



Passover Haggadah
פסח הגדה

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Cover Image: A depiction of man's departure from God's presence on account of sin, God's prophetic story for restoring His presence in our lives, and God's finished redemptive work through the death and resurrection of our LORD Messiah Yeshua during Passover.

Top Panel: *"Then the LORD God said, 'Behold, the man has become like one of Us, to know good and evil. And now, lest he put out his hand and take also of the tree of life, and eat, and live forever'—therefore the LORD God sent him out of the garden of Eden to till the ground from which he was taken. So He drove out the man; and He placed cherubim at the east of the garden of Eden, and a flaming sword which turned every way, to guard the way to the tree of life." (Gen. 3:22–24)*

Middle Panel: *"And you shall make two cherubim of gold; of hammered work you shall make them at the two ends of the mercy seat. Make one cherub at one end, and the other cherub at the other end; you shall make the cherubim at the two ends of it of one piece with the mercy seat. And the cherubim shall stretch out their wings above, covering the mercy seat with their wings, and they shall face one another; the faces of the cherubim shall be toward the mercy seat. You shall put the mercy seat on top of the ark, and in the ark you shall put the Testimony that I will give you. And there I will meet with you, and I will speak with you from above the mercy seat, from between the two cherubim which are on the ark of the Testimony, about everything which I will give you in commandment to the children of Israel." (Exodus 25:18–22)*

Lower Panel: *"But Mary stood outside by the tomb weeping, and as she wept she stooped down and looked into the tomb. And she saw two angels in white sitting, one at the head and the other at the feet, where the body of Yeshua had lain. Then they said to her, 'Woman, why are you weeping?' She said to them, 'Because they have taken away my LORD, and I do not know where they have laid Him.'" (John 20:11–13)*

Chag Sameach

Our New Covenant Calling to follow Yeshua (Jesus): *"Therefore, brethren, having boldness to enter the Holiest by the blood of Yeshua, by a new and living way which He consecrated for us, through the veil, that is, His flesh, and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water. Let us hold fast the confession of our hope without wavering, for He who promised is faithful. And let us consider one another in order to stir up love and good works, not forsaking the assembling of ourselves together, as is the manner of some, but exhorting one another, and so much the more as you see the Day approaching." (Hebrews 10:19–25)*

פסח Preparation for Passover

The Hebrew word for
"Passover" is Pesach.

Preparation for Passover begins with a thorough cleansing of our homes and our hearts, culminating in a ceremonial search for the last trace of leaven. This search is called the "bedikat chametz." Let us do one last search in our hearts for sin before we begin.

All: Let us also ready our hearts for the Passover Seder by asking the LORD to remove any leaven of hidden sin in our lives.

The Apostle Paul teaches: *"For I received from the LORD that which I also delivered to you: that the LORD Yeshua on the same night in which He was betrayed took bread; and when He had given thanks, He broke it and said, 'Take, eat; this is My body which is broken for you; do this in remembrance of Me.' In the same manner He also took the cup after supper, saying, 'This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me.' For as often as you eat this bread and drink this cup, you proclaim the LORD's death till He comes. Therefore whoever eats this bread or drinks this cup of the LORD in an unworthy manner will be guilty of the body and blood of the LORD. But let a man examine himself, and so let him eat of the bread and drink of the cup. For he who eats and drinks in an unworthy manner eats and drinks judgment to himself, not discerning the LORD's body. For this reason many are weak and sick among you, and many sleep. For if we would judge ourselves, we would not be judged. But when we are judged, we are chastened by the LORD, that we may not be condemned with the world. Therefore, my brethren, when you come together to eat, wait for one another. But if anyone is hungry, let him eat at home, lest you come together for judgment. And the rest I will set in order when I come."* (1 Corinthians 11:23–34)

Scripture teaches us that what we do here tonight is done in remembrance of Yeshua (Jesus) as we await His return to bring His people into His Kingdom.

All: As we recall the story of Passover, we remind ourselves that it is a story of our own transition from slavery to freedom, from despair to hope, from darkness to light. Its greatness is the greatness of God.

Blow the Shofar

Prayer of Preparation (Pastor)

Time of Worship



Passover Haggadah (telling)

"Grace to you and peace from God our Father and the LORD Messiah Yeshua." (Ephesians 1:2)

God has called the Passover Seder one of the holiest times of the year. In Leviticus 23, we read: *"On the fourteenth day of the first month at twilight is the LORD's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the LORD; seven days you must eat unleavened bread." (Leviticus 23:5-6)*

Whether Jews or Gentiles, when we accept Yeshua as our LORD and Savior, we are grafted-in to become One body in Messiah Yeshua (Romans 11), and therefore we are called to keep God's Holy Convocation Days holy. *"Remember that you were at that time separate from Messiah, excluded from the commonwealth of Israel, and strangers to the covenant of promise, having no hope and without God in the world, but now in Messiah Yeshua you who formerly were far off have been brought near by the blood of Messiah." (Ephesians 2:12-13)*

As disciples of Yeshua, we receive the same blessings, the same calling, and the same promises of God's Holy People. The Apostle Paul said: *"And if you are Messiah's, then you are Abraham's seed, and heirs according to the promise." (Galatians 3:29)*

Our God Yahweh (יהוה) said: *"Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD throughout your generations you are to celebrate it as a permanent ordinance." (Exodus 12:14)*

We are instructed to keep the first day of Unleavened Bread as a "memorial" of the Exodus from Egypt. It is one of God's reminders. God rescued Israel from Egypt and told His people to keep the festival as a memorial of their salvation from bondage and slavery. But it was more than this. It was also a rehearsal for something wonderful to come, an appointed time on God's calendar.

Fourteen hundred years after the Exodus from Egypt, Yeshua (Jesus) went to Jerusalem with His disciples to keep the Passover and the Festival of Unleavened Bread. He always kept the Father's appointed times (Luke 4:16). He and His disciples had been to Jerusalem to keep the Passover many times before this occasion. But this time was different. As they neared Jerusalem, Yeshua said, *"My time is near; I am to keep the Passover." (Matthew 26:18)* The appointed time was going to be fulfilled in a marvelous and unexpected way.

In Jerusalem, Yeshua kept the Passover Seder meal with His disciples. He took the unleavened bread and the customary Passover cup and instructed His disciples to do so henceforth in remembrance of Him. We read in Luke: *"Then came the Day of Unleavened Bread, when the Passover must be killed. And He sent Peter and John, saying, 'Go and prepare the Passover for us, that we may eat.' So they said to Him, 'Where do You want us to prepare?' And He said to them, 'Behold, when you have entered the city, a man will meet you carrying a pitcher of water; follow him into the house which he enters. Then you shall say to the master of the house, 'The Teacher says to you, 'Where is the guest room where I may eat the Passover with My disciples?' Then he will*

show you a large, furnished upper room; there make ready.' So they went and found it just as He had said to them, and they prepared the Passover. When the hour had come, He sat down, and the twelve apostles with Him. Then He said to them, 'With fervent desire I have desired to eat this Passover with you before I suffer; for I say to you, I will no longer eat of it until it is fulfilled in the Kingdom of God.'" (Luke 22:7–16)

Therefore when believers in Yeshua keep Passover, we now have two things to remember. We remember the historic salvation from Egypt as the Torah commands us. But we also remember the salvation granted us through the sacrifice of Yeshua. The two remembrances naturally complement one another. Not only this, all of God's children also look forward to the promise of Yeshua's return and the "*Marriage Supper of the Lamb*," which will take place in God's Kingdom. (Revelation 19:6-9) This will be Passover's final fulfillment, and we will dine together there with Yeshua as "*a great multitude*." The Passover is still a rehearsal dinner for something wonderful to come. The Seder is also our rehearsal for our marriage with God.

These are the reasons we keep the Passover and the Feast of Unleavened Bread in remembrance of Yeshua tonight, and for the next seven days. After all, Messiah Himself told us to keep the feast in remembrance of Him: "*And when He had taken some bread and given thanks, He broke it and gave it to them, saying, 'This is My body which is given for you; do this in remembrance of Me.'*" (Luke 22:19)

Was it just breaking bread and drinking the fruit of the vine that He had in mind? Probably not. There was a specific context, and the context was Passover. This is what the Apostle Paul meant when he wrote: "*For as often as you eat this bread and drink this cup, you proclaim the LORD's death till He comes.*" (1 Corinthians 11:26) He instructed us to "*keep the feast.*" (1 Corinthians 5:8)

The commandment to do "*THIS*" in remembrance of Yeshua is not a commandment just to take a cup and some bread. The specific "*THIS*" to which Yeshua referred was the Passover Seder meal. It is not one cup but the traditional cups of Passover. It is not any bread; it is the unleavened matzah bread of Passover. What could be more appropriate for a disciple of Yeshua to do than to keep the festival of Passover in remembrance of Him, just as He told His disciples to do? As the Apostle Paul wrote: "*Imitate me, just as I also imitate Messiah.*" (1 Corinthians 11:1)

Tonight is a very special night. Our dinner celebration is called a Passover Seder (order). This is a meal with special foods, practices, and Scripture readings that remind us of two very special true stories and call our attention to what God has still promised to do for His people. The first story is how God delivered Moses and the Hebrew people from Egyptian slavery. The second is how Yeshua (Jesus) died for our sins. The promise is eternal life in the Kingdom of God. If you listen carefully, you will see how the promise of God and the two stories are aligned.



Lighting the Candles

We will now begin the Passover Seder with the lighting of the candles. Traditionally this blessing is led by the woman hosting the Seder with her husband.

Women: In Messiah Yeshua's name, blessed are you, LORD our God, King of the universe, Who has given us life, sustained us, and enabled us to reach this season. Blessed are You, LORD our God, King of the universe, Who has sanctified us with His commandments and commanded us to be a light to the nations. May You bring light into our hearts and minds as we honor and remember Your Son, the Light of the world, Yeshua the Messiah.

Light is the symbol of the divine. As it is written: *"The LORD is my light and salvation." (Psalm 27:1)*

Light is the symbol of the divine in man. As it is written: *"The spirit of man is the light of the LORD." (Proverbs 20:27)*

Light is the symbol of divine law. As it is written: *"The commandment is a lamp, and the law is a light." (Proverbs 6:23)*

Light is a symbol of Israel's mission. As it is written: *"I the LORD have set thee for a covenant of the people, for a light unto the nations." (Isaiah 42:6)*



Seder Plate

While we have not followed the tradition to have an actual ceremonial Seder Plate tonight, on our table we are providing all of the elements from this special plate that have their root in Scripture. Each of the foods symbolize some part of the Passover story. This story is not only a story of physical deliverance from bondage, but also a story of spiritual deliverance. Every part of Passover paints a picture of that redemption. There are three foods God commands us to eat this night and other foods have been added by traditional interpretation to help us remember Passover.

*"Then they shall eat the **flesh** on that night; roasted in fire, with **unleavened bread** and with **bitter herbs** they shall eat it." (Exodus 12:8)*

- 1) You might notice a key element physically missing from our Passover table tonight, and that is intentional. Traditionally, the Seder plate includes the **(zeroah) shank bone** of a lamb to symbolize the lamb eaten before Israel fled Egypt. We ought to take the time to remember how the blood sacrifice of the original Passover lamb spared the people from the plague of the death of the firstborn. The LORD spoke to Moses commanding the

people to “...slay the Passover lamb and take hyssop and dip it into the blood which is in the basin and apply some of the blood to the top and to the two sides of the doorway.” (Exodus 12:21) The shank bone on the traditional plate is known as the “Zeroah” in Hebrew and this is the very word found in Isaiah 53:1: “Who has believed our report? And to whom has the Arm (Zeroah) of the LORD been revealed?” Yeshua is literally called the Zeroah, the Arm of the LORD, and it is by this Arm that we are saved. “For they did not gain possession of the land by their own sword, nor did their own arm save them; but it was Your Right Hand, Your Arm (Zeroah), and the light of Your countenance, because you favored them.” (Psalm 44:3) Therefore, the Passover lamb points us forward to Yeshua, about Whom, John said: “Behold! The Lamb of God who takes away the sin of the world!” (John 1:29) Yeshua’s blood was applied to the cross, the doorpost between Heaven and Earth, and the death and resurrection of God’s Firstborn has now made a way for us into God’s Kingdom. The Apostle Paul wrote: “For indeed Messiah, our Passover, was sacrificed for us.” (1 Corinthians 5:7b) Today the Lamb of God that was slain is risen from the dead and stands alive in the midst of the eternal throne of God. (Revelation 7:17) As we contemplate the Lamb’s presence, remember also what Yeshua said: “For where two or three are gathered together in My name, I am there in the midst of them.” (Matthew 18:20) In this way, the **Lamb of God (Zeroah)** is here with us tonight. Let us propose in our hearts to magnify the LORD with great zeal together. How beautiful is the instrument of God’s deliverance!

- 2) Yeshua specifically commanded us to eat **matzah (unleavened bread)** in memory of Him. The matzah is made with no leaven (yeast) to remind us that the Hebrews left Egypt in a hurry. The Bible tells us leaven is like sin and represents our old nature. We are told to celebrate the Passover, “...not with the old lump of dough that is corrupted with leaven, but with a new lump of dough in sincerity and truth, the truth of our new nature in Messiah.” (1 Corinthians 5:6-8)
- 3) The **maror (bitter herbs)** represent the bitterness of bondage to the slavery of sin and of the suffering Yeshua endured on our behalf to free us.
- 4) The **charoset (mixture of apples, nuts, grape juice, and cinnamon)** represents the mortar the Israelites used to build the Egyptian cities and the sweetness of a better world. In Messiah Yeshua, we are now being built up as “living stones” into the eternal temple of God, and He will dwell among us forever. This is a sweet reality indeed!
- 5) The **karpas (greens)** symbolizes the new life. The non-bitter vegetable (celery or parsley) is dipped into saltwater representing the tears of slavery. We might also consider the new life we have in Yeshua, and the tears shed in the tribulation of this world as we await our LORD, who has overcome the world.



The Four Cups

There are four times we will drink **the fruit of the vine (grape juice)** during the seder; two times before dinner and twice after dinner. These four cups represent four expressions of redemption mentioned in the Bible.

*“Therefore say to the children of Israel: ‘I am the LORD; **I will bring you out** from under the burdens of the Egyptians, **I will rescue you** from their bondage, and **I will redeem you with an outstretched arm** and with great judgments. **I will take you as My people, and I will be your God.** Then you shall know that I am the LORD your God who brings you out from under the burdens of the Egyptians.’” (Exodus 6:6–7)*

1. The first cup is called the Cup of Sanctification (I will bring you out)
2. The second, the Cup of Deliverance (I will rescue you)
3. The third, the Cup of Redemption (I will redeem you with an outstretched arm)
4. The fourth, the Cup of the Kingdom (I will take you as My people, and I will be your God)



The First Cup (Kiddush): The Cup of Sanctification

At this time, please fill your neighbor’s cup. The cup is filled by someone else to symbolize that each person is royalty, for we are kings and priests in God’s Kingdom. (Revelation 1:6)

This first cup is the Cup of Sanctification. Sanctification means to be set apart. We are to be a set apart people for God. God told the people, *“I will bring you out from under the burdens of the Egyptians.”* (Exodus 6:6) In the same way God has redeemed us from sin and set us apart for Himself when we accept Yeshua as our LORD and our God. (John 20:26-29)

Take the first cup.

In Messiah Yeshua’s name **(all)**:

Baruch atah Adonai, Eloheinu Melech ha’olam, borei peri hagafen.

Blessed are you, LORD our God, King of the universe, who creates the fruit of the vine.

Drink from the first cup as you lean to your left; symbolizing our freedom in Messiah.

Was the Torah given to slaves or to free men? The Israelites had been freed from Egypt. They were not free to do as they pleased. They would soon receive instructions for how to live at Mt. Sinai so they could become a sanctified people. They were free to serve the LORD.

We’re freed to love God and keep His commandments. *“But we should always give thanks to God for you, brethren beloved by the LORD, because God has chosen you from the beginning for salvation through sanctification by the Spirit and faith in the truth.”* (2 Thessalonians 2:13)



Eating of the Karpas (Dipping Greens)

Passover occurs in the springtime when the Earth is blossoming forth with life. The **karpas (greens)**—either celery or parsley—is symbolic of the life that is given and sustained by the God of Abraham, Isaac and Jacob. The vegetable is also said to symbolize the lowly origins of the people; the saltwater symbolizes the tears shed as a result of the slavery. May we also remember the tears Messiah shed over His people and how we were once a slave to sin.

In Messiah Yeshua's name **(all)**:

Baruch atah Adonai, Eloheinu Melech ha'olam, borei peri ha'adamah.

Blessed are You, LORD our God, King of the universe, Who creates the fruit of the ground.

We dip the karpas (celery or parsley) into the saltwater and eat of it.

Let us remember the words of Isaiah concerning our Messiah Yeshua: *"Surely He has borne our griefs and carried our sorrows."* (Isaiah 53:4)



Yachatz Matzah (Breaking of Unleavened Bread)

The matzah (unleavened bread) is called the bread of affliction because it was made in haste with no time to add leaven and let it rise. See how flat it is? It has no yeast in it. In the Bible leavening is a symbol of sin, so unleavened bread is a symbol of having no sin.

This bread is also a portrait of Yeshua, who had no sin. He is the Bread of Life. Yeshua said, *"I am the bread of life. Your fathers ate the manna in the wilderness, and they died. This is the bread which comes down out of Heaven, so that one may eat of it and not die. I am the living bread that came down out of Heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh."* (John 6:48-51)

Yeshua was broken for us and was hidden in the belly of the Earth for three days and three nights. Tonight we break the matzah and hide it to help us remember His great sacrifice for our sins. We wrap the matzah to represent how Yeshua was wrapped in linen for His burial. Later we will send the children looking for the hidden bread. A prize will be given to the child that finds it. It can be likened to those who went searching for Messiah at the tomb. We will eventually eat of this matzah as He commanded us.

In Messiah Yeshua's name **(all)**:

Baruch atah Adonai, Eloheinu Melech ha'olam, ha'motzi et lechem ha'chayim min ha'shamayim, Yeshua HaMashiach.

Blessed are You, LORD our God, King of the universe, who brings forth the living Bread from Heaven, Yeshua the Messiah!

The leader removes the middle piece of matzah and breaks it in two. He places the smaller part between the two whole matzot. He wraps the larger piece in linen for the Afikomen and then sends a young adult to hide the Afikomen.



The Pesach (Passover) Story

"It will come to pass when you come to the land which the LORD will give you, just as He promised, that you shall keep this service. And it shall be, when your children say to you, 'What do you mean by this service?' that you shall say, 'It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our households.' So the people bowed their heads and worshiped." (Exodus 12:25–27)

A long time ago, before Yeshua walked the Earth, the Hebrew people who believed in the One True God, lived in Egypt. A new king arose over Egypt who did not know Joseph or the God of the Hebrews. This king treated the Hebrew people harshly and made slaves of them and forced them to work very hard. The Hebrews grew in number and Pharaoh became concerned they might turn against them. Worried the Hebrews might become too plentiful, he ordered his soldiers to kill all the Hebrew baby boys. One Hebrew mother decided to hide her baby boy from the soldiers. After some time when she could no longer hide him, she put the baby in a basket covered with tar and pitch and placed it amongst the reeds in the river. It was there Pharaoh's daughter discovered the basket with the baby boy inside.

"And when she opened it, she saw the child, and behold, the baby wept. So she had compassion on him, and said, 'This is one of the Hebrews' children.' Then his sister said to Pharaoh's daughter, 'Shall I go and call a nurse for you from the Hebrew women, that she may nurse the child for you?' And Pharaoh's daughter said to her, 'Go.' So the maiden went and called the child's mother. Then Pharaoh's daughter said to her, 'Take this child away and nurse him for me, and I will give you your wages.' So the woman took the child and nursed him. And the child grew, and she brought him to Pharaoh's daughter, and he became her son. So she called his name Moses, saying, 'Because I drew him out of the water.' Now it came to pass in those days, when Moses was grown, that he went out to his brethren and looked at their burdens. And he saw an Egyptian beating a Hebrew, one of his brethren. So he looked this way and that way, and when he saw no one, he killed the Egyptian and hid him in the sand." (Exodus 2:6–12)

Moses feared for his life and ran from Pharaoh to the land of Midian until God appeared to him there in a burning bush and spoke to him.

"Moreover He said, 'I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look upon God. And the LORD said: 'I have surely seen the oppression of My people who are in Egypt, and have heard their cry because of their taskmasters, for I know their sorrows. So I have come down to deliver them out of the hand of the Egyptians, and to bring them up from that land to a good and large land, to a land flowing

with milk and honey, to the place of the Canaanites and the Hittites and the Amorites and the Perizzites and the Hivites and the Jebusites. Now therefore, behold, the cry of the children of Israel has come to Me, and I have also seen the oppression with which the Egyptians oppress them. Come now, therefore, and I will send you to Pharaoh that you may bring My people, the children of Israel, out of Egypt.” (Exodus 3:6–10)

“Afterward Moses and Aaron went in and told Pharaoh, ‘Thus says the LORD God of Israel: ‘Let My people go, that they may hold a feast to Me in the wilderness.’ And Pharaoh said, ‘Who is the LORD, that I should obey His voice to let Israel go? I do not know the LORD, nor will I let Israel go.’” (Exodus 5:1–2)

Moses told Pharaoh if he didn't let the people go great plagues would come upon Egypt. Pharaoh did not listen, and God sent ten horrible plagues:

1. The water in Egypt was turned to blood; the Nile River, the streams, and all water in containers became **blood**.
2. The land was covered with **frogs**.
3. The land was covered with **lice**.
4. The land was filled with swarms of **flies**.
5. A plague killed the Egyptian **livestock**. The livestock of the sons of Israel were unharmed.
6. **Boils** broke out on man and beast.
7. Heavy **hail** fell killing man and beast.
8. **Locusts** covered the ground, consuming all plants.
9. Three days of **darkness**, so heavy it could be felt, descended upon the Egyptians. The sons of Israel had light in their dwellings.
10. And the **death of the firstborn** was about to take place.

All: *“Do not rejoice in the fall of your enemies, and do not let your heart be glad when he stumbles.” (Proverbs 24:17) “Many are the afflictions of the righteous, But the LORD delivers him out of them all.” (Psalm 34:19)*

Now, after nine of the ten plagues, *“the LORD spoke to Moses and Aaron in the land of Egypt, saying, ‘This month shall be your beginning of months; it shall be the first month of the year to you. Speak to all the congregation of Israel, saying: ‘On the tenth of this month every man shall take for himself a lamb, according to the house of his father, a lamb for a household. And if the household is too small for the lamb, let him and his neighbor next to his house take it according to the number of the persons; according to each man’s need you shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year. You may take it from the sheep or from the goats. Now you shall keep it until the fourteenth day of the same month. Then the whole assembly of the congregation of Israel shall kill it at twilight. And they shall take some of the blood and put it on the two doorposts and on the lintel of the houses where they eat it. Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with bitter herbs they shall eat it. Do not eat it raw, nor boiled at all with water, but roasted in fire—its head with its legs and its entrails. You shall let none of it remain until morning, and what remains of it until morning you shall burn with fire. And thus you shall eat it: with a belt on your waist, your sandals on your feet, and your staff in your hand. So you shall eat it in haste. It is the LORD’s Passover.” (Exodus 12:1–11)* The people

needed to be ready to leave Egypt in a hurry. This is what they did to prepare for the tenth and final plague, the death of the firstborn.

“For I will pass through the land of Egypt on that night, and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. Now the blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you; and the plague shall not be on you to destroy you when I strike the land of Egypt. ‘So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance. Seven days you shall eat unleavened bread. On the first day you shall remove leaven from your houses. For whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel. On the first day there shall be a holy convocation, and on the seventh day there shall be a holy convocation for you. No manner of work shall be done on them; but that which everyone must eat—that only may be prepared by you. So you shall observe the Feast of Unleavened Bread, for on this same day I will have brought your armies out of the land of Egypt. Therefore you shall observe this day throughout your generations as an everlasting ordinance. In the first month, on the fourteenth day of the month at evening, you shall eat unleavened bread, until the twenty-first day of the month at evening. For seven days no leaven shall be found in your houses, since whoever eats what is leavened, that same person shall be cut off from the congregation of Israel, whether he is a stranger or a native of the land.” (Exodus 12:12–19)

“And it came to pass at midnight that the LORD struck all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of livestock. So Pharaoh rose in the night, he, all his servants, and all the Egyptians; and there was a great cry in Egypt, for there was not a house where there was not one dead. Then he called for Moses and Aaron by night, and said, ‘Rise, go out from among my people, both you and the children of Israel. And go, serve the LORD as you have said.” (Exodus 12:29–31)

The sad and frightened Egyptians insisted the Hebrew people hurry and leave the country for if not, *“We will all die!” (Exodus 12:33)*

So the people took their dough before the yeast was added and carried it on their shoulders wrapped in clothing. They obeyed according to the Word of the LORD and requested from the Egyptians articles of silver, gold, and clothing. In this way, they *“plundered the Egyptians.”* Then God brought them out of Egypt and led them by the desert road toward the Red Sea.

“And the LORD went before them by day in a pillar of cloud to lead the way, and by night in a pillar of fire to give them light, so as to go by day and night.” (Exodus 13:21)

“Now it was told the king of Egypt that the people had fled, and the heart of Pharaoh and his servants was turned against the people; and they said, ‘Why have we done this, that we have let Israel go from serving us?’” (Exodus 14:5)

“So he made ready his chariot and took his people with him. Also, he took six hundred choice chariots, and all the chariots of Egypt with captains over every one of them.” (Exodus 14:6–7)

“And when Pharaoh drew near, the children of Israel lifted their eyes, and behold, the Egyptians marched after them. So they were very afraid, and the children of Israel cried out to the LORD.” (Exodus 14:10)

“And Moses said to the people, ‘Do not be afraid. Stand still, and see the salvation of the LORD, which He will accomplish for you today. For the Egyptians whom you see today, you shall see again no more forever. The LORD will fight for you, and you shall hold your peace.’ And the LORD said to Moses, ‘Why do you cry to Me? Tell the children of Israel to go forward. But lift up your rod, and stretch out your hand over the sea and divide it. And the children of Israel shall go on dry ground through the midst of the sea.’” (Exodus 14:13–16)

“And the Angel of God, who went before the camp of Israel, moved and went behind them; and the pillar of cloud went from before them and stood behind them. So it came between the camp of the Egyptians and the camp of Israel. Thus it was a cloud and darkness to the one, and it gave light by night to the other, so that the one did not come near the other all that night. Then Moses stretched out his hand over the sea; and the LORD caused the sea to go back by a strong east wind all that night, and made the sea into dry land, and the waters were divided. So the children of Israel went into the midst of the sea on the dry ground, and the waters were a wall to them on their right hand and on their left.” (Exodus 14:19–22)

“And the Egyptians pursued and went after them into the midst of the sea, all Pharaoh’s horses, his chariots, and his horsemen. Now it came to pass, in the morning watch, that the LORD looked down upon the army of the Egyptians through the pillar of fire and cloud, and He troubled the army of the Egyptians. And He took off their chariot wheels, so that they drove them with difficulty; and the Egyptians said, ‘Let us flee from the face of Israel, for the LORD fights for them against the Egyptians.’” (Exodus 14:23–25)

“Then the LORD said to Moses, ‘Stretch out your hand over the sea, that the waters may come back upon the Egyptians, on their chariots, and on their horsemen.’ And Moses stretched out his hand over the sea; and when the morning appeared, the sea returned to its full depth, while the Egyptians were fleeing into it. So the LORD overthrew the Egyptians in the midst of the sea. Then the waters returned and covered the chariots, the horsemen, and all the army of Pharaoh that came into the sea after them. Not so much as one of them remained.” (Exodus 14:26–28)

“Thus Israel saw the great work which the LORD had done in Egypt; so the people feared the LORD, and believed the LORD and His servant Moses.” (Exodus 14:31)

God said that Passover was a day to be celebrated for the generations to come. He said it was to be a festival to God every year, to remember that our fathers were once slaves in Egypt, but now we are free.

Can you see the symbolism of the first Passover and Yeshua? Yeshua held the Passover Seder with His disciples on the eve of His death. The next day Yeshua was beaten with a whip and at 3:00 p.m. was crucified on the cross for our sins. The blood shed on the cross was like the

blood on the doorpost of the homes in Egypt. When we come to faith in Yeshua, we have passed over from death to life.

Here are some similarities between the two Passover stories:

1. Just as the people were to select their lamb on the tenth of Aviv/Nisan, so did those in Jerusalem select the "Lamb of God" as they shouted, "Hosanna to the Son of David".
2. Just as the lamb was set aside for four days to make sure it was without blemish, so was the LORD on public display in the temple to verify His unblemished life.
3. Just as the lamb was sacrificed at 3:00 p.m., so was Yeshua at the same hour.
4. Just as the blood of the lamb applied to the doorposts saved the Israelite's firstborn, so does the blood of Yeshua on the cross save us.



The Second Cup (B'rachah) : The Cup of Deliverance/Blessing

At this time, fill your neighbor's cup.

Let us all think and act as if we had been rescued from Egypt. God has brought us from slavery to freedom and from sorrow to joy.

"I am the LORD...and I will rescue you from their bondage, and I will redeem you with an outstretched arm and with great judgments. I will take you as My people, and I will be your God."
(Exodus 6:6-7)

In Messiah Yeshua's name **(all)**:

Baruch atah Adonai, Eloheinu Melech ha'olam, asher ga'alanu v'ga'al et avoteinu Mimitzrayim, v'higi'anu la'lailah hazeh.

Blessed are you, O LORD our God, King of the universe, who delivered us and our ancestors from Egypt, and has brought us to this night.

Let us lift the second cup, the Cup of Deliverance, and bless the LORD together.

In Messiah Yeshua's name **(all)**:

Baruch atah Adonai, Eloheinu Melech ha'olam, borei peri hagafen.

Blessed are you, LORD our God, King of the universe, who creates the fruit of the vine.

Drink from the second cup.



Eating the Matzah (Unleavened Bread)

The Passover matzah is a profound representation of our LORD Yeshua. Let us analyze its characteristics to fully appreciate the significance that this bread holds in regard to our LORD:

1. Striped
2. Pierced
3. Unleavened

All: Our ancestors ate the bread of affliction in the land of Egypt. Let all who are hungry come and eat with us. Let all who are enslaved become free. Let all who are oppressed become liberated.

Break off a piece of matzah and pass the plate.

As we read earlier: *“So this day shall be to you a memorial; and you shall keep it as a feast to the LORD throughout your generations. You shall keep it as a feast by an everlasting ordinance. Seven days you shall eat **unleavened bread**...”* (Exodus 12:14–15)

We also read from Luke: *“And He took bread, gave thanks and broke it, and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’”* (Luke 22:19)

Let us lift up the unleavened bread and bless the LORD together.

In Messiah Yeshua’s name (**all**):

Baruch atah Adonai, Eloheinu Melech ha’olam, asher kid’shanu b’mitzvotav v’tzivanu le’echol matzah.

Blessed are You, LORD our God, King of the universe, who has sanctified us with His commandments and commanded us to eat unleavened bread.

Eat the unleavened bread (matzah).



Eating the Maror (Bitter Herbs)

*“Then they shall eat the flesh on that night; roasted in fire, with unleavened bread and with **bitter herbs (maror)** they shall eat it.”* (Exodus 12:8)

These bitter herbs symbolize the bitterness of slavery and the bitterness of our sin. The bitter herb should be eaten together with matzah. Let us also remember the bitterness of the crucifixion Messiah Yeshua went through for our sins.

We will be using horseradish to represent the bitter herb.

Take a small piece of matzah, use a knife to spread some bitter herbs on top.

In Messiah Yeshua's name **(all)**:

Baruch atah Adonai, Eloheinu Melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu le'echol maror.

Blessed are You, LORD Our God, King of the universe, who has commanded us to eat of the bitter herbs.

Eat the unleavened bread (matzah) mixed with bitter herbs (maror).



Eating the Charoset (Apple Mixture)

Now we will eat the bitter herbs on the matzah again, this time with the charoset. The sweetness of the charoset will help remove the bitterness of the herb.

The charoset symbolizes the mortar used by the Jews in building during their slavery. This mixture symbolizes how the sweetness of Yeshua can overcome bitter sin. Even though in this life we have tribulation, we are now being built into "a holy temple in the LORD" for "a dwelling place of God in the Spirit." (Ephesians 2:19-22) This is a sweet reality indeed!

ALL: We are grateful that God's grace has removed the bitterness of sin from our lives and replaced it with His joy and righteousness.

Take a small piece of matzah, and add some of the bitter herbs and charoset on top.

In Messiah Yeshua's name **(all)**:

Baruch atah Adonai, Eloheinu Melech ha'olam, asher kid'shanu b'mitzvotav v'tzivanu l'zaker et haPesach.

Blessed are You, LORD Our God, King of the universe, who has commanded us to memorialize the Passover.

Help us, God, to remember the two stories of how You have given freedom to Your people, first the freedom from Egypt, and now our freedom from sin through Your precious Son, Yeshua.

Eat the unleavened bread (matzah) mixed with bitter herbs (maror) and apple mixture (charoset).



The Special Pesach (Passover) Meal

“He took the seven loaves and the fish; and giving thanks, He broke them and started giving them to the disciples, and the disciples gave them to the people. And they all ate and were satisfied, and they picked up what was left over of the broken pieces, seven large baskets full.” (Matthew 15:36-37)

We’re going to say grace both before and after the meal. In Messiah Yeshua’s name **(all)**:

Baruch atah Adonai, Eloheinu Melech ha’olam, hamotzi lechem min ha’aretz.

Blessed are You, LORD our God, King of the universe, Who brings forth bread from the Earth.

Please help yourself to the food the LORD has provided for His feast! All may eat together. Please enjoy your meal. We will reconvene afterward for the second half of our memorial.



Now that we’ve all enjoyed our meal, we’re also going to say grace after the meal.

“When you have eaten and are satisfied, you shall bless the LORD your God for the good land which He has given you.” (Deuteronomy 8:10)

In Messiah Yeshua’s name **(all)**:

Blessed are you, LORD our God, King of the universe, who nourishes the entire world in His goodness, with grace, with kindness, and with mercy. He gives food to all flesh, for His kindness endures forever. Through His great goodness, we have never lacked, and may we never lack for food forever, for the sake of His great name. For He is God who feeds and sustains all, and prepares food for all His creatures which He has created. Blessed are you LORD, who nourishes all. Amen.



Hunt for the Afikomen (The Coming One)

Dinner is finished but our Seder is not over. **The children are going to go and look for the afikomen.** Whoever finds it can bring it to me for a prize. Ready, set, go.

This reminds me of a parable the LORD spoke of: *“Again, the Kingdom of Heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.”* (Matthew 13:44)

Yeshua is our treasure, and He is risen from the dead! Nevertheless, this is the moment that we read memorialized in the Gospels. Yeshua was about to give up His unleavened body on our behalf. We read in Isaiah: *“But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed.”* (Isaiah 53:5) At Yeshua’s last Passover, after supper, we read from Luke: *“And when He had taken some bread and given thanks, He broke it and gave it to them, saying, ‘This is My body which is given for you; do this in remembrance of Me.’”* (Luke 22:19)

The pastor breaks the afikomen in half, takes a small piece, and hands one half to his left and one half to his right to be passed down to everyone present. Everyone takes a portion of the afikomen. Once everyone is holding a piece of the matzah, proceed.

In Messiah Yeshua’s name **(all)**:

Baruch atah Adonai, Eloheinu Melech ha’olam, asher kid’shanu b’mitzvotav v’tzivanu le’echol matzah l’zikkaron Yeshua HaMashiach.

Blessed are You, LORD our God, King of the universe, who has sanctified us with His commandments and commanded us to eat unleavened bread in remembrance of Messiah Yeshua.

Everyone eats their portion of the afikomen. Retain a moment for silent contemplation.

We read from the Gospel of John: *“I am the living bread that came down out of Heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh.”* (John 6:51)



The Third Cup (G’ulah): The Cup of Redemption

At this time, fill your neighbor’s cup.

“Likewise He also took the cup after supper, saying, ‘This cup is the new covenant in My blood, which is shed for you.’” (Luke 22:20)

Let us lift the third cup, the Cup of Redemption, and bless the LORD together.

In Messiah Yeshua's name (**all**):

Baruch atah Adonai, Eloheinu Melech ha'olam, borei peri hagafen.

Blessed are you, LORD our God, King of the universe, who creates the fruit of the vine.

Drink from the third cup. Retain a moment for silent contemplation.

We keep The LORD's Passover in remembrance of His sacrifice for us. Yeshua the Messiah became our Passover Lamb and Unleavened Bread from Heaven, symbolized today by the fruit of the vine and the unleavened bread. We are now grafted-in members of the New Covenant body of Messiah Yeshua on account of what He did this day, and through Yeshua, we have access to the Holy of holies and God's eternal Holy Spirit presence. Blessed is the LORD our God, Yeshua the Messiah!

The Hallel (Psalms 113-118)

It is a very old tradition to sing Psalms 113-118 for Passover. See page 23-25 for the text to the Hallel from the NKJV.

We read at the last supper from Matthew: *"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." After singing a hymn, they went out to the Mount of Olives.*" (Matthew 26:29-30)

Optional: The worship leader may be asked to lead the congregation in one to three songs derived from the Hallel, the Hallel may be recited in its entirety (See pages 23-35 for the NKJV text), or the Hallel may be sung by a cantor in its entirety. Alternatively, a responsive reading of "Dayenu!" is also acceptable, and that text follows.



Dayenu ("It Would Have Been Enough")

Leader: It would have been enough if He had delivered us from Egyptian slavery, but He did far more than this. He destroyed their gods and gave us their possessions. Then he divided the sea and brought us through on dry ground.

All: Dayenu!

Leader: This would have been more than enough, but then He brought us to Mt. Sinai and gave us His Torah that we might come to know the will of the LORD and the fullness of Kingdom living.

All: Dayenu!

Leader: This would have been enough, but then He supernaturally provided bread from Heaven, living water from the Rock and made our clothes to last throughout the wilderness journey.

All: Dayenu!

Leader: This would have been more than enough, but then He brought us into His promised land that we might possess it and enjoy its milk and honey.

All: Dayenu!

Leader: This would have been more than enough, but at the appointed time, He brought forth the promised Messiah, the true bread from Heaven, Yeshua, the prophet like Moses.

All: Dayenu!

Leader: This would have been more than enough, but Yeshua's sacrificial death, of which the Passover lamb was a foreshadowing, gives us deliverance from eternal death and a freedom from spiritual slavery.

All: Dayenu!

Leader: This would have been more than enough, but Yeshua was resurrected showing His power over death and confirming a New Covenant promised to Israel.

All: Dayenu!

Leader: This would have been more than enough, but Yeshua promises to return and take us unto Himself as His bride so that we might be with Him for eternity. He did all this when He didn't have to, except that He loves us and for this we are forever grateful.

All: Dayenu!

If you'd like, please enjoy singing "Dayenu!"



Elijah: Is he here yet?

The Scriptures tell us that a prophet like Elijah was to come and announce the arrival of the Messiah. *"Behold, I will send you Elijah the prophet Before the coming of the great and dreadful day of the LORD. And he will turn The hearts of the fathers to the children, And the hearts of the children to their fathers, Lest I come and strike the Earth with a curse."* (Malachi 4:5-6)

Yeshua taught that Yochanan the Immerser (John the Baptist) was that prophet, saying: *“This is the one that was spoken of by Isaiah the Prophet, saying, ‘The voice of one crying in the wilderness, make ready the way of the LORD.’”* (Matthew 3:3)

Because we know the LORD is *“coming quickly,”* and He has commanded us to *“watch and pray”* while we wait, we ought to make ourselves ready for the LORD and turn our hearts to the wisdom of the just, led in obedience by the Spirit of the Word of God. (Luke 1:17) Could it be possible that there will again be an Elijah-like prophet who precedes the second coming of Messiah? Whether or not this will happen, we do not know for sure. What we do know is that Yeshua gave us instructions for what to do while we wait, as we read in Matthew 28:

“And Yeshua came and spoke to them, saying, ‘All authority has been given to Me in Heaven and on Earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.’ Amen.” (Matthew 28:18–20)

Nevertheless, at this point in our Seder, it is customary for a child to open the front door to see if Elijah the Prophet is coming.

Send the children to the door with an adult to call out for Elijah. Is Elijah here?



The Fourth Cup (Hallel): The Cup of the Kingdom

At this time, fill your neighbor’s cup.

In the days of old, the LORD said to our Fathers: *“I am the LORD, and I will take you for My people, and I will be your God; and you shall know that I am the LORD your God, who brought you out from under the burdens of the Egyptians.”* (Exodus 6:7)

Today the cup of the Kingdom, the cup of hope, also looks to the future, to the return of Messiah as declared by the prophet Elijah. Yeshua said: *“Assuredly, I say to you, I will no longer drink of the fruit of the vine until that day when I drink it new in the Kingdom of God.”* (Mark 14:25) So with this cup we look forward to the time in which our final redemption will come, and we will be truly sanctified, delivered, and redeemed. We will dwell with the LORD forever!

All: Yahweh, You have indeed called us forth. You have chosen us. You have redeemed us. You have lavished Your grace upon us and have given us Your Torah, and You have called us to shine Your light. May we reflect to the nations around us that we are Your redeemed people; a holy and set-apart people for the LORD!

Let us lift the fourth cup, the Cup of the Kingdom, and bless the LORD together.

In Messiah Yeshua's name (**all**):

Baruch atah Adonai, Eloheinu Melech ha'olam, borei peri hagafen.

Blessed are You, LORD our God, King of the universe, who creates the fruit of the vine.

Drink from the fourth cup.

"The LORD has today declared you to be His people, a treasured possession, as He promised you, and that you should keep all His commandments; and that He will set you high above all nations which He has made, for praise, fame, and honor; and that you shall be a consecrated people to the LORD your God, as He has spoken." (Deuteronomy 26:18-19)

In this scripture we see that an inherent part of being the LORD's chosen one is to be a "holy people...to your God." To be His means to be like Him, to reflect His image, and to "keep all His commandments." (Deuteronomy 7:6, 26:18)

All: May the LORD rule over us forever. May the LORD be blessed in Heaven and in the Earth. May the LORD sustain us and enable us to do His work. May the LORD allow us to see the day of Messiah's return. May He who makes peace in His heights grant peace to us and to all people. In His name we pray. Amen.

Birkat Kohanim (The Priestly Blessing)

Before our final Passover prayer, I want to send you all out with one final blessing, both in Hebrew and English. In Messiah Yeshua's name (**pastor only**):

Yevarechecha Adonai v'yishmerecha
Ya'er Adonai panav eilecha vichuneka
Yisa Adonai panav eilecha v'yasem lecha shalom

יברכך יהוה וישמרך
יאר יהוה פניו אליך ויחנך
ישא יהוה פניו אליך וישם לך שלום

"The LORD bless you and keep you; The LORD cause His face to shine on you and be gracious to you; The LORD lift up His face to you and give you peace."

Final Prayer: Next year in Jerusalem!

And to close us out tonight, may we also “Pray for the peace of Jerusalem” and the nation of Israel as the LORD desires, “May they prosper who love you.” (Psalm 122:6) We join our Jewish brothers and sisters who long for Messiah, and say right along with them as we await Messiah Yeshua’s return **(ALL)**:

L’shanah haba’ah b’Yerushalayim

לשנה הבאה בירושלים

Next Year in Jerusalem!



The Hallel (Psalms 113-118)

Psalm 113: The Majesty and Condescension of God

“Praise the LORD! Praise, O servants of the LORD, Praise the name of the LORD! Blessed be the name of the LORD From this time forth and forevermore! From the rising of the sun to its going down The LORD’s name is to be praised. The LORD is high above all nations, His glory above the Heavens. Who is like the LORD our God, Who dwells on high, Who humbles Himself to behold The things that are in the Heavens and in the Earth? He raises the poor out of the dust, And lifts the needy out of the ash heap, That He may seat him with princes— With the princes of His people. He grants the barren woman a home, Like a joyful mother of children. Praise the LORD!”

Psalm 114: The Power of God in His Deliverance of Israel

“When Israel went out of Egypt, The house of Jacob from a people of strange language, Judah became His sanctuary, And Israel His dominion. The sea saw it and fled; Jordan turned back. The mountains skipped like rams, The little hills like lambs. What ails you, O sea, that you fled? O Jordan, that you turned back? O mountains, that you skipped like rams? O little hills, like lambs? Tremble, O Earth, at the presence of the LORD, At

the presence of the God of Jacob, Who turned the rock into a pool of water, The flint into a fountain of waters.”

Psalm 115: The Futility of Idols and the Trustworthiness of God

“Not unto us, O LORD, not unto us, But to Your name give glory, Because of Your mercy, Because of Your truth. Why should the Gentiles say, “So where is their God?” But our God is in Heaven; He does whatever He pleases. Their idols are silver and gold, The work of men’s hands. They have mouths, but they do not speak; Eyes they have, but they do not see; They have ears, but they do not hear; Noses they have, but they do not smell; They have hands, but they do not handle; Feet they have, but they do not walk; Nor do they mutter through their throat. Those who make them are like them; So is everyone who trusts in them. O Israel, trust in the LORD; He is their help and their shield. O house of Aaron, trust in the LORD; He is their help and their shield. You who fear the LORD, trust in the LORD; He is their help and their shield. The LORD has been mindful of us; He will bless us; He will bless the house of Israel; He will bless the house of Aaron. He will bless those who fear the LORD, Both small and great. May the LORD give you increase more and more, You and your children. May you be blessed by the LORD, Who made Heaven and Earth. The Heaven, even the Heavens, are the LORD’s; But the Earth He has given to the children of men. The dead do not praise the LORD, Nor any who go down into silence. But we will bless the LORD From this time forth and forevermore. Praise the LORD!”

Psalm 116: Thanksgiving for Deliverance from Death

“I love the LORD, because He has heard My voice and my supplications. Because He has inclined His ear to me, Therefore I will call upon Him as long as I live. The pains of death surrounded me, And the pangs of Sheol laid hold of me; I found trouble and sorrow. Then I called upon the name of the LORD: “O LORD, I implore You, deliver my soul!” Gracious is the LORD, and righteous; Yes, our God is merciful. The LORD preserves the simple; I was brought low, and He saved me. Return to your rest, O my soul, For the LORD has dealt bountifully with you. For You have delivered my soul from death, My eyes from tears, And my feet from falling. I will walk before the LORD In the land of the living. I believed, therefore I spoke, “I am greatly afflicted.” I said in my haste, “All men are liars.” What shall I render to the LORD For all His benefits toward me? I will take up the cup of salvation, And call upon the name of the LORD. I will pay my vows to the LORD Now in the presence of all His people. Precious in the sight of the LORD Is the death of His saints. O LORD, truly I am Your servant; I am Your servant, the son of Your maidservant; You have loosed my bonds. I will offer to You the sacrifice of thanksgiving, And will call upon the name of the LORD. I will pay my vows to the LORD Now in the presence of all His people, In the courts of the LORD’s house, In the midst of you, O Jerusalem. Praise the LORD!”

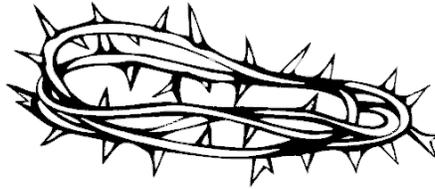
Psalm 117: Let All People Praise the LORD!

“Praise the LORD, all you Gentiles! Laud Him, all you peoples! For His merciful kindness is great toward us, And the truth of the LORD endures forever. Praise the LORD!”

Psalm 118: Praise to God for His Everlasting Mercy

“Oh, give thanks to the LORD, for He is good! For His mercy endures forever. Let Israel now say, “His mercy endures forever.” Let the house of Aaron now say, “His mercy endures forever.” Let those who fear the LORD now say, “His mercy endures forever.” I called on the LORD in distress; The LORD answered me and set me in a broad place. The LORD is on my side; I will not fear. What can man do to me? The LORD is for me among those who help me; Therefore I shall see my desire on those who hate me. It is better to trust in the LORD Than to put confidence in man. It is better to trust in the LORD Than to put confidence in princes. All nations surrounded me, But in the name of the LORD I will destroy them. They surrounded me, Yes, they surrounded me; But in the name of the LORD I will destroy them. They surrounded me like bees; They were quenched like a fire of thorns; For in the name of the LORD I will destroy them. You pushed me violently, that I might fall, But the LORD helped me. The LORD is my strength and song, And He has become my salvation. The voice of rejoicing and salvation Is in the tents of the righteous; The right hand of the LORD does valiantly. The right hand of the LORD is exalted; The right hand of the LORD does valiantly. I shall not die, but live, And declare the works of the LORD. The LORD has chastened me severely, But He has not given me over to death. Open to me the gates of righteousness; I will go through them, And I will praise the LORD. This is the gate of the LORD, Through which the righteous shall enter. I will praise You, For You have answered me, And have become my salvation. The stone which the builders rejected Has become the chief cornerstone. This was the LORD’s doing; It is marvelous in our eyes. This is the day the LORD has made; We will rejoice and be glad in it. Save now, I pray, O LORD; O LORD, I pray, send now prosperity. Blessed is he who comes in the name of the LORD! We have blessed you from the house of the LORD. God is the LORD, And He has given us light; Bind the sacrifice with cords to the horns of the altar. You are my God, and I will praise You; You are my God, I will exalt You. Oh, give thanks to the LORD, for He is good! For His mercy endures forever.”

Behold



"The next day John saw Jesus coming toward him, and said, "Behold! The Lamb of God who takes away the sin of the world!" (John 1:29)



60 Bailey Ave.
Manchester, N.H. 03104
603-722-0258

firstfruits.cc

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