

PASSOVER SEDER

Haggadah ~ “Telling” of the Lord’s Passover

Leader: *B’ruchim Ha’Baim!* (A warm welcome to all.) May we unite our hearts in reverence and thanksgiving as we remember and retell the powerful salvation brought about by Almighty God when He delivered His people from slavery in Egypt and brought them to Himself by His outstretched arm and with many wonders and miracles.

“Blessed, are the people who know the festival shout; who walk Oh Lord in the light of your countenance.” (Psalm 89:15).



Light the Festival Lights

[As on all Shabbats and Festivals, the woman of the home lights two candles and offers a blessing. This blessing is one that may be said at the Passover Seder.]

Woman of the home:

** Baruch Atah Adonai Elohei’nu, Melech ha-olam,
she’shelach et bincha, Yeshua Hamashi’ach, lehiyot ohr ha-olam
ve’zeh ha-Pesach shelanu. Amen.*

Blessed are you O Lord our God, King of the universe, who has sent Your Son, Yeshua the Messiah, to be the light of the world and our Passover Lamb. **All: Amen.**

** [Note: All Hebrew words, unless otherwise noted, have the accent on the last syllable.]*

Begin Narration

Leader: Passover was prescribed by the Lord for the remembrance of the Israelites Exodus from Egypt. We first read of this form of the service when Israel returned from Babylonian Captivity. “The returned exiles kept the Passover on the fourteenth day of the first month. The Passover lamb... was eaten by the Israelites who had returned from exile and by all who had joined them and separated themselves from the pollutions of the peoples of the land to seek the LORD, the God of Israel” (Ezra 6:20-21).

Later, Jesus and the disciples shared this Passover holiday. He sent Peter and John, saying, “Go and make preparations for us to eat the Passover” (Luke 22:8).

Yeshua/Jesus knew that this would be his last earthly Passover meal with his friends, and he approached it with great anticipation. Although it has serious spiritual implications, it is always a celebratory fellowship meal with cause for laughter, song and, of course, feasting!

The evening is organized around four cups of wine (or grape juice). These recall the four stages of deliverance wrought by God when He brought His people from slavery to freedom, as recorded in the book of Exodus 6:6-

7. The cups have names:

1. The Cup of Salvation – “I am the LORD, and I will bring you out from under the burdens of Egypt.”
2. The Cup of Deliverance - “I will rid you of their bondage.”
3. The Cup of Redemption – “I will redeem you with an outstretched arm and great judgments.”
4. The Cup of Restoration – “I will take you to Me for a people, and I will be your God.”

1. *KADESH* – The Cup of Salvation and Sanctification



[Pour the 1st cup.]

Leader: During this season of Passover may our hearts and minds realize more fully our gratitude to God for His goodness, grace and redeeming power. We thank Him for giving us this festival to remind us of our deliverance from Egypt, and in these latter days, to remind us of our deliverance from sin and death... by sending His Son to draw all mankind closer to Himself.

Wine is a biblical symbol of joy. Let us raise the Cup of Salvation and give thanks for the joy that is given to those who are redeemed by the blood of the Lamb. In gratitude we now say the *Kiddush* blessings:

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

Blessed are You, O LORD, Who has chosen us from all nations and set us apart by Your commandments. In love You have given us specially appointed times for gladness, feasts, and seasons for joy; You have given us this Festival of Unleavened Bread, the time of our freedom, a holy assembly to remember the Exodus from Egypt.

Blessed are You, O LORD, who sanctifies Israel and the Festival Seasons. **All: Amen.**

Leader: *Baruch Atah Adonai Elohei 'nu, Melech ha-Olam, Borei P'ri ha-Gafen.*

“Blessed are You, O LORD our God, King of the Universe, Who creates the fruit of the vine.” **All: Amen.**

[Drink first cup while reclining to the left. Slaves don't recline, so this is a gesture to indicate that we are free indeed!]

2. UR'CHATZ - Washing

Leader: We wash our hands to indicate a dedication, to sanctify ourselves and our time together this evening in honor of the Lord and for His purposes. We must note it was at the time of Messiah's Last Seder, that Yeshua astonished his disciples when he assumed the role of a servant and washed their feet.

[So let us wash in humble dedication.]

3. KARPAS- Green Vegetable

Leader: Take a small piece of parsley and dip it into the salt water. The salt water reminds us of the tears caused by slavery and sin. The green of the parsley represents freedom and new life. This simple vegetable is also a sign of humility and the water symbolizes tears of repentance. The journey to new life and holiness must begin with repentance and a humble heart.

[Leader says blessing, then all dip and eat.]

Baruch Atah Adonai Elohei'nu, Melech ha-Olam, Borei P'ri ha-Adamah.

Blessed are You, O LORD our God, King of the Universe, Who brings forth food from the Earth. **All: Amen.**

4. YACHATZ – Break Middle Matzah

Leader: According to the rabbis, these three *matzot* represent our forefathers –Abraham, Isaac, and Jacob; but since the coming of Messiah Jesus, we see revealed the tripartite unity of the Godhead – the Father, the Son, and the Holy Spirit.

[Remove the middle of the three matzot. Replace bag and hold up matzot.]

I have removed the *middle matzah*. What does that remind you of? Notice that it is striped and pierced and is unleavened, (remember the house cleaning to remove all leaven, all *Chametz*, from the house), denoting the absence of sin. So the matzah is a perfect picture of Isaiah's description of Messiah, the Suffering Servant: "He was despised and rejected by men; a man of sorrows, and acquainted with grief... Surely he has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by God, and afflicted. But he was pierced for our transgressions, he was bruised for our iniquities; upon him was the chastisement that made us whole, and with his stripes we are healed" (Isaiah 53:3-5).

[Break matzah into two uneven pieces and hold pieces up for all to see.]

This large one we will wrap in a white napkin. It will be hidden for a special part of the celebration...after dinner...and especially involving the children. It has a special name...*Afikoman* (dessert.) For believers in Yeshua, it leads me to ask another question: Of what does the wrapping and hiding of this piece of *matzah* remind you?

The children will hunt for it after the meal. Then we all will eat a small piece of it as the final 'dessert.' It becomes for us a symbol of the Risen Lord of whom we all partake, and in the Messiah who unites both Jew and Gentile under His authority. We become the one new man, the people of God! This is the New Covenant fulfillment of the story begun in Exodus' redemption history that is completed in Messiah Jesus.

The smaller piece, according to the rabbis, symbolizes all the stages of the Seder; it reminds us that to successfully complete our journey to freedom and sanctification we need to take one small step at a time.

[Wrap larger piece in a white cloth/napkin. Children not to peek. Someone is sent to hide the Afikoman. Return the smaller piece to the middle section of the Matzah bag.]

5. *MAGGID* – The Story

Leader: Matzah is symbolic of the bread of affliction that our ancestors ate in the land of Egypt. All who are hungry come and eat; come and join in the Pesach, the Passover celebration!

These symbols remind us of the Exodus from Egypt, the liberation from slavery, the journey from darkness to light! Each element illustrates one part of the Passover story, its spiritual importance, and therefore, our own journey to spiritual freedom. Let's look at each one:

1. The *Beitzah* – An egg symbolizes new life. It is brown to represent the destruction of the Temple in Jerusalem and the sacrificial offerings burnt on the altar for the forgiveness of sin.
2. The *Chazeret* – horseradish
3. The Maror – the bitter herbs remind us of the sorrow and suffering of the Israelites as slaves in Egypt, and additionally, the bitter consequences that come from being enslaved to sin.
4. The *Zeroah* – represents the Passover Lamb that was slain so the Judgment of God would pass over the Israelite houses. Under the New Covenant, sacrifice of The Lamb causes God's judgment to pass over all who believe in Messiah.
5. The *Charoset* – reminds us of the mortar used by our forefathers to build Pharaoh's cities.
6. The *Karpas* – parsley or vegetable can also represents the hyssop used by the Israelites to paint the blood on their doorposts. It reminds us of how God redeemed His people with the blood of the first Passover lambs. Hyssop is an antiseptic herb, an herb that purifies. It can remind us also of the purifying of our sinful nature when we apply the blood of Messiah Jesus, the Passover Lamb, to our hearts through trusting in His death and resurrection.

Ma Nishtanah? The Four Questions

[Pour the second cup of wine. The appointed child or children - beginning with the youngest, ask the questions. Have their question numbered and written on a piece of paper and ensure they are prepared in advance!]

Children: *[for youngest at the Seder]*

1. Why is this night different from all other nights?
2. On all other nights we may eat leavened or unleavened bread, and on this night why can we only eat matzah?
3. On all other nights we eat all kinds of vegetables, why on this night do we make sure to eat bitter herbs?
4. On all other nights we eat sitting upright or reclining, and on this night why do we all recline?

Leader: The answers to these questions are to be found in the history of the people of Israel, which is God's plan of redemption for all people. It is through His great love and faithfulness that we are set free. As we read in Deuteronomy 7:8, "...It is because the LORD loves you, and is keeping the oath which He swore to your fathers, that the LORD has brought you out with a mighty hand, and redeemed you from the house of bondage, from the hand of Pharaoh, King of Egypt."

So, this night is special because we remember what The Lord did for his people when he redeemed them out of Egypt.

Let's read together a short account of that amazing deliverance. Please note the use of "we" to underscore the fact that all of us were "slaves" and ate the bread of affliction while in Egypt, the kingdom of darkness. The rabbis remind us: In every generation all individuals should regard themselves as if they had personally gone out from Egypt, as it is written, "And you shall tell your son on that day, it is because of what the LORD did for me when I came out of Egypt" (Exodus 13:8).

All: Once we were slaves to Pharaoh in Egypt. We were treated harshly, afflicted, kept as slaves, and put at hard labor. We cried out to The Lord, the God of our forefathers, Abraham, Isaac, and Jacob, and the LORD heard our cries, saw our affliction and brought us out of Egypt with a mighty hand and great signs and wonders.

Leader: Had he not rescued us from the hand of the Pharaoh, surely we and our children would still be enslaved. We know, of course, there is another kind of slavery. The slavery of a person to sinning against God and against other people. This results in a life without forgiveness, and a life without the love and promises of God. Therefore, for believers in Messiah Jesus this night is doubly special.

The Apostle Paul wrote that Gentiles who trust in Messiah Jesus were grafted onto the ancient Olive Tree that is Israel, *i.e.* made part of the people of God. Therefore, Gentiles who follow Israel's Messiah remember what The Lord did for the people of Israel, our adopted family, in delivering us all from Egypt. In addition, we remember even more, when The Lord delivered us from the bondage of sin into the freedom of new life with Him through sending Messiah Jesus to redeem us.

All: Therefore, we gather year after year, to retell this ancient story. For, in reality, it is not just an ancient, but an eternal message. It proclaims the desire of all people for justice and for freedom.

Leader: So, **question two**...it asks why we eat only matzah, unleavened bread. We eat this unleavened bread to remember that our ancestors, in their haste to leave Egypt, could not wait for bread to rise, and so had to remove the loaves from the ovens while still flat. We remember as well the commandment of God to eat unleavened bread on this feast, thus reminding us of His holiness.

Leader: And **question three**, why do we make sure to eat bitter herbs?

All: We partake of the *maror* on this night that we might taste of some bitterness, to remind ourselves how bitter the lot of one who is caught in the grip of slavery and also in the grip of sin.

Leader: We dip twice in the course of this service—greens in salt water and maror in charoset, once to replace tears with gratitude, and once to sweeten the bitterness of suffering with the joy of God's grace.

Finally, **the fourth question** asks why, on this night, we eat in a reclining position.

All: To recline at mealtimes in ancient days was the sign of a free man. On this night of Passover, we demonstrate our sense of complete freedom by reclining during our repast.

The Ten Plagues

Leader: We would be poor 'remember-ers' if we did not recount the miracles that God did on our behalf against the wicked Pharaoh. How many plagues did the Egyptians suffer? We will review all of them. Each time a plague is mentioned, we will take a bit of wine or juice from our cup with the tip of our little fingers, and drop it on our plate. This is to help us remember that we should not rejoice in the suffering of others; each drop reminds us that a measure of our joy in being saved is lost because of the suffering of our enemies. Let us now declare the plagues together:

All Together (*slowly*) Blood.....Frogs.....Lice.....Wild beastsPestilence.....Boils.....

HailLocusts.....Darkness.....Death!

How abundant are the blessings the Almighty has bestowed upon us in delivering us from our enemies! And all God's people said, "Amen."

Dai'yeinu! It Would Have Been Enough!

Leader: The Exodus account tells of one great act after another that God did on behalf of the children of Israel. By any normal standard, even one of those miraculous acts would be worthy of thanks and praise. Because of God's great acts of care, the custom has grown using a simple folk song, "Dai'ye-nu," which translated means 'enough' or 'it would have been enough.'

We will sing this Hebrew song that is being sung around the world by Jewish people. After the mention of each mighty act of the God of Israel, let us sing the chorus with gusto... **"Dai'ye-nu!"**

"Dayenu"

Ilu ho-tsi, ho-tsi-a-nu, Ho-tsi-a-nu mi-Mitz-ra-yim, Ho-tsi-a-nu mi-Mitz-ra-yim, Da-ye-nu!
(*Had He brought all of us out from Egypt, then it would have been enough.*)

CHORUS:

.. Dai, da-ye-nu,
.. Dai, da-ye-nu,
.. Dai, da-ye-nu,
.. Da-ye-nu, da-ye-nu, da-ye-nu!

Had He brought us out of Egypt, But had not brought His judgments against them,
Still it would have been enough. Oh, dayenu.

Chorus

Had He brought His judgments against them, But had not split the sea in two,
Still it would have been enough. Oh, dayenu.

Chorus

Had He split the sea in two, But had not taken us through on dry land,
Still it would have been enough. Oh, dayenu.

Chorus

Had He taken us through on dry land, But had not led us through the desert for 40 years,
Still it would have been enough. Oh, dayenu.

Chorus

Had He led us through the desert for 40 years, But had not fed us with the manna,
Still it would have been enough. Oh, dayenu.

Chorus

Had He fed us with the manna, But had not given us the Sabbath,
Still it would have been enough. Oh, dayenu.

Chorus

Had He given us the Sabbath, But had not given to us the Torah,
Still it would have been enough. Oh, dayenu.

Chorus

Had He given us the Torah, But had not brought us into the Land of Israel,
Still it would have been enough. Oh, dayenu.

Chorus

HalleluYah! For all God's blessings we give thanks. He has done above and beyond all that we could ask or imagine. And, thanks be to God for freedom and new life in our Messiah, Jesus.

The Second Cup – the Cup of Deliverance.



Leader: Let us raise the Cup of Deliverance with a blessing:
Blessed are You, O LORD our God, King of the Universe, Who redeemed us from Egypt with Your outstretched arm and by the blood of the Lamb, and brought us to this night so we could eat matzah and maror. O LORD, God of Israel, enable us to experience future holidays and festivals in peace; to take joy in the rebuilding of Jerusalem Your holy city; and to be happy in Your service. In Your honor we sing a new song that celebrates our redemption and spiritual freedom. Blessed are You, O LORD, Who will redeem all of Israel.
All: Amen.

Leader: *Baruch Atah Adonai Elohei'nu, Melech ha-Olam, Borei P'riha-Gafen.*

“Blessed are You, O LORD our God, King of the Universe, Who creates the fruit of the vine.” **All: Amen.**
[Drink second cup].

6. RACH'TZAH – Washing Before Meal

Leader: As is traditional in the Passover Seder, we will now wash our hands, with a blessing, before eating the meal:

Baruch Atah Adonai Elohei'nu, Melech ha-Olam, she'kiddishanu b'mitzvotav ve'tzivanu al netilat yadaim.

Blessed are You O LORD our God, King of the Universe, who has sanctified us by His commandments and has commanded us regarding the washing of hands.

7. MOTZI – Blessing for Food/Bread

Leader: Let us give thanks to God:

Baruch Atah Adonai Elohei'nu, Melech ha-Olam, ha'Motzi lechem min ha'Aretz.

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

8. MATZAH – Special Blessing for Matzah

Leader: Let us now offer a blessing as we eat our first piece of matzah!

[All hold up a piece of matzah. Leader recite the blessing]

Baruch Atah Adonai Elohei'nu, Melech ha-Olam, asher kid'eshanu be'mitzvotav, ve'tzivanu al achilat matzah.

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

[All eat a small piece of matzah.]

9. MAROR – Bitter Herbs

Leader: Using a piece of matzah as a spoon, we dip into the *maror* (horseradish) and eat it, remembering the bitterness of sin and exile from the Presence of the Lord. Some scholars think that it was at this dipping recorded in the New Covenant that Yeshua handed the matzah with maror upon it to Judas, and said, “*The one who dips his hand into the bowl with me will betray me*” (Matthew 26:23).

10. *KORECH* – “Hillel” Sandwich

Leader: After the destruction of the temple in Jerusalem, Passover became one of the times to remember those days now gone. Rabbi Hillel devised a remembrance of the sweetness of temple times and the sorrow that it had been destroyed. He combined the Passover elements of *matzah*, and *maror* in a sandwich and ate them together, in fulfillment of the verse in the Torah: “They shall eat it with unleavened bread and bitter herbs” (Exodus 12:8).

[Make a sandwich by adding charoset and maror (lettuce and horseradish) between two pieces of matzah.]

11. *SHULCHAN ORECH* – Serve the Meal

Leader: At long last! Time to feast on the Passover Meal as we celebrate this ‘Season of Our Freedom.’

B’tei’avon! (Good Appetite!)

12. *TZAFUN* – Eating the Afikoman

[Fill the 3rd cup. After the meal, the children are to search for the hidden Afikoman. Fill the 3rd cup of wine. When the Afikoman is found, the leader proclaims the following, then breaks off a small piece for each person. It is the last food eaten.]

Leader: Yeshua, on the night that He was betrayed, took the unleavened bread and proclaimed a blessing. Then He broke the bread, and handed it to His disciples, saying: “Take and eat, this is my body” (Matthew 26:26).

The Third Cup – The Cup of Redemption.



Leader: Let us raise the Cup of Redemption:

“And in the same way He took the cup after they had eaten, saying: ‘This cup which is poured out for you is the new covenant in My blood’” (Luke 22:20).

Let us drink the third Cup, in remembrance of the Lamb of God who takes away the sin of the world.

Baruch Atah Adonai Elohei’nu, Melech ha-Olam, Borei P’ri ha-Gafen.

“Blessed are You, O LORD our God, King of the Universe, Who creates the fruit of the vine.” **All: Amen.**

[Drink third cup].

13. *BARECH* – Blessings After the Meal

Leader: My friends, may the Name of God be blessed from now unto eternity. With your permission, let us bless the One of whose food we have eaten!

Leader: “Blessed is the One of whose food we have eaten and through whose goodness we live.” And let us say, “Amen.”

Leader: Blessed are You O LORD our God, King of the Universe, Who nourishes the whole world. In Your goodness, with favor, with loving-kindness, and with compassion You give sustenance to all flesh, for Your steadfast love is eternal. You are the God Who nourishes and sustains all beings and prepares food for all the creatures that You have made. Blessed are You, Who provides food for all. And let us say, “**Amen.**”

Leader: We thank You, O LORD our God, because you brought us forth from bondage in Egypt, and have given us a godly heritage in Messiah. We thank You for Your Torah which teaches us, and for the life, favor and kindness You grant us; and for the food with which You feed and sustain us constantly, every day, in every season, and in every hour. And let us say, “**Amen.**”

Leader: For all this, O LORD our God, we thank You and bless You. May Your Name be blessed continuously and forever by the mouth of all living things. And let us say, “**Amen.**”

Leader: Have mercy, O LORD our God, upon Your people Israel, upon Jerusalem Your city, and on Zion the resting place of Your Glory. Remember all of Israel for survival, for well-being, for favor and kindness, for life and for peace on this day of the Festival of Unleavened Bread. And let us say, “**Amen.**”

All: May the Merciful God reign over us forever. May the Merciful God send abundant blessings to this house and upon this table at which we have eaten. May the Merciful God send us Elijah the Prophet to proclaim to us good tidings of Messiah. May He Who makes peace in the highest heavens, may He make peace for us and for all Israel. And let us say, “Amen.”

14. HALLEL – Psalms of Praise

Leader: Psalms 113 – 118 the “*Hallel*,” were sung at the Passover festival to echo the songs that were sung in the Temple during the slaying of the Passover lambs. Yeshua and His disciples would have sung Psalm 118 at the conclusion of the Seder in the Upper Room: “After singing a hymn, they went out to the Mt. Of Olives” (Matthew 26:30). They would therefore have sung the words, “This is the day the LORD has made, let us rejoice and be glad in Him” (Psalm 118:24). Let us join together in Psalm 118:

Psalm 118: His Steadfast Love Endures Forever

Oh give thanks to the LORD, for he is good;
for 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.

The LORD is on my side; I will not fear.

What can man do to me?

The LORD is on my side as my helper;
I shall look in triumph on those who hate me.

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

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

All 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 went out like a fire among 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.
Glad songs of salvation
are in the tents of the righteous:
“The right hand of the LORD does valiantly,
the right hand of the LORD exalts,
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 disciplined me severely,
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 have become my salvation.
The stone that the builders rejected
has become the cornerstone.
This is the LORD's doing;
it is marvelous in our eyes.
This is the day that the LORD has made;
let us rejoice and be glad in it.

Save us, we pray, O LORD!
O LORD, we pray, give us success!

Blessed is he who comes in the name of the LORD!
We bless you from the house of the LORD.
The LORD is God,
and he has made his light to shine upon us.
Bind the festal sacrifice with cords,
up 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.
Oh give thanks to the LORD, for he is good;
for his steadfast love endures forever!

Leader: Let us unite our hearts, joyfully giving thanks to God for the Passover Lamb who was slain for the forgiveness of our sins, who rescues us from the Egypt of sin and death, and who sets us free to become the People of God. Let us declare together:

All: From slavery ... to freedom
From sorrow ... to joy
From mourning ... to festivity
From bondage ... to redemption
From darkness ... to light !

HalleuYah!

The Fourth Cup—The Cup of Restoration



Leader: *[Fill the fourth cup and alert the children to get ready for your signal to run to the door to check whether Elijah has arrived to signal Messiah's return!]*

The Cup of Restoration is also known as Elijah's cup. According to the Scriptures, a prophet like Elijah will announce the coming of Messiah. John the Baptist announced the coming of Messiah Jesus/Yeshua. We know that the Son of Man is coming again and the Kingdom of God will be fully restored under his Kingship as promised by both prophets and apostles. During his last Passover Seder, Yeshua spoke about his return, saying: "I will not drink of the fruit of the vine from now on until that day when I drink it anew with you in My Father's kingdom."

The prophet Zechariah tells us: "On that day his feet shall stand on the Mount of Olives which lies before Jerusalem on the east... And the LORD will become king over all the earth; on that day The LORD will be one and his name one" (Zechariah 14:4, 9). We must always be prepared to receive Him. Children, quickly run to the door. See if Elijah is there!

Leader: Let us drink the fourth cup, Elijah's cup, in anticipation of the soon return of Messiah Yeshua to be crowned as King of Kings and to reign in all the earth.

Baruch Atah Adonai Eloheinu, Melech ha-Olam, Borei P'ri ha-Gafen.

Blessed are You, O LORD our God, King of the Universe, Who creates the fruit of the vine. **All: Amen.**
[Drink fourth cup].

15. NIRTZAH – Conclusion of Seder

Leader: We have been blessed to experience this Passover Seder, and now may we go forth from here to be a blessing.

O Lord, quickly bring all Your children to Zion, and may our hearts be filled with excitement, with joy and with song, as we welcome Messiah to the City of the Great King. Then we shall say:

“Baruch ha’ba b’Shem Adonai!”

All: “Blessed be He who comes in the Name of the LORD!” (Matthew 23:39).
With God’s people around the world, we end our Passover Seder tonight with this declaration:

Le’Shanah haba’ah b’Yerushalayim!
Next year in Jerusalem!

Leader: Let us close in song.

“Lamb of God”

Words & Music By Marty Goetz
© 1994 *Singin’ in the Reign Music/ASCAP*

Lamb of God Your mercy I have seen
Lamb of God Your blood has washed me clean
And now I can praise You all my days
For through You I am of God, Lamb of God

Lamb of God in silence You were led
Lamb of God in innocence You bled
And now I can praise You all my days
For through You I am of God, Lamb of God

Lamb of God Your mercy I have seen
Lamb of God your blood has washed me clean
And now I can praise You all my days
For through You I am of God, Lamb of God

“Hevenu Shalom Aleichem” - We Brought Peace Upon You

Hevenu Shalom Aleichem, Hevenu Shalom, Aleichem, Hevenu Shalom Aleichem, Hevenu Shalom,
Shalom, Shalom Aleichem

We brought peace upon you, we brought peace upon you, we brought peace upon you, we brought
peace, peace, peace upon you.



Artwork: New Jerusalem – John Ligtenberg, Blue & White Gallery, Israel

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Appendix I - Scriptures

Exodus 6:6-7: “Say therefore to the people of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from slavery to them, and I will redeem you with an outstretched arm and with great acts of judgment. ⁷ I will take you to be my people, and I will be your God, and you shall know that I am the LORD your God, who has brought you out from under the burdens of the Egyptians.’”

Exodus 13:8: “You shall tell your son on that day, ‘It is because of what the LORD did for me when I came out of Egypt.’”

Exodus 12: The Passover

The LORD said to Moses and Aaron in the land of Egypt, “This month shall be for you the beginning of months. It shall be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month every man shall take a lamb according to their fathers' houses, a lamb for a household. ... “This day shall be for you a memorial day, and you shall keep it as a feast to the LORD; throughout your generations, as a statute forever, you shall keep it as a feast. Seven days you shall eat unleavened bread. On the first day you shall remove leaven out of your houses, for if anyone eats what is leavened, from the first day until the seventh day, that person shall be cut off from Israel.”