

פֶּסַח לַיהוָה
YHVH's Passover

From the altar in the Temple ...
to the altar in your Home



A Messianic Family Haggadah
Les'a & Don Cole

... from Generation To Generation Publishers
Lador Vador / לדור לדור

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Note: The tetragrammaton יהוה is pronounced in various ways: Adonai, HaShem, etc. Many scholars believe that during the time of our Messiah His personal name was Yahveh.

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Lador Vador / לָדוֹר וְדוֹר

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Introduction



“Get rid of the old yeast – as you really are. For Christ, our Passover lamb, has been sacrificed. Therefore, let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth.” ICor 5:7,8 NIV

Passover is the story of a powerful and astounding event in the history of mankind... it is the LORD's Passover.

YHVH's (LORD's¹) will is that every disciple of YHVH should participate in His annual Passover memorial. (Luke 22:15-16).

What to expect from this celebration?

A Haggadah (telling or proclaiming) is a booklet which recounts the story of Passover. Did you know there are over 3000 different Passover Haggadot? (The plural of *Haggadah* is *haggadot*.) The goal is to re-tell the story. It doesn't matter

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how much or little you know; God's desire is you retell this story.

The Passover festive meal is a time for you and your family to honor YHVH. This Haggadah booklet is designed to help you tell the story of redemption.

Keeping Passover in the context of YHVH's Word will enhance your children's learning; it is important that they learn from you rather than from the world. As parents, you have a great opportunity to pour God's truths into your children ... most children have an innate hunger to learn about YHVH ... and you are that link.

Here are some basics:

- Passover may seem like a Jewish holiday. But it is not. YHVH started it; He brought it to pass. He designated it to be "YHVH's Passover;" only He can help you understand its full meaning.
- This Passover Seder is meant for those who are in covenant with YHVH (those who are born-again).
- Jewish tradition developed the Haggadah (and the Passover Seder) into a lengthy and involved evening.
- It is more important to emphasize a few Biblical points regarding Passover than to cover every single point in one evening, whereby, your guests are overwhelmed with too much information. Remember: stay with the essence of redemption and reveal the Messiah!

As you are learning, it is very important to always be aware of traditions. We are surrounded by traditions within our culture,

and within both Christianity and Judaism. Not all traditions are bad. However, we must be alert and on guard against any and all traditions which contradict YHVH's Word by adding or subtracting from it. (Deuteronomy 4:2, 12:32; Revelation 22:18) Some traditions obscure YHVH's instructions and even incorporate pagan elements. We must be mindful that no matter how 'spiritual' the new traditions may sound, if they are not in His Word, He has not sanctioned them.

After having celebrated Passover for over 40 years, conducting countless Messianic Seders, and writing many Haggadot, we bring this Haggadah to you. It is our prayer that this simplified outline and structure to YHVH's Covenant meal will inspire you to make Passover an annual Celebration for you and your family.

This Haggadah is meant to be a guide; you are welcome to emphasize parts which best help your family understand YHVH's message.

(Note: not every Haggadah on the market today correctly reflects YHVH's Word, especially those that leave out Yeshua.)

We always must focus on understanding that the Messiah (Yeshua) was YHVH in the flesh; He was sent as the Lamb in fulfillment of the Passover sacrifice. Yeshua is the center of the Passover.

We gain further understanding from the weekly Torah reading (to view the weekly readings (Parashot), go to:

<https://www.faithfulstewardship.org/monthly-calendar/>

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Blessing of Festival Candles: *Nerot*/נרות

Womenⁱ & Daughters: before sunset, light candles, & pray:ⁱⁱ



בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מְלֶכֶד הָעוֹלָם אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו וְנָתַן-לָנוּ אֶת יֵשׁוּעַ
מְשִׁיחֵנו אֹר הָעוֹלָם: אָמֵן

Praise You, YHVH, our God,
King of the universe, Who
makes us holy with His
commandments and gave to us
Yeshua our Messiah, the Light
of the world. (Amen)

Baruch atta YHVH Eloheinu
melech ha-olam, asher kee-dee-
shah-nu bay-meetz-voh-tahv
vay natan-lanu et Yeshua me-shee-
chay-nu or ha-oh-lahm. (Amen)

YHVH'S Eternal Memorial (Ex. 12:1-20)



Feast of Unleavened Bread

Host reads (or each guest reads a few of paragraphs)

¹⁴Now this day will be a memorial [לְזִכְרוֹן] to you,
and you shall celebrate [חַגְתֶּם] it as a feast to
YHVH [in Hebrew: תִּגַּד לַיהוָה]; throughout your

generations you are to celebrate it *as* a permanent ordinance [תקת עולם] - a statute forever, ESV].

¹⁵ Seven days you shall eat unleavened bread [matzah], but on the first day you shall remove [put away, KJV] leaven [hametz] from your houses; for whoever eats anything leavened from the first day until the seventh day, that person [soul, KJV] shall be cut off from Israel.

¹⁶ On the first day you shall have a holy assembly, and *another* holy assembly on the seventh day; no work at all shall be done on them, except what must be eaten by every person, that alone may be prepared by you.

¹⁷ You shall also observe the Feast of Unleavened Bread [Hag HaMatzot], for on this very day I brought your hosts [myriads] out of the land of Egypt; therefore you shall observe this day throughout your generations as a permanent ordinance.

¹⁸ In the first *month*, on the fourteenth day of the month at evening, you shall eat unleavened bread [matzah], until the twenty-first day of the month at evening. ¹⁹ Seven days there shall be no leaven [hametz] found in your houses; for whoever eats what is leavened [hametz], that person shall be cut off from the congregation of Israel, whether *he is* an alien or a native of the land. ²⁰ You shall not eat anything leavened [hametz]; in all your dwellings you shall eat unleavened bread [matzah].” (EX 12:14-20)

First Cupⁱⁱⁱ (Sanctification): *Kaddesh*/קִדְּשׁ

I will bring you out: וְהוֹצֵאתִי אֶתְכֶם / vay-ho-tza-tee et-chem



First Cup

“I will bring you out from under the yoke [burden] of the Egyptians.” (Exodus 6:6)

Host reads:

God’s purpose for bringing out the Israelites was to transfer them from the yoke of the Egyptians to His yoke. The word *yoke* can be translated as rule of law, government, instructions, or the Kingdom of YHVH. The Israelites’ deliverance illustrates a change in government and instructions, from Pharaoh’s rule to YHVH’s rule.

Yeshua said, “Take My yoke [rule of YHVH] upon you and learn from Me,” (Matthew 11:29 NIV). John declared, “This is love for God: to obey His commands. And His commands are not burdensome, for everyone born of God overcomes the world,” (1John 5:3 NIV). Another time, Yeshua stated, “If you obey My commands, you will remain in My love, just as I have obeyed My Father’s commands and remain in His love,” (John 15:10 NIV).

The First Cup, the Kiddush Cup, reminds us God brought us out of the kingdom of Egypt/humanism. Now, we are to walk in the Holy Commandments of our YHVH.

“I have eagerly desired to eat this Passover with you before I suffer ... After taking the cup, He

gave thanks and said, “Take this and divide it among you.”” (Luke 22:15, 17 NIV).

All lift the First Cup, the Kiddush Cup:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
מְלֶכֶד הָעוֹלָם בּוֹרֵא פְּרִי
הַגָּפֶן: אָמֵן

Baruch atta YHVH Eloheinu melech
ha-olam, boray pree ha-gafen. Amen.

Blessed are You, YHVH our God, King of the universe, Who creates the fruit of the vine. Amen.^{iv}

All drink the First Cup (one sip only, please)

Breaking of Bread: *Yachatz* / יָצַח



Host reads:

Matzah is unleavened bread and traditionally symbolizing Israel.

The middle piece of matzah represents the soon-coming Messiah. It is ceremonially broken into two unequal pieces.

Furthermore, unleavened bread serves as a reminder that as a Believer we are not to be involved in any type of sin nor in our old way of life. In 1Corinthians 5:7, God states, “Get rid of the old yeast that you may be a new batch without yeast – as you really are.”

Fathers: break the middle piece of matzah

- Wrap the larger piece in a napkin.
- Ask the youngest to cover his eyes while wrapped piece of matzah is hidden.
- Put remaining piece with other two pieces of matzah.
- Do not eat, yet.

Telling the Story of the Exodus:

Maggid / מגיד

Host reads:

The Torah (the first five books of the Old Testament) declares that the father (or parent) – not another - is obligated to tell his son/child the story of

Passover^v. The Mishnah instructs fathers (or parents) to answer the questions of their sons (or children).



“In every generation a man must so regard himself as if he came himself out of Egypt, for it is written, ‘On that day, tell your son, ‘I do this because of what YHVH did for me when I came out of Egypt.’”^{vi} (Ex13:8 NIV)

Idea: This is an excellent time for a family Bible discussion about how each person is to regard himself as having come out of “Egypt.”

Youngest (or Guest) asks Father the questions^{vii}:

Child – Question 1^{viii}

Why is this night different from all other nights? On all other nights we eat leavened or unleavened bread, but on this night, only unleavened bread. Why?

Father – Answer 1

This night is different from all others, because we eat no leavened bread.

“You shall tell [Haggadah] your son on that day, saying, ‘It is because of what YHVH did for me when I came out of Egypt.’” (Exodus 13:8)

Host reads (Exodus 13:1-10)

Note the command form of the verbs, which signifies the importance to YHVH of having no leaven (*leaven* symbolizes sin and wickedness).



Consecration of the Firstborn (Exodus 13:1-10)

¹YHVH said to Moses, ²“Consecrate [sanctify, NASB] to Me every firstborn male. The first offspring of every womb among the sons of Israel belongs to Me, whether man or animal.”

³Then Moses said to the people, “Commemorate this day, the day you came out of Egypt, out of the land of slavery, because YHVH brought you out of it with a mighty hand. Eat nothing containing yeast.

⁴“Today, in the month of Abib [Nissan], you are leaving. ⁵When YHVH brings you into the land of the Canaanites, Hittites, Amorites, Hivites and Jebusites – the land He swore to your fathers to

give you, a land flowing with milk and honey – you are to observe this ceremony in this month:
6For seven days eat bread made without yeast and on the seventh day hold a festival to YHVH.
7Eat unleavened bread during those seven days; nothing with yeast in it is to be seen among you nor shall any yeast be seen anywhere within your borders. 8On that day, tell your son, ‘I do this because of what YHVH did for me when I came out of Egypt.’
9This observance will be for you like a sign on your hand and a reminder on your forehead that the Law [Torah] of YHVH is to be on your lips. For YHVH brought you out of Egypt with His mighty hand.
10You must keep this ordinance at the appointed time year after year.” (Exodus 13:1-10 NIV)

Child – Question 2

On all other nights we eat any kind of herbs, but on this night only bitter herbs. Why?

Father – Answer 2

This night is different from all others because God said, “Let My people go!” Then YHVH said to Moses:

“... Go to Pharaoh, for I have hardened his heart and the heart of his servants, that I may perform these signs of Mine among them, and that you may tell in the hearing of your son, and of your grandson, how I made a mockery of the Egyptians and how I performed My signs among

them, that you may know that I am YHVH.”

(Exodus 10:1-2)

Child – Question 3

On all other nights we eat meat roasted, stewed, or boiled, but on this night only roasted. Why?

Father – Answer 3

This night is different from all others because we slay the Passover Lamb:

"And when your children say to you, ‘What does this rite mean to you?’ you shall say, ‘It is a Passover sacrifice to YHVH who passed over the houses of the sons of Israel in Egypt when He smote the Egyptians, but spared our homes.’ And the people bowed low and worshipped.” (Exodus 12:26-27 NASB)



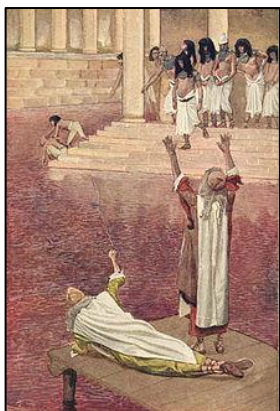
The 10 Plagues (Exodus 7:14-11:10):

Eser HaMakot / עֶשֶׂר הַמַּכּוֹת

Moses requested the slaves be allowed to go into the desert & worship God. Ten times Pharaoh refused. With each refusal, God wrought another plague. After the 10th, Pharaoh allowed all Hebrews to leave and take their possessions. Plus, they were given valuable Egyptian articles, raiment, food, water, and jewels of gold and silver. The Egyptians feared they might incur more of God's wrath. God revealed His power over the gods of the world (the Egyptian gods) with each of the 10 plagues. These plagues specifically came against the gods of Egypt.

1st Plague - the Nile turned into blood

(Exodus 7:14 - 7:24)



The Nile River turned into blood.

Its waters nourished the land and determined everyone's welfare.

God instructed Moses to tell Aaron to extend his staff over the River Nile; whereby all its water turned into blood.

Consequently, all the fish Nile died.

Egypt was filled with stench because all Egypt's water had turned into blood.

Pharaoh's sorcerers demonstrated they could turn water to blood. Pharaoh made no concession to Moses' demands.

Host asks children: "What did they say"?

Children respond: "Let My People go!"

Host asks children: "What did Pharaoh say?"

Children respond loudly: "NO!"

2nd Plague - the frogs (Exodus 7:25-8:15)



In Egyptian mythology, frogs represented the goddess of fertility, Isis. The

Frogs were everywhere .. even into your bed!!

irony was frogs symbolized life, yet the frogs had to be raked in heaps of rotting piles of death.

God commanded Moses to tell Aaron to stretch his staff over the water: hordes of frogs came and overran Egypt. Egyptian sorcerers were able to duplicate this plague. However, because they could not remove this plague, Pharaoh gave Moses permission for the Israelites to leave. To validate this plague was a divine incident, Pharaoh was able to choose the time it would end. He chose the following day; and, indeed, all the frogs died the next day. Again, Pharaoh did not allow the Israelites to leave.

Host asks children: "What did they say"?

Children respond: "Let My People go!"

Host asks children: "What did Pharaoh say?"

Children respond loudly: "NO!"

3rd Plague - the lice (Exodus 8:16-8:19)



The dust turned into a mass of gnats that covered all the people & animals.

The third plague was Kinim, often translated as gnats, lice, or fleas.

God instructed that Aaron take his staff and strike at the dust. It turned into a mass of gnats which they could not eliminate.

Because the Egyptian sorcerers were unable to reproduce this plague, they declared it as “the

Finger of God”.

Host asks children: “What did they say”?

Children respond: “Let My People go!”

Host asks children: “What did Pharaoh say?”

Children respond loudly: “NO!”

4th Plague - the flies (Exodus 8:20-8:32)



Swarms of flies covered all the people & filled their homes and all the ground.

The fourth plague was swarms of flies, capable of harming people and livestock.

The Torah emphasizes that the Arov (swarm or mixture) only came

against the Egyptians; it did not affect the Land of Goshen (where the Israelites lived). The stinging, disease-carrying flies ruined the land. Pharaoh asked Moses to remove this plague; he promised to allow the Israelites to worship God in the

6th Plague - the boils (Exodus 9:8-9:12)



Boils festered on the people & their livestock

The sixth plague was Shkkin, a type of skin disease, usually translated as "boils".

When death of their cattle did not convince the

Egyptians, God commanded Moses and Aaron to each take two handfuls of soot from a furnace, which Moses sprinkled up toward heaven in Pharaoh's presence. The soot induced festering Shkkin eruptions on Egyptian men and livestock.

In ancient Egypt, sores in the body were looked upon as punishment for sin, a means by which to call one to repentance. None of the Hebrews had boils. All the Egyptians, including the sorcerers, were afflicted and were unable to heal themselves.

Host asks children: "What did they say?"

Children respond: "Let My People go!"

Host asks children: "What did Pharaoh say?"

Children respond loudly: "NO!"

7th Plague - the hail (Exodus 9:13-9:35)



Tremendous hailstorm covered all of Egypt.

The seventh plague of Egypt was a destructive storm.

God commanded Moses to give the Israelites a one-day warning before this plague because the

Egyptian sorcerers were also agricultural shamans who supposedly controlled the weather.

Moses stretched his staff skyward and immediately the storm began. This plague was more obvious than the previous plagues. It was hail interspersed with fire. Egypt had never experienced anything similar. The storm damaged Egyptian orchards, crops, livestock, and even men. Again Goshen, the dwelling place of the Jews, was not affected.

Pharaoh once again promised to allow the Israelites to go worship their God. When he asked Moses to remove this plague, it stopped the moment Moses began to pray. After the storm ceased, Pharaoh again "hardened his heart" and refused to keep his promise.

Host asks children: "What did they say?"

Children respond: "Let My People go!"

Host asks children: "What did Pharaoh say?"

Children respond loudly: "NO!"

8th Plague - the locusts (Exodus 10:1-10:20)



Locusts covered the country & darkened the land.

The eighth plague of Egypt was locusts. God informed Moses that from then on, He would "harden Pharaoh's heart."

Because Pharaoh did not give in, the plagues continued.

Host asks children: "What did they say"?

Children respond: "Let My People go!"

Host asks children: "What did Pharaoh say?"

Children respond loudly: "NO!"

9th Plague - the darkness (Exodus 10:21-10:29)



RE, the sun god

Because of rebellion against the light of God's Word, the Egyptians were punished with darkness. Because Pharaoh did not heed the warnings, God punished Egypt.

As Moses stretched out his hand towards heaven, a thick darkness covered the land. The total darkness lasted for three days. But the people of Israel had light where they dwelt.

This plague was an attack on Egypt's supreme deity, the sun god Re or Amun-Re. During this plague, the Egyptians could do nothing but stay in their

homes and witness the power of the God in awe. Still Pharaoh refused to yield.

Host asks children: "What did they say"?

Children respond: "Let My People go!"

Host asks children: "What did Pharaoh say?"

Children respond loudly: "NO!"

10th Plague - the death of the firstborn

(Exodus 11:1-10)



Osiris, the god of the dead **God**

The tenth and the final plague was the deadliest of all: the death of every firstborn of the Egyptian family, including Pharaoh's family.

God hardened Pharaoh's heart so He could demonstrate His powers and glory. God wanted

His actions to be told to all future generations: all firstborn, from the first born of Pharaoh to the firstborn of the maidservants, to the firstborn of the beasts in the land of Egypt, all would die that very night at midnight.

All Israelites were to sacrifice a lamb, eat the roasted sacrifice with unleavened bread, and mark their doorposts with lamb's blood. The Hebrews' acts of obedience to God saved them from the tenth and final plague.

The impact of the death of every firstborn in Egypt was great. Egypt's destruction was complete. Immediately, Pharaoh summoned Moses and Aaron; he told them to leave Egypt, taking all their possessions with them,

including their cattle and all they needed. Egypt's economy had been decimated: the animals, crops, etc. were destroyed.

Host asks children: "What did they say"?

Children respond: "Let My People go!"

Host asks children: "What did Pharaoh say?"

Children respond loudly: "YES!"



First Hallel^{ix} (Psalm 113-114): *Hallel* / הלל

During the Second Temple period, men^x in groups of 30 entered into the Court of the Priest to sacrifice. Each man represented his own family. The priests blew sofars (ram's horns) to announce the beginning of the sacrificial rituals. Blood, from the slain animals, was passed from priest to priest in gold and silver bowls. The blood was thrown at the base of the altar^{xi}.



During the actual sacrificing, Levites, in the Temple Court of the Priest, chanted the Egyptian Hallel, Psalms 113-118. The chanting was done in this manner: the Levites said the first line of the Psalm; then, the men who were sacrificing repeated that line. Then, the ‘Levites’ said each of the succeeding lines; and the ‘Sacrificers’ responded with “Hallelujah.”

In our Seder, we will recite only these verses: Ps 113:1-4. The host or leaders represent the ‘Levites’. Everyone else is a ‘Sacrificer’.

All rise for the abbreviated First Hallel (Psalm 113:1-4)

First, the ‘Levites’ will recite a line. Then, the ‘Sacrificers,’ will respond with the next line.

Now, let us begin the First Hallel.



'Levites' read (host or leaders):

¹"Praise YHVH. Praise, O servants of YHVH,
praise the name of YHVH."

'Sacrificers' respond (congregation):

¹"Praise YHVH. Praise, O servants of YHVH,
praise the name of YHVH."

'Levites' read (host or leaders):

²"Let the name of YHVH be praised, both now
and forevermore."

'Sacrificers' respond (congregation):

"Hallelujah!"

'Levites' read (host or leaders):

³"From the rising of the sun to the place where it
sets, the name of YHVH is to be praised."

'Sacrificers' respond (congregation):

"Hallelujah!"

'Levites' read (host or leaders):

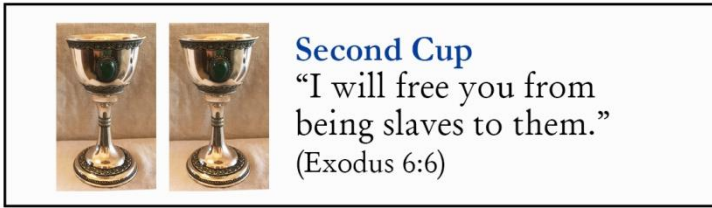
⁴"YHVH is exalted over all the nations, His glory
above the heavens."

'Sacrificers' respond (congregation):

"Hallelujah!"

Second Cup^{xii}: *Cos Shayne* / כֹּס שַׁינֵי

I will deliver/free you: וְהִצַּלְתִּי אֶתְכֶם / vay-hee-tzahl-tee et-chem



Why did God free them? To become His servants.

The verb *deliver*, I will deliver, is in the Hebrew Hiphil^{xiii} form; this reveals that it is God *Himself* is the one and only deliverer. This further shows the helplessness, of those in slavery, to deliver themselves.

“For He has rescued us from the dominion of darkness and brought us into the kingdom of the Son He loves, in Whom we have redemption, the forgiveness of sins.” (Colossians 1:13-14 NIV).

It is interesting to note that Moses repeatedly said to Pharaoh, “... Let My son [people] go, that he [they] may serve Me.” (Exodus 4:23 NASB).

The Hebrew word for serve is *avad*, עָבַד, which can be translated as *worship* or *work*.^{xiv}

The King James, Amplified, and the New American Standard Bible all translate *avad* as *serve*, while the NIV repeatedly uses *worship*. In Exodus 10:9, God reveals why He wants to bring them out of Egypt: to “celebrate a festival” to Him. There is a correlation between *servicing* and

worshipping. To serve is to worship and to truly worship is to serve.

All lift the Second Cup of wine (or grape juice) and pray:

בְּרוּךְ אַתָּה יְיָ הוֹה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְרֵי הַגֶּפֶן: אָמֵן

Baruch atta YHVH Eloheinu melech
ha-olam, boray pree ha-gafen. Amen

Blessed are You, YHVH our God, King of the universe, Who
creates the fruit of the vine. Amen.^{xv}

All drink the Second Cup (one sip only, please)

Bitter Herbs^{xvi}: *Maror* / מָרוֹר

The bitter herbs, maror, remind us of slavery's bitterness:



“They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs,” (Exodus 12:8).

The matzah is dipped into the maror (generally, ground horseradish, illustrating the bitterness of bondage) and the charoset (fruit jam, representing the mortar that the Hebrews made for bricks).

Give each person a piece of broken matzah (do not eat yet)

בְּרוּךְ אַתָּה יְיָ הוֹה
אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצָוָנוּ עַל
אֲכִילַת מָרוֹר: אָמֵן

Baruch atta YHVH Eloheinu melech
ha-olam, asher kedeshanu bay-metz-
votav vay-tse-vanu al a-chilat maror.
Amen.

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

All partake in a piece of matzah, dip in maror & charoset

Ceremonial Dinner: *Shulchan Orech* /

שלחן עורף



Host reads:

In Exodus 12:8 NASB, YHVH states:

“They shall eat the flesh that same night, roast it with fire, and they shall eat it with unleavened bread and bitter herbs.”

The lamb selected was observed for four days and found to be blemishless; the lamb passed judgment and was without spot.” (Exodus 12:3-6).

Rehearsal for the Marriage Supper of the Lamb

Seder guests pray for YHVH to send Messiah and to deliver the world from suffering. Often everyone is dressed in white,^{xvii} foreshadowing the Marriage Supper of the Lamb.

“For the wedding of the Lamb has come, and His bride has made herself ready. Fine linen, bright and clean, was given her to wear (fine linen stands for the righteous acts of the saints.”
(Revelation 19:7-8, 9:1-9; Hosea 2:19; Matthew 22:11-12).

The Cup of Elijah: *Cos Eliahu* / פֶּסַח אֵלִיָּהוּ

At traditional Seders, the door is opened for the Prophet Elijah: his place setting is ready; his cup is full. All Israel and grafted-in gentiles look for the Prophet Elijah, who will usher in Messiah. Malachi prophesied, “See, I will send My messenger, who will prepare the way before Me.” And again, “I will send you the Prophet Elijah before that great and dreadful day of YHVH comes.” (Malachi 3:1; 4:5 NIV).

It was believed the Messiah would come only once and would “restore the kingdom to Israel.” (Acts 1:6 NIV). The prophet Elijah was to prepare His way. John the Baptist, who was Jewish, expected Messiah to restore the kingdom to Israel and set up His government on earth; he questioned Yeshua, “Are You the One Who is to come, or should we expect someone else?” (Matthew 11:2 NIV). The disciples also were confused about John the Baptist’s role. They knew John was a prophet, but since John had not be prophesied about, as Elijah was, they wondered if John the Baptist were the one to usher in the Messiah. So, they asked the Messiah, “Why then do the teachers of the Law say that Elijah must come first?” (Matthew 17:10 NIV). Luke sheds light on the Messiah’s statement, “It is he [John the Baptist] who will go as a forerunner before Him [the

Messiah], in the spirit and power of Elijah.” (Luke 1:17 NASB).

All partake in Ceremonial Dinner

(At the end of dinner, children search for the afikoman. After finding the afikoman, children are dismissed to play in another room with a babysitter.)

Afikoman^{xviii}: Afikoman or Tzafun / אַפִּיקוֹמָן or צָפוּן

Finding the *afikoman* is a Seder highlight for every child –



regardless of age. Children are filled with excitement. They anticipate the reward for finding the matzah. The children are filled with glee.

Despite years of tradition surrounding the afikoman, the word *afikoman^{xix}* is not easily defined, nor is it fully explained in Jewish Haggadot.^{xx} *Afikoman* appears, without definition, in the Mishnah tractate, Pesahim 10:8, illustrating that it was part of Passover celebrations during the Second Temple Period. It is interesting to note that in rabbinic texts the *afikoman* is a Greek word and not Hebrew.

In 1925, German scholar Robert Eisler stated the whole piece of matzah represented Israel. His interpretation was that most Jews during the Second Temple Period, even pre-dating Yeshua, believed the middle portion represented the coming Messiah.

Oxford professor David Daube^{xxi} gives the best explanation of the *afikoman*. He revived Eisler’s thesis and Melito’s *Passover Haggadah*. (Melito, a well-known second century Christian author was the Jewish bishop of Sardis.)

David Daube proposed that the Greek verb *afikomanos* means *the coming one*.^{xxii} Bishop Melito used this verb in his *Christian Passover Haggadah* when he referred to Christos, “This One Who is coming out of heaven (in Greek: *houtos afikomanos exouranon*) to the earth.”

Daube’s translation read as, “Thus, when Yeshua lifted it and said, ‘Take, eat; this is My body.’ He was in effect saying: ‘This broken and hidden matzah, which has for our people symbolized the Messiah, is fulfilled in Me. I Myself am the Afikoman – the Coming One – Whom you expect.’”^{xxiii}

Host instructs child/guest to search for wrapped matzah

Child redeems reward from father or host for finding matzah. Host unwraps the found matzah. Divides it among those at table.

“While they were eating, Yeshua [again] took bread, gave thanks and broke it, and gave it to His disciples.” (Matthew 26:26a NIV). Yeshua said, “This is My body given for you; do this in remembrance of Me.” (Luke 22:19b NIV; also 1Corinthians 11:24).



In 1Corinthians 10:16b, Paul confirms the Messiah’s covenant, “And is not the bread that we break a participation in the body of Christ [the Anointed One]?” **xxiv**



The broken middle matzah signifies the death of the Messiah. Wrapping & hiding the matzah shows His burial. The child finds & redeems the matzah, the resurrection.

All say:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ
 מֶלֶךְ הָעוֹלָם הַמּוֹצֵיא
 לַחֵם מִן הָאָרֶץ: אָמֵן

Baruch atta YHVH Eloheinu melech ha-olam, hamotzee lechem meen ha-aretz. Amen.

Blessed are You, YHVH our God, King of the universe, Who brings forth bread from the earth. Amen.

Third Cup (Cup of Blessing): *Cos Havracha* /

כּוֹס הַבְּרָכָה

I will redeem you: וְגָאַלְתִּי אֶתְכֶם / vay-gah-al-tee et-chem

			<p>Third Cup “I will redeem you with an outstretched and with mighty acts of judgment.” (Exodus 6:6)</p>
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Host reads: All lift the cup

“I will *redeem* you with an outstretched arm and with mighty acts of judgment.” (Exodus 6:6 NIV).

Notice the third verb:^{xxv} “I will redeem you ... acts of judgment,” (Exodus 6:6 NIV). Just as God redeemed the Israelites thru acts of judgment on Egypt, so He redeemed Believers by His judgment with Yeshua’s death.

“After the supper, He took the cup, saying, ‘This cup is the New Covenant in My blood which is poured out for you ... for the forgiveness of sins.’” (Luke 22:20; Matthew 26:28b NIV).

The Mishnah calls this cup the Cup of Blessing [Cos Havracha: כַּס הַבְּרָכָה], because it follows the meal’s blessing. It is also called the Cup of Redemption (because of the redemption of the Passover Lamb’s blood).^{xxvi} The third cup, the most important cup of all, became the New Covenant in Messiah. Paul explained: “For whenever you eat this bread and drink this cup, you proclaim YHVH’s death until He comes,” (1Corinthians 11:26 NIV).

Explanation:

The New International Version Bible reads, “Whenever you eat this.” While the Amplified states, “For every time you eat this” bread (matzah) and drink this cup (New Covenant in Yeshua’s blood),^{xxvii} you proclaim (*aggadah*,^{xxviii} *to tell* or *to narrate*)^{xxix} YHVH’s death (not His resurrection) until He comes. (1Corinthians 11:26 NIV).

1Corinthians 10:16a (Amplified Bible), “The Cup of Blessing (of wine at YHVH’s Supper) upon which we ask (God’s) blessing, does it not mean (that in drinking it) we participate in and share a fellowship (communion) in the blood of Christ, the Messiah?”

Explanation:

“For every time you eat this matzah and drink this Cup of Blessing of the New Covenant in Yeshua’s blood, you are proclaiming and living out the story of YHVH’s death until He comes,” (1Corinthians 11:26).

All lift the Third Cup of Blessing (do not partake):

בָּרוּךְ אַתָּה יְיָ הוֹה
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
 בּוֹרֵא פְרֵי הַגֶּפֶן: אָמֵן

Baruch atta YHVH Eloheinu melech ha-olam, boray pree ha-gafen. Amen

Blessed are You, YHVH our God, King of the universe, Who creates the fruit of the vine. Amen.

All partake (one sip only, please)

Fourth Cup: *Cos Reve'i* / פֶּסַח רְבִיעִי

I will take you: וְלִקְחֹתִי אֶתְכֶם / vay-la-kach-tee et-chem

				<p>Fourth Cup “I will take you as My own people, and I will be your God.” (Exodus 6:7)</p>
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"I will take you as My own people, and I will be your God" (Exodus 6:7 NIV). No record states Yeshua actually partook of the fourth cup. He vowed He would neither eat nor drink Passover until He comes and takes Believers as His own: "I will not drink of this fruit of the vine from now on until that day when I drink it anew with you in My Father’s kingdom" (Matthew 26:29 NIV). In Luke 22: 29 and 30, YHVH further emphasized the point of Believers eating at His table in the future, "And I confer on you a kingdom, just as

My Father conferred one on Me, so that you may eat and drink at My table in My kingdom.” This will be the Marriage Supper of the Lamb. Though YHVH vowed not to drink the fourth cup, He intended Believers take it. He said, “Take this [fruit of the vine] and divide it among you” (Luke 22:17 NIV).

All lift the Fourth Cup unto YHVH:

בָּרוּךְ אַתָּה יְהוָה Baruch atta YHVH Eloheinu melech
 אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם ha-olam, boray pree ha-gafen. Amen
 בּוֹרֵא פְרִי הַגָּפֶן: אָמֵן

Blessed are You, YHVH our God, King of the universe,
 Who creates the fruit of the vine. Amen.

All partake (finish the cup this time, please)

Second Hallel^{xxx} (Ps 115-118): *Hallel* / הלל



The Second Hallel is Ps 115-118. The Hallel was chanted during sacrifice by the Levites^{xxxii}. The manner of repeating and responding to the Levites is the same as with the

First Hallel.

“And when they had sung a hymn, they went out to the Mount of Olives,” (Matthew 26:30 NIV).

Yeshua was quoting this Hallel (Psalm 118:26b):

“For I tell you, you will not see Me again until you say, ‘Blessed is He who comes in the name of YHVH.’”(Matthew 23:39).

The worship of the saints at Passover prophetically foreshadows what will occur during the Marriage Supper of the Lamb. Saints sing/chant “Hallelujah!” (Rev. 19:1-9 NIV)

All rise and read the Second Hallel (Psalm 118 NIV)

‘Levites’ read (host or leaders):

²⁶“Blessed is he who comes in the name of YHVH.
From the house of YHVH we bless you.”

‘Sacrificers’ respond (congregation):

“Blessed is he who comes in the name of YHVH.
From the house of YHVH we bless you.”

‘Levites’ read (host or leaders):

²⁷“YHVH is God, and He has made His light shine
upon us. With boughs in hand, join in the festal
procession up to the horns of the altar.”

‘Sacrificers’ respond (congregation):

“Hallelujah!”

‘Levites’ read (host or leaders):

²⁸“You are my God, and I will give You thanks;
You are my God, and I will exalt You.”

‘Sacrificers’ respond (congregation):

“Hallelujah!”

‘Levites’ read (host or leaders):

²⁹“Give thanks to YHVH, for He is good; His
love endures forever.”

‘Sacrificers’ respond (congregation):

“Hallelujah!”

Blessed is He who comes in the Name of YHVH



בְּרוּךְ הַבָּא בְּשֵׁם יְהוָה / Baruch habah BaShem YHVH

“Blessed is he who comes in the Name of YHVH,” (Mat 23:39; Ps 118:26).

Closing Prayer: *Nirtzah* / נִרְצָה

Every seder closes with a longing to be in Jerusalem!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם. La-shanah haba'a b'rushahliyeem

Next year in Jerusalem

... to where the Messiah will be coming!

Host prays for the Peace of Jerusalem

“Pray for the peace of Jerusalem, may they prosper who love You,” (Psalm 122:6 NASB).

Aaronic Blessing: *Birkat Kohanim* / בְּרַכַת כֹּהֲנִים

Host reads:

God gave this blessing to Aaron and his sons. During Temple services, it was said over the worshippers. Today, it blesses family members, particularly on special occasions.

All recite the Aaronic Blessing in Hebrew & English:

יְבָרְכֶךָ יְהוָה וַיְשַׁמְרֶךָ: Yee-vare-checha YHVH vay-yeesh-merecha.
יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וַיְחַנֶּךָ: Ya'er YHVH panav elaycha vee-chunay-cha.
יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וַיַּשְׁמֵלֶךָ: Eesa YHVH panav elaycha vay-yasemleh-cha shalom
לְךָ שָׁלוֹם:

“YHVH bless you and keep you; YHVH make His face to shine upon you and be gracious to you; YHVH lift up His countenance upon you and give you peace.” (Numbers 6:24-26)



Endnotes

- ⁱ All women present pray the prayer, while the “mother of the table” lights the candles.
- ⁱⁱ The prayer for lighting the Sabbath (Shabbat) or festival candles is traditional and has been used by Jews all over the world for generations. “The Sabbath lights are kindled approximately eighteen minutes before sunset. Since women are found in the home more often than their husbands, and since women are generally in charge of household matters, the *mitzvah* (law or instruction) of kindling the lights has devolved upon the mistress of the house. Nevertheless, a man living alone, or residing with other men, is required to kindle the lights and recite the proper blessing,” Rabbi Nosson Scherman, translation and commentary, *ArtScroll Transliterated Linear Siddur* (Sabbath and Festival), Mesorah Publications, Ltd., 2002. page 27.
- ⁱⁱⁱ Mishnah, Pesachim 10:2.
- ^{iv} The prayer for the Kiddush (drinking of the wine/grape juice) is traditional and has been used for generations by Jews all over the world. Rabbi Nosson Scherman, translation and commentary, *ArtScroll Transliterated Linear Siddur* (Sabbath and Festival), Mesorah Publications, Ltd., 2002. page 171.
- ^v Exodus 10:2; 12:26; 13:8.

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- vi Mishnah, Pesahim 10:4, 5. Rabbi Gamaliel II (see glossary) said, “Whoever does not make mention of the following three things on Passover has not fulfilled his obligation: namely, the Passover sacrifice, unleavened bread, and bitter herb. The Passover sacrifice because the Holy One ... passed over the houses of our fathers in Egypt; the unleavened bread because of our fathers were redeemed from Egypt; the bitter herb ... because the Egyptians embittered the lives of our fathers in Egypt.”.
- vii The Bible mentions three, not Four Questions (Exodus 13:8, 10:2, 12:26). Moreover, not all Midrash texts include the Fourth Question. This Haggadah, following the Biblical example, is using only Three Questions.
- viii Interestingly, the Questions are not only listed in the Bible but also in Mishnah, Pesahim 10:4.
- ix Mishnah, Pesahim 5:7.
- x Alfred Edersheim, *The Temple*, 1976, page 223.
- xi Mishnah, Pesahim 5:5.
- xii Mishnah, Pesahim 10:4.
- xiii John J. Owens, *Analytical Key to the Old Testament vol. 1*, Baker Book House, 1999. page 259. Hiphil is the causative form of a verb. The subject causes the action of the verb.
- xiv James Strong, *Strong's Exhaustive Concordance of the Bible*, Abingdon Press, NY, 1973. page 84 (Hebrew and Chaldee Dictionary).
- xv The prayer for the Kiddush (drinking of the wine/grape juice) is traditional and has been used for generations by Jews all over the world. Rabbi Nosson Scherman, translation and commentary, *ArtScroll Transliterated Linear Siddur* (Sabbath and Festival), Mesorah Publications, Ltd., 2002. page 171.
- xvi The Mishnah, Pesahim 2:6 states as horseradish the most commonly accepted vegetable, though there are 5 types of vegetables listed. *The ArtScroll Mesorah Series Pesach*, Mesorah Publications, Ltd., 1998. page 70.
- xvii Marvin R. Wilson, *Our Father Abraham*, 1989, page 244.
- xviii Below is pictured a Matzah Plates used during the Seder.
- xix The etymology of *afikoman* is uncertain. Some believe *epikomoi* (dessert), was derived from *epi komen*, while others believe it meant *entertainment* after dinner. The Hebrew word is תְּסַפֵּן (tsafun).
- xx *Haggadot* is the plural form of the word *haggadah*.
- xxi David Daube was a Jewish professor of Biblical and legal studies at Oxford University <http://www.hebrew-streams.org/works/judaism/afikoman.html> 3/27/06.
- xxii The Greek verb *afikomanos* appears to be a perfect middle-passive participle (masculine singular nominative) of *afikneomai* (Liddell & Scott, *A Greek-English Lexicon*).

^{xxiii}David Daube's interpretation: <http://www.hebrew-streams.org/works/judaism/afikoman.html> 3/27/06.

^{xxiv}"For the Messiah, our Passover Lamb, has been sacrificed. Therefore, let us keep the Festival" (1Corinthians 5:7 NIV).

^{xxv}Each of the four cups reveals a different stage (verbs) of God's redemption. (refer to pg 2). The 1st cup references the first verb, "I will bring you"; the 2nd cup, "I will free"; the 3rd, "I will redeem"; and the 4th, "I will take".

^{xxvi}Ceil and Moishe Rosen, Christ in the Passover, 1978. page 59.

^{xxvii}Jeremiah 31:31-34 NIV.

^{xxviii}*Aggadah* and *Haggadah* are the same Hebrew word. The difference is the article "h" in the beginning of *haggadah*, meaning "the telling", whereas *aggadah* means "telling".

^{xxix}*Encyclopedia Judaica*, Keter Publishing House Jerusalem Ltd., Fourth printing 1978. volume 2, page 354. According to the *Encyclopedia Judaica*, *aggadah* (or *haggadah*) means *narrative*.

^{xxx}Mishnah, Pesahim 5:7.

^{xxxi}During Passover sacrifices in the Second Temple, the Levites chanted Psalms 113-118. Those who were sacrificing responded with "Hallelujah!" After the destruction of the Second Temple, the rabbis divided the Hallel into two parts: First Hallel, Psalm 113-114 and the Second Hallel, Psalm 115-118. (Mishnah, Pesahim 5:7; 10:7).

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Why should I celebrate Passover every year?

When is Passover?

Passover is an Expression of God's Covenants

God's Redemptive History

Obedience is better than sacrifice

The Difference between Haggadah and Halakah

God's Calendar

When in the Second Temple Period

What is the purpose of this Haggadah?

This is a Step-By-Step Manual

Let Us keep The Festival