

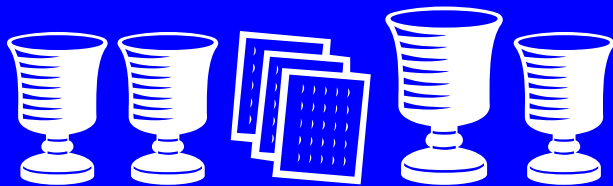
הגדה של פסח



A PASSOVER HAGGADAH

ROBERT R. GORELIK

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מַה נִּשְׁתַּנָּה הַלַּיְלָה הַזֶּה
מִכָּל הַלַּיְלוֹת?

Why is this night
different from all other nights?

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How to Use This Book

This book is a Passover *Haggadah*. We use it to guide us through the ritual acts, blessings, readings and prayers that are associated with the Passover *Seder*—the ritual meal served on the first (and often second) night of Passover.

Haggadah comes from the Hebrew word for “telling,” because it recounts the story of the Exodus, and *Seder*, from the Hebrew word for “order” or “arrangement,” because the *Seder* meal follows a prescribed pattern.

“Families gather around the table on the night of Passover to read the *Haggadah*, the story of the Israelite Exodus from Egypt. *Seder* customs include drinking four cups of wine, eating *matza* and partaking of symbolic foods placed on the Passover *Seder* Plate. The *Seder* is a family ritual, although communal *Seders* are also organized by synagogues, schools and community centers. These *Seders* are usually open to the general public. With the *Haggadah* serving as a guide, the *Seder* is performed in much the same way all over the world.”¹

The *Haggadah* asks and answers the question, “Why is this night different from all other nights?” The question can be answered very simply—or in a way that thoroughly explains the meaning of each “thing” we do. Therefore, it is possible to find a *Haggadah* that covers only the most fundamental (or essential) elements of the *Seder*. Or, one that elaborates on all of the details. The latter is likely to include commentary and insight from a wide variety of sources both Biblical and rabbinic.

The “simple” *Haggadah* tells the story very quickly. The “elaborate” *Haggadah* takes more time. Obviously, many

Guide to Pronunciation

Haggadahs fall somewhere in-between, especially since in all cases, the narration and the rituals are essentially the same.

This *Haggadah* falls “somewhere in-between” too. It includes all of the elements of a traditional *Seder*. And, for the most part, tells the story of the Exodus in English. But, the various blessings that we recite, some of the texts that we read, and many of the songs that we sing are rendered in Hebrew.

Hopefully, this won’t intimidate anyone. In almost every instance where Hebrew appears, I have taken great care to render it in an “inter-linear” style. Hebrew texts are translated and transliterated in a way that makes it relatively easy for someone who is just learning Hebrew to follow.

The example below is taken from the first line of many of the Hebrew blessings in this *Haggadah*. Hebrew reads from right-to-left, therefore the Hebrew text starts at the right margin. Each Hebrew phrase is translated in English (at the left margin) and transliterated (in the smaller-sized font below the Hebrew text). Transliterated words follow the Hebrew—they also read from right-to-left.

Blessed are You, LORD

בָּרוּךְ אַתָּה יי
Adonai Atah Baruch

Finally, this *Haggadah* also includes insights that are relevant to Jews and Gentiles who believe that Yeshua² (Jesus) is the promised Jewish Messiah without compromising the essential “Jewishness” of the Passover story.

*The Haggadah guides us through
the Passover Seder.*

The underlined letters ch used in the transliteration of Hebrew words in this book (e.g. *chametz*, *Baruch*) represent the Hebrew letters chet (ח) and chaf (כ,ך) respectively. Both letters make a *harsh* “h” sound. They are made by saying an “h” with the mouth open and blowing sound “through it” from the back of the throat. They do **not** sound like the *ck* in *neck*, or the *ch* in *chocolate*.

Transliteration—to change the letters or characters of one language or alphabet into the corresponding letters or characters of another language or alphabet. A word is *transliterated* when it is rendered in another language with the letters of the other language that make the same sound. A word is *translated* when its meaning is explained and/or rendered in another language. For example:

| Hebrew word | Transliteration | Translation |
|-----------------|------------------------|------------------|
| בְּרֵאשִׁית | <i>b'rei-sheet</i> | In the beginning |
| בָּרָא | <i>ba-ra</i> | (he) created |
| אֱלֹהִים | <i>Elohim</i> | God |
| אֶת הַשָּׁמַיִם | <i>et ha-sha-mayim</i> | the heavens |
| וְאֶת הָאָרֶץ | <i>v'et ha-aretz</i> | and the earth |

Introduction

“On the tenth day of (Nissan) each man is to take a lamb for his family” (Exodus 12:3).

A narrow, rocky road winds down the Mount of Olives just to the east of the Temple Mount in Jerusalem. And even though that narrow pathway is now paved with asphalt, it is still possible to imagine what it was like in the days of the Second Temple—when the Romans ruled over Jerusalem and every Jew longed for the coming of the Messiah.

In the first-century that pathway connected the Mount of Olives, via a bridge that spanned the Kidron Valley, to the city of Jerusalem. The villages of Bethany and Bethphage lie near its foot, and the Garden of Gethsemane is on the western slope.

One Sunday afternoon, almost 2,000 years ago, the “Son of Man” appeared at the “top” of that path waiting patiently for just the right moment. Jews from all over the world had gathered in Jerusalem to celebrate Passover, the Feast of Unleavened Bread and the Feast of First-fruits. It was the tenth day of Nissan—the very day these families would chose the lamb they would sacrifice four days later to commemorate the Exodus from Egypt.

“During these times the enormous crowd of pilgrims into the Holy City inflated its population of (75,000) to at least (three to four) times that number. This brought an important stimulus to the city’s economy ... Many pilgrims found lodging in one of Jerusalem’s inns or in private homes. Some of the foreign Jewish communities had ...

shelters (built) for their citizens ... The Essenes and Pharisees also provided lodging for fellow members. But the vast majority stayed in tents outside the city or in private homes in the villages of Bethphage or Bethany, where Yeshua and his disciples stayed ...”¹

Earlier that day, as Yeshua and his disciples “approached Jerusalem and came to Bethphage ... Yeshua sent two (of his) disciples (to retrieve) ... a donkey tied there ... This took place to fulfill what was spoken through the prophet (Zechariah): ‘Say to the Daughter of Zion, “See, your king comes to you, gentle and riding on a donkey, on a colt, the foal of a donkey.”’ The disciples ... did as Yeshua had instructed them. They brought the donkey ... placed their cloaks on (it), and Yeshua sat on (it). A very large crowd spread their cloaks on the road, while others cut branches from the trees and spread them on the road. The crowds that went ahead of him and those that followed shouted, ‘Hosanna to the Son of David!’ ‘Blessed is he who comes in the name of the Lord!’ ‘Hosanna in the highest!’ When Yeshua entered Jerusalem, the whole city was stirred and asked, ‘Who is this?’ The crowds answered, ‘This is Yeshua, the prophet from Nazareth in Galilee’” (Mat 21:1-11).

“Hosanna to the Son of David!” “Blessed is he who comes in the name of the Lord!”

“Yeshua entered the temple area and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves. ‘It is written,’ he said to them, ‘My house will be called a house of prayer,’ but you are making it a ‘den of robbers.’ The blind and the lame came to him at the temple, and he healed them” (Mat 21:12-14).

During the next four days, Yeshua's authority was questioned by the chief priests, he "cursed" the fig-tree, taught some of his best-known parables, and answered many difficult questions.

For four days he was subjected to the scrutiny of all Israel—just like the Passover lamb, chosen on the tenth and slaughtered between the evenings of the fourteenth and fifteenth of Nissan.

Yeshua died at the very moment the Passover lambs were being slaughtered at the Temple.

On Passover, Yeshua had his disciples prepare their own *Seder*. It was a meal that he "eagerly desired to eat (with them) ... before (he) suffer(ed)" (Luke 22:15). Later that evening, when the meal was complete, and they had chanted the *Hallel* Psalms (Mat 26:30), Yeshua went with his disciples to the Garden of Gethsemane where he was betrayed by one of his own.

He was arrested and condemned to death. Tried, not by the Great Sanhedrin, but by Caiaphas, the High Priest, Anas, his father-in-law, and a handful of others who along with "Herod and Pontius Pilate" conspired together to put Yeshua to death (Acts 4:27).

He was crucified on the fourteenth of Nissan, and died on a hill overlooking the Temple Mount at the very moment that the Passover lambs were being slaughtered on behalf of every Jewish family that had gathered in Jerusalem to celebrate the Feast.

He was "cut off" without receiving his Kingdom (Dan 9:26), but raised from the dead so that God's Covenant and Kingdom promises to Israel might be accomplished!

Preparing the *Seder* Table

The following ceremonial items are placed on the table near *Abba* and *Ima* (or whoever leads the *Seder*):

- ☑ Two candles in holders and matches. ☑ Three *matzas* in a *matza-tash*. ☑ A linen napkin, folded neatly (for the *Afikomen*). ☑ A plate with several *matzas*—covered with a linen cloth. ☑ A *Seder*-plate with the ceremonial items. ☑ A bowl of salt water, *charoset*, bitter herbs and greens. ☑ A roasted egg and a peeled hard-boiled egg. ☑ A wine glass and small saucer. ☑ An extra plate (place-setting), placed to the left of the leader. ☑ A pillow (for reclining). ☑ A *Haggadah*.

Everyone at the table should have access to the ceremonial items. At each place there should be tableware, a wine glass, a small saucer and a *Haggadah*.

The food for the meal should be set aside until it is time to serve. It should be pre-cooked and kept warm in an oven while the first part of the *Seder* is conducted. It takes approximately 45-60 minutes to read through the first half of the *Haggadah*, approximately one hour to eat and approximately 45-60 minutes to read through the second-half of the *Haggadah*. The service should not be rushed.

The four cups of wine that we drink represent the four aspects of redemption mentioned in Exodus 6:6-7:

"Therefore, say to the Israelites: "I am the LORD, and **I will bring you out** from under the yoke of the Egyptians. **I will free you** from being slaves to them, and **I will redeem you** with an outstretched arm and with mighty acts of judg-

ment. **I will take you** as my own people, and I will be your God.

The ceremonial items:

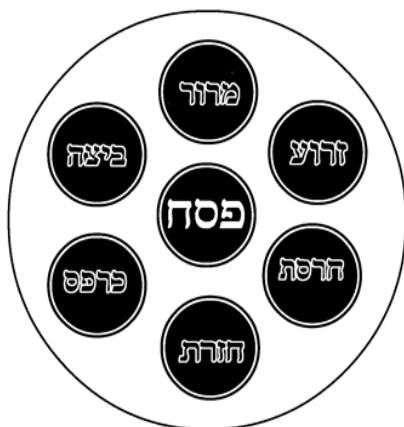
The roasted-egg symbolizes the morning and evening sacrifice at the Temple—the *Chaggigah*.

The shank-bone symbolizes the *Korban Pesach* no longer offered because of the destruction of the Temple.

Charoset is a mixture of chopped nuts, apples, honey, cinnamon and wine. It reminds us of the mortar that our people used while slaves in Egypt.

For the bitter herbs, we use horseradish. It can be sliced or prepared. When it brings a tear to our eye it reminds us just how bitter our experience was when we were slaves in Egypt.

For the greens we use parsley or celery. They remind us that God uses the greens of the Earth and the salty sea to sustain life.



The *Seder* Plate:

Items identified counter-clockwise from top.

מרור (*maror*): bitter herbs

ביצה (*bei-tzah*): egg

כרפס (*karpas*): parsley

חזרת (*cha-zeret*): horse-radish

חרסת (*cha-roset*): condiment

זרוע (*z'roah*): arm

Order of the *Seder*

(*B'dikat chametz*) בְּדִיקַת חָמֵץ

The search for leaven.

(*Had-lakat ha-nei-rot*) הַדְלַקַת הַנֵּירוֹת

Lighting the candles.

(*Kadesh*) קִדְּשׁ

Sanctify the day with the recitation of the *Kiddush*.

(*Ur-chatz*) וִרְחַץ

Wash the hands.

(*Karpas*) כֶּרֶפֶס

Dip the parsley.

(*Ya-chatz*) יִחַץ

Break the middle *matzah*.

(*Maggid*) מַגִּיד

Narrate the story.

(*Motzi matzah*) מוֹצִיא מַצָּה

Recite the blessing, “Who brings forth,” over the *matzah*.

(*Maror*) מָרֹר

Eat the bitter herb.

כֹּרֵךְ (Korech)

Eat the **sandwich** of *matzah* and bitter herbs.

שֻׁלְחַן עֹרֵךְ (Shulchan o-rech)

The **table** prepared with the **festive meal**.

צִפּוֹן (Tzafon)

Eat the *afikomen* that was **hidden** earlier in the service.

בִּרְךְ (Ba-rech)

Recite the **blessing** after the meal.

הַלֵּל (Hallel)

Recite the **Hallel** Psalms of Praise.

נִרְצָה (Nir-tzah)

May God **accept** our observance of the *Seder*.



Bedikat Chametz

It is possible that the origin of “spring cleaning” can be traced to the ancient Jewish practice of thoroughly cleansing the home in anticipation of the spring-time holiday of Passover. In remembrance of the Jews’ hasty flight from Egypt following their captivity there, during the eight-day holiday, there is a strict prohibition against eating anything which may have been leavened. Jews are not only supposed to refrain from leavened foodstuffs (known in Hebrew as **חֻמֶּצ**—*chametz*), they are expressly commanded to rid their homes of even small amounts of *chametz* for the length of the holiday (Exo 12:15).¹

The search for *chametz* begins at nightfall on the fourteenth day of *Nissan*, the evening before Passover. It is customary to search for any remaining *chametz* using a candle (beeswax is preferable), a feather and a paper bag.²

The candle enables you to see into cracks and crevices, under beds and furniture and in all other places where light does not reach. The feather allows you to sweep any *chametz* crumbs into the paper bag which is used to hold any *chametz* which may be found.

After sunset light the candle, hold it together with the feather and paper bag, and recite the following blessing:

Blessed are You, LORD

בָּרוּךְ אַתָּה יְיָ

Adonai Atah Baruch

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

ha-olam Melech Eloheinu

Who has set us apart by
His commandments

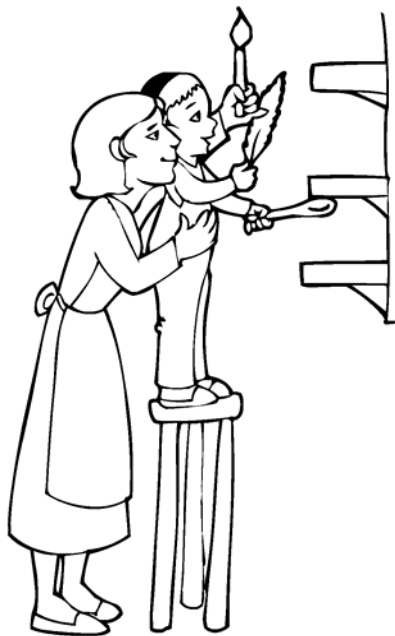
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
b'mitzvotav kidshanu asher

and commanded us to
remove the chametz.

וְצִנּוּנוּ עַל בְּעוֹר חֲמֵץ.
.chametz bi-ur al v'tzivanu

Proceed to search in every room of your house where you may have eaten something that contained chametz. Any chametz that is found should be placed into the paper bag.

When the search is finished, extinguish the candle and put it and the feather into the paper bag as well. Close the bag securely and put it in a safe place until the following morning, when it should be burned.



Immediately
after the search
say the following:

“All leaven and anything leavened that is in my possession, which I have neither seen nor removed, and about which I am unaware, shall be considered nullified and ownerless as the dust of the earth.”

The Seder

The words enclosed in brackets are added to the narration when the Seder is celebrated on Shabbat (Friday evening).

All have taken their places.

The first (of four) cups of wine is filled¹
—the Cup of Sanctification.

Each participant's cup should be poured by someone else to symbolize the majesty of the evening. In this way we can, like the Messiah, “serve one another in love” (Cf. John 13:1-17; Gal 5:13).

Pour approximately 3-4 oz. of wine (or grape juice, if drinking wine is a problem) into the cup each time. When directed to drink, its contents should be emptied.

*Abba*²:

Passover³ begins with preparation—the cleansing of our homes and the cleansing of our lives.

“For seven days you are to eat bread made without yeast.⁴ On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel” (Exo 12:15).

“Get rid of the old yeast that you may be a new batch without yeast—as you really are. For Messiah, our Passover lamb, has been sacrificed. Therefore let us keep the Festival, not with the old yeast, the yeast of malice and wickedness, but with bread without yeast, the bread of sincerity and truth” (1Cor 5:7-8).

הגדה של פסח

Ima lights the candles.⁵

Blessed are You, LORD⁶

בָּרוּךְ אַתָּה יי
Adonai Atah Baruch

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha-olam Melech Eloheinu

Who has set us apart by
His commandments

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
b'mitzvotav kid-shanu asher

and commanded us to kindle

וְצִנּוּנוּ לְהַדְלִיק נֵר
ner l'hadlik v'tzivanu

the (Sabbath and)
festival lights.

שֶׁל (שַׁבָּת וְ) יוֹם טוֹב.
.tov yom (v' Shabbat) shel

Ima continues:

The LORD is our light and our salvation. In His Name we kindle these lights. May they bring into our home the beauty of truth and the radiance of God's love.

שְׁהֲחִינּוּ (She-he-che-yanu)
Together:

Blessed are You, LORD

בָּרוּךְ אַתָּה יי
Adonai Atah Baruch

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha-olam Melech Eloheinu

Who has kept us alive,
sustained us

שְׁהֲחִינּוּ וְקִיְמָנוּ
v'ki-y'manu she-he-che-yanu

A PASSOVER HAGGADAH

and brought us to this season

וְהִגִּיעָנוּ לְזִמְנוֹ הַזֶּה:
.ha-zeh laz-man v'hi-gianu

Abba continues:

We have gathered together tonight as a family, to observe Passover. We are united with our fellow Jews everywhere. Tonight, we celebrate the eternal story of our people, the Exodus from Egypt. It is a story of liberation and freedom, not only for the ones who left Egypt that fateful night so long ago, but for us as well.

Because, when God spoke to our people at Mount Sinai, He said that the covenant He was making with them was “not only with (those who were) standing (there) ... in the presence of the LORD our God but also with those who (were) not (standing there at that time)”—their descendants,—those who would be born to them, not only in the wilderness, but from one generation to the next from that day to our own—and beyond (Deu 29:10-15).

Tonight we give thanks to God for freedom! Let us do this in remembrance of Him.

קִדְּשׁ (Kadesh)

We **sanctify** the day with the recitation of the *Kiddush*.

On Friday night include:

וַיְהִי עֶרֶב (Va-y'hi erev)

And there was evening ...

And there was evening and
there was morning

וַיְהִי עֶרֶב וַיְהִי בֹקֶר
boker va-y'hi erev Va-y'hi

the sixth day, and were
finished

יום הששי, ויכלו

va-y'chu-lu ,ha-shi-shi yom

the heavens and the
earth and all their
host.

השמים והארץ וכל צבאם :

.tz'va-am v'chol v'ha-aretz ha-shamayim

And on the seventh
day, God completed

ויכל אלהים ביום השביעי,

,hash-vi-i ba-yom Elohim va-y'chol

His work which He had made

מלאכתו אשר עשה,

,asah asher m'lach-toe

And He rested on the
seventh day

וישבת ביום השביעי,

,hash-vi-i ba-yom va-yish-boat

from all His work which
He had made.

מכל מלאכתו אשר עשה :

.asah asher m'lach-toe mi-kol

And God blessed
the seventh day

ויברך אלהים את-יום השביעי,

,hash-vi-i et-yom Elohim va-y'va-rech

and sanctified it
because on it he rested

ויקדש אתו, כי בו שבת

shavat voe ki ,o-toe va-y'kadesh

from all His work
which he created

מכל מלאכתו, אשר ברא

bara asher ,m'lach-toe mi-kol

(which he) God had made.

אלהים לעשות :

.la-asot Elohim

Abba raises his wineglass and says:

Blessed are You, LORD our God, King of the universe,
who has chosen us from among all people, and has exalted
us above every tongue, and has sanctified us with Your
commandments.

Lovingly, O LORD our God, You have bestowed upon
us (Sabbaths for rest), appointed times for happiness, holi-
days and seasons for joy, (this Sabbath day, and) this Feast
of *Matzot*, the season of our freedom, a holy convocation re-
calling the Exodus from Egypt.

You have chosen us and have set us apart from all other
people. In Your gracious love, You granted us Your (holy
Sabbath, and) appointed times for happiness and joy.

Blessed are You, O LORD, who sanctifies (the Sabbath,)
Israel, and the appointed times.

All raise their wineglass and say (or chant)
the following blessing—then drink the first cup.

Blessed are You, LORD

ברוך אתה יי

Adonai Atah Baruch

Our God, King of the universe

אלהינו מלך העולם

ha-olam Melech Eloheinu

Who creates the fruit of the vine.

בורא פרי הגפן :

.ha-gafen p'ri borei

On Saturday night include:⁷

בורא מאורי האש (*Borei m'orei ha-esh*)

Who creates the lights of fire ...

הגדה של פסח

Blessed are You, LORD

ברוך אתה יי
Adonai Atah Baruch

Our God, King of the universe

אלהינו מלך העולם
ha-olam Melech Eloheinu

Who creates the lights of fire.

בורא מאורי האש :
.ha-esh m'orei borei

ברוך אתה יי, אלהינו מלך העולם, המבדיל בין קדש לחל בין אור לחשך, בין ישראל לעמים, בין יום השביעי לששת ימי המעשה. בין קדשת שבת לקדשת יום טוב הבדלת. ואת-יום השביעי מששת ימי המעשה קדשת. הבדלת וקדשת את-עמך ישראל בקדשתך. ברוך אתה יי, המבדיל בין קדש לקדש :

Blessed are You, LORD our God, King of the universe, who has distinguished between the sacred and the secular, between light and darkness, between Israel and the nations, between the seventh day and the six working days. You have distinguished between the holiness of the Sabbath and the holiness of the Festival, and have sanctified the seventh day above the six working days. You have distinguished and sanctified Your people Israel with Your holiness. Blessed are You O LORD our God, who distinguishes between the degrees of holiness.

Together:

Blessed are You, LORD

ברוך אתה יי
Adonai Atah Baruch

A PASSOVER HAGGADAH

Our God, King of the universe

אלהינו מלך העולם
ha-olam Melech Eloheinu

Who has kept us alive,
sustained us

שהחינו וקימנו
v'ki-y'manu she-he-che-yanu

and brought us to this season

והגיענו לזמן הזה :
.ha-zeh laz-man v'hi-gianu

ורחצ (Ur-chatz)

Abba washes his hands as if to eat bread, (pouring water from a cup twice on the right hand and twice on the left) but without reciting a blessing.

According to many opinions, all participants in the Seder should wash their hands as well.

כרפס (Karpas)

Abba takes the parsley and distributes a piece of it (about the size of an olive), to all of the participants.

Abba:

God has provided the tender greens of the earth and the salty sea to sustain life. The parsley represents this sustenance. The salt-water (on the table) also reminds us of the tears we shed while slaves in Egypt—and the sea we passed through when God delivered us. Hyssop, also one of the “greens of the earth,” was used to apply the blood of the Passover sacrifice to the doorposts and lintels of our homes (Exo 12:22).

Everyone dips the parsley into the salt-water,
recites the following blessing and eats it.

Blessed are You, LORD

בָּרוּךְ אַתָּה יי

Adonai Atah Baruch

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

ha-olam Melech Eloheinu

Who creates the fruit of the earth.

בּוֹרֵא פְּרִי הָאֲדָמָה :

.ha-a-damah p'ri borei

יִחַץ (Ya-chatz)

Break the middle *matzah*.

Abba uncovers the ceremonial *matzah* and says:



Here before me are three *matzot*. They are contained in a special covering called a *matzah-tash*. Also called a “unity,” it has three sections.

It is said that the three *matzot* represent first, the *Kohanim*, the priests of the Temple; second, the *Levi-im*,

the singers and attendants of the Temple; and third, the *Yisraeli-im*, the congregation of Israel. Some commentators say that the three *matzot* represent the Patriarchs, Abraham, Isaac and Jacob. And others, that they are an allusion to the

three measures of flour that Abraham asked Sarah to bake when he was visited by the angels (Gen 18:6).

It is also said that the upper and lower *matzot* represent the loaves of “showbread” on display in the Temple. Since a *Pascal*-lamb has not been slain since the destruction of the Temple, the middle *matzah*, in addition to the shank-bone, has come to represent the Passover sacrifice.

Abba breaks the middle *matzah*.

The smaller half is put back into the *matza-tash*, the larger half is wrapped in a linen napkin.

Abba continues:

In Jewish tradition, it is not clear why the middle *matza* is broken and the other two are not. In one commentary, the breaking of the middle *matzah* is related to our collective experience as slaves in Egypt. “The Egyptians sought to deplete the Jews through malnutrition, overwork, and murder of the male infants. Therefore, a slave would never eat a complete *matzah*; he would always hoard part of it for a later meal when he might have no food at all. Therefore, too, the larger part of the *Yachatz matzah* is set aside for the *Afikomen*: a hungry slave would seek to conserve as much food as he could” (*Rav Hai Gaon*).⁸

The larger half of this broken *matza* is called the *Afikomen*. It comes from a Greek word which means “that which comes after” or “dessert.” According to *Halakha*, it must be consumed before midnight, just as the *Korban Pesach* was eaten before midnight during the days of the Temple in Jerusalem (Mishnah Zevachim [Sacrifices] 5:8).

The *Afikomen* is wrapped in linen and hidden while the children close their eyes. After dinner, the children search

for it and the one who finds it is rewarded. When the *Afikomen* is unwrapped, it is put back together with the half that was returned to the *matza-tash*.

It is a sign to the Jews that what is broken off is not really lost. Then, we each eat a piece of the *Afikomen* in the place of the lamb that was sacrificed in the days of the Temple.

The practice of eating the *Afikomen* in the place of the lamb is obviously a practice that dates to the second half of the first-century—*after* the destruction of the Second Temple, since prior to that time no substitute would have necessary.

It is also interesting to note the similarities between the breaking of the middle *matzah* and the death and resurrection of Yeshua. Since he was sent into the world to be our Passover sacrifice, he too was “broken” on our behalf—then wrapped in linen, buried and resurrected from the dead to complete God’s work of redemption on behalf of his people.

The children close their eyes while *Abba* hides the *Afikomen*. Then he raises the plate with the uncovered *matzot* and all proclaim:

This is the bread of affliction that our forefathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are needy come and eat. At present, we celebrate it here, but next year we hope to celebrate it in the land of Israel. This year we are servants, next year may we be free.

Abba puts the *matzah* plate down and the wineglasses are filled for the second cup—the Cup of Affliction.

מה נשתנה הלילה הזה?

(?ha-zeh ha-lilah nish-tanah Ma)

What makes this night different?

Abba:

Even a young child can tell that things this night are different. So let the youngest ask the “Four Questions.”

The youngest child:

What makes this night

מה נשתנה הלילה הזה?

ha-lilah nish-tanah Mah

different from all other nights?

הזה מכל הלילות?

ha-lei-lot mi-kol ha-zeh

On all other nights we

1. שֶׁבֶּכַל הַלֵּילוֹת אָנוּ

anu ha-lei-lot sheb'chol

may eat leavened or unleavened bread.

אוֹכְלִין חֵמֶץ וּמַצָּה.

.u-matzah chametz och-lin

But on this night only unleavened bread?

הַלֵּילָה הַזֶּה כֻּלּוֹ מַצָּה :

.matzah ku-low ha-zeh ha-lilah

On all other nights we

2. שֶׁבֶּכַל הַלֵּילוֹת אָנוּ

anu ha-lei-lot sheb'chol

may eat all kinds of herbs.

אוֹכְלִין שְׂאֵר יֵרְקוֹת.

.y'ra-kot sh'ar och-lin

But on this night only
bitter herbs?

הַלֵּילָה הַזֶּה מָרוֹר :

.ma-ror ha-zeh ha-lilah

On all other nights we
do not

3. שֶׁבֶּכַל הַלֵּילֹת אֵין אָנוּ

anu ein ha-lei-lot sheb'chol

dip even once.

מִטְבִּילִין אֶפִּילוֹ פֶּעַם אֶחָת.

.e-chat pa-am a-fil-lu mat-bi-lin

But on this night we
dip twice?

הַלֵּילָה הַזֶּה שְׁתֵּי פְעָמִים :

.p'amim sh'tei ha-zeh ha-lilah

On all other nights we

4. שֶׁבֶּכַל הַלֵּילֹת אָנוּ

anu ha-lei-lot sheb'chol

eat sitting or
reclining.

אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.

.m'su-bin oo-vein yosh-vin bein och-lin

But on this night we
all recline?

הַלֵּילָה הַזֶּה כָּלָנוּ מְסֻבִּין :

.m'su-bin ku-lanu ha-zeh ha-lilah

Together:

עֲבָדִים הָיִינוּ (Ava-dim hayinu)

We were slaves to Pharaoh in Egypt, but the LORD, our God, brought us out of there with a mighty hand and an outstretched arm. If the Holy One, blessed is He, had not taken our forefathers out of Egypt, then we, our children, and our children's children would still be slaves to Pharaoh in Egypt.

Abba continues:

There are four questions and four ways to ask them: the heedless, the foolish, the dull and the wise.

The **heedless** child asks; "What is the meaning of this service of *yours* as if it didn't concern him as well.

The **foolish** child only asks *what* happened, without trying to find out what anything means.

The **dull** child doesn't discern anything unusual and so doesn't ask any questions at all.

The **wise** child wants to know the meaning of everything we do.

The Torah refers to a son who asks questions concerning the feast, as it is written; "Some day your child will ask you, 'What is the meaning of the instructions, laws and rulings which the LORD our God has laid down for you?' Then you will tell your child, 'We were slaves to Pharaoh in Egypt, and the LORD brought us out of Egypt with a strong hand. The LORD worked great and terrible signs and wonders against Egypt, Pharaoh and all his household, before our very eyes (Deu 6:20-22).

Together:

Let us all be wise children here for everything in the Seder has meaning. Even if we were all wise, and understanding, experienced, and versed in Torah, it would still be incumbent upon us to tell the story of the Exodus from Egypt and study every word.

מַגִּיד (Maggid)
Narrate the story.

Abba:

Many years ago, the story is told, Rabbis Eliezer, Rabbi Joshua, Rabbi Elazar ben Azaryah, Rabbi Akiva and Rabbi Tarfon were reclining (at the *Seder* table) in Bnei Brak. They spent the whole night discussing the Exodus until their students came in and said to them: “Rabbis, it is already daybreak! It is time to say the morning Shema.”

So tonight, let us spend time discussing the significance of the Exodus. And, listen carefully as the “Four Questions” are answered and *we* recount the story as well.

Abba indicates, in turn, those who will give the four answers.

1. Why on this night do we eat only *matza*?

(Ava-dim ha-yinu) עֲבָדִים הָיִינוּ

Because **we were slaves**—to Pharaoh in the land of Egypt. “With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves” (Exo 12:39).

2. Why on this night do we eat bitter herbs?

(Ava-dim ha-yinu) עֲבָדִים הָיִינוּ

Because **we were slaves**—to Pharaoh in the land of Egypt. We eat bitter herbs because, the Egyptians “made their lives bitter with hard labor in brick and mortar and with all kinds of work in the fields; in all their hard labor the Egyptians used them ruthlessly” (Exo 1:14).

3. Why do we dip twice?

(Ava-dim ha-yinu) עֲבָדִים הָיִינוּ

Because **we were slaves**—to Pharaoh in the land of Egypt. We dipped the first time to taste the tears of slavery, but it also reminds us of the salty sea that we passed through on our journey to Mount Sinai.

We dip a second time in *charoset*. It reminds us of the mortar that our forefathers mixed as slaves. *Charoset* is sweet because God used our service as slaves in Egypt to strengthen us for the journey through the wilderness.

4. Why do we recline at ease?

(Ava-dim ha-yinu) עֲבָדִים הָיִינוּ

Because **we were slaves**—to Pharaoh in the land of Egypt. We recline at ease to remind ourselves that like our ancestors we too can overcome slavery and bondage—made free by the blood of God’s sacrifice.

Abba continues:

At one time our ancestors were idol-worshippers, but now the LORD has brought us near to worship Him, as it is written; “This is what the LORD, the God of Israel, says: ‘Long ago your forefathers, including Terah the father of Abraham and Nahor, lived beyond the River and worshiped other gods’ (Josh 24:2).

To Abram He said; “Leave your country, your people and your father’s household and go to the land I will show you. I will make you into a great nation and I will bless you; I will make your name great, and you will be a blessing” (Gen 12:1-2).

Abba indicates, in turn, those who will “narrate” the story of the Exodus.

Reader:

So Abram left, as the LORD had told him ... Abram was seventy-five years old when he set out from Haran. He took his wife Sarai, his nephew Lot, all the possessions they had accumulated and the people they had acquired in Haran, and they set out for the land of Canaan, and they arrived there. Abram traveled through the land as far as the site of the great tree of Moreh at Shechem ... The LORD appeared to Abram and said, “To your offspring I will give this land” (Gen 12:4-7) ... “All the land that you see I will give to you and your offspring forever” (Gen 13:15).

Reader:

Then he gave Abraham the covenant of circumcision. And Abraham became the father of Isaac and circumcised him eight days after his birth. Later Isaac became the father of Jacob, and Jacob became the father of the twelve patriarchs (Acts 7:8).

Reader:

Because the patriarchs were jealous of Joseph, they sold him as a slave into Egypt. But God was with him and rescued him from all his troubles. He gave Joseph wisdom and enabled him to gain the goodwill of Pharaoh king of Egypt; so he made him ruler over Egypt and all his palace (Acts 7:9-10).

Reader:

Then a famine struck all Egypt and Canaan, bringing great suffering, and our fathers could not find food. When

Jacob heard that there was grain in Egypt, he sent our fathers on their first visit. On their second visit, Joseph told his brothers who he was, and Pharaoh learned about Joseph's family. After this, Joseph sent for his father Jacob and his whole family, seventy-five in all. Then Jacob went down to Egypt, where he and our fathers died (Acts 7:11-15).

Reader:

As the time drew near for God to fulfill his promise to Abraham, the number of our people in Egypt greatly increased. (There [they] became a great nation, powerful and numerous [Deu 26:5]). Then another king, who knew nothing about Joseph, became ruler of Egypt. He dealt treacherously with our people and oppressed our forefathers by forcing them to throw out their newborn babies so that they would die (Acts 7:17-19).

Reader:

At that time Moses was born, and he was no ordinary child. For three months he was cared for in his father's house. When he was placed outside, Pharaoh's daughter took him and brought him up as her own son. Moses was educated in all the wisdom of the Egyptians and was powerful in speech and action (Acts 7:20-22).

Reader:

When Moses was forty years old, he decided to visit his fellow Israelites. He saw one of them being mistreated by an Egyptian, so he went to his defense and avenged him by killing the Egyptian. Moses thought that his own people would realize that God was using him to rescue them, but they did not ... (so) he fled to Midian, where he settled as a foreigner and had two sons (Acts 7:23-29).

Reader:

After forty years had passed, an angel appeared to Moses in the flames of a burning bush in the desert near Mount Sinai. When he saw this, he was amazed at the sight. As he went over to look more closely, he heard the LORD's voice: "I am the God of your fathers, the God of Abraham, Isaac and Jacob." Moses trembled with fear and did not dare to look (Acts 7:30-32).

Reader:

Then the LORD said to him, "Take off your sandals; the place where you are standing is holy ground. I have indeed seen the oppression of my people in Egypt. I have heard their groaning and have come down to set them free. Now come, I will send you back to Egypt" (Acts 7:33-34).

Reader:

Again and again, Moses and Aaron went to Pharaoh and said, "This is what the LORD, the God of Israel, says: 'Let my people go, so that they may hold a festival to me in the desert'" (Exo 5:1; 7:16; 8:1,20; 9:1,13; 10:3).

But, Pharaoh "stubbornly refused" (Exo 13:15) to listen to the LORD—Pharaoh "hardened his heart and would not let the people go" (Exo 8:15, 32).

Reader:

Plague after plague was sent against Pharaoh and against Egypt, but he and his magicians continued to resist God's will. The plagues, ultimately directed against the gods of Egypt, exposed the vanity of trusting them.

The first three plagues introduced "irritations," the next "set" introduced "destructions" and the last "set" introduced "death."

As the plagues are read out, each participant dips his (or her) little finger into the Cup of Affliction and drops a little wine into a saucer (or napkin).

Together:



Blood—(*Dam*) דם



Frogs—(*Tz'far-deah*) צפרדע



Lice—(*Ki-nim*) כנים



Wild Beasts—(*A-rov*) ערוֹב



Cattle Disease—(*Dé-ver*) דָּבָר



Boils—(*Sh'chin*) שֹׁחִין



Hail—(*Ba-rad*) בָּרָד



Locusts—(*Ar-beh*) אַרְבֶּה



Darkness—(*Cho-shech*) חֹשֶׁךְ



(*Ma-kat b'cho-rot*) מִפֶּת בְּכוֹרוֹת
Death of the First-born

The Narration continues:

Reader:

The LORD said to Moses and Aaron in Egypt, “This month is to be for you 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 ... The animals you choose must be year-old males without defect” (Exo 12:1-5).

Reader:

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 where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast ... Do not leave any of it till morning ... 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 it in haste; it is the LORD’s Passover (Exo 12:6-11).

Reader:

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 (Exo 12:7-13).

Reader:

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. For seven days you are to eat bread made without yeast ... Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come (Exo 12:14-17).

Reader:

When you enter the land that the LORD will give you as he promised, observe this ceremony. And when your children ask you, “What does this ceremony mean to you?” then tell them, “It is the Passover sacrifice to the LORD, who passed over the houses of the Israelites in Egypt and spared our homes when he struck down the Egyptians.” Then the people bowed down and worshiped.

The Israelites did just what the LORD commanded Moses and Aaron (Exo 12:25-28).

Reader:

At midnight the LORD struck down all the firstborn in Egypt, from the firstborn of Pharaoh, who sat on the throne, to the firstborn of the prisoner, who was in the dungeon, and the firstborn of all the livestock as well. Pharaoh and all his officials and all the Egyptians got up during the night, and there was loud wailing in Egypt, for there was not a house without someone dead. During the night Pharaoh summoned Moses and Aaron and said, “Up! Leave my people, you and the Israelites! Go, worship the LORD as you have requested. Take your flocks and herds, as you have said, and go. And also bless me” (Exo 12:29-33).

Reader:

The Egyptians urged the people to hurry and leave the country. “For otherwise,” they said, “we will all die!” So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing. The Israelites did as Moses instructed and asked the Egyptians for articles of silver and gold and for clothing. The LORD had made the Egyptians favorably disposed toward the people, and they gave them what they asked for ... (Exo 12:34-36).

Reader:

The Israelites journeyed from Ra’am’ses to Sukkot. There were about six hundred thousand men on foot, besides women and children. Many other people went up with them, as well as large droves of livestock, both flocks and herds. With the dough they had brought from Egypt, they baked cakes of unleavened bread ...

Now the length of time the Israelite people lived in Egypt was 430 years. At the end of the 430 years, to the very day, all the LORD’s divisions left Egypt. Because the LORD kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the LORD for the generations to come (Exo 12:37-42).

Reader:

When the king of Egypt was told that the people had fled, Pharaoh and his officials changed their minds about them and said, “What have we done? We have let the Israelites go and have lost their services!” So he had his chariot made ready and took his army with him. He took six hundred of the best chariots, along with all the other chariots of Egypt, with officers over all of them. The LORD hardened

the heart of Pharaoh king of Egypt, so that he pursued the Israelites, who were marching out boldly. The Egyptians—all Pharaoh’s horses and chariots, horsemen and troops—pursued the Israelites and overtook them as they camped by the sea ... (Exo 14:5-9).

Reader:

As Pharaoh approached, the Israelites looked up, and there were the Egyptians, marching after them. They were terrified and cried out to the LORD ... Moses answered the people, “Do not be afraid. Stand firm and you will see the deliverance the LORD will bring you today. The Egyptians you see today you will never see again. The LORD will fight for you; you need only to be still.”

Then the LORD said to Moses ... “Raise your staff and stretch out your hand over the sea to divide the water so that the Israelites can go through the sea on dry ground ...” (Exo 14:10-14).

Reader:

Then Moses stretched out his hand over the sea, and all that night the LORD drove the sea back with a strong east wind and turned it into dry land. The waters were divided, and the Israelites went through the sea on dry ground, with a wall of water on their right and on their left. The Egyptians pursued them, and all Pharaoh’s horses and chariots and horsemen followed them into the sea ... at daybreak the sea went back to its place ... The water flowed back and covered the chariots and horsemen—the entire army of Pharaoh that had followed the Israelites into the sea. Not one of them survived. But the Israelites went through the sea on dry ground, with a wall of water on their right and on their left (Exo 14:15-29).

Ima:

But as with the Ten Plagues, there is a story in the Talmud about the Egyptians who drowned: When the Israelites crossed over safely, the angels in Heaven began to sing in praise to God. But God looked down on the waters closing over the Egyptians, and ... “rebuked them, saying, ‘The works of My hands are drowning in the sea, and you would utter song in My presence!’” (Sanhedrin 39b).

Together:

Let us remember and never forget:

(Ava-dim ha-yinu) עֲבָדִים הָיִינוּ

We were slaves to Pharaoh in Egypt and the LORD brought us out from there with a mighty hand and an outstretched arm.

Abba:

Let us remember and never forget. The promise of God to deliver our people has been kept again and again, throughout the ages.

Reader:

Blessed be He Who has kept his promise to Israel. As it is written; “Then the LORD said to (Abraham), ‘Know for certain that your descendants will be strangers in a country not their own, and they will be enslaved and mistreated four hundred years. But I will punish the nation they serve as slaves, and afterward they will come out with great possessions’” (Gen 15:13-14).

Together:

This is the promise that sustained our ancestors and sustains us. Pharaoh is not the only one to rise up against us. In every generation there have been those who have tried to destroy us. But the Holy One, Blessed is He, has delivered us out of their hands.

Abba:

That is why in every generation, each individual is bound to consider himself as if he had personally gone forth from Egypt. As it is written; “On that day tell your son:”

Together:

“I do this because of what the LORD did for *me* when I came out of Egypt” (Exo 13:8).

All raise their wineglass and say:

We are therefore duty bound to thank, praise, laud, glorify, extol, honor, bless, exalt, and revere Him who wrought all these wonders for our ancestors and for us.

He brought us forth from bondage to freedom, from sorrow to joy, from mourning to festivity, from darkness to bright light and from servitude to redemption.

Therefore, let us sing before Him a new song!

(Halleluyah!) הַלְלוּיָהּ!

Put the wineglass back on the table (without drinking).

Together:

Psalm 113

Praise the LORD. Praise, O servants of the LORD, praise the name of the LORD. Let the name of the LORD be praised, both now and forevermore.

From the rising of the sun to the place where it sets, the name of the LORD is to be praised. The LORD is exalted over all the nations, his glory above the heavens.

Who is like the LORD our God, the One who sits enthroned on high, who stoops down to look on the heavens and the earth?

He raises the poor from the dust and lifts the needy from the ash heap; he seats them with princes, with the princes of their people.

He settles the barren woman in her home as a happy mother of children. Praise the LORD.

Psalm 114

When Israel came out of Egypt, the house of Jacob from a people of foreign tongue, Judah became God's sanctuary, Israel his dominion.

The sea looked and fled, the Jordan turned back; the mountains skipped like rams, the hills like lambs.

Why was it, O sea, that you fled, O Jordan, that you turned back, you mountains, that you skipped like rams, you 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, the hard rock into springs of water.

Abba:

Truly, we can sing Halleluyah! For the great redemption which God has accomplished on our behalf—but at an awesome price.

In Egypt it cost the life of the *Korban Pesach*—the Paschal Lamb. But, “(the one who makes Satan shudder) is the Messiah ... Ephraim, My true Messiah, who will ... give light to the eyes of Israel and deliver his people ...

It is their sins which will bend thee down under a yoke of iron ... and will choke thy spirit as with a yoke; because of the sins of these souls thy tongue will cleave to the roof of thy mouth. Art thou willing to endure such things?

The Messiah will ask the Holy One, blessed be He: ‘Will my suffering last many years?’ The Holy One, blessed be He, will reply ‘... if thy soul is sad at the prospect of thy suffering, I shall at this moment banish these sinful souls.’

The Messiah will say: ‘Master of the universe, with joy in my soul and gladness in my heart, I take this suffering upon myself, provided that not one person in Israel perish; that not only those who are alive be saved in my days, but that also those who are dead, who died from the days of Adam up to the time of redemption ...’” (Pesikta Rabbati, Piska 36:1).

As it is written; “For God so loved the world that he gave his one and only Son, that whoever believes in him shall not perish but have eternal life” (John 3:16).

All raise their wineglass and say (or chant)
the following blessing—then drink the second cup.

Blessed are You, LORD

ברוך אתה יי
Adonai Atah Baruch

הגדה של פסח

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha-olam Mele^{ch} Eloheinu

Who creates the fruit of the vine.

בּוֹרֵא פְּרִי הַגֶּפֶן :
.ha-gafen p'ri borei

וְרַחֵץ (Ur-*chatz*)

Abba washes his hands and says:

According to many opinions, all participants in the
Seder should wash their hands as well.

Blessed are You, LORD

בְּרוּךְ אַתָּה יי
Adonai Atah Baruch

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha-olam Mele^{ch} Eloheinu

Who has set us apart by
His commandments

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
b'mitzvotav kidshanu asher

and commanded us to wash
the hands.

וְצִנּוּנוּ עַל נְטִילַת יָדַיִם :
.ya-da-im n'tilat al v'tzivanu

Abba:

We are now coming to the *Seder* meal. We ordinarily begin by “breaking bread.” But tonight, we begin by breaking *matzah*.

מוֹצִיא מַצָּה (Motzi *matzah*)

Recite the blessing, “Who brings forth *matzah* ...”

A PASSOVER HAGGADAH

Abba takes the two whole *matzahs* from the *matza-tash* and breaks off a piece for every participant.

Everyone recites the following blessings
over the *matzah* and eats it.

Blessed are You, LORD

בְּרוּךְ אַתָּה יי
Adonai Atah Baruch

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha-olam Mele^{ch} Eloheinu

Who brings forth bread
from the earth.

הַמוֹצִיא לֶחֶם מִן הָאָרֶץ :
.ha-aretz min lechem ha-motzi

Blessed are You, LORD

בְּרוּךְ אַתָּה יי
Adonai Atah Baruch

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha-olam Mele^{ch} Eloheinu

Who has set us apart by
His commandments

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו
b'mitzvotav kidshanu asher

and instructed us to eat
unleavened bread.

וְצִנּוּנוּ עַל אֲכִילַת מַצָּה :
.matzah a-chi-lat al v'tzivanu

Abba:

Now each of us will take a bit of the bitter herb and dip it in *charoset* to fulfill the commandment of this night to eat the bitter herb. Thus, we dip our food the second time.

(*Maror*) מרור
Eat the **bitter herb**.

Everyone dips the bitter herb into *charoset*,
recites the following blessing and eats it.

Blessed are You, LORD

ברוך אתה יי
Adonai Atah Baruch

Our God, King of the universe

אלהינו מלך העולם
ha-olam Melech Eloheinu

Who has set us apart by
His commandments

אשר קדשנו במצותיו
b'mitzvotav kidshanu asher

and instructed us to eat
the bitter herb.

וצננו על אכילת מרור:
.ma-ror a-chi-lat al v'tzivanu

(*Korech*) כורֶךְ
Eat the **sandwich** of *matzah* and bitter herbs.

Abba:

Tradition adds one more custom, in honor of the great teacher, Hillel, head of the rabbinic academy in Jerusalem in the time of the Romans. A heathen asked the rabbi to teach him the entire Torah while he stood on one foot. Hillel said, "Do not do unto others what you would hate for them to do to you. That is the whole Torah," he told the man, "the rest is commentary. Now go and study."

On Passover, Hillel followed precisely the instructions

about the sanctified lamb; "They are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast" (Exo 12:8). So he placed a bit of the paschal offering on the *matzah*, with bitter herbs (Pesachim 115a). In remembrance of the Temple and Hillel, we shall place the bitter herb on the *matzah*.⁹

Everyone makes a sandwich using two pieces of *matzah*, the *charoset* and the bitter herb and eats it.

Abba:

When the Temple was destroyed, it was no longer possible to offer sacrifices. The shank-bone reminds us of the Passover sacrifice. The roasted egg reminds us of the morning and evening sacrifices offered each day. Let us dip the egg into the salt water and eat it to commemorate the destruction of the Temple and the suffering of our people.

Everyone dips the egg into the salt water and eats it.

Abba:

The teaching is completed and we may come to the meal. It was a grandson of Rabbi Hillel, Rabbi Gamaliel, who gave us the rule for when we may eat the meal.

"He who has not talked about these three things," he said, has not fulfilled the obligation to observe the Passover. They are: the shank bone, the *matzah*, and the *maror*."

We have explained all three, so let us begin the Passover Feast!¹⁰

The ceremonial Passover plate is removed
and the Meal is served.

(*Da-yenu*) **דִּינֵנוּ**
(It would have been) **Enough!**

כְּמָה מַעֲלוֹת טוֹבוֹת לְמָקוֹם עָלֵינוּ :

.aleinu la-makom tovot ma-alot ka-ma

God has bestowed many favors upon us!

1. Had He brought us out of Egypt, and not punished the Egyptians, had He brought us out of Egypt—**דִּינֵנוּ!**
2. Had He merely punished Egypt, and did not defeat their idols, had He merely punished Egypt—**דִּינֵנוּ!**
3. Had He just subdued their idols and did not slay their firstborn, had He just subdued their idols—**דִּינֵנוּ!**
4. Had He merely slew their firstborn, and not given us their riches, had He merely slew their firstborn—**דִּינֵנוּ!**
5. Had He given us their riches, and not parted the Sea for us, had He given us their riches—**דִּינֵנוּ!**
6. Had He parted the Sea for us, and did not escort us through it, had He parted the Sea for us—**דִּינֵנוּ!**
7. Had He only led us through it, and did not drown our oppressors, had He only led us through it—**דִּינֵנוּ!**
8. Had He just drowned our oppressors, and not sate us in the desert, had He just drowned our oppressors—**דִּינֵנוּ!**
9. Had He sated all our needs, and did not fed us the manna, had He sated all our needs—**דִּינֵנוּ!**

10. Had He merely fed us manna, and not given us the Sabbath, had He merely fed us manna—**דִּינֵנוּ!**
11. Had He given us the Sabbath, and not brought us to Mount Sinai, had He given us the Sabbath—**דִּינֵנוּ!**
12. Had He brought us to Mount Sinai, and not given us the Torah, had He brought us to Mount Sinai—**דִּינֵנוּ!**
13. Had He given us the Torah, and not brought us into Israel, had He given us the Torah—**דִּינֵנוּ!**
14. Had He brought us into Israel, and not built the Temple for us, had He brought us into Israel—**דִּינֵנוּ!**

Abba:

How much more so, should we be grateful to God for the numerous favors that He has bestowed upon us:

He brought us out of Egypt and punished the Egyptians; He smote their gods and slew their firstborn; He gave us their wealth and split the Sea for us; He led us through it on dry land and sunk our foes in it; He sustained us in the desert for forty years and fed us with the manna; He gave us the Sabbath and brought us to Mount Sinai; He gave us the Torah and brought us to Israel; And, He built us the Temple, to atone for all our sins.

The wineglasses are filled for the third cup—the Cup of Redemption, and the Service resumes.

According to some customs, the Cup of Elijah, is poured at this point.

הגדה של פסח

Abba:

We have eaten our Passover meal as a free people. Let us give thanks to the Source of our life and strength. Let us say Grace.

(Ba-rech) בָּרַךְ
Recite the **blessing** after the meal.

Together:

Psalm 126:1

A song of ascents. When the LORD brought back the captives to Zion, we were like men who dreamed. Our mouths were filled with laughter, our tongues with songs of joy. Then it was said among the nations, "The LORD has done great things for them."

The LORD has done great things for us, and we are filled with joy. Restore our fortunes, O LORD, like streams in the Negev.

Those who sow in tears will reap with songs of joy. He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him.

Together, then *Abba:*

May the Name of the Eternal
be blessed

יְהִי שֵׁם יְיָ מְבָרָךְ
m'vorach Adonai shem Y'hi

from now to eternity.

מִעַתָּה וְעַד עוֹלָם.
.olam v'ad me-atah

Together, then *Abba:*

A PASSOVER HAGGADAH

Blessed be our God whose
food we have eaten

בָּרוּךְ אֱלֹהֵינוּ שֶׁאָכַלְנוּ
she-a-chal-nu Eloheinu Baruch

and through whose goodness
we live.

מִשְׁלֹ וּבִטּוֹבוֹ חַיֵּינוּ.
.chai-yinu uv-tovo mi-she-lo

Abba:

Blessed be He and blessed
be His Name.

בָּרוּךְ הוּא וּבָרוּךְ שְׁמוֹ :
sh'mo u-va-ruch hu Baruch

Together:

Blessed are You, LORD

בָּרוּךְ אַתָּה יְיָ
Adonai Atah Baruch

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha-olam Melech Eloheinu

Who nourishes the whole
world in His goodness,

הֵזֵן אֶת הָעוֹלָם כֻּלּוֹ בִּטּוֹבוֹ
b'tovo ku-lo ha-olam et ha-zan

with grace, loving-kindness
and mercy.

בְּחֶן בְּחֶסֶד וּבְרַחֲמִים
uv-ra-cha-mim b'chesed b'chen

He gives nourishment

הוּא נוֹתֵן לֶחֶם לְכֹל
l'chol lechem noten Hu

to all flesh, for His loving-
kindness is eternal.

בָּשָׂר כִּי לְעוֹלָם חֶסֶדּוֹ.
.chas-doe l'olam ki basar

Through His great goodness we have never been in want; may we never be in want of sustenance for His great Name's sake. He is the God who sustains all, and does good to all, and provides food for all the creatures which He has created.

Blessed are You, LORD

בָּרוּךְ אַתָּה יְיָ
Adonai Atah Baruch

Who sustains all

הַזֵּן אֶת הַכֹּל :
.ha-kol et ha-zan

We thank You, LORD our God, for having given a beautiful, good, and spacious land to our fathers as a heritage; for having taken us out, LORD our God, from the land of Egypt and redeeming us from the house of slavery; for Your covenant which You sealed in our flesh; for Your Torah which You have taught us; for Your statutes which You have made known to us; for the life, grace and kindness You have bestowed on us; and for the provision of food with which You sustain us at all times.

For everything, LORD our God, we thank You and bless You. May Your Name be blessed continuously forever by the mouth of all the living, as it is written: "After you have eaten and are satisfied, you shall bless the LORD your God for the good land He has given you" (Deu 8:10).

Blessed are You, LORD

בָּרוּךְ אַתָּה יְיָ
Adonai Atah Baruch

for the land and the food.

עַל הָאָרֶץ וְעַל הַמִּזֹּן :
.ha-mason v'al ha-aretz al

Have mercy, LORD our God, on Your people Israel, on Your city Jerusalem, on Zion the resting place of Your glory, on the monarchy of the house of David Your anointed, and on the great and holy Temple that bears Your Name. Our God, our Father, tend us, nourish us, sustain us, support us and relieve us. LORD our God, grant us speedy relief from all our troubles. LORD our God, make us not rely on the gifts and loans of men but rather on Your full, open, holy and generous hand, that we may never be put to shame and disgrace.

On *Shabbat*, add:

May it please You, LORD our God, to strengthen us with Your commandments and with the commandment to observe this Sabbath day of rest, the seventh day. We relax from work on it and rest on it according to Your will. May there be no travail or sorrow on this day of rest.

And show us LORD, our God, the consolation of Zion, and the rebuilding of Jerusalem, for You are the Master of salvations and Master of consolations.

May you rebuild Jerusalem, **וּבִנְהָ יְרוּשָׁלַיִם עִיר הַקֹּדֶשׁ**
the holy city, ha-kodesh ir Yerushalayim Uv-neh

speedily in our time. **בְּמַהֲרָה בְּיָמֵינוּ.**
.v'ya-mei-nu bim-hei-rah

Blessed are You, LORD

בָּרוּךְ אַתָּה יְיָ
Adonai Atah Baruch

Who in His mercy, will **בּוֹנֵה בְּרַחֲמָיו יְרוּשָׁלַיִם. אָמֵן.**
rebuild Jerusalem. Amen. Amen .Yerushalayim b'rach'mav boneh

Blessed are You, LORD our God, King of the Universe, God, our Father, our King, the good King Who visits His goodness upon us all; may He cause only good to come upon us, now and in the future, as He has done in the past. As He has rewarded us, may He now, and continue to reward us with grace, with loving-kindness and with compassion; and may we inherit the Days of the Messiah.

May He Who ordains peace
in the universe

עֲשֵׂה שָׁלוֹם בְּמִרוֹמָיו,
,bim-ro-mav shalom O-seh

grant peace

הוּא יַעֲשֶׂה שָׁלוֹם,
,shalom ya-aseh Hu

to us and to all Israel

עָלֵינוּ וְעַל כָּל יִשְׂרָאֵל,
,Yisrael kol v'al a-lei-nu

and let us say: Amen.

וְאָמְרוּ : אָמֵן.
,Amen v'im-ru

צִפּוֹן (Tzafon)

Eat the *afikomen* that was **hidden** earlier in the service.

The children look for the hidden *Afikomen*—the one who finds it takes it to *Abba*. He unwraps it and holds it up with the half originally put back into the *matza-tash*.

Abba:

What is broken shall be made whole. What is shattered shall be restored. “On the night that Yeshua was betrayed, he took bread and after he had made the *b’rachah* he broke it and said, “This is my body, which is for you. Do this as a

memorial to me” (1Cor 11:23 [CJB]). The “bread” he broke was a piece of *matzah*. Now known as the *Afikomen*, it is eaten *after* the meal is over. Yeshua told his disciples to eat it because it symbolized his body.

The *Afikomen* is selected for breaking before it is broken, like Yeshua who was “chosen by God” (1Pet 2:4) “to take up our infirmities and (carry) our sorrows” (Isa 53:4) before he was slain.

The *Afikomen* is stripped and pierced. It is like Yeshua, who “was pierced for our transgressions (and) crushed for our iniquities” (Isa 53:5).

“When the Messiah hears of the great suffering of Israel in their dispersion, and of the wicked amongst them who seek not to know their Master, he weeps aloud ... as it is written: ‘But he was wounded because of our transgression, he was crushed because of our iniquities’ (Isa LIII, 5) ... The Messiah ... enters a ... Hall in the Garden of Eden, called the Hall of the Afflicted. There he calls for all the diseases and pains and sufferings of Israel, bidding them settle on himself, which they do. And were it not that he thus eases the burden from Israel, taking it on himself, no one could endure the sufferings meted out to Israel in expiation on account of their neglect of the Torah. So Scripture says; ‘Surely our diseases he did bear,’ etc. (Ibid. LIII, 4)” (Zohar, Vol. II, p. 212a).

The *Afikomen* is broken, wrapped in linen, and hidden away. It is like Yeshua, whose crucified body was “wrapped ... with ... spices, in strips of linen” and buried in a “garden” tomb (John 19:40-41).

The *Afikomen* is discovered by a child. It is like Yeshua, who is made known to those who humble themselves before God “like (a) child” (Mat 18:3-4).

When the *Afikomen* is uncovered, it is brought back to-

gether with the half originally put back into the *matza-tash*. It is not only a sign to the Jews that what is broken off is not really lost to our people. It is like Yeshua, who “God raised ... from the dead, freeing him from the agony of death, because it was impossible for death to keep its hold on him” (Acts 2:24):

As it is written; the Messiah “is assigned a grave with the wicked, and with the rich in his death, though he had done no violence, nor was any deceit in his mouth. Yet it was the LORD’s will to crush him and cause him to suffer, and though the LORD makes his life a guilt offering, he will ... prolong his days ... the will of the LORD will prosper in his hand. After the suffering of his soul, he will see the light of life and be satisfied; by his knowledge my righteous servant will justify many, and he will bear their iniquities (Isa 53:9-11).

Finally, the *Afikomen* is divided among us—the last thing we eat tonight. It is like the *matzah* that Yeshua broke into pieces and “gave ... to his disciples” (Mat 26:26). Each one was required to eat a piece of it in place of the *Korban Pesach*, the *Paschal* lamb.

“The first redeemer was Moses, who appeared to them and then disappeared ... The final redeemer will also appear to them and then disappear” (Num. Rabba 11:2).

“But about the resurrection of the dead—have you not read what God said ... ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not the God of the dead but of the living” (Mat 22:31-32).

Yeshua said, “I am the resurrection and the life. He who believes in me will live, even though he dies” (John 11:25).

Abba gives a piece of the *Afikomen* to each participant and continues:

Likewise, Yeshua took the (third) cup “made the *b’rachah*, and gave it to (his disciples), saying, ‘All of you, drink from it! This is my blood of the covenant, which is poured out for many for the forgiveness of sins’” (Mat 26:27-28 [CJB]).

The “Cup of Redemption” represents the blood of the “New Covenant (made) with the house of Israel and with the house of Judah” (Jer 31:31) in the *Acharit Ha-yamim*—the Last Days (Hos 3:5; Mic 4:1).

The *Korban Pesach* was selected on the 10th day of Nisan (Exo 12:3), the very day that Yeshua rode into Jerusalem “on a donkey” fulfilling the words of the Prophet Zechariah (Zech 9:9). “The crowds that went ahead of him and those that followed shouted, ‘Hosanna to the Son of David!’ ‘Blessed is he who comes in the name of the Lord!’ ‘Hosanna in the highest!’” (Mat 21:9).

The lamb was slaughtered on the 14th “at twilight,” literally, “between the evenings” of the 14th and 15th of Nisan (Exo 12:6). Yeshua was crucified on the same day, “the Lamb of God, who takes away the sin of the world!” (John 1:29).

Like all sacrifices, the *Korban Pesach* had to be “without defect or blemish to be acceptable” (Lev 22:21). And we “know that it was not with perishable things such as silver or gold that (we are) redeemed ... but with the precious blood of Messiah, a lamb without blemish or defect” (1Pet 1:18-19). As the “Word” made “flesh,” Yeshua “made his dwelling among us” (John 1:14), “tempted in every way, just as we are—yet (he) was without sin” (Heb 4:15).

The blood of the *Korban Pesach* was applied to the “top and on both sides of the doorframe(s)” of the homes of God’s people in Egypt. It was the blood that protected them when “the LORD (went) through the land (that fateful night) to

strike down the Egyptians” (Exo 12:22-23). Whoever was in a home protected by the blood was safe.

The blood of Yeshua effects salvation in the same way, for the “promise (of salvation) is for (Israel) and (her) children and for all who are far off”(Acts 2:39)—like in Egypt, for “Jew (and) Gentile” alike (Rom 2:10).

And, just as Israel left Egypt “a mixed multitude” (Exo 12:38), so it is today—“natural” and “wild” branches are grafted together into the one “olive tree”—the people of Israel, the people of God (Rom 11:13-36).

Together:

It took faith to slay the *Korban Pesach* in Egypt that night—faith in God, faith in His Word, and faith in the blood of an innocent victim.

Blessed are You, LORD our God, King of the universe, Who has forgiven our sin and set us apart to serve You. We gather together tonight as “little children.” May we eat the *Afikomen* and drink from the Cup of Redemption as a memorial to the completed work of the Messiah on our behalf.

All raise their wineglass and say (or chant) the following blessings—then eat the *Afikomen* and drink the third cup.

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם הַמּוֹצִיא לֶחֶם

lechem ha-motzi ha-olam Melech Eloheinu Adonai Atah Baruch

מִן הָאֶרֶץ :

.ha-aretz min

בְּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם בּוֹרֵא פְּרִי הַגֶּפֶן :

.ha-gafen p'ri borei ha-olam Melech Eloheinu Adonai Atah Baruch

The wine is poured for the fourth cup
—the Cup of Blessing.

Abba:

It is said that Elijah the Prophet visits every home where a *Seder* is taking place.

Abba selects someone to open the door,
points to the Cup of Elijah, and continues:

Of all our Prophets, the Bible specifically says that Elijah will return to earth before the “great and terrible day of the LORD” to usher in the Messianic Kingdom (Mal 4:5).

“At the time the Holy One redeems Israel ... before the Messiah comes, (the prophet) Elijah will come and stand upon the mountains of Israel, and weep and lament over them ... (his) voice will be heard from world’s end to world’s end” (*Pesikta Rabbati*, *Piskas* 35-37).

In the centuries when our people suffered in the ghettos, they longed for this kind-hearted messenger of the millennium, and they told innumerable tales of how Elijah would instantly appear if a Jew in great trouble or danger called out, “Elijah! Help me!” In such stories, he would appear in different ways ... but the Jew who has called out, and has been helped by him, somehow knows, “Elijah came.”¹¹

This tradition is centuries old. As Yeshua was dying on the cross, he “cried out in a loud voice ‘*Eli, Eli, lama a-zav-tani*’—which means, ‘My God, my God, why have you forsaken me?’” (Psa 22:1).¹² When some of those standing there heard this, they said, ‘He’s calling Elijah.’ Immediately one of them ran and got a sponge. He filled it with wine vinegar,

put it on a stick, and offered it to Yeshua to drink. The rest said, 'Now leave him alone. Let's see if Elijah comes to save him.' And when Yeshua had cried out again in a loud voice, he gave up his spirit (Mat 27:46-50).

When Yeshua's disciples asked him about Elijah's role in ushering in the Messianic Kingdom, he told them "Elijah has come" (Mark 9:13). He was referring to John the Baptist, who the angel Gabriel said would minister "in the spirit and power of Elijah" (Luke 1:17). But, it will be Elijah himself who comes again to "restore all things" shortly before Yeshua's own return (Mat 17:11). As a reminder, an extra place in set for Elijah at our Passover table.

May the Compassionate One send us Elijah the Prophet of blessed memory, to bring us good tidings of sympathy and salvation.

Together:

Elijah, the Prophet, אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתִּשְׁבִּי
Elijah, the Tishbite ha-tish-bi Eliyahu ,ha-navi Eliyahu

Elijah, the Prophet, אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי
from Gilead. ha-giladi Eliyahu ,Eliyahu ,Eliyahu

Come with speed and בְּמַהֲרָה בְּיָמֵינוּ יָבֵא אֵלֵינוּ
in our day e-leinu yavo v'ya-meinu bim-hei-ra

With Messiah, עִם מָשִׁיחַ בֶּן דָּוִד
son of David. .Da-vid ben Mashiach im

With Messiah, עִם מָשִׁיחַ בֶּן דָּוִד
son of David. .Da-vid ben Mashiach im

The door is closed. The service concludes.

(Hallel) הַלֵּל
Recite the **Hallel** Psalms of Praise.

Psalm 115

Not to us, O LORD, not to us but to your name be the glory, because of your love and faithfulness. Why do the nations say, "Where is their God?" Our God is in heaven; he does whatever pleases him.

But their idols are silver and gold, made by the hands of men. They have mouths, but cannot speak, eyes, but they cannot see; they have ears, but cannot hear, noses, but they cannot smell; they have hands, but cannot feel, feet, but they cannot walk; nor can they utter a sound with their throats.

Those who make them will be like them, and so will all who trust in them. O house of Israel, trust in the LORD—he is their help and shield. O house of Aaron, trust in the LORD—he is their help and shield. You who fear him, trust in the LORD—he is their help and shield.

The LORD remembers us and 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—small and great alike.

May the LORD make you increase, both you and your children. May you be blessed by the LORD, the Maker of heaven and earth. The highest heavens belong to the LORD, but the earth he has given to man. It is not the dead who praise the LORD ... it is we who extol the LORD, both now and forevermore.

הַלְלוּיָהּ!

Psalm 116

I love the LORD, for he heard my voice ... Because he turned his ear to me, I will call on him as long as I live. The cords of death entangled me ... I was overcome by trouble and sorrow.

Then I called on the name of the LORD: "O LORD, save me!" The LORD is gracious and righteous; our God is full of compassion. The LORD protects the simple-hearted; when I was in great need, he saved me. Be at rest once more, O my soul, for the LORD has been good to you.

For you, O LORD, have delivered my soul from death, my eyes from tears, my feet from stumbling, that I may walk before the LORD in the land of the living.

How can I repay the LORD for all his goodness to me? I will lift up the cup of salvation and call on the name of the LORD. I will fulfill my vows to the LORD 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 ... the son of your maidservant; you have freed me from my chains. I will sacrifice a thank offering to you and call on the name of the LORD. I will fulfill my vows to the LORD in the presence of all his people, in the courts of the house of the LORD—in your midst, O Jerusalem.

הַלְלוּהָ!

Psalm 117

Praise the LORD, all you nations; extol him, all you peoples. For great is his love toward us, and the faithfulness of the LORD endures forever.

הַלְלוּהָ!

Psalm 118

Give thanks to the LORD
for He is good.

הוֹדוּ לַיְי כִּי טוֹב,
tov ki l'Adonai Hodu

His love endures forever.

כִּי לְעוֹלָם חַסְדּוֹ:
chas-doe l'olam ki

Let Israel say:

יֹאמֶר נָא יִשְׂרָאֵל,
Yis-rael na yomar

"His love endures forever."

כִּי לְעוֹלָם חַסְדּוֹ:
chas-doe l'olam ki

Let the house of Aaron say:

יֹאמְרוּ נָא בֵּית אַהֲרֹן,
A-ha-ron beit na yom-ru

"His love endures forever."

כִּי לְעוֹלָם חַסְדּוֹ:
chas-doe l'olam ki

Let those who fear the LORD
say:

יֹאמְרוּ נָא יִרְאֵי יְיָ,
Adonai yir-eh na yom-ru

"His love endures forever."

כִּי לְעוֹלָם חַסְדּוֹ:
chas-doe l'olam ki

In my anguish I cried to the LORD, and he answered by setting me free. The LORD is with me; I will not be afraid. What can man do to me? The LORD is with me; he is my helper. I will look in triumph on my enemies. 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.

All the nations surrounded me, but in the name of the LORD

I cut them off. They surrounded me on every side, but in the name of the LORD I cut them off. They swarmed around me like bees ... but in the name of the LORD I cut them off.

I was pushed back and about to fall, but the LORD helped me. The LORD is my strength and my song; he has become my salvation ... "The LORD's right hand has done mighty things! The LORD's right hand is lifted high ...!"

I will not die but live, and will proclaim what the LORD has done. The LORD has chastened me severely, but he has not given me over to death. Open for me the gates of righteousness; I will enter and give thanks to the LORD. This is the gate of the LORD through which the righteous may enter.

I will give you thanks, for you answered me; you have become my salvation. The stone the builders rejected has become the capstone; 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. O LORD, save us; O LORD, grant us success.

Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you. The LORD is God, and he has made his light shine upon us. With boughs in hand, join in the festival procession up to the horns of the altar. 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.

הודו לַיְי כִּי טוֹב,

,tov ki l'Adonai Hodu

כִּי לְעוֹלָם חַסְדּוֹ:

,chas-doe l'olam ki

Psalm 136 (Song)

Give thanks to the LORD, for He is good.
His love endures forever.

Give thanks to the LORD, for He is good.
His love endures forever.

He is good, He is good, and His love will forever endure.

We will bless His Name, as we all proclaim,
"His love endures forever."

He made the moon and the stars at night,
His love endures forever.

With an outstretched arm and by His might,
His love endures forever.

Adonai, Adonai, Baruch HaShem Adonai.

Adonai melech, Adonai malach, Adonai Yeshua-tenu.

Give thanks to the LORD, for He is good.
His love endures forever.

Give thanks to the LORD, for He is good.
His love endures forever.

You are good, You are good,
and Your love will forever endure

We will bless Your Name, as we all proclaim,
"Your love endures forever."

הגדה של פסח

All raise their wineglass and say (or chant) the following blessing—then drink the fourth cup.

Blessed are You, LORD

בָּרוּךְ אַתָּה יי
Adonai Atah Baruch

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha-olam Melech Eloheinu

Who creates the fruit of the vine.

בּוֹרֵא פְּרִי הַגֶּפֶן :
.ha-gafen p'ri borei

Abba:

Blessed are You, LORD our God, King of the universe, for the vine and the fruit of the vine, and for the produce of the field.

For the beautiful and spacious land which You gave to our fathers as a heritage to eat of its fruit and to be satisfied with its goodness.

Have mercy, LORD our God, on Israel Your people, on Jerusalem Your city, on Zion the abode of Your glory, on Your altar and Your Temple.

Rebuild Jerusalem, the holy city, speedily in our days. Bring us up to it and gladden us in its rebuilding. May we eat of its fruit and enjoy its goodness.

May we bless You for it in holiness and purity. (*On Shabbat add: Favor us and strengthen us on this Sabbath day*). And, grant us happiness on this Feast of *Matzot*.

For You, O LORD, are good and do good to all, and we thank You for the land and for the fruit of the vine.

A PASSOVER HAGGADAH

Blessed are You, LORD

בָּרוּךְ אַתָּה יי,
Adonai Atah Baruch

for the land and the
fruit of the vine.

עַל הָאָרֶץ וְעַל פְּרִי הַגֶּפֶן :
.ha-gafen p'ri v'al ha-aretz al

נִרְצָה (Nir-tzah)

May God **accept** our observance of the Seder.

Abba:

The Seder of Passover is now concluded according to its order, with all of its ordinances and customs.

O Pure One who dwells on high, speedily re-establish us as Your “fruitful vineyard” (Isa 27:2). May we return to “Zion with singing (and) everlasting joy” (Isa 51:11).

Just as we were privileged to celebrate Passover this year, may we be privileged to celebrate it next year in Jerusalem!

Together:

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם :

.b'Yiru-sha-layim ha-ba-ah l'shanah

NEXT YEAR IN JERUSALEM!

Essential Recipe

In the Bible, lamb was roasted and served at Passover. However, since the destruction of the Second Temple in 70 C.E. lamb is *not* used for the *Seder* meal. This is because it cannot be slaughtered and prepared in the prescribed way.

At modern Passover celebrations, the shank-bone and the *Afikomen* represent the *Korban Pesach*. And, roast chicken has become the traditional main-course of choice.

While there is no “set” menu for the Passover *Seder*, it is very important to make sure that there is no *chametz* in any of the dishes served at Passover—including desert.

Chametz is the Hebrew term for “leavened bread.” Since flour is easily fermented, we remove everything from our homes that contains yeast or one of the following five grains (unless it has been specially prepared and certified for use at Passover); wheat, barely, spelt, rye and oats.

The one ceremonial item that will not be possible to find in a non-Jewish cookbook is for *charoset*. A recipe is included here:

| | |
|--|-------------------------|
| 3 apples, peeled | 6 bananas |
| Juice of one (1) lemon | Juice of one (1) orange |
| 30 dates | 1 cup of dry red wine |
| 8 oz. ground nuts (almonds, pecans or walnuts) | |
| 2 teaspoons of cinnamon | Matzo meal, as needed |
| Sugar or sweetener to taste | |

All fruits are grated and mashed or put through a mincer, and mixed with the seasonings and wine. Matzo meal can be added to “stretch” the mixture. It should have the consistency of mortar. (Serves 20).

התקוה

(Hatikvah)

“The Hope”—Israel National Anthem

| | |
|-------------------------------|--|
| As long as deep in the heart, | כל עוד בלבב פנימה p'nimah ba-levav od Kol |
|-------------------------------|--|

| | |
|----------------------------|---|
| The sould of a Jew yearns, | נפש יהודי הומיה homiyah Yehudi nephesh |
|----------------------------|---|

| | |
|-------------------------|--|
| And forward to the East | ולפאתי מזרח קדימה kadimah mizrach ulfa'atey |
|-------------------------|--|

| | |
|-----------------------|--|
| To Zion, an eye looks | עין לציון צופיה tzo-fiah l'Tzion ayin |
|-----------------------|--|

| | |
|----------------------------|--|
| Our hope will not be lost, | עוד לא אבדה תקותנו tik-va-tenu avdah low od |
|----------------------------|--|

| | |
|---------------------------------|--|
| The hope of two thousand years, | התקוה בת שנות אלפים al-payim sh'not bat ha-tikvah |
|---------------------------------|--|

| | |
|----------------------------------|--|
| To be a free nation in our land, | להיות עם חופשי בארצנו b'artzenu chof-shi am l'hiyot |
|----------------------------------|--|

| | |
|---------------------------------|---|
| The land of Zion and Jerusalem. | ארץ ציון וירושלים. .v'Yerushalayim Tzion eretz |
|---------------------------------|---|

חג חֲבֻּרִים

(Chag Ha-Bikurim)

Feast of First-fruits

Leviticus 23:9-14

The LORD said to Moses, “Speak to the Israelites and say to them: ‘When you enter the land I am going to give you and you reap its harvest, bring to the priest **a sheaf of the first grain** you harvest. He is to wave the sheaf before the LORD so it will be accepted on your behalf; the priest is to wave it on the day after the Sabbath.

On the day you wave the sheaf, you must sacrifice as a burnt offering to the LORD a lamb a year old without defect, together with its grain offering of two-tenths of an ephah of fine flour mixed with oil—an offering made to the LORD by fire, a pleasing aroma—and its drink offering of a quarter of a hin of wine.

You must not eat any bread, or roasted or new grain, until the very day you bring this offering to your God. This is to be a lasting ordinance for the generations to come, wherever you live.

2 Chronicles 31:2-8

Hezekiah assigned the priests and Levites to divisions—each of them according to their duties as priests or Levites—to offer burnt offerings and fellowship offerings, to

minister, to give thanks and to sing praises at the gates of the LORD’s dwelling. The king contributed from his own possessions for the morning and evening burnt offerings and for the burnt offerings on the Sabbaths, New Moons and appointed feasts as written in the Law of the LORD.

He ordered the people living in Jerusalem to give the portion due the priests and Levites so they could devote themselves to the Law of the LORD. As soon as the order went out, **the Israelites generously gave the firstfruits** of their grain, new wine, oil and honey and all that the fields produced. They brought a great amount, a tithe of everything. The men of Israel and Judah who lived in the towns of Judah also brought a tithe of their herds and flocks and a tithe of the holy things dedicated to the LORD their God ... They began doing this in the third month and finished in the seventh month. When Hezekiah and his officials came and saw the heaps, they praised the LORD and blessed his people Israel.

Jeremiah 2:3

Israel was holy to the LORD, **the firstfruits of his harvest ...**

Matthew 28:1

After the Sabbath, at dawn on the first day of the week, Mary Magdalene and the other Mary went to look at the tomb. There was a violent earthquake, for an angel of the Lord came down from heaven and, going to the tomb, rolled back the stone and sat on it. His appearance was like lightning, and his clothes were white as snow. The guards were so afraid of him that they shook and became like dead men.

The angel said to the women, “Do not be afraid, for I

know that you are looking for Yeshua, who was crucified. He is not here; he has risen, just as he said. Come and see the place where he lay. Then go quickly and tell his disciples: 'He has risen from the dead and is going ahead of you into Galilee. There you will see him.' Now I have told you."

So the women hurried away from the tomb, afraid yet filled with joy, and ran to tell his disciples. Suddenly Yeshua met them. "Greetings," he said. They came to him, clasped his feet and worshiped him. Then Yeshua said to them, "Do not be afraid. Go and tell my brothers to go to Galilee; there they will see me." The women (went) on their way ...

Then the eleven disciples went to Galilee, to the mountain where Yeshua had told them to go. When they saw him, they worshiped him ... Then Yeshua came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations ... teaching them to obey everything I have commanded you. And surely I am with you always, to the very end of the age."

Romans 11:16

If the part of the dough offered as firstfruits is holy, then the whole batch is holy; if the root is holy, so are the branches.

1Corinthians 15:20-23

But Messiah has indeed been raised from the dead, **the firstfruits of those who have fallen asleep**. For since death came through a man, the resurrection of the dead comes also through a man. For as in Adam all die, so in Messiah all will be made alive. But each in his own turn: **Messiah, the firstfruits**; then, when he comes, those who belong to him.

Counting the *Omer*

Leviticus 23:15-16

"From the day after the Sabbath, the day you brought the sheaf (*omer*) of the wave offering, **count off seven full weeks**. Count off fifty days up to the day after the seventh Sabbath, and then present an offering of new grain to the LORD.

The *Omer* is counted at night, while standing, immediately following the evening prayer.

Blessed are You, LORD

בְּרוּךְ אַתָּה יי
Adonai Atah Baruch

Our God, King of the universe

אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
ha-olam Melech Eloheinu

Who has set us apart by

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו

His commandments

b'mitzvotav kidshanu asher

and commanded us concerning : וְצִוָּנוּ עַל סְפִירַת הָעֹמֶר :
the counting of the Omer. .ha-omer s'firat al v'tzivanu

For the first week (days 1-6) say:

Today is the _____ day of the Omer.

For the second-seventh week (days 7-49) say:

Today is the _____ day, which is _____ week(s) and

_____ day(s) of the Omer.

Each day, after the *Omer* is counted, say:

May the Merciful One
restore to us

הַרְחֵמֵנוּ הוּא יַחְזִיר לָנוּ
lanu ya-ch'zir hu Ha-rachamim

the Holy Temple service

עֲבוֹדַת בֵּית הַמִּקְדָּשׁ
ha-mik-dash beit a-voe-dat

speedily in our days.

לְמִקְוָמָה, בְּמַחֲרָה בְּיָמֵינוּ
v'ya-mei-nu bim-hei-ra ,lim-koe-mah

Amen! Selah.

אָמֵן : סֵלָה :
.Selah .Amen

Counting the days in Hebrew:

For the first week (days 1-6) say:

הַיּוֹם _____ לְעֹמֶר

1 יוֹם אֶחָד, 2 שְׁנֵי יָמִים, 3 שְׁלֹשָׁה יָמִים,
4 אַרְבָּעָה יָמִים, 5 חֲמִשָּׁה יָמִים, 6 שֵׁשָׁה יָמִים,

For the second-seventh week (days 7-49) say:

הַיּוֹם _____ שָׁהֵם _____ לְעֹמֶר

7 שְׁבָעָה יָמִים – שְׁבוּעַת אֶחָד

8 שְׁמוֹנֶה יָמִים – שְׁבוּעַת אֶחָד וַיּוֹם אֶחָד
9 תְּשַׁעָה יָמִים – שְׁבוּעַת אֶחָד וּשְׁנֵי יָמִים
10 עֶשְׂרֵה יָמִים – שְׁבוּעַת אֶחָד וּשְׁלֹשָׁה יָמִים
11 אֶחָד עָשָׂר יוֹם – שְׁבוּעַת אֶחָד וְאַרְבָּעָה יָמִים
12 שְׁנָיִם עָשָׂר יוֹם – שְׁבוּעַת אֶחָד וְחֲמִשָּׁה יָמִים
13 שְׁלֹשָׁה עָשָׂר יוֹם – שְׁבוּעַת אֶחָד וְשֵׁשָׁה יָמִים
14 אַרְבָּעָה עָשָׂר יוֹם – שְׁנֵי שְׁבוּעוֹת
15 חֲמִשָּׁה עָשָׂר יוֹם – שְׁנֵי שְׁבוּעוֹת וַיּוֹם אֶחָד
16 שֵׁשָׁה עָשָׂר יוֹם – שְׁנֵי שְׁבוּעוֹת וּשְׁנֵי יָמִים
17 שְׁבָעָה עָשָׂר יוֹם – שְׁנֵי שְׁבוּעוֹת וּשְׁלֹשָׁה יָמִים
18 שְׁמוֹנֶה עָשָׂר יוֹם – שְׁנֵי שְׁבוּעוֹת וְאַרְבָּעָה יָמִים
19 תְּשַׁעָה עָשָׂר יוֹם – שְׁנֵי שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים
20 עֶשְׂרִים יוֹם – שְׁנֵי שְׁבוּעוֹת וְשֵׁשָׁה יָמִים
21 אֶחָד וָעֶשְׂרִים יוֹם – שְׁלֹשָׁה שְׁבוּעוֹת
22 שְׁנָיִם וָעֶשְׂרִים יוֹם – שְׁלֹשָׁה שְׁבוּעוֹת וַיּוֹם אֶחָד
23 שְׁלֹשָׁה וָעֶשְׂרִים יוֹם – שְׁלֹשָׁה שְׁבוּעוֹת וּשְׁנֵי יָמִים
24 אַרְבָּעָה וָעֶשְׂרִים יוֹם – שְׁלֹשָׁה שְׁבוּעוֹת וּשְׁלֹשָׁה יָמִים
25 חֲמִשָּׁה וָעֶשְׂרִים יוֹם – שְׁלֹשָׁה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים
26 שֵׁשָׁה וָעֶשְׂרִים יוֹם – שְׁלֹשָׁה שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים
27 שְׁבָעָה וָעֶשְׂרִים יוֹם – שְׁלֹשָׁה שְׁבוּעוֹת וְשֵׁשָׁה יָמִים
28 שְׁמוֹנֶה וָעֶשְׂרִים יוֹם – אַרְבָּעָה שְׁבוּעוֹת
29 תְּשַׁעָה וָעֶשְׂרִים יוֹם – אַרְבָּעָה שְׁבוּעוֹת וַיּוֹם אֶחָד
30 שְׁלֹשִׁים יוֹם – אַרְבָּעָה שְׁבוּעוֹת וּשְׁנֵי יָמִים
31 אֶחָד וּשְׁלֹשִׁים יוֹם – אַרְבָּעָה שְׁבוּעוֹת וּשְׁלֹשָׁה יָמִים
32 שְׁנָיִם וּשְׁלֹשִׁים יוֹם – אַרְבָּעָה שְׁבוּעוֹת וְאַרְבָּעָה יָמִים
33 שְׁלֹשָׁה וּשְׁלֹשִׁים יוֹם – אַרְבָּעָה שְׁבוּעוֹת וְחֲמִשָּׁה יָמִים
34 אַרְבָּעָה וּשְׁלֹשִׁים יוֹם – אַרְבָּעָה שְׁבוּעוֹת וְשֵׁשָׁה יָמִים
35 חֲמִשָּׁה וּשְׁלֹשִׁים יוֹם – חֲמִשָּׁה שְׁבוּעוֹת
36 שֵׁשָׁה וּשְׁלֹשִׁים יוֹם – חֲמִשָּׁה שְׁבוּעוֹת וַיּוֹם אֶחָד

37 שְׁבַעַה וּשְׁלָשִׁים יוֹם – חֲמִשָּׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים
 38 שְׁמוֹנָה וּשְׁלָשִׁים יוֹם – חֲמִשָּׁה שָׁבוּעוֹת וּשְׁלָשָׁה יָמִים
 39 תְּשַׁעָּה וּשְׁלָשִׁים יוֹם – חֲמִשָּׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים
 40 אַרְבָּעִים יוֹם – חֲמִשָּׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים
 41 אֶחָד וְאַרְבָּעִים יוֹם – חֲמִשָּׁה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים
 42 שְׁנַיִם וְאַרְבָּעִים יוֹם – שֵׁשָׁה שָׁבוּעוֹת

יוֹם חֲרוּת יְרוּשָׁלָּיִם

On the 43rd day, add:

(The) day of the Freedom of Jerusalem

43 יוֹם חֲרוּת יְרוּשָׁלָּיִם – שְׁלָשָׁה וְאַרְבָּעִים יוֹם – שֵׁשָׁה
 שָׁבוּעוֹת וְיוֹם אֶחָד

44 אַרְבָּעָה וְאַרְבָּעִים יוֹם – שֵׁשָׁה שָׁבוּעוֹת וּשְׁנֵי יָמִים
 45 חֲמִשָּׁה וְאַרְבָּעִים יוֹם – שֵׁשָׁה שָׁבוּעוֹת וּשְׁלָשָׁה יָמִים
 46 שֵׁשָׁה וְאַרְבָּעִים יוֹם – שֵׁשָׁה שָׁבוּעוֹת וְאַרְבָּעָה יָמִים
 47 שְׁבַעַה וְאַרְבָּעִים יוֹם – שֵׁשָׁה שָׁבוּעוֹת וְחֲמִשָּׁה יָמִים
 48 שְׁמוֹנָה וְאַרְבָּעִים יוֹם – שֵׁשָׁה שָׁבוּעוֹת וְשֵׁשָׁה יָמִים
 49 תְּשַׁעָּה וְאַרְבָּעִים יוֹם – שְׁבַעַה שָׁבוּעוֹת

At the conclusion of counting of the *Omer*,
 it is customary to read Psalm 67.

Psalm 67

For the director of music. With stringed instruments.
 A psalm. A song.

May God be gracious to us and bless us and make his face shine upon us, that your ways may be known on earth, your salvation among all nations.

May the peoples praise you, O God; may all the peoples praise you.

May the nations be glad and sing for joy, for you rule the peoples justly and guide the nations of the earth. Selah

May the peoples praise you, O God; may all the peoples praise you.

Then the land will yield its harvest, and God, our God, will bless us. God will bless us, and all the ends of the earth will fear him.

End Notes

How To Use This Book (Ch. i):

- 1 <http://www.answers.com/Seder>—Wikipedia entry: Pass-over Seder.
- 2 *Yeshua*—masculine form of the Hebrew word “salvation.” Yeshua (יֵשׁוּעַ) is the proper Hebrew name of Jesus. “Jesus” is derived from the Greek *Iêsous* (Ἰησοῦς). *Iêsous* is a Greek transliteration of the Hebrew name *Y’ho-shua* or Joshua (יְהוֹשֻׁעַ) and means “the LORD is salvation.”

According to Mathew 1:21, Yeshua was named **Salvation** (not “the LORD is salvation”), because **he** would “**save his people from their sins.**” The “word-play” employed, i.e., between the name *Yeshua* and the Hebrew word for “save” exists only in Hebrew—it does not exist in Greek—and, it does not exist in English:

וְקָרָאתָ אֶת־שְׁמוֹ יֵשׁוּעַ כִּי הוּא יוֹשִׁיעַ אֶת־עַמּוֹ מֵעוֹנוֹתֵיהֶם

—*v’ka-ra-tah et sh’mo yeshua ki hu yo-shi-ah et amo me-avono-tei-hem.*

In my opinion, the name *Yeshua* also implies the deity of the Messiah, since the text in Matthew says that “*Yeshua* will save ... from sins”—a statement that can only be true if Yeshua is the very “form of God” (Phil 2:6-7. See also Exo 15:2; Psa 27:1; 37:39; 74:12; Jn 10:28; Acts 4:12).

Ironically, even though the name *Jesus* is the name by which Yeshua is known in English—in the First-century, he was *never* called by that name.

Introduction (Ch. 3):

- 1 http://www.bible-history.com/jerusalem/first-centuryjerusalem_overview.html

B’dikat Chametz (Ch. 6):

- 1 <http://www.answers.com/spring+cleaning?gwp=11&ver=2.3.0.609&method=3>
- 2 <http://www.askmoses.com/article.html?h=199&o=67426>

The Seder (Ch. 7):

- 1 Wine in biblical times was wine—not unfermented grape juice. Unfermented grape juice is a very difficult thing to keep without the aid of modern antiseptic precautions, and its preservation in the warm conditions of ancient Israel was not possible.

In fact, unless the process is inhibited, the juice from crushed grapes (“must”) begins to ferment naturally within 24-48 hours. Today, the fermentation process is usually regulated, but only in temperature-controlled tanks. Obviously, in biblical Israel, no such “control” measures were available. Making wine (or vinegar) out of grape juice was the *only way to preserve* it. And, because of its unique pH (the measure of acidity or alkalinity of a solution)—between 3.5-4.0 (7 being neutral)—it is always potable (drinkable). The lowest pH that a food-born pathogen can tolerate is about 4.5—most can only survive a 6.

Finally, fermentation is the anaerobic conversion of sugar to carbon dioxide and ethyl alcohol by yeast. Therefore, the alcohol content of any given wine is (usually) determined by the amount of sugar present in

the “must” at the time of processing—the higher the sugar content, the higher the potential alcohol. Most yeast cells (depending upon the variety) die when the alcohol content of the fermented “must” reaches between 15–16%. So, the fermentation process eventually stops naturally (unless it is artificially manipulated).

The four cups of wine that we drink represent the four aspects of redemption mentioned in Exodus 6:6–7:

“Therefore, say to the Israelites: ‘I am the LORD, and **I will bring you out** from under the yoke of the Egyptians. **I will free you** from being slaves to them, and **I will redeem you** with an outstretched arm and with mighty acts of judgment. **I will take you** as my own people, and I will be your God.’”

2 *Abba* is the Hebrew word for *father, dad, daddy*.

3 The Exodus from Egypt defined Israel’s relationship with God in a very profound way. It is so important in Jewish history that God tells His people to re-orient their religious year around the celebration of Passover:

“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 ... (Exo 12:1–3).

For the first time in Jewish history, the people of Israel are the “great nation” that God promised to Abraham (Gen 12:2).

4 During Passover, we are only allowed to eat unleavened bread. In biblical times, anyone who ate leavened bread was “cut off” from the community (Exo 12:15).

In the Bible, “leaven” is frequently used as a “type” of evil. This symbolism is consistently used in the rabbinic literature as well. In 1Corinthians 5:7–8, Paul contrasts “the yeast of malice and wickedness” with the “bread without yeast, the bread of sincerity and truth.”

The fermentation process involves disintegration and corruption. For the Jewish people, many things in a decayed state (e.g., a dead body) are considered “unclean.” And, no yeast (or honey) could be included in any “offering made to the LORD by fire” (Lev 2:5).

5 “A woman should kindle the Sabbath light with zest and gladness, because it is a great honor for her, and, further, she qualifies herself thereby to become the mother of holy offspring who will grow to be shining lights of learning and piety and will spread peace in the world” (Zohar, Vol. 1, p. 48b).

One may not enjoy the fruits of a blessing until after the blessing has been recited. Therefore, immediately after lighting the candles, the eyes are covered and the blessing is recited. By covering the eyes while reciting the blessing, the woman is (in effect) delaying the enjoyment to be derived from witnessing the light of the Sabbath or Holy Day candles until after the blessing has been recited.

6 LORD—“The principal name of God in the Hebrew Bible ... spelled yod (י), hay (ה), vav (ו), hay (ה). This is often referred to as the Tetragrammaton, which in Greek means ‘four-lettered word.’ In Jewish tradition (this) name of God ... is sacred and is not to be abused or used indiscriminately ... Its sanctity ... is reaffirmed in the third of the Ten Commandments, which cautions that we should ‘not utter God’s name in vain’ (Exo 20:7). To safe-

guard against the violation of this principle, the Tetragrammaton is never pronounced ... as it is written. Rather, it is pronounced *Adonai*, which has the ... meaning of 'lord' or 'master.'"⁽¹⁾ To be sure that the letters yod, hay, vav, hay are pronounced *Adonai*, the letters are accompanied in *vocalized* texts of the Hebrew Bible with the vowels of the word *Adonai* (אֲדֹנָי). Transliterated, these letters would be spelled YeHoVaH. In the 19th century this combination of consonants and vowels was rendered *Jehovah*. However, Jehovah is not a "real" word. It contains the consonants of one word—the *Tetragrammaton* and the vowels of another—*Adonai*.

(1) Alfred J. Kolatch, *This is the Torah* (Jonathan David Publishers, Inc., 1988), pp. 217, 218.

7 It is very interesting in light of the messianic emphasis on *Havdalah*, that the early disciples of Yeshua attached the significance of His death and resurrection not only to Passover (cf., Jn 1:29, 36; 1Cor 5:7; 1Pet 1:19; Rev 5:6-13) but to this service as well.

According to the Book of Acts the disciples "came together to break bread" on "the first day of the week" (20:7). It is typically assumed that they met together on Sunday *morning*. But in fact, *because Sunday was the first day of the work-week in Israel at the time of Yeshua*, they met together on Saturday afternoon/evening instead. That this is in fact the case is based on three important considerations;

One, the first "Christians" were Jews who did *not* abandon their religious and ethnic identity when they embraced Yeshua as the Messiah. Although it is commonly taught, the preaching of the Messiah was *not* "culturally unacceptable" to them,⁽¹⁾ it was *not* incompati-

ble with Judaism, and the first disciples were *not* "converted" to Christianity.⁽²⁾ The very reference to "Christianity" in the first-century C.E. is anachronistic—*at the time, it was not a religion that someone could convert to*. The early disciples of Yeshua were not only Jewish by birth, but Jewish by faith and by practice (cf. Acts 21:20).

The term "Christian" was first used of *Gentile* believers in Antioch (Acts 11:26) and it was not a term *usually* associated with Jewish believers. The Apostle Paul *never* referred to himself as a Christian—Jewish believers were usually referred to as "disciples" or "Nazarenes."⁽³⁾ And they continued (even after they came to faith in Yeshua) to live their lives as Jews, to play a role in the larger Jewish community, and do for the most part, what was expected of them as Jews (cf., Acts 10:14).

Therefore, Christianity was *not* created by Yeshua or his Jewish disciples. Writing in the *early 2nd century CE*, Irenaeus observed:

They (the Jewish believers) practice circumcision, persevere in the observance of those customs which are enjoined by the Law, and are so Judaic in their style of life, that they even adore Jerusalem as if it were the house of God.⁽⁴⁾

According to J.P. Moreland,

One sometimes hears that the account of the resurrection of Jesus was the result of influence from mystery religions or Gnostic redeemer myths. It cannot be emphasized enough that such influences are seen by current New Testament scholars to have little or *no* role in shaping the New Testament picture of Jesus in general or the resurrection narratives in particular. Both the general milieu of the gospels and specific features of the resurrection narratives give *overwhelming evidence that the early church was*

rooted in Judaism. Jesus, the early church, and its writings were born in Jewish soil and Gentile influence was minimal (*italics added*).⁽⁵⁾

If it was the intention of Yeshua's first disciples to create a new religion, phrases like "As it is written," "That it might be fulfilled which was spoken by" and "That the Scriptures might be fulfilled" would be meaningless. Instead, they resonate throughout the Gospels and are used to attest to the authenticity of Yeshua's ministry. Yeshua himself appealed to the Hebrew Bible to corroborate his claim that he was both God and Messiah, and Peter (Acts 7:42) and Paul did too (Acts 13:33). Contrary to what many people assert, *nothing* that they believed was inconsistent with Judaism.

Two, it can be demonstrated that the practice of Sunday worship did not *begin* until 135 C.E. during the reign of Caesar Hadrian when "both external pressures and internal needs encouraged many Christians at that time to break radically with the Jews. Externally, the existing conflict between the Jews and the (Roman) empire made it necessary for Christians to develop a new identity in order to avoid the repressive and punitive measures (fiscal, military, political and literary) aimed at the Jews ... To develop this new identity, many Christians not only assumed a negative attitude toward the Jews as a people, but also substituted characteristic Jewish religious observances such as Passover and the Sabbath with Easter-Sunday and the weekly Sunday"⁽⁶⁾—a *process* that took another *350 years* to complete.⁽⁷⁾

Three, the only time the Bible says the disciples gathered on "the first day of week"—*it was at night*. By definition, according to the way that Jews reckon time, *it was Saturday night*, after the Sabbath was over (when *Havda-*

lah is celebrated).

The Apostle Paul was at Troas, ministering to a young congregation that had gathered together to break bread, i.e., *to eat a meal together* (Acts 20:7-12). Apparently they got together on Saturday afternoon to share the third (of the three meals eaten on the Sabbath). To be sure, rabbinic literature emphasizes the importance of eating three meals on the Sabbath (cf., Shab. 118a; Pes. 105a ; B.B. 9a). The third meal had to begin *before* the conclusion of the Sabbath, but didn't have to be completed until after it was over (cf., Pes. 105a). And then, they celebrated *Havdalah*. Why? Because in the first-century, that's what members of the community did.

It is also unlikely that the meeting took place on Sunday morning for another reason. Why? "Because (Paul) intended to leave the next day, (so he) kept on talking until midnight" (v. 7). Is it possible that Paul taught for twenty-one hours (say from 9:00AM to just "after daylight" (v. 11) the next day? I suppose that it is, but it makes more sense to assume that Paul began speaking sometime between 8:00PM and 9:00PM on Saturday night.

Moreover the text specifically says that "there were many lamps in the upstairs room where" the meeting took place (v. 8). Why? Because the upstairs room didn't have any windows? No. Eutychus (the young man that Paul raised from the dead) was sitting in one of the windows when he fell into a deep sleep and tumbled to his death (v. 9). There were *many* lamps in the room because the meeting took place *at night*.

"After talking until daylight" (v. 11), Paul left for Assos. Why didn't he leave the day before? His companions were already on their way (v. 13). Because it was the Sab-

bath, and the Bible specifically says that “everyone is to stay where he is on the seventh day; no one is to go out” (Exo 16:29). The rabbis took this to mean that one can only travel (on foot) a “Sabbath-day’s” distance (approx. 3/4 mile or 1,100 meters) (Acts 1:12). How do we know that Paul observed this restriction?

Because when Paul visits Jerusalem in Acts 21, James tells him that there are “thousands of Jews (who believe in Yeshua), and all of them are zealous for the law (v. 20). James anticipates a problem as a result of Paul’s visit because the messianic community in Jerusalem had “been informed that (Paul taught) all the Jews who live among the Gentiles to turn away from Moses, telling them not to circumcise their children or live according to (their Jewish) customs” (v. 21). In order *to prove that these rumors about Paul were not true*, James tells him; “There are four men with us who have made a vow. Take these men, join in their purification rites and pay their expenses, so that they can have their heads shaved. Then everybody will know there is *no truth in these reports about you, but that you yourself are living in obedience to the law*” (vv. 23-24). Paul did (vv. 26-27).

When did Paul leave Troas? *After* daybreak (Acts 20:11) on Sunday morning—*after* the all-night meeting.

- (1) J. P. Moreland & Kai Nielsen, *Does God Exist? The Great Debate*, (Thomas Nelson Publishers, 1990), p. 41.
- (2) Ibid., p. 141. See also; Tenney, *New Testament Survey*, p. 346.
- (3) See Ray A. Pritz, *Nazarene Jewish Christianity* (The Magnes Press, The Hebrew University, 1988).
- (4) Ante-Nicean Fathers, Eerdmans, Volume I., Irenaeus, *Against Heresies*, I, 26, 2.
- (5) J. P. Moreland, *Scaling the Secular City* (Baker Book House, 1987), p. 181.

- (6) Samuele Bacchiocchi, *From Sabbath to Sunday* (The Pontifical Gregorian University Press, 1977), p. 305.

- (7) Ibid., p. 317.

- 8 Rabbis Nosson Scherman/Meir Zlotowitz, Gen. Eds., *The Haggadah Treasury*, (Zeirei Agudath Israel of America, 1975), p. 29.

- 9 Meyer Levin, Ed., *An Israel Haggadah For Passover*, (Harry N. Abrams, Inc. Publishers), p. 72.

- 10 Ibid.

- 11 Ibid., p. 94.

- 12 The most often quoted Aramaism in the New Covenant writings is the sentence in Mark 15:34, “*Eloi, Eloi, lama sabakthani.*”

- a. These words *are* Aramaic, but it is doubtful that Yeshua spoke them as Mark records—some of the people hearing the words thought that he was calling out for Elijah.
- b. For them to make such a mistake, Yeshua must have cried out, “*Eli, Eli,*” not “*Eloi, Eloi.*”
- c. Why?
 - a) *Eli* in Hebrew can be either “My God,” or a shortened form of *Eliyahu*—Hebrew for Elijah.
 - b) *Eloi* in Aramaic can only mean “My God.”
- d. *lama* (“why”) is the same word in both languages.
- e. *sabak* is a verb which is found not only in Aramaic, but also in Mishnaic Hebrew.

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