

**And this day shall be a memorial for you;
and you shall celebrate it as a feast unto
the Lord throughout your generations;
you shall celebrate it as an ordinance
forever.**

Exodus 12:14

**Shalom and Welcome to Messianic
Christian Fellowship's
Passover Seder**

**This will be a day for you to remember
and celebrate as a festival to ADONAI,
from generation to generation you are to
celebrate it...**

Exodus 12:14

Lighting the candles

A woman will open the service by kindling the candles, from her right to left and reciting:

Baruch atah Adonai Eloheynu
Melech ha'olam
A'sher kid'shanu b'd-varo v'natan
Lanu et Yeshua M'shi'chey'nu
V'tzee'vah-nu l'hee-ote ohr leh-olam.

Blessed are You, O Lord
Our God, King of the Universe,
You have sanctified us by Your Word and given us Yeshua our Messiah,
And commanded us to be a light to the world.

As a woman begins the Seder by bringing light to the table, let us remember that God used a woman to bring forth our Messiah, the Light of the World.

Yetzias Mitzraim
A Celebration of Leaving Egypt- Exodus

Leader:

Passover was initially a fairly simple observance. The original elements were matzah, lamb, and bitter herbs.

Over the centuries, the many countries the Jewish People have been scattered to have influenced the traditions and foods that have come to be part of the Passover Seder to enhance The Telling. Haggadah means the Telling, and Seder means the order of service. It is also the essence of the celebration- to pass the story of God's faithfulness and redemption from generation to generation.

The Passover story is a historical fact. It recounts and celebrates the deliverance of the Children of Israel from slavery in Egypt. According to the Rabbis of old- Passover is to be observed as if each of us physically left Egypt ourselves, not just our ancestors.

For Believers in Yeshua, Passover is not only a commemoration of the historical deliverance from Egypt, it is a foreshadowing of our redemption from sin and death- purchased through the Lamb of God, Yeshua HaMashiach. In Yeshua's final moments on earth, He observed the Passover with His disciples. It was during this Seder meal that He revealed the significance of the bread representing His body and the wine representing His blood. However, we do not see the wine in the original elements of Passover. So, obviously there are things we can learn from Hebrew Traditions that you don't find in the bible.

Chag Sameach – Happy Holiday!

B'dekat Hamet
Searching for Chametz (Leaven)

During the Feast of Unleavened Bread, no food containing yeast or leaven (called chametz) is to be consumed. **(Exodus 12:19,20)**

An extensive "chametz search" is conducted the night before the Seder meal, and all traces of chametz are cleared from the home. Some are so thorough that a feather is used to reach into the deepest recesses of the cupboards.

Jewish sages teach that the bad things we do are like chametz. We should search within ourselves to remove the chametz of sin just as we search the house to remove the chametz before Passover.

Sha'ul- the Apostle Paul, addressed the Believers in Corinth making this very analogy: "Don't you know the saying, 'It takes only a little chametz to leaven a whole batch of dough?' Get rid of the old chametz, so that you can be anew batch of dough, because in reality you are unleavened.

For our Pesach Lamb, the Messiah, has been sacrificed. So let us celebrate the Seder not with leftover chametz, the chametz of wickedness and evil, but with the matzah of purity and truth." - I

Cor.5:6-8

This purity and truth is being clean according to Torah and Keeping of the Torah.

I Cor.11:23-30

We need to make sure we are not Eating the Matzah of Passover, and Drinking the Cup of Passover in an unworthy manner. We need to take time to examine our hearts and make sure we are repented and right with the Father, before partaking in Passover.

We will take this time to Worship and Examine our Hearts and Get Right!

**Kadesh-
The Cup of Sanctification**

Fill up Your cup of Sanctification

"I WILL bring you out from under the yoke of the Egyptians."

Exodus 6:6,7

All Recite:

Blessed are You, O Lord, our God, Ruler of the Universe, who has chosen us out of all the people of the world and made us holy through Your Word. With love You have given us commandments to follow, festivals for rejoicing, holidays for gladness, and this Feast of Passover, an anniversary to remember our freedom, and this season of deliverance to remember the departure from Egypt. You have chosen us. You have given us this Holy Festival with loving kindness and bless us with Your favor. The cup is a symbol of joy. As we drink this cup we are reminded of the joy which is ours as a result of our salvation.

Leader:

Let us lift our first cup together and bless the Lord!

All Recite:

Baruch ata Adonai,
Eloheyenu Melech ha'olam,
Borey p'ri ha'gafen.

Leader:

Blessed are You, O Lord, our God, King of the Universe, Who creates the fruit of the vine. Amen.

All drink the first cup together

The She'hecheyanu
Traditional Blessing for Special Occasions

All Recite:

Baruch atah Adonai,
Eloheynu Melech ha'olam,
Sh'hecheyanu
v'keymanu
v'higianu
laz'man ha'zeh.

Blessed are You, O Lord, Our God, King of the Universe, Who has kept us
alive, sustained us, and brought us to this time. May our homes be
consecrated, O God, by the light of Your countenance shining upon us in
blessing, and bringing us peace. Amen.

Sing She'hecheyanu

Urchatz
We Wash Our Hands

Leader:

We now come to the part of the Seder in which we wash our hands. "Rachtzah" means washing. This is a symbolic act of purification- in imitation of the priest who had to wash his hands in the laver before he offered the sacrifices, or entered into the Holy of Holies. So also we want to be prepared to enter into the holiness of this feast.

Yeshua also washed His disciples feet at their Passover Seder. This is a great lesson in humility for us- showing us that the greatest amongst us is a servant of all. After the washing, Yeshua declared them to be clean-vessels fit for the Masters use.

Let us now offer the bowl of water and the towel to one another and share in this hand-washing ceremony, helping one another in love and humility.

Leader:

Lord, we pray that our hearts also will be clean before You, and not just our hands. For it is written:

"Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that has clean hands, and a pure heart; who has not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Ps.24:3-5

Karpas - Parsley

As we eat dip and eat this parsley we remember that our ancestors were farmers. With the salt water we also recall the tears shed from the suffering under bitter slavery.

We give thanks that God the Father hears our cries as He heard the cries of the Hebrew slaves in Egypt: "Exodus 2:23- The Israelites groaned in their slavery and cried out, and their cry for help because of their slavery went up to God".

We remember that even the sweetness of life may be immersed in tears, and we thank God that through much suffering, He has made a People, a Nation, and He has made us His redeemed through our Messiah.

So why do we dip the parsley twice?

All Recite:

It is because we must be born again! Even as Israel was born first of tears, we must be born again spiritually, so we must be born again of the Spirit, rising in the newness of life.

Leader:

Let each of us take a sprig of parsley and dip it in the salt water. Dip it twice. You can also shake off some of the water so the drops resemble tears.

All Recite:

Baruch atah Adonai, Eloheynu Melech ha'olam, borey p'ri ha'adamah

Blessed are You, O Lord our God, King of the Universe, Who creates the fruit of the earth. Amen.

All Recite:

As we eat this vegetable, we recall that all good gifts come from God.

Eat Parsley

God brought them safely across the Sea of Reeds (salt and water) and made them a new nation (green vegetable).

Maggid- Telling
The Passover Story Begins with a Proclamation and an Invitation

Leader:
Raising the three matzot

The traditional recitation begins with the following words- This is the bread of affliction which our ancestors ate in the land of Egypt. May all who are hungry come and eat. May all who are needy come and celebrate the Passover with us.

All Recite:
We thank You Lord for Your goodness to us. May we show like goodness to others.

Leader:
May our brothers and sisters wherever they are, remember the liberty our Messiah procured for them, knowing that no physical bondage can destroy freedom in Him.

All Recite:
May His ancestral People in Israel speedily come to know His fullness.

Leader:
As we lift up these pieces of unleavened bread, we see the symbol of three becoming one in unity. We see that the Lord our God is One!

All Recite:
And the Lord will be King over all the earth; in that day the Lord will be One, and His name will be One. Amen.

Yachatz-
We break the middle Matzah

Leader:

(Taking the matzah tosh containing the three matzot)

In the ceremony of breaking or yachatz, I break the middle matzah in two and remove one half, which we will hide. This portion which we hide is called the Afikomen. And we place the Afikomen in a linen symbolizing a burial shroud.

(Replace the other half of matzah in the matzah tosh and put it down)

(Demonstrating with a linen napkin and the broken half of matzah)

We wrap this half and “bury” it symbolically. Now the children will cover their eyes, and we will hide it somewhere in the room to be found and “ransomed” later in our Seder.

Hide the Matzah (Afikomen)

Leader:

There are always three matzot wrapped together for Passover, with various explanations for this tradition. The Rabbis call the three a unity, representing the patriarchs- Abraham, Isaac and Jacob - OR- the Priests, the Levites and Am Yisrael (the People of Israel).

Believers in Yeshua see an uncanny symbolism in this ritual, and a profound picture of God the Father, the Son, and the Ruach HaKodesh. The middle matzah, representing the Son, Yeshua, whose body was afflicted, bruised, pierced like the matzah, and striped like the matzah, and without leaven or sin.

Yeshua’s body was wrapped for burial just as we wrapped our “Afikomen” ,in linen cloth, and hid from sight. Yeshua was also hidden from sight, for three days and nights, to be revealed later.

Ma Nishtanah
The Four Questions

Leader:

When your children ask you, "what does this ceremony mean to you?"
then tell them.

Exodus 12:26

"And it will come about when your children will say to you, What does
this rite mean to you? That you shall say, "It is a Passover sacrifice to
the Lord 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.

Child:

Why is this night different from all other nights?

On all other nights we eat bread or matzah.

On this night why do we eat only matzah?

ON all other nights we eat all kinds of vegetables.

On this night why do we eat only bitter herbs?

On all other nights we do not dip our vegetables even once.

On this night why do we dip twice?

On all other nights we eat our meals sitting or reclining.

On this night why do we only recline?

All Recite:

Tonight is different because we remember that our people were slaves in Egypt under Pharaoh, and our God brought us out with strength and the might of His hand. If God had not brought us out, we would still be slaves in Egypt. We wouldn't be a People. And in the fullness of time, came the Lamb of God, a son of Jacob, and in Him, we have our redemption. It is a story of God's love and justice and care- for those who are poor and whose hope is in Him.

The matzah reminds us of the haste in which our ancestors left Egypt, for the dough had no the time to rise, but baked hard and flat in the desert sun. The Maror reminds us of the **bitterness** of the bondage of slavery. We remember also that Messiah, our Passover, set us free from the bondage of sin.

We dip twice- first as a symbol of replacing our tears with joy, to remind us of how we were born of tears and to season the taste of bitterness, knowing that Yeshua is our sweetness in the bitter times of life. Second to remind us of our crossing the Sea of Reeds to salvation. We recline and relax to enjoy our freedom, which God gives to us.

The Story of our Deliverance:

Leader:

To avoid a terrible famine, God led our ancestors to the land of Egypt to find sustenance. This is a story in which God's great providence is demonstrated. Joseph suffered many hardships. His brothers, the sons of Jacob, sold him into slavery, telling his father he was dead. He was imprisoned in Egypt on false charges. But Joseph kept himself pure and continued to trust in God.

And God raised Joseph to the highest position in the land of Egypt under Pharaoh to be the source of provision for his family. Joseph's brothers came to Egypt during a time of famine and didn't recognize their

brother Joseph. After Joseph taught them a lesson, they were reunited in love and his family came to Egypt to survive the famine.

Reader #1:

Many years later, a Pharaoh arose who did not know Joseph. He oppressed the Israelites, forcing them into slavery. The original seventy had increased greatly, and Pharaoh feared that their numbers would be added to his enemies. He not only kept them enslaved, but also slew the male babies to keep their numbers small. Moses, however, was saved by his mother sending him down the Nile in a basket. He was found and raised by Pharaoh's daughter. Later in his life, Moses rose up and defended his people, and had to flee for his life to the land of Midian. In Hebrews 11 we read that Moses "...chose being mistreated along with God's people rather than enjoying the passing pleasures of sin. He had come to regard abuse suffered on behalf of the Messiah as greater riches than the treasures of Egypt, for he kept his eyes fixed on the reward."

Reader #2:

It was in the land of Midian that God, from the burning bush, called Moses to lead the Exodus of His people. He gave Moses His promise of special intervention to counter the stubborn, rebellious heart of Pharaoh, who would not heed the voice of God.

Reader #3:

There were many plagues visited upon the Egyptians to force them to free our people. In this we know of all of God's mercy to the oppressed. Finally, after ten great plagues, Pharaoh allowed the Peoples freedom, although he changed his mind many times. It was only the death of the firstborn of the sons of Egypt that finally brought deliverance.

Reader #4:

The Hebrew people were protected, as they had followed Gods Word. They had obey Gods instructions and taken a lamb- one for each

household. They had slain the Passover Lamb and applied its blood to their doorposts. And when God saw the blood of the lamb upon the door of the house, He passed over, and all were spared.

Reader #1:

Even so, we must at our meal imagine that night and the danger of our firstborn as if we were there. The Angel of Death “passes over” because of the sacrificed lamb, but the sons of Egypt are destroyed.

Reader #2:

Even so, God has passed over us and freed us from His judgment through Messiah, our Passover. God alone worked salvation for us. By the strength of His own arm, He redeemed mankind.

Reader #3:

Though Pharaoh let the People go, he recanted once more. He sent his armies to recapture the Children of Israel. However, it was then that God parted the waters for Israel to pass through. Pharaoh and his men followed, only to be swallowed and drowned by the return of the waters. The Exodus from Egypt was complete. Israel was free!

All Recite:

The Exodus from Egypt is a type of the greater exodus from the slavery of sin we have through our Messiah. As the ancient Israelites did, we now look to a greater Promised Land, the land of resurrection and eternal life, which shall be ours at the return of Messiah.

Leader:

When men defy the will of God, they bring pain and suffering upon themselves. The Law of God brings blessing. Yeshua Ha-Massiach said, “I have not come to destroy the Law, but to fulfill it. Not one jot or tittle shall pass from the Law until all be fulfilled!”

Song:
Let My People Go!!

All Sing:

When Israel was in Egypt's land,
Let my people go;
Oppressed so hard they could not stand,
Let my people go.

Chorus:
Go down, Moses,
Way down in Egypt's land;
Tell old Pharaoh
To let my people go!

"Thus saith the Lord," bold Moses said,
Let my people go;
"If not, I'll smite your first-born dead,"
Let my people go.

Chorus

No more shall they in bondage toil,
Let my people go;
Let them come out with Egypt's spoil,
Let my people go.

Chorus

The Cup of Deliverance or Judgment or Plagues:

Refill Cups

Leader:

We take no joy in seeing the judgments of God upon mankind. It is our desire to see all men receive His mercy and grace. However, when men harden their hearts against the Lord, He is not mocked, nor does that man prevail. As we are reminded of these great judgments upon men, let us diminish the joy of our cup by dipping and removing a drop for each judgment.

With your finger dip in your cup with each judgment, and remove a drop placing it in your napkin.

All Recite:

Blood!

Frogs!

Lice!

Flies!

Cattle Disease!

Boils!

Hail!

Locusts!

Darkness!

Death of the Firstborn!

DAYENU!
IT IS ENOUGH!

Leader:

Dayenu, "It Is Enough" is the traditional song sung, praising God for His overwhelming kindness and faithfulness:

All Recite:

Yes, it is enough that He delivered us from Egypt and brought us through the Sea of Reeds, but He brought us to the mountain and gave us His covenant and His Torah!

Yes, it is enough that He gave us manna from heaven!

Yes, it is enough that He gave us water to drink from the rock and caused our clothes and shoes not to fail!

Yes, it is enough that He dwelt amongst us!

Yes, it is enough that He brought us into a good land flowing with milk and honey!

Yes, it is enough that He sent His son Yeshua Ha-Mashiach to redeem us!

Yes, it is enough already!

Leader:

Let us lift our second cup together and bless the Lord!

All Recite:

Baruch ata Adonai,
Eloheynu Melech ha'olam,
Borey p'ri ha'gafen.

Leader:

Blessed are You, O Lord, our God, King of the Universe, Who creates the fruit of the vine.
Amen.

All drink the second cup together

Song: "Dayenu"

All Sing:

Chorus:

Dai, Da-ye-nu,
Dai, Da-ye-nu,
Dai, Da-ye-nu,
Da-ye-nu, Da-ye-nu, Da-ye-nu!

Ilu ho-tsi, ho-tsi-a-nu,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Ho-tsi-a-nu mi-Mitz-ra-yim,
Da-ye-nu!

Chorus

Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-Sha-bat,
Na-tan la-nu et-ha-Sha-bat,
Da-ye-nu!

Chorus

Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-ha-To-rah,
Na-tan la-nu et-ha-To-rah,
Da-ye-nu!

Chorus

Ilu na-tan, na-tan la-nu,
Na-tan la-nu et-Yeshua,
Na-tan la-nu et-Yeshua,
Da-ye-nu!

English-

Had He done no more than save us from Egypt we would have been content.
Had He done no more than give us the Sabbath rest we would have been content.
Had He done no more than bequeath to us His Torah we would have been content.
Had He done no more than give us Yeshua we would have been content.

The Passover Symbols

Leader:

We are instructed that we must make mention of at least three things in the Passover Seder to observe it properly. Let us review each symbol of the Seder.

Reader #1:

Shankbone or Zarowa:

The Zarowa, or shankbone, of the lamb represents the Lamb that was slain. As the blood of the Lamb covered and protected the children of Israel, so does the blood of Yeshua the Lamb of God, slain for the world, cover us. And we are passed from death into life.

Reader #2:

Unleavened Bread or Matzah

The Matzah is made without leavening. It has stripes and has been pierced and crushed. It is the bread of humility and is not puffed up. In like manner, this is the bread symbolizes Yeshua. He was without sin or leaven. With His stripes we are healed. He was pierced for our transgressions, and He was crushed for our iniquities.

Reader #3:

Bitter Herbs or Maror

The Maror is a symbol of slavery. The bitterness of the herbs also remind us of the discomfort of sin. The slavery of sin leads to death. Therefore, we are reminded of the need for a Redeemer. One who will purchase us out of the slavery of sin.

Reader #4:

Roasted Egg

The roasted egg represents the hardness of Pharaoh's heart as he resisted the Lord. We should remember not to harden our hearts against God. We should humble ourselves before God, and write His commandments upon our hearts.

Reader #1:

Charoset

The Charoset represents the mortar and straw used to make bricks. We have made it taste sweet with apple and honey. As servants of God, we have learned that the work of the Lord is sweet and pleasant. We are reminded that it is better to be in the presence of God than in the pleasures of this world.

Matzah/Motzee

Distribute Matzah from Middle Piece and upper Piece

All Recite:

Baruch ata Adonai,
Eloheynu Melech ha'olam,
Ha'motzi Lechem min Ha'aretz.

Leader:

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

All Recite:

Baruch ata Adonai,
Eloheynu Melech ha'olam,
Asher Kid'shanu B'mitz-vo-tav
v'tzee-vah-nu, Al Achilat Matzah

Leader:

Blessed are You, O Lord, our God, King of the Universe, Who has
sanctified us with His commandments and has commanded us to eat
Matzah.

Eat Matzah

The Maror – Bitter Herbs

Leader:

On Passover, we are commanded to eat bitter herbs. Let us allow the bitter taste to bring tears to our eyes, and allow compassion to come into our hearts for those who suffered. This is possibly the point of the Seder in which Messiah revealed that the one who would betray Him, would dip with Him.

All Recite:

Baruch ata Adonai,
Eloheyenu Melech ha'olam,
Asher Kid'shanu B'mitz-vo-tav
v'tzee-vah-nu, Al Achilat Maror.

Leader:

Blessed are You, O Lord, our God, King of the Universe, Who has sanctified us with His commandments and has commanded us to eat Bitter Herbs.

Dip your Matzah in the Bitter Herbs and Eat.

We Dip Twice
Charoset (sweet apple mixture)
symbolizing mortar

Leader:

On all other nights, we don't even dip once, but on this night we dip
twice!

While the Temple yet stood, Rabbi Hillel introduced a custom of his own
into the Seder service:

He would put together a piece of the Passover offering, a piece of the
matzah, and a piece of the bitter herb, and eat all three together, in
accordance with this verse – "They shall eat it upon unleavened bread
and bitter herbs".

Over the centuries, we have added the charoset-the sweet apple
mixture- to our Seder elements to symbolize the mortar with which the
Israelites toiled to build Pharaohs treasure cities.

**Let us again put some horseradish on a piece of matzah, but this
time let us dip a second time into the sweet charoset (honey apple
mixture), and remember that even bitter circumstances are
sweetened by the hope we have in God.**

Lets eat together!

Break for Supper at this Point

Birkat Hamazon
Giving Thanks After the Meal

Leader:

Let us give thanks to the Lord.

All Recite:

Let us bless Him of whose bounty we have partaken and through whose
goodness we have life.

Leader:

Praised are You, O Lord our God, King of the Universe, who sustains the
world with goodness, with grace, and with infinite mercy. You give food
unto every creature, for Your mercy endures forever.

All Recite:

Through Your great goodness, provision has not failed us. May it never
fail us at any time, for the sake of Your great Name!

Leader:

May You sustain and deal graciously with all Your creatures.

All Recite:

Praised are You, O Lord, who gives food unto all.

May our eyes behold Your return to Jerusalem I holiness. Blessed are
You, O Lord, who rebuilds Jerusalem in His mercy. Amen.

The Afikomen

The children should now search for the Afikomen!

The Leader will redeem it by giving the child a gift or a coin in exchange.

The Matzah is now broken and distributed to the people.

All Recite:

Baruch ata Adonai,
Eloheynu Melech ha'olam,
Ha'motzi Lechem min Ha'aretz.

Leader:

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

Let us take a moment and search our hearts for any unworthiness, and repent if necessary.

Moment of Silence

Let us obey the Passover Commandment of Remembrance by taking of this bread, and eat the Bread of Life - The Word of God, while remembering His death, burial, and His resurrection!

Eat the Matzah

Leader:

The Afikomen was the substitute for the Passover Lamb, which in days of old, was the final food of the Seder feast. Surprisingly, the word Afikomen is the only Greek word in the Passover Seder. Everything else is in Hebrew. It is a form of the Greek verb *ikneomai*, which means literally, "I CAME!"

The Third Cup
The Cup of Redemption

Fill Your Cups

Leader:

Exodus 6:6 "I will redeem you with an outstretched arm!"

The third cup has traditionally been a cup of celebration for the freedom and deliverance that comes from God. We know that it was the cup Yeshua lifted when He said, "This is the blood of the New Covenant poured out for many for the forgiveness of sins." So as often as we drink this cup we show forth His death, burial, and resurrection until He comes again!

All Recite:

O Lord our God, we wish to give You thanks for all of Your good gifts and the freedom You have purchased for us. We praise you for your goodness, mercy, and grace! May you bless Israel, your people! And may all the world be blessed through them. And may you bring Peace to Jerusalem.

Leader:

Let us lift our third cup together and bless the Lord!

All Recite:

Baruch ata Adonai,
Eloheynu Melech ha'olam,
Borey p'ri ha'gafen.

Leader:

Blessed are You, O Lord, our God, King of the Universe, Who creates the fruit of the vine. Amen.

All drink the third cup together

The Cup and Place of Elijah

Leader:

The place at the table you see with the special cup has been considered the place of Elijah.

It was prophesied that Elijah would return to prepare the way of the Messiah. It is therefore customary to open the door to see if Elijah has come to announce the coming of the Messiah.

Some have said that our Messiah occupied this place during His Seder and there was no empty seat so that we should think of this as the place or symbol for our Messiahs presence.

Although John the Baptist (Johcannan the immerser) came in the spirit of Elijah and was the forerunner as our Lord taught, some still see evidence that Elijah will literally come again before Messiah' return.

Therefore, let us open the door to invite Elijah and to say even more importantly—

All Recite:

Even so, come, - Lord Yeshua!

Even so, come - Lord Yeshua!

Even so, come – Lord Yeshua!

Now pour the cup of Elijah to the brim and make it so irresistible that He will come to our table!

Song
Elijah the Prophe
Eliyahu Ha'Navi

All Sing:

Eliyahu Hanavi, Eliyahu Hatishbi,
Eliyahu, Eliyahu, Eliyahu Ha'giladi,
Bim he'rah Yavo Eleynu
Im Mashiach Ben David,
Im Mashiach Ben David.

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

Dispatch someone to the door to look for and welcome Elijah!

The Cup of Praise

Leader:

Exodus 6:7 "I will take you as My own people and I will be your God"

Let us now partake of the fourth and last cup!

Fill Your Cups!

Leader:

When Yeshua Ha-Mashiach kept the Passover, He did not drink this cup. He said, "I will not drink this cup until we are in the Kingdom." This cup is prophetic and is a promise of the Kingdom to come. Let us therefore, drink this cup of praise blessing the name of the Lord as we look for His Kingdom to come!

Let us lift our fourth cup together and bless the Lord!

All Recite:

Baruch ata Adonai,
Eloheynu Melech ha'olam,
Borey p'ri ha'gafen.

Leader:

Blessed are You, O Lord, our God, King of the Universe, Who creates the fruit of the vine. Amen.

All drink the fourth cup together

Nirtzah
Desire

Leader:

Our Seder is now complete. We have made the ancient story of deliverance our own. May we be together to again celebrate this feast.

All Recite:

May Zion be blessed with peace, may His ancient people come to know Him as Lord and Messiah, and may all mankind some day live in harmony and contentment under His rule. Amen

Leader:

At each Passover since the Children of Israel were in exile in strange lands, it has been traditional to say, "This year here, but next year, Lord willing, we will celebrate it in Jerusalem."

For a long time, that was just a dream. Now since the Lord has restored the Land of Israel, it is possible! Jerusalem is being rebuilt and the desert has begun to bloom. The Second Coming of Yeshua Ha-Mashiach is drawing near! When He comes, there will be a New Jerusalem as He establishes His Kingdom here on earth!

All Recite:

Lashanah haba'ah b'Yerushalayim!

Lashanah haba'ah b'Yerushalayim!

Next year in Jerusalem!

Next year in Jerusalem!

May our eyes behold Your return to Jerusalem in Holiness. Blessed are You, O Lord, who rebuilds Jerusalem in His mercy. Amen.