

MESSIANIC PASSOVER HAGGADAH



Presented at: Beth Ariel Congregation,
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Messianic Passover Haggadah

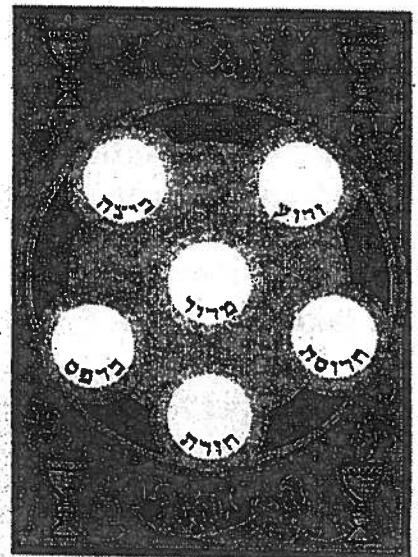
The Scriptures, stories, songs, and symbols for the Passover *seder* (order, service) are found in the Passover Haggadah. The word *Haggadah* means “to tell” and comes from the word *v'higgad'ta* found in Exodus 13:8: “On that day, tell your son . . .”

Before the destruction of the Temple, the traditions of the Haggadah were transmitted orally, but afterwards, they were committed to writing. By studying the ancient Haggadah we can discern the original traditions that formed the first century observance of the Passover. This is significant because these traditions provide the historical context and background of the New Testament record of the Last Supper of Yeshua and His disciples which was a Passover Seder.

In the last two millennia there have been more than 1,200 Haggadahs built around the earliest traditions of Passover. Each of them had a special focus in its presentation. This Messianic Haggadah has a two-fold purpose: First, to celebrate God’s redemption of His people Israel from slavery to Pharaoh in Egypt. We are all to consider ourselves as having been liberated from Egypt. For, as the Haggadah says, had not God redeemed us, then we, our children, and our children’s children, would still be slaves in Egypt.

The second purpose of this Messianic Haggadah is to celebrate God’s redemption of all His people, Jews and Gentiles, from slavery to sin through the death and resurrection of Yeshua (Jesus) the Messiah. The patterns established in the Old Covenant at the Exodus so clearly pointed to the Messiah Yeshua, that the New Covenant writers could easily state that “Messiah our Passover Lamb has been sacrificed for us” (1 Corinthians 5:7)

Passover is a great season of rejoicing for Jewish people. No wonder—national redemption is certainly a cause for celebration. How much more can we rejoice when we see that God has also provided for our spiritual redemption through Yeshua, “The Lamb of God who takes away the sin of the world!” (John 1:29)



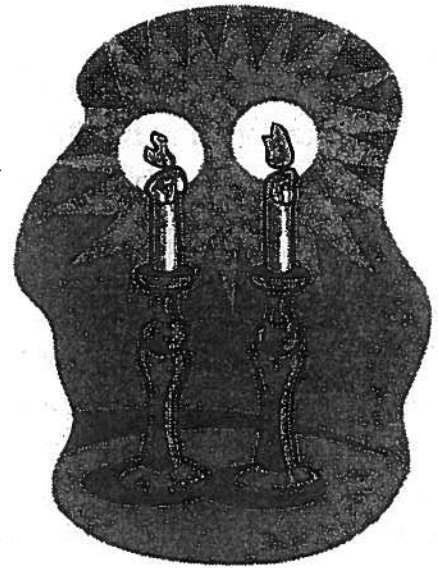
BIRKHAT HANER — בְּרַכַּת הַנֵּר

Kindling of the Lights

Yeshua (Jesus) said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life" (John 8:12).

A woman will light the candles and say the following blessing:

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ עַל יְדֵי
יֵשׁוּעַ הַמָּשִׁיחַ אֹרֵךְ הָעוֹלָם:



Ba-ruch Atah Ah-do-nai Eloheynu Me-lech ha-olam, asher kid-sha-nu ahl y'dey Yeshua Ha-mash-i-ach, or ha-olam.

Blessed are You, O Lord our God, King of the universe, who sanctified us through Yeshua the Messiah, the light of the world.

THE FOUR CUPS OF WINE — אַרְבַּע כּוֹסוֹת

The cups are filled four times during the Seder. Each cup has symbolic significance derived from the four "I will" statements by God found in Exodus 6:6-7.

The Cup of Sanctification

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

The Cup of Plagues (or Judgment)

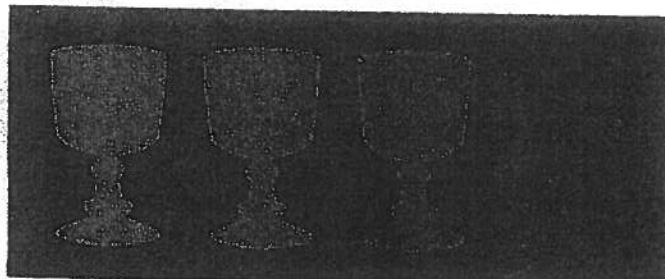
I will rid you out of their bondage.

The Cup of Redemption

I will redeem you with an outstretched arm.

The Cup of Praise

I will take you to me for a people.



KIDDUSH — קידוש

First Cup: The Cup of Sanctification



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

Ba-ruch Atah Ah-do-nai Elo-hey-nu Me-lech ha-olam bo-ray pree ha-gafen.

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

Blessed are You, O Lord our God, King of the universe, who chose us from among all the peoples and selected us from all nations and set us apart with His commandments. With love, You gave us the festivals for happiness, holidays and seasons for rejoicing; as this day of the Feast of Matzot (unleavened bread), the season of our freedom, which is a holy assembly, in remembrance of the Exodus from Egypt and redemption from sin through Yeshua the Messiah. For You have chosen us from all peoples and set us apart with Your holy festivals in joy and in happiness. Blessed are You, who sets apart Israel and the festival seasons.

URCHATZ — ורחץ

Washing of the Hands

During the time of our Messiah's earthly ministry, it was customary for a servant to perform the task of washing the hands of the leader of the Seder. On the evening of His final Passover, the Messiah Yeshua took off His outer garment, poured water into a basin and began to wash the feet of His disciples. When He had finished He said to them, "I tell you the truth, no servant is greater than his master, nor is a messenger greater than the one who sent him. Now that you know these things, you will be blessed if you do them" (John 13:16-17).

KARPAS — כרפס

Dipping of the Parsley

Dip a sprig of parsley in salt water and say:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְּרֵי הָאֲדָמָה:

Ba-ruch Atah Ah-do-nai Elo-hey-nu me-lech ha-olam bo-ray pree ha-adamah.

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

The greens represent life and the salt water symbolizes tears. We remember that when we were slaves that our lives were immersed in tears.

YACHATZ — יַחַץ

Breaking of the Middle Matzah

The leader of the Seder takes the middle matzah, breaks it in two, leaves one half in the matzah tash, and wraps the other half in a linen cloth for the Afikomen.

THE FOUR QUESTIONS — מַה נִּשְׁתַּנָּה

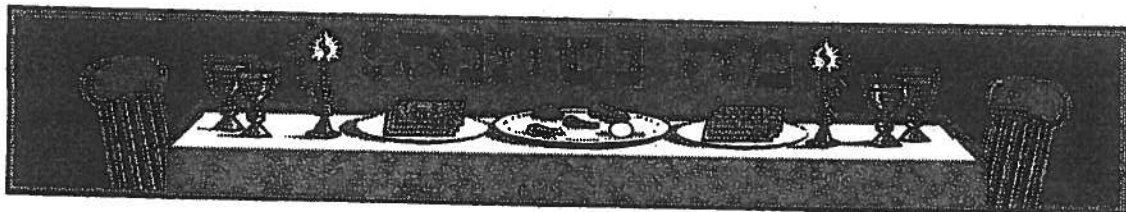
The youngest member of the family rises to ask the Four Questions:

- מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?
1: שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֲמֵץ וּמַצָּה. הַלַּיְלָה הַזֶּה כָּלוּ מַצָּה:
2: שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יִרְקוֹת הַלַּיְלָה הַזֶּה מָרוֹר:
3: שֶׁבְּכָל הַלַּיְלוֹת אֵין אָנוּ מְטַבְּלִין אֶפֶילוּ פַּעַם אַחַת. הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים:
4: שֶׁבְּכָל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבֵין וּבֵין מְסַבִּין. הַלַּיְלָה הַזֶּה כָּלָנוּ מְסַבִּין:

Mah nish-ta-nah ha-lai-lah ha-zeh mee-kahl ha-lay-lot?

1) She-b'chahl ha-lay-lot ah-nu och-leen cha-meytz u-matzah, ha-lai-lah ha-zeh ku-lo matzah.

2) She-b'chahl ha-lay-lot ah-nu och-leen sh'ahr y'rah-kot, ha-lai-lah ha-zeh maror.



3) She-b'chahl ha-lay-lot ayn ah-nu mat-bee-leen a-fee-lu pa-am e-chat, ha-lai-lah ha-zeh sh'tay f'ah-meem.

4) She-b'chahl ha-lay-lot ah-nu och-leen bayn yo-sh'veen u-vayn m'su-been, ha-lai-lah ha-zeh ku-lah-nu m'su-been.

Why is this night different from all other nights?

- 1) On all other nights we eat either leavened bread or matzah; on this night why only matzah?
- 2) On all other nights we eat herbs of any kind; on this night why only bitter herbs?
- 3) On all other nights we do not dip our herbs even once; on this night why do we dip them twice?
- 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?

The leader of the seder replies:

We were slaves to Pharaoh in Egypt and the Lord redeemed us with a mighty hand. If the Holy One, Blessed be He, had not taken our fathers out of Egypt, then we, our children and our grandchildren, too, would be Pharaoh's slaves in Egypt. This is why, even though we might be wise and learned and experienced, though we might know the Torah well, it is our duty to tell the story of the Exodus from Egypt; and the more we tell of the Exodus from Egypt, the more blessed we are.

MAGGID — מַגִּיד

Retelling of the Exodus

The Lord said to Moses and Aaron in Egypt, 'This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat.

The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses when they eat the lamb.

That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without leaven. Do not leave any of it until morning; if some is left until morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat in haste, it is the Lord's Passover.

On that same night I will pass through Egypt and strike down every firstborn — both men and animals — and I will bring judgment on all the gods of Egypt. I am the Lord. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord — a lasting ordinance (Exodus 12:1-15).

Leader of the seder holds up a piece of matzah and says:

This is the bread of affliction which our ancestors ate in the land of Egypt; let those who are hungry, enter and eat of it, and all who are in distress come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate it in the land of Israel. Once we were slaves in Egypt, but now the Lord has freed us from our bondage. Once we were slaves to sin, but now the Messiah has set us free. As Yeshua said, "So if the Son shall set you free, then you will be free indeed (John 8:36)."

ARBA'AH BANEEM — אַרְבָּעָה בָּנִים

The Four Sons

Rabbinic tradition speaks of four sons: the wise son, the wicked son, the innocent son, and the son that is too young to know how to ask. Each serves as a prototype of the different ways that we respond to the Passover story and the different ways we need to hear the story told to us.

What does the wise son ask? "What is the meaning of these testimonies, statutes, and judgments which the LORD our God has commanded us?" You shall instruct him in all the laws of Passover, to the very last detail of the Afikomen.

What does the wicked son ask? "What does this service mean *to you*?" By saying "*to you*" but not to himself, he excludes himself and denies his solidarity with the community. Therefore, you shall tell him, "I do this

because of what the LORD did for me when I came forth from Egypt.” *For me and not for him*; for had he been there, he would not have been redeemed.

What does the innocent son ask? “What is this?” To him you shall say, “With a mighty hand the LORD brought us out of Egypt, from the house of bondage.”

As for the son who is too young even to ask a question, you must begin to teach him the story of the Passover, as it is written in the Bible, “On that day tell your son, ‘I do this because of what the LORD did for me when I came out of Egypt’” (Exodus 13:8).

V’HEE SHEH-AHM-DAH — וְהִיא שְׁעֵמֻדָּה

This Promise

Raise the second cup of wine and say:

V’hee sheh- ahm-dah lavo-taynu v’lahnu. Sheh-lo echad beel-vahd, ahmad ah-lay-nu l’cha-lo-tay-nu. Eh-lah sheb-chahl dor v’dor, om-deem ah-lay-nu l’cha-lo-tay-nu. V’ha-kadosh baruch hu, ma-tzee-lay-nu mee-yah-dahm.

This promise made to our forefathers holds true also for us. For more than once have they risen against us to destroy us; in every generation they rise against us and seek our destruction. But the Holy One, Blessed be He, always delivers us from their hands.

THE TEN PLAGUES — עֶשֶׂר מַכּוֹת

The leader of the seder says:

The full cup of wine is the symbol of perfect joy. As we recite the plagues, our joy is lessened because Israel’s redemption meant that others of God’s creatures had to suffer as a result. Although the Egyptians were deserving of what happened to them, we take no pleasure in the hurt and death of others for our sakes. Therefore, we will reduce the wine in our cups, indicating that our joy is lessened because others suffered, for it is written, “Rejoice not when your enemies fall.” Therefore, we will spill one drop from our cups for each plague.

As each of the 10 plagues is read, a drop of wine is removed from the cup.

| | | |
|---------------------------|-----------------|-------------------|
| Blood | Dahm | דם |
| Frogs | Ts-far-dei'a | צפרדע |
| Vermin | Kinim | כנים |
| Flies | Arov | ערוב |
| Pestilence | Dever | דבר |
| Boils | Sh'chin | שחין |
| Hail | Barad | ברד |
| Locusts | Arbeh | ארבה |
| Darkness | Choshech | חשך |
| Slaying of the First-Born | Makat B'cho-rot | מַכַּת בְּכוֹרוֹת |

DAYENU — יֵינֵנוּ

It Would Have Been Enough

After reciting each line, respond with "Dayenu!"

If He had only rescued us from Egypt, but had not punished the Egyptians,

If He had only punished the Egyptians, but had not destroyed their gods,

If He had only destroyed their gods, but had not slain their first born,

If He had only slain their first born, but had not split the sea for us,

If He had only split the sea for us, but had not brought us through on dry ground,

If He had only brought us through on dry ground, but had not drowned our oppressors,

If He had only drowned our oppressors, but had not supplied us in the desert for forty years,

If He had only supplied us in the desert for forty years, but had not fed us with manna,

If He had only fed us with manna, but had not given us the Sabbath,

If He had only given us the Sabbath, but had not brought us to Mount Sinai,

If He had only brought us to Mount Sinai, but had not given us the Torah,

If He had only given us the Torah, but had not brought us into the land of Israel,

If He had only brought us into the land of Israel, but had not built us the Temple,

If He had only built us the Temple, but had not sent the Messiah Yeshua,

If He had only sent the Messiah Yeshua, but had not provided us redemption from sin,

If He had only provided us redemption from sin, but had not given us eternal life,

If He had only given us eternal life, but had not given us abundant life,

If He had only given us abundant life, but had not called us to serve Him,

If He had only called us to serve Him, but had not indwelt us with His Spirit,

If he had only indwelt us with His Spirit, but had not promised us rewards,

Every time it seems the Lord has done enough for us, He always does more.

SHLOSHET HADVARIM — שלשת הדברים

The Three Essentials

Rabbi Gamaliel used to say: “He who does not speak forth these three essentials of the Passover Seder has not discharged his duty.”

The Passover Lamb

Pesach

פֶּסַח

The Unleavened Bread

Matzah

מַצָּה

The Bitter Herbs

Maror

מָרוֹר

PESACH — פֶּסַח

Lift up the lamb bone and say:

The Passover lamb was without spot or blemish. It was sacrificed and its blood put on the doorposts of the house. God promised, "When I see the blood, I will Passover you" (Exodus 12:13).

Just as the lamb was unblemished, Yeshua was without sin. He was sacrificed as our atonement just as the prophets foretold: "He was oppressed and afflicted, yet he did not open his mouth; He was led like a lamb to the slaughter, and as a sheep before its shearers is silent, so He did not open His mouth . . . For the transgression of My people He was stricken" (Isaiah 53:6, 8). When we apply His blood by faith to our hearts, God promises to pass over our sins and He does not condemn us for them. For this reason, when John saw Yeshua walking by the Jordan River, he said, "Behold the Lamb of God, who takes away the sin of the world" (John 1:29). As we celebrate the Passover, let us always remember that: "Messiah our Passover Lamb has been sacrificed for us" (1 Corinthians 5:7).

MATZAH — מַצָּה

Lift up the matzah and say:

This matzah which we eat, what is the reason for it? It is because there was not enough time for our fathers' dough to rise when the King of Kings appeared, when the Holy One, Blessed be He, redeemed them. As the Scriptures say:

"With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without leaven because they had been driven out of Egypt and did not have time to prepare food for themselves" (Exodus 12:39).

The matzah is unleavened, striped and pierced, so it reminds us of the Messiah Yeshua. Just as the matzah is without leaven, so Yeshua was without sin. As the matzah is striped, so Yeshua was striped with a Roman whip. As the matzah was pierced, so Yeshua was pierced by Roman nails and a Roman spear. As Isaiah the prophet foretold, "But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his stripes we are healed" (Isaiah 53:5).

MAROR — מָרֹר

Lift up the bitter herb and say:

This maror which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our forefathers in Egypt. The bitter herb brings tears to the eyes, so also, did the great affliction of our people bring tears to their eyes. In every generation, let each man look on himself as if he had come forth out of Egypt. It was not only our fathers that the Holy One, Blessed be He, redeemed, but us as well did He redeem along with them. As the Bible says, "But He brought us out from there to bring us in and give us the land that He promised by oath to our forefathers" (Deuteronomy 6:23).

Likewise, we, who have trusted in Messiah Yeshua, have been released from the bitterness of enslavement to sin. He has brought joy to us and we want never to return to the bitterness and sorrow of sin.

Raise the cup of wine and say together:

We therefore are privileged to thank, praise, adore, glorify, extol, honor, bless, exalt, and reverence Him, who wrought all the miracles for our ancestors and us: for He brought us forth from bondage to freedom, from sorrow to joy, from mourning into holy days, from darkness to great light and from servitude to redemption: and therefore let us sing unto Him a new song, Hallelujah!

MAKKOT — מַכּוֹת

Second Cup: The Cup of Plagues
All read together before drinking:

Truly, we can say, "Hallelujah," for the great redemption which God has provided on our behalf—redemption at a terrific price. At the first Passover, the price was a perfect lamb. For redemption from sin, the cost was far greater—the death of the Messiah, the Lamb of God. "For you know that it was not with perishable things such as silver or gold that you were redeemed . . . but with the precious blood of Messiah, a lamb without blemish or defect" (1 Peter 1:18-19).

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגָּפֶן:

Ba-ruch Atah Ah-do-nai Elo-hey-nu Me-lech ha-olam bo-ray pree ha-gafen.

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

All drink the second cup together.

MOTZI MATZAH — מוֹצֵי מַצָּה

Lift up the matzah tash and say these blessings.

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצֵי לֶחֶם מִן
הָאָרֶץ:

Ba-ruch Atah Ah-doh-nai Elo-hey-nu Me-lech ha-olam ha-mo-tzee le-chem min ha-aretz.

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

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

Ba-ruch Atah Ah-doh-nai Elo-hey-nu Me-lech ha-olam asher kid-sha-nu b'mitz-vo-tav v'tsi-va-nu al a-chee-lat ma-tzah.

Blessed are You, O Lord our God, King of the universe, who sanctifies us with His commandments, and commanded us concerning the eating of matzah. *All eat a piece of matzah together.*

MAROR — מָרֹר

Eating the Bitter Herbs

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ
בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרֹר:

Ba-ruch atah ah-doh-nai elo-hey-nu me-lech ha-olam asher kid-sha-nu b'mitz-vo-tav v'tsi-va-nu al a-chee-lat ma-ror.

Blessed are You, O Lord our God, King of the universe, who sanctifies us with His commandments, and commanded us concerning the eating of bitter herbs. *All eat horseradish together.*

KOREKH — כּוֹרֵךְ

Eating Bitter Herbs and Charoseth

Make a small 'sandwich' with maror and charoseth on matzah.

As the bitter herb is a symbol of suffering, so the charoseth is a symbol of the mortar used by our people to make bricks in Egypt. The charoseth is sweet to remind us that even our slavery became sweet when redemption drew near. We eat a korekh with the charoseth and maror, to remember that God's sweet redemption overcame the bitterness of slavery.

BEYTZAH — בֵּיטָזָה

Egg

We eat an egg to remind us of the burnt offerings in the Temple. For just as a hen lays an egg once a day, so too, there was a sacrifice offered once a day for our sins. The egg is dipped in salt water, to remind us of the destruction of the Temple.

SHULCHAN ORECH — שֻׁלְחַן עוֹרֵךְ

Passover Meal

TZAPHUN — צָפוּן

Eating the Afikomen

Before the destruction of the Temple, the Passover meal was concluded with the eating of a small (olive size) piece of lamb. This was to focus our attention on the importance of the Passover sacrifice.

Messiah Yeshua gave His disciples a small piece of matzah at the end of His last seder. Ancient Jewish followers of Yeshua continued this practice of concluding the meal with a piece of matzah. Ultimately, after the Temple's destruction, the practice of eating the matzah at this point in the seder found its way into the traditional Jewish Passover observance.

After their meal, the Messiah Yeshua gave His followers matzah as the symbol of His body. Remember the matzah is unleavened, striped and pierced. Our Messiah was unleavened, that is sinless. He was also striped, that is by a Roman whip. He was pierced, that is by the Roman nails in His hands and His feet, and the Roman spear in His side. Previously, this cake

of matzah had been broken, wrapped in linen, and hidden away. Now, at the third cup, it has been brought back. Although, many believe that the word *afikomen* means dessert, it actually derives from the Greek word *afikomenos*, meaning “He who has come.” How fitting a symbol for the Messiah Yeshua, who gave His life, whose body was wrapped in linen, buried, and raised on the third day. Truly, Messiah has come. Concerning the Afikomen, it was said, “And He (Yeshua) took bread, gave thanks and broke it, and gave it to them saying, ‘This is My body given for you, do this in remembrance of Me’” (Luke 22:29).

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן
הָאָרֶץ:

Ba-ruch Atah Ah-doh-nai Elo-hey-nu Me-lech ha-olam ha-mo-tzee le-chem
min ha-aretz.

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

HA-GEULAH — הַגָּאֵלָה 
The Third Cup: The Cup of Redemption

This cup represents the redemption from Egypt, reminding us that our freedom was bought with the price of blood, that of the Passover Lamb. Yeshua used this cup after the meal to represent the New Covenant foretold in Jeremiah 31:31-34 which promised our redemption from sin. The blood of Messiah Yeshua, our Passover lamb, purchased our forgiveness and freedom from sin. Our Messiah came, He died, shedding His blood, even as the Passover Lamb of old, and then was raised from the dead. Now all who will believe in Him will have redemption from sin. When Yeshua led the seder on the night before His death, He took the cup of redemption and said, “This is the New Covenant in My blood, which is poured out for you” (Luke 22:20).

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

Ba-ruch Atah Ah-do-nai Elo-hey-nu Me-lech ha-olam bo-ray pree ha-
gafen.

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

ELIJAH THE PROPHET — אֵלִיָּהוּ הַנָּבִיא


Traditionally, every Seder has a place set for Elijah, the forerunner of the Messiah. There is great expectation at Passover that Elijah will appear and usher in the Messiah and His Kingdom. The door is opened to see if Elijah has come.

Ey-lee-ya-hu Ha-na-vee,
Ey-lee-ya-hu Ha-tish-bee
Ey-lee-ya-hu, Ey-lee-ya-hu,
Ey-lee-ya-hu Ha-gil-a-dee.

Elijah the Prophet,
Elijah the Tishbite,
Elijah, Elijah,
Elijah the Gileadite.

Bim-hey-rah, v'yo-mey-nu,
Yo-vo ey-ley-nu;
Im Mashiach ben David.
Im Mashiach ben David.

In haste and in our days
May he come to us
With Messiah
The Son of David.

HALLEL — הַלֵּל 

The Fourth Cup: The Cup of Praise

At the last seder, Messiah Yeshua left this cup standing. Yeshua said of this cup, "I tell you I will not drink of the fruit of the vine from now on until the day when I drink it anew with you in my Father's kingdom" (Matthew 26:29-30). Yeshua left this cup standing, as He looked forward to His resurrection and return. He promised He would drink it with us at the great Messianic banquet in the Kingdom. Therefore, we will also leave this cup standing, as we anticipate Messiah Yeshua's return and the establishment of His Kingdom. Then we will drink it together with Him.

PSALM 118

Read together:

Give thanks to the Lord, for He is good;

His love endures forever.

Let Israel say:

His love endures forever.

Let the house of Aaron say:

His love endures forever.

Let those who fear the Lord say:

His love endures forever.

It is better to take refuge in the Lord
than to trust in man.

It is better to take refuge in the Lord
than to trust in princes.

The Stone which the builders rejected
has become the Chief Cornerstone;
The Lord has done this,
and it is marvelous in our eyes.
This is the day the Lord has made;
let us rejoice and be glad in it.

Blessed is he who comes in the name of the Lord.
The Lord is God,
and He has made His light shine upon us.

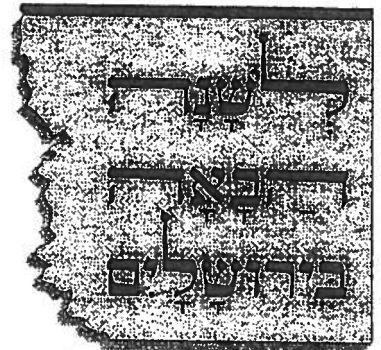
You are my God, and I will give you thanks;
you are my God, and I will exalt you.
Give thanks to the Lord, for He is good,
His love endures forever. (Psalm 118, selected)

L'SHANA HA-BA'AH BEE-RUSHA-LAYIM

L'shana ha-ba'ah bee-rusha-layim.

Next year in Jerusalem,
When Messiah comes,
We will be with Him.
Our celebration will be full and sweet,
For Yeshua makes our Passover complete.

L'shana ha-ba'ah bee-rusha-layim.



ADIR HU

Verse: A-dir hu, a-dir hu.
Yiv-neh vey-so b'korov.

Chorus: Bim-hey-roh, bim-hey roh,
B'yo-mey-nu b'ko-rov.
Eyl b'ney, Eyl b'ney
B'ney veys-so b'korov

2. Bo-chur hu, godol hu.
Yiv-neh vey-so b'korov.

3. Do-gul hu, ho-dur hu.
Yiv-neh vey-so b'korov.

4. Vo-sik hu, za-kay hu.
Yiv-neh vey-so b'korov.

5. Cho-sid hu, to-hor hu.
Yiv-neh vey-so b'korov.

6. Ya-chid hu, ka-bir hu.
Yiv-neh vey-so b'korov.

E-CHAD MEE YO-DEY-A

E-chad mee yo-dey-a?
E-chad anee yo-dey-a.
E-chad Eloheynu
She-ba-sha-mayeem u-va-arets.

Sh'nayeem mee yo-dey-a?
Sh'nayeem anee yo-dey-a.
Sh'ney lu-chot ha-brit,
Ehad Eloheynu,
She-ba-sha-mayeem u-va-arets.

Sh'lo-sha mee yo-dey-a?
Sh'lo-sha anee yo-dey-a.
Sh'lo-sha avot, Sh'ney lu-chot ha-brit,
Ehad Eloheynu,
She-ba-sha-mayeem u-va-arets.

CHAD GAD-YA

Chad gad-ya, chad gad ya.
Di-ze-van a-ba a-bo beet-rey zu-zey,
Chad gad-ya, chad gad ya.

V'ata shun-ra, v'ach-lah l'gad-ya
Di-ze-van . . .

V'ata chal-ba, v'na-shach l'shun-ra,
D'ach-la l'gad-ya
Di-ze-van . . .

V'ata chut-ra, v'hee-ca l'chal-ba,
D'na-shach l'shun-ra,
D'ach-la l'gad-ya
Di-ze-van . . .

V'ata nu-ra, v'sa-raf l'chut-ra,
D'hee-ka l'chal-ba,
D'na-shach l'shun-ra,
D'ach-la l'gad-ya
Di-ze-van . . .

V'ata ma-ya, v'cha-vah l'nu-ra
D'sa-raf l'chut-ra,
D'hee-ka l'chal-ba,
D'na-shach l'shun-ra,
D'ach-la l'gad-ya
Di-ze-van . . .

EY-LEE-YA-HU HA-NA-VEE

Ey-lee-ya-hu ha-na-vee,
Ey-lee-ya-hu ha-tish-bee
Ey-lee-ya-hu, Ey-lee-ya-hu,
Ey-lee-ya-hu ha-gil-a-dee.

Bim-hey-rah, v'yo-mey-nu,
Yo-vo ey-ley-nu;
Im Mashiach ben David.
Im Mashiach ben David.

**ADIR HU
MIGHTY IS HE**

- Verse: He is is mighty, He is mighty,
May He soon rebuild His house.
- Chorus: May He soon rebuild His house.
Speedily, and in our days, soon.
God build; God build,
God build your House soon!
2. Supreme is He , Great is He
May He soon rebuild His house.
3. Outstanding is He, Glorious is He
May He soon rebuild His house.
4. Faithful is He, Worthy is He
May He soon rebuild His house.
5. Kind is He, Pure is He
May He soon rebuild His house.
6. Unique is He, Mighty is He
May He soon rebuild His house.

**ECHAD MEE YO-DEY-A
WHO KNOWS ONE?**

Who knows One?
I know One.
One is our God,
who is in the heavens and on earth.

Who knows Two?
I know Two.
Two are the Tablets of the Covenant.
One is our God,
who is in the heavens and on earth.

Who knows Three?
I know Three.
Three are our Forefathers.
Two are the Tablets of the Covenant.
One is our God,
who is in the heavens and on earth.

**CHAD GAD-YA
ONE LITTLE GOAT**

One little goat, one little goat,
My father bought for two zuzim.

Then came the cat and ate the goat
My father bought for two zuzim.
One little goat, one little goat.

Then came the dog and bit the cat
that ate the goat,
My father bought for two zuzim.
One little goat, one little goat.

(A stick beats the dog, a fire burns the
stick, water quenches the fire, an ox
drinks the water, a butcher slaughters
the ox, the angel of death slays the
butcher)

Then came the Holy One,
Blessed be He, and destroyed the
Angel of death that slew the butcher,
that slaughtered the ox, that drank the
water, that quenched the fire, that
burned the stick, that beat the dog,
that bit the cat, that ate the goat, my
father bought for two zuzim.
One little goat, one little goat.

**EY-LEE-YA-HU HA-NA-VEE
ELIJAH THE PROPHET**

Elijah the prophet,
Elijah the Tishbite,
Elijah, Elijah
Elijah the Gileadite.

May he soon come to us
With Messiah the Son of David.