

The
PASSOVER
HAGGADAH

A Traditional Messianic Seder



By
Pastor Eric Michael Teitelman
House of David Ministries

Forward

The Exodus from Egypt and the liberation of the Jewish people from slavery marked the birth of the nation of Israel and is considered by the Jewish people to be the single most important event in their history. The delivery itself was both miraculous and divinely orchestrated entirely at His hand. The Lord had sent Moses to Pharaoh to deliver this message; “*Let my people go, that they may hold a feast to Me in the wilderness*” (*Exodus 5:1, NKJV*).¹ Their subsequent liberation was solely for serving God—including sacrificing animals considered sacred to the Egyptians, and this request came with the possible repercussion of death. Therefore, the first Passover is regarded as one of divine faith and is different from future Passovers, which are those of remembrance.

In the third month after the Exodus, the Lord established His Mosaic covenant with Israel, instituting their law, priesthood, calendar, and holy convocations. And He purposed to fulfill His promise with Abraham, Isaac, and Jacob to deliver their descendants into the land of Canaan and give it to them as an eternal inheritance.² As such, the celebration of the Passover—commanded to be observed with the roasting of a Paschal Lamb and eaten with unleavened bread and bitter herbs—was consecrated as an eternal ordinance of remembrance with the nation of Israel.³ And for more than three thousand years, the Jewish people have celebrated this occurrence each year in a *Seder*, meaning “order” of the Passover. The booklet used to tell the story is called a *Haggadah*, which comes from the Hebrew word “*ve’higadeta*” which means to tell.⁴

The *Haggadah* is a complex piece of rabbinic literature, written predominantly in Hebrew, with parts also in Aramaic. Its style is similar to the Talmud and Midrash, which have a homiletic or story-telling quality. And it is comparable to how Yeshua taught His disciples. These are bolstered with illustrative elements—such as the *Seder* plate—that activate all our five sensory conduits. The idea is to get you to think rather than just hear. This meditative approach yields far superior results in both retention of the story and mental comprehension of its underlying spiritual significance.

The *Seder* is considered a family affair, and it is common to invite others that might otherwise not have the means to participate. *Seders* are long, ranging anywhere from two to over four hours. Since the *Seder* cannot begin until after dusk,⁵ an Orthodox *Seder* can go until midnight. *Seders* are joyous and celebratory and involve an elaborate dinner with an assortment of unleavened kosher foods. Chicken *Matzah* ball soup is a personal favorite of mine. Community *Seders* today are relatively common in many Jewish congregations. Growing in popularity are Messianic and Christian observances of the Passover that correlate events of the Exodus to the coming of our Messiah. These

¹ All Scripture quotations are taken from the New King James Bible (NKJV) unless otherwise noted, Thomas Nelson Inc., 1982.

² *Exodus 6:4*.

³ *Exodus 12:8, 12:24*.

⁴ *Exodus 13:8*.

⁵ *Exodus 12:6*.

events include His death, burial, and resurrection. Some churches are even starting to call their communion services “Passover communion.”

What is traditionally characterized as Passover (*Pesach*) today is comprised of three separate but overlapping convocations; the Sacrifice of the Paschal Lamb (*Korban Pesach*), the festival of Unleavened Bread (*Hag Ha'matzot*), and the Feast of First Fruits (*Reisheet Katzir*). On the day of the Passover sacrifice, which falls on the fourteenth day of the first month in the Hebrew calendar, the priests would inspect and prepare the lambs for slaughter in the morning. Then starting in the afternoon, they would offer them as Passover sacrifices on the bronze altar in the Temple. The sacrifices would continue throughout the night, ceasing before dawn as commanded by the Lord.⁶ This continuity of the sacrifices effectively intertwined the day of the Passover sacrifice and the Festival of Unleavened Bread into one continuous convocation and celebration. The first and seventh days of the Feast of Unleavened Bread are ordained as days of rest—Sabbaths.⁷ The Feast of First Fruits always fell on the day after this Sabbath (not to be confused with a Saturday Sabbath). And fifty days from this second day began the counting of weeks, which established the date for the Feast of Weeks (*Shavuot*, also known as the Day of Pentecost).⁸

We know Christ Yeshua fulfilled these four events perfectly at His first advent. He was scourged and crucified on the day of the Passover sacrifice and buried before the Sabbath (the first day). He lay in the tomb on the first day of the Feast of Unleavened Bread, a *Sabbath* rest (the second day). And He rose from the grave early in the morning, the first day of the week, and the Feast of First Fruits (the third day and what we call resurrection Sunday).⁹ Forty days after the resurrection, Jesus ascended to the right hand of the Father, and fifty days after this Sunday came the Feast of Weeks, the Day of Pentecost, when the Holy Spirit fell in Jerusalem, and the church was born in the Power of the Spirit to go forth and preach the gospel.¹⁰ Everything was perfectly fulfilled precisely according to God's Holy calendar.

This Messianic *Haggadah* has been an ongoing labor of love. It began with a traditional Jewish volume my mother gave me years ago. Scribbled with dozens of notes and New Testament scriptures—the Lord eventually put on my heart to consolidate all these into one booklet. Initially done for pure convenience, I have since realized the value in printing and circulating this *Haggadah* so that others can read and continue to learn the depth and meaning of the Passover *Seder*. For me, it has been a never-ending learning experience, each year going deeper into the mysteries our Lord has hidden in the prophetic literature of the sages, and each revealed layer pointing ever more clearly to our Messiah. I pray that you enjoy learning about our rich spiritual heritage as much as I do—that is found only in our Lord and Savior, Christ, Yeshua.

Amen!

⁶ *Exodus 12:10.*

⁷ *Exodus 12:16.*

⁸ *Leviticus 23:11-16.*

⁹ *Matthew 28:1.*

¹⁰ *Acts 2:1-4.*

Preparation for the Passover

1. The search for leaven (*Chametz*)



Before starting the Passover Seder, two important traditions take place. On the evening preceding the Passover, the Jewish people search all their property for leaven (chametz) by the light of a candle. We then recite this blessing and the following declaration:

“Blessed are You, Lord, our God, King of the universe, Who sanctified us with His commandments and instructed us concerning the removal of leaven.”

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ עַל בְּעוֹר חֻמֵּץ.

“Any leaven that is in my possession, which I have not seen, have not removed, and do not know about, should become ownerless, like the dust of the earth.”

“Purge out the old leaven, that you may be a new lump, since you truly are unleavened. For indeed Christ, our Passover, was sacrificed for us. Therefore let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth”

(1 Corinthians 5:6-8).



2. Candle Lighting (*Le'hadlik Ner*)



On the eve of the Seder before sunset, the mother or woman of the house lights the festival candles (le'hadlik ner), like those lit for Shabbat. And she recites these blessings:

Blessed are You, Lord, our God, King of the universe, for sanctifying us with His commandments and commanding us to light the [Shabbat and] festival candles.”

בְּרוּךְ אַתָּה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְצִוָּנוּ לְהַדְלִיק נֵר שָׁל [שַׁבָּת וְשָׁל] יוֹם טוֹב.

All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men. And the light shines in the darkness, and the darkness did not comprehend it” (*John 1:3-5*).

Blessed are You, Lord, our God, King of the universe, for having granted us life, having sustained us, and having brought us to this season.”

בְּרוּךְ אַתָּה יי אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמָנוּ
וְהַגִּיעֵנוּ לְזֶמֶן הַזֶּה.

Your word is a lamp to my feet And a light to my path”
(*Psalm 119:105*).



We can see Yeshua as the fulfillment of these two traditions: Christ is the light of the world and the light of all men, and He has purged us from the leaven of sin.



3. The Seder Plate (*Ka'arah*)

- Wine or grape juice (*ya'in*)
- Three unleavened breads (*matzot*)
- Roasted shank bone (*zaro'ah*)
- Roasted or boiled egg (*beitzah*)
- Bitter herbs (*maror*) — endive or romaine lettuce that is eaten with grated horseradish root
- Paste-like mixture (*charoset*) — sweet fruit mixture eaten with bitter herbs and unleavened bread (*matzah*)
- Vegetable (*karpas*) — parsley or celery dipped in salt water, or traditionally red wine vinegar
- Bitter herbs (*chozeret*) — grated horseradish root eaten with unleavened bread (*matzah*)



The Passover Seder plate (a relatively late addition) comprises several required and added elements. Required where the Paschal Lamb (today represented by a shank bone—zaro'ah), unleavened bread (matzah), and bitter herbs (maror) represented by horseradish, endive, or romaine lettuce. Added elements include a boiled egg and parsley dipped in salt water or red wine vinegar, a sweet fruit and nut dish called “charosette,” and four cups of wine. The Lord also required that all sacrifices be offered with salt and a drink offering of wine. These were incorporated into the Seder from the services in the Temple.







Order of the Passover Festival

- 1 Sanctification of the Festival (*Kiddush*)
- 2 Washing of Hands (*Urhatz*)
- 3 Dipping a Vegetable in Salt Water (*Karpas*)
- 4 Dividing the Middle Unleavened Bread (*Yahatz*)
- 5 Telling the Story of the Exodus (*Maggid*)
- 6 Washing of Hands before the Meal (*Rahetzah*)
- 7 Blessing over the Unleavened Bread (*Motzi*)
- 8 Eating the Unleavened Bread (*Matzah*)
- 9 Eating the Bitter Herbs (*Maror*)
- 10 Combing the Unleavened Bread and Bitter Herbs
(*Korech*)
- 11 Setting the Table – Dinner (*Shulchan Orech*)
- 12 Hiding the Middle Unleavened Bread (*Tzafun*)
- 13 Blessing the Lord for the Festival (*Barech*)
- 14 Praising the Lord for Everything (*Hallel*)
- 15 Acceptance of the Seder (*Nirtzah*)



The Seder comprises fifteen parts, and dinner is served about midway through. The order of the Seder is attributed to Rashi (Rabbi Shlomo Yitzchaki), who correlated the fifteen discrete steps of the Seder with the fifteen steps that the Levites took to ascend into the Temple and fifteen Songs of Ascent (Shir Ha'maalot) that they intoned during their ascent.

1 Sanctification of the Festival

The host is served a cup of wine or grape juice. Then pour the First Cup of wine or grape juice, and with the permission of the shepherd of this house, please stand for the blessing of sanctification (Kiddush):



“**B**lessed are You, Lord, our God,
King of the universe, Who creates the
fruit of the vine.”

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

“**A**nd for their sakes I (Yeshua) sanctify Myself, that they also may be sanctified by the truth” (*John 17:19*).

“**F**or by one offering He has perfected forever those who are being sanctified” (*Hebrews 10:14*).

Let's recite together:

“**B**lessed are You, Lord, our God, King of the universe, Who has chosen us from among all people, raised us above all tongues and made us holy through His commandments. And You, Lord, our God, have given us in love festivals for happiness, feasts and festive seasons for rejoicing the day of this Feast of unleavened bread and this Festival of holy convocation, the Season of our Freedom, a holy convocation, commemorating the departure from Egypt. For You have chosen us and sanctified us from all the nations, and You have given us as a heritage Your holy Festivals, in happiness and joy. Blessed are You, God, Who sanctifies Israel and the festive seasons.”

The leader recites:

“**B**lessed are You, Lord, our God, King of the universe, for having granted us life, having sustained us, and having brought us to this season.”

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, שֶׁהַחַיִּינוּ וְקִיָּמְנוּ
וְהַגִּיעָנוּ לְזֶמֶן הַזֶּה.

Please be seated and drink at least half the cup of wine or grape juice while reclining on the left side as a sign of freedom.

2 Washing of Hands



We will now wash our hands without reciting the blessing (Urhatz).

“**J**esus, knowing that the Father had given all things into His hands, and that He had come from God and was going to God, rose from supper and laid aside His garments, took a towel and girded Himself. After that, He poured water into a basin and began to wash the disciples’ feet, and to wipe them with the towel with which He was girded” (*John 13:3-5*).



3 Dipping a Vegetable in Salt Water

Take a small piece of vegetable and dip it into salt water (or red wine vinegar) for the blessing of the vegetable (Karpas). The leader recites:



“Blessed are You, Lord, our God, King of the universe, Who creates the fruit of the earth.”

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרִי הָאֲדָמָה.

“You are a priest forever according to the order of Melchizedek, who, in the days of His flesh, when He had offered up prayers and supplications, with vehement cries and tears to Him who was able to save Him from death, and was heard because of His godly fear, though He was a Son, yet He learned obedience by the things which He suffered. And having been perfected, He became the author of eternal salvation to all who obey Him” (Hebrews 5:6-9).



Parsley is commonly substituted today instead of hyssop. Historically the hyssop was dipped in red wine to symbolize the sacrifice of the Paschal Lamb. This practice was switched to dipping in red wine vinegar and, later, saltwater to commemorate our tears of affliction in Egypt. Conceivably, the saltwater could also signify the tears Yeshua shed over Jerusalem because of the destruction He saw coming to her. I believe there is a much deeper meaning in the suffering our Messiah endured on the cross for our transgressions. This selfless act officiated in the earthly realm—and served as a witness to the nations—of the New Covenant Yeshua made with the house of Israel and the house of Judah.

We know that salt is the sign of God’s eternal and everlasting promises, calling them “covenants of salt.” One He made with the house of Aaron—the priestly lineage that came through Levi, the third-born son of Israel; and the other He made with the house of David—the kingly lineage that came through the tribe of Judah. For it says: “it is a covenant of salt forever before the Lord with you (Aaron) and your descendants with you” (Numbers 18:19), and “Should you not know that the Lord God of Israel gave the dominion over Israel to David forever, to him and his sons, by a covenant of salt?” (2 Chronicles 13:5). Yeshua is the fulfillment of both covenants, for He is both the King of Israel and her high priest forever whose name is Melchizedek—translating from Hebrew: “my King of righteousness.”

4 Dividing the Middle Unleavened Bread



On the Passover table is three unleavened breads (matzot). The middle unleavened bread is broken into two pieces, with one piece larger than the other (Yahatz). The smaller piece is returned to its place between the two unleavened breads, and the larger portion is wrapped in linen cloth and hidden for the children to find after dinner.

This piece is called the “Afikoman,” translated from Greek meaning “that which comes after dinner” or “desert.” After dinner, the younger children will search for the hidden Afikoman, and the winner will receive a prize, often chocolate or candy.



“Then they took the body of Jesus, and bound it in strips of linen with the spices, as the custom of the Jews is to bury” (John 19:40).

“If you had known, even you, especially in this your day, the things that make for your peace! But now they are hidden from your eyes” (Luke 19:42).



We can see the direct correlation between the Afikoman and Yeshua. He is the One who died for our sins and was wrapped in linen for His burial. Because of Israel’s overall rejection of their Messiah, He is the One who has been hidden from them. But in her appointed time, Israel will search for her Messiah and find Him. “And so all Israel will be saved, as it is written: The deliverer will come out of Zion, and He will turn away ungodliness from Jacob” (Romans 11:26). Then Israel will taste of the desert, the sweet promise of her Messiah that has come to redeem them with an outstretched arm, and gather them back to the land of their inheritance.



5 Telling the Story of the Exodus



The unleavened bread is uncovered, and the Seder plate is lifted. The leader recites (Maggid):

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 in need, let him come and conduct the Seder of Passover. This year we are here; next year, in the land of Israel. This year we are slaves; next year, we will be free people.”

The Seder plate is now set down.



Matzah is called “the bread of affliction.” Since the original Passover was intended to set a new course for the nation of Israel—breaking with the things of the past—it is apparent that the “bread of affliction” points to something to come in the future. We know that Christ is that bread. He is not only the true bread of life that came down from heaven, but He is the One who was afflicted for our transgressions, “Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted” (Isaiah 53:4).

The rabbis teach that the bread of affliction was to be eaten by someone designated as an Onen. An Onen is someone in a state of bereavement (Aninut), the period between a near relative’s death and burial. YHVH is that Onen. He sent His Son to die on the cross for our sins. And since the commandment of bitter herbs was to be eaten with the Paschal Lamb, we can conclude they also are a prophetic reference to the suffering Messiah and not exclusively to our bondage in Egypt.

The portion of the Haggadah about the bread of affliction reads as follows: “Let all who are hungry eat; let all who are needy come and celebrate the Passover.” This is a direct reference to Isaiah and a universal call to salvation where it says, “Ho! Everyone who thirsts, Come to the waters; And you who have no money, Come, buy and eat. Yes, come, buy wine and milk Without money and without price” (Isaiah 55:1). It is interesting to note this call is not made on the other two great assemblies; Pentecost (Shavuot), and Tabernacles (Sukkot). Why? Because salvation for either Jew or gentile is found in none other than the Lamb of God. He is the one who takes away the sins of the world, and His sacrifice was made on Passover.

On the night of the last supper (the last Seder), Yeshua made the New Covenant with the House of Israel and the House of Judah; “In the same manner He (Yeshua) also took the cup after (the Passover) supper, saying, This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me. For as often as you eat this bread (of affliction) and drink this cup (of wine), you proclaim the Lord’s death till He comes” (1 Corinthians 11:25-26).



The guests can now take turns reading the Passover story, along with New Testament scripture revealing the fulfillment of Christ Yeshua in prophecy:

“Speak to all the congregation of Israel, saying: On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats”

(Exodus 12:3 & 5).



“**K**nowing that you were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot”

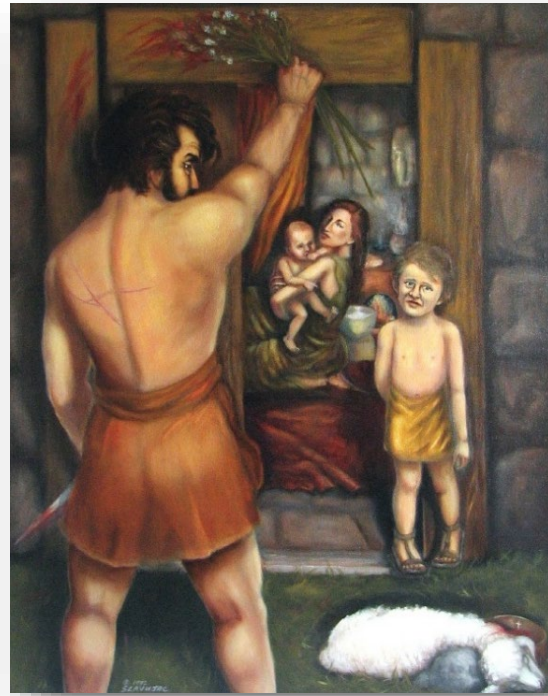
(1 Peter 1:18-19).

“**N**ow you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it” *(Exodus 12:6-8).*

“**A**nd thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the Lord’s Passover. For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord” *(Exodus 12:11-13).*

“Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt. So this day shall be to you a memorial; and you shall keep it as a feast to the Lord throughout your generations. You shall keep it as a feast by an everlasting ordinance. Seven days you shall eat unleavened bread”

(Exodus 12:11-15).



“If we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus Christ His Son cleanses us from all sin”

(1 John 1:7).

“Then Moses called for all the elders of Israel and said to them, Pick out and take lambs for yourselves according to your families, and kill the Passover lamb. And you shall take a bunch of hyssop, dip it in the blood that is in the basin, and strike the lintel and the two doorposts with the blood that is in the basin. And none of you shall go out of the door of his house until morning” *(Exodus 12:21-22).*

“After this, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst! Now a vessel full of sour wine was sitting there; and they filled a sponge with sour wine, put it on hyssop, and put it to His mouth” *(John 19:28-29).*

“For the Lord will pass through to strike the Egyptians; and when He sees the blood on the lintel and on the two doorposts, the Lord will pass over the door and not allow the destroyer to come into your houses to strike you. And you shall observe this thing as an ordinance for you and your sons forever” (*Exodus 12:23-24*).

“And they overcame him by the blood of the Lamb and by the word of their testimony, and they did not love their lives to the death” (*Revelation 12:11*).

“And it came to pass at midnight that the Lord struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. Then he called for Moses and Aaron by night, and said, Rise, go out from among my people, both you and the children of Israel. And go, serve the Lord as you have said. Also take your flocks and your herds, as you have said, and be gone; and bless me also” (*Exodus 12:29-32*).

“But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust” (*Matthew 5:44-45*).

“Then the children of Israel journeyed from Rameses to Succoth, about six hundred thousand men on foot, besides children. A mixed multitude went up with them also, and flocks and herds—a great deal of livestock. And they baked unleavened cakes of the dough which they had brought out of Egypt; for it was not leavened, because they were driven out of Egypt and could not wait, nor had they prepared provisions for themselves. Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the Lord went out from the land of Egypt” (*Exodus 12:37-41*).

“And the Lord said to Moses and Aaron, This is the ordinance of the Passover: No foreigner shall eat it. In one house it shall be eaten; you shall not carry any of the flesh outside the house, nor shall you break one of its bones” (*Exodus 12:43 & 46*).



“**B**ut when they came to Jesus and saw that He was already dead, they did not break His legs. For these things were done that the Scripture should be fulfilled, Not one of His bones shall be broken” (*John 19:33 & 36*).

“**A**ll the congregation of Israel shall keep it. And when a stranger dwells with you and wants to keep the Passover to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as a native of the land. For no uncircumcised person shall eat it. One law shall be for the native-born and for the stranger who dwells among you. Thus all the children of Israel did; as the Lord commanded Moses and Aaron, so they did. And it came to pass, on that very same day, that the Lord brought the children of Israel out of the land of Egypt according to their armies” (*Exodus 12:47-51*).

“**B**ut now in Christ Jesus you who once were far off have been brought near by the blood of Christ. For He Himself is our peace, who has made both one, and has broken down the middle wall of separation, having abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace” (*Ephesians 2:13-15*).

“**F**or there is no distinction between Jew and Greek, for the same Lord over all is rich to all who call upon Him. For whoever calls on the name of the Lord shall be saved” (*Romans 10:12-13*).

“**N**ow, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God” (*Ephesians 2:19*).

Pour the Second Cup of wine or grape juice.



The following question is traditionally sung on Passover, but tonight we will have the youngest child recite the question, and the congregation will answer together:

“What makes this night different from all other nights?”



The above question—asked by the youngest child—is revealed in four parts. The last part was a later substitute for one that was removed after the destruction of the Temple, “Why do we eat only roasted meat on this night?” This has been added to this Seder because of its direct correlation to Yeshua.

The five answers demonstrate how our transition from slavery to freedom is the reason for all the peculiar customs referenced in this question. Each of these customs is symbolic of our physical and spiritual slavery and our physical and spiritual freedom in Christ Yeshua.

Let's now answer the child by reciting together:

“On all nights, we need not dip even once, and on this night, we do so twice.”

Why? Because the salt water into which we dip the parsley or celery (*karpas*) represents the tears we shed while in Egypt. Similarly, the paste-like mixture (*charoset*) into which the bitter herbs are dipped reminds us of the cement used to create the bricks in Egypt. But it most importantly reminds us of the hyssop that was dipped into vinegar and given to Yeshua while He hung on the cross.

“On all nights, we eat leaven or unleavened bread, and on this night, only unleavened bread.”

Why? Because the unleavened bread (*matzah*), also called the bread of affliction and the bread of slaves and the poor, reminds us that the bread did not have time to rise when the Israelites hastily left Egypt. But it most importantly reminds us of the sinless body of Yeshua that was afflicted for our sin.

“On all nights, we eat any kind of meat; roasted, stewed, or cooked, and on this night, only roasted.”

Why? Because the Paschal Lamb (*Korban Pesach*) was required to be roasted on the altar of sacrifice. But it most importantly reminds us of the true Lamb of God, Yeshua, who sacrificed His sinless body for our sins.

“On all nights, we eat any kind of vegetables, and on this night, bitter herbs.”

Why? Because the bitter herbs (*maror*) remind us of the bitterness of slavery in Egypt and the bitterness of sin and death. But it most importantly reminds us of the vinegar dipped in hyssop—a bitter herb—and how Yeshua took upon Himself our bitterness, which was in sin and death.

“On all nights, we eat sitting upright or reclining, and on this night, we all recline.”

Why? By reclining, we commemorate our freedom from slavery and death. We are now dining in the presence of the King, Yeshua, resting on His chest close to His heart like the Apostle John.

The unleavened bread is now uncovered. Let's recite together:

“**W**e were slaves to Pharaoh in Egypt, and the Lord, our God, took us out from there with a strong hand and with an outstretched arm. If the Holy One, blessed be He, had not taken our fathers out of Egypt, then we, our children, and our children’s children would have remained enslaved to Pharaoh in Egypt. Even if all of us were wise, all of us understanding, all of us knowing the Word of God, we would still be obligated to discuss the Exodus from Egypt; and everyone who discusses the Exodus from Egypt at length is praiseworthy.”

The leader recites:

“**I**t happened that *Rabbi Eliezer, Rabbi Yehoshua, Rabbi Elazar ben Azaryah, Rabbi Akiva, and Rabbi Tarfon*, were reclining at the Seder table in *Bnei Brak*, and discussing the Exodus all through the night until their students came and told them: Our teachers, the time has arrived for the morning (dawn) recital of the Shema — Hear, O Israel: The LORD our God, the LORD is one! (*Deuteronomy 6:4*).”

“**S**aid *Rabbi Elazar ben Azaryah*: I am like a man of seventy in wisdom, yet I could not find a biblical passage to support that one must mention the Exodus every night until *Ben Zoma* explained it; as it says, In order to remember the day you came out of the land of Egypt all the days of your life. All the days of your life implies remembering every day. And all the days of your life includes the nights. The sages say, ‘the days of your life’ implies our present world, and ‘all the days of your life’ includes the future time of the Messiah.”

“**T**herefore, behold, the days are coming, says the Lord, that it shall no more be said, The Lord lives who brought up the children of Israel from the land of Egypt, but, The Lord lives who brought up the children of Israel from the land of the north and from all the lands where He had driven them. For I will bring them back into their land which I gave to their fathers” (*Jeremiah 16:14-15*).



Rabbi Elazar ben Azaryah says here that we must remember the day we came out of Egypt every day and all the days of our lives. The sages then added, “The days of your life” implies our present world and includes the future time of the Messiah. Rabbi Ben Zoma further asserted that in the future—based on Jeremiah’s word—Israel will cease to mention the Exodus from Egypt. This does not imply that the Exodus would not be mentioned. But instead, the deliverance from the great exile of Israel to the nations of the earth shall take precedence, and would be an even greater deliverance than Egypt. The other implication is that Israel’s restoration remains incomplete.

The Haggadah asserts that God has calculated the end. The rabbis commonly use this phrase to refer to the end of the age and the coming of the Messiah. In prophetic literature, this is called “the Day of the Lord.” The rabbis understand that Israel will endure incredible persecution before the arrival of the Messiah. The prophet Jeremiah called it “the time of Jacob’s trouble.” Therefore, the Seder is as much prospective as it is retrospective. And it is even more about the future deliverance of Israel than just the remembrance of the past. Its prophetic quality requires us to view the trials of Israel from the Exodus through our present day and into the future itself.

Yeshua warned His disciples when He said: “Then they will deliver you up to tribulation and kill you, and you will be hated by all nations for My name’s sake” (Matthew 24:9). And Peter said: “Beloved, do not think it strange concerning the fiery trial which is to try you, as though some strange thing happened to you; but rejoice to the extent that you partake of Christ’s sufferings, that when His glory is revealed, you may also be glad with exceeding joy” (1 Peter 4:12-13).

Let’s recite together:

“Blessed is the All-Encompassing One. Blessed is He. Blessed is He who gave the Torah to His people Israel. Blessed is He.”

The leader recites:

“In the beginning, our fathers were idol worshippers, but now, the All-Encompassing One has brought us to His service, as it says, Joshua spoke to the people: Thus said the Lord God of Israel; Originally your fathers lived on the other side of the Euphrates River; Terach, the father of Abraham and Nachor; and they served other gods.”

“**I** took your father Abraham from over the river and let him throughout the entire land of Canaan. I multiplied his seed and gave him Isaac. To Isaac, I gave Jacob and Esau, and to Esau, I gave *Mount Seir* to be a legacy for him; and Jacob and his sons went down to Egypt.”

“**B**lessed is He Who keeps His promise to Israel, blessed be He! For the Holy One, blessed be He, calculated the end of the bondage, in order to do as He had said to our father Abraham at the Covenant between the Portions, as it is said: And He said to Abraham, You shall know that your seed will be strangers in a land that is not theirs, and they will enslave them and make them suffer, for four hundred years. But I shall also judge the nation whom they shall serve, and after that, they will come out with great wealth.”

The unleavened breads are covered, and everyone lifts their cup of wine or grape juice:

“**T**his is what stood up for our fathers and for us. For not merely one has stood up against us to destroy us; rather in every generation they rise up to annihilate us, and the Holy One, blessed be He, save us from their hands.”

The leader continues the recital:

“**G**o out and learn — my father Jacob was a Syrian, about to perish, and he went down to Egypt and dwelt there, few in number; and there he became a nation: great, mighty, and populous. But the Egyptians mistreated us, afflicted us, and laid hard bondage on us. Then we cried out to the Lord God of our fathers, and the Lord heard our voice and looked on our affliction, our labor, and our oppression. So the Lord brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders” (*Deuteronomy 26:5-8*).



As part of the reading of the Exodus story, it is traditional to call out each of the ten plagues, dipping one's finger into a wine cup and dabbing it onto a plate. This is not just a function of mere convenience but a prophetic demonstration of the finger of God smiting the Egyptians. Rabbi Eliezer said that each of the plagues represents the four dimensions of the fierceness of God's divine anger: wrath, indignation, trouble, and messengers of evil.

The final and climactic judgment was executed by God Himself and not by a messenger, seraph, or agent. No other created being could have distinguished the seed of the firstborn. Only God can, for it says, "I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD" (Exodus 12:12).

This final judgment was executed at "the division of the night," otherwise known as midnight. And so it shall be with the coming of our Messiah, for it says, "And at midnight a cry was heard: Behold, the bridegroom is coming; go out to meet him!" (Matthew 25:6). Yeshua died and arose during the Passover, and He is returning in the division of the night.

The Haggadah also correlates the ten plagues with those of the prophets, as it says, "And I will show wonders in the heavens and in the earth: Blood and fire and pillars of smoke" (Joel 2:30). It is customary during the Seder to pour out wine from the cup for each of these three judgments, rather than simply to dab it onto a plate. This is analogous to scripture, which says, "Go and pour out the bowls of the wrath of God on the earth" (Revelation 16:1).

This prophetic act demonstrates the severity of God's final wrath against the nations that have come against Israel during the great tribulation. It will not just be the ten plagues but the full wrath of God Himself. And not just the finger of God, but His hand to bring total destruction to the earth. This proof-text delineates bookends to Israel's history—her beginning at the time of the Exodus and her final culmination at the coming of her Messiah.



*Spill from the cup of wine cup or grape juice as each sign and wonder is read.
Do not remove by dipping a finger, but spill from the cup itself:*

- **Blood** (*dom*)
- **Fire** (*eish*)
- **Pillars of smoke** (*simrot ashan*)

“**T**hese are the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians.”

Use your finger to pour out a drop of wine or grape juice for each of the ten plagues as they are read:

- **Blood** (*dom*)
- **Frogs** (*tse'fardeah*)
- **Lice** (*kineem*)
- **Wild Beasts** (*arov*)
- **Pestilence** (*dever*)
- **Boils** (*shecheen*)
- **Hail** (*barad*)
- **Locust** (*arbeh*)
- **Darkness** (*choshech*)
- **The Slaying of the First-born** (*makat be'chorot*)



Refill your cups with wine or grape juice. These three things must be explained on the Passover. Everyone asks:

Passover Lamb (*Korban Pesach*) — “The Passover Lamb that our fathers ate during the time of the Holy Temple, for what reason did they do so?”

The leader answers:

“**B**ecause the Omnipresent passed over our fathers’ houses in Egypt, as it is said: You shall say, It is a Passover offering to the Lord, because He passed over the houses of the children of Israel in Egypt when He struck the Egyptians with a plague, and He saved our houses. And the people bowed and prostrated themselves.”

“**B**ehold! The Lamb of God who takes away the sin of the world! For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (*John 1:29, 3:16*).

The unleavened breads are held up for everyone to see. Everyone asks:

Unleavened Bread (*Matzah*) — “This unleavened bread that we eat, for what reason?”

The leader answers:

“**B**ecause the dough of our fathers did not have time to become leavened before the King of the kings of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them. Thus it is said: They baked unleavened bread from the dough they had brought out of Egypt because it was not leavened; for they had been driven out of Egypt and could not delay, and they had also not prepared any other provisions.”

“**I** am the living bread which came down from heaven. If anyone eats of this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world” (*John 6:51*).

Take the bitter herbs into your hand. Everyone asks:

Bitter Herbs (*Maror*) — “These bitter herbs that we eat, for what reason?”

The leader answers:

“**B**ecause the Egyptians embittered our fathers’ lives in Egypt, as it is said: “They made their lives bitter with hard service, with mortar and with bricks, and with all manner of service in the field; all their service which they made them serve with rigor.”

“**J**esus answered them, “Most assuredly, I say to you, whoever commits sin is a slave of sin” (*John 8:34*).

“**B**ut He (Yeshua) was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed” (*Isaiah 53:5*).

“**F**or the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord” (*Romans 6:23*).



The leader now recites:

In every generation, a person is obligated to regard himself as if he had come out of Egypt, as it is said: “You shall tell (*ve’higadeta*) your child on that day; it is because of this that the Lord did for me when I left Egypt.”



The unleavened bread is now covered, and our cups are raised. Let’s recite together:

Thus it is our duty to thank, to laud, to praise, to glorify, to exalt, to adore, to bless, to elevate, and to honor the One Who did all these miracles for our fathers and for us. He took us from slavery to freedom, from sorrow to joy, from mourning to festivity, from deep darkness to great light, and from bondage to redemption. Let us, therefore, recite before Him Halleluiah, Praise God!”

The cups are now put down. Let’s recite together:

Halleluiah — Praise God! Offer praise, you servants of the Lord; praise the Name of the Lord. May the Lord’s Name be blessed from now and to all eternity. From the rising of the sun to its setting, the Lord’s Name is praised. The Lord is high above all nations; His glory is over the heavens. Who is like the Lord, our God, Who dwells on high yet looks down so low upon heaven and earth! He raises the poor from the dust, He lifts the needy from the dunghill, to seat them with nobles, with the nobles of His people. He restores the barren woman to the house into a joyful mother of children. Halleluiah — Praise God.”

The leader recites:

“**W**hen Israel went out of Egypt, the House of Jacob from a people of a foreign language, Judah became His holy one, Israel His dominion. The sea saw and fled, and the Jordan turned backward. The mountains skipped like rams, the hills like young sheep. What is with you, O sea, that you flee; Jordan, that you turn backward? Mountains, why do you skip like rams; hills, like a pool of water, the flint-stone into a spring of water.”

Lift your cups for the blessing of freedom. Let's recite together:

“**B**lessed are You, God, our God, King of the universe, Who has redeemed us and redeemed our fathers from Egypt and enabled us to attain this night to eat unleavened bread and bitter herbs. So too, God, our God, and God of our fathers, enable us to attain other holidays and festivals that will come to us in peace with happiness, in the rebuilding of Your city, and with rejoicing in Your service in the Holy Temple. Then we shall eat of the sacrifices and of the Passover offerings whose blood shall be sprinkled on the wall of Your altar for acceptance, and we shall thank You with a new song for our redemption and for the deliverance of our souls. Blessed are You, God, Who redeemed Israel.”



Raise your cups of wine or grape juice. The leader will now recite the blessing over the second cup:



“**B**lessed are You, Lord, our God, King of the universe, Who creates the fruit of the vine.”

בְּרוּךְ אַתָּה יְיָ הוֹדֵנוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן.

“**I** am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing” (*John 15:5*).

Drink more than half the cup of wine or grape juice while seated, reclining on the left side as a sign of freedom.

6 Washing of Hands before the Meal

Water will be brought for everyone to wash their hands, and then all recite the blessings of washing hands (Rahetzah):



“**B**lessed are You, Lord, our God, King of the universe, Who has sanctified us with His commandments and commanded us concerning the washing of the hands.”

בְּרוּךְ אַתָּה יְיָ הוֹדֵנוּ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

“**A**nd for their sakes I (Yeshua) sanctify Myself, that they also may be sanctified by the truth” (*John 17:19*).

“**B**y that will we have been sanctified through the offering of the body of Jesus Christ once for all” (*Hebrews 10:10*).

7 Blessing over the Bread

The unleavened breads are raised, and the leader will now recite the blessing over the bread (Motzi):



“**B**lessed are You, Lord, our God, King of the universe, Who brings forth bread from the earth.”

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

“**M**ost assuredly, I say to you, unless a grain of wheat falls into the ground and dies, it remains alone; but if it dies, it produces much grain. He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life”
(John 12:24-25).

8 Eating the Unleavened Bread

The bottom unleavened bread is put down, the other two are held up, and the leader will now recite the blessing for the unleavened bread and Afikoman (Matzah):

“**B**lessed 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.”

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

Break off a small piece from the upper and middle unleavened breads, and eat them plain while reclining on the left side.

“**A**nd as they were eating, Jesus took bread, blessed and broke it, and gave it to the disciples and said, Take, eat; this is My body” *(Matthew 26:26).*

“**F**or we, though many, are one bread and one body; for we all partake of that one bread” *(1 Corinthians 10:17).*

9 Eating the Bitter Herbs

Take a small amount of the bitter herbs (romaine or endive with the horseradish), and dip it into the sweet paste-like mixture (charoset), but then shake off the charoset that stuck to it so that the bitter taste will not be neutralized. The leader will now recite the following blessing for the bitter herbs (Maror):



“**B**lessed 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.”

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת
מָרֹר.

“**T**he Spirit Himself bears witness with our spirit that we are children of God, and if children, then heirs—heirs of God and joint heirs with Christ, if indeed we suffer with Him, that we may also be glorified together” (*Romans 8:16-17*).

10 Combing the Unleavened Bread and Bitter Herbs



In remembrance of the Temple when it was standing according to the custom of Hillel, take a small piece of the bottom unleavened bread and a small amount of the bitter herbs, make a sandwich and dip them into the paste-like mixture (charoset). Now eat them together (Korech) while reclining on the left side.

11 Setting the Table – Dinner



The festival meal (Shulchan Orech) begins with eating a hard-boiled egg dipped in salt water. Two Temple offerings were given on the Passover; the Paschal Lamb (Korban Pesach) and the festival sacrifice (Korban Chagig'yah). With the destruction of the Temple, these offerings were symbolically replaced on the Seder plate by a shank bone (zeroah) representing the Paschal Lamb and an egg (beitzah) representing the festival sacrifice.



The Hebrew word “Zeroah” literally means “arm,” alluding to, “And I will redeem you with an outstretched arm” (Exodus 6:6). The Aramaic word for egg is “Beya,” which also means “pray” or “please.” Therefore, the Jerusalem Talmud tells us that the shank bone and egg together quietly supplicate to the Lord, “May it please the Merciful God to redeem us with an outstretched arm.” This, again, is the anticipated promise for Israel.

Let’s recite together:

“**R**ejoice in the celebration of food and fellowship, and ‘behold, how good and how pleasant it is For brethren to dwell together in unity!’” (Psalm 133:1).

12 Hiding the Middle Unleavened Bread

After dinner, the younger children will search for the hidden “Afikoman.” This is in fulfillment of the scriptures that Yeshua spoke to Israel—that the Jewish people will search for their Messiah at the appointed time.

Now, each takes a small piece of the “Afikoman” and eats it (Tzafun), reclining on the left side and offering a prayer of salvation for Israel.



13 Blessing the Lord for the Festival



In Jewish tradition, grace is done after the meal, for it says, “When you have eaten and are full, then you shall bless the Lord your God for the good land which He has given you” (Deuteronomy 8:10).

*Pour the Third Cup of wine or grape juice for the blessing after the meal (Barech).
The leader recites:*

“Let us say Grace!”

Everyone responds:

“May the Name of the Lord be blessed from now and forever.”

The leader repeats the response, and everyone continues:

**“With the permission of the shepherd of this house,
let us bless our God, He of whose bounty we have
eaten.”**

Everyone responds:

“Blessed be our God, He of whose bounty we have eaten.”

The leader repeats this response.

Let’s recite together:

“Blessed are You, Lord, our God, King of the universe, who, in His goodness, feeds the whole world with grace, with kindness, and with mercy. He gives food to all flesh, for His kindness is everlasting. Through His great goodness to us continuously, we do not lack food, and may we never lack it for the sake of His great Name. For He is a benevolent God who feeds and sustains all, does good to all, and prepares food for all His creatures whom He has created, as it is said: You open Your hand and satisfy the desire of every living thing. Blessed are You, Lord, who provides food for all.”

Continue reciting together:

“**B**lessed are You, Lord, our God, King of the universe, benevolent God, our Father, our King, our Might, our Creator, our Redeemer, our Maker, our Holy One, the Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King who is good and does good to all, each and every day. He has done good for us, He does good for us, and He will do good for us. He has bestowed, He bestows, and He will forever bestow upon us grace, kindness and mercy, relief, salvation and success, blessing and help, consolation, sustenance and nourishment, compassion, life, peace, and all goodness. And may He never cause us to lack any good.”

Raise your cups of wine or grape juice. The leader will now recite the blessing over the third cup:



“**B**lessed are You, Lord, our God,
King of the universe, Who creates the
fruit of the vine.”

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

“**I**n the same manner He also took the cup after supper, saying, This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me. For as often as you eat this bread and drink this cup, you proclaim the Lord’s death till He comes” (1 Corinthians 11:25-26).

Drink more than half the cup of wine or grape juice while seated, reclining on the left side as a sign of freedom, offering a prayer of restoration for Israel.



There are several rabbinic opinions about the meaning of the four cups of wine. However commonly accepted is their correlation to this scripture, “Therefore say to the children of Israel: I am the Lord; (1) I will bring you out from under the burdens of the Egyptians, (2) I will rescue you from their bondage, and (3) I will redeem you with an outstretched arm and with great judgments. (4) I will take you as My people, and I will be your God” (Exodus 6:6).

Here we see four prophetic promises for the nation of Israel: the cup of sanctification, the cup of deliverance, the cup of redemption, and the cup of restoration. We know that Yeshua has fulfilled the first three cups, so there is still one cup yet to be fulfilled at His second coming—the cup of restoration.

Another explanation for the four cups is they are a prophetic picture of the four cups of salvation that Israel will drink in the Messianic future, correlating with these scriptures: “O Lord, You are the portion of my inheritance and my cup; You maintain my lot” (Psalm 16:5); “You prepare a table before me in the presence of my enemies; You anoint my head with oil; My cup runs over” (Psalm 23:5); and “I will take up the cup of salvation, And call upon the name of the Lord” (Psalm 116:13). Therefore, these four cups are also a prophetic picture of the four cups of salvation that Israel will drink in the Messianic future.



14 Praising the Lord for Everything

The Fourth Cup is now poured as well as Elijah's cup. The door of the house or the sanctuary is opened for the return of Elijah. And traditionally, Psalms 113 through 118 are sung (Hallel).

“**B**ut I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in My Father's kingdom” (*Matthew 26:29*).

“**J**esus answered and said to them, Indeed, Elijah is coming first and will restore all things” (*Matthew 17:11*).



Passover is called “the night of watching,” a night that has been watched continuously since the six days of creation. As cited in the Talmud: “In the month of Nissan (the first month), Israel was delivered, and in the month of Nissan, they will be delivered again in the time to come.” Therefore, Israel's final redemption will begin on the same night as their first redemption. For this reason, Elijah—the harbinger (precursor) of the Messiah—is the logical symbol for the Passover Seder.

Elijah is coming again before the return of the Lord, hence the tradition of setting aside a fifth cup of wine—called the cup of Elijah. There was a tradition at one time to drink a fifth cup of wine without reciting any blessings, but today this is represented by the additional cup set aside and not drunk.



The leader recites:

“**G**ive thanks to the Lord, for He is good, for His kindness is everlasting.”

Everyone responds together:

“**L**et Israel say, for His kindness is everlasting.”

“**L**et the House of Aaron say, for His kindness is everlasting.”

“**L**et those who fear the Lord say, for His kindness is everlasting.”

The door is now closed, and let's all recite together:

“**A**nd therefore may Your Name be praised forever, our King, the great and holy God and King in heaven and on earth. For to You, Lord, our God and God of our fathers, forever befits song and praise, laud and hymn, strength and dominion, victory, greatness and might, glory, splendor, holiness and sovereignty, blessings and thanksgivings to Your great and holy Name; from the beginning to the end of the world You are Almighty God. Blessed are You, Lord, Almighty God, King, great and extolled in praises, God of thanksgivings, Lord of wonders, Creator of all souls, Master of all creatures, who takes pleasure in songs of praise; the only King, the Life of all worlds.”

Raise your cups of wine or grape juice. The leader will now recite the blessing over the fourth cup:



“**B**lessed are You, Lord, our God, King of the universe, Who creates the fruit of the vine.”

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
בוֹרֵא פְרֵי הַגֶּפֶן.

Drink more than half the cup of wine or grape juice while seated, reclining on the left side as a sign of freedom.

“**B**ut now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep” (1 Corinthians 15:20).

“**F**or the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord” (1 Thessalonians 4:16-17).

Conclude the blessing for the Wine. Let's recite together:

“**B**lessed are You, Lord our God, King of the universe, for the vine and the fruit of the vine, for the produce of the field, and for the precious, good, and spacious land which You have favored to give as a heritage to our fathers, to eat of its fruit and be satiated by its goodness. Have mercy, Lord our God, on Israel, Your people, on Jerusalem, Your city, on Zion, the abode of Your glory, on Your altar, and on Your Temple. Rebuild Jerusalem, the holy city, speedily in our days, and bring us up into it, make us rejoice in it, and we will bless You in holiness and purity and remember us for good on this day of the Festival of Unleavened Bread. For You, Lord, are good and do good to all, and we thank You for the land and for the fruit of the vine. Blessed are You, Lord, for the land and for the fruit of the vine.”

15 Acceptance of the Seder

If we have performed the Seder as it should be, it is accepted in heaven (Nirtzah).

“**T**he Seder has been completed as the law commands. Its laws and ordinances done by our hands, as we were worthy to perform it here, so may we merit it again next year. Pure One who dwells in heaven high, raise up Your people, countless to the eye. Soon may You guide the ones You planted strong, free again — to Zion, singing joyous song.”





The Seder is concluded with a famous phrase: “Next year in Jerusalem!” This is not just a dream or hope of the Jewish people returning to the land of Israel, as many now live there, but an ultimate promise of something much more significant. At the very core of the Jewish faith and religion is the belief that God will one day destroy death—the death of death. And not just in the abstract, but rather, that God will slay the very personification of death which is His own messenger of death.

There are differing opinions about who is the angel of death. What we do know, however, is that “death” is the greatest enemy of God and man and will be the last enemy to be destroyed; “Then comes the end, when He delivers the kingdom to God the Father, when He puts an end to all rule and all authority and power. For He must reign till He has put all enemies under His feet. The last enemy that will be destroyed is death” (1 Corinthians 15:24-26). And it will be destroyed. This is God’s final victory and the very end of the age when the Lord makes a “new heaven and a new earth, for the first heaven and the first earth had passed away” (Revelation 21:1).

And let all of us conclude the Passover Seder with this declaration:

“Next Year in Jerusalem!”

“Then I, John, saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband. And I heard a loud voice from heaven saying, “Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people. God Himself will be with them and be their God. And God will wipe away every tear from their eyes; there shall be no more death, nor sorrow, nor crying. There shall be no more pain, for the former things have passed away” (Revelation 21:2-4).



“Pray for the peace of Jerusalem: May they prosper who love you” (Psalm 122:6).



House of David MINISTRIES

P.O. Box 473
Haymarket, Virginia 20168

info@thehouseofdavid.org
thehouseofdavid.org

© 2023

Bibliography:

Hagadah Chai. Translation, layout, and graphics by R. Kalman Yonason Herschlag. 1995.
Sicker, Martin. A Passover Seder Companion and Analytic Introduction to the Haggadah.
iUniverse, Inc. 2004. ISBN: 0-595-31369-8.