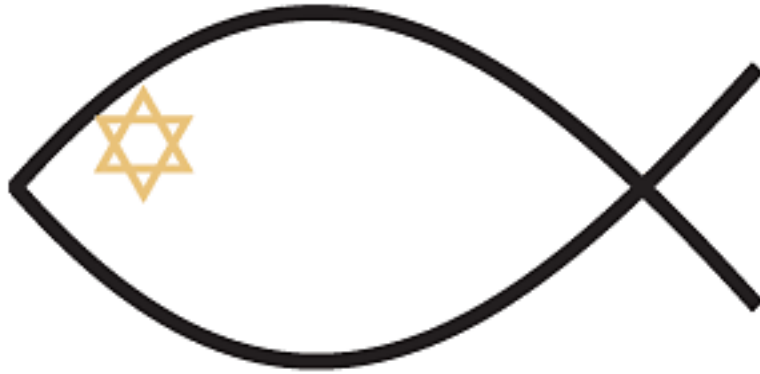


Thank-You for downloading our Messianic Passover Haggadah



What you are about to experience is a unique presentation to the Passover Seder. We have gone beyond the traditional presentation experienced in the majority of Jewish homes. We have even gone beyond the majority of Messianic Passover Haggadahs in that we have included information about the Wedding Feast of the Lamb, The Jewish Wedding, First Fruits and when Yeshua actually made atonement for our transgressions.

Whether for a home seder or congregational seder, you have everything you need for a truly powerful Passover experience.

If you have been blessed by what you have read and feel led to support this congregation and its endeavors of reaching the Jewish and non-Jewish communities in Maine with the truth of Messiah Yeshua, you may do so by visiting our web site - www.shalommaine.com, click on the donate button on the right hand side (towards the top of our home page). We do not charge a fee for our Haggadah in that it is inspired by Adonai and as such should be available to everyone.

Shalom and God Bless - Stephen Luft, Messianic Rabbi.

Note: Begin your printing of this file at page 2

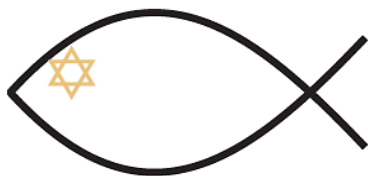
Messianic Passover Haggadah



For Believers in Yeshua ha Mashiach



“So this day shall be to you a memorial; and you shall keep it as a feast to ADONAI throughout your generations.” Exodus 12:14



Kehilah Portland Messianic Jewish Synagogue

Tel: 207-809-3104

Web: www.shalommaine.com

Email: info@jewishheritagerevival.com

Table of Contents

• Preparation for Passover.....	3
• Seder Table Explanation.....	4

Order of The Messianic Passover Seder

1. Lighting of Candles.....	5
2. Four Cups of Wine.....	6
3. 1 st Cup of Wine – Cup of Sanctification.....	6
4. Recitation of Kiddush.....	6
5. Rachatz - Washing of Hands (before meal).....	7
6. Karpas - Green Vegetable.....	8
7. Dividing of Middle Matzah – Hamotzi.....	9
8. Recitation of the Ma Neeshtanah - Four Questions.....	10
9. Matzah - Unleavened Bread.....	11
10. Maror - Bitter Herbs.....	12
11. Charoset – We Dip Twice.....	12
12. Why We Recline.....	13
13. Response to the Four Questions – The Passover Story.....	13
14. 2 nd Cup of Wine – Cup of Judgment (The Ten Plagues).....	17
15. The Passover Story...continued.....	17
16. The Passover Lamb.....	19
17. Dayanoo.....	20
18. Passover Meal.....	20
19. Grace After the Meal.....	21
20. Search for the Afikoman.....	21
21. Eliyahu Ha Navi (Elijah the Prophet).....	21
22. The Passover Story...continued and concluded.....	22
23. Partaking in the Afikoman.....	23
24. 3 rd Cup of Wine – Cup of Redemption.....	24
25. First Fruits.....	25
26. 4 th Cup of Wine - Cup of Praise / Kingdom (Hallel – Praise).....	27
▪ Psalm 136.....	28
▪ Hallel – Psalms 113 – 118.....	30

Preparation for Passover

The Passover occurred once, many years ago. Every Passover since has been a memorial to Adonai (Lord) in which the God of Yis'rael redeemed His people from the bondage of slavery. It is through this Feast of Adonai that Yeshua Ha Mashiach would redeem Yis'rael and the nations from the bondage of our transgression that led to a separation from our Creator.

Lev 23:4 " These are the designated times of Adonai, the holy convocations you are to proclaim at their designated times.

Lev 23:5 " In the first month, on the fourteenth day of the month, between sundown and complete darkness, comes Pesach for Adonai.

Lev 23:6 On the fifteenth day of the same month is the festival of matzah; for seven days you are to eat matzah.

It is a Feast that is to be remembered and celebrated from generation to generation – forever:

Exo 13:14 When, at some future time, your son asks you, 'What is this?' then say to him, 'With a strong hand Adonai brought us out of Egypt, out of the abode of slavery.

We are instructed to prepare our homes by removing the chametz (leaven) from our homes:

Exo 12:15 " For seven days you are to eat matzah - on the first day remove the leaven from your houses. For whoever eats chametz [leavened bread] from the first to the seventh day is to be cut off from Yis'rael.

Types of leaven include:

- Yeast
- Baking Powder
- Baking Soda
- Cream of Tartar

Note: Many products include yeast extract, which is used as a flavor enhancer. Yeast extract does not have an active leavening agent. However, Exodus 12:15 does not distinguish between active and inactive leaven. Use of yeast extract during Passover is a gray area. It is extremely challenging to find products today that do not include this flavor enhancer.

During this Passover season, we not only prepare our homes, but must also prepare ourselves.

Passover is the beginning of a new year, a new season. It is a time, like when we come into Yom Kippur, we are to reflect upon ourselves, just as Sha'ul (Paul) conveyed to the Corinthian congregation:

1Co 5:6 Your boasting is not good. Don't you know the saying, "It takes only a little chametz to leaven a whole batch of dough?"

1Co 5:7 Get rid of the old chametz, so that you can be a new batch of dough, because in reality you are unleavened. For our Pesach lamb, the Messiah, has been sacrificed.

1Co 5:8 So let us celebrate the Seder not with leftover chametz, the chametz of wickedness and evil, but with the matzah of purity and truth.

On the eve of Passover, the home is searched by the head of the home for leaven. This is the final act before the Passover. It represents a final inspection. Let us prepare our hearts for this Passover Seder as we recall the story of Adonai leading His people from slavery to freedom. Likewise we will see Yeshua follow the same path during the Passover.

Seder Table

The Seder comprises several elements used to convey the story of the Passover.

- The Passover Haggadah – means “the telling,” is a booklet that comprises the order of the Seder
- The Seder Plate – comprising several elements used to convey the story
 - Lamb Shank Bone – in remembrance of the Passover lamb. (Lamb is not typically consumed during Passover anymore, due to the absence of the Temple, where the lamb would be sacrificed.)
 - Maror – bitter herb (usually horseradish) represents the embittered life of slavery that was experienced by Yis'rael and the bitterness of our transgression that we are confronted with every day.
 - Karpas – green vegetable (usually parsley) is symbolic of the new life we have received, whether coming out of slavery or out of our transgression and is a representation of the hyssop used to apply the blood to the doorposts.
 - Charoset – a mixture of apples, honey, nuts and the fruit of the vine and sweet spices, such as cinnamon. It is used to represent the mortar that was used by the Hebrew slaves to build the nation of Egypt.
 - Baytza – hard boiled or roasted egg, found on many Seder plates, is symbolic of life and represents the free will peace offering that was brought every day of the feast during the existence of the Temple in Jerusalem after the Babylonian captivity. We do not include this item on our plates because it isn't part of the Passover story. In addition, it offers references of pagan influences when Yis'rael returned from exile.



- Salt water – usually found on the Seder plate, for a place that is convenient, represents the many tears shed by Yis'rael while under the yoke of slavery.
- Three pieces of Matzah – known as the bread of affliction, representing the unleavened bread of the Exodus that was brought, due to the haste in which Yis'rael left Egypt. Leaven is used to represent sin. Other meals will have two loaves of bread. Passover is distinguished from all other meals by adding a third loaf of matzah.
- A cup for the fruit of the vine – usually grape juice or grape wine used for four blessings during the Seder. As a congregation we only use grape juice or water (if there is an allergy to grapes). All other meals usually include two cups. Passover is distinguished from all other meals with the inclusion of two additional cups.
- An overflowing cup for Eliyahu (Elijah)
- Candles for kindling the festival lights
- A bowl with a basin of water and towel for ceremonial hand washing
- Cushion / pillow for chairs, symbolic for reclining in the comforts of freedom during the Seder

Lighting of the Festival Candles

We kindle the festival light in remembrance of the light that was present in the homes of the children of Yis'rael when the plague of darkness fell upon Egypt.



The candles are lit by the honored woman, who circles the lights three times with her hands, drawing in the light and reciting the following blessing:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּדְבָרְךָ
וְנָתַן לָנוּ אֶת יְשׁוּעַ מְשִׁיחֵנוּ,
וְצִוָּנוּ לְהִיּוֹת אֹר לְעוֹלָם:

Ba-ruch a-ta Adonai, Ehlohaynu meh-lech ha-o-lahm ah-sheer keed- sha-nu beed-va-reh-cha v'na-tahn la-nu et Yeshua m'she- chay-nu, v'tzee-va-nu l'he-oat oar la-o-lahm. A-main.

Blessed are You O Lord our God, King of the universe, Who has sanctified us by Your Word, given us Yeshua our Messiah, and commanded us to be light to the world. Amain.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לְזֶמֶן הַזֶּה.
אָמֵן:

Ba-ruch a-ta Adonai, Eh-lo-hay-nu meh-lech ha-o-lahm, sheh-heh- cheh-yah-nu v'kee-y'mah-nu v'he- ge-a-nu la-z'mahn ha-zeh. A-main.

Blessed are you O Lord our God, King of the universe, Who has given us life, sustained us, and brought us to this season. Amain.

When Passover falls on Shabbat we have chosen to refrain from kindling a light in respect to the instruction found in Torah:

Exo 35:2 On six days work is to be done, but the seventh day is to be a holy day for you, a Shabbat of complete rest in honor of Adonai. Whoever does any work on it is to be put to death.

Exo 35:3 You are not to kindle a fire in any of your homes on Shabbat."

We remember:

Psa 27:1 [By David:] Adonai is my light and salvation; whom do I need to fear? Adonai is the stronghold of my life; of whom should I be afraid?

Four Cups of Wine



Exo 6:1 Adonai said to Moshe, "Now you will see what I am going to do to Pharaoh. With a mighty hand he will send them off; with force he will drive them from the land!"

As the Lord spoke to Moshe these words of encouragement, He revealed His plan that would redeem the children of Yis'rael from the grasp of bondage.

Exo 6:6 "Therefore, say to the people of Yis'rael: 'I am Adonai. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments.

Exo 6:7 I will take you as my people, and I will be your God. Then you will know that I am Adonai your God, who freed you from the forced labor of the Egyptians.

Likewise, we will see Messiah Yeshua follow a similar path regarding our redemption.

At this time of Passover, we celebrate the promises of redemption by drinking four times. As we drink each cup, let us remember the relationship that Adonai desires to have with His people.

The First Cup - The Cup of Sanctification



"I am Adonai. I will free you from the forced labor of the Egyptians"

Let us raise the first cup of this Passover Seder and bless Adonai for what He has done:

Kedoosh Shel Pesach

Blessed are You O Lord our God, King of the world, Who chose us from among all the people, and sanctified us in Your Word. In love, Adonai, You gave us appointed seasons for joy, holidays and seasons for gladness, and this day, the feast of Unleavened Bread, the time of our freedom, a holy convocation, a memorial to the greatness of

Your salvation. For You have chosen us and You have sanctified us from all peoples, and Your Word is true and stands forever. Blessed are You O Lord, Who sanctifies believers and the time of our freedom. Amain.

In a similar manner, Yeshua and His talmadim shared in this cup, during His final Passover Seder:

Luk 22:14 When the time came, Yeshua and the emissaries reclined at the table,

Luk 22:15 and he said to them, "I have really wanted so much to celebrate this Seder with you before I die!

Luk 22:16 For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God."

Luk 22:17 Then, taking a cup of wine, he made the b'rakhah and said, "Take this and share it among yourselves.

Luk 22:18 For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes."

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Ba-ruch a-ta Adonai, Eh-lo-hay-nu meh-lehch ha-o-lahm, bo-ray p'ree ha-ga-fen. Amain

Blessed are You O Lord our God, King of the universe, creator of the fruit of the vine. Amain

Our Father and our King we honor you for sanctifying us and making us holy to You, through Yeshua our Passover lamb – Amain.

Let us drink the first cup of this Passover Seder together.

Rachatz - Washing of the Hands Before the Meal

Psa 24:3 Who may go up to the mountain of Adonai? Who can stand in his holy place?

Psa 24:4 Those with clean hands and pure hearts, who don't make vanities the purpose of their lives or swear oaths just to deceive.

As believers and followers of Messiah, we as a royal priesthood continue with the practice of Rachatz, ritual hand washing. In this symbolic act of purification, we follow in the ways of the High Priest who washed their hands in the laver prior to offering sacrifices or entering the Holy of Holies of the Temple.

The traditional custom is to pour a small amount of water over the finger tips into a bowl and recite the following:

Ba-ruch a-ta Adonai, Ehlohaynu meh-lech ha-o-lahm ah-sheer keed-sha-nu beed-va-reh-cha v'tzee-va-noo ahl n'tee-laht ya-da-yeem. Amain.

Blessed are You O Lord our God, King of the Universe, Who has sanctified us in Your Word and commanded us concerning the washing of hands. Amain

Exo 40:12 "Then bring Aharon and his sons to the entrance of the tent of meeting and wash them with water.

Exo 40:13 Put the holy garments on Aharon, anoint him, and consecrate him, so that he can serve me in the office of cohen.

Exo 40:14 Bring his sons, put tunics on them,

Exo 40:15 and anoint them as you anointed their father, so that they can serve me in the office of cohen. Their anointing will signify that the office of cohen is theirs through all their generations."

It was at this time that Yeshua as High Priest of the Brit Hadoshah was preparing His talmadim for service just as Aharon and his sons were being prepared for service:

- Joh 13:1** It was just before the festival of Pesach, and Yeshua knew that the time had come for him to pass from this world to the Father. Having loved his own people in the world, he loved them to the end.
- Joh 13:2** They were at supper, and the Adversary had already put the desire to betray him into the heart of Y'hudah Ben-Shim`on from K'riot.
- Joh 13:3** Yeshua was aware that the Father had put everything in his power, and that he had come from God and was returning to God.
- Joh 13:4** So he rose from the table, removed his outer garments and wrapped a towel around his waist.
- Joh 13:5** Then he poured some water into a basin and began to wash the feet of the talmidim and wipe them off with the towel wrapped around him.
- Joh 13:6** He came to Shim`on Kefa, who said to him, "Lord! You are washing my feet?"
- Joh 13:7** Yeshua answered him, "You don't understand yet what I am doing, but in time you will understand."
- Joh 13:8** "No!" said Kefa, "You will never wash my feet!" Yeshua answered him, "If I don't wash you, you have no share with me."
- Joh 13:9** "Lord," Shim`on Kefa replied, "not only my feet, but my hands and head too!"
- Joh 13:10** Yeshua said to him, "A man who has had a bath doesn't need to wash, except his feet — his body is already clean. And you people are clean, but not all of you."
- Joh 13:11** (He knew who was betraying him; this is why he said, "Not all of you are clean.")
- Joh 13:12** After he had washed their feet, taken back his clothes and returned to the table, he said to them, "Do you understand what I have done to you?"
- Joh 13:13** You call me 'Rabbi' and 'Lord,' and you are right, because I am.
- Joh 13:14** Now if I, the Lord and Rabbi, have washed your feet, you also should wash each other's feet.
- Joh 13:15** For I have set you an example, so that you may do as I have done to you.

Karpas - Green Vegetable



Exo 2:23 Sometime during those many years the king of Egypt died, but the people of Yis'rael still groaned under the yoke of slavery, and they cried out, and their cry for rescue from slavery came up to God.

The parsley is symbolic and represents new life and freedom when we are redeemed from bondage, whether in Egypt or to our sinful nature. Parsley is also symbolic of the hyssop, which is associated with cleansing.

Num 19:18 A clean person is to take a bunch of hyssop leaves, dip it in the water and sprinkle it on the tent, on all the containers, on the people who were there, and on the person who touched the bone or the person killed or the one who died naturally or the grave.

Psa 51:7 (51:9) Sprinkle me with hyssop, and I will be clean; wash me, and I will be whiter than snow.

It was used to apply the blood of the Passover lamb to the doorposts of the homes:

Exo 12:22 Take a bunch of hyssop leaves and dip it in the blood which is in the basin, and smear it on the two sides and top of the door-frame. Then, none of you is to go out the door of his house until morning.

The salt water is symbolic as it represents the many former tears of suffering that were shed by the children of Yis'rael while experiencing a life of pain and suffering in bondage.

Let us remember our former life in bondage and even after we have been redeemed, that life is still challenging and there will still be tears.

Ba-ruch a-ta Adonai, Eh-lo-hay-nu meh-lehch ha-o-lahm, bo-ray p'ree ha-adamah. Amain

Blessed are You O Lord our God, King of the universe, creator of the fruit of the earth. Amain

Let us take a piece of parsley and dip it into the salt water and eat.

Yachatz - Breaking of the Middle Matzah



The three matzot are uncovered. The middle matzah is removed and the following is recited:

Following ancient customs, we break the middle matzah into two pieces, wrap the larger piece in a white linen and lay it aside to be hidden. Later it will be found and ransomed for a price, so that we may be able to conclude our Passover Seder by partaking in the Afikoman – desert.

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

Ba-ruch a-ta Adonai, Eh-lo-hay-nu meh-lehch ha-o-lahm, ha-mo-tzee leh-chehm meen ha-a-retz.

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

Ma Neeshtanah - The Four Questions

Exo 12:26 When your children ask you, 'What do you mean by this ceremony?'

Exo 12:27 say, 'It is the sacrifice of Adonai's Pesach [*Passover*], because [*Adonai*] passed over the houses of the people of Yis'rael in Egypt, when he killed the Egyptians but spared our houses.' " The people of Yis'rael bowed their heads and worshipped.

It is tradition to have the youngest child at the Seder ask the questions:

*Mah nishtanah ha-lahylah ha-zeh mi-kol ha-layloht,
mi-kol ha-layloht?*

מה־נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל־
הַלַּיְלוֹת?

*She-b'khol ha-layloht anu okhlin chameytz u-matzah,
chameytz u-matzah. Ha-lahylah ha-zeh, ha-lahylah ha-
zeh, kooloh matzah.*

שֶׁבְּכָל־הַלַּיְלוֹת אָנּוּ אוֹכְלִין חֲמֵצַת
וּמַצָּה; הַלַּיְלָה הַזֶּה, כָּלוּ מַצָּה.

*She-b'khol ha-layloht anu okhlin sh'ar y'rakot, sh'ar
y'rakot. Ha-lahylah ha-zeh, ha-lahylah ha-zeh, maror.*

שֶׁבְּכָל־הַלַּיְלוֹת אָנּוּ אוֹכְלִין שְׂאֵר
יֵרַקוֹת; הַלַּיְלָה הַזֶּה, מָרוֹר.

*She-b'khol ha-layloht ayn anu mat'bilin afilu pa'am
echat, afilu pa'am echat. Ha-lahylah ha-zeh, ha-
lahylah ha-zeh, sh'tay p'amim.*

שֶׁבְּכָל־הַלַּיְלוֹת אֵין אָנּוּ מְטַבְּלִין
אֶפְלוּ פְּעַם אַחַת; הַלַּיְלָה הַזֶּה,
שְׁתֵּי פְּעָמִים.

*She-b'khol ha-layloht anu okhlin bayn yosh'bin u'vayn
m'soobin, bayn yosh'bin u'vayn m'soobin. Ha-lahylah
ha-zeh, ha-lahylah ha-zeh, koolanu m'soobin.*

שֶׁבְּכָל־הַלַּיְלוֹת אָנּוּ אוֹכְלִין בֵּין
יוֹשְׁבִין וּבֵין מְסֻבִּין; הַלַּיְלָה הַזֶּה,
כָּלָנוּ מְסֻבִּין.

Why is this night different from all other nights?

1. On all other nights, we may eat chametz and matzah,. On this night, why do we only eat matzah?
2. On all other nights, we eat many vegetables. On this night, why do we only eat maror (bitter herbs)?
3. On all other nights, we do not dip our vegetables even once. On this night, why do we dip twice?
4. On all other nights, we eat either sitting or reclining, On this night, why do we eat reclining?

By answering the four questions and conveying the Passover story enables us to remember the enormity of Adonai's love, mercy and compassion for His people, and ultimately our own obligation to Him.

Exo 12:24 You are to observe this as a law, you and your descendants forever.

Unleavened Bread - Matzah



We eat unleavened bread because...

Exo 12:39 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.

Exo 13:6 For seven days you are to eat matzah, and the seventh day is to be a festival for Adonai.

Exo 13:7 Matzah is to be eaten throughout the seven days; neither chametz nor leavening agents are to be seen with you throughout your territory.

Exo 13:8 On that day you are to tell your son, 'It is because of what Adonai did for me when I left Egypt.'

Exo 13:9 "Moreover, it will serve you as a sign on your hand and as a reminder between your eyes, so that Adonai's Torah may be on your lips; because with a strong hand Adonai brought you out of Egypt.

Exo 13:10 Therefore you are to observe this regulation at its proper time, year after year.

Lifting the plate containing the three matzah:

This is the bread of affliction, the poor bread which our fathers ate after they left the land of Egypt in haste. Let all who are hungry come and eat. Let all who are in need share in the hope of Passover.

There are various explanations as to why three matzah are wrapped together:

1. The rabbis call these three a "unity"
 - Some consider it a unity of the patriarch – Avraham, Yitz'chak and Ya'akov
 - Some consider it a unity of the priests, Levites and the people of Yis'rael

As believers in Yeshua, we see the complex unity of Adonai.

Deu 6:4 "Sh'ma, Yis'rael! Adonai Eloheinu, Adonai echad [*Hear, Yis'rael! Adonai our God, Adonai is one*];

Joh 14:6 Yeshua said, "I AM the Way — and the Truth and the Life; no one comes to the Father except through me.

Joh 14:7 Because you have known me, you will also know my Father; from now on, you do know him — in fact, you have seen him."

Bitter Herbs - Maror

We eat maror (bitter herbs) because...

Exo 1:12 But the more the Egyptians oppressed them, the more they multiplied and expanded, until the Egyptians came to dread the people of Yis'rael

Exo 1:13 and worked them relentlessly,

Exo 1:14 making their lives bitter with hard labor — digging clay, making bricks, all kinds of field work; and in all this toil they were shown no mercy.

As sweet as our lives are today, free from the yoke of slavery let us remember how bitter life was for Yis'rael in the land of Egypt.

Rabbi Hillel recognized that the bitterherbs and matzah should be eaten together. The tradition states that we are to eat enough horseradish in order to bring tears to our eyes so that we can relate to the tears shed during slavery.

Let us combine some of the bitter herbs on a piece of matzah

Lifting the matzah with the maror:

Ba-ruch a-ta Adonai, Ehlohaynu meh-lech ha-o-lahm ah-sheer keed- sha-nu bidevaro v'tzee-va-nu al akhilat maror.

Blessed are You, O Lord our God, King of the universe, who has set us apart by His Word and commanded us to eat the bitter herbs.

All eat the matzah and maror.

We Dip Twice - Maror

On all other nights we don't even dip our vegetables once, but on this night we dip our vegetables twice. We have already dipped the parsley into salt water.

Lifting the charoset:

The children of Yis'rael labored to create treasured cities for Pharaoh, working with brick and clay. We remember this with charoset, made with chopped apples, honey, nuts, sweet spices and grape juice.

Let us once again dip our matzah into the bitter herbs – maror. Before we eat, let us also dip our matzah a second time into the sweet charoset.

Lift the matzah with charoset and maror:

We dip the maror into the charoset to remind us that even the most bitter of circumstances can be sweetened by the hope we have in Adonai our God.

All eat.

Mar 14:18 As they were reclining and eating, Yeshua said, "Yes! I tell you that one of you is going to betray me."

Mar 14:19 They became upset and began asking him, one after the other, "You don't mean me, do you?"

Mar 14:20 "It's one of the Twelve," he said to them, "someone dipping matzah in the dish with me."

We Recline

On all other nights we eat either sitting or reclining, but tonight we eat reclining. The first Passover was celebrated by a people who were in bondage. They were instructed to be ready to leave quickly...

Exo 12:11 "Here is how you are to eat it: with your belt fastened, your shoes on your feet and your staff in your hand; and you are to eat it hurriedly. It is Adonai's Pesach [*Passover*].

As a result of Adonai's actions to deliver Yis'rael, we are now able to freely enjoy the Passover Seder in a relaxed manner, such as reclining when we eat.

The Passover Story

Leader - The Passover story began long before Yis'rael's exodus from Egypt. It began when Adonai established His covenant with a man from Ur named Avram:

Gen 12:1 Now Adonai said to Avram, "Get yourself out of your country, away from your kinsmen and away from your father's house, and go to the land that I will show you.

Gen 12:2 I will make of you a great nation, I will bless you, and I will make your name great; and you are to be a blessing.

Gen 12:3 I will bless those who bless you, but I will curse anyone who curses you; and by you all the families of the earth will be blessed."

Gen 15:13 Adonai said to Avram, "Know this for certain: your descendants will be foreigners in a land that is not theirs. They will be slaves and held in oppression there four hundred years.

Gen 15:14 But I will also judge that nation, the one that makes them slaves. Afterwards, they will leave with many possessions.

Gen 17:1 When Avram was 99 years old Adonai appeared to Avram and said to him, "I am El Shaddai [*God Almighty*]. Walk in my presence and be pure-hearted.

Gen 17:2 I will make my covenant between me and you, and I will increase your numbers greatly."

Gen 17:3 Avram fell on his face, and God continued speaking with him:

Gen 17:4 "As for me, this is my covenant with you: you will be the father of many nations.

Gen 17:5 Your name will no longer be Avram [*exalted father*], but your name will be Avraham [*father of many*], because I have made you the father of many nations.

Reader 1 - As part of the covenant Adonai gave Avram a son named Yitz'chak that would continue the promise of that covenant:

Gen 21:1 Adonai remembered Sarah as he had said, and Adonai did for Sarah what he had promised.

Gen 21:2 Sarah conceived and bore Avraham a son in his old age, at the very time God had said to him.

Gen 21:3 Avraham called his son, born to him, whom Sarah bore to him, Yitz'chak.

Gen 21:4 Avraham circumcised his son Yitz'chak when he was eight days old, as God had ordered him to do.

Reader 2 - Then through Yitz'chak the promise continued with his son Ya'akov, upholding His promise to Avraham:

Gen 35:10 God said to him, "Your name is Ya`akov, but you will be called Ya`akov no longer; your name will be Yis'rael." Thus he named him Yis'rael.

Gen 35:11 God further said to him, "I am El Shaddai. Be fruitful and multiply. A nation, indeed a group of nations, will come from you; kings will be descended from you.

Gen 35:12 Moreover, the land which I gave to Avraham and Yitz'chak I will give to you, and I will give the land to your descendants after you."

Reader 3 - Then through Ya'akov the promise continued with his son Yosef, upholding His promise to Avraham:

Gen 37:3 Now Yis'rael loved Yosef the most of all his children, because he was the son of his old age; and he made him a long-sleeved robe.

Gen 37:4 When his brothers saw that their father loved him more than all his brothers, they began to hate him and reached the point where they couldn't even talk with him in a civil manner.

Reader 4 - Yosef's brother were jealous of the favored status shown by their father Ya'akov:

Gen 37:28 So when the Midyanim, merchants, passed by, they drew and lifted Yosef up out of the cistern and sold him for half a pound of silver shekels to the Yishma`elim, who took Yosef on to Egypt.

Reader 5 - There would be a great famine that would devastate many lands including K'na-an. Through the favor that was shown by Adonai towards Yosef, he was able to interpret dreams and prepare Egypt for the devastating famine that was to come:

Gen 41:15 Pharaoh said to Yosef, "I had a dream, and there is no one who can interpret it; but I've heard it said about you that when you hear a dream, you can interpret it."

Gen 41:16 Yosef answered Pharaoh, "It isn't in me. God will give Pharaoh an answer that will set his mind at peace."

Gen 41:25 Yosef said to Pharaoh, "The dreams of Pharaoh are the same: God has told Pharaoh what he is about to do.

Gen 41:26 The seven good cows are seven years, and the seven good ears of grain are seven years — the dreams are the same.

Gen 41:27 Likewise the seven lean and miserable-looking cows that came up after them are seven years, and also the seven empty ears blasted by the east wind — there will be seven years of famine.

Gen 41:28 This is what I told Pharaoh: God has shown Pharaoh what he is about to do.

Gen 41:29 Here it is: there will be seven years of abundance throughout the whole land of Egypt;

Gen 41:30 but afterwards, there will come seven years of famine; and Egypt will forget all the abundance. The famine will consume the land,

Gen 41:31 and the abundance will not be known in the land because of the famine that will follow, because it will be truly terrible.

Reader 6 - What was done to Yosef by his brothers was considered to be evil, but Adonai used it for His purpose:

Gen 50:19 But Yosef said to them, "Don't be afraid! Am I in the place of God?"

Gen 50:20 You meant to do me harm, but God meant it for good — so that it would come about as it is today, with many people's lives being saved.

Gen 50:21 So don't be afraid — I will provide for you and your little ones." In this way he comforted them, speaking kindly to them.

Gen 50:22 Yosef continued living in Egypt, he and his father's household. Yosef lived 110 years.

Reader 7 - Many years would pass:

Exo 1:6 Yosef died, as did all his brothers and all that generation.

Exo 1:7 The descendants of Yis'rael were fruitful, increased abundantly, multiplied and grew very powerful; the land became filled with them.

Reader 8 - There would be a new Pharaoh over Egypt who didn't know Yosef and all that he had done for Egypt:

Exo 1:8 Now there arose a new king over Egypt. He knew nothing about Yosef

Exo 1:9 but said to his people, "Look, the descendants of Yis'rael have become a people too numerous and powerful for us.

Exo 1:10 Come, let's use wisdom in dealing with them. Otherwise, they'll continue to multiply; and in the event

of war they might ally themselves with our enemies, fight against us and leave the land altogether."

Exo 1:11 So they put slavemasters over them to oppress them with forced labor, and they built for Pharaoh the storage cities of Pitom and Ra`amses.

Reader 9 - After these many years that had passed, Adonai remembered His people and heard their cries:

Exo 2:23 Sometime during those many years the king of Egypt died, but the people of Yis'rael still groaned under the yoke of slavery, and they cried out, and their cry for rescue from slavery came up to God.

Exo 2:24 God heard their groaning, and God remembered his covenant with Avraham, Yitz'chak and Ya`akov.

Exo 2:25 God saw the people of Yis'rael, and God acknowledged them.

Reader 10 - Adonai would select a person who would be His representative and lead Yis'rael out of Egypt and bondage:

Exo 3:1 Now Moshe was tending the sheep of Yitro his father-in-law, the priest of Midyan. Leading the flock to the far side of the desert, he came to the mountain of God, to Horev.

Exo 3:2 The angel of Adonai appeared to him in a fire blazing from the middle of a bush. He looked and saw that although the bush was flaming with fire, yet the bush was not being burned up.

Exo 3:3 Moshe said, "I'm going to go over and see this amazing sight and find out why the bush isn't being burned up."

Exo 3:4 When Adonai saw that he had gone over to see, God called to him from the middle of the bush, "Moshe! Moshe!" He answered, "Here I am."

Exo 3:5 He said, "Don't come any closer! Take your sandals off your feet, because the place where you are standing is holy ground.

Exo 3:6 I am the God of your father," he continued, "the God of Avraham, the God of Yitz'chak and the God of Ya`akov." Moshe covered his face, because he was afraid to look at God.

Exo 3:7 Adonai said, "I have seen how my people are being oppressed in Egypt and heard their cry for release from their slavemasters, because I know their pain.

Exo 3:8 I have come down to rescue them from the Egyptians and to bring them up out of that country to a good and spacious land, a land flowing with milk and honey, the place of the Kena`ani, Hitti, Emori, P'rizi, Hivi and Y'vusi.

Exo 3:9 Yes, the cry of the people of Yis'rael has come to me, and I have seen how terribly the Egyptians oppress them.

Exo 3:10 Therefore, now, come; and I will send you to Pharaoh; so that you can lead my people, the descendants of Yis'rael, out of Egypt."

Reader 11 - So, Adonai sent Moshe to Pharaoh in order to bring His people Yis'rael out of Egypt:

Exo 5:1 After that, Moshe and Aharon came and said to Pharaoh, "Here is what Adonai, the God of Yis'rael, says: 'Let my people go, so that they can celebrate a festival in the desert to honor me.' "

Exo 5:2 But Pharaoh replied, "Who is Adonai, that I should obey when he says to let Yis'rael go? I don't know Adonai, and I also won't let Yis'rael go."

Exo 5:3 They said, "The God of the Hebrews has met with us. Please let us go three days' journey into the desert, so that we can sacrifice to Adonai our God. Otherwise, he may strike us with a plague or with the sword."

Exo 5:4 The king of Egypt answered them, "Moshe and Aharon, what do you mean by taking the people away from their work? Get back to your labor!"

Reader 12 - Pharaoh refused and increased the burden of labor upon Yis'rael:

Exo 5:6 That same day Pharaoh ordered the slavemasters and the people's foremen,

Exo 5:7 "You are no longer to provide straw for the bricks the people are making, as you did before. Let them go and gather straw for themselves.

Exo 5:8 But you will require them to produce the same quantity of bricks as before, don't reduce it, because they're lazing around. This is why they're crying, 'Let us go and sacrifice to our God.'

Exo 5:9 Give these people harder work to do. That will keep them too busy to pay attention to speeches full of lies."

Reader 13 - Adonai's response to Moshe regarding Pharaoh's refusal to let Yis'rael leave:

Exo 6:1 Adonai said to Moshe, "Now you will see what I am going to do to Pharaoh. With a mighty hand he will send them off; with force he will drive them from the land!"

Exo 6:2 God spoke to Moshe; he said to him, "I am Adonai.

Exo 6:3 I appeared to Avraham, Yitz'chak and Ya`akov as El Shaddai, although I did not make myself known to them by my name, Yud-Heh-Vav-Heh (יהוה) [Adonai].

Exo 6:4 Also with them I established my covenant to give them the land of Kena`an, the land where they wandered about and lived as foreigners.

Exo 6:5 Moreover, I have heard the groaning of the people of Yis'rael, whom the Egyptians are keeping in slavery; and I have remembered my covenant.

Exo 6:6 "Therefore, say to the people of Yis'rael: 'I am Adonai. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments.

Exo 6:7 I will take you as my people, and I will be your God. Then you will know that I am Adonai your God, who freed you from the forced labor of the Egyptians.

Exo 6:8 I will bring you into the land which I swore to give to Avraham, Yitz'chak and Ya`akov — I will give it to you as your inheritance. I am Adonai.' "

Reader 14 – Adonai sends Moshe to Pharaoh:

Exo 7:1 But Adonai said to Moshe, "I have put you in the place of God to Pharaoh, and Aharon your brother will be your prophet.

Exo 7:2 You are to say everything I order you, and Aharon your brother is to speak to Pharaoh and tell him to let the people of Yis'rael leave his land.

Exo 7:3 But I will make him hardhearted. Even though I will increase my signs and wonders in the land of Egypt,

Exo 7:4 Pharaoh will not listen to you. Then I will lay my hand on Egypt and bring my armies, my people the sons of Yis'rael, out of the land of Egypt with great acts of judgment.

Exo 7:5 Then, when I stretch out my hand over Egypt and bring the people of Yis'rael out from among them, the Egyptians will know that I am Adonai."

Exo 7:6 Moshe and Aharon did exactly what Adonai ordered them to do.

The Second Cup is filled:

The Second Cup - The Cup of Judgment



Leader - Adonai responds to Pharaoh's refusal to release Yis'rael with great acts of judgment, known as the ten plagues that when executed in their fullness, will leave Egypt a shadow of its once prominent self:

We remember the plagues with the second cup of our Passover Seder:

Number	Plague - Hebrew		Plague - English (Targeted Egyptian God)	Reference
1	Dum	דָּם	Water turned into blood (hapi – god of the Nile)	Exodus 7:14 - 25
2	Tz'far-day-ah	צְפַרְדֵּי	Frogs cover the land (heget – frog goddess)	Exodus 8:1 - 15
3	Kee-neem	כִּינִים	Lice (geb – god of the earth)	Exodus 8:16 - 19
4	Aah-rove	עֲרוֹב	Swarms of flies (shu – god of the air)	Exodus 8:20 - 32
5	Deh-Vehr	דָּבָר	All livestock plague stricken (Except of Israel) (apis – god incarnate)	Exodus 9:1 - 7
6	Sh'cheen	שָׁחִין	Boils afflict man and animal (heka – god of magic and medicine)	Exodus 9:8 - 12
7	Bah-rahd	בָּרָד	Hail and fire (nut – god of firmament)	Exodus 9:13 - 35
8	Ahr-beh	אַרְבֵּה	Locusts (min – god of vegetation)	Exodus 10:1 - 20
9	Cho-shech	חֹשֶׁךְ	Darkness (ra – god of the sun)	Exodus 10:21 - 29
10	Ma-kaht B'cho-rote	מַכַּת בְּכוֹרוֹת	Death of the first born - man and animal (amon ra – god of creation)	Exodus 11:1 - 10; 12:1 - 36

The ways of Adonai are intended to bring us joy and blessing. However, when men defy the will of Adonai, they bring pain and suffering. The ten plagues were Adonai's judgment against Egypt and their many false gods, who in the end could not save them from Adonai's wrath and judgment.

This cup is a symbol of joy. As we remember each plague we dip one of our fingers in the cup, removing a drop from the cup for each plague. Knowing that the Egyptians suffered greatly, we diminish our joy slightly.

The Passover Story - continued

Reader 15 - As a result of the plagues of judgment cast down upon Egypt, Pharaoh allowed Yis'rael to leave:

Exo 12:29 At midnight Adonai killed all the firstborn in the land of Egypt, from the firstborn of Pharaoh sitting on his throne to the firstborn of the prisoner in the dungeon, and all the firstborn of livestock.

Exo 12:30 Pharaoh got up in the night, he, all his servants and all the Egyptians; and there was horrendous wailing in Egypt; for there wasn't a single house without someone dead in it.

Exo 12:31 He summoned Moshe and Aharon by night and said, "Up and leave my people, both you and the people of Isra'el; and go, serve Adonai as you said.

Exo 12:32 Take both your flocks and your herds, as you said; and get out of here! But bless me, too."

Exo 12:33 The Egyptians pressed to send the people out of the land quickly, because they said, "Otherwise we'll all be dead!"

Exo 12:34 The people took their dough before it had become leavened and wrapped their kneading bowls in their clothes on their shoulders.

Exo 12:35 The people of Isra'el had done what Moshe had said — they had asked the Egyptians to give them silver and gold jewelry and clothing;

Exo 12:36 and Adonai had made the Egyptians so favorably disposed toward the people that they had let them have whatever they requested. Thus they plundered the Egyptians.

Reader 16 - Yis'rael's exodus from Egypt is not the end of the story, or the end of Adonai's salvation, but the beginning:

Exo 13:21 Adonai went ahead of them in a column of cloud during the daytime to lead them on their way, and at night in a column of fire to give them light; thus they could travel both by day and by night.

Exo 13:22 Neither the column of cloud by day nor the column of fire at night went away from in front of the people.

Reader 17 – Adonai would continue to protect Yis'rael, even after Pharaoh had changed his mind and ordered his army to go after them and bring them back.

Exo 14:5 When the king of Egypt was told that the people had fled, Pharaoh and his servants had a change of heart toward the people. They said, "What have we done, letting Isra'el stop being our slaves?"

Exo 14:6 So he prepared his chariots and took his people with him —

Exo 14:7 he took 600 first-quality chariots, as well as all the other chariots in Egypt, along with their commanders.

Exo 14:8 Adonai made Pharaoh hardhearted, and he pursued the people of Isra'el, as they left boldly.

Exo 14:9 The Egyptians went after them, all the horses and chariots of Pharaoh, with his cavalry and army, and overtook them as they were encamped by the sea, by Pi-Hachiroth, in front of Ba`al-Tz'fon.

Reader 18 – Fear not, for the salvation of Adonai was with them:

Exo 14:13 Moshe answered the people, "Stop being so fearful! Remain steady, and you will see how Adonai is going to save you. He will do it today — today you have seen the Egyptians, but you will never see them again!"

Exo 14:14 Adonai will do battle for you. Just calm yourselves down!"

Exo 14:19 Next, the angel of God, who was going ahead of the camp of Isra'el, moved away and went behind them; and the column of cloud moved away from in front of them and stood behind them.

Exo 14:20 It stationed itself between the camp of Egypt and the camp of Isra'el — there was cloud and darkness here, but light by night there; so that the one did not come near the other all night long.

Exo 14:21 Moshe reached his hand out over the sea, and Adonai caused the sea to go back before a strong east wind all night. He made the sea become dry land, and its water was divided in two.

Exo 14:22 Then the people of Isra'el went into the sea on the dry ground, with the water walled up for them on their right and on their left.

Reader 19 – The Egyptians continued their pursuit with devastating results that would forever change the prospects of a once mighty nation:

Exo 14:23 The Egyptians continued their pursuit, going after them into the sea — all Pharaoh's horses, chariots and cavalry.

Exo 14:24 Just before dawn, Adonai looked out on the Egyptian army through the column of fire and cloud and threw them into a panic.

Exo 14:25 He caused the wheels of their chariots to break off, so that they could move only with difficulty. The Egyptians said, "Adonai is fighting for Isra'el against the Egyptians! Let's get away from them!"

Exo 14:26 Adonai said to Moshe, "Reach your hand out over the sea, and the water will return and cover the Egyptians with their chariots and cavalry."

Exo 14:27 Moshe reached his hand out over the sea, and by dawn the sea had returned to its former depth. The Egyptians tried to flee, but Adonai swept them into the sea.

Exo 14:28 The water came back and covered all the chariots and cavalry of Pharaoh's army who had followed them into the sea — not even one of them was left.

Exo 14:29 But the people of Isra'el walked on dry ground in the sea, with the water walled up for them on their right and on their left.

Exo 14:30 On that day, Adonai saved Isra'el from the Egyptians; Isra'el saw the Egyptians dead on the shore.

Exo 14:31 When Isra'el saw the mighty deed that Adonai had performed against the Egyptians, the people feared Adonai, and they believed in Adonai and in his servant Moshe.

The Passover Lamb

According to Rabbi Gameliel, who taught Rabbi Sha'ul (Paul), a Passover story is not complete unless you mention three things:

1. The Unleavened Bread – Matzah
2. The Bitter Herbs – Maror
3. The Passover Lamb

All – We have eaten the matzah to remind us of the haste that the children of Yis'rael had to leave Egypt. We have tasted the bitter herb, that reminded us of the bitter slavery Yis'rael experienced.

Leader – The roasted shank bone on your Seder plates represents the lamb whose blood marked the doorposts of the homes of the children of Yis'rael, signifying their obedience to Adonai's instruction.

Exo 12:3 Speak to all the assembly of Isra'el and say, 'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household –

Exo 12:5 Your animal must be without defect, a male in its first year, and you may choose it from either the sheep or the goats.

Exo 12:6 " 'You are to keep it until the fourteenth day of the month, and then the entire assembly of the community of Isra'el will slaughter it at dusk.

Exo 12:7 They are to take some of the blood and smear it on the two sides and top of the door-frame at the entrance of the house in which they eat it.

Exo 12:8 That night, they are to eat the meat, roasted in the fire; they are to eat it with matzah and maror.

Exo 12:9 Don't eat it raw or boiled, but roasted in the fire, with its head, the lower parts of its legs and its inner organs.

Exo 12:10 Let nothing of it remain till morning; if any of it does remain, burn it up completely.

Exo 12:11 " 'Here is how you are to eat it: with your belt fastened, your shoes on your feet and your staff in your hand; and you are to eat it hurriedly. It is Adonai's Pesach [*Passover*].

Exo 12:12 For that night, I will pass through the land of Egypt and kill all the firstborn in the land of Egypt, both men and animals; and I will execute judgment against all the gods of Egypt; I am Adonai.

Exo 12:13 The blood will serve you as a sign marking the houses where you are; when I see the blood, I will pass over [*Hebrew: pasach*] you – when I strike the land of Egypt, the death blow will not strike you.

Today we don't actually eat lamb during the Passover Seder, in remembrance that the Temple in Jerusalem is not standing, and thus, there is nowhere to offer the lamb before Adonai. The shank bone reminds us of Yis'rael's deliverance from the bondage of slavery in Egypt.

We will continue the Passover Story after our meal, because even though Yis'rael has been freed, the Passover story is far from complete.

Dayanoo

As Yis'rael sang to Adonai for saving them from the Egyptians:

Exo 15:1 Then Moshe and the people of Isra'el sang this song to Adonai: "I will sing to Adonai, for he is highly exalted: the horse and its rider he threw in the sea.

Exo 15:2 Yah is my strength and my song, and he has become my salvation. This is my God: I will glorify him; my father's God: I will exalt him.

How great is Adonai's goodness to us!!! For each of His acts of mercy and kindness we declare Dayanoo – It would have been enough...

If Adonai had merely rescued us, but not judged the Egyptians,

Dayanoo!

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

Dayanoo!

If He had only drowned our enemies, but not provided us with manna in the desert,

Dayanoo!

If He had only led us through the desert, but not given us Shabbat,

Dayanoo!

If He had given us Shabbat, but had not brought us near to Him at Mount Sinai,

Dayanoo!

Had He brought us near to Him at Mount Sinai, but not given us Torah,

Dayanoo!

Had He given us Torah, and not brought us into Eretz Yis'rael,

Dayanoo!

Had He only given us Messiah,

Dayanoo!

Had He only given us His Ruach ha Kodesh,

Dayanoo!

Passover Meal is Served

Grace After the Meal

We receive instruction from Adonai in Deuteronomy that Yis'rael would enter a land with abundance. It is in that abundance that we are to give thanks...

Deu 8:7 For Adonai your God is bringing you into a good land, a land with streams, springs and water welling up from the depths in valleys and on hillsides.

Deu 8:8 It is a land of wheat and barley, grapevines, fig trees and pomegranates; a land of olive oil and honey;

Deu 8:9 a land where you will eat food in abundance and lack nothing in it; a land where the stones contain iron and the hills can be mined for copper.

Deu 8:10 So you will eat and be satisfied, and you will bless Adonai your God for the good land he has given you.

Ba-rooch Adonai sheh-ah-chahl-noo mee-sheh-low oo-v'too-voe cha-yee-noo. Amain

Blessed be Adonai, from whose bounty we have eaten, and through His goodness we live! Amain

Search for the Afikoman

The middle piece of matzah that was broken earlier during our Seder has been hidden. In order to complete the Seder it must be found.

It is up to the children to find the Afikoman and return it.

After the matzah has been found, it is to be returned. However, the children who have found it, won't return it. It is up to the leader to obtain the Afikoman back, so that the Seder can be concluded. The children have offered to return it for a price, a ransom. The leader willing pays the price for this very special piece of matzah.

Eliyahu Ha Navi (Elijah the Prophet)

Lifting the extra cup at Eliyahu's place at the table

This cup (next to the Seder plate) is for Eliyahu ha Navi (Elijah the Prophet). At this time we will ask one of the children to open the door, inviting Eliyahu to our Seder.

A child opens the door

All: [Mal 4:5 \(3:23\)](#) Look, I will send to you Eliyahu the prophet before the coming of the great and terrible Day of Adonai.

Leader: Eliyahu did not experience death, but was swept up to heaven by a great whirlwind in a chariot of fire. It has been our hope and the hope of Yis'rael that Eliyahu would come at Passover to announce the coming of Messiah, the Son of David.

Before the birth of Yochanan the Immerser (John the Baptist), an angel of the Lord spoke to Z'kharyah:

Luk 1:17 He will go out ahead of Adonai in the spirit and power of Eliyahu to turn the hearts of fathers to their children and the disobedient to the wisdom of the righteous, to make ready for Adonai a people prepared."

Yochanan was born six months prior to Yeshua (who was born at the time of Sukkot) , on or around the time of Passover, preceding Messiah's entry into the world. A forerunner to Messiah from birth.

Yeshua spoke of Yochanan in the following manner:

Mat 11:11 Yes! I tell you that among those born of women there has not arisen anyone greater than Yochanan the Immerser! Yet the one who is least in the Kingdom of Heaven is greater than he!

Mat 11:12 From the time of Yochanan the Immerser until now, the Kingdom of Heaven has been suffering violence; yes, violent ones are trying to snatch it away.

Mat 11:13 For all the prophets and the Torah prophesied until Yochanan.

Mat 11:14 Indeed, if you are willing to accept it, he is Eliyahu, whose coming was predicted.

It was Yochanan who proclaimed the coming of Messiah:

Joh 1:29 The next day, Yochanan saw Yeshua coming toward him and said, "Look! God's lamb! The one who is taking away the sin of the world!

Joh 1:30 This is the man I was talking about when I said, 'After me is coming someone who has come to rank above me, because he existed before me.'

Joh 1:31 I myself did not know who he was, but the reason I came immersing with water was so that he might be made known to Isra'el."

The Passover Story - continued

Some 1300 years after the Exodus from Egypt a young couple would become instrumental in carrying out the redemptive plans of Adonai:

Mat 1:20 But while he was thinking about this, an angel of Adonai appeared to him in a dream and said, "Yosef, son of David, do not be afraid to take Miryam home with you as your wife; for what has been conceived in her is from the Ruach HaKodesh.

Mat 1:21 She will give birth to a son, and you are to name him Yeshua, [*which means 'Adonai saves,'*] because he will save his people from their sins."

Mat 1:22 All this happened in order to fulfill what Adonai had said through the prophet,

Mat 1:23 "The virgin will conceive and bear a son, and they will call him `Immanu El." (The name means, "God is with us.")

This is the very one, whom we heard Yochanan the Immerser identify earlier, as the Lamb of God.

It wouldn't be until some 30 years later that Yeshua would begin His public ministry, proclaiming redemption to the Jewish people through faith and trust in Him. He spent three years doing so, as documented in the Gospel accounts of Mattityahu (Matthew), Mark, Luke and Yochanan (John)

Towards the end of His time with us, He would enter Yerushalayim on the very day that the Passover lamb was to be set apart from all other lambs and inspected for the purpose of being a Passover sacrifice.

Exo 12:3 Speak to all the assembly of Isra'el and say, 'On the tenth day of this month, each man is to take a lamb or kid for his family, one per household —

Joh 12:1 Six days before Pesach, Yeshua came to Beit-Anyah, where El`azar lived, the man Yeshua had raised from the dead;

Joh 12:12 The next day, the large crowd that had come for the festival heard that Yeshua was on his way into Yerushalayim.

Prior to His last Seder, Yeshua would experience trials from both Roman and Judean officials, examining Him. It would not be from the viewpoint of man that He would be deemed without blemish, but by the One who had sent Him.

Partaking in the Afikoman

As our Passover Seder begins to wind down, the Afikoman has been found and redeemed for a price, so we can now complete our Seder. It is in this manner that Yeshua redeemed us, paying a price for our redemption.

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

Ba-ruch a-ta Adonai, Eh-lo-hay-nu meh-lehch ha-o-lahm, ha-mo-tzee leh-chehm meen ha-a-retz.

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

It was then that Yeshua spoke the following, after the b'rakhah:

Luk 22:19 Also, taking a piece of matzah, he made the b'rakhah, broke it, gave it to them and said, "This is my body, which is being given for you; do this in memory of me."

The middle piece of matzah that was broken, wrapped in a linen, hidden and redeemed for a price paid by the leader is a symbol of Yeshua and everything He endured for Yis'rael and for us.

As we partake in the final food of our Passover Seder let us be reminded that Yeshua is the bread that brings forth life...

Joh 6:32 Yeshua said to them, "Yes, indeed! I tell you it wasn't Moshe who gave you the bread from heaven. But my Father is giving you the genuine bread from heaven;

Joh 6:33 for God's bread is the one who comes down out of heaven and gives life to the world."

Joh 6:34 They said to him, "Sir, give us this bread from now on."

Joh 6:35 Yeshua answered, "I am the bread which is life! Whoever comes to me will never go hungry, and whoever trusts in me will never be thirsty.

Joh 6:36 I told you that you have seen but still don't trust.

Joh 6:37 Everyone the Father gives me will come to me, and whoever comes to me I will certainly not turn away.

Joh 6:38 For I have come down from heaven to do not my own will but the will of the One who sent me.

Joh 6:39 And this is the will of the One who sent me: that I should not lose any of all those he has given me but should raise them up on the Last Day.

Joh 6:40 Yes, this is the will of my Father: that all who see the Son and trust in him should have eternal life, and that I should raise them up on the Last Day."

Let us be reminded of the price that Yeshua did pay as we read the prophet Yesha'yahu (Isaiah). Pay attention to the matzah you will be eating. Feel the bumps and see the holes (piercings). Remember the suffering that He would experience as our Passover Lamb culminating in death and was brought forth from the earth through His resurrection during the Feast of First Fruits.

Isa 53:1 Who believes our report? To whom is the arm of Adonai revealed?

Isa 53:2 For before him he grew up like a young plant, like a root out of dry ground. He was not well-formed or especially handsome; we saw him, but his appearance did not attract us.

Isa 53:3 People despised and avoided him, a man of pains, well acquainted with illness. Like someone from whom people turn their faces, he was despised; we did not value him.

- Isa 53:4** In fact, it was our diseases he bore, our pains from which he suffered; yet we regarded him as punished, stricken and afflicted by God.
- Isa 53:5** But he was wounded because of our crimes, crushed because of our sins; the disciplining that makes us whole fell on him, and by his bruises [*Or: and in fellowship with him*] we are healed.
- Isa 53:6** We all, like sheep, went astray; we turned, each one, to his own way; yet Adonai laid on him the guilt of all of us.
- Isa 53:7** Though mistreated, he was submissive — he did not open his mouth. Like a lamb led to be slaughtered, like a sheep silent before its shearers, he did not open his mouth.
- Isa 53:8** After forcible arrest and sentencing, he was taken away; and none of his generation protested his being cut off from the land of the living for the crimes of my people, who deserved the punishment themselves.
- Isa 53:9** He was given a grave among the wicked; in his death he was with a rich man. Although he had done no violence and had said nothing deceptive,
- Isa 53:10** yet it pleased Adonai to crush him with illness, to see if he would present himself as a guilt offering. If he does, he will see his offspring; and he will prolong his days; and at his hand Adonai's desire will be accomplished.
- Isa 53:11** After this ordeal, he will see satisfaction. "By his knowing [*pain and sacrifice*], my righteous servant makes many righteous; it is for their sins that he suffers.
- Isa 53:12** Therefore I will assign him a share with the great, he will divide the spoil with the mighty, for having exposed himself to death and being counted among the sinners, while actually bearing the sin of many and interceding for the offenders."

The Third Cup - The Cup of Redemption



Let us fill our cups for a third time:

As mentioned previously during our Seder, Adonai would redeem Yis'rael from bondage with an outstretched arm:

Exo 6:6 "Therefore, say to the people of Yis'rael: 'I am Adonai. I will free you from the forced labor of the Egyptians, rescue you from their oppression, and redeem you with an outstretched arm and with great judgments.

The prophet Yesha'yahu (Isaiah) reminds us:

Isa 59:1 Adonai's arm is not too short to save, nor is his ear too dull to hear.

It is our own righteousness that falls short. Adonai searched, but He could find no one to intercede.

Isa 59:16 He saw that there was no one, was amazed that no one interceded. Therefore his own arm brought him salvation, and his own righteousness sustained him.

Isa 59:17 He put on righteousness as his breastplate, salvation as a helmet on his head; he clothed himself with garments of vengeance and wrapped himself in a mantle of zeal.

During His last Seder, Yeshua lifted the cup after the meal – the cup of redemption and proclaimed:

Luk 22:20 He did the same with the cup after the meal, saying, "This cup is the New Covenant, ratified by my blood, which is being poured out for you.

It is this New Covenant that was proclaimed through the prophet Yirmeyahu (Jeremiah) hundreds of years earlier:

Jer 31:31 (31:30) "Here, the days are coming," says Adonai, "when I will make a new covenant with the house of Isra'el and with the house of Y'hudah.

Jer 31:32 (31:31) It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

Jer 31:33 (31:32) "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

Jer 31:34 (31:33) No longer will any of them teach his fellow community member or his brother, 'Know Adonai'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

And is consistent with the previous Covenant made through Moshe:

Exo 24:6 Moshe took half of the blood and put it in basins; the other half of the blood he splashed against the altar.

Exo 24:7 Then he took the book of the covenant and read it aloud, so that the people could hear; and they responded, "Everything that Adonai has spoken, we will do and obey."

Exo 24:8 Moshe took the blood, sprinkled it on the people and said, "This is the blood of the covenant which Adonai has made with you in accordance with all these words."

When Yeshua said: "This cup is the New Covenant, ratified by my blood" He is referring to the third cup after the meal of the Passover seder, known as The Cup of Redemption.

First Fruits

During our Seder we have remembered the Passover and the Feast of Matzah, yet we have not recognized an extremely important part of the Passover season, that being the Feast of First Fruits. As conveyed to Moshe by Adonai in Leviticus 23:

Lev 23:9 Adonai said to Moshe,

Lev 23:10 "Tell the people of Isra'el, 'After you enter the land I am giving you and harvest its ripe crops, you are to bring a sheaf of the firstfruits of your harvest to the cohen.

Lev 23:11 He is to wave the sheaf before Adonai, so that you will be accepted; the cohen is to wave it on the day after the Shabbat.

Lev 23:12 On the day that you wave the sheaf, you are to offer a male lamb without defect, in its first year, as a burnt offering for Adonai.

On the first day of the week, you are to bring your firstfruits to the cohen and wave them before Adonai. The waving of the first fruits is recognition of what Adonai has provided. It would be at this time, on First Fruits that Yeshua's mission in making atonement for Israel and the world would be completed.

As recounted in Yochanan's Gospel:

Joh 20:1 Early on the first day of the week, while it was still dark, Miryam from Magdala went to the tomb and saw that the stone had been removed from the tomb.

With an empty tomb, a once grieving Miryam's tears of sadness likely became tears of joy...

Joh 20:16 Yeshua said to her, "Miryam!" Turning, she cried out to him in Hebrew, "Rabbani!" (that is, "Teacher!")

Joh 20:17 "Stop holding onto me," Yeshua said to her, "because I haven't yet gone back to the Father. But go to my brothers, and tell them that I am going back to my Father and your Father, to my God and your God."

To where Yeshua as Cohen ha Gadol would ascend to the Father on First Fruits, offer Himself as a Kapparah (atonement) for us, ultimately completing His Passover mission as the Lamb of God. What transpired is conveyed in the Book of Hebrews:

- Heb 9:11** But when the Messiah appeared as cohen gadol of the good things that are happening already, then, through the greater and more perfect Tent which is not man-made (that is, it is not of this created world),
Heb 9:12 he entered the Holiest Place once and for all. And he entered not by means of the blood of goats and calves, but by means of his own blood, thus setting people free forever.
Heb 9:13 For if sprinkling ceremonially unclean persons with the blood of goats and bulls and the ashes of a heifer restores their outward purity;
Heb 9:14 then how much more the blood of the Messiah, who, through the eternal Spirit, offered himself to God as a sacrifice without blemish, will purify our conscience from works that lead to death, so that we can serve the living God!

On the altar of Adonai where only He accepts sacrifices, thus making atonement...

Lev 17:11 For the life of a creature is in the blood, and I have given it to you on the altar to make atonement for yourselves; for it is the blood that makes atonement because of the life.'

And on the evening of the same day Yeshua returned to meet with His Talmadim...

Joh 20:19 In the evening that same day, the first day of the week, when the talmidim were gathered together behind locked doors out of fear of the Judeans, Yeshua came, stood in the middle and said, "Shalom aleikhem!"

Thus His time in the Holy of Holies did not extend beyond First Fruits. Yeshua was obedient in every aspect of Torah, from honoring all Shabbot to the requirement where we are not to appear before Adonai empty-handed during this Feast:

Exo 23:15 Keep the festival of matzah: for seven days, as I ordered you, you are to eat matzah at the time determined in the month of Aviv; for it was in that month that you left Egypt. No one is to appear before me empty-handed.

What was Yeshua's offering?

Mat 27:52 Also the graves were opened, and the bodies of many holy people who had died were raised to life;
Mat 27:53 and after Yeshua rose, they came out of the graves and went into the holy city, where many people saw them.

The only appropriate offering from the one who was the first resurrection, others who would be resurrected.

Lifting our cups:

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגָּפֶן.

Ba-ruch a-ta Adonai, Eh-lo-hay-nu meh-lehch ha-o-lahm, bo-ray p'ree ha-ga-fen. Amain

Blessed are You O Lord our God, King of the universe, creator of the fruit of the vine. Amain

Let us All drink to redemption found through Yeshua ha Mashiach

With the first part of Yeshua's mission, that being atonement, complete, and having been fully equipped to transmit this Passover message, The Gospel to the ends of the world, we now anticipate our Kings return as we rejoice with the fourth cup of our Seder, The Cup of Hallel (Praise) The Cup of The Kingdom.

The Fourth Cup - The Cup of Hallel (Praise) / Kingdom



Filling our cups for a fourth and final time.

The fourth and final cup of our Passover Seder is known as the “Cup of Hallel”, meaning praise, whereby it is a joyous moment where we give recognition for all that Adonai has done. Further it is identified as the “Cup of the Kingdom”.

Not much is conveyed about this cup within Traditional Judaism other than it is to happen in the future. However, we know it is a future time when Yeshua will establish His Kingdom. Just as Yeshua at this meal, the "Last Supper," added considerably to our understanding of Passover and all its familiar symbolism, He again will reveal even greater significance for Passover after His return to rule in glory.

The first Passover we saw Adonai redeeming His people from the bondage of forced labor, slavery. In order to be redeemed, you must have partaken in a meal of the lamb, as a symbol of Israel's redemption and Adonai's promise.

Yeshua during His time with us, conveyed in a parable...

Mat 22:2 "The Kingdom of Heaven is like a king who prepared a wedding feast for his son,

And during His final Seder with His talmadim...

Luk 22:14 When the time came, Yeshua and the emissaries reclined at the table,

Luk 22:15 and he said to them, "I have really wanted so much to celebrate this Seder with you before I die!

Luk 22:16 For I tell you, it is certain that I will not celebrate it again until it is given its full meaning in the Kingdom of God."

Luk 22:17 Then, taking a cup of wine, he made the b'rakhah and said, "Take this and share it among yourselves.

Luk 22:18 For I tell you that from now on, I will not drink the 'fruit of the vine' until the Kingdom of God comes."

Where in verse 16 Yeshua conveys, He will not celebrate Passover again with them, until it is given full meaning in the Kingdom and he will not drink of the fruit of the vine until the Kingdom comes. Thus He will further expand upon our current understanding of Passover. We are able to understand the fullness of Passover through the Jewish wedding:

Shiddukhin, the first phase of the process, means “match” and starts with the selection of the bride.

Just as Avraham sent his servant to find a match for his son Yitzchak, so to Adonai made a match by selecting Israel, presenting her with a covenant, and being a Husband to her.

Jer 31:32 (31:31) It will not be like the covenant I made with their fathers on the day I took them by their hand and brought them out of the land of Egypt; because they, for their part, violated my covenant, even though I, for my part, was a husband to them," says Adonai.

Eyrusin, the second phase, meaning “betrothal.” is the formal, one-year period when the two parties receive the betrothal blessings and become officially engaged. It is when the Bridegroom goes off to prepare a place for His bride.

Joh 14:2 In my Father's house are many places to live. If there weren't, I would have told you; because I am going there to prepare a place for you.

Joh 14:3 Since I am going and preparing a place for you, I will return to take you with me; so that where I am, you may be also.

Adonai would establish a New Covenant with Israel, a new promise...

Jer 31:33 (31:32) "For this is the covenant I will make with the house of Isra'el after those days," says Adonai: "I will put my Torah within them and write it on their hearts; I will be their God, and they will be my people.

Jer 31:34 (31:33) No longer will any of them teach his fellow community member or his brother, 'Know Adonai'; for all will know me, from the least of them to the greatest; because I will forgive their wickednesses and remember their sins no more."

Both covenants, were initiated through Passover. You could not have Torah, Israel's Kettubah given at Sinai, without Passover.

Nissuin, the third and final phase of the Jewish wedding, completing and therefore fulfilling the promise of enjoining the bride and the bridegroom. Upon completion of the wedding we celebrate with a feast, a Wedding Feast...

Rev 19:6 Then I heard what sounded like the roar of a huge crowd, like the sound of rushing waters, like loud peals of thunder, saying, "Halleluyah! Adonai, God of heaven's armies, has begun his reign!

Rev 19:7 "Let us rejoice and be glad! Let us give him the glory! For the time has come for the wedding of the Lamb, and his Bride has prepared herself –

Rev 19:8 fine linen, bright and clean has been given her to wear." ("Fine linen" means the righteous deeds of God's people.)

Rev 19:9 The angel said to me, "Write: 'How blessed are those who have been invited to the wedding feast of the Lamb!' " Then he added, "These are God's very words."

The Wedding Feast of the Lamb is none other than Passover. Yeshua's bride is Israel, but it is the commonwealth of Israel, whereby people who are not Jewish by blood, in accepting the bridegroom, become part of the bride, grafted into the wedding.

Let us lift our cups for the fourth and final time and give thanks to Adonai, our great redeemer, our bridegroom.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן.

Ba-ruch a-ta Adonai, Eh-lo-hay-nu meh-lehch ha-o-lahm, bo-ray p'ree ha-ga-fen. Amain

Blessed are You O Lord our God, King of the universe, creator of the fruit of the vine. Amain

His Loving-kindness Endures Forever

Psalm 136 (without verses 17 - 20)

Leader: **Psa 136:1** Give thanks to Adonai, for he is good,

All: *Kiy l'olam chas'do (for His loving-kindness endures forever)*

Leader: [Psa 136:2](#) Give thanks to the God of gods,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:3](#) Give thanks to the Lord of lords,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:4](#) to him who alone has done great wonders,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:5](#) to him who skillfully made the heavens,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:6](#) to him who spread out the earth on the water,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:7](#) to him who made the great lights,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:8](#) the sun to rule the day,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:9](#) the moon and stars to rule the night,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:10](#) to him who struck down Egypt's firstborn,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:11](#) and brought Isra'el out from among them,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:12](#) with a mighty hand and an outstretched arm,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:13](#) to him who split apart the Sea of Suf,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:14](#) and made Isra'el cross right through it,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:15](#) but swept Pharaoh and his army into the Sea of Suf,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:16](#) to him who led his people through the desert,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:21](#) then he gave their land as a heritage,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:22](#) to be possessed by Isra'el his servant,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:23](#) who remembers us whenever we are brought low,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: [Psa 136:24](#) and rescues us from our enemies,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: **Psa 136:25** who provides food for every living creature,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Leader: **Psa 136:26** Give thanks to the God of heaven,
All: Kiy l'olam chas'do (for His loving-kindness endures forever)

Hallel - Psalms 113 - 118

The Hallel, meaning praise is comprised of Psalms 113 – 118. When you read them you will understand why they comprise the Hallel.

After Yeshua's final Passover meal was complete. After He told them about the New Covenant they praised Adonai through the Hallel, a tradition that has been in existence for centuries.

Mat 26:30 After singing the Hallel, they went out to the Mount of Olives.

Psalms 113

Psa 113:1 Halleluyah! Servants of Adonai, give praise! Give praise to the name of Adonai!

Psa 113:2 Blessed be the name of Adonai from this moment on and forever!

Psa 113:3 From sunrise until sunset Adonai's name is to be praised.

Psa 113:4 Adonai is high above all nations, his glory above the heavens.

Psa 113:5 Who is like Adonai our God, seated in the heights,

Psa 113:6 humbling himself to look on heaven and on earth.

Psa 113:7 He raises the poor from the dust, lifts the needy from the rubbish heap,

Psa 113:8 in order to give him a place among princes, among the princes of his people.

Psa 113:9 He causes the childless woman to live at home happily as a mother of children. Halleluyah!

Psalms 114

Psa 114:1 When Isra'el came out of Egypt, the house of Ya`akov from a people of foreign speech,

Psa 114:2 Y'hudah became *[God's]* sanctuary, Isra'el his domain.

Psa 114:3 The sea saw this and fled; the Yarden turned back;

Psa 114:4 the mountains skipped like rams, the hills like young sheep.

Psa 114:5 Why is it, sea, that you flee? Why, Yarden, do you turn back?

Psa 114:6 Why, mountains, do you skip like rams; and you hills like young sheep?

Psa 114:7 Tremble, earth, at the presence of the Lord, at the presence of the God of Ya`akov,

Psa 114:8 who turned the rock into a pool of water, flint into flowing spring.

Psalms 115

Psa 115:1 Not to us, Adonai, not to us, but to your name give glory, because of your grace and truth.

Psa 115:2 Why should the nations ask, "Where is their God?"

Psa 115:3 Our God is in heaven; he does whatever pleases him.

Psa 115:4 Their idols are mere silver and gold, made by human hands.

Psa 115:5 They have mouths, but they can't speak; they have eyes, but they can't see;

Psa 115:6 they have ears, but they can't hear; they have noses, but they can't smell;

Psa 115:7 they have hands, but they can't feel; they have feet, but they can't walk; with their throats they can't make a sound.

Psa 115:8 The people who make them will become like them, along with everyone who trusts in them.

Psa 115:9 Isra'el, trust in Adonai! He is their help and shield.

Psa 115:10 House of Aharon, trust in Adonai! He is their help and shield.

Psa 115:11 You who fear Adonai, trust in Adonai! He is their help and shield.

Psa 115:12 Adonai has kept us in mind, and he will bless. He will bless the house of Isra'el; he will bless the house of Aharon;

Psa 115:13 he will bless those who fear Adonai, great and small alike.

Psa 115:14 May Adonai increase your numbers, both yours and those of your children.

Psa 115:15 May you be blessed by Adonai, the maker of heaven and earth.

Psa 115:16 Heaven belongs to Adonai, but the earth he has given to humankind.

Psa 115:17 **The dead can't praise Adonai, not those who sink down into silence.**

Psa 115:18 **But we will bless Adonai from now on and forever. Halleluyah!**

Psalms 116

Psa 116:1 **I love that Adonai heard my voice when I prayed;**

Psa 116:2 **because he turned his ear to me, I will call on him as long as I live.**

Psa 116:3 The cords of death were all around me, Sh'ol's constrictions held me fast; I was finding only distress and anguish.

Psa 116:4 But I called on the name of Adonai: "Please, Adonai! Save me!"

Psa 116:5 Adonai is merciful and righteous; yes, our God is compassionate.

Psa 116:6 Adonai preserves the thoughtless; when I was brought low, he saved me.

Psa 116:7 My soul, return to your rest! For Adonai has been generous toward you.

Psa 116:8 Yes, you have rescued me from death, my eyes from tears and my feet from falling.

Psa 116:9 I will go on walking in the presence of Adonai in the lands of the living.

Psa 116:10 I will keep on trusting even when I say, "I am utterly miserable,"

Psa 116:11 even when, in my panic, I declare, "Everything human is deceptive."

Psa 116:12 How can I repay Adonai for all his generous dealings with me?

Psa 116:13 I will raise the cup of salvation and call on the name of Adonai.

Psa 116:14 I will pay my vows to Adonai in the presence of all his people.

Psa 116:15 From Adonai's point of view, the death of those faithful to him is costly.

Psa 116:16 Oh, Adonai! I am your slave; I am your slave, the son of your slave-girl; you have removed my fetters.

Psa 116:17 I will offer a sacrifice of thanks to you and will call on the name of Adonai.

Psa 116:18 I will pay my vows to Adonai in the presence of all his people,

Psa 116:19 in the courtyards of Adonai's house, there in your very heart, Yerushalayim. Halleluyah!

Psalms 117

Psa 117:1 **Praise Adonai, all you nations! Worship him, all you peoples!**

Psa 117:2 **For his grace has overcome us, and Adonai's truth continues forever. Halleluyah!**

Psalms 118

Psa 118:1 **Give thanks to Adonai; for he is good, for his grace continues forever.**

Psa 118:2 **Now let Isra'el say, "His grace continues forever."**

Psa 118:3 Now let the house of Aharon say, "His grace continues forever."

Psa 118:4 Now let those who fear Adonai say, "His grace continues forever."

Psa 118:5 From my being hemmed in I called on Yah; he answered and gave me more room.

Psa 118:6 With Adonai on my side, I fear nothing - what can human beings do to me?

Psa 118:7 With Adonai on my side as my help, I will look with triumph at those who hate me.

Psa 118:8 It is better to take refuge in Adonai than to trust in human beings;

Psa 118:9 better to take refuge in Adonai than to put one's trust in princes.

Psa 118:10 The nations all surrounded me; in the name of Adonai I cut them down.

Psa 118:11 They surrounded me on every side in the name of Adonai I cut them down.

Psa 118:12 They surrounded me like bees but were extinguished [*as quickly*] as a fire in thorns; in the name of Adonai I cut them down.

Psa 118:13 You pushed me hard to make me fall, but Adonai helped me.

Psa 118:14 Yah is my strength and my song, and he has become my salvation.

Psa 118:15 The sound of rejoicing and victory is heard in the tents of the righteous: "Adonai's right hand struck powerfully!"

Psa 118:16 Adonai's right hand is raised in triumph! Adonai's right hand struck powerfully!"

Psa 118:17 I will not die; no, I will live and proclaim the great deeds of Yah!

Psa 118:18 Yah disciplined me severely, but did not hand me over to death.

Psa 118:19 Open the gates of righteousness for me; I will enter them and thank Yah.

Psa 118:20 This is the gate of Adonai; the righteous can enter it.

Psa 118:21 I am thanking you because you answered me; you became my salvation.

Psa 118:22 The very rock that the builders rejected has become the cornerstone!

Psa 118:23 This has come from Adonai, and in our eyes it is amazing.

Psa 118:24 **This is the day Adonai has made, a day for us to rejoice and be glad.**

Psa 118:25 **Please, Adonai! Save us! Please, Adonai! Rescue us!**

Psa 118:26 **Blessed is he who comes in the name of Adonai. We bless you from the house of Adonai.**

Psa 118:27 **Adonai is God, and he gives us light. Join in the pilgrim festival with branches all the way to the horns of the altar.**

Psa 118:28 **You are my God, and I thank you. You are my God; I exalt you.**

Psa 118:29 **Give thanks to Adonai; for he is good, for his grace continues forever.**

All Drink the fourth and final cup of the Passover Seder.

Our Passover Seder is Now Complete, just as our redemption in Messiah is forever complete. Let us conclude our Seder with the traditional wish that we may celebrate Passover next year in Jerusalem with our Messiah, Bridegroom and King - Yeshua.

Lashanah haba'ah bi Yerushalayim!



The Complete Jewish Bible by David Stern is used throughout this Passover Haggadah.

This Messianic Passover Haggadah is compliments of:

Jewish Heritage Revival, a ministry of Kehilah Portland Messianic Jewish Synagogue



489 Westbrook St. Unit 305F South Portland, ME 04106

Tel: 207-809-3104

Web: www.shalommaine.com Email: info@jewishheritagerevival.com

Services begin at 10 AM on Shabbat and are held at the Greater Portland Christian School Gym
1338 Broadway Ave. South Portland, ME 04016