

Messianic Haggadah

Order of the Seder

Name	Meaning
KADDESH	Kiddush (1st cup of Wine)
URECHATZ	Wash hands, before eating Karpas
KARPAS	Eat parsley dipped in salt water
YACHATZ	Break the middle matzah - hide the Afikoman
MAGGID	The telling of the story of Passover (2nd cup of Wine)
RACHTZAH	Wash hands before the meal
MOTZI	Blessing for "Who brings forth", over matzah
MATZAH	Blessing over matzah
MAROR	Blessing for the eating of bitter herbs
KORECH	Eat matzah with bitter herbs & charoset
SHULCHAN ORECH	Passover Dinner
TZAFUN	Eat the Afikomen
BARECH	Blessings after the meal (3rd and 4th cups of Wine)
HALLEL	Recite the Hallel, Psalm of praise
NIRTZAH	Next year in Jerusalem - conclusion of the Seder
Song of Rejoicing	Song of Rejoicing (technically, this is after Seder)

KADDESH

LEADER: In Leviticus 23:2 and elsewhere in the Torah the special Feast days are called, "The Lord's appointed times." The Hebrew word moed, (plural, moadim) is used and translated in English variously as "feasts" (NKJ), "appointed feasts" (NIV), "appointed times" (NASB), and "fixed times" (JPS Tanach). The term moadim is, however, probably best translated as "appointed times." These are special times that God has set in place on Israel's national calendar. On these fixed days, annually, monthly, and weekly, He promises to meet with His people in a unique way. It is noteworthy that the singular, moed, is also used to refer to the place of community worship and meeting—the Mishkan (Tabernacle). It is called ohel moed or "tent of meeting" because God met with His people there in an extraordinary way. What a remarkable thing—the eternal God, the Creator of the universe, so desires to meet with His people that He makes special appointments with us for this very purpose!

LEADER: We are gathered this evening to observe and remember Passover, God's deliverance of His people. God delivered Israel from the bondage of slavery and He commanded us to observe this holiday. We are not to celebrate in vain, but to give thanks to Him and to recognize an even greater Passover and deliverance. Through the death of the foretold Messiah-Yeshua, we too will be passed over from death and released from the bondage of sin. I ask tonight that you consider each of the scriptures and prayers that we will be reading this evening and that you may truly observe and recognize our God, the God of Abraham, Isaac and Jacob. I also encourage you to seek God on your own. The truth is revealed in God's Word.

READER: Read Exodus 12:22-24 and Exodus 12:25-28.

READER: And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me." (Luke 22:19)

(Leader says a Prayer -- not scripted)

LEADER: Light is a symbol of God's presence. Lighting candles during holidays and on Shabbat remind us that God is our light. It is also written in Genesis that the offspring of a woman would crush the serpent's head. "And I will put enmity between you and the woman, and between your offspring and hers; he will crush your head, and you will strike his heel." (Genesis 3:15) It is through a woman that our salvation would come, our hope, our light. It is by the seed of a woman that Yeshua was born. Let us kindle the festival lights.

WOMAN: Ba-rukh A-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam a-sher she-he-che-ya-nu v'-ki-yi-mo-nu v'-hi-gi-a-nu l'z-man ha-zey.

Blessed are you, O Lord our God, King of the Universe, who has kept us in life and has preserved us, and has enabled us to reach this season. Amen.

LEADER: The Seder plate has many items that we will use to experience the Passover using our senses. We will now begin reading the Haggadah, which means "the telling". We are called to celebrate Passover -- Jew and Gentile. For Yeshua said:

[17] "Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. [18] I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. [19] Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. [20] For I tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven." (Matthew 5:17-20).

READER: Then the LORD said to Moses, "Now you will see what I will do to Pharaoh: Because of my mighty hand he will let them go; because of my mighty hand he will drive them out of his country." (Exodus 6:1)

ALL: "I am the LORD, and I will bring you out from under the yoke of the Egyptians. I will free you from being slaves to them, and I will redeem you with an outstretched arm and with mighty acts of judgment. [7] I will take you as my own people, and I will be your God. Then you will know that I am the LORD your God, who brought you out from under the yoke of the Egyptians." (Exodus 6:6-7)

LEADER: During the Passover Seder we will drink four glasses of wine: The Cup of Sanctification, the Cup of Deliverance, The Cup of Redemption and the Cup of Praise. We will say the traditional Jewish prayer before drinking each cup. I would also like to point out that there is traditional meaning with each cup as well as Yeshua's fulfillment.

- SANCTIFICATION: "I will take you out of Egypt". We are removed from slavery.
- DELIVERANCE: "I will free you from being slaves." Egypt is taken out of us.
- REDEMPTION: "I will redeem you with a mighty hand and an outstretched arm". The work of redemption is God's alone.
- HOPE: "I will take you for My people and I will be your God." We have a hope and a future in God's plan.

READER: [26] If we deliberately keep on sinning after we have received the knowledge of the truth, no sacrifice for sins is left, [27] but only a fearful expectation of judgment and of raging fire that will consume the enemies of God. [28] Anyone who rejected the law of Moses died without mercy on the testimony of two or three witnesses. [29] How much more severely do you think a man deserves to be punished who has trampled the Son of God under foot, who has treated as an unholy thing the blood of the covenant that sanctified him, and who has insulted the Spirit of grace? (Hebrews 10:26-29)

READER: [14] When the hour came, Jesus and his apostles reclined at the table. [15] And he said to them, "I have eagerly desired to eat this Passover with you before I

suffer. [16] For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." [17] After taking the cup, he gave thanks and said, "Take this and divide it among you. [18] For I tell you I will not drink again of the fruit of the vine until the kingdom of God comes." (Luke 22:14-18)

LEADER: Sanctification is the first step to our salvation. God is holy and we can not enter His presence with sin. He established the sacrificial system to cleanse us of our sin. Yeshua is the ultimate sacrifice, so we can be in God's presence. May we all be sanctified through the blood of the Lamb, Yeshua. Please fill your cup. Let us lift our cups, the Cup of Sanctification, and bless the Lord for His abundant giving.

ALL: Ba-rukh a-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam bo-rey pri ha-ga-fen.

Blessed are you, O Lord our God, Ruler of the Universe, who creates the fruit of the vine.

(Drink the first cup of wine.)

URECHATZ

READER: (Psalm 24:1-6)

- [1] The earth is the LORD's, and everything in it,
the world, and all who live in it;
[2] for he founded it upon the seas
and established it upon the waters.
[3] Who may ascend the hill of the LORD?
Who may stand in his holy place?
[4] He who has clean hands and a pure heart,
who does not lift up his soul to an idol
or swear by what is false.
[5] He will receive blessing from the LORD
and vindication from God his Savior.
[6] Such is the generation of those who seek him,
who seek your face, O God of Jacob.

LEADER: Let us wash our hands. As we wash, let us renew our commitment to God to have "clean hands and a clean heart".

(Dip hands into water and then dry.)

KARPAS

READER: [23b] The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God. [24] God heard their groaning and he remembered his covenant with Abraham, with Isaac and with Jacob. [25] So God looked on the Israelites and was concerned about them. (Exodus 2:23b-25)

LEADER: We will take the parsley, called kar-pas and we will dip it into the salt water. We do this to symbolize the tears and pain of the Israelites. After the following prayer, take the parsley and dip it into the salt water and remember that even though we have painful circumstances in our lives, we will always have the hope of God to free us from our tribulations.

ALL: Ba-rukh a-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam b-orey pri ha-'a-da-mah.

Blessed are you, O Lord our God, Ruler of the Universe, who creates the fruit of the earth.

(Dip the parsley in the salt water twice, then eat it.)

YACHATZ

READER: [6b] Don't you know that a little yeast works through the whole batch of dough? [7] Get rid of the old yeast that you may be a new batch without yeast--as you really are. For Christ, our Passover lamb, has been sacrificed. [8] Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth. (1 Corinthians 5:6b-8)

READER: So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing. (Exodus 12:34)

LEADER: (Take three matzohs and put them in the matzoh pouch, one per section.)

Take your matzah pouch and three slices of matzah and put one matzah in each section. In a moment we will break the middle one.

Many different explanations are offered as to why we do this and what it represents. One is that the three matzahs represent the patriarchs: Abraham, Isaac, and Jacob. However, why would we break the matzah representing Isaac? Abraham offered his son Isaac at the a-ke-dat Yitz-chak, the binding of Isaac, but Isaac was not broken.

Another explanation offered is that the three matzahs represent God, Israel and the Jewish people. Again, why break the matzah representing Israel and that one only?

The broken piece is called "the bread of affliction." Yet another explanation offered is that slaves could not be sure where their next meal was coming from and so they might hide some away just in case.

The Hebrew scriptures say Adonai e-chad u-sheh-mo e-chad, "The Lord is One and His Name is One." However, the word e-chad carries with it the concept of some sort of plural aspect. For example, in Genesis 2:24 we read, "Therefore a man shall leave his

father and mother and be joined to his wife, and they shall become e-chad flesh—one flesh." Also, the Hebrew scriptures refer to God as Elohim, a plural form.

Perhaps the three ma-tzot hint at the triune nature of God--a single indivisible spirit who manifests to us as our Father, and as Yeshua, the Mashiach, the living Torah, the Word of God and Son of God, and also as Ruach HaKodesh, the Holy Spirit of God. Perhaps the middle matzah is broken to remind us of what Yeshua, the Bread of Life, endured to be our ki-pur-ah, the sacrifice that atoned for our sins.

(Remove and break the middle matzah in two relatively equal pieces.)

We now break the middle piece, the bread of affliction. We will eat one half and the other half is called the a-fi-ko-men, [ah-fee-KOH-men] the dessert.

(Wrap the afikomen in a cloth or put it in the afikomen pouch.)

I will hide the afikomen and later the children can try to find it to return it for a reward.

(Hide the wrapped afikomen, but don't make it too difficult to find. If the children can't find it later, the Seder can't continue. Put the other half back in the middle section of the pouch.)

ALL: In haste we went out of Egypt.

MAGGID

READER: [4] Hear, O Israel: The LORD our God, the LORD is one. [5] Love the LORD your God with all your heart and with all your soul and with all your strength. [6] These commandments that I give you today are to be upon your hearts. [7] Impress them on your children. Talk about them when you sit at home and when you walk along the road, when you lie down and when you get up. [8] Tie them as symbols on your hands and bind them on your foreheads. [9] Write them on the door frames of your houses and on your gates. (Deuteronomy 6:4-9)

READER: [20] In the future, when your son asks you, "What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?" [21] tell him: "We were slaves of Pharaoh in Egypt, but the LORD brought us out of Egypt with a mighty hand. [22] Before our eyes the LORD sent miraculous signs and wonders--great and terrible--upon Egypt and Pharaoh and his whole household. [23] But he brought us out from there to bring us in and give us the land that he promised on oath to our forefathers. [24] The LORD commanded us to obey all these decrees and to fear the LORD our God, so that we might always prosper and be kept alive, as is the case today. [25] And if we are careful to obey all this law before the LORD our God, as he has commanded us, that will be our righteousness." (Deuteronomy 6:20-25)

READER: [26] And when your children ask you, "What does this ceremony mean to you?" [27] then tell them, "It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians." (Exodus 12:26-27)

YOUNG CHILD: (Rising to ask the four questions)

*On all other nights we eat all kinds of breads and crackers...
Why do we eat only matzoh on Pesach?*

(Answer): Matzoh reminds us that when the Jews left the slavery of Egypt they had no time to bake their bread. They took the raw dough on their journey and baked it in the hot desert sun into hard crackers called matzoh.

*On all other nights we eat many kinds of vegetables and herbs....
Why do we eat bitter herbs, maror, at our Seder?*

(Answer): Maror reminds us of the bitter and cruel way the Pharaoh treated the Jewish people when they were slaves in Egypt.

*On all other nights we don't usually dip one food into another....
Why do we dip our foods twice tonight?*

(Answer): We dip bitter herbs into Charoset to remind us how hard the Jewish slaves worked in Egypt. The chopped apples and nuts look like the clay used to make the bricks used in building the Pharaoh's buildings.

We dip parsley into salt water. The parsley reminds us that spring is here and new life will grow. The salt water reminds us of the tears of the Jewish slaves.

*On all other nights we eat sitting up straight....
Why do we lean on a pillow tonight?*

(Answer): We lean on a pillow to be comfortable and to remind us that once we were slaves, but now we are free

LEADER: Tonight is different from all other nights because tonight we will remember what God has done for his people.

ALL: Blessed is the Almighty God who has given His Word to His people.

LEADER: The Torah spoke concerning the four sons:

a Wise one, a Wicked one, a Simple one, and one Who is unable to ask

What does the Wise son say?

The Wise son seeks knowledge: "What is the meaning of the stipulations, decrees and laws the LORD our God has commanded you?" (Deuteronomy 6:20)

What does the Wicked son say?

The Wicked son looks down on the beliefs of his people and scoffs: "What do you mean by this rite?" (Exodus 12:26).

What does the Simple son say?

The Simple son asks a simple question, "What does this mean?" (Exodus 13:14)

What does the son say Who is unable to ask?

And the son Who is unable to ask, the parent must teach: "It is because of what the Lord did for me when I went free from Egypt." (Exodus 13:8)

We will now tell the story of Passover.

READER: The Israelites were already in the land of Egypt. They became fertile and multiplied and increased very greatly, so that the land was filled with them. A new king arose over Egypt, who did not know Joseph, and imposed great labor and hardship on the Israelites. But the more the Israelites were oppressed, the more they increased and spread out. The king then ordered that all newborn baby boys be killed. The Pharaoh charged all his people, saying "every boy that is born you shall throw into the Nile, but let every girl live."

READER: A Levite woman conceived and bore a son and hid him for three months. After that time, she prepared a wicker basket and laid the child in the basket and placed it among the reeds by the bank of the Nile. The daughter of Pharaoh came down to bathe in the Nile and saw the basket among the reeds and had her slave girl fetch the basket. The Pharaoh's daughter took pity on the child and made him her own son. She named him Moses, explaining, "I drew him out of water."

READER: Moses grew and had learned of his heritage. After witnessing an Egyptian beating an Israelite, he struck down the Egyptian and hid him in the sand. When Pharaoh learned of the matter, he sought to kill Moses, but Moses fled from Pharaoh. He arrived in the land of Midian, where he married his wife, Zipporah.

READER: A long time had gone by and the king of Egypt died. The Israelites were groaning under bondage and cried out to God. God heard their cries. God appeared to Moses in a burning bush telling him that he would use Moses to lead His people out of Egypt into a land "flowing with milk and honey." So Moses returned to Egypt and Moses took the rod of God with him.

READER: Moses and his brother Aaron went to the Pharaoh to ask for the release of their people. But the Pharaoh's heart was hardened against the Israelites and would not release them from the bondage of slavery. Each time the Pharaoh refused to let the Israelites go, the land of Egypt came under a great plague. With the tenth and most awful plague, the heart of Pharaoh would be pierced.

ALL: "On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the gods of Egypt. I am the Lord. (Exodus 12:12)

READER: And the blood on the houses where you are staying shall be a sign for you: when I see the blood, I will pass over you, so that no plague will destroy you when I strike the land of Egypt. (Exodus 12:13 NJPS)

READER: [14] This day shall be to you one of remembrance: you shall celebrate it as a festival to the Lord throughout the ages; you shall celebrate it as an institution for all time. [15] Seven days you shall eat unleavened bread; on the very first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day to the seventh day, that person shall be cut off from Israel. [16] You shall celebrate a sacred occasion on the first day, and a sacred occasion on the seventh day; no work at all shall be done on them; only what every person is to eat, that alone may be prepared for you. [17] You shall observe the Feast of Unleavened Bread, for on this very day I brought your ranks out of the land of Egypt; you shall observe this day throughout the ages as an institution for all time. (Exodus 12:14-17 NJPS)

LEADER: Let us fill our cups a second time. A full cup is a sign of joy and on this night we are filled with joy in remembrance of God's mighty deliverance. We must also remember the great sacrifice at which redemption was purchased. Lives were sacrificed to bring the Israelites out of the bondage of Egypt. As we recite each plague, let us dip our little finger into the cup, allowing a drop of wine to fall, reducing the fullness of our cup of joy this night.

ALL:

- * Blood!
- * Frogs!
- * Gnats!
- * Wild Beasts!
- * Disease to Livestock!
- * Boils!
- * Hail!
- * Locusts!
- * Darkness!
- * Death of the Firstborn!

LEADER: Rabbi Gamaliel, grandson of Rabbi Hillel and teacher of Rabbi Saul (Paul, the Apostle), taught that in recounting the Passover story one must explain three things: The Passover Lamb, Unleavened Bread, and the Bitter Herbs.

LEADER: PASSOVER: It is God that we honor in remembering that He passed over the houses of the children of Israel in Egypt when He struck the Egyptians.
(Lifting the shank bone of a lamb)

The shank bone reminds us of the lamb whose blood marked the doors of the Israelites. We read in Exodus that the lamb was to be without defect, brought into the household and cared for. It was then at twilight, the fourteenth day of the month, that the Israelites were to slaughter the lamb and put the blood on the sides and tops of the door frames. God gave His people instructions that only through obedience would they be spared from the angel of death. Isaiah told of the coming Messiah, that He would be led like a lamb to the slaughter. We know that Yeshua was our final blood atonement so that we would be freed from the bondage of sin and we would be passed over from death. "Worthy is the Lamb, who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Revelation 5:12)

READER: The Israelites were saved by God and not an angel or seraph or any other messenger. For it is written: "On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the gods of Egypt. I am the Lord!" (Exodus 12:12)

LEADER: MATZAH (Lifting the other half of the Middle Matzah): Why do we eat this unleavened bread? The dough did not have time to rise before God revealed Himself to them and redeem them. As it is written: With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves. (Exodus 12:39)

LEADER: MAROR (Lifting the Bitter Herb): Why do we eat bitter herb? We eat bitter herb because of the hardship that the Israelites had to bear. As it is written: They made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly. (Exodus 1:14)

LEADER: (Lifting the egg) The egg has also been added to the Seder. It is called kha-hi-hah, a name signifying the special holiday offering. The egg was added during the Babylonian period. The egg does not have a great significance in the Seder other than reminding us of our Jewish heritage and the many obstacles that have been overcome throughout the years.

LEADER: And now we bless our second cup of wine, the cup of deliverance.

ALL: Ba-ruk'h a-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam bo-rey pri ha-ga-fen.

Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of the vine.

(Drink the second cup of wine.)

RACHTZAH

(wash hands before meal)

MOTZI

LEADER: We will now bless the matzah as a food.

ALL: (Leader holding all the matzah on the seder plate) Ba-ruk'h A-tah Adonai E-lo-hey-nu Me-lekh ha-'o-lam ha-mo-tzi le-khem min ha-'a-retz.

Blessed are You, O Lord our God, King of the Universe, who brings forth bread from the earth.

(This is the bread blessing Yeshua pronounced at the Last Supper.)

(Do not eat the Matzah at this time.)

MATZAH

LEADER: (Leader holding the top and middle-half pieces of matzah) The matzah of Passover is not just food, but a fulfillment of a commandment -- let us bless the Matzah.

ALL: Ba-ruk'h A-tah A-do-nai El-o-hey-nu Me-lekh ha-'o-lam a-she'r kid-sha-nu B'-mitz-vo-tav v'-tzi-va-nu a-he-lot ma-tza.

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

(Do not eat the Matzah at this time.)

MAROR

ALL: Ba-ruk'h A-tah A-do-nai El-o-hey-nu Me-lekh ha-'o-lam a-she'r kid-sha-nu B'-mitz-vo-tav v'-tzi-va-nu a-he-lot Ma-ror.

Blessed are you, O Lord our God, King of the Universe, Who has sanctified us with His commandments, and has commanded us concerning the eating of the Maror.

(Everyone eat the top Matzah with Maror.)

KORECH

READER: This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the LORD's Passover. (Exodus 12:11)

ALL: They are to celebrate it on the fourteenth day of the second month at twilight. They are to eat the lamb, together with unleavened bread and bitter herbs. (Numbers 9:11)

(Everyone eat the bottom Matzah with Maror.)

LEADER: Let us now eat and remember the grace, mercy and love that God has for each of us, for He sent Yeshua, our Messiah, to be our Passover Lamb. We too, like the Israelites released from the bondage of slavery, can be saved from the bondage of sin.

(Eat the broken half-Matzah with Maror and Charoset.)

LEADER: How great is God's goodness to us! For each of His acts of mercy and kindness we declare dayenu [die-YAY-new] - it would have been sufficient.

LEADER: If the Lord had merely rescued us, but had not judged the Egyptians.

ALL: day-ye-nu!

LEADER: If He had only destroyed their gods, but had not parted the Red Sea.

ALL: day-ye-nu!

LEADER: If He had only drowned our enemies, but had not fed us with manna.

ALL: day-ye-nu!

LEADER: If He had only led us through the desert, but had not given us the Sabbath.

ALL: day-ye-nu!

LEADER: If He had only given us the Torah, but not the land of Israel.

ALL: day-ye-nu!

SHULCHAN ORECH

The Shulchan Orech is not read -- these are directions

- Leader says a prayer.
- Break to eat the Passover Supper.
- Everyone returns to finish reading the Haggadah.
- The afikomen must be found (by the children) and returned to the Leader for a reward. The reward is a symbol of the fact that Yeshua purchased our Redemption at the price of His own life.
- (Even in a non-Messianic Seder, if the afikomen is not found, the Seder cannot continue! -- So when the Leader hides it, don't make it very hard to find!)
- Save room for the dessert -- the afikomen.

TZAFUN

LEADER: (Lifting the afikomen) We will now eat the afikomen, the dessert. The taste of the afikomen should linger in our mouths. It is about the afikomen that Yeshua said "This is my body given for you; do this in remembrance of me." (Luke 22:19) The Passover can not be completed without the afikomen, nor can our redemption be complete without Yeshua, the Bread of Life, our Messiah!

ALL: Ba-ruk'h A-tah A-do-nai El-o-hey-nu Me-lekh ha-'o-lam ha-mo-tzi le-khem min ha-'a-retz.

Blessed are You, O Lord our God, King of the Universe, who brings forth bread from the earth.

(All eat the Afikoman)

LEADER: Many ask, "How does the Messiah, Yeshua, fit into the Passover Story?" God gave us many signs and prophecies about our coming Messiah. Yeshua fulfilled all the prophecies foretold of the first coming of the Messiah, in the Torah, the prophets and the writings. Just as the lamb's blood protected the Israelites from death, Yeshua's blood will protect us from death.

READER:

Prophecy: Fulfilled

Micah 5:2 "But you, Bethlehem Ephrathah, though you are small among the clans of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

Prophecy: Now

Micah 5:3 Therefore Israel will be abandoned until the time when she who is in labor gives birth and the rest of his brothers return to join the Israelites.

Prophecy: Future

Micah 5:4 He will stand and shepherd his flock in the strength of the LORD, in the majesty of the name of the LORD his God. And they will live securely, for then his greatness will reach to the ends of the earth. [5a] And he will be their peace.

READER: [52:13] See, my servant will act wisely; he will be raised and lifted up and highly exalted. [14] Just as there were many who were appalled at him-- his appearance was so disfigured beyond that of any man and his form marred beyond human likeness-- [15] so will he sprinkle many nations, and kings will shut their mouths because of him. For what they were not told, they will see, and what they have not

heard, they will understand. [53:1] Who has believed our message and to whom has the arm of the LORD been revealed? [2] He grew up before him like a tender shoot, and like a root out of dry ground. He had no beauty or majesty to attract us to him, nothing in his appearance that we should desire him. [3] He was despised and rejected by men, a man of sorrows, and familiar with suffering. Like one from whom men hide their faces he was despised, and we esteemed him not. [4] Surely he took up our infirmities and carried our sorrows, yet we considered him stricken by God, smitten by him, and afflicted. [5] But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed. [6] We all, like sheep, have gone astray, each of us has turned to his own way; and the LORD has laid on him the iniquity of us all. [7] He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth. [8] By oppression and judgment he was taken away. And who can speak of his descendants? For he was cut off from the land of the living; for the transgression of my people he was stricken. (Isaiah 52:13-53:8)

BARECH

ALL: [12] How can I repay the LORD for all his goodness to me? [13] I will lift up the cup of salvation and call on the name of the LORD. [14] I will fulfill my vows to the LORD in the presence of all his people. (Psalm 116:12-14)

LEADER: Let us fill our cups for the third time this evening. (Lifting the cup) This is the Cup of Redemption, symbolizing the blood of the Passover Lamb. It was the cup "after supper", which Yeshua identified himself -- "This cup is the new covenant in my blood, which is poured out for you." (Luke 22:20)

ALL: Ba-rukh A-tah A-do-nai E-lo-hey-nu Me-lekh ha-'o-lam bo-rey pri ha-ga-fen.

Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of the vine.

(Drink the third cup of wine.)

LEADER: (Lifting the extra cup for Elijah) The theme of this part of the Haggadah before the meal was the redemption of the Israelites from Egypt. In keeping with tradition, we now move to the Messianic redemption. We open the door, indicating our readiness to receive the Prophet Elijah, herald of the Messiah. We must also now open our hearts to the truth.

(Have a child open the door.)

ALL: "See, I will send you the prophet Elijah before that great and dreadful day of the LORD comes." (Malachi 4:5)

LEADER: Elijah was taken up by a great whirlwind in a chariot of fire. We wait for him today to announce the second coming of our Messiah, Son of David.

READER: Before the birth of John the Baptizer, an angel of the Lord said, "And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the Lord." (Luke 1:17)

READER: Later, Yeshua spoke of John, "And if you are willing to accept it, he is the Elijah who was to come." (Matthew 11:14)

READER: It was this same John who saw Yeshua and declared, "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29)

LEADER: Let us fill our cups, the Cup of Hope and give thanks to God!

ALL: Ba-ruk'h A-tah A-do-nai E-lo-he-y'nu Me-lekh ha-'o-lam bo-rey pri ha-ga-fen.

Blessed are you, O Lord our God, Ruler of the Universe, who created the fruit of the vine.

(Drink the fourth cup of wine.)

HALLEL

LEADER: (Text is from Psalm 136)

* [1] Give thanks to the LORD, for he is good.

ALL: His love endures forever. (the same for each)

* [2] Give thanks to the God of gods.

* [3] Give thanks to the Lord of lords:

* [4] To him who alone does great wonders,

* [5] Who by his understanding made the heavens,

* [6] Who spread out the earth upon the waters,

* [7] Who made the great lights--

* [8] Who made the sun to govern the day,

* [9] Who made the moon and stars to govern the night;

* [10] To him who struck down the firstborn of Egypt

* [11] And brought Israel out from among them

* [12] With a mighty hand and outstretched arm;

* [13] To him who divided the Red Sea asunder

* [14] And brought Israel through the midst of it,

* [15] But swept Pharaoh and his army into the Red Sea;

* [16] To him who led his people through the desert,

* [26] Give thanks to the God of heaven

NIRTZAH

READER: [31] "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. [32] 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. [33] "This is the covenant I will make with the house of Israel after that time," declares the LORD. "I will put my law in their minds and write it on their hearts. I will be their God, and they will be my people. [34] 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)

READER: "Holy, holy, holy is the Lord God Almighty, who was, and is, and is to come." (Revelation 4:8b)

READER: "Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory." (Isaiah 6:3)

READER: [12] Therefore, since we have such a hope, we are very bold. [13] We are not like Moses, who would put a veil over his face to keep the Israelites from gazing at it while the radiance was fading away. [14] But their minds were made dull, for to this day the same veil remains when the old covenant is read. It has not been removed, because only in Christ is it taken away. [15] Even to this day when Moses is read, a veil covers their hearts. [16] But whenever anyone turns to the Lord, the veil is taken away. [17] Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. [18] And we, who with unveiled faces all reflect the Lord's glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit. (2 Corinthians 3:12-18)

LEADER: We have now finished our Passover Seder. I encourage each one of you to take the time during the remaining Passover holiday to read the story of Passover in Exodus as well as other scriptures quoted throughout this Haggadah. We are all called to live the Sh'ema -- to love the Lord our God with all our heart, soul and might, and to treat others with kindness. Seek a relationship with God, not a "religion".

(The Aaronic priestly blessing)

May the Lord bless you and protect you.
May the Lord deal kindly and graciously with you.
May the Lord bestow His favor upon you
and grant you peace. (Numbers 6:24-26 NJPS)

ALL: La-sha-nah ha-ba-'ah bi-ru-sha-la-yim!

Next year in Jerusalem!