

The Pesach Siddur



Haggadah

PREPARATION OF THE PASSOVER

It was just before the Passover Feast. Yeshua knew that the time had come for Him to leave this world and go to the Father. Having loved His own, who were in the world, He now showed them the full extent of His love. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God. On the first day of the Feast of Unleavened Bread, when it was customary to sacrifice the Passover lamb, Yeshua's disciples asked Him, "Where do You want us to go and make preparations for You to eat the Passover?" So He sent two of His disciples, telling them, "Go into the city, and a man carrying a jar of water will meet you. Follow him. Say to the owner of the house he enters, 'The Teacher asks: Where is My guest room, where I may eat the Passover with My disciples?' He will show you a large upper room, furnished and ready. Make preparations for us there." The disciples left, went into the city and found things just as Yeshua had told them. So they prepared the Passover."

Mattityahu (Matthew) 26; Mark 14; Luke 22;
Yochanan (John) 13



LIGHTING THE CANDLES

(Traditionally, the women of the house will light the candles)

ALL: Blessed art Thou, O Lord our God, King of the universe, Who has given us Your son Yeshua, in Whom is the light of life. We thank You that the light of the Messiah has come into the world and into our lives. Help us to let His light so shine through us that everyone everywhere might give praise to You, O Lord. Amen!

Luke 2:30-32; Yesha'yahu 49:5-6

Bedikat Chametz

SEARCH FOR LEAVENED BREAD

In Scripture, leaven is symbolic of sin. Traditionally all leavened bread is removed from the home, except for a couple of ceremonial pieces which are hidden. At the beginning of the Pesach meal, the young children are led on a search throughout the house to find and remove the last remaining pieces of unleavened bread. **1 Corinthians 5: 7-8**



Five Cups and Seven Promises

Therefore, say to the Israelites: "I am the Lord.

I will bring you out from under the yoke of the Egyptians.

I will rescue you from being slaves to them, and

I will redeem you with an outstretched arm and with mighty acts of judgment.

I will take you as my own people, and

I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians.

I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob.

I will give it to you as a possession."

I am the Lord

At this time, a cup is partially filled with wine. This cup is known as Elijah's cup. A child is then asked about the joy we have received. "Is it this much?" he is asked. "No!" More is added. "This much?" "No!" More is added until the cup overflows into the saucer.

Sh'mot 6:6-8

Four cups: Thanksgiving ~ Blessing ~ Redemption ~ Praise



Kiddush BLESSING THE FEAST

ALL: Fill and raise the first cup. "I will bring you out..."

Ve-ho-tse-ti

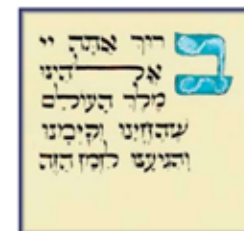
LEADER: Baruch Atah Adonai Elo-hey-nu Melech ha-olam, bo-rey p'ree hagafen.

ALL: Blessed art Thou, O Lord our God, King of the universe, Who creates the fruit of the vine. **ALL:** Blessed Art Thou, O Lord our God, King of the universe, Who has chosen us and sanctified us with Your commandments, and with love has given us, O Lord our God, solemn days for joy, festivals and seasons for gladness, and this day of the feast of Unleavened Bread, the season of our freedom, a holy convocation, a memorial of the Exodus from Egypt, and in remembrance, that Yeshua, the Messiah, died for us, and that His blood was shed for our sakes. We also want to bring into remembrance before you that you have promised another coming out of the nations of your people in the end of days by your prophet Yirmeyahu Lord bring Israel back to the Eretz Israel.

Yirmeyahu 16 Luke 22:17-18

Shehecheyanu

.. Who has kept us..."



Baruch Atah Adonai Eloheinu Melech Haolom Shehe-cheyanu Vekee-yamanu Vehi-gee-yanu Lizman Haze

ALL: Blessed art Thou, O Lord our God, King of the universe, Who has kept us alive, And sustained us, and brought us to this season. Amen!



Drink the Cup of Thanksgiving

Urchats THE WASHING

All: Blessed art Thou, O Lord our God, King of the universe, Who has cleansed us by Your word, and has come among us as one Who serves. Grant that we might learn to truly serve one another. Amen!

Yochanan 13:4-5; Yesha'yahu 1:16



Karpas EATING OF GREEN HERBS

At first the vegetable is sweet, but then comes the bitter aftertaste. So was Israel's experience in Egypt and so is a man's usual experience when committing sin. The salt water into which the karpas is dipped to make it palatable, has been interpreted as salty tears shed by the oppressed Israelites.

ALL: Take a piece of parsley and dip it into salt water.

LEADER: Baruch Atah Adonai Elo-hey-nu, Melech ha-olam, borey p'ree ha-adama.

ALL: Blessed art Thou, O Lord our God, King of the universe, who has created the fruit of the earth. Amen!

ALL: Eat the Karpas

Yachatz BREAKING OF THE MIDDLE MATZAH



LEADER says and others repeat: This is the Bread of Affliction, which our fathers ate in the land of Egypt. Let anyone who is hungry come in and eat. Let anyone who is needy come in and make the Passover with us. This year we are here in Jerusalem. May Hashem grant that next year we may observe the Passover together with all our brothers and sisters who are still in the nations here in Eretz Israel. This year many are still enslaved; next year may all men be free. Today we remember that as God delivered Israel from slavery in Egypt, so He, through Yeshua haMashiah, delivers all who believe in Him from the bondage of sin.

The Matzah is unleavened, it is striped, and it is pierced. Even so, the Messiah was unleavened, that is sinless. Even so, the Messiah was striped, that is by way of the Roman whip. Even so, the Messiah was pierced, that is by the nails in His hands and His feet and by the spear in His side.

*Concerning the stripes it is written in
Yochanan 19:1 and Yesha'yahu 53:5*

LEADER: Half the broken Matzah is hidden for use later. This is called the "Afikoman".

ALL: How great is Your goodness, which You have hidden for those who fear You.

Tehillim 31:19



Maggid THE TELLING

ALL: Fill the second cup. "I will rescue you..." *Ve-hi-tsal-ti*

MA NISH-TA-NA

YOUNGEST: Now the youngest person at the table asks:

Why is this night different from all other nights? Any other night: We may eat either leavened or unleavened bread, but this night - only unleavened!

LEADER: Because when our ancestors left Egypt they had no time to bake leavened bread.

YOUNGEST: We may eat all kinds of herbs, but this night - only bitter herbs?

LEADER: To remind us of the bitterness our ancestors experienced when they were oppressed by the Egyptian taskmasters.

YOUNGEST: We do not dip even once but this night we dip twice?

LEADER: Once in salt water for the tears shed in Egypt, and once in *haroseth*, to remind us of the clay out of which our forefathers made bricks to build the great store-cities of Egypt.

YOUNGEST: All other nights we sit straight, but this night - we all recline!

LEADER: Because a free man is able to eat in leisure!

LEADER: To avoid a terrible famine, God led Israel to the land of Egypt to find sustenance. Throughout this story His great providence was demonstrated. The sons of Jacob sold their brother Joseph into slavery. Though he suffered much hardship, Joseph never ceased to trust God. Eventually Joseph's family was reunited in love and all were invited to Egypt to survive the famine.

A later Pharaoh, who did not know Joseph, oppressed Israel, forcing them into slavery. Fearing their numbers, Pharaoh ordered all male Hebrew babies killed. Moses' mother hid him in a basket in the Nile River and saved his life. Moses later fled from Egypt, forsaking the passing pleasure of sin in order to live for God. While in the desert Moses was called by God in the burning bush to lead His people out of slavery. Many plagues were visited upon the Egyptians to force them to free Israel. But only after ten great plagues, and the death of all the first born males of the Egyptians, did Pharaoh allow God's people to go.

The first Passover meal was shared while God, in slaying the Egyptian first born, passed over the houses of the Israelites upon whose doors was the blood of a lamb. Even so, we are now freed by a greater exodus from the slavery of sin, procured for us by the blood of our Messiah.

A full cup symbolises fullness of joy. But when others turn from God, as did Pharaoh, we cannot be full of joy. Our joy is diminished as we recall the plagues God used for our freedom. As each plague is mentioned, take a drop of wine from the second cup to signify that although we exalt the power of God, we do not rejoice at the distress of our foes. We are also reminded that this cup recalls the promise, "I will free you from slavery", and that God saves - at a cost!

Once more Hashem will arrange for the house of Joseph to play the role of redeemer when Ephraim will come back to the Eretz Israel with signs and wonders. May we see the rescue of Judah soon!!!

LEADER: These are the ten plagues which the Holy One, Blessed be He, brought upon the Egyptians in Egypt. **ALL:** Blood, Frogs, Lice, Wild Beasts, Pestilence, Boils, Hail, Locust, Darkness, Slaying of the First-born.

ALL: How much more are we bound again and again to thank the Almighty...

Dayainu translates: "It would have been enough for us ")

[illegible]

LEADER: It is therefore our duty to thank, praise, laud, glorify, extol and adore Him, Who did all these wonders for our fathers and for us. He brought us forth...

from **Slavery** to **Freedom**
 from **Anguish** to **Gladness**
 from **Mourning** to **Festivity**
 from **Darkness** to **Great Light**
 from **Bondage** to **Redemption**

A stack of rectangular crackers, possibly water crackers, is neatly piled on a clear glass plate. The crackers are light-colored with a slightly textured surface. In the background, other glassware and plates are partially visible, suggesting a formal dining setting.

Maror
EAT THE BITTER HERB

Korech
COMBINE MATZAH, MAROR & HAROSETH

ALL: Share the korech

Shulchan Orech THE SET TABLE

This is where the Passover meal is served.

Tzafoon THE HIDDEN PIECE

1 Corinthians 11:23-24

This is where Yeshua departed from the traditional celebration of the Passover meal. One more breaking of bread was added. In the original Seder meals, no more bread was broken. This is where we begin and join when we do the Lord's Supper with the traditional Passover meal. Interestingly, Afikomen (the hidden piece of unleavened bread) is a Greek word, not a Hebrew one. Although this part of the Seder was added after the time of Christ, it is customary in traditional Jewish homes today. The symbolism is great, because this piece of unleavened bread represents the middle matzah, Yeshua, whose body was broken and hidden away for three days and then rose again. It is also interesting that this comes just before the third cup, the "Cup of Redemption." It is customary for all the children to search for the Afikomen. The one who finds it must receive that which was promised when it was hidden. This entitles the child to the gift by no later than the feast of Shavuot.

ALL: Fill the third cup and distribute the Afikomen.

LEADER: Baruch Atah Adonai Elo-hey-nu Melech ha-olam, ha-motsi lechem min ha-aretz.

ALL: Blessed art Thou, O Lord our God, King of the universe, Who brings forth bread from the earth. Amen!

ALL: Partake of the Afikomen.

THE MEAL IS SERVED Barech GIVE THANKS AFTER THE MEAL

1 Corinthians 11:25-26



ALL: Raise the third cup. "I will redeem you..." *Ve-ga-al-ti*

LEADER: Baruch Atah Adonai Elo-hey-nu Melech ha-olam, bo-rey p'ree hagafen.

ALL: Blessed art Thou, O Lord our God, King of the universe, Who creates the fruit of the vine. Amen!

ALL: Drink the cup of redemption.

Hallel PRAISE GOD

Tehillim 117; 118

ALL: Raise the fourth cup. "I will take you..." *Ve-la-kach-ti*

LEADER: Baruch Atah Adonai Elo-hey-nu Melech ha-olam, bo-rey p'ree hagafen.

ALL: Blessed art Thou, O Lord our God, King of the universe, Who creates the fruit of the vine.

ALL: Drink the Cup of Praise



ELIJAH'S CUP

Mal'akhi 4:5; Revelation 3:20

Baruch ha-ba b 'shem Adonai,
Hallelujah



Fill the fifth cup. At this time, a child opens the door "for Elijah,". Elijah is supposed to visit at some point during the meal and take the cup set aside for him. His coming is a symbol of eternal hope, freedom and salvation. The opening of the door also symbolises the coming of the Messiah with God's deliverance. After the "Hallels" we read from Tehillim 115-118 and "The Great Hallel," Tehillim 136. These Psalms are used to praise God for His mercy.

ALL: Baruch Ha-Ba

WHY ONLY FIVE CUPS, BUT THERE ARE SEVEN PROMISES

Sh'mot 6:6-8

Therefore, say to the Israelites: "I am the Lord.

I will bring you out from under the yoke of the Egyptians.

I will free you from being slaves to them, and

I will redeem you with an outstretched arm and with mighty acts of judgment.

I will take you as my own people, and

I will be your God. Then you will know that I am the Lord your God, who brought you out from under the yoke of the Egyptians.

I will bring you to the land I swore with uplifted hand to give to Abraham, to Isaac and to Jacob.

I will give it to you as a possession."

There should be seven cups. One for each promise. We will only see the totality of Hashem's redemption work when all of Israel are back in Eretz Israel. In this time Hashem is calling out a remnant to fulfill a calling from Eretz Israel. A call must come from Israel for the tribes to return —

Yirmeyahu 16 & 31:6

SOUND THE ALARM

B'midbar 10 & 1 Corinthians 14:8

Prophetically we need to call up the leaders and the assembly of Israel to gather together.



As for you, son of man, take a stick for yourself and write on it: 'For Judah and for the children of Israel, his companions.' Then take another stick and write on it, 'For Joseph, the stick of Ephraim, and for all the house of Israel, his companions.' Then join them one to another for yourself into one stick, and they will become one in your hand. And when the children of your people speak to you, saying, 'Will you not show us what you mean by these?' - say to them, 'thus says the Lord God: "Surely I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel, his companions; and I will join them with it, with the stick of Judah, and make them one stick, and they will be one in My hand."

Ezekiel 37:16-19

Lord, we pray that a framework for the establishment of a national identity for a Hebrew nation will be created, which will facilitate our restoration and ingathering and define the assembly of the natural offspring of the lost tribes of Israel in the nations, as well as those who wish to sojourn with us. According to your Word, before being united with the House of Judah, in one Kingdom as one nation, we will constitute the second distinct stick, or nation, which the prophet Ezekiel calls the House of Joseph in the hand of Ephraim.



Nirtsah **IT IS FINISHED**

Mattiyahu 26:30; Yochanan 19:28,30; Revelation 21:6-7

(While Nirtsah is translated "It is finished", it can also be translated as "It is acceptable". Christ's sacrifice on the cross was acceptable to God)

May we celebrate Passover next year with our brothers and sisters who are in the nations, here in Eretz Israel

L'shana Haba-ah b'Yerushalayim
Next year in Jerusalem



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