

Passover Haggadah

Whoever is hungry, let him come and eat;
Let him come to the Seder of Passover. This
year we are here; next year in the land of Israel.

"Do this in remembrance of me."

Luke 22:19



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INVITATION

Tonight we participate in a radiant and joyful festival which the Jewish people have celebrated for over three thousand years. The Israelites began as the promise of God to one man yet became as numerous as the stars in the sky. They have outlived countless centuries of hatred, violence, and attempts to exterminate God's chosen people, often in the "name of Christ." From the persecution under Antiochus IV, the early Church Fathers, the Roman Emperor Constantine, the Inquisition and Crusades, to the directives of Martin Luther and Adolf Hitler, the Jews continue to testify of a people of twin destinies—both persecution and survival.

As Followers of Messiah we must remember that we have not replaced Israel but are joint heirs of their heritage and inheritance from God. We are not merely "grafted in" but active participants of the ingathering and establishment of the commonwealth of Israel. We are brothers and sisters with a people chosen by God from the very beginning of time. We must not become proud, thinking we have replaced the Jewish people in God's grand design. For Rav Sha'ul (the Apostle Paul) admonishes,

"But if some of the branches were broken off, and you, a wild olive shoot, were grafted in their place to share the richness of the olive tree, do not boast over the branches. If you do boast, remember it is not you that support the root,

but the root that supports you. You will say, 'Branches were broken off so that I might be grafted in.' That is true. They were broken off because of their unbelief, but you stand fast only through faith. So do not become proud, but stand in awe. For if God did not spare the natural branches, neither will he spare you."

Romans 11:17-21

We celebrate tonight to remember the redemption of the Israelites through the Exodus event, as well as the redemption of the Gentiles by being grafted into the root of the Jewish people through Messiah Yeshua (Jesus). Just as the Israelites were freed from the slavery of the Egyptians, we have been set free from the bondage of sin and death. We can learn about these events from books, films, lectures, sermons and the Scriptures, but we learn in quite a different way when personally experiencing Passover. Tonight we "eat history."

Tonight **we** suffer as slaves in the land of Egypt. Tonight **we** are delivered from the hand of Pharaoh. Tonight **we** celebrate the victory of God as He parts the waters of the Sea of Reeds to allow us to cross over. Tonight, much different from all other nights, we become more aware of who we are as a chosen people, a royal priesthood, called out from among the peoples of the earth. For on a night such as this, **we** went forth out of Egypt, leaving behind our lives as nameless slaves. On a night such as this, **we** rejoice in our newly found freedom and identity. On a night such as this, Messiah Yeshua experienced our pain and

passion in the final hours before His crucifixion, which would ultimately lead to our redemption. Tonight **we** share the sorrow as well as the joy of our ancestors, the natural branches of Israel, as **we** remember what **we** should never forget...

WE ONCE WERE SLAVES... BUT NOW WE ARE FREE!!!

"And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this Passover with you before I suffer."

Luke 22:14-15

DO THIS **in remembrance of me**

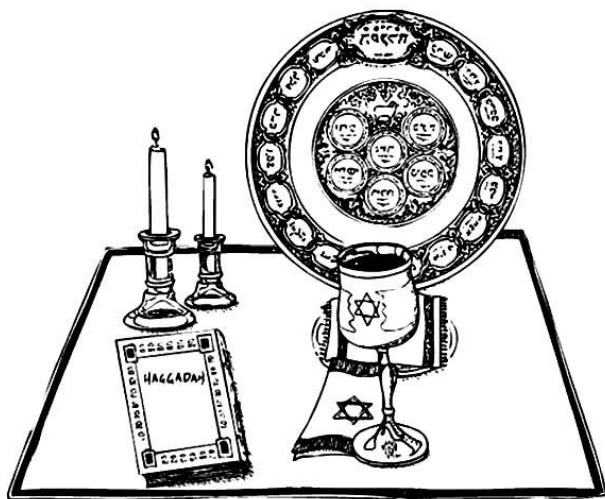
Participating in a Passover Seder Meal is connecting with who we are as a redeemed people. It is an honor and a privilege. It is both an instruction in God's Torah and a means by which we "proclaim the Master's death until he comes." (1 Corinthians 11:26) By celebrating the Passover with a Seder Meal, we are not only fulfilling a biblical commandment, but we are connecting to our Messiah, identifying with him in his suffering, and rejoicing over his resurrection. May the LORD bless you and your household as you embark on this wonderful journey.

WHAT IS A SEDER?

Seder is a Hebrew word that means “set order.” The Passover Seder is designed to recall, memorialize, and re-live the events of the Exodus from Egypt. The main elements of the Seder are: unleavened bread, bitter herbs, wine, lamb and the Maggid (the telling of the Exodus event). Our Haggadah also includes elements of the last days of Yeshua’s earthly ministry in order to remind us of how he became our Passover Lamb.

THE HAGGADAH

The Haggadah is the booklet which you are now reading. It is what will guide us through the ceremony of the Seder Meal. The word “haggadah” is a Hebrew word that means “telling” and is used in the context of bringing further explanation to a given topic. Thus, the Haggadah for Passover will “tell” us everything that we need to know for our event. This particular Haggadah will also make some parallels to our Master Yeshua and his Last Seder.



Items on your Seder plate

The Seder plate contains the primary elements of the Passover Seder which are used throughout the Seder to illustrate aspects of the story. Your Seder plate includes the following:

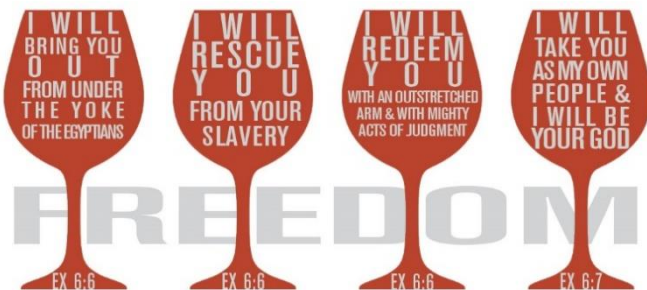
1. Zeroah: a roasted shankbone of lamb
2. Maror: bitter herbs, typically horseradish
3. Charoset: a mixture of apples, wine, nuts and honey
4. Karpas: parsley or other green herb
5. Chazeret: romaine lettuce

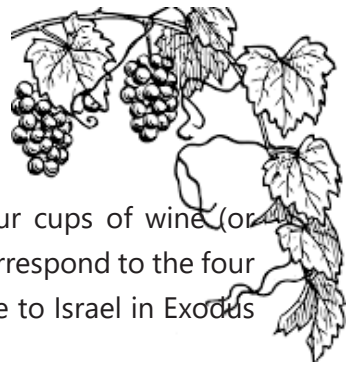
Other items on your Seder table

Three pieces of Matzah – the Matzah are inside a special pouch called a Matzah Tash which has three separate sleeves to hold the three pieces of Matzah

Wine or Grape Juice – four cups of wine are a central part of the Seder

Salt Water – used for dipping the Karpas





FOUR CUPS

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

SANCTIFICATION

I will bring you out from under
the yoke of the Egyptians

JUDGMENT

I will free you from being slaves

REDEMPTION

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

PRAISE

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

Lighting the Candles

"You are to distinguish between the holy and the common"

Leviticus 10:10



WOMAN: (Lighting the Candles)

ברוך אתה יהוה	<i>Baruch atah Yehovah</i>
אלהינו מלך העולם	<i>Eloheinu Melech HaOlam</i>
אשר קדשנו במצותיו	<i>asher kidshanu b'mitzvotav</i>
וצונו להדליק נר	<i>v'tzivanu l'hadlik neir</i>
של (שבת ו) יום טוב	<i>shel (Shabbat v') yom tov</i>

**Blessed are You, O LORD our God, King of the Universe,
Who has sanctified us by His commandments, and
commanded us to light the (Shabbat and) festival lights.**

Order of the Seder

	קדש	KADDESH - Sanctifying the Evening
	ורחץ	URCHATZ - Washing the Hands
	כרפס	KARPAS - Dipping & Eating the Karpas
	יחץ	YACHATZ - Breaking the Matzah
	מגיד	MAGGID - Telling the Story of Passover
	רחצה	RACHTZAH - Washing the Hands for the Meal
	מוציא מצה	MOTZI - Blessing for the Bread/Matzah
	מצה	MATZAH - Blessing for eating the Matzah
	מרור	MAROR - Eating the Bitter Herb
	כורך	KORECH - Eating the Hillel Sandwich
	שלחן עורך	SHULCHAN ORECH - Festival Meal
	צפון	TZAFUN - Eating the Afikoman
	ברך	BARECH - Grace After the Meal
	הלל	HALLEL - Psalms of Praise
	נרצה	NIRTZAH - Prayer of Acceptance

The Passover Seder consists of 15 steps which represent the fifteen psalms in the "Song of Ascents" (Psalm 120 – 134), the songs chanted by the Levites as they walked up the fifteen steps to the Temple. Many suggest that the Seder itself is an ascent from slavery to freedom for it tells the story of redemption.



The Seder Leader calls out:

“Kadesh”

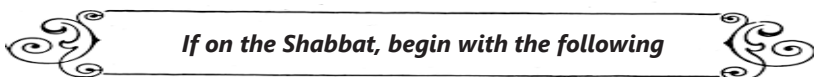


Sanctification of the Evening

“I will bring you out from under the burden of the Egyptians...”

Exodus 6:6

The Cup of Sanctification “sanctifies” or sets apart this time as a time dedicated to our God. It is done at the beginning of any special time consecrated to the Almighty. Tonight we set apart this time to remember how God set us apart from Egypt and the other nations.



If on the Shabbat, begin with the following

And there was evening, and there was morning—the sixth day. Thus the heavens and the earth were finished, and all their array. On the seventh day God completed His work which He had done, and He abstained on the seventh day from all His work which He had done. God blessed the seventh day and hallowed it, because on it He abstained from all His work which God created to make.
Genesis 1:31-2:3

Lift the cup of wine

ברוך אתה יהוה
אלהינו מלך העולם
בורא פרי הגפן



*Baruch atah Yehovah
Eloheinu Melech HaOlam
borei p'ri hagafen.*

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

If it is the Shabbat, say the italicized words in brackets

Blessed are You, O LORD our God, King of the Universe, Who has chosen us from every people, exalted us above every tongue, and sanctified us with His commandments. And You gave us, O LORD, our God, with love [*Shabbats for rest*], appointed festivals for gladness, festivals and times for joy, [*this Shabbat day and*] this day of the Festival of Matzot, the time of our freedom [*with love*] for a holy convocation, a memorial of the Exodus from Egypt. For You have chosen us and You have sanctified us above all the peoples, and You have given us as a heritage Your holy [*Shabbat and*] Festivals [*in love and in favor*] in gladness and in joy. Blessed are You, O LORD, Who sanctifies [*the Shabbat and*] Israel and the festive seasons.

Blessing for this special occasion

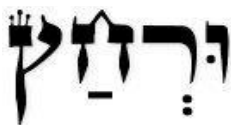
ברוך אתה יהוה
אלהינו מלך העולם
שהחיינו וקימנו
והגיענו לזמן הזה

*Baruch atah Yehovah
Eloheinu Melech HaOlam
shehecheyanu v'kiymanu
v'higi'anu laz'man ha-zeh.*

**Blessed are You, O LORD our God, King of the Universe,
Who has kept us alive, sustained us and enabled us to
celebrate this joyous occasion.**

Drink the cup of wine

The second cup of wine is now poured half full



The Seder Leader calls out:

“Urchatz”



Washing the Hands

“Who may ascend into the hill of the LORD? And who may stand in His holy place? He who has clean hands and a pure heart, who has not lifted up his soul to falsehood and has not sworn deceitfully.”

Psalm 24:3-4

The second step of the Seder involves the washing of hands. The procedure varies in different homes and communities. In some communities only the leader of the Seder washes his hands, in others only the men wash their hands, and in some areas everyone washes. The washing of the hands is done by taking a cup of water and pouring its contents in three splashes first over the right hand, then over the left hand.

Some view the washing of the hands as “washing our minds” of the slave mentality, which is considered as being the first step to independence. Others see the washing of the hands as reminiscent of the Temple period when before the priest could enter into the presence of God, he had to wash himself in the laver as a symbol of purification. Also, ceremonial washings were routine and were required before entering into the Temple of the LORD, which embodied the presence of the LORD. We do not recite a blessing at this time.

LEADER: We wash our hands now in humbleness of heart, in preparation for what we are about to partake, representative of the washing away of the chametz (leaven) of sin.



כֶּרְפָּס

The Seder Leader calls out:

“Karpas”



Dipping & Eating the Green Vegetable

“The sons of Israel sighed because of the bondage, and they cried out; and their cry for help because of their bondage rose up to God.”

Exodus 2:23

Each person at the table has a sprig of parsley, which is dipped into salt water, and then eaten at the appropriate time. The parsley represents the hyssop that was used to place the blood of the lamb on the doorpost of the house. Those who placed the blood of the

lamb on the doorposts of their homes experienced salvation. Those who did not, experienced judgment and death. The same holds true today.

The karpas is green to remind us that Passover occurs during the springtime of the year when the earth is fresh with new life. The salt water reminds us of both the tears which we shed while we were slaves and the Sea of Reeds through which we passed. Yet the salt water teaches us another important lesson. A life without the Messiah is truly a life immersed in tears. The karpas dipped into the salt water reminds us of what our lives were like when we were slaves.

LEADER: (lifting up parsley) The LORD's calendar is meant to instruct us. His ways are revealed as we experience the changing of the seasons, and the Mo'edim (Festivals) that He has established. He could have chosen winter, summer or fall in which to bring our Redemption, but The Holy One, Blessed be He, chose the springtime to remind us of our newly found freedom. The karpas is a symbol of springtime and of hope.

READER: Sometimes we despair of the wickedness in our world. Passover calls us to hope again.

LEADER: We dip the karpas in salt water once to remember the tears we cried in Egypt when we were slaves. May we never be so comfortable that we become complacent, forgetting the pain of others.

READER: "You shall not oppress a stranger; you know the heart of a stranger, for you were strangers in the land of Egypt."
(Exodus 23:9)

LEADER: We dip our karpas a second time to remember the drowning of the Egyptians in the Sea and the miraculous delivery of Israel.

Dip the parsley twice into the salt water & lift it up

ברוך אתה יהוה	Baruch atah Yehovah
אלהינו מלך העולם	Eloheinu Melech HaOlam
בורא פרי האדמה	borei p'ri ha'adama.

***Blessed are You, O LORD our God, King of the Universe,
Who creates the fruit of the earth.***

Eat the parsley



*The Seder Leader calls out:
"Yachatz"*



Breaking the Matzah

***"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."***

1 Corinthians 11:24

*Break the middle matzah & wrap in the cloth.
This becomes the Afikoman*

LEADER: Of the three pieces of Matzah on the Seder table, we break the middle Matzah in two, leaving the smaller piece. We wrap the larger piece in a napkin. This piece of Matzah is now called the Afikoman (Greek for “the coming one”) and will be hidden. However, it must be found, returned to us, and eaten right after dinner, or the Seder is not complete.



*The Seder Leader calls out:
“Maggid”*



Telling the Story of Passover
“I have remembered my covenant.”

Exodus 6:5



Ha Lachma Anya

The Bread of Affliction

LEADER: 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 join in celebrating the Passover festival. This year we are here, next year may we be in the land of Israel!

The Matzah Tash is set down at this time



Ma Nishtanah – How Different

(The Four Questions)

“...when your children ask you, ‘What does this ceremony mean to you?’ you shall tell them...”

Exodus 12:26

Ma Nishtanah halaila hazeh mikol haleilot? mikol haleilot?

***Sheh bechol haleilot anu ochlin chametz
umatzah, chametz umatzah. Halaila hazeh,
halaila hazeh kulo matzah***



***Sheh bechol haleilot anu ochlin she-ar yerakot,
she-ar yerakot. Halailah hazeh, halailah hazeh
maror, maror***



***Sheh bechol haleilot ein anu matbilin afilu
pa'am echat, afilu pa'am echat. Halaila hazeh,
halaila hazeh shte pe'amim***



***Sheh bechol haleilot anu ochlin bein yoshvin
uvein mesubin, bein yoshvin uvein mesubin.
Halaila hazeh, halaila hazeh kulanu mesubin***



LEADER: Why is this night different from all other nights?

CHILD 1: Why is this night different from all other nights? On all other nights we eat bread or matzah. On this night why do we eat only matzah?

CHILD 2: Why is this night different from all other nights? On all other nights we eat all kinds of vegetables. On this night why do we eat only bitter herbs?

CHILD 3: Why is this night different from all other nights? On all other nights we do not dip our vegetables even once. On this night why do we dip them twice?

CHILD 4: Why is this night different from all other nights? On all other nights we eat our meals sitting or reclining. On this night why do we eat reclining?

LEADER: This night is different from all other nights because once we 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 Torah, we would still be obligated to discuss the exodus from Egypt; and everyone who discusses the exodus from Egypt at length is praiseworthy. Blessed is the Makom [Ever-Present]. Blessed is He. Blessed is He who has given the Torah to His people, Israel. Blessed is He!

The Sages speak of four sons: a wise son, a wicked son, a simple son, and one who is unable to ask.



The wise son—what does he say?

"What are the testimonies, decrees, and ordinances which The LORD, our God, has commanded?" Explain to him the Passover offering: that one may not eat anything after eating the Passover sacrifice. *Exodus 12:26*

The wicked son—what does he say?

"Of what purpose is this work to you?" To you," he says, but not to himself. By excluding himself from the community he has denied the fundamentals of the faith. Therefore, blunt his teeth and tell him: "It is because of this that The LORD did so for me when I went forth from Egypt." *Exodus 13:8* "For me," but not for him—had he been there, he would not have been redeemed.



The simple son—what does he say?

"What is this?" Tell him: "With a strong hand did The LORD take us out of Egypt, from the house of bondage." *Exodus 13:14*

As for the son who is unable to ask—

"You shall tell your son on that day, 'It is because of this that The LORD did so for me when I went out of Egypt.'" *Exodus 13:8*



In the beginning our fathers served idols; but now the Omnipresent One has brought us close to His service, as it is said:



Joshua said to all the people: " Thus said the LORD, the God of Israel. Your fathers used to live on the other side of the river - Terach, the father of Abraham and the father of Nachor, and they served other gods."

***"And I took your father Abraham from beyond the river,
and I led him throughout the whole land of Canaan. I
increased his seed and gave him Isaac, and to Isaac I gave
Jacob and Esau. To Esau I gave Mount Seir to possess it, and
Jacob and his sons went down to Egypt"***



Joshua 24:2-4

***God said to Abram, "Know for certain that your
descendants will be strangers in a land that is not theirs,
where they will be enslaved and oppressed four hundred
years. But I will also judge the nation whom they will serve,
and afterward they will come out with many possessions"***

Genesis 15:13-14

 ***The cups are lifted as a toast, and everyone
says the following with joy*** 

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

 ***The cups are set back down*** 

READER: The Egyptians treated us badly and they made us
suffer, and they put hard work upon us.

LEADER: And we cried out to the LORD, the God of our fathers,
and the LORD heard our voice and saw our suffering, our labor,
and our oppression.

READER: And we cried out to the LORD, the God of our fathers, as it is said: "During that long period, the king of Egypt died; and the children of Israel groaned because of the servitude, and they cried out. And their cry for help from their servitude rose up to God." *Exodus 2:23*



LEADER: "And the LORD heard our voice" as it said: "And God heard their groaning, and God remembered His covenant with Abraham, Isaac and Jacob." *Exodus 2:24*



READER: The LORD took us out of Egypt with a strong hand and an outstretched arm, and with a great manifestation, and with signs and wonders.



LEADER: We cried out to God for help and God heard our plea, saw our suffering and responded to our oppression. God remembered the Covenant with our ancestors Abraham, Isaac, and Jacob.



READER: The LORD took us out of Egypt, not through an angel, not through a seraph and not through a messenger.



LEADER: The Holy One, blessed be He, did it in His glory by Himself! Thus it is said, "In that night I will pass through the land of Egypt, and I will smite every first-born in the land of Egypt, from man to beast, and I will carry out judgments against all the gods of Egypt, I the LORD." *Exodus 12:12*





Words in bold are recited by all participants



"I will pass through the land of Egypt,"

I and not an angel;

"And I will smite every first-born
in the land of Egypt,"

I and not a seraph;

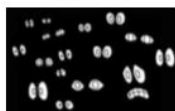
"And I will carry out judgments
against all the gods of Egypt,"

I and not a messenger;

"I, the LORD." It is I, and none other!

The Ten Judgments

LEADER: These are the Ten Plagues which the Holy One, blessed be He, brought upon the Egyptians.



Leader reads Hebrew, followed in English by all participants. Before each plague, dip a finger of the right hand into your cup, and place a drop of wine onto your plate or an open napkin as each plague is spoken.

דם Dam - BLOOD!

צפרדע Tz'fardei'ah - FROGS!

כנים Kinim - LICE!

ערוב Arov - SWARMS!

דבר Dever - PESTILENCE!

שחין Sh'chin - BOILS!

ברד Barad - HAIL!

ארבה Arbeh - LOCUST!

חשך Choshech - DARKNESS!

בכורות B'chorot - DEATH OF THE FIRSTBORN!

LEADER: Blessed 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 Abram at the "Covenant between the Portions," as it is said:

"And He said to Abram, "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."

Genesis 15:13-14

Dayenu

It Would Have Been Enough

"They will celebrate your abundant goodness and joyfully sing of your righteousness."

Psalm 145:7

LEADER: Let us bless the Name of the LORD! How great is God's goodness to us! For each of His acts of mercy and kindness we declare "Dayenu!"—"it would have been enough."

DAYENU



If the LORD had merely rescued us, but had not cast judgment upon the Egyptians...

דינו - DAYENU

If He had merely cast judgment upon the Egyptians but not cast judgment upon their gods...

דינו - DAYENU

If He had merely cast judgment upon their gods, but had not slain their firstborn...

דינו - DAYENU

If He had merely slain their firstborn, but had not given us their wealth...

דינו - DAYENU

If He had merely given us their wealth, but had not parted the Sea...

דינו - DAYENU

If He had merely parted the Sea, but had not led us through on dry ground...

דינו - DAYENU

If He had merely led us through on dry ground, but had not drowned our enemies in the waters...

דינו - DAYENU

If He had merely drowned our enemies, but had not provided for us in the desert for forty years...

דינו - DAYENU

If He had merely provided for us in the desert, but had not fed us with manna...

דינו - DAYENU

If He had merely fed us with manna but had not given us Shabbat...

דינו - DAYENU

If He had merely given us Shabbat, but had not brought us to Sinai...

דינו - DAYENU

If He had merely brought us to Sinai, but had not given us His Torah...

דינו - DAYENU

If He had merely given us His Torah, but had not led us into the land of Israel...

דינו - DAYENU

If He had merely led us into the land of Israel, but had not built the Holy Temple for us...

דינו - DAYENU

If He had merely given us the Holy Temple, but had not given us Messiah.

דינו - DAYENU

But the Holy One, blessed be He, provided all of these blessings for us. And not only these, but so many more. Blessed are You, O LORD, for You have, in mercy, supplied all our needs. You have given us Messiah, and He is enough!

דינו - DAYENU

Illu hotzi, hotzianu, hotzianu mimitzrayim,

hotzianu mimitzrayim, Dayenu!

Dai-dai-yenu... Dai-dai-yenu...

Dai-dai-yenu... Dayenu, Dayenu!

Illu natan, natan lanu, natan lanu et haShabbat natan lanu et haShabbat, Dayenu!

Illu natan, natan lanu, natan lanu et haTorah natan lanu et haTorah, Dayenu!

***If He had brought us out of Egypt,
it would have been enough!***

***If He had given us the Shabbat,
it would have been enough!***

***If He had given us the Torah,
it would have been enough!***

He has given us Messiah, it is enough!

Matzah, Maror, Pesach

"The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you."

Exodus 12:13



Point to the Zeroah (shank bone)



LEADER: This Zeroah represents the paschal lamb offered up at this feast. In the Passover Lamb, we see Yeshua our Messiah.

READER: *"...on the tenth day of this month each man is to take a lamb for his family, one for each household. The animals you choose must be year-old males without defect... Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the door frames of the houses where they eat the lambs." Exodus 12:3,5-7*

LEADER: On the tenth of Nisan, Yeshua made his exalted entry into Jerusalem, riding upon a donkey, and at that time he was scrutinized by those in authority. Then, just a few days later, he was slain as our Passover Lamb and in doing so, He took on the sins of the world.

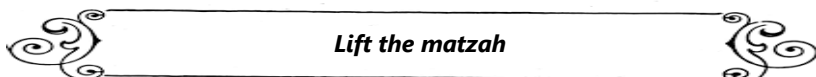
READER: *"They shall eat the flesh that night, roasted on the fire; with unleavened bread and bitter herbs they shall eat it. In this manner you shall eat it: with your belt fastened, your sandals on your feet, and your staff in your hand. And you shall eat it in haste. It is the LORD's Passover. The 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 no plague will befall you to destroy you, when I strike the land of Egypt.” Exodus 12:8,11,13

ALL: We who have trusted in Messiah Yeshua as the Lamb of God, apply His blood to the door of our hearts that God’s judgment may pass over us.

READER: “You may not offer the Passover sacrifice within any of your towns that the LORD your God is giving you, but only at the place that the LORD your God will choose, to make his name dwell in it, there you shall offer the Passover sacrifice”
Deuteronomy 16:5-6

LEADER: Since the Temple in Jerusalem no longer stands, animal sacrifices cannot be made. The Temple Mount is the only acceptable location for sacrifices, especially the Passover offering. This shank bone remains to remind us of both the paschal lamb and the Messiah, the Lamb of God.



LEADER: This Matzah that we eat is for what reason? Because the dough of our fathers did not have time to become leavened before the King of kings, the Holy One, blessed be He, revealed Himself to them and redeemed them.

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

Exodus 12:39



LEADER: This maror that we eat is for what reason? Because the Egyptians embittered our fathers' lives in Egypt, as it is said:

"They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly."

Exodus 1:14

In every generation a person is obligated to regard himself as if he had come out of Egypt, as it is said: "You shall tell your child on that day, it is because of this that the LORD did for me when I left Egypt." The Holy One, blessed be He, redeemed not only our fathers from Egypt, but He also redeemed us with them, as it is said: "It was us that He brought out from there, so that He might bring us to the land that He swore to our fathers."

Blessed are You, O Lord, 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 matzah and maror. So too, O Lord, 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. Then we shall eat of the sacrifices and of the Passover offerings 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.

READER: God brought us out of Egypt with all the plunder we could carry. The LORD went ahead of us in a cloud by day and a pillar of fire by night. But God hardened Pharaoh's heart once more. As we reached the Sea of Reeds, we looked back to see Pharaoh and his army pursuing us. We cried out to the LORD and He delivered us!

READER: We went through the sea on dry ground, with a wall of water on our right and on our left. That day the LORD saved us from the hands of the Egyptians. When we saw the great power God displayed against the Egyptians, we feared the LORD and put our trust in Him and in Moses His servant.

LEADER: We see that those who curse or abuse God's people are punished in kind. God cursed the Egyptians in the same manner that the Egyptians had cursed the Hebrews. He killed their firstborn sons and drowned their army, just as the Egyptians had drowned the Hebrew boys in the Nile. Genesis 12:3 states, "I will bless those who bless you and whoever curses you I will curse."

Let us always remember that although Israel has "experienced a hardening in part until the full number of the Nations has come in, (*Romans 11:25*) they have not been forgotten, nor disowned. God's gifts and calling are "irrevocable" (v. 29), and the destinies of the Jews and those of us who submit to the God of Israel are forever intertwined.

"In reading this, then, you will be able to understand my insight into the mystery of the Messiah, which was not made known to men in other generations as it has now been revealed by the Spirit to God's holy apostles and

prophets. This mystery is that through the gospel the Nations are heirs together with Israel, members together of one body, and sharers together in the promise in Messiah Yeshua."

Ephesians 3:4-6



Cup of Judgment

"I will free you from being slaves"

Exodus 6:6

LEADER: This cup is a symbol of bitterness as well as joy: bitterness because of God's judgment poured out on Pharaoh and the Egyptians, joy because of God's judgment on our behalf, delivering us from a life of slavery.

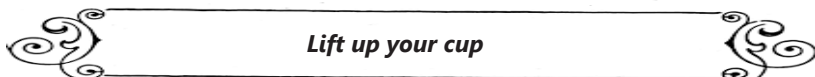
The Midrash (an ancient Jewish commentary) relates that when the Egyptians were drowning in the Sea of Reeds, the angels wished to join in Israel's song of victory by singing "Halleluyah" but God rebuked them, saying: "How can you sing Halleluyah when My creatures are drowning?" In this spirit, we have filled our second cup of wine only half-way; our gladness is diminished by any human suffering—even the suffering of our enemies.

ALL: "I will free you from being slaves."

LEADER: For Messiah Yeshua it was a bitter-sweet cup as well. Knowing that in order for us to be free, he had to drink the Cup of Judgment on our behalf.

READER: "Father, if You are willing, remove this cup from me; nevertheless not my will, but thine, be done." *Luke 22:42*

LEADER: Now let us lift our cups and drink, thanking God that He not only judged the Egyptians, but that through Yeshua, he delivers us from the plagues of sin and death.

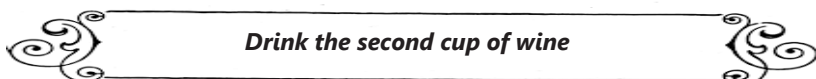


ברוך אתה יהוה
אלהינו מלך העולם
בורא פרי הגפן



*Baruch atah Yehovah
Eloheinu Melech HaOlam
borei p'ri hagafen.*

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



The Seder Leader calls out:
"Rachtzah"



RACHTZAH

Washing the Hands for the Meal

ברוך אתה יהוה
אלהינו מלך העולם
אשר קדשנו במצותיו
וצונו על נטילת ידים

*Baruch atah Yehovah
Eloheinu Melech HaOlam
asher kidshanu b'mitzvotav
v'tzivanu al natilat yadayim.*

Blessed are You, O LORD our God, King of the Universe, who sanctified us with Your commandments, and commanded us to wash our hands.

מוציא
מצה

The Seder Leader calls out:

“Motzi Matzah”



Blessing for the Bread/Matzah

“I am the bread of life”

John 6:48



Raise the Matzah Tash



ברוך אתה יהוה *Baruch atah Yehovah*

אלהינו מלך העולם *Eloheinu Melech HaOlam*

המוציא לחם מן הארץ *hamotzi lechem min ha'aretz.*

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



***Place the Matzah Tash back on the table. Matzah from
the Matzah Tash is broken and passed around the table.***



LEADER: On all other nights we eat chametz (bread with leaven), but on Passover we eat only matzah, unleavened bread, because

the dough had not yet risen when the King of all Kings, the Holy One Blessed be He, revealed Himself to our forefathers in Egypt, and redeemed them.

READER: "And they baked matzah loaves from the dough they had brought out of Egypt, since it was unleavened; because they had been driven out of Egypt without time to prepare supplies for themselves." *Exodus 12:39*

LEADER: As the children of Israel fled from Egypt, they did not have time for their dough to rise. Instead, the hot desert sun baked it flat. But even more than that, the Scriptures teach us that chametz often symbolizes sin.

"Don't you know the saying, 'It takes only a little chametz to leaven a whole batch of dough?' Get rid of the old chametz, so that you can be a new batch of dough, because in reality, you are unleavened. For our Passover Lamb, the Messiah, has been sacrificed. So let us celebrate the Seder not with leftover chametz, the chametz of wickedness and evil, but with the matzah of purity and truth."

1 Corinthians 5:6b-8

It is in this season that we search ourselves, examining our heart for anything that might be an offense to our God. Just as chametz easily permeates a batch of dough, so sin permeates our lives if left unattended. As we break matzah, let us pause to examine ourselves in order that we may not "eat of the LORD's bread in an unworthy manner." *1 Corinthians 11:27*

Tonight let us be like King David when he said:

"Search me, Oh God, and know my heart! Try me and know my thoughts! And see if there be any wicked way in me, and lead me in the way everlasting."

Psalm 139:23-24

Blessing for the Eating of Matzah

"eat it with matzah and maror"

Exodus 12:8

ברוך אתה יהוה	<i>Baruch atah Yehovah</i>
אלהינו מלך העולם	<i>Eloheinu Melech HaOlam</i>
אשר קדשנו במצותיו	<i>asher kidshanu b'mitzvotav</i>
וצונו על אכילת מצה	<i>v'tzivanu al achilat matzah.</i>

**Blessed are You, O LORD our God, King of the Universe,
Who has sanctified us with His commandments, and has
commanded us regarding the eating of the matzah.**





The Seder Leader calls out:
“Maror”



The Bitter Herb

“eat it with matzah and maror”

Exodus 12:8

LEADER: On all other nights we eat all kinds of vegetables, but on Passover we eat only maror, bitter herb. Let us remember how bitter life was for us when we were in the land of Egypt, and never allow the trials and heartaches of life to cause us to become hopeless. Tonight we eat bitterness, rather than becoming embittered.

READER: “So the Egyptians came to dread the Israelites and work them ruthlessly. They made them bitter with hard labor in brick and mortar and all kinds of work in the fields.” Exodus 1:12

ALL: Yeshua said, “Come to me, all who labor and are heavy laden, and I will give you rest.” Matthew 11:28



פּוּרָן

The Seder Leader calls out:
"Korech"



Eating of the Hillel Sandwich

"I have heard the groaning of the people of Israel"

Exodus 6:5



Instructions for the Hillel sandwich



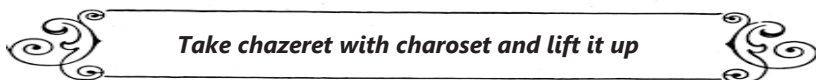
With two pieces of matzah and an olive sized portion of Maror (horseradish), form a small matzah sandwich called the Hillel sandwich named after Rabbi Hillel who started the practice in fulfillment of the passage:

"The fourteenth day of the second month at even they shall keep it, and eat it with unleavened bread and bitter herbs."

Numbers 9:11

LEADER: As we eat the maror, let us allow the bitter taste to cause us to shed some tears of compassion for the sorrow that our ancestors knew thousands of years ago.

After eating the Hillel sandwich take an olive sized portion of charoset and wrap it in chazeret (a leaf of romaine lettuce).



Take chazeret with charoset and lift it up

ברוך אתה יהוה	Baruch atah Yehovah
אלהינו מלך העולם	Eloheinu Melech HaOlam
אשר קדשנו במצותיו	asher kidshanu b'mitzvotav
וצונו על אכילת מרור	v'tzivanu al achilat maror.

***Blessed are You, O LORD our God, King of the Universe,
Who sanctified us with your commandments, and
commanded us to eat the bitter herb.***



Eat the chazeret and charoset

LEADER: We toiled to make cities for Pharaoh, working in brick and clay. We remember this task in a mixture called charoset, made from chopped apples, honey, nuts, and wine. It symbolizes the mortar that our ancestors used to build the pyramids. The sweet taste reminds us that even in the most bitter depths of slavery our ancestors never stopped yearning for the sweet taste of freedom. It is also a reminder of how the sweetness of Messiah Yeshua's resurrection gives us the ability to overcome the bitter curse of sin in our lives. We eat the bitter herbs with charoset to remind ourselves that even the most bitter of circumstances can be sweetened by the hope of redemption.

עֵשֶׂה עוֹרֵךְ

*Eating the
Seder Meal*



The Festival Meal

"...you shall celebrate it as a feast to the LORD..." Exodus

12:14



Hide the Afikoman

At the end of the meal, pour the third cup of wine



*The Seder Leader calls out:
“Tzafun”*



Eating the Afikoman (“Hidden”)

“for the transgression of my people He was stricken”

Isaiah 53:8

Children search for the Afikoman

LEADER: The Afikoman, the dessert, is the final food eaten at the Passover meal. In sharing the Afikoman, we share in the suffering of our Messiah, because in the stripes of the matzah we see a picture of Yeshua our Master.



ALL: “But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him: and with His stripes we are healed.” *Isaiah 53:5*

LEADER: And just as the matzah is pierced, so too was our Messiah.

ALL: “And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication; and they shall look upon Me whom they have pierced and they shall mourn for Him, as one mourns for his only son.” *Zechariah 12:10*

LEADER: Just as the matzah is without yeast, Yeshua was without sin. Being born in Bethlehem, which means "House of Bread," he now provides the "bread of life" to all who partake of Him.

ALL: "Now as they were eating, Yeshua took bread, and gave thanks, and broke it, and gave it to the disciples and said, 'Take, eat; this is my body.'" *Matthew 26:26*

 ***Break and pass Afikoman to everyone at your table.***
Do NOT eat at this time. 

READER: Just as the middle piece of the bread of affliction was broken, Messiah, too, was afflicted and broken.

LEADER: Remember how the Afikoman was wrapped in a cloth? In the same manner, Messiah's body was wrapped for burial. Then the Afikoman was hidden—as Messiah was placed in a tomb, hidden - for a time. But just as the Afikoman returned to complete our Passover seder, so the sinless Messiah rose from the dead, as the Firstfruits of the resurrection of the faithful. As we partake of the Afikoman, let us meditate on the broken body of Yeshua our Messiah.

It was then that Yeshua added the words,

"Do this in remembrance of Me."

Luke 22:19

Lift the Afikoman Matzah

ברוך אתה יהוה Baruch atah Yehovah
אלהינו מלך העולם Eloheinu Melech HaOlam
המוציא לחם מן הארץ hamotzi lechem min ha'aretz.

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

ALL: (lifting matzah) Blessed are You, O LORD our God, King of the Universe, who brings forth bread from the earth. Blessed be the Lamb of God, Who takes away the sins of the world!

Eat the Afikoman

Now, except for the two remaining cups of wine, no food or drink is taken.





*The Seder Leader calls out:
‘Barech’*



Grace After Meals

***“When you have eaten and are satisfied, praise the LORD
your God for the good land he has given you.”***

Deuteronomy 8:10

PSALM 126

*“When the LORD brought back the captives to Zion, We were like
men walking in a dream. Then our mouths were filled with
laughter, and our tongues with songs of joy. Then it was said
among the nations, “The LORD has done great things for them.
The LORD has done great things for us, and now we are filled
with joy. Return us O LORD, restore our fortunes, like the streams
in the Negev. Those who sow in weeping and tears, shall reap
with songs of joy. He who goes weeping on his way, bearing a
burden of seed to sow, shall return with songs of joy, carrying his
sheaves full grown with him.”*

BLESSING FOR THE FOOD

Blessed are You, LORD our God, King of the Universe, Who feeds
the entire world in His goodness with grace, with kindness, with
mercy. He gives food to all flesh; His kindness endures forever.
And through His great goodness we have never lacked; and may
we never lack food for all time. For the sake of Your great Name,
because You are God who feeds and sustains, and benefits all,

and prepares food for all of His creatures which You have created. Blessed are You, LORD, Who feeds all. Amen.

BLESSING FOR THE LAND

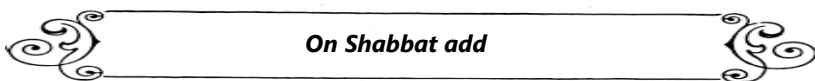
We give thanks unto You, O LORD, our God, because You did give our fathers a pleasant, good and spacious land as a possession; that You, O LORD, our God, did bring us forth from Egypt and did deliver us from the house of bondage; and for Your covenant which You did seal in our flesh and in our hearts; that You did teach us Your Torah and for Your statutes which You have made known to us; and for the life, grace and loving kindness which You have given as a gift to us, and for the food with which You support and sustain us continually, every day, at all times and at every hour.

And for all this, O LORD, our God, we thank You and bless You. Blessed be Your name through the mouth of everyone living, continually and forevermore. As it is written: "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*) Blessed are You O LORD, for the land and for the food.

BLESSING FOR JERUSALEM

Have mercy, O LORD, our God, upon Your people Israel, upon Jerusalem Your city, upon Zion, where Your glory dwells, and upon the Kingdom of the house of David, Your anointed, and upon the great and holy House which is called by Your name. Our God, our Father, our Shepherd, feed us, sustain us, support us, maintain us, and give us comfort speedily. O LORD, our God,

free us from all our troubles. We implore You, O LORD, our God, not to make us reliant upon the gifts of flesh and blood, nor their loans, but rather upon Your full, open hand that is sanctified and generous, so that we may not be ashamed nor humiliated for ever and ever.



[May it be Your will, O LORD, our God, to strengthen us with Your commandments, especially the commandment concerning the seventh day, this great and sanctified Shabbat. For this day is great and sanctified before you that we rest on it, in love, according to your gracious commandment. May it be Your will, O LORD, our God, to see the consolation of Zion, Your city, and the rebuilding of Jerusalem, the city that has been sanctified, for You are the master of salvation, and the master of consolation.]

BLESSINGS FOR THE FEAST

Our God and God of our forefathers, may there ascend, come, arrive, be seen, accepted, heard, counted and remembered before You, the remembrance and consideration of ourselves, the remembrance of our fathers, the remembrance of the son of David, the Messiah, Your servant, the remembrance of Jerusalem, Your sanctified city, the remembrance of your whole people, the Commonwealth of Israel - for deliverance, good, grace, loving kindness, mercy, life, and peace, on this festival of Matzah! Remember us, O LORD, our God, for good. Amen! Recall us for blessing. Amen! And save us for a good life. Amen! Have mercy

upon us and save us—for to You alone do our eyes look. For You, O LORD, are a gracious and merciful King! Build Jerusalem, the Holy City, soon, in our days. Blessed are You, O LORD, who rebuilds Jerusalem in His mercy. Amen!

The Cup of Redemption

The cup after the meal is called the “CUP of REDEMPTION.”

Try to imagine how stunned these Jewish Disciples must have been as YESHUA lifted that cup and announced,

“THIS CUP WHICH IS POURED OUT FOR YOU is the NEW COVENANT in MY BLOOD.” (Luke 22:20)



The Antioch Chalice
Early 6th century
Metropolitan Museum of Art

“I will redeem you with an outstretched arm”

Exodus 6:6

Lift up your cup

LEADER: This is the cup of redemption, symbolizing the blood of the Passover lamb. It is worth noting that without the LORD’s redemption, our deliverance from Egypt would have not been complete. We would have been free from the land of Egypt, but we would still be slaves on the run. It is His redemption that transforms us from slaves into free sons and daughters.

ALL: *“I will redeem you with an outstretched arm”*

READER: "The time is coming," declares the LORD, "when I will make a new covenant with the House of Israel and with the House of Judah. It will not be like the covenant I made with their forefathers when I took them by the hand to lead them out of Egypt, because they broke my covenant, though I was a husband to them," declares the LORD.

"This is the covenant I will make with the House of Israel after that time," declares the LORD. "I will put my Torah in their minds and write it on their hearts. I will be their God and they will be my people. No longer will a man teach his neighbor, or a man his brother, saying 'Know the LORD,' because they will all know me, from the least of them to the greatest," declares the LORD.

"For I will forgive their wickedness and will remember their sins no more." *Jeremiah 31:31-34*

LEADER: Messiah Yeshua lifted the cup, saying,

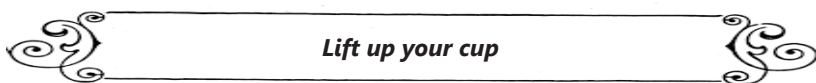
"This cup is the new covenant in my blood, which is poured out for you."

Luke 22:20

READER: Just as the blood of the lamb brought salvation in Egypt, so Messiah's atoning death can bring salvation to all who faithfully abide in His covenant of mercy and grace.

LEADER: As we have experienced first-hand the redemption of the LORD tonight by His mighty hand of deliverance, let us not forget those who remain slaves to the Adversary and the Powers of Darkness. Let us never forget to bring justice to the oppressed, freedom to the captive, an out-stretched hand to the poor, the

fatherless and the widow, comfort to those who mourn, wine and oil to the broken-hearted, and to always proclaim the Good News to those whom the LORD, our God, would put in our daily path. May Redemption never be a commodity or an exclusive experience. Nor may we ever forget to bring redemption to the realm of the practical, affecting the lives of those around us for the Kingdom of our God in a manner worthy of the name of our Redeemer.

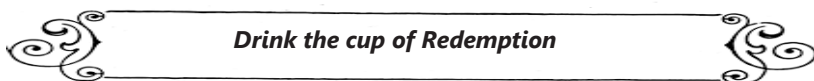


ברוך אתה יהוה
אלהינו מלך העולם
בורא פרי הגפן



Baruch atah Yehovah
Eloheinu Melech HaOlam
borei p'ri hagafen.

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



"Behold, I will send you Elijah the prophet before the great and terrible day of the LORD comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers, lest I come and smite the land with a curse."

Malachi 4:5-6

Eliyahu haNavi - The Prophet Elijah

אליהו הנביא	<i>Eliyahu haNavi,</i>
אליהו התשבי	<i>Eliyahu haTishbee,</i>
אליהו הגלעדי	<i>Eliyahu haGiladee</i>
במהרה בימינו	<i>bimhera v'ameynu</i>
יבא אלוינו	<i>yavo eleynu,</i>
עם משיח בן דוד	<i>im Mashiach Ben David</i>

***Elijah the Prophet, Elijah the Tishbite, Elijah the Giladite,
speedily in our days may he come to us with Messiah, Son
of David***

The children open the door to search for Elijah



Ani Ma'amin (I Believe)

אני מאמין	Ani ma'amin
באמונה שלמה	B'emuna sheleimah
בבאית המשיח	B'viat HaMashiach
אני מאמין	Ani ma'amin

ואף על פי שיתמהמה	V'af al pi sheyit-ma-meitha
עם כל זה אחכה לו	Im kol zeh achakei lo
אחכה לו בכל יום	Achake lo b'chol yom
שיבוא בכל יום	shei-yavo b'chol yom
שיבוא	shei-yavo

***I believe with complete faith
In the coming of The Messiah
I believe
And even though He may tarry
Nonetheless I will wait for Him
Every day for Him to come
For Him to come***

The fourth cup of wine is now poured



*The Seder Leader calls out:
"Hallel"*



Praise

***The Cup of Praise "I will take you as my own people and I
will be your God."***

Exodus 6:7

PSALM 115

Not to us, O LORD, not to us, but to Thy name give glory,

For the sake of thy steadfast love and thy faithfulness!

Why should the nations say, "Where is their God?"

Our God is in the heavens; He does whatever He pleases.

Their idols are silver and gold,

The work of men's hands.

They have mouths,

But cannot speak;

They have eyes,

But do not see.

They have ears,

But cannot hear;

They have noses,

But do not smell.

They have hands,

But cannot feel;

They have feet,

But do not walk;

They cannot make a sound in their throat.

Those who make them and trust in them will become like them.

O Israel, trust in the LORD!

He is their help and their shield.

O house of Aaron, put your trust in the LORD!

He is their help and their shield.

You who fear the LORD, trust in the LORD!

He is their help and their shield.

The LORD has been mindful of us;

He will bless us;

He will bless the house of Israel;

He will bless the house of Aaron;

He will bless those who fear the LORD,

Both small and great.

May the LORD give you increase,

Both you and your children!

May you be blessed by the LORD,

He who made heaven and earth!

The heavens are the LORD's heavens,

But the earth He has given to the sons of men.

The dead cannot praise the LORD,

Nor do any that go down into silence.

But we will bless the LORD from this time forth and for evermore.

Halleluyah!

PSALM 116

I love the LORD, because He has heard my voice and my supplications.

Because He inclined His ear to me, therefore I will call on Him as long as I live.

The snares of death encompassed me; the pangs of Sheol laid hold on me;

I suffered distress and anguish.

Then I called on the name of the LORD:

"O LORD, I beseech Thee, save my life!"

Gracious is the LORD, and righteous;

Our God is merciful.

The LORD preserves the simple;

When I was brought low, He saved me.

Return, O my soul, to your rest;

For the LORD has dealt bountifully with you.

For Thou hast delivered my soul from death,

My eyes from tears, my feet from stumbling;

I walk before the LORD

In the land of the living.

I kept my faith, even when I said, "I am greatly afflicted";

I said in my consternation, "Men are all a vain hope."

What shall I render to the LORD for all His bounty to me?

I will lift up the cup of salvation [Yeshua] and call on the Name of the LORD,

I will pay my vows to the LORD in the presence of all His people.

Precious in the sight of the LORD is the death of His saints.

O LORD, I am thy servant;

I am thy servant, the son of thy handmaid.

Thou hast loosed my bonds.

I will offer to Thee the sacrifice of thanksgiving

I will call on the Name of the LORD.

I will pay my vows to the LORD in the presence of all His people, In the courts of the house of the LORD, in your midst, O Jerusalem.

Halleluyah!

PSALM 117

Praise the LORD, all nations!

Extol him, all peoples!

For great is His steadfast love toward us;

And the faithfulness of the LORD endures forever.

Halleluyah!



PSALM 118

O give thanks to the LORD, for He is good;

His steadfast love endures forever!

Let Israel say,

"His steadfast love endures forever."

Let the house of Aaron say,

"His steadfast love endures forever."

Let those who fear the LORD say,

"His steadfast love endures forever."

Out of my distress I called on the LORD;

The LORD answered me and set me free.

With the LORD on my side I do not fear.

What can man do to me?

The LORD is on my side to help me;

I shall look in triumph on those who hate me.

It is better to take refuge in the LORD than to put confidence in man.

It is better to take refuge in the LORD than to put confidence in princes.

All nations surrounded me;

In the Name of the LORD I cut them off!

They surrounded me, surrounded me on every side;

In the Name of the LORD I cut them off!

They surrounded me like bees, they blazed like a fire of thorns;

In the Name of the LORD I cut them off!

I was pushed hard, so that I was falling,

But the LORD helped me.

The LORD is my strength and my song;

He has become my salvation.

Hark, glad songs of victory in the tents of the righteous:

The right hand of the LORD does valiantly,

The right hand of the LORD is exalted,

The right hand of the LORD does valiantly!

I shall not die, but I shall live,

And recount the deeds of the LORD.

The LORD has chastened me sorely,

But He has not given me over to death.

Open to me the gates of righteousness,

That I may enter through them and give thanks to the LORD.

This is the gate of the LORD;

The righteous shall enter through it.

I thank You that You have answered me

And hast become my salvation.

The stone which the builders rejected

Has become the head of the corner.

This is the LORD's doing;

It is marvelous in our eyes.

This is the day which the LORD has made;

Let us rejoice and be glad in it.

Save us, we beseech Thee, O LORD!

O LORD, we beseech Thee, give us success!

Blessed be he who enters in the Name of the LORD!

We bless you from the house of the LORD.

The LORD is God, and He has given us light.

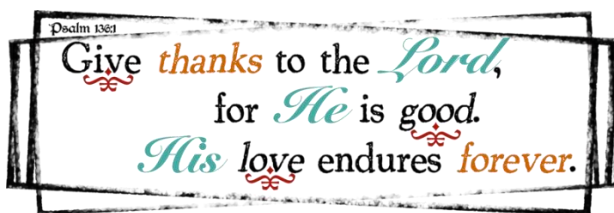
Bind the sacrifice with cords to the horns of the altar!

You are my God, and I will give thanks to You;

You are my God, I will extol You.

O give thanks to the LORD, for He is good;

For His steadfast love endures forever!



PSALM 136 ("The Great Hallel")

Give thanks to the LORD, for He is good;

Ki L'olam Chasdo!

Give thanks to the God of gods;

Ki L'olam Chasdo!

Give thanks to the LORD of lords;

Ki L'olam Chasdo!

For He alone does great wonders;

Ki L'olam Chasdo!

For He made the heavens with wisdom;

Ki L'olam Chasdo!

For He stretched out the earth over the water;

Ki L'olam Chasdo!

For He made great lights;

Ki L'olam Chasdo!

The sun to govern the day;

Ki L'olam Chasdo!

The moon and the stars to govern the night;

Ki L'olam Chasdo!

For He struck Egypt through their first-born;

Ki L'olam Chasdo!

For He brought Israel out from among them;

Ki L'olam Chasdo!

With a strong hand and an outstretched arm;

Ki L'olam Chasdo!

For He split the Sea of Reeds into parts;

Ki L'olam Chasdo!

And He led Israel through it;

Ki L'olam Chasdo!

And He cast Pharaoh and his army into the Sea of Reeds;

Ki L'olam Chasdo!

For He led His people through the desert;

Ki L'olam Chasdo!

For He struck down great kings;

Ki L'olam Chasdo!

And He killed mighty kings;

Ki L'olam Chasdo!

Sihon, king of the Amorites;

Ki L'olam Chasdo!

And Og, king of Bashan;

Ki L'olam Chasdo!

And gave their land as a heritage;

Ki L'olam Chasdo!

A heritage for Israel, His servant;

Ki L'olam Chasdo!

For we were low, but He remembered us;

Ki L'olam Chasdo!

And He rescued us from our enemies;

Ki L'olam Chasdo!

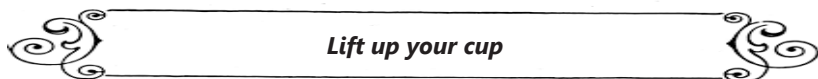
He gives bread to all flesh;

Ki L'olam Chasdo!

Give thanks to the God of heaven;

Ki L'olam Chasdo!

LEADER: Let us lift our last cup together and bless the Name of our LORD!



ברוך אתה יהוה
אלהינו מלך העולם
בורא פרי הגפן



*Baruch atah Yehovah
Eloheinu Melech HaOlam
borei p'ri hagafen.*

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



PR**AISE**



The Seder Leader calls out:

“Nirtzah”



Acceptance

LEADER: “It shall come to pass in the latter days that the mountain of the house of the LORD shall be established as the highest of the mountains, and shall be raised up above the hills; and peoples shall flow to it, and many nations shall come, and say: ‘Come, let us go up to the mountain of the LORD, to the house of the God of Jacob; that He may teach us His ways and we may walk in His paths.’ For out of Zion shall go forth the Torah, and the word of the LORD from Jerusalem.” (*Micah 4:1-2*)

The order of the Passover service is now complete. May our service be acceptable to you O LORD our God. Just as we were privileged to perform it, may you, O LORD our God, God of our fathers, bring us to future times and festivals in peace. Bring us to God’s city, the city of Jerusalem, where we may serve You and celebrate anew the acceptable offering. Then we will sing a new song of thanks for the deliverance of our nation, and our people.

L'shanah haba'a Birushalayim!

NEXT YEAR IN JERUSALEM!!!

לשנה הבאה

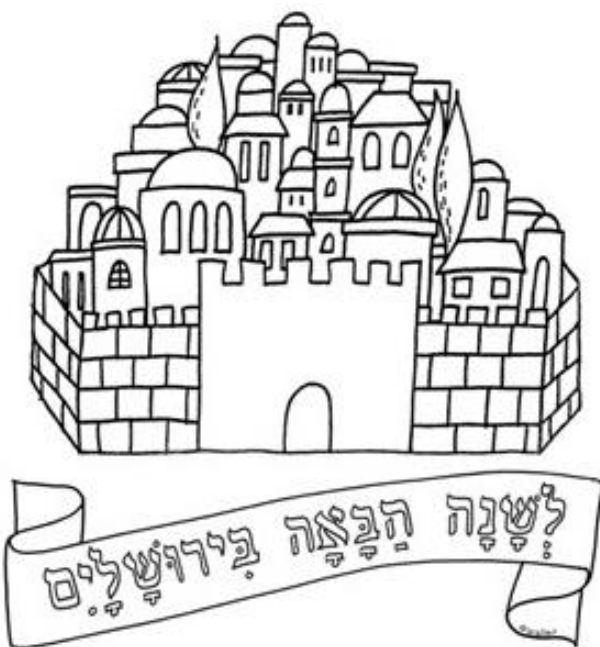
L'shanah haba'a

בירושלים

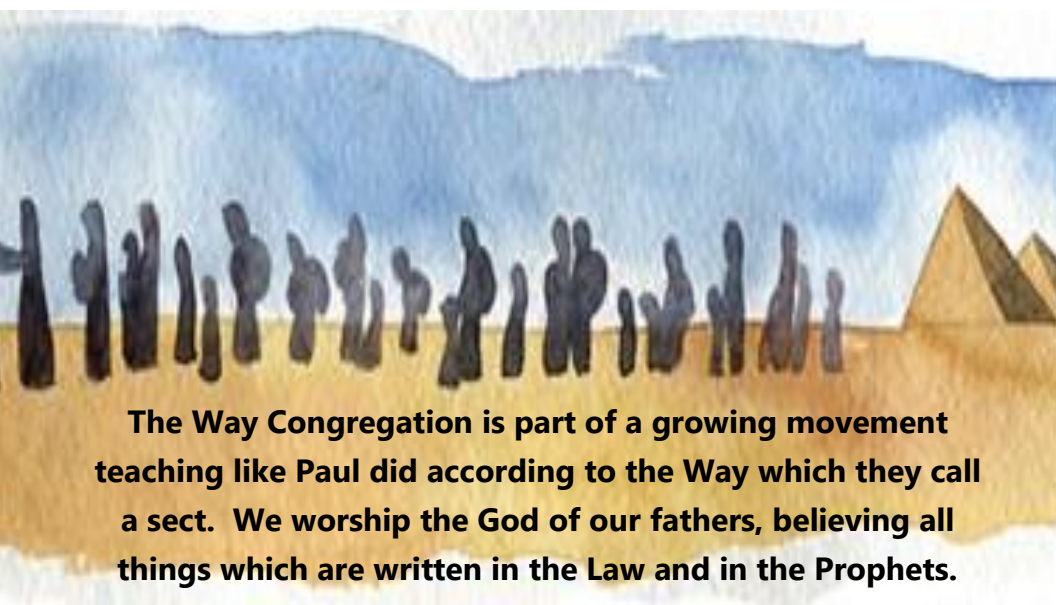
Birushalayim!

Next year in Jerusalem!

Halleluyah!



Chag Sameach HAPPY PASSOVER



The Way Congregation is part of a growing movement teaching like Paul did according to the Way which they call a sect. We worship the God of our fathers, believing all things which are written in the Law and in the Prophets.

Acts 24:14

We pray that your Passover celebration was full of joy and blessings. Please consider supporting The Way Congregation financially. You can donate at:

TheWayCongregation.com/give