

Messianic Passover Haggadah



A Bridge between Zion and Japan

April 2012

■ Remove all yeast(bread) from the house before the festival.
(Exodus 12:15, I Cor :7)

1 CANDLE LIGHTING

According to tradition, the Israelites were redeemed from Egypt because of the pious women of that generation, considered to be more righteous than the men. It is, therefore, the woman's privilege to kindle Sabbath and Festival lights in the home.

Baruch, ata, Adonai elohaynu, melech ha-olam, asher kidshanu b' mitvotav l'hadrik ner shel yom tov.

Blessed are You, O Lord our God, King of the Universe, who blessed us with the commandments to kindle the holy day light.

■ Children's Blessing

It is interesting that the Seder begins with the blessing of our children. They are affirmed in the Lord's sight as so very precious in His sight and by no means an appendage; an integral part of the family of God. Indeed, Yeshua frequently drew upon little children to provide various examples to us.

★ Children should come forward

Father blessing the children says to his son(s);

“The Lord make you like Ephraim and Manasseh and like all those we know throughout history who served the Lord our God faithfully, in love, holiness, humility, power and authority, wholeheartedly and with radical obedience.”

Then to the daughter(s) The Lord make you like the woman of Proverbs 31 like all those who ministered to Jesus with a heart of purity, passion and Godly strength and beauty. Then, he shall give the Aaronic blessing. (Num 6:24-26)

Ye-va-recha Adonai ve-yeesh-me-recha.

Ya-er Adonai panav e-ley-cha vee-choo-ne-cha Yeesa Adonai panav e-lay-cha v'yasem l'cha Shalom.

The LORD bless you and keep you; the LORD make his face shine upon you and be gracious to you; the LORD turn his face toward you and give you peace.

2 KADISH

▼ Fill the first cup

THE FOUR CUPS

In the Passover Seder, there are 4 cups. This is an ancient tradition of the Seder and relate to God's promises of freedom to our people, (Exodus 6 verses 6-7) and the four

cups correspond to the four verbs in the passage.

“Therefore, say to the children of Israel ‘I am Hashem, and I SHALL **BRING YOU OUT** from under the burdens of Egypt; I SHALL **RESCUE YOU** from their service; I SHALL **REDEEM YOU** with an outstretched arm and with great judgments. I SHALL **TAKE YOU TO ME** for a people and I shall be your God....”

“I WILL BRING YOU OUT.” God’s purpose is redemption; our purpose sanctification – to become more like Him and to live our lives in conformity to His perfect will.

We thank Him for giving us this Pesach festival to remind us of our deliverance by The Deliverer (Meshiach) from Egyptian bondage, and for showing His incredible Love to all people by sending Yeshua into the world to save us from the slavery of sin. The Hebrew word for Egypt, “Mitzraim” means. “a place of narrowness.”



▼ Raise the first cup

Baruch ata Adonai Eloheynu Melech ha-olam, boray p’ree ha-gafen

Blessed are You, O Lord our God, King of the Universe, who created the fruit of the vine.

● Drink the First cup

A GENERAL THANKSGIVING

This blessing is said often in the course of the year to mark the initiation of something: for example, the beginning of a festival, on eating any fruit for the first time in its season, entering into possession of a new home, or on wearing new clothes for the first time.

The Word of God teaches us to, “In everything give thanks for this is the will of God in Christ Jesus concerning me.” (Eph 5:20) Here is a principle we should never take for granted that is incorporated here in the Seder.

Baruch ata Adonai Eloheynu Melech ha-olam, she-heche-yanu v’kee-y’manu v’higgee-anu l’maan ha-zeh

Blessed are You, O Lord our God King of the Universe, who has kept us alive, sustained us and brought us into this season.

✂ Traditionally, a song of praise and worship may be sung in recognition and thankfulness to our God. Here usually comes washing of hands, but we skip it this time as we are to wash hands again later.

3 KARPAS

▼ Raise the parsley dish

Parsley for hyssop that was used to sprinkle the blood on the doorposts of the Israelite homes that protected them from the Angel of Death on the eve of their redemption.

Dip the parsley into the salt water that represents the tears of the Jewish people throughout history. But, it also represents the sacrifice of Yeshua who shares with us all our pain and suffering, [“we do not have a High Priest who is untouched by our infirmities....”] our sin and shame, [Isaiah 53]

“And you shall take a bunch of hyssop, dip it into the blood that is in the basin, and strike the lintel and the two door posts with the blood that is in the basin.” (Exodus 12; 22).

*Baruch ata Adonai Eloheinu Melech
Ha-olam, boray, p'ree ha-adamma*
Blessed are You, O Lord our God,
King of the universe, who created the
fruit of the earth.

● Dip the parsley in salty water twice and eat.

The sprinkling of the blood that ratified God's covenant with Israel and spared them from the Angel of Death (Exodus 24:8) clearly demonstrates the Faithfulness of God to His covenant people, past and present. It provides us, through Yeshua, the possibility of crossing over from death to life, darkness to light, despair to hope, sorrow to joy, hopelessness to abundant life!

Yeshua has become for both Jew and Gentile our “Paschal lamb” (1 Cor 5:7) and the sin sacrifice burned outside Israel's camp (Hebrews 13:11-13). He is the Lamb of God, the Suffering Servant who suffered outside the city gate of Jerusalem to take our sin by the shedding of His blood for us, for all who would turn to Him and receive Him as their Messiah (Deliverer).

Yeshua is also our ‘Peace Offering.’ Whilst He was hanging on the cross, the other ‘*pesachim sh'lamim*’ the peace offerings of Passover, were being sacrificed (John 18:28). Yeshua has become our Peace and He alone is able to offer us true reconciliation by the shedding of His precious blood for us (John 14:6).

4 YACHATZ

▼Take up the Matzah sack

This contains 3 Matzah which symbolise unity, the three Patriarchs and to Messianic Believers, the Trinity.

On Pesach, leavened bread is strictly forbidden and unleavened bread is made only from flour and water. This bread (Matzah) is flat (i.e. no sin) has stripes (“By His stripes we are healed”) and also holes (the nails that pierced the hands and feet of Yeshua when He was crucified).

▼Take out the middle Matzah and break it in two pieces.

This matzah is known as ‘The Bread of Affliction’.

The larger piece is known as the ‘Aphikomen’, which means ‘desert’ and is wrapped in a cloth and hidden, then eaten at the end of the Seder. We remember Yeshua’s words to His disciples as He held up the smaller piece and prayed, “Take, eat, this is My Body broken for you.” (Mat 26:26)

▼Pass the Aphikomen to the leader

The leader should collect all the Aphikomen and wrap and hide somewhere around the room.

▼Return the remaining Matzah;

The Aphikomen represents the Redeemer who is hidden for a season until the end of times when the Jewish people will have the veil removed from their eyes and they will, “Look upon Him whom they pierced and return to Him with great mourning” (Zechariah12:10).

After this, will be heralded in such a time of world wide evangelism and revival as has never before been seen – the best spiritual ‘desert’ that anyone can imagine!

✘We are to use the hidden bread after the meal (14 page)

Some say this custom was invented to keep children awake.

5 MAGGID

▼ **Fill the second cup (This will be drunk at page 10 of this book)**

This is the part of the Seder called, “the Magid” – or the ‘Telling’. Each year for thousands of years Jewish families have ‘told’ the story of redemption, passing it down faithfully through the generations that every child would know who he/she was and the character of their God who they served.

Today, we celebrate this story as a people who are truly redeemed through the Blood of our Messiah – saved by faith through His amazing grace!

This is probably one of the best remembered and nostalgic parts of the Seder where the children play a prominent role.

★ **The children ask:**

Ma nishtana ha-laila ha-zeh mi-kol ha-lelot?

She-be-chol ha-lelot anu ochlin chametz u-matza, ha-laila ha-zeh kulo matza?

She-be-chol ha-lelot anu ochlin she-ar yetajit, ha-laila ha-zeh moror?

She-be-chol ha-lelot en anu matbilin afilu pa'am echat, ha-laila ha-zeh shetay fe'amim?

She-be-chol ha-lelot anu ochlin bayn yoshvin u-vayn mseubin, ha-laila ha-zeh kelanu mesubin?

Why is this night different from all other nights? Other nights we may eat either leavened or unleavened bread; this night only unleavened. Other nights we may eat any kind of herbs; tonight we must eat bitter herbs.

Other nights we do not dip even once; tonight twice – parsley into salt water, and later on bitter herb into charoset.

Other nights we eat sitting or reclining, as we please; tonight we should all recline.

★ **Children return to seats**

Only those who were free reclined. Slaves sat to eat or stand, as did the Israelite slaves during their last meal in Egypt.

Yeshua at the celebration of His last Seder would have reclined upon cushions, leaning on His left elbow.

Jochanan, too, lying close to His chest whispered, “Lord who is it (who will betray You?)” after Yeshua had declared, “One of you will betray Me.” (John 13:23–25).

After the ‘Ma Nishtana’ has been asked, we respond;
Because in Egypt we were Pharaoh’s slaves, However, the Lord our God brought us out from that land.
With outstretched arm and the strength of His hand;
And had the Holy One, blessed be He, Not saved our ancestors from bondage then, Neither we, nor our children, nor theirs would be free;
Still being slaves – not as now – free!
We would still serve in Egypt. Thank God who saves!

It is our duty, our joy and our privilege to recount the Lord’s acts of deliverance. How glorious to meditate upon His Love for us! “For all those who received Him he gave power to become the children of God(John 1:12) – not through works lest anyone should boast!(Eph 2:9)”

We remember how Yeshua delivered us out of bondage and servitude from “Egypt” and freed us from the slavery of sin. No-one else could do this for us. He alone, therefore, is worthy of all glory and honour and majesty as we offer unto Him the worship of our lives as living sacrifices unto Him!
The most we can ever offer Him is the very least He deserves!

THE FOUR SONS

In this section, the father exercises his wisdom and knowledge of the character of his children to change the manner of asking to ensure that he builds the knowledge of each child.

The wise son (*chacham*) associates himself with his family’s worship (“What are these laws to us?”). He is alert and keen on detail but may be flawed by focusing upon traditions rather than relationship, works rather than grace.

The wicked son (*Rasha*) disassociates himself from the salvation that his father and other members of his family identify with and acknowledge. He acts with pride and rebellion.

The simple son (*tam*) is the naive one who speaks out of innocence. He requires an honest and straight forward explanation. “Tam” means, “perfect and faultless.” Of such a one, Yeshua spoke, when referring to Nathaniel, “Behold an Israelite indeed, in whom is no guile!” (John 1:47).

The one who does not know how to ask, (*she anyo yodeya lish-ol*) may be simply too young or otherwise shy or fearful.

FROM SLAVERY TO REDEMPTION

Our Fathers went down to Egypt with only 70 persons (Deut 10:22) and there we became a great nation (Deut 26:5). But the Egyptians ill treated us, afflicted us and laid heavy bondage upon us (Deut 26:6).

At length the King of Egypt died, but the children of Israel still groaned under bondage. They cried out and their cry under bondage came up to God (Exodus 2:23).

“Then we cried out to the Lord God of our fathers, and the Lord heard our voice and looked on our affliction and our labour and our oppression.” (Deut 26:7). “So God heard their groaning, and God remembered His covenant with Abraham, with Isaac and with Jacob.” (Exodus 2:24). God saw the condition of His people and had compassion for them. Moses the Levite, adopted son of an Egyptian Princess, saw his people’s burdens. In anger, he slew a taskmaster who was beating an Israelite slave. Later he rebuked another Israelite for fighting with a fellow Israelite. The man responded in a way that caused Moses to fear: “Who made you to be a prince and a judge over us? Do you intend to kill me as you killed the Egyptian? As a result, Moses fled for his life to Midian (Exodus 2:11–15).

God answered the question “Who made you to be a prince and a judge over us?” when He appeared to Moses at the burning thorn bush (Exodus 3).

This bush can be translated from Hebrew as “thorns.” Here we can see the parallel of thorns being associated with both the Israelite’s deliverance and mankind’s deliverance through the blood sacrifice of Yeshua whose head was ‘crowned’ with thorns. In both instances, God proclaimed his continual personal care and concern for His people.

It is a wonderful thing to know that our God cares for all people, not only for Israel; “You shall neither mistreat a stranger nor oppress him, for you were strangers in the land of Egypt... you know the heart of a stranger: (Exodus 22:21). It is ironic that for most of Israel’s history since the fall of the second temple, the Jewish people have been consistently persecuted and mistreated as aliens dispersed in foreign lands; seen as strangers and a people to exploit and destroy. Yet, to the dismay of Satan, God has prospered His chosen people, the Jews, instead of allowing them to be destroyed. From the time of Purim to the holocaust, from 1948 to the present day, the Jewish people have survived and been kept by the sovereign power of the Most High who, “neither slumbers nor sleeps.”

THE TEN PLAGUES

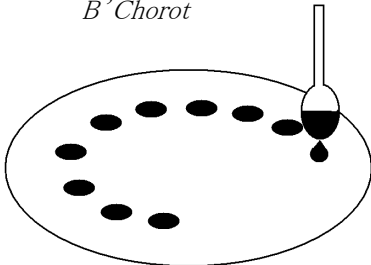
The bible teaches compassion towards one's enemies. So when each plague that afflicted the Egyptians is mentioned, a drop of wine from a newly poured CUP OF

THANKSGIVING is spilled into a small "Plague Saucer."

Thus, when we drink the cup, the joy of our deliverance is tempered by sorrow that the Egyptians had to suffer because of the hardening of Pharaoh's heart.

▼As each is named in Hebrew, deposit a drop of wine in the saucer. (use spoon)

1. Blood - *Dam*
2. Frogs - *Ts'far-day-ah*
3. Gnats - *Kinnim*
4. Flies - *Arov*
5. Pestilence - *Day-vay*
6. Boils - *Sh'chim*
7. Hail - *Barad*
8. Locusts - *Arbay*
9. Darkness - *Chosh-ech*
10. Firstborn slain - *Makkat B'Chorot*



YAM SUPH-THE RED SEA

On the seventh day after the Exodus, Pharaoh's chariots, horses and his entire host were trapped and drowned in the Red Sea:

"Thus Israel saw the great work which the Lord had done to Egypt; so the people feared the Lord, and believed the Lord and His servant Moses." (Exodus 14:31).

This is the only mention of Moses in the Haggadah. Why is this? It is because emphasis is placed upon a Divine deliverance rather than anything human. God alone can redeem us from the slavery of sin!

DA-YENU

It would have been enough for us

Had he brought us out of Egypt
Da-yenu
Had he judged the Egyptians
Da-yenu
And destroyed their gods
Da-yenu
Had he slain their firstborn
Da-yenu
And given us their riches
Da-yenu
Had he divided the sea to let us pass
through
Da-yenu
But sank our foes into the depths
Da-yenu
Then supplied our needs for forty
years
Da-yenu

And fed us with manna in the
 wilderness Da-yenu
 Had he given us the Sabbath to renew
 our strength Da-yenu
 And brought us to hear him at Mount
 Sinai Da-yenu
 Giving us His Torah to guide us
 Da-yenu
 Planned and built the Tabernacle, His
 dwelling place Da-yenu
 Brought us to the land He promised
 to Israel Da-yenu
 Consecrated the Temple He
 permitted to be built Da-yenu
 Had he atoned for our sin Da-yenu

●Sing Dayenu together

Illo hotzi hotzianu hotzianu
 mimitzraim
 hotzianu mimitzraim da-yenu
 da-dayenu da-dayenu da-dayenu
 dayenu dayenu (dayenu)

(Japanese)

Ejiputo no chi kara
 ooinaru mite mote
 kaihou sareta Dayenu
 da-dayenu da-dayenu
 shu no megumi wa
 watashi ni tareri

THE CUP OF THANKSGIVING

▼Raise the cup of Thanksgiving

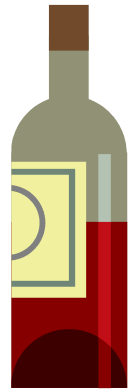
“We thank you Lord, we praise,
 glorify, extol and adore You! You
 alone are worthy of our praise,
 Almighty God, King of the Universe,
 by whom all things were made and by
 whom was brought forth salvation
 through the precious blood of our
 Messiah Yeshua! You have brought us
 forth out of Slavery to freedom /
 Anguish to joy
 Mourning to dancing / Darkness to
 Light / Bondage to redemption! /
 Hallelujah!

We thank you, Lord, for Pesach, as
 we celebrate the miracle of Salvation
 and the forgiveness of sins through
 Your precious Blood! You have
 delivered us from bondage and will
 change us from, ‘Glory to Glory’
 even as You have determined.

*Baruch ata Adonai
 Eloheynu Melech Ha
 Olam Boray P’ree Ha-
 gafen.*

Blessed are You, O Lord
 our God, King of the
 Universe, who created
 the fruit of the vine.

●Drink the cup of
 Thanksgiving



Symbolic Foods

[1]The unbroken Lamb-bone. (z'roah)

In Biblical times, people could eat lamb only in Jerusalem, as the Passover lamb can be slaughtered only in the temple. So, after the destruction of the temple, lambs were not eaten. However, some Sephardic Jews eat lamb on Passover. We usually see lamb bones and remember the Passover lamb.

★**Bone is not edible!**

[2]The Egg (chag-igah / Beitzah)

Baked or hard-boiled egg represents broken temple that we mourn for. However, for those who know Yeshua and follow Him, we ourselves are the temple of the Holy Spirit (Ruach HaKodesh).

[3]Bitter Herb (Maror)

Bitter herbs remind us of the bitter slavery that the Israelites endured under the Egyptians. We are also reminded of the bitter slavery of sin that we need not be subject any more to since Yeshua has set us free.

Jewish people usually use horseradish, but use “wasabi” in Japan.

[4]Apple, honey and nuts (Charoset)

This mixture reminds us of the bricks and clay used by the Israelites to build Pharaoh’s pyramids and is a reminder of the hard labour of slavery.

Yet, all this is tempered by the knowledge of the sweetness (honey) within the mixture that speaks of promise (i.e. the land flowing with milk and honey).

[5]Parsley (Karpas)

This when dipped into salt water reminds us of the hard labour of the Israelites when enslaved by the Egyptians.

Therefore, we will praise the Lord!

[6]Lettuce(Hazeret)

Depending on traditions, other type of bitter herb (Hazeret) is added, and the seder plate has 6 items.

Unleavened Bread (Matzah)

The matzah reminds us that the deliverance of Israel from Egypt came so quickly – the Egyptians sent them out in haste so that there was no time for the dough to rise and become leavened (Exodus 12:33-34;39).

Now most people eat machine-made square matzah, instead of round hand-made matzah.

6 RACHATZ

Doing the work of a servant, Yeshua arose, girded Himself with a towel, poured water, washed the disciples' feet, wiped them with a towel and sat down again. He said, "You call me Rabbi and Lord, and you say well, for so I am..... I have given you an example that you should do as I have done for you." (John 13:13-14)

*Baruch ata Adonai Eloheynu Melech
Ha Olam asher kidshanu b' mitvotav
v'tsivanu al n'teelat yadayim.*

Blessed are You, O Lord our God,
King of the Universe, who commands
us to be cleansed and to serve
others; that all may lift up holy hands.

● **Everyone wash hands, using
the finger bowl.**

**As Yeshua taught us, let us
wash each other's hands.**

7 MATZAH

BRACHA BEFORE THE MEAL

Thanks for our daily bread and for the
Bread of Affliction.

The UPPERMOST wafer of Matzah,
like the one at the base, reminds us
of the manna that in the wilderness
sustained the Israelites with physical
health, as our daily bread sustains us.
This manna is described by the
Psalmist as being the very food that
angels eat.

Yet, "Man does not live by bread
alone, but by every word that
proceeds from God."

So, together with the physical bread
that sustains us physically, we must
also partake of the 'Living Bread',
the "Word become Flesh", that our
lives be maintained both spiritually
and physically.

▼ **Take the upper Matzah and
pass around.**

● **Everyone takes a piece of the
Matzah.(Do not eat at this stage.)**

**▼Take the middle remaining
Matzah piece and do the same.**

Everyone receives a piece of the remaining middle Matzah, the “Bread of Affliction” which represents Yeshua our Messiah. When we are physically and spiritually nourished, we truly become the ‘salt of the earth.’

We also recall God’s covenant of salt with His people: “It is a covenant of salt forever before the Lord with you and your descendents with you.” (Numbers 18:19).

At this stage two blessings are said:

*Baruch ata Adonai Eloheynu Melech
ha-olam, ha- motzee lechem min ha
aretz*

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

*Baruch ata Adonai Eloheynu Melech
ha-olam, asher kid’shanu
b’mitzvotav v’tsivanu al ahee-lat
matzah*

Blessed are You, O Lord our God
King of the Universe, who has
sanctified us by Your commandments
to eat unleavened bread.

●Eat the Matzah together.

8 MAROR

Then we eat bitter herbs, as it is written “That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast.” (Exodus 12:8)

Bitter herb is symbolic of the bitterness of slavery.

**▼Table leader raise the maror
plate.**

Then we recite blessings:

*Baruch ata Adonai Eloheynu Melech
ha-olam asher kidshanu b’mitzvotav
v’tsivanu al achleet maror.*

Blessed are You, O Lord our God,
King of the Universe, who sanctifies
us by His commandments to eat the
bitter herb.

**●Take some portion of bitter
herbs, then eat the half of it.**

**(we will use the rest in the next
step KORECH)**

9 KORECH

Rabbi Hillel invented the sandwich, combining Matzah, bitter herb and Lamb. It is commonly called the ‘Sop’.

Rabbi Hillel established the custom of combining bitter herbs (*maror*) and *Matzah* with a piece of the Paschal Lamb to literally fulfill the Scripture, With unleavened bread and with *maror* they shall eat.” (Exodus 12:8)

▼ **Pass around the Charoset and the bottom piece of matzah.**

● **Take some Charoset and also the bitter herbs that you left, and make a sandwich and eat together. (Without blessing)**

It appears that Judas Iscariot was not present with the disciples when they ate the paschal lamb. Nor would he have been present when Yeshua distributed the *Aphikomen* and after the meal, the Cup of Blessings and Redemption.

Maybe, Judas Iscariot arranged to partake of the paschal lamb with the Temple Officers whom he led afterwards to Yeshua in Gethsemane?

10 SHULUHAN OREICH

BREAK : This is where the meal can be served.

You can eat all foods except for the *Aphikomen*.

DO NOT EAT LAMB BONES

11 TSAPHOON

★ **The children search *Aphikomen* and find it and bring it to the leader.**

Usually, the father of the family gives something to the child who finds the *Aphikomen*.

Some Messianic Jews say this is prophetic, because the Messiah is hidden from the eyes of the children of Israel in this last 2000 years.

However, like this *Aphikomen*, Israel will find their Messiah when the time comes and the Father will give them the prize, Eternal Life.

Let us pray that they will find the Messiah soon.

▼ Fill the third cup, the Cup of Blessing and Redemption.

[NOTE]

This part is actually the origin of Lord's Supper, or communion. We are to drink wine and bread (Matzah), and these are symbolic of the body and blood of Yeshua.

*Baruch ha-gever asher yiv-tach
b'Adonai v'ha-ya Adonai miv-tacho.
Adonai oz L' ammo yi-ten Adonai
y'var-ech et ammo has-shalom.*

Blessed are those who seek the Lord, they shall lack nothing. Blessed is the one who trusts the Lord. The Lord shall give strength to His people; the Lord will bless His people with peace.” (Psalm 34:10; 40:4; 29:11)

▼ Unwrap the *Aphikomen* in each table and take up the piece:

The night that HE was delivered up, Yeshua took bread and gave thanks.

Blessed be God our Father, who promised to send His people Israel a Redeemer, to make an end to sin, to make reconciliation for iniquity and to bring everlasting righteousness through our Redeemer and Saviour, Yeshua Ha' Mashiach.

Dearest Lord, we thank You for sending us Yeshua who broke the *Matzah* (break the Aphikomen) and gave it to His disciples saying,

▼ Distribute the piece to everyone

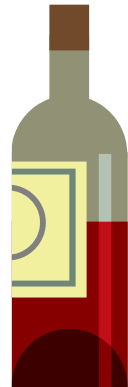
“Take, eat, *Zeh guphee, ha-nittan b'ad-chem*; this is my Body given for you. Do this in remembrance of Me.” (Mark 14:22).

● Everyone eat the Affikomen

12 BALECH

▼ Raise the Third cup

Yeshua said, “But I say to you, I will not drink of this fruit of the vine from now on until that day when I drink it new with you in my father's kingdom.” (Matt. 26:29).



*Baruch ata Adonai Eloheynu Melech
Ha' Olam boray p'ree ha-gaffen*

Blessed are You, O Lord our God,
King of the Universe, who created
the fruit of the vine.

*Zey Damee, dam ha-brit ha-hadashah
ha-nishpach b'ad rabbim.*

This is my blood of the new covenant,
which is shed for many for the
remission of sins.” (Matt26:28).

● Drink the third cup

Having partaken of the *Aphikomen*,
we remember Yeshua, the Alpha and
the Omega, the One who Was and Is
and is to Come, the same yesterday,
today and forever!

When Yeshua and His disciples
finished their meal, they made their
way to Gethsemane via the Kidron
Valley and would have sung the *Hallel*
on their journey.

13 HALLEL

Psalms 113-118, collectively known
as the “*Hallel*” were sung in the
Temple while the paschal lambs were
slain. So, we praise God with joy and
thanksgiving for, “Yeshua, our
Passover lamb was slain for us.”(1
Corinthians 5:17)

● Two Psalms from 113-118 are selected to be read or sung

Psalms 113

- 1 Praise the LORD. {[1] Hebrew <Hallelu Yah>; also in verse 9} / Praise, O servants of the LORD, / praise the name of the LORD.
- 2 Let the name of the LORD be praised, / both now and forevermore.
- 3 From the rising of the sun to the place where it sets, / the name of the LORD is to be praised.
- 4 The LORD is exalted over all the nations, / his glory above the heavens.
- 5 Who is like the LORD our God, / the One who sits enthroned on high,
- 6 who stoops down to look / on the heavens and the earth?
- 7 He raises the poor from the dust / and lifts the needy from the ash heap;
- 8 he seats them with princes, / with the princes of their people.
- 9 He settles the barren woman in her home / as a happy mother of children. / Praise the LORD.

It is noteworthy that many of the most significant events or sayings of Yeshua were around a meal or celebration.

Psalms 117

- 1 Praise the LORD, all you nations; / extol him, all you peoples.
- 2 For great is his love toward us, / and the faithfulness of the LORD endures forever. / Praise the LORD.
[[2] Hebrew <Hallelu Yah>

Song of Israel #20

halelu et adonai kol Goyim
shave hu hu kol HaUmin
ki gaval aleinu chasdo
ve-emet adonai l'olam
halelu haleluya halelu haleluya!
halelu haleluya haleluya!

Psalms 118

- 1 Give thanks to the LORD, for he is good; / his love endures forever.
- 2 Let Israel say: / "His love endures forever."
- 3 Let the house of Aaron say: / "His love endures forever."
- 4 Let those who fear the LORD say: / "His love endures forever."
- 5 In my anguish I cried to the LORD, / and he answered by setting me free.
- 6 The LORD is with me; I will not be afraid. / What can man do to me?
- 7 The LORD is with me; he is my helper. / I will look in triumph on my enemies.
- 8 It is better to take refuge in the LORD / than to trust in man.
- 9 It is better to take refuge in the LORD / than to trust in princes.
- 10 All the nations surrounded me, / but in the name of the LORD I cut them off.
- 11 They surrounded me on every side, / but in the name of the LORD I cut them off.
- 12 They swarmed around me like bees, / but they died out as quickly as burning thorns; / in the name of the LORD I cut them off.
- 13 I was pushed back and about to fall, / but the LORD helped me.
- 14 The LORD is my strength and my song; / he has become my salvation.
- 15 Shouts of joy and victory / resound in the tents of the righteous: / "The LORD's right hand has done mighty things!"
- 16 The LORD's right hand is lifted high; / the LORD's right hand has done mighty things!"
- 17 I will not die but live, / and will proclaim what the LORD has done.
- 18 The LORD has chastened me severely, / but he has not given me over to death.
- 19 Open for me the gates of righteousness; / I will enter and give thanks to the LORD.
- 20 This is the gate of the LORD / through which the righteous may enter.
- 21 I will give you thanks, for you answered me; / you have become

my salvation.

- 22 The stone the builders rejected /
has become the capstone;
23 the LORD has done this, / and it
is marvelous in our eyes.
24 This is the day the LORD has
made; / let us rejoice and be glad in
it.
25 O LORD, save us; / O LORD,
grant us success.
26 Blessed is he who comes in the
name of the LORD. / From the
house of the LORD we bless you.
[[26] The Hebrew is / plural.]
27 The LORD is God, / and he has
made his light shine upon us. / With
boughs in hand, join in the festal
procession / up [[27] Or <Bind the
festal sacrifice with ropes | and
take / it>} to the horns of the altar.
28 You are my God, and I will give
you thanks; / you are my God, and I
will exalt you.
29 Give thanks to the LORD, for he
is good; / his love endures forever.

■ THE CUP OF COMPLETION

▼ Fill the fourth cup

At Calvary, atonement was made. Judas Iscariot appeared with a band of Temple police supported by Roman soldiers. With a kiss, he betrayed Yeshua. When Yeshua pronounced the ineffable



name of God (“I am HE.” – John 18:5–6), all fell to the ground. Yeshua had power to escape or defend Himself with legions of angels at His disposal, yet He submitted to arrest and was bound and interrogated. At the prompting of the Chief Priests, he was brought the next day to Pontius Pilate, who was unwilling to face the one who is The Truth. Having declared Yeshua innocent, he had him flogged and crucified as a criminal. The dramatic gesture of washing his hands did nothing to cleanse Pilate.

On the cross, towards the end, Yeshua cried, “I thirst!” With a sprig of Hyssop, that reminds us of the Blood of Yeshua that cleanses us from all sin (1John 1:7), a sponge filled with sour wine was put to His mouth.

Yeshua who had refused wine, saying “I will not drink of this fruit of the vine from now on” (Matt. 26:29) now received it.

His work of atonement completed, He cried, “It is finished!” and commended His Spirit into the hands of the Father.

The Lord of the Sabbath rested on the Sabbath.

On the third day, He rose again from the dead. He lives and reigns, the Lord of Glory!

▼Lift the 4th cup

“I will take you as My people, and I will be Your God.”

Baruch ata Adonai Eloheynu Melech ha' Olam Boray p'ree ha-gafen.

Blessed are You, O Lord our God, King of the Universe, who created the fruit of the vine.

●Drink the 4th cup

14 NIRTZAH

THE CUP OF ELIJAH

The leader fills the 5th cup. (This is not for drinking)

Rooted in the belief that Elijah comes to proclaim the Messiah's advent (Malachi 4:5) and Israel's restoration, the legend that Elijah visits every Jewish home at Pesach has flourished. Families open their doors for him and children examine Elijah's cup.

★Children open the door and see if Elijah is there

Yeshua stands at the doorway of our hearts and presents us with an invitation: “If anyone hears my voice and opens the door, I will come in to him and dine with him, and he with me.” (Revelation 3:20).

We gladly open the door of our hearts in faith to You, O Lord! We invite You into our hearts and ask You to occupy every part of our lives. Make us passionate for You, Lord. May we never be, “neither hot nor cold.”

Pour out Your Spirit upon us as You promised, Lord through the prophet Joel that our sons and daughters may prophesy, our old men dream dreams and young men see visions! (Joel 2:28)

●Everyone say together!

L'shanah Ha-ba-ah Bi-yrushalai-yim! Next Year in Jerusalem!

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This haggadah was edited by Roger Lenk and modified by Naoji Ishiida. As the first editor was a Messianic Jew, Jesus' name was spelled in His Hebrew name “Yeshua.”

Meanings of the symbols

- ▼ Action of the table leader
- Action of all the members
- ★ Action of children

