORD HEARD OUR CRY -- As it is written, 'God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob.' Exodus 2:24

AND SAW OUR AFFLICTION -- As it is written, 'So God looked on the Children of Israel and was concerned about them.' Exodus 2:25

OUR BURDEN AND OUR OPPRESSION -- As it is written, 'I have seen the way the Egyptians are oppressing them.' Exodus 1:22

THE LORD BROUGHT US OUT OF EGYPT WITH A MIGHTY HAND AND WITH AN OUTSTRETCHED ARM, WITH GREAT AWE, WITH SIGNS AND WONDERS. Deuteronomy 26:8

THE LORD BROUGHT US OUT OF EGYPT --not through an angel, but the Holy One, Blessed be He, Himself in his glory. As it is written, '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

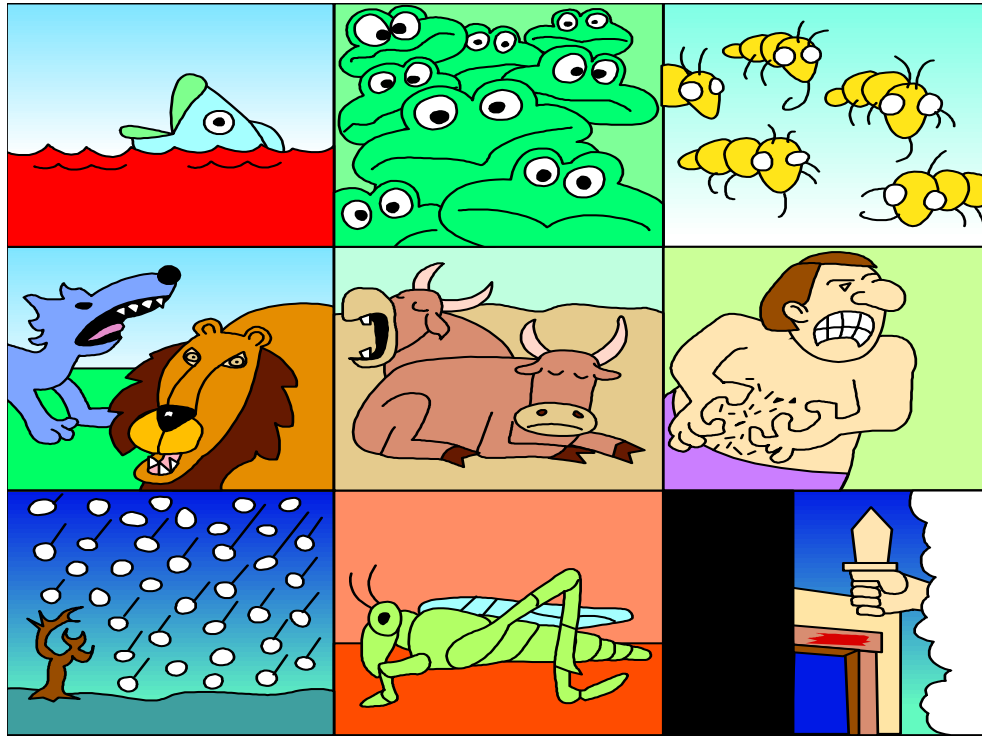
WITH A MIGHTY HAND AND WITH AN OUTSTRETCHED ARM -- As it is written, 'With a drawn sword in his hand extended over Jerusalem.' 1 Chronicles 21:16

WITH GREAT AWE -- As it is written, 'Has any god ever tried to take for himself one nation out of another nation, by testings, by miraculous signs and wonders, by war, by a mighty hand and an outstretched arm, or by great and awesome deeds, like all the things the LORD your God did for you in Egypt before your very eyes?' Deuteronomy 4:34

WITH SIGNS -- As it is written, 'But take this staff in your hand so you can perform miraculous signs with it.' Exodus 4:17

AND WONDERS -- alludes to blood, as it is written, 'I will show wonders in the heavens and on the earth.' Joel 3:3

## The Ten Plagues



### Ten Plagues

The Telling of the story of the Exodus continues by reciting the ten plagues with which the LORD struck Egypt. It is a solemn moment in the Seder meal. As the name of each plague is spoken, the participants drop a droplet of wine onto a saucer or plate. The spattered wine droplets look like blood and remind us of the cost of Redemption.

The drops of wine, falling and splattering like drops of blood also remind us of how the Master took the full weight of our sin and plague on himself that night in Gethsemene and how he sweat droplets of blood.

“‘Father, if you are willing, take this cup from me; yet not my will, but yours be done.’

“An angel from heaven appeared to him and strengthened him.

“And being in anguish, he prayed more earnestly, and his sweat was like drops of blood falling to the ground.” (Luke 22:44)

### The Ten Plagues

*Using the tip of the finger or a piece of silverware, each each participant drops a drop of wine from his or her cup onto a plate or saucer as the ten plagues are recited. One droplet is dropped per plague.*

**All together: Blood, Frogs, Lice, Swarms, Pestilence, Boils, Hail, Locusts, Darkness, and the Slaying of the First Born.**

## Dayeinu

The Haggadah concludes the Telling of the Exodus from Egypt with the recitation of an ancient prayer of the thanksgiving called *Dayeinu*.

*Dayeinu* means "Sufficient for us."

The *Dayeinu* prayer reiterates each of the major events of the Exodus story and even follows the narrative to Sinai, into the land and to the building of the Temple. Each event is followed by an acknowledgement of the goodness of God which declares, "it would have been enough."

"And of his fullness have all we received, and grace for grace." (John 1:16)

## Dayeinu

Sufficient for us



*After each phrase is read by the celebrant, all participants respond with "Dayeinu, it would have been enough."*

- If He had brought us out of Egypt, and had not executed judgments upon the Egyptians,  
**(Dayeinu) it would have been enough.**
- If He had executed judgments upon them, but not upon their gods,  
**(Dayeinu) it would have been enough.**
- If He had destroyed their gods, and had not killed their firstborn,  
**(Dayeinu) it would have been enough.**
- If He had killed their firstborn and had not given us their wealth,  
**(Dayeinu) it would have been enough.**
- If He had given us their wealth but had not divided the sea for us,  
**(Dayeinu) it would have been enough.**
- If He had divided the sea without taking us through it on dry ground,  
**(Dayeinu) it would have been enough.**
- If He had led us through it on dry ground but not drowned our adversaries in it,  
**(Dayeinu) it would have been enough.**
- If He had drowned our adversaries in it, but had not provided for our needs for forty years in the wilderness,  
**(Dayeinu) it would have been enough.**
- If He had provided for our needs in the wilderness for forty years but had not fed us with Manna,  
**(Dayeinu) it would have been enough.**
- If He had fed us with Manna, but had not also given us the Sabbath,  
**(Dayeinu) it would have been enough.**
- If He had given us the Sabbath, but had not led us to Mount Sinai,  
**(Dayeinu) it would have been enough.**
- If He had brought us before Mount Sinai, but not given us the Torah,  
**(Dayeinu) it would have been enough.**
- If He had given us the Torah, but had not led us into the land of Israel,  
**(Dayeinu) it would have been enough.**
- If He had led us into the land of Israel and had not built a Temple for us,  
**(Dayeinu) it would have been enough.**

*Those who know the melody might conclude the prayer with the popular folk song.*

### Dayeinu

Ilu hotzi-, hotzianu, hotzianu mi-Mitzrayim,  
Hotzianu mi-Mitzrayim Dayeinu.

*Chorus* Dai, Dayeinu, Dai, Dayeinu  
Dai, Dayeinu, Dayeinu Dayeinu

Ilu natan, natan lanu, natan lanu et haShabbat,  
Natan lanu et haShabbat Dayeinu.

*Chorus* Ilu natan, natan lanu, natan lanu et haTorah,  
Natan lanu et haTorah Dayeinu.

*Chorus* (Ilu natan, natan lanu, natan lanu et haMoshiach,  
Natan lanu et haMoshiach Dayeinu.)

*Chorus*

## How Much More So

How much more so do we Disciples of the Master have to be grateful for! He called us from the nations, He grafted us into His people, He adopted us as sons and daughters, He gave us eternal life, He breathed His Spirit within us, and He gave us Yeshua the Messiah, His only begotten son, the Righteous One, the atoning sacrifice for sin and not only for ours but also for the sins of the whole world.

Dayeinu!!

*Celebrant:* Thus, how much more so, should we be grateful for all the numerous favors He showered upon us: He brought us out of Egypt, executed judgments against the Egyptians, and against their gods, slew their firstborn, gave us their wealth, split the Sea for us, led us through it on dry land, drowned our oppressors in it, provided for our needs in the desert for forty years, fed us Manna, gave us Sabbath, brought us before Mount Sinai, gave us the Torah, brought us to the Land of Israel and built us the Temple.

### **Amar Rabban Gamliel**

The Haggadah pauses after completing the Telling of the Exodus from Egypt in order to explain the symbolic meanings behind the ritual foods of the Seder meal. The voice of the explainer is that of Rabban Gamliel, a 1st Century Torah Sage of no small fame. Gamliel was the grandson of the Great Hillel. Gamliel is the one who defended Peter and John before the Sanhedrin. (Acts 5:34-40)

Before he joined us as a disciple of the Master, the Apostle Paul was one of the disciples of Rabban Gamliel.

As Rabban Gamliel expounds the symbolism of the Passover Lamb, Unleavened Bread and Bitter Herbs, let us consider the further meanings of these things and their relevance for all the disciples of the Master.

### **The Pesach Sacrifice Lamb**

Gamliel explains that the Passover Lamb is a remembrance of when God struck the firstborn of Egypt but passed over the Israelites.

But is it not also written, "Messiah, our Pesach lamb, has been sacrificed." (1 Corinthians 5:7) and again, "In a loud voice they sang: 'Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!'" (Revelations 5:12)

## **THE PESACH SACRIFICE, UNLEAVENED BREAD AND BITTER HERBS**

*Celebrant:* Rabban Gamliel, used to say, "Whoever has not explained the following three things on Passover has not fulfilled his duty. THE PESACH, THE MATZAH, AND THE MAROR.

THE PESACH SACRIFICE (*Lamb*) which our fathers used to eat at the time when the Holy Temple still stood -- what was the reason for it? Because the Holy One, blessed be He, passed over the houses of our fathers in Egypt.

As it is written, 'It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when He struck down the Egyptians.'

Exodus 12:27

### **Unleavened Bread**

Rabban Gamliel proceeds to explain the symbolism of the Unleavened Bread.

But for Disciples of the Master there is deeper meaning in the bread. The Master took the bread at his Last Seder and said, "This is my body which is for you, do this in remembrance of me."

The Unleavened Bread teaches us about the Body of the Master! Examine the unleavened bread. It is pierced. It is striped. It is flat. Just as the Unleavened Bread is pierced, his body was pierced. Just as the the Unleavened Bread is striped, his body was striped and wounded, just as the unleavened bread is without yeast, he was without sin.

Therefore it is written, "They will look upon the one they have pierced," (Zechariah 12:10) and again, "By his stripes we are healed," (Isaiah 53:5) and again, "Yet he was without sin." (Hebrews 4:15)

*The unleavened bread is lifted and displayed while the following is recited.*

*Celebrant:* MATZAH, UNLEAVENED BREAD-- What is the reason for it? Because the dough of our fathers did not have time to rise when the King of Kings, the Holy One, blessed be He, revealed himself to them and redeemed them.

As it is written, 'With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.'

Exodus 21:39

### **Bitter Herbs**

Rabban Gamliel proceeds to explain the bitterness of the bitter herbs, relating them to the bitterness of bondage in Egypt.

Yet as Disciples of the Master, we remember another bitterness which accompanies the Seder meal. The night of his Last Seder was the night he declared, "I tell you the truth, one of you will betray me. The one who has dipped his hand into the bowl with me will betray me." What was in the bowl? Bitter herbs and bitterness.

And that night in the garden the Master was in great agony and his life became bitter with our sin. In bitterness of heart he cried out, "Father, if you are willing, take this cup from me; yet not my will, but yours be done." Had not an angel strengthened him, his heart would have failed there, for as he prayed in bitter anguish and sorrow his sweat was like drops of blood falling to the ground. Then came his betrayer and his kiss was bitter. They arrested him, the Disciples fled from him, they crucified him he hung on the cross. They offered him bitter vinegar to drink.

It is written, "My God, my God, why have you forsaken me? Why are you so far from saving me, so far from the words of my groaning? I am poured out like water, and all my bones are out of joint. My heart has turned to wax; it has melted away within me." Psalm 22:1,14

*The Bitter Herbs (Maror) are lifted and displayed while the following is recited.*

*Celebrant:* MAROR, BITTER HERBS, what is the reason for them? Because the Egyptians made the lives of our forefathers bitter."

As it is written, 'They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly.'

Exodus 1:14

### In Every Generation

We are all to regard ourselves as if we were personally and individually saved from Egypt. Indeed, we have been! Messiah has saved us each individually from the Egypt of sin, death and separation from the Father.

*Celebrant:* In every generation it is one's duty to regard himself as though he personally had gone out of Egypt, as it is written, "You shall tell your son on that day, 'It was because of this that the LORD did for *me* when I went forth from Egypt.'" Exodus 13:8

It was not only our fathers whom the Holy One redeemed from slavery; we, too, were redeemed with them, as it is written: 'He brought *us* out from there so that He might take us to the land which He had promised our fathers.' Deuteronomy 26:3

*Everyone lifts their cups for a toast.*

**All say: Therefore it is our duty to thank, praise, pay tribute, glorify, exalt, honor, bless, extol, and acclaim Him who performed all these miracles for our fathers and for us. He brought us forth from bondage to freedom, from grief to joy, from mourning to dancing, from darkness to a great light, and from slavery to redemption. Let us, therefore, recite a new song before Him! HALLELUYAH!**

### The Hallel (First two psalms)

*A reader reads the first two psalms of the Hallel. Everyone reads along or silently follows along.*



#### Psalm 113

Halleluyah! Praise, O servants of the LORD, praise the name of the LORD. Let the name of the LORD be praised, both now and forevermore. From the rising of the sun to the place where it sets, the name of the LORD is to be praised. The LORD is exalted over all the nations, His glory above the heavens. Who is like the LORD our God, the One who sits enthroned on high, yet stoops down to look on the heavens and the earth? He raises the poor from the dust and lifts the needy from the ash heap; He seats them with princes, with the princes of their people. He settles the barren woman in her home as a happy mother of children. Halleluyah!

#### Psalm 114

When Israel came out of Egypt, the house of Jacob from a people of foreign tongue, Judah became God's sanctuary, Israel His dominion. The sea looked and fled, the Jordan turned back; the mountains skipped like rams, the hills like lambs. Why was it, O sea, that you fled, O Jordan, that you turned back, you mountains, that you skipped like rams, you hills, like lambs? Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool, the hard rock into a flowing fountain.

### Blessing for Redemption

The text of the Blessing for Redemption was composed by R. Akiba (Pesachim 10:6). Akiba was the sage who declared Bar Kokba the Messiah and endorsed the second revolt against Rome. His revolt failed and did not result in the rebuilding of Jerusalem. Rather, we disciples of the true Messiah await his return and redemption when Jerusalem will be rebuilt and his Father's house restored.

*Celebrant:* "Blessed are You, LORD our God, King of the Universe, Who redeemed our forefathers from Egypt and enabled us to reach this night that we may eat Unleavened Bread and Bitter Herbs. In the same way, bring us also to the future festivals and appointed times in peace, gladdened by the rebuilding of Jerusalem.

**I will free you from being slaves to them . . .**

Exodus 6:6

There we shall eat of the offerings and Pesach sacrifices whose blood will splash the sides of your altar. We shall then sing a new song of praise to You for the redemption and liberation of our souls. Blessed are You, LORD, Who has redeemed Israel.

Blessed are You, LORD our God, King of the Universe, Who brings forth the fruit of the vine.

### The Second Cup

We drink the second cup in anticipation of his return and in celebration of "the redemption and liberation of our souls."



*The second cup is drunk without delay while leaning to the left side. It is preferable to drink the entire cup.*

### Second Hand Washing

Why wash hands again? Rabbinic law holds that hands must be washed before eating bread. The Disciples of Yeshua did not hold to this tradition (Matthew 15:1,2). For that reason, many omit Rachtzah.

### RACHTZAH

#### Hand Washing



*All present wash their hands and recite the following. (Many Disciples Omit Rachtzah!)*

*Celebrant:* Blessed are You, LORD our God, King of the Universe, Who has sanctified us with his commandments and commanded us concerning the washing of hands.

### Unleavened Bread

The following two blessings are recited over the unleavened bread. The first blessing (*motzi*) is the blessing for bread, the second blessing, (*matzah*) is the blessing for obeying the commandment to eat unleavened bread.

מֹצִי



#### Blessing for Bread

*The celebrant takes the linen holding all three matzot and pronounces the following blessing:*

*Celebrant:* Blessed are You, LORD our God, King of the Universe, Who brings forth the bread from the earth.

### Born Again Bread

Not only is it a commandment to have no yeast or leavened products in our possession during the Festival, but it is also a commandment to eat unleavened bread.

There is a deep and spiritual meaning to the ritual of eating only unleavened bread for the seven days of the festival. In ancient times, dough was leavened by adding a starter dough left over from the last batch of bread, much the way sour dough bread is made today. Therefore, a culture of leaven was passed on from loaf to loaf to loaf. The commandment to get rid of all the old leaven and start with new unleavened bread symbolizes a clean break with the past. It is a chance to start over. It is a chance to start fresh. It is like being born again.

Paul tells us, "Get rid of the old yeast that you may be a new batch without yeast." And he tells us to, "Keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth." I Corinthians 5:7,8

מַצָּה



#### Eating Unleavened Bread

*Celebrant:* Blessed are You, LORD our God, King of the Universe, Who has sanctified us with his commandments and commanded us concerning the eating of Unleavened Bread.

*The Unleavened Bread is eaten without delay while leaning to the left side. It is preferable to eat an entire matzah cracker.*

### Bitter Herbs and Betrayal

The bitter herbs remind us of the bitterness of Egypt. They also remind us of the bitterness of the betrayal and death of the Master. On that night the Disciples were filled with sorrow because he told them clearly that he would leave them and he told them that one of them would betray him.

"And while they were eating, he said, 'I tell you the truth, one of you will betray me.' They were very sad and began to say to him one after the other, 'Surely not I, Lord?'" Matthew 26:21,22

מָרוֹר



#### Eating Bitter Herbs

*The Celebrant offers bitter herbs and Charoset (apple-mix) from the Seder plate. This is usually done by having each participant roll some charoset (apple mix) on a piece of Romaine lettuce.*

*Celebrant:* Blessed are You, LORD our God, King of the Universe, Who has sanctified us with his commandments and commanded us concerning the eating of Bitter Herbs.

*The Bitter Herbs are eaten without delay while leaning to the left side.*

### Charoset and New Life

The bitter herbs remind us of our own bondage to sin and of how many times we too have betrayed the Master. But just as the apple-mix, charoset, serves as an antidote to the bitter herbs, so too the grace and resurrection of the Master serve as an antidote for our own guilt and sin.

### Messiah's Suffering in the Midrash

The Midrash Rabbah on the book of Ruth relates the following interpretations of Boaz's invitation to Ruth. "Come hither" means approach to the Kingdom. "And eat of the bread" refers to the bread of Messiah's royalty;" And dip thy morsel in the vinegar" refers to Messiah's sufferings, as it is said, "But he was wounded because of our transgressions." (Isaiah 53:5). Ruth Rabbah 5.6

### To Fill the Command

Hillel the Elder was concerned that his disciples literally obey the commandment to eat unleavened bread with bitter herbs. Therefore he fashioned a sandwich, placing the bitter herbs on the unleavened bread.

### Satan Entered Him

"Simon Peter motioned to this disciple and said, 'Ask him which one he means.'

Leaning back against Jesus, he asked him, 'Lord, who is it?'

Yeshua answered, 'It is the one to whom I will give this piece of bread when I have dipped it in the dish.' Then, dipping the piece of bread, he gave it to Judas Iscariot, son of Simon.

קֹרֵךְ



#### Unleavened Bread With Bitter Herbs

*The Celebrant breaks the bottom piece of unleavened bread, puts some bitter herbs (usually horseradish) and charoset (apple-mix), sandwich fashion between two pieces, and recites the following before eating. Each participant should make and eat a similar sandwich.*

*Celebrant:* In remembrance of the Temple, according to the custom of Hillel. He used to combine unleavened bread and bitter herbs and eat them together, to fulfill the verse that states: "They shall eat it with unleavened bread and bitter herbs." Numbers 9:11

As soon as Judas took the bread, Satan entered into him. 'What you are about to do, do quickly.' Jesus told him." John 13:24-27

### Lamb for Supper?

In Jewish tradition, when you are unable to slaughter a Passover lamb at the Temple, it is forbidden to eat lamb at all on Passover. The reason for this is that the Passover Lamb was a sacrifice, and to sacrifice outside of the Temple is a sin. Since the Temple is gone and sacrifice has ceased, we do not have have lamb at the Seder meal. So too in the days of the Master, if for some reason a man could not sacrifice his lamb at the Temple he would have no lamb.

Instead, a single piece of matzah, unleavened bread is substituted to represent the lamb. This piece of matzah bread is called the “afikomen.” The afikomen is eaten as a symbolic replacement for the Passover lamb.

Perhaps that is why Jesus did not take a piece of the Passover lamb and say, “This is my body . . .” He picked up a piece of matzah instead.

According to the Gospel of John, the Master’s last Seder is a day early. If so, they cannot have a Passover lamb because the time for slaying the Passover lambs is not until the following afternoon. By then he was on the cross. If John’s chronology is correct, there was no lamb on the table that night. Instead, they would have eaten a regular meal, and after supper, eaten the *afikomen*, the ritual substitute for a Passover Lamb.

### Table Talk: John 13-16

During the course of the rest of the meal, the conversations of John 13 through 16 occurred. These scriptures contain some of the best known and loved words of our Master. Some may want to read through these passages to relive the words of the Master at his last Seder. John 13:31-16

## Afikomen

### The Hidden Redemption

After the meal, the children search for the afikomen until it is found. The following comment from a recent Orthodox Haggadah explains the symbolism:

“We complete the Seder meal by removing the afikomen matzah from its hiding place. The matzah, which represents the redemption, was hidden for some time, and only at the end of the meal is it revealed. This symbolizes the ultimate redemption.

“Once [the ultimate redemption] is realized and is revealed, we will understand that it was with us all the time, throughout the centuries of suffering in [exile], although it was concealed from our view.” (Twerski, 1995)

### In Remembrance

At his last Seder, the Master offered his own symbolic interpretation for the *afikomen*. “And he took bread, gave thanks and broke it, and gave it to them, saying, “This is my body given for you; do this in remembrance of me.” (Luke 22:19) He says that the afikomen is his body, which is given for us. He tells us to take it and eat it in **remembrance** of him. But the afikomen matzah is also symbolic of the Passover lamb; it is a **remembrance** of the Passover Lamb. Therefore, he is the Passover lamb by whose blood we escaped from the judgment of God. Additionally, the Passover Lamb, was eaten as a **remembrance** of Salvation from Egypt. It is to be a **remembrance** of our Salvation. Therefore he is our Salvation. As we take this simple piece of flat unleavened bread, it is a **remembrance** of our salvation, a **remembrance** of the blood of the lamb that saved us, it is his body and a **remembrance** of the Master. It is a **remembrance**, and that is why we must never forget to **remember**.

## SHULCHAN ORECH

### Setting the Table



*The Seder Plate is removed until after the meal. The meal is served.*

## TZAFUN

### Eating the Afikomen



*The Seder Plate is returned to the Table. When children are present, Tzafun is preceded by a search for the hidden afikomen matzah.*

*When the afikomen is found, it is unwrapped, broken and shared among the participants. The afikomen must be eaten before midnight. It is eaten without delay while leaning to the left side.*

*The entire afikomen must be eaten.*

### Psalm 126

On weekdays Grace After Meals is preceded by the mournful Psalm 137 which remembers the destruction of Jerusalem. On Holidays and Sabbaths, Psalm 126 is sung which remembers the coming restoration of Israel.

### The Master Says Grace

As with most of the Haggadah, the Grace after Meals is sung.

The very lengthy prayer of “Grace after meals” was, at the time of Jesus, a much simpler and shorter benediction. Over the years it has grown.

### The Master Prays

At his last Seder, the Master deviated from merely reciting the benediction and he prayed the prayers of John 17. Some may want to read John 17 at this time.

### *Blessing for Food*

Blessed are You, LORD our God, King of the Universe, who feeds the entire world in His goodness, with grace, with kindness, with mercy. He gives food to all flesh, His kindness forever it endures. And through His great goodness we have never lacked, may we never lack for food for all of eternity. For the sake of His great Name, because He is God who feeds and sustains and benefits all, and prepares food for all of His creatures which he has created. Blessed are You, LORD, who feeds all. **Amen.**

### *Blessing for The Land*

We give thanks unto You, LORD our God, for the pleasant, good and spacious land You gave our forefathers as a heritage and because You brought us forth from Egypt and delivered us from the house of bondage; and for Your covenant (which You have sealed in our flesh) (*gentiles say*: which You have written on our hearts;) for Your Torah which You have taught us; and for the life, grace and loving kindness which You have given us, and for the food with which You sustain us.

For all this, LORD our God, we thank You and bless You, as it is written, "When you have eaten and are satisfied, You shall bless the LORD your God for the good land which He gave you." (Deuteronomy 8:10)

Blessed are you LORD for the land and for the food. **Amen.**

### *Blessing for Jerusalem*

Have mercy, LORD our God, on Israel your people, on Jerusalem, the City of the Great King, Your city, on Zion, the resting place of Your Glory; on the house of David, Your Messiah, on the great and holy House upon which Your Name is called.

*[On Sabbath Add]*

[May it please you, LORD our God, give us rest this great and holy Sabbath. For this day is great and holy before You to rest on it and be content on it in love, as ordained by your will. Show us, LORD our God, the consolation of Zion, Your city, and the rebuilding of Jerusalem, City of the Great King, for You are the Master of salvations and consolations.]

### *Blessing for the Feast*

Our God and God of our forefathers, may there rise, come, reach, be noted, be favored, be heard, be considered and be remembered -- the remembrance and consideration of ourselves, the remembrance of our forefathers, the remembrance of Messiah, Son of David, Your servant, the remembrance of Jerusalem, Your holy city, the remembrance of Your entire people, the house of Israel -- before You for deliverance, for goodness, for grace, for kindness, for compassion, for life and for peace on this day of the Festival of Unleavened Bread..

Remember us on it, LORD our God, for goodness (AMEN);  
consider us on it for blessing (AMEN);  
and help us on it for life (AMEN).

According to the promise of salvation and compassion, pity, be gracious and compassionate with us and help us, for our eyes are turned to You, because You are God, the gracious and compassionate King.

The Compassionate One -- May He reign over us forever and ever.

The Compassionate One -- May He be blessed in the Heavens and on the Earth.

The Compassionate One -- May He be lauded throughout all generations and be glorified and honored among us forever and ever.

The Compassionate One -- May He sustain us with honor.

The Compassionate One -- May He break our yoke from off our neck and may He lead us upright to our land.

The Compassionate One -- May He send much blessing to this house and to this table from which we have eaten.

The Compassionate One -- May He send Elijah the prophet to us that he may bring us good tidings of salvations and consolations.

*[On Sabbath add the following:]*

*[The Compassionate One -- May He cause us to inherit that day which is all Sabbath and repose for eternity.*

*The Compassionate One -- May He cause us to inherit a day that is all good.]*

The Compassionate One -- May He find us worthy of the days of Messiah and the life of the world to come.

The LORD Gives Strength to His People, The LORD Blesses His People with Peace.

Psalm 29:11

# BARACH

# ברך

Grace After Meals

*The third cup is poured prior to Grace*

PSALM 126 A Song of Ascents

When the LORD brought back  
The captives to Zion,  
We were like men walking in a dream.  
Then our mouths were filled, filled with laughter  
And our tongues with songs of joy.

Then it was said, it was said among the nations,  
"The LORD done great things for them."  
The LORD has done, He has done great things for  
us, and now we are filled with joy.

Return us, O LORD,  
Restore our fortunes like the streams in the Negev.  
Those who sow the seed weeping and in tears,  
they shall reap with songs of joy.

He who goes weeping on his way,  
Bearing a burden of seed to sow,  
Shall return with songs of joy  
Carrying his sheaves full grown with him.

### The Third Cup

The Third Cup is consumed following Grace. Many believe that the third cup is the one which Luke speaks of in Luke 22:20, "In the same way, after the supper he took the cup, saying, 'This cup is the new covenant in my blood, which is poured out for you.'" We take the Cup of Redemption in remembrance of the Master.



Upon completion of the Grace after the Meal, the third cup is drunk after the following blessing.

*Celebrant:* Blessed are You, LORD our God, King of the Universe, who creates the fruit of the vine.

**I will redeem you with an outstretched arm and mighty acts of judgment.**

Exodus 6:6

*The third cup is drunk without delay while leaning to the left side. It is preferable to drink the entire cup.*

*The Fourth Cup is now poured. An additional cup is also filled as the cup of Elijah.*

*The door is opened to check for Elijah.*

*When children are present, let them take the candles and go to the door to look for Elijah. Meanwhile, the following verses are pronounced:*

### The Cup of Elijah

As the cups are refilled, an extra cup is filled for Elijah the prophet. According to Jewish tradition, Elijah will return to proceed the advent of Messiah. Because Passover is the Festival of Redemption at which Messiah is expected to perform the ultimate redemption, Elijah is expected at the Seder to proclaim Messiah's salvation.

### Eliyahu HaNavi Elijah the Prophet

According to the Master, Elijah did come in the form of Yochanon ben Zechariah, that is John the Baptist. It is interesting to note that if Jesus was born during the Feast of Booths as many suppose, then John would have been born six months earlier, during the Feast of Unleavened Bread! Elijah did come at Passover to announce the advent of Messiah, and Messiah's work of ultimate redemption was performed at Passover!

"Pour out your wrath on the nations that do not acknowledge you, on the kingdoms that do not call on your name; for they have devoured Jacob and destroyed his homeland. Pour out your anger and let your fiery wrath overtake them. Pursue them in anger and destroy them from under the heavens of the LORD." Psalm 79:6-7, 69:25; Lamentations 3:66

*Some sing the old folk song "Elijah the Prophet."*

Eliyahu HaNavi  
Eliyahu HaTishvi  
Eliyahu, Eliyahu,  
Eliyahu HaGiladee  
BiM'Herah, Yavo Eyleinu,  
Im Moshiach Ben Doveed  
BiM'Herah, Yavo Eyleinu,  
Im Moshiach Ben Doveed

Elijah the Prophet  
Elijah the Tishbite  
Elijah, Elijah,  
Elijah the Gileadite  
May he come quickly to us  
With Messiah Son of David  
May he come quickly to us  
With Messiah Son of David

*The Door is closed.*

### The Hallel

The Third Cup is followed by completing the singing of the Hallel. The Hallel is Psalms 113 to 118. These Psalms were sung every Passover and continue to be sung in their traditional melodies to this very day. Yeshua and his disciples concluded their Passover Seder in the traditional manner. They sang the Hallel.

"After singing a hymn, they went out to the Mount of Olives." (Matthew 26:30)

Psalms 115-118

**THE HALLEL**



*Psalm 115*

Not to us, O LORD, not to us but to your name be the glory, because of your love and faithfulness. Why do the nations say, "Where is their God?" Our God is in heaven; He does whatever pleases him. But their idols are silver and gold, made by the hands of men. They have mouths, but cannot speak, eyes, but they cannot see; they have ears, but cannot hear, noses, but they cannot smell; they have hands, but cannot feel, feet, but they cannot walk; nor can they utter a sound with their throats.

Those who make them will be like them, and so will all who trust in them. O house of Israel, trust in the LORD-- He is their help and shield. O house of Aaron, trust in the LORD-- He is their help and shield. You who fear the LORD, trust in the LORD-- He is their help and shield. The LORD remembers us and will bless us: He will bless the house of Israel, He will bless the house of Aaron, He will bless those who fear the LORD-- small and great alike. May the LORD make you increase, both you and your children. May you be blessed by the LORD, the Maker of heaven and earth. The highest heavens belong to the LORD, but the earth He has given to man. It is not the dead who praise the LORD, those who go down to silence; it is we who extol the LORD, both now and forevermore. Halleluyah!

*Psalm 116*

I love the LORD, for He heard my voice; He heard my cry for mercy. Because He turned His ear to me, I will call on him as long as I live. The cords of death entangled me, the anguish of the grave came upon me; I was overcome by trouble and sorrow. Then I called on the name of the LORD: "O LORD, save me!" The LORD is gracious and righteous; our God is full of compassion. The LORD protects the simplehearted; when I was in great need, He saved me. Be at rest once more, O my soul, for the LORD has been good to you. For you, O LORD, have delivered my soul from death, my eyes from tears, my feet from stumbling, that I may walk before the LORD in the land of the living. I believed; therefore I said, "I am greatly afflicted." And in my dismay I said, "All men are liars." How can I repay the LORD for all His goodness to me? I will lift up the cup of salvation and call on the name of the LORD. I will fulfill my vows to the LORD in the presence of all His people. Precious in the sight of the LORD is the death of His saints. O LORD, truly I am your servant; I am your servant, the son of your maid-servant; you have freed me from my chains. I will sacrifice a thank offering to you and call on the name of the LORD. I will fulfill my vows to the LORD in the presence of all His people, in the courts of the house of the LORD-- in your midst, O Jerusalem. Halleluyah!

*Psalm 117*

Praise the LORD, all you nations; extol him, all you peoples. For great is His love toward us, and the faithfulness of the LORD endures forever. Halleluyah!

*Psalm 118*

Give thanks to the LORD, for He is good; His love endures forever. Let Israel say: "His Kindness Forever Endures." Let the house of Aaron say: "His Kindness Forever Endures." Let those who fear the LORD say: "His Kindness Forever Endures." In my anguish I cried to the LORD, and He answered by setting me free. The LORD is with me; I will not be afraid. What can man do to me? The LORD is with me; He is my helper. I will look in triumph on my enemies. It is better to take refuge in the LORD than to trust in man. It is better to take refuge in the LORD than to trust in princes. All the nations surrounded me, but in the name of the LORD I cut them off. They surrounded me on every side, but in the name of the LORD I cut them off. They swarmed around me like bees, but they died out as quickly as burning thorns; in the name of the LORD I cut them off. I was pushed back and about to fall, but the LORD helped me. The LORD is my strength and my song; He has become my salvation. Shouts of joy and victory resound in the tents of the righteous: "The LORD's right hand has done mighty things! The LORD's right hand is lifted high; the LORD's right hand has done mighty things!" I will not die but live, and will proclaim what the LORD has done. The LORD has chastened me severely, but He has not given me over to death. Open for me the gates of righteousness; I will enter and give thanks to the LORD. This is the gate of the LORD through which the righteous may enter. I will give you thanks, for you answered me; you have become my salvation. The stone the builders rejected has become the capstone; the LORD has done this, and it is marvelous in our eyes. This is the day the LORD has made; let us rejoice and be glad in it.

*Celebrant:* "We beseech Thee, O LORD, Save Now!"

*All:* "**We beseech Thee, O LORD, Save Now!** "

*Celebrant:* "We beseech Thee, O LORD, grant Success Now!"

*All:* "**We beseech Thee, O LORD, grant Success Now!** "

*Celebrant:* "Blessed is He who comes in the name of the LORD."

*All:* "**Blessed is He who comes in the name of the LORD.**"

*Celebrant:* "From the House of the LORD we bless you."

*All:* "**From the House of the LORD we bless you.**"

*Celebrant:* "The LORD is God, and He has made His light shine upon us."

*All:* "**The LORD is God, and He has made His light shine upon us.**"

*Celebrant:* "Bind the festival offering with cords to the horns of the altar."

*All:* "**Bind the festival offering with cords to the horns of the altar.**"

*Celebrant:* "You are my God, and I will give you thanks;"

*All:* "**You are my God, and I will give you thanks.**"

*Celebrant:* "You are my God, and I will exalt you."

*All:* "**You are my God, and I will exalt you. Give thanks to the LORD, for He is good; His kindness forever endures.**"

## **The Great Hallel**

*The Celebrant chants the First line, the Participants answer with "His Kindness Forever Endures."*

Give thanks to the LORD, for He is good. His Kindness Forever Endures.

Give thanks to the God of gods. His Kindness Forever Endures.

Give thanks to the Lord of lords: His Kindness Forever Endures.

To him who alone does great wonders, His Kindness Forever Endures.

Who by His understanding made the heavens, His Kindness Forever Endures.

Who spread out the earth upon the waters, His Kindness Forever Endures.

Who made the great lights-- His Kindness Forever Endures.

The sun to govern the day, His Kindness Forever Endures.

The moon and stars to govern the night; His Kindness Forever Endures.

To him who struck down the firstborn of Egypt His Kindness Forever .

And brought Israel out from among them His Kindness Forever Endures.

With a mighty hand and outstretched arm; His Kindness Forever Endures.

To him who divided the Reed Sea asunder His Kindness Forever Endures.

And brought Israel through the midst of it, His Kindness Forever Endures.

But swept Pharaoh and his army into the Reed Sea; His Kindness Forever Endures.

To him who led His people through the desert, His Kindness Forever Endures.

Who struck down great kings, His Kindness Forever Endures.

And killed mighty kings-- His Kindness Forever Endures.

Sihon king of the Amorites His Kindness Forever Endures.

And Og king of Bashan-- His Kindness Forever Endures.

And gave their land as an inheritance, His Kindness Forever Endures.  
 An inheritance to His servant Israel; His Kindness Forever Endures.  
 To the One who remembered us in our low estate ,His Kindness Forever Endures.  
 And freed us from our enemies, His Kindness Forever Endures.  
 And who gives food to every creature. His Kindness Forever Endures.  
 Give thanks to the God of heaven. His Kindness Forever Endures.

Hodu L'Adonai Key Tov, Key L'Olam Chasdo

Give thanks to the LORD He is good,  
 His kindness forever endures. (2)  
 Give thanks, give thanks, give thanks, give thanks,  
 His kindness forever endures. (2)

## The Soul of Every Living Thing

*Celebrant:* The soul of every living thing shall bless Your name, LORD our God, and the spirit of all life shall glorify and exalt Your remembrance, our King, forever. We have no king but You, O God of the first and the last, who is lauded with many songs of praise. The LORD slumbers not nor does He sleep. It is He who awakens the sleeping, rouses the slumbering, makes the dumb speak, sets the prisoner free, supports the fallen and straightens the bent. To You alone do we give thanks. Even if our mouths were as full of song as the sea, and our tongues filled with rejoicing as the multitude of its waves, even if our lips spoke praise as great as the breadth of the horizon, even if our eyes were shining like the sun and the moon, even if our hands were spread like the eagles of the sky, and our feet light as the hinds' -- we should never be able to thank You enough, LORD our God and God of our fathers, for the good you have done to our fathers and to us. From Egypt you redeemed us, LORD our God, and from the house of slavery you ransomed us. Every mouth shall give thanks to You, and every tongue shall swear to You, and every knee shall kneel to You, and every stature bow down before You, and all hearts shall fear You. We shall praise You, and laud You, and glorify You, and bless Your holy name. As it is written:

Bless the LORD, O my soul;  
 And all that is within me,  
 bless His Holy Name.

### The Fourth Cup

The Seder is concluded with a final cup of wine. From the gospel of Matthew we read,  
 "Then he took the cup, [made the blessing] and offered it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins.

"I tell you, I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in my Father's kingdom."

(Matthew 26:27-29)

### In My Father's Kingdom

According to Jewish legend, when Messiah comes and Israel is restored and all creation is redeemed, God will host a great banquet for the righteous. There Abraham, Isaac and Jacob will recline at the table with all the resurrected righteous. The sun and the moon and the stars will dance for the entertainment. Wine preserved in its grapes since the creation of the world will be served. The Son of David will be coronated and will serve as the Master of Ceremonies. He will stand with four cups in his hands and pronounce the benedictions and blessings. He will drink of the fruit of the vine.  
 (Patai, 1979, adjacent page.)

Next Year in Jerusalem  
 Next Year with the Master

## He Who Makes Peace



He Who makes Peace in the Heights  
 May He make Peace for Us  
 And for all of Israel  
 Say Amen, say ye, 'Amen'.  
 May He make Peace, May He make Peace,  
 May He make Peace  
 For us and Israel

*The Fourth and final cup is drunk. The participants lift their cups and say together:*

**ALL:** Blessed are You, LORD our God, King of the Universe, who creates the fruit of the vine.

*The fourth and last cup is drunk without delay while leaning to the left side. It is preferable to drink the entire cup.*

## NIRTZAH


### Conclusion

**All:** Concluded is the Passover Seder, According to its laws and custom. As we have lived to celebrate it So may we live to celebrate it again.

O Pure One, who dwells in His habitation,  
 Raise up the congregation which is without number.  
 Speedily, lead the offshoots of the seed that you have planted, redeemed, in joy, to Zion.



**Next Year in Jerusalem**



*Like Children at the Master's Table . . .*

Seders are for children, but in our day and age when the ways of the Master have been so long forgotten, we are all like children coming to the Seder table for the first time. We must learn like children. The rituals seem strange to us. The whole affair seems awkward. But at the same time we are convinced that there is something grand at work. We find ourselves asking, "Why is this night different?"

We are like children at the Master's table.

Prince of Peace Congregation

**Kehilat Sar Shalom**

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[www.rabbiyeshua.com](http://www.rabbiyeshua.com)

**Sabbath Services:**

Fridays at 7 PM

Saturday at 10:30 AM

**About the Father's Work**

Sunday at 11 Am

House of Yeshua

**Beth Yeshua**

30 N. 58th Avenue W.

Duluth, MN

Phone 218-624-0461

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**Services:**

Saturday at 10:30 AM

11 Am

