

# Messianic Passover Haggadah



בָּרוּךְ אַתָּה יְהוָה	Baruch atah Adonai
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם	Elohenu melekh ha'olam
אֲשֶׁר הִצְדַּקְנוּ עַל יְדֵי אֱמוּנָה	asher hatzdakeynu al y'dey emunah
בְּיֵשׁוּעַ הַמָּשִׁיחַ אֹרַח הָעוֹלָם	b'Yeshua HaMashiach, or ha-olam
וּבְשֵׁמוֹ אֲנִי מַדְלִיקִים	uv'shemo anu madlikim
הַנֶּר שֶׁל יוֹם טוֹב	ha-ner shel yom tov

Blessed are You  
Lord our God  
King of the universe  
Who has justified us through faith  
In Yeshua the Messiah, the light of the world  
And in his name we kindle the festival lights

## 1. KADESH (sanctification of the day) - Traditional

*On the fourteenth day of the first month is Adonai's Passover.  
(Numbers 28:16)*

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שֶׁהֶחֱיָנוּ וְקִיָּמָנוּ	shehecheyanu vekiymanu
וְהִגִּיעָנוּ לְזִמְנֵי הַזֶּה	vehigi'anu lazman hazeh

Blessed are You, Lord our God, King of the universe, who has granted us life, sustained us and enabled us to reach this occasion.

*When the hour came, Yeshua reclined at table, and the emissaries with Him. And He said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will never eat again until it is fulfilled in the kingdom of God." And when He had taken a cup and offered the bracha, He said, "Take this and share it among yourselves. For I tell you that I will never drink of the fruit of the vine from now on, until the kingdom of God comes" (Luke 22:14-18).*

We raise the 1st cup of wine, the Cup of Sanctification, together.

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בּוֹרֵא פְּרִי הַגֶּפֶן	bo're p'ri ha'gefen

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

## 2. URCHATZ (handwashing with no blessing) - Traditional

*Scripture taken from the Tree of Live Version, @2015 by the Messianic Jewish Family Bible Society. Used by permission of the Messianic Jewish Family Bible Society.*

### 3. KARPAS (eating the green vegetable) – Traditional

*Observe the month of Aviv and keep the Passover to Adonai your God, for in the month of Aviv Adonai your God brought you out from Egypt by night (Deuteronomy 16:1).*

Parsley is dipped in salt water and then eaten. The parsley symbolizes both the humble origins of the Israelite people as well as the rebirth of spring, which is starting now. The salt water symbolizes the tears shed during slavery.

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בּוֹרֵא פְּרִי הָאֲדָמָה	bo're p'ri ha'adama

Blessed are You, Lord our God, King of the universe, who creates the fruit of the ground.

### 4. YACHATZ (breaking the matzah) – Traditional

*You are not to eat hametz with it. For seven days you are to eat matzot with it, the bread of affliction—for you came out from the land of Egypt in haste (Deuteronomy 16:3).*

This is the bread of affliction. From a stack of three whole pieces of matzah, remove the middle matzah and break it in two uneven pieces. Place the smaller piece back inside the stack. Wrap the larger piece, the Afikomen (the dessert) in a napkin and set it aside.

It is traditional in some homes to hide the afikomen now for children to find before it is eaten after the meal, or for children to “steal” the Afikomen and hold it ransom.

## 5. MAGGID (telling the story) – Exodus 12:26-27

The 2nd cup, the Cup of Deliverance, is poured. Do not drink it yet.

*“When you come into the land which Adonai will give you as He has promised, you are to keep this ceremony. Now when it happens that your children ask you, ‘What does this ceremony mean to you?’ You are to say, ‘It is the sacrifice of Adonai’s Passover, because He passed over the houses of Bnei-Yisrael in Egypt, when He struck down the Egyptians, but spared our households.’” So the people bowed their heads and worshipped (Exodus 12:25-27).*

The story of the first Passover is found in Exodus, Chapter 12.

The events leading up to the Passover are found in Chapters 1-11.

*Now there arose a new king over Egypt, who did not know Joseph. He said to his people, “Look, the people of Bnei-Yisrael are too numerous and too powerful for us. Come, we must deal shrewdly with them, or else they will grow even more numerous, so that if war breaks out, they may join our enemies, fight against us, and then escape from the land.” So they set slave masters over them to afflict them with forced labor, and they built Pithom and Raamses as storage cities for Pharaoh. But the more they afflicted them, the more they multiplied and the more they spread. So the Egyptians dreaded the presence of Bnei-Yisrael. They worked them harshly, and made their lives bitter with hard labor with mortar and brick, doing all sorts of work in the fields. In all their labors they worked them with cruelty. (Exodus 1:8-14).*

*Now it came about over the course of those many days that the king of Egypt died. Bnei-Yisrael groaned because of their slavery. They cried out and their cry from slavery went up to God. God heard their sobbing and remembered His covenant with Abraham, Isaac, and Jacob. God saw Bnei-Yisrael, and He was concerned about them. Now Moses was tending the flock of his father-in-law Jethro , the priest of Midian. So he led the flock to the farthest end of the wilderness, coming to the mountain of God, Horeb (Exodus 2:23-3:1).*

*Then Adonai said, "I have surely seen the affliction of My people who are in Egypt, and have heard their cry because of their slave masters, for I know their pains. So I have come down to deliver them out of the hand of the Egyptians, to bring them up out of that land into a good and large land, a land flowing with milk and honey, into the place of the Canaanites, Hittites, Amorites, Perizzites, Hivites and Jebusites. Now behold, the cry of Bnei-Yisrael has come to Me. Moreover I have seen the oppression that the Egyptians have inflicted on them. Come now, I will send you to Pharaoh, so that you may bring My people Bnei-Yisrael out from Egypt" (Exodus 3:7-10).*

*Furthermore, I have heard the groaning of Bnei-Yisrael, whom the Egyptians are keeping in bondage. So I have remembered My covenant. Therefore say to Bnei-Yisrael: I am Adonai, and I will bring you out from under the burdens of the Egyptians. I will deliver you from their bondage, and I will redeem you with an outstretched arm and with great judgments. I will take you to Myself as a people, and I will be your God. You will know that I am Adonai your God, who brought you out from under the burdens of the Egyptians. So I will bring you into the land that I swore to give to Abraham, to Isaac and to Jacob, and give it to you as an inheritance. I am Adonai (Exodus 6:5-8)*

*This day is to be a memorial for you (Exodus 12:14).*

Why is this night different from all nights?

Traditionally, the story continues by answering the Four Questions:

1. On all other nights we eat either bread or matzah; on this night, why only matzah?

Matzah was the bread of slaves and poor, it was cheap to produce and easy to make. It also commemorates the fact that the bread did not have enough time to rise when the Israelites hastily left Egypt.

2. On all other nights we eat herbs or vegetables of any kind; on this night why bitter herbs?

The bitter herbs remind us of the bitterness of slavery in Egypt.

3. On all other nights we do not dip even once; on this night why do we dip twice?

The salt water into which we dip the parsley represents the tears the Israelites cried while in Egypt. Similarly, the charoset into which the bitter herbs are dipped reminds us of the mortar used with the bricks in Egypt. Dipping food is considered a luxury. It is a sign of freedom, as opposed to the poor and enslaved who eat "dry" and un-dipped foods.

4. On all other nights we eat our meals in any manner; on this night why do we sit around the table together in a reclining position?

We commemorate our freedom by reclining on cushions like royalty.

Pharaoh hardened his heart and refused to let the Israelites go, so God sent ten plagues. It is traditional to dip a finger into the cup of wine and remove ten drops, reducing the level of wine as we recite the ten plagues, remembering that while the Israelites were redeemed through these plagues, people did suffer. We do not rejoice in the punishment or suffering of others, and we reduce the joy in our cups as we recite the name of each plague.

1. Blood

4. Wild Beasts

7. Hail

2. Frogs

5. Pestilence

8. Locust

3. Lice

6. Boils

9. Darkness

10. Slaying of the First-born

It is traditional to sing the song “Dayenu” before drinking from the 2<sup>nd</sup> cup, the Cup of Deliverance.

Dayenu – It would have been enough

I - lu ho - tzi ho - tzi - a - nu, ho - tzi - a - nu mi - mitz - ra - yim,  
 ho - tzi - a - nu mi - mitz - ra - yim da - yei - nu.  
 (Chorus) Da - da - yei - nu, da - da - yei - nu, da - da - yei - nu, da -  
 yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

ilu hotzi'anu mi'mitzrayim	If He had only brought us out of Egypt
Dayenu!	It would have been enough
ilu natan lanu et ha'shabbat	If He had only given us the Sabbath
Dayenu!	It would have been enough
ilu natan lanu et ha'torah	If He had only given us the Torah
Dayenu!	It would have been enough

We drink the 2nd cup of wine, the Cup of Deliverance, together.

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בוֹרֵא פְרִי הַגֶּפֶן	bo're p'ri ha'gefen

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

## 6. RACHTZAH (handwashing with a blessing) - Traditional

*Who may go up on the mountain of Adonai? `Who may stand in His holy place? One with clean hands and a pure heart (Psalms 24:3-4).*

*Draw near to God, and He will draw near to you. Cleanse your hands, you sinners, and purify your hearts, you double-minded! (James 4:8).*

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אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu b' mitzvotav
[ רְצִינוּ עַל נְטִילַת יָדַיִם ]	[ v'tzivanu al netilat yadayim ]

Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments.

[ Traditional, add: And commanded us concerning the washing of the hands. ]

## 7. MOTZI (blessing before eating matzah) - Traditional

*Man does not live by bread alone but by every word that comes from the mouth of Adonai (Deuteronomy 8:3).*

*Yeshua said to them, "I am the bread of life. Whoever comes to Me will never be hungry, and whoever believes in Me will never be thirsty" (John 6:35).*

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הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ	hamotzi lekhem min ha'aretz

Blessed are You, Lord our God, King of the universe, who brings bread from out of the earth.



## 8. MATZAH (eating the matzah) – Exodus 12:8

*They are to eat the meat that night, roasted over a fire. With matzot and bitter herbs they are to eat it (Exodus 12:8).*

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אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu b'mitzvotav
וְצִוָּנוּ עַל אֲכִילַת מַצָּה	v'tzivanu al achilat matzah

Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments and commanded us to eat matzah.

## 9. MARROR (eating the bitter herb) – Exodus 12:8

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אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו	Asher kidshanu b'mitzvotav
וְצִוָּנוּ עַל אֲכִילַת מָרֹר	v'tzivanu al achilat maror

Blessed are You, Lord our God, King of the universe, who has sanctified us with His commandments and commanded us to eat bitter herbs.

## 10. KORECH (Hillel's sandwich) – Traditional

Rabbi Hillel taught that all elements of the Passover – the lamb, the matzah and the bitter herb – should be eaten together. Today we combine the matzah and bitter herb with the charoset, representing the sweetness of redemption.

## 11. SHULCHAN ORECH (eating the meal) – Exodus 12:8

## 12. TZAFUN (eating the afikomen) – Traditional

The piece of matzah put aside earlier is now taken out. If it was hidden, children may search for it, find it, and hold it for ransom.

Examine the matzah. Matzah dough is quickly mixed and rolled out without allowing it to rest or rise. It is scored and then pierced with a fork or a similar tool to keep the finished product from puffing up, and the resulting flat piece of dough is cooked at high temperature until it develops dark spots, then set aside to cool. The distinctive appearance reminds us of the suffering of Messiah Yeshua.

*But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed (Isaiah 53:5 KJV).*

*They were chanting with a loud voice, “Worthy is the Lamb who was slain, to receive power and riches and wisdom and might and honor and glory and blessing!” (Revelation 5:12).*

It was most likely this piece of matzah, the afikomen, that Yeshua gave to his disciples with this instruction:

*And when He had taken matzah and offered the bracha, He broke it and gave it to them, saying, “This is My body, given for you. Do this in memory of Me” (Luke 22:19).*

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הַמוֹצֵיא לֶחֶם מִן הָאָרֶץ	hamotzi lekhem min ha'aretz

Blessed are You, Lord our God, King of the universe, who brings bread from out of the earth.

### 13. BARECH (blessing after eating) – Traditional

*How can I repay Adonai for all His bounties to me? I will lift up the cup of salvation, and call on the Name of Adonai (Psalms 116:12-13)*

The 3<sup>rd</sup> cup of wine, the Cup of Redemption, is poured.

*And He took a cup; and after giving thanks, He gave to them, saying, “Drink from it, all of you; for this is My blood of the covenant, which is poured out for many for the removal of sins” (Matthew 26:27-28).*

*In Him we have redemption through His blood—the removal of trespasses—in keeping with the richness of His grace that He lavished on us (Ephesians 1:7-8).*

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בּוֹרֵא פְּרִי הַגֶּפֶן	bo're p'ri ha'gefen

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

*For as often as you eat this bread and drink this cup, you proclaim the Lord’s death until He comes (1 Corinthians 11:26).*

### 14. HALLEL (songs of praise) – Traditional

The fourth and final cup of wine is now filled. It is tradition to set aside an additional cup, filled to the brim, for the prophet Elijah.

*Behold, I am going to send you Elijah the prophet, before the coming of the great and terrible day of Adonai (Malachi 3:23 (4:5)).*

It is also tradition to open a door to the home to allow Elijah to enter and to sing the song “Eliyahu Hanavi.”

## Eliyahu Hanavi (Elijah the Prophet)

E-li - ya-hu ha-na - vi, E-li - ya-hu ha-tish - bi, E-li - ya-hu, E-li-ya-hu, E-li - ya - hu-gil' a -di. Bim-hei-rah b'ya-mei-nu, ya - vo e-lei - nu. im Ma-shi-ach ben Da-vid, im Mash-i - ach ben Da-vid.

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

*After singing the Hallel [traditionally, Psalm 136], they went out to the Mount of Olives (Matthew 26:30).*

ברוך אתה יהוה Baruch atah Adonai  
אלהינו מלך העולם Elohenu melekh ha'olam  
בורא פרי הגפן bo're p'ri ha'gafen

Blessed are You, Lord our God, King of the universe, who creates the fruit of the vine.

## 15. NIRTZAH (conclusion) – Traditional

Our Passover Seder is now complete.

לשנה הבאה בירושלים lishana ha-baah bi-Yerushalyim

# Next Year In Jerusalem!