

The Season of our Redemption



Natsari Haggadah

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"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the LORD a lasting ordinance."

Exodus 12:14

"The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.' In the same way, after supper he took the cup, saying, 'This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me.' For whenever you eat this bread and drink this cup, you proclaim the Lord's death until He comes."

1st Corinthians 11:24-26

Forward

In every generation, Jews have had to make a decision to remain Jewish. We have survived for thousands of years because millions of Jews, over dozens of generations, have made personal decisions to uphold their identity.

The Torah, the mitzvot (commandments), the languages spoken, the collective memory, the ways of life, the creative works—all these were sustained first and foremost by the decision those Jews made privately: to stay a Jew. Identity has meaning only when it can be abandoned; only when each individual makes the decision, freely, to keep his or her identity and not to change it.

For two thousand plus years Natsari Jews have maintained our belief in Yeshua Ha’Natsari, choosing every day to maintain our Judaism, the Judaism of Yeshua Moshienu, faced with persecution, not just by outside religions, but by our own brethren. We continued to choose to worship in the way of our ancestors, practicing the “faith once delivered to the saints”. For us Passover is not just a remembrance of G-d delivering us from the bondage of Egypt, it’s a proclamation of our Faith in Messiah. Approximately 2000 years ago on Passover Adonai in the flesh shed His blood to renew the covenant once broken, so that we can share eternal life and tabernacle with Him in eternity.

This brings me to the reason I have compiled this Haggaddah. There does not exist a Natsari Haggaddah in English that contains a true Natsari Seder and the Haluchah (traditions) of the Natsari sect. Many new converts and non Hebrew speaking believers have done their best using the literature they had at their disposal. This is my attempt to aid you. Please don’t consider this publication exhaustive by any means. This is only be a jumping off point, there are many other traditions that will be added in future editions.

As we partake of this ancient ceremony, I pray that G-d will continue to provide a fresh revelation of His deliverance. G-d has not changed. He continues to care for His people, to reveal Himself to them, and to deliver them as they obey the admonitions of His Word. And so we gather again to the Passover table, to relive once more an event that has been retold for a hundred generations.

Together let us proclaim the Feast of our Freedom!

To my Christian Brethren

The L-rd said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year." (Exodus 12:2)

“This day shall be to you one of remembrance: you shall celebrate it as an institution for all time.” (Exodus 12:14)

"Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come." (Exodus 12:17)

Pesach (*Passover*) begins on the 14th day of the Hebrew month of *Nissan*. These Feasts celebrated on Passover are G-d commanded. A Holy Convocation unto the L-rd for all His children! Where in scripture does He ever tell us to stop this commandment? It doesn’t!

Each of the Festivals of YHWH contains both its unique remembrance and its prophecy. At Passover our ancestors remembered when G-d delivered His people from the bondage of Egypt. Today we too remember this but we have more, we remember Yeshua (Jesus), our kinsman redeemer, who offered Himself up, eternally restoring the covenant YHWH made with our father Abraham. Yeshua revealed a deeper meaning to the feast, beyond a simple recognition of G-d's deliverance of His people from bondage in Egypt. It is no coincidence that Passover became the setting for the ultimate sacrifice of our Messiah; the plan of G-d was laid from the foundation of the world. The disciples were well aware of the story of Passover, having celebrated it each year all their lives. But on that particular night, they came to understand that their friend and teacher was soon to leave them, and would return in power to redeem His people in a way they could not yet imagine.

I write this not to simply teach you of Jewish things, but to teach you our G-d's heritage, your heritage! Whether you were born a Jew or a Gentile in Messiah, or whether you are 'grafted in' to the root of the Messiah, this is your heritage. It is the foundation of our faith!

In order to understand this foundation and reap the richness and fullness of His message, we must learn of the culture of which He established, of which He lived his entire existence on earth. The culture in which our Master came and taught His Disciples! Immerse yourself in His Holy Word. What did G-d mean? Why did He do that? Oftentimes His message lay hidden because of the cultural differences. My prayer for you is that G-d's Word will live in your heart and that He will remove those obstacles in your life that have become barriers to His Grace. Come, grow with me. Experience His promises in the Passover! Let those who are hungry, come and eat!

Haggaddah

This booklet called a Haggadah, telling in english. For the gentile, this word is a mouthful; for the Jewish person it is what Grandpa pulled out, dusted off and read every year at Pesach. The Haggadah contained in it the instructions for the festival of Passover and Unleavened Bread, Beautiful art, stories, poems, and most importantly the “telling” of the Passover story. Its origins come from the word used in Exodus 13

“On that day tell your son, I do this because of what YHWY did for me when I came out of Egypt”

We also find the same thought is 1 Corinthians 11

“For whenever you eat this bread and drink this cup You tell of the Lords death until he comes”

This Haggaddah is written according to the Halakhah (tradition) of Abrahams Descendants International Natsari sect. The word “seder” means “set order”. This represents the set order for the Natsari sect.

For those of you familiar with Rabinic Haggaddag’s you will find some differences. In this haggaddah we have strived to keep only those traditions that can be traced to the time our Master walked the earth in flesh. There are a few exceptions, ie the four questions that is of unknown origin and a few others that we have chosen to add in because our tradition teaches us that they were added by our Natsari sages to point to Messiah.

PREPARING FOR PASSOVER

The days before Passover should be a time of self examination. It is a time to ask Hashem to look inside of us and bring to our attention any sin that needs to be cleaned out. One should prepare for Pesach mentally and spiritually as well as physically. This includes repentance and if possible a mikvah. The Torah regulations regarding Passover are listed in Exodus chapter 12 and Numbers chapter 9. Before beginning your celebration, it is vitally important that you read these passages so that you are clear of G-d's instructions. Other beneficial readings would be that of the gospel accounts of the days leading up to the death, resurrection, and ascension of Messiah.

Note to those new to Passover:

You will notice that many of our Pesach traditions are not found in scripture. However, this should not cause you to discount or dismiss them. These traditions and rituals have been passed down from generation to generation for thousands of years. We can see from the account in John 21 and Luke 22 that Yeshua our Master also observed these ancient traditions. In fact, when He says "when you do this, do it in remembrance of me" we know that he is speaking of the Passover meal.

Preparing your home

In the weeks before Pesach be mindful of your purchasing of leavened products. If you are a food storer like I am you may have to begin cutting back sooner than that. It makes life much easier when you are removing the Chametz (Leavening).

Have you ever wondered where the tradition of spring cleaning came from? It comes from Jewish tradition.

In the Torah we are commanded to remove all Chametz. Chametz, leavening in English is simply yeast. You will find some variation from sect to sect on what constitutes chametz on Passover. There are some that believe that anything that causes bread to rise or ferments is considered chametz. We hold to the scriptural account that chametz is simply yeast in any form. For example the Asknazi jews consider baking soda to be chametz, we do not.

The first thing to do to prepare for Passover is to get the yeast out of your home. It is forbidden to eat yeast and have it within the borders of your home during the festival. We are not to even have so much as a crumb. For this reason every spring (before the feast of Passover and Unleavened bread) Jews take this as a good opportunity to deep clean their homes. Please pay close attention to the rooms that food is eaten in, dusting and vacuuming in around and behind all furniture. It is also customary for the woman of the house to pray for her family as she directs the cleaning of the home. A good way to do this is to focus on the relationships that exist in the room being worked on, for example, as you work on the kitchen focus on the health and nutrition of the family, the living or family room the personal relationships, the master bedroom - your marriage and so on. Clean the rooms one at a time beginning with the outer rooms and ending with the kitchen. Once a room has been cleaned render it off limits to leavening. If you have a home with many people or children you may want to hang a sign on the rooms that have been cleaned as a reminder.

A note on Chametz:

During the Passover week Chametz is symbolic of sin. This does not mean that chametz is sin in itself; it is merely used to represent sin. Leavened products have a way of hiding in all sorts of nooks and crannies, just as our sin does. And just a very small amount of leaven can permeate the entire batch of dough. In the fifth chapter of

Galatians (Rav Shaul) Paul writes “A little leaven leavens the whole lump”. Days before Passover begins, we begin by not introducing new chametz in the house, then we begin to clean out the old, eventually thoroughly eliminating all traces of chametz within our borders. Just like G-d works with us bit by bit, little by little, dealing with the sin in our lives, until we are overcomers!

Kashering your Kitchen for Pesach

Some sects have very specific instructions for how to Kasher your kitchen for Passover. Ours is a simple one, remove all chametz from your kitchen. You are to do this to the very best of your ability as thoroughly as your conscience leads.

To help you on your way I will explain what I do to kasher my kitchen as an example

- ✓ Begin with a clean kitchen
- ✓ I use a posted note with a P on it to label cabinets and areas that have been kashered
- ✓ A dishwasher can be used to kasher utensils. You may want to run an empty load (depending on the type of machine you have) to be sure to have removed all chametz from the washer before you begin.
- ✓ Some items cannot be kashered because they are porous, they must be removed from the home. Ex cast iron, wooden bowls with cracks in them ect.
- ✓ Empty all cabinets and shelves containing food storage and bag or box up all items containing Chametz, be sure to read all labels, you will be surprised to see what items contain yeast. Wash down cabinets and return all chametz free foods then label cabinet with post-it note.
- ✓ If oven is self cleaning run cleaning cycle, high temperature cookware can be placed in the oven during this cycle. Both oven and pots are ready once cycle is complete. If oven is not self cleaning, first clean oven then turn oven to highest setting and run for an hour. Once complete both are ready to go.
- ✓ Thoroughly clean top of stove being sure to remove all movable parts, then run all burners for a few mins to cook off any leftover leaven.
- ✓ Start a large pot of water to boil. Once water is at a rolling boil use tongs to dip all small utensils. Be sure to fully submerge each item and hold them in the water for a few seconds. If you have a dishwasher there is no need to do this.
- ✓ Remove everything from the refrigerator/ freezer, clean walls, racks, and drawers. Return all unleavened foods.
- ✓ Kasher metal sinks by a thorough cleaning and by pouring boiling water over all surfaces. Porcelain sinks cannot be kashered. If you have a porcelain sink, thoroughly clean all surfaces and use a kosher for Passover sink rack.
- ✓ Microwave ovens should be scrubbed and cleaned. Place a glass of water in the microwave and run on high until the cavity fills with steam and the water disappears.
- ✓ It is virtually impossible to kasher toasters for Passover. I save myself the trouble and remove it for Passover. It's not like we're going to be having any toast during Passover.
- ✓ Once all items in drawers and cabinets have been kashered I clean all outer surfaces with very hot water and a cleaner (bleach is my friend) being sure to clean chairs and around the areas where food is eaten.
- ✓ I do a LOT of bread making in my home so I vacuum the cracks of my tables and counters as well.
- ✓ Dishtowels and tablecloths to be used during Passover should be washed with laundry detergent and water.
- ✓ REMEMBER Passover prep should not be a burden; this is a time that we should be looking forward to not dreading. My family has special songs that we sing during our prep times and word games that we play, this is a great way to keep the mood up beat.
- ✓ For your items that cannot be disposed of permanently (ie cast iron pots or toasters) and are unkosher for passover you may “sell” these items temporarily to a someone (who does not observe unleavened bread and Passover of course) and buy it back from them after the feast is over.

Bedikat chametz (search for Chametz)

After sunset on the 13th day of the Hebrew month preceding Pesah, each household must search for chametz. This tradition gives us a beautiful word picture of our relationship with Hashem as we grow in Him and search out the sin in our lives.

Items needed

- ✓ Feather or other disposable sweeper
- ✓ Paper bag
- ✓ Few olive sized pieces of chametz, (croutons work great)
- ✓ napkins

Earlier in the afternoon sometime, the woman of the house will hide (not too well) a numbered amount of Chametz around the house Keeping sure to place them on napkins. (you just got done cleaning the house and don't want it to have been for naught) After sundown the lights are turned down and the children search the home for chametz.

Before you begin the search everyone should recite the following declaration

בָּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל בְּעוֹר חֲמֵץ.

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

Blessed are you Adonai our God, king of the universe, who has sanctified us in the commandments and commanded us remove all chametz

When chametz is found the child is not to touch it but to call out to their father and he will come and sweep the chametz into the paper bag with the feather. Afterwards he will praise the child for their good work and in some families he will give the child a small piece of candy or fruit. This continues until all chametz is found. Once he has confirmed it with his wife and has all chametz in his position he has until the next afternoon to destroy it. Usually it is brought outside directly after the search and burned (thus the paper bag). If you are unable to burn the bag it must be destroyed and removed from the boundaries of your home.

Once the chametz has been eradicated the following prayer should be said by all members of the house.

כָּל חֲמִירָא וְחֲמִיעָה דְּאַפָּא בְּרִשְׁוֵתִי וְדִחְזַתָּהּ וְדָלָא חֲזַתָּהּ, לְבָטֵל וְלִהְיוּ הִפְקָר כְּעֶפְרָא דְּאַרְעָא רִשְׁוֵתִי וְדִחְזַתָּהּ וְדָלָא.

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

Any chametz and leaven in my possession - whether I have recognized it or whether I have seen it or not, whether I have removed it or not - is to be considered null, and become ownerless, like the dust of the earth.

The fast of the first born

According to tradition, on the morning of the 14th of Nisan, there is a special service for the First-Born, known as the fast of the first born. All first born males are obligated to fast commemorating the death of the first born of Egypt. In some communities all first born male and females participate in this fast. Please check with your local Natsari or Messianic Rabbi or Spiritual leader for the tradition of your sect.

On the first day of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Yeshuas' disciples asked Him, "Where do you want us to go and make preparations for you to eat the Passover?" So he sent two of his disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. Say to the owner of the house he enters, 'The Teacher asks: Where is my guest room, where I may eat the Passover with my disciples?' He will show you a large upper room, furnished and ready. Make preparations for us there." The disciples left, went into the city and found things just as Jesus had told them. So they prepared the Passover.

Mark 14:12-16

Seder Check list

- ☐ Read through seder ahead of time and adjust to your family's needs select optional choices and notate any changes you made as to make sure your seder goes smoothly.
- ☐ Choose special readers
- ☐ Afikomen prizes (can be very small, like candy)
- ☐ Traditionally we "dress our table" in our finest dinner ware
- ☐ Sabbath candles or Lamps
- ☐ Matzo plate, and a plate for extra matzo
- ☐ Matzo cover (can just be a white napkin)
- ☐ Pitcher of warm water, large bowl, and towel
- ☐ Small bowl of salt water for dipping
- ☐ Bottles of grape juice and/or wine
- ☐ Seder plate (any large plate or platter will do)

On your seder plate you will need

- ☐ Karpas – any fruit of the earth, some ideas are sliced Cucumber, Celery, potatoes or parsley
- ☐ Maror – bitter herb, traditionally Horseradish and lettuce is used but it can be any bitter herb
- ☐ Charoset – you can find many recipes for this online or on AbrahamsDescendants.com
- ☐ Lamb shank bone – if one can't be acquired be creative, you can make one or use a chicken bone.

THE SEDER

“These are the set times of the L-rd...” (Leviticus 23:2)
“This day shall be to you one of remembrance: you shall celebrate it as
an institution for all time.” (Exodus 12:14)
“Do this in remembrance of me.” (Luke 22:19)

Honored Man (father) –With the setting of the sun we enter the season of our redemption.

Everyone – Selah!

[Father inspects the table to be sure that all is according to tradition]

Honored Man –We gather this evening to join in a ritual that has been observed by our people for over three-thousand years. As He led them in the wilderness, Adonai spoke to Moshe saying.

Reader –
These are the set times of the L-rd, the sacred occasions,
which you shall celebrate each at its appointed time: In
the first month, on the fourteenth day of the month, at
twilight, there shall be a Passover offering to the L-rd,
and on the fifteenth day of that month the L-rd’s Feast of
Unleavened Bread. You shall eat unleavened bread for
seven days. On the first day you shall celebrate a sacred
occasion: you shall not work at your occupations. Seven
days you shall make offerings by fire to the L-rd. The
seventh day shall be a sacred occasion: you shall not
work at your occupations... This day shall be to you one
of remembrance: you shall celebrate it as an institution
for all time. (Leviticus 23; Exodus 12)

Honored Woman – When He walked the Earth, our Messiah did not neglect this command. The event that the church refers to as the “Last Supper” was in fact was the Passover meal (luke 22) much like the one we celebrate tonight.

Honored Man – Now to begin the Season, the lighting of the Festival Lights.

Traditional Significance	Prophetic fulfilment
According to tradition, Israel was redeemed from Egypt because the women of that generation were considered to be more righteous than the men. So, to begin the Seder, the woman of the household has the honor of lighting the festival lights.	A Woman is the one chosen to because it was a woman (Mary) who was chosen to bring light into the world

[Honored woman (Wife) will say the blessing taken from]Numbers 6: 24-26]

Honored Woman: Blessed art Thou, O Lord our God, King of the Universe, who has sent Thy Son, Thine Only Son, Y'shua the Messiah, to be the light of the world and our Paschal Lamb, that through him we might live. Ameyn

Honored Woman: the light is with us, the Messiah has come.

Honored Woman:

Adonai bless you and keep you; Adonai make his face shine upon you and be gracious to you; Adonai lift up His countenance upon you and give you peace.

Baruch atah Adonai, Eloheinu melech ha-olam, shebecheyanu v'ki'manu v'higi-anu la'zman hazeh.

Blessed are You, Adonai, our Elohim, King of the universe, Who has sustained us, maintained us and brought us to this place in time.

The seder table

Honored Man- Each of the foods at our table symbolizes some part of the Passover story. This story is not only a story of physical deliverance from bondage; it is also a story of spiritual deliverance. Every part of the Passover paints the portrait of that redemption.

	Traditional Significance	Prophetic Fulfillment
Lamb shank bone	The unbroken lambs sacrificed for the salvation of Isreal	Yeshua the Messiah the perfect lamb who sacrificed himself for all mankind
Matzah	New Beginnings, Purity ,without sin	Also represents Messiah.
Bitter Herbs	The bitterness of bondage in Egypt	Bitterness of Sin and life without Messiah
Haroset	The Mortar the Israelites used to build the Egyptian cities and the sweetness of a better world	Promise of Grace that comes from a life with God
Karapas	The new life for God's people.	Our new Life with God through Yeshua.
Fruit of the Vine	The blood sacrifice of the first born lamb without blemish to protect Israel from death	The blood sacrifice of Yeshua the first born of the Father to save all mankind from sin and death
Bowl of Salt water	The tears shed by Israel in bondage	Sorrow of life without Messiah

-KADDESH / Kiddu

Honored Man Continues:

We will now fill one of the four cups of wine we will drink tonight. Our ancient sages teach us that the four cups represent the four verbs used by HaShem in the Torah found in Sh'mot (Exodus 6:6-7)

Leader:

(1)

Cup of Sanctification "I will BRING you out from Egypt"

(2)

Cup of Recitation of the Plagues "I will DELIVER you from slavery"

(3)

Cup of Redemption "I will REDEEM you with an outstretched arm"

(4)

Cup of Praise and Intimacy "I will TAKE you to Me for a people"

These four cups represent what HaShem wants for us, His desired relationship begins with the first cup. When we drink these four cups at their appropriate time, let us remember His Love for us.

Honored Woman - Messiah Yeshua longed to celebrate His last Pesach with His talmideem “When the time came, Yeshua and the emissaries reclined at the table, and He said to them, ‘I have really wanted so much to celebrate this Seder with you before I die! For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of Elohim.’ Then, taking a cup of wine, He made the b’rakhah (blessing) and said, ‘Take this and share it among yourselves, for I tell you that from now on, I will not drink of the fruit of the vine until the Kingdom of Elohim comes.’ - Luke 22:14-18

[When Pesach arrives on Shabbat add the below portion]

“And there was evening and there was morning, the sixth day. Now the heavens and all their host were completed; Elohim finished the work of creation on the seventh day. Elohim then blessed the seventh day, sanctifying it with holiness because on that day Elohim ceased creating.”

Blessed are You, Adonai, our El, King of the universe, Who has sanctified us with His commandments, took pleasure in us and with love and favor gave us His holy Shabbat as a heritage, a remembrance of creation. (For that day is) the prologue to the holy convocations, a memorial of Exodus from Egypt. (For us did You choose and us did You sanctify from all the nations.) And Your holy Shabbat, with love and favor did You give us as a heritage. Blessed are You, Adonai, Who sanctifies the Shabbat. and for giving us Yeshua who is Adonai of Shabbat and our Passover Lamb

Honored woman continues:

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

Blessed are You, Adonai, our Elohim, King of the universe, who has created the fruit of the vine

URHATZ / Wash - וְרָחַץ

Honored Man :

Ancient Jewish tradition required that hands must be washed before dipping food into any liquid. At this time we will wash our hands in preparation to serve the meal by dipping their fingertips into the water and then drying them with the towel.

[dip your hands and dry them]

Honored Woman -G-d commanded Aaron to wash his hands and feet before approaching the altar of Adonai. we wash our hands as a token of our desire to live a clean life of acceptable service to our almighty EL.

KARPAS / Karpas - כָּרְפַס

[Some traditional authorities insist upon parsley as the most authentic, but any vegetable grown in the earth that is not bitter may be eaten. Other vegetables used are celery, onion and potato as they also are the “fruit of the earth” and also remind us of the Spring season’s greens.]

Honored Man :

[raise the Karpas]

This Karpas represents a new beginning like spring time vegetables so we too have new beginnings in Messiah, a chance to grow again, sustained by Elohim. Passover is celebrated in Springtime, a time of renewed life on the earth, and so for us as well.

[raise the cup of salt water]

We dip them in salt water for purification and or seasoning. The salt is to remind us of; tears shed by the oppressed house of Israel in Egypt, the sorrow of life without Messiah and the waters of the Red Sea. For the children of Israel in Egypt life was full of despair and sadness this salt water reminds us of the pain, anguish and the tears shed by our people.

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

Blessed are you, Adonai, our Elohim, King of the universe, who creates the fruit of the earth.

Now let us partake of the Karpas together.

YACHATZ / Divide the middle Matsah- יחצ

[Honored man takes the middle matzah and breaks it in two, there is no blessing said at this point. Take one piece and wrap it in napkin and save it as the afikoman. Wrap the afikoman in white cloth and put away in a high place. If there's small children have them close their eyes so that they can later hunt for it to redeem a prize]

Honored Woman – What do these three matsot represent? And why is the middle one broken and wrapped and put away till later?

This is the most interesting parts of the Seder for believers in Y'shua, the breaking of the middle matzah. Three Matzos are placed in a special white covering [called the "matzo toff" (*Matzo Tosh*)]. In silence with no blessing said the middle matzah is removed and broken. The larger piece is wrapped and hidden or buried, it is called the afikoman meaning "that which comes later" [in Greek]. The Afikoman is hidden, to be found and redeemed later for a reward. This is the tradition as it has been done for thousands of years. Some rabbinic rabbis say it represents the HIGH PRIEST, LEVITES and PEOPLE of ISRAEL. The three forms of worship in temple times. But why is the middle broken? Other rabbinic rabbis say that it represents ABRAHAM, ISAAC and JACOB. But this, too, does not explain why the middle matzah is broken. Still other rabbis say that in the wilderness God gave daily MANNA, but on Friday a double portion was given and one is added for Passover, making three. But why is the middle matzah broken, buried and brought back? For we who believe in Y'shua, it is no mystery. It is a beautiful picture of our Messiah and the three emanations of Elohim: the Father, Son and Holy Spirit. The Son left the Holy of Holies, heaven, was broken, buried, and brought back. He who finds Him receives a great reward, Eternal Life.

MAGID /NARRATE - מַגִּיד

עֲנִיָּה הָא לְחֻמָּה - Ha Lahma Anya

Symbols of Pesach and the Passover Story or Pesach Magid.

Honored Man:

[Lift up Matzah.]

This is the bread of affliction, which our ancestors ate in the land of Egypt.

Let all who are hungry come and eat.

Let all who are in need, come and celebrate Passover.

Today, we are here. Next year, in the land of Israel.

Today, we are slaves. Next year, we will be free.

[The plate is returned to the table and covered]

[Refill the wine cups but do not drink]

Mah Nishtanah - מַה נִּשְׁתַּנָּה “the Four Questions.”

*When you enter the land that the LORD will give you as he promised,
observe this ceremony. And when your children ask you,
'What does this ceremony mean to you?'
then tell them, '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.'*

[Normally we let the youngest child participating and who is able to ask the Four Questions, this is so that we fulfill the Torah instruction to tell our children about the flight from slavery to freedom redeemed by the hand of Elohim.]

- 1) Why is this night different from all other nights?
- 2) On all other nights, we eat either leavened or unleavened bread, why on this night do we eat only matzah?
On all other nights, we eat vegetables of all kinds, why on this night must we eat bitter herbs?
- 3) On all other nights, we do not dip vegetables even once, why on this night do we dip greens into salt water and bitter herbs into sweet haroset?
- 4) On all other nights, everyone sits up straight at the table, why on this night do we recline and eat at leisure?

AVADEEM HAYINU - עֲבָדִים הָיִינוּ

Storytelling: "We were slaves"

TELLING THE PASSOVER STORY

Responsive Reading

READER: The Bible teaches that during a great famine in the land of Canaan, the sons of Israel journeyed to Egypt to purchase food. There they were reunited with their brother Joseph. Because of his influence, they were permitted to dwell in the fertile plains of Goshen. At first, the House of Israel numbered less than 80 souls. But in time, their numbers swelled, their flocks increased, and they became a mighty people.

ALL: And then there arose a new Pharaoh, one who did not know Joseph. He beheld the might of Israel, and he feared that in time of war, the sons of Jacob might join themselves with Egypt's foes.

READER: And so he subdued the Israelites, and he afflicted them with cruel labor. Task masters were placed over the Israelites, to compel them to make bricks and to build Pharaoh's great storage cities of Ramses and Pithom.

ALL: But despite their hardship, they continued to thrive, just as God had promised. This caused Pharaoh even greater alarm, and he ordered the slaughter of Israel's infant sons. By his command, every male child born to the Hebrews was to be cast into the Nile and drowned.

READER: How sober were the afflictions of the Jewish people. In anguish, we cried to the God of our Fathers. And God heard our cry. God remembered His covenant. And God raised up a deliverer, a redeemer, the man Moses. And He sent Moses to Pharaoh's court to declare the commandment of the Lord...

ALL: [with gusto] Let my people go!

READER: But Pharaoh would not hearken to the Lord of Hosts. And so, Moses pronounced God's judgment on Pharaoh's house and on Pharaoh's land. Plagues were poured out upon the Egyptians, upon their crops, and upon their flocks.

ALL: But Pharaoh's heart was hardened. He would not yield to the will of God. He would not let the House of Jacob depart.

READER: Then the tenth plague fell upon the land of Egypt: the death of Egypt's firstborn. "And all the first born in the land of Egypt shall die, from the first born of Pharaoh who sitteth upon his throne, even unto the first born of the maid servant who was behind the mill; and all the first born of beasts...and against all the gods of Egypt I will execute judgment." But to protect the children of Israel, God commanded the head of each Jewish household to sacrifice a spotless lamb, without breaking any of its bones, and to apply its blood to the doorway of our homes, first to the top of the doorway, the lintel, and then to the two sideposts.

ALL: "And the blood shall be to you for a token upon the houses where you are; and when I see the blood, I will pass over you, and the plagues shall not be upon you to destroy you when I smite the land of Egypt."

READER: By the blood of lamb was Israel spared.

ALL: By the blood of the lamb was Jacob redeemed. By the blood of the lamb was death made to pass over.

READER: Passover. The night when death passed over the houses of Israel because of the blood of the Passover lamb. What a mighty act of redemption. And what a beautiful picture of redemption destined to come. For just as no bones of the first Passover lambs were broken, so none of the Messiah's bones were broken.

ALL: And just as the blood of those first Passover lambs was applied in faith to the doorposts of Israel's homes, so the blood of the Messiah must be applied in faith to the doorposts of our hearts.

READER: Tonight, we worship God not only because the angel of death passed over our ancestors homes, but because all of us whether Jewish or Gentile, may be redeemed from an even greater bondage through our faith in the Messiah of Israel, the Messiah Jesus. Through Him, we may pass over from death to life.

V'hee She-amdah - וְהִיא שֶׁעָמְדָה

Honored Man:

[Raise the first cup of wine]

The cup of Deliverance!

We lift the cup of deliverance also known as the cup of judgement, as we remember El's promise to Abraham and of our own Judgment. Without the sacrifice of The Messiah we would be as Egypt. May we never forget!

This promised covenant that has remained for our ancestors and for us has delivered us from any who arose to destroy us, in every generation, and throughout history when any stood against us to annihilate us, the Kadosh Barukh Hu (the Holy One Blessed be He) kept saving us from them.

[Put down the cup do not drink]

ESER MAKOT - עֶשֶׂר מַכּוֹת The Ten Plagues

Honored Man:

These are the Plagues that the Holy One, blessed be He, brought upon Egypt.

Because of the hardness of Pharaoh, HaShem sent these plagues upon him and all of Egypt. Will all the discomfort and disease that HaShem sent upon the Egyptians, Pharaoh would not let them go. So HaShem sent in the tenth plague, a jolt that pierced through Pharaoh's hardened heart.

Let us fill up the Second Cup [fill your cups do not drink], a full cup is a symbol of abundant Joy, and certainly on this occasion we are filled with joy for all the deliverance's that HaShem has given us. But let us not forget the price paid by the Egyptians which brought about our freedom from the bondage of Egypt. Because our "cup of Deliverance " cannot be regarded as full when we recall the suffering of the Egyptians, Dip your finger into your cup and put the drop of wine on the wrist of your hand each time a plague is mentioned thus reducing our joy at the loss of human life, even the lives of our enemies. Also this reminds us of the One who paid the Price for Our Redemption, Yeshua.

Honored Woman - When Yeshua went to pray in the Garden of Gethsemane, He prayed," Father, if thou be willing, remove this cup from me; nevertheless, not my will but thine be done." And there appeared an angel unto

him from heaven, Strengthening him, And being in agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground (Luke 22)

דם Dam / Blood

צְפַרְדֵּי Tzfardeah / Frogs

כְּנִים Kinim / Lice

עֲרוֹב Arov / swarm of Flies

דֶּבֶר Dever / Cattle Disease

שִׁחִין Sh'hin / Boils

בָּרָד Barad / Hail

אַרְבֶּה Arbeh / Locust

חֹשֶׁךְ Choshekh / Darkness

מַכַּת בְּכוֹרוֹת Makat B'khorot / Slaying of the First Born

[everyone drink]

פֶּסַח - Pesach

Honored Man:

[Draw everyone's attention to the shankbone on the Seder Plate. It is not touched or raised.]

The Pesach which our ancestors ate when the Second Temple stood:
what is the reason for it?

They ate the Pesach because the Holy One, Blessed be He “passed over” the houses of our ancestors in Egypt, as it is written in the Torah: “And You shall say, ‘It is the Passover offering for HaShem, who passed over the houses of the Israelites saving us in Mitsrayim but struck the houses of the Egyptians and the people bowed and worshipped”

Reader:

“... On the tenth day of this month, each man is to take a lamb for his family, one per household. If the household is too small for a whole lamb, then he and his next-door neighbor should share one... Your animal must be without defect, a male in its first year... You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Israel will slaughter it at dusk. They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat the lamb.” Shaemot (Exodus) 12:3-7

“That same night, they are to eat the meat, roasted in fire; they are to eat it with matsah and maror... Let nothing of it remain till morning... Here is how you are to eat it: with your belt fastened, your sandals on your feet and your staff in your hand. Eat it in haste; it is HaShem's Passover... The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over you when I strike the land of Egypt, and death blow with not strike you.

Shemot (Exodus) 12:8-13

Moshe reminds us that it was HaShem Himself who redeemed the children of Israel from slavery “HaShem brought us out of Egypt with a mighty hand and an outstretched arm, with great terror and sings and wonders.” Devarim (Dt.) 26:8

Honored Woman -Yochanan (John) the Immerser clearly had this image in mind when he said of Yeshua, “Behold the Lam of Elohim who takes away the sin of the world”

מַצָּה Matzah

Honored Man:

[The plate of Matsah is raised.]

Matsah - what does it symbolize in the Seder? There was insufficient time for the dough of our ancestors to rise when the holy one, Blessed be He was revealed to us and redeemed us, as it is written in the Torah: “And they baked the dough which they brought forth out of Egypt into matsah - cakes of unleavened bread - which had not risen, for having been driven out of Egypt they could not tarry. They had made no provisions for themselves.

[The plate of Matsah is lowered.]

מָרוֹר Maror –Bitter Herbs

Honored Man:

[The Maror is raised.]

Why do we eat Maror? Because the Egyptians embitter the lives of our ancestors in Mitsrayim, as the Torah states: “And they embittered their lives with servitude, with mortar and bricks without straw, with every form of slavery in the field and all the work they imposed upon them was hard labor with great torment.”

[The Maror is lowered.]

הלל HALLEL

Honored Man:

Psalms 113-118, known as the *Hallel*, were sung in the temple while the paschal lambs were slain. We begin by reading the first of these Psalms before we eat the meal.

[at least one of the following Psalms must be read]

Blessed are You, O Adonai our El

Everyone: Who bids us rejoice with psalms of praise

Reader:

Therefore it is our duty, to thank, sing the Hallel, to praise, glorify, exalt, honor, bless, elevate and raise our voices in song and prayer for joy to the Holy One, Blessed be He, Who performed all these miracles for our forefathers and therefore for us!

You brought us from human servitude to freedom,
from sorrow to joy,
for a time of mourning to a festive day,
from deep darkness to great light

and from slavery to redemption!
In Your presence we renew our singing as in ancient days:
Hallel-lu-yah
Sing Hallel to El.

PSALM 113

Honored Man:

Halleluyah! Praise, you servants of Adonai, praise the name of the Adonai. Blessed be the name of the Adonai from this time forth and forever. From the rising of the sun to its setting, the Adonai's name is to be praised. High above all nations is the Adonai; above the heavens is His glory. Who is like the Adonai our El, who though enthroned on high, looks down upon heaven and earth? He raises the poor man out of the dust and lifts the needy one out of the trash heap, to seat them with nobles, with the nobles of His people. He turns the barren wife into a happy mother of children. Halleluyah!

כוס שני - KOS SHEINEE

Second Cup of Wine
The cup of deliverance

*For he has rescued us from the dominion of darkness
and brought us into the kingdom of the Son he loves,
in whom we have redemption, the forgiveness of sins. (Colossians 1:13-14)*

Honored Man:

Blessed are You, Adonai, our El, King of the universe, Who has redeemed us and redeemed our fathers from Egypt and enabled us to arrive at this night, so we may eat matsah and maror. Adonai, our El and the El of our forefathers. enable us to reach this Shabbat and Pesach in peace, rejoicing in the rebuilding of Zion Your city, and joyful at Your service. There we shall eat the offerings and the Pesach sacrifices which will be acceptably placed upon your altar. We shall sing a new hymn of praise to You for our redemption and for our liberation. Blessed are You, Adonai, who has redeemed Israel.

Honored Woman:

And taking the cup, giving thanks, He said, "Take this and divide it among yourselves, for I say to you, I shall certainly not drink of the fruit of the vine until the reign of Elohim comes." Luke 22

Let us lift our second cup of wine, and bless the name of HaShem together!

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

Blessed are You, Adonai, our Elohim, King of the universe, Who has created the fruit of the vine

[Everyone drink]

RAHTZAH - רְחִיצָה

Lave / Washing

[there are several options for washing here, depending on your communities minhag (tradition) anything from foot washing to a simple dip of the hands is acceptable, the important part is everyone is to wash while the scripture is read]

Reader:

John 13:2-20

The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. 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. He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?" Jesus replied, "You do not realize now what I am doing, but later you will understand." "No," said Peter, "you shall never wash my feet." Jesus answered, "Unless I wash you, you have no part with me." "Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!" Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." For he knew who was going to betray him, and that was why he said not everyone was clean. When he had finished washing their feet, he put on his clothes and returned to his place. "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. I have set you an example that you should do as I have done for you. I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them. "I am not referring to all of you; I know those I have chosen. But this is to fulfill the scripture: 'He who shares my bread has lifted up his heel against me.' "I am telling you now before it happens, so that when it does happen you will believe that I am He. I tell you the truth, whoever accepts anyone I send accepts me; and whoever accepts me accepts the one who sent me."

Honored Man:

Blessed are You, Adonai, our Elohim, King of the universe, Who has sanctified us in Your commandments, and commanded us to wash our hands.

MOTZEE - MATZAH - מוֹצֵי־מַצָּה

Honored Man:

This bread is called unleavened bread. See how flat it is. It has no leavening in it. In the Bible leavening is a symbol of sin, so unleavened bread is a symbol of having no sin. This bread is also a portrait of Yeshua who had no sin. It also represents the bread of affliction which our forefathers ate in the land of Egypt. "All who are hungry--let them come and eat. All who are needy--let them come and celebrate the Passover with us. Now we are here; next year may we be in the Land of Israel. Now we are slaves; next year may we be free men."

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

ALL: Blessed are You, Adonai, our Elohim, King of the universe, Who provides bread from the earth.

ALL: Blessed are You, Adonai, our Elohim, King of the universe, who has sanctified us in your commandments, and commanded us to eat matzah.

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

[Break up the top and Bottom matsah into pieces and distribute them for all to eat a portion while reclining. There is a custom not to salt the matsah even though some make salt available Challah on Shabbat or other Festivals.]

MAROR / Bitter Herbs - מָרֹר

Honored Man:

As we scoop some of the maror onto a piece of matsah, let the bitter taste cause us to shed tears of compassion as we remember the sorrow that our ancestors experienced thousands of years ago, and for those today, who suffer the bitterness of oppression.

Let us dip the bitter herbs and say the following blessings:

Blessed are You, Adonai, our Elohim, King of the universe, who has sanctified us in your commandments, and commanded us to eat the bitter herb.

Honored Woman – Was this the moment our Master identified the one who would betray him? He said: “It is he to whom I shall give a piece of bread when I have dipped it.” And having dipped the Matzah, He gave it to Judas, the son of Simon Iscariot.. (John) 13

KOREKH / Hillel Sandwich – כּוֹרֵךְ

[Not that any man hath seen the Father, save he that is from God, he hath seen the Father. Verily, verily, I say unto you, He that believeth hath eternal life. I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which cometh down out of heaven, that a man may eat thereof, and not die. I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever: yea and the bread which I will give is my flesh, for the life of the world. The Jews therefore strove one with another, saying, How can this man give us his flesh to eat? Jesus therefore said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have not life in yourselves. He that eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood abideth in me, and I in him. As the living Father sent me, and I live because of the Father; so he that eateth me, he also shall live because of me. This is the bread which came down out of heaven: not as the fathers ate, and died; he that eateth this bread shall live forever. (John 6)]

Honored Man:

In memory of the holy Temple, we do as Hillel did in the Temple items. Hillel ate the three symbolic foods (lamb, matsah and bitter herbs) folded together into a sandwich so that each mouthful contained all three. He would eat them as a sandwich to literally fulfill the words of the Torah.

[Depending on your rabbi's minhag you may or may not be able to use cooked lamb, if not, then just eat the matsah and horse-radish and charoset in a "Hillel sandwich". No special berakha (blessing) is said, but we do read the following words recalling Hillel's practice.]

This way of eating matsah, maror and charoset reminds us of what Hillel would do during the time of Yeshua, making a sandwich of the Pascal lamb, matsah and maror, fulfilling the Torah injunction: "with matsot and maror they shall eat the Pascal lamb." These elements speak for themselves; Egypt, represents all a pagan life has to offer; maror represents, our lives embittered by the slavery of sin; the lamb, greatly worshiped by Egyptians, represents idolatry. Many took on the "yoke of their masters" and brought some of Egypt's ways into their lives. May we endeavor to root out all idolatry that has made way in our lives over the last year!

[lifting the Hillel sandwich]

ALL: This is Pesach, this is MESSIAH!

We dip the bitter herbs into charoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope we have in HaShem. "For His anger is just for a moment, but His favor is for a life time; Weeping may linger for a night, but joy comes in the morning." (Psalms 30:5)

Honored Woman - *Yeshua was troubled in spirit and testified, "I tell you the truth, one of you is going to betray me." His disciples stared at one another, at a loss to know which of them he meant. One of them, the disciple whom Jesus loved, was reclining next to 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?" Jesus 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. As soon as Judas took the bread, Satan entered into him. "What you are about to do, do quickly," Jesus told him but no one at the meal understood why Jesus said this to him. Since Judas had charge of the money, some thought Jesus was telling him to buy what was needed for the Feast, or to give something to the poor. As soon as Judas had taken the bread, he went out. And it was night. When he was gone, Jesus said, "Now is the Son of Man glorified and God is glorified in him. If God is glorified in him, God will glorify the Son in himself, and will glorify him at once." John 13*

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SHULHAN OREKH / Meal - שֻׁלְחַן עֹרֶךְ

Honored Man:

Now it is time to eat the festive meal, but the end of our seder has not yet come. After our meal, we will conclude with a short, but important closing ceremony, by first redeeming the Afikoman.

[The joyous feasting gives us the feeling of human fellowship in harmony with El.]

Now we EAT!

BAREKH / Birkat HaMazone - בָּרַךְ
The blessing after the meal

[This is the shorter form of the Grace / Birkat HaMazone.]

[The third cup of wine is filled, do not drink]

Honored Man: Beloved, let us say grace.

Everyone: **Praised be the name of Adonai now and forever.**

Honored Man: Praised be the name of Adonai now and forever. With your permission, let us now bless our El whose food we have eaten.

Everyone: **Blessed be (our El) whose food we have eaten and through whose goodness we live.**

Honored Man: Blessed be (our El) whose food we have eaten and through whose goodness we live.

Everyone: **Blessed be He and blessed be His name.**

Honored Man: For everything, Adonai, our El, we thank and praise You. May Your name be blessed by all forever, as it is written: "After you have eaten and are satisfied, you shall bless Adonai, our El for the good land he has given You." Praised are You, Adonai, for the land and the food.

TZAFUN /AFIKOMAN / Dessert - צפון

[Have the children now search for the afikoman with a small prize (piece of candy would work) given when found]

Honored Woman - The Afikoman remains hidden until the third cup of wine, Messiah remained in the tomb three days and rose on Yom Habikkurim, the day of first fruits.

Honored woman - Yeshua took a piece of matzah, made the b'rakhah,

[As she reads, Honored man lifts the afikoman]

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

Blessed are You, Adonai, our Elohim, King of the universe, who provides bread from the earth.

Honored Woman – He broke it, gave it to them and said, "Take it! This is my body.

[Honored man breaks afikoman and hand out to everyone]

[after a moment of silence everyone partake]

KOS SH'LISHEE - שלישית כוס THIRD CUP

Honored Man:

[Lifting the cup]

The cup of our Redemption!

Honored Woman: Likewise the cup also, after supper, saying, "This cup is the renewed covenant in My blood which is shed for you.

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

ALL: Blessed are You, Adonai, our Elohim, King of the universe, who has created the fruit of the vine

[everyone drink]

KOS SHEL ELIYAHU - כוס אליהו

Honored Woman - There is an extra cup of wine on our seder table that is filled to the brim. This is "Elijah's Cup." It has been filled at each seder and left untouched for over 2,400 years. During the seder, in Jewish custom, a door is opened and all hope that Elijah will come that night. In the book of Malachi it is written *"See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes. He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse."*

[One or more children: go to a door and open it, calling out for Elijah.]

Everyone (as the door opens): **Blessed is he who comes in the name of the Lord!**

[Children: return to your seats.]

Honored Woman:

Y'shua, in speaking of Elijah, pointed both to John the Baptist and to Elijah's coming that still is in the future. The disciples asked him, "Why then do the teachers of the Torah say that Elijah must come first?" Yeshua replied, "To be sure, Elijah comes and *will* restore all things. But I tell you, Elijah has already come, and they did not recognize him, but have done to him everything they wished. In the same way the Son of Man is going to suffer at their hands." Then the disciples understood that he was talking to them about John the Baptist. (Matthew 17)

[Below is an optional reading/ Hymn]

Pour Out Your Love On The Righteous Gentiles

Pour out your love on the nations who have known You and on the kingdoms who call upon Your name. For they show loving-kindness to the seed of Jacob and they defend Your people Israel from those who would devour them alive. May they live to see the sukkah of peace spread over Your chosen ones and to participate in the joy of Your nations.

[below can be read responsively one line leader one line everyone]

Give thanks to the Adonai, for He is good;

His kindness endures forever.

Let Israel say: His kindness endures forever.

Let the house of Aaron say: His kindness endures forever.

Let those who revere the Adonai say: His kindness endures forever.

Give thanks to the Adonai, for He is good,

His kindness endures forever;

Give thanks to the El above Els,

His kindness endures forever;

Give thanks to the Adonai of Adonais,

His kindness endures forever;

To Him who alone does great wonders,

His kindness endures forever;

To Him who made the heavens with understanding,

His kindness endures forever;

To him who stretched the earth over the waters,
His kindness endures forever;
To him Who made the great lights,
His kindness endures forever;
The sun to reign by day,
His kindness endures forever;
The moon and the stars to reign by night,
His kindness endures forever;
To him Who smote Egypt in their firstborn,
His kindness endures forever;
And took Israel out from among them,
His kindness endures forever;
With strong hand and outstretched arm,
His kindness endures forever;
To him who parted the Red Sea,
His kindness endures forever;
And caused Israel to pass through it,
His kindness endures forever;
And threw Pharaoh and His host in the Red Sea,
His kindness endures forever;
To him who led His people through the wilderness,
His kindness endures forever;
To him Who smote great kings,
His kindness endures forever;
And slew mighty kings,
His kindness endures forever;
Sihon, king of the Amorites,
His kindness endures forever;
And Og, king of Bashan,
His kindness endures forever;
And gave their land as an inheritance,
His kindness endures forever;
An inheritance to Israel his servant,
His kindness endures forever;
Who remembered us in our low state,
His kindness endures forever;
And released us from our foes,
His kindness endures forever;
Who gives food to all creatures,
His kindness endures forever;
Give thanks to El of all heaven,
His kindness endures forever.

After all, if you were cut out of an olive tree that is wild by nature, and contrary to nature were grafted into a cultivated olive tree, how much more readily will these, the natural branches, be grafted into their own olive tree!
(Romans 11)

[The fourth cup of wine is filled and after the following bracha we drink this final cup of the Seder.]

The fourth cup

The cup of Praise

Honored Man:

With this fourth cup we remember the fourth promise God made to the Jewish people: "I will take you as my own people." (Exodus 6) We also praise God that all of us, Jew and Gentile, can become his people by faith in Y"shua.

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

Blessed are You, Adonai, our Elohim, King of the universe, Who has created the fruit of the vine

Blessed are You, Adonai, our El, King of the universe, for the vine and its fruit, and for the produce of the field, for the beautiful and spacious land which You gave to our ancestors as a heritage to eat of its fruit and to enjoy its goodness. Have mercy, Adonai our El, on Israel your people, on Jerusalem Your city. Rebuild Jerusalem, the holy city, speedily in our days. Bring us there and cheer us with its restoration; may we eat there Israel's produce and enjoy its goodness; we praise You for Jerusalem's centrality in our lives. [On the Sabbath add: Favor us and strengthen us on this Sabbath day] and grant us happiness on this Feast of Matzot; For You, Adonai are good and beneficent to all, and we thank You for the land and the fruit of the vine. Praised are You, Adonai, for the land and the fruit of the vine.

NIRTZAH / Hasal Seder - נִרְצָה

[After all the singing is concluded rise and recite together the traditional ending, the Seder is concluded.]

Honored Man:

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

[sing/say together]

WE CONCLUDE!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם:

L'Shana HaBa'ah Ba'Y'rushalayim

Next Year in Jerusalem!

