



# Passover Seder Haggadah

*A Christian's guide to  
celebrating the  
Feast of the Lord.*

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*This booklet is for personal use only. May you be blessed as you  
celebrate the Passover with your friends and family.  
For more information about participating in the Feasts of the  
Lord, please contact the Bridges for Peace office at:  
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# Redemption from Egypt

The Feasts of Israel, also called the Levitical Feasts, have been central to the Jewish faith since the time of Moses. The focal point of the Passover celebration is the unique meal commemorating God's miraculous deliverance of the children of Israel from slavery and bondage in Egypt. It is celebrated on the eve of 14<sup>th</sup> of Nissan, the first month of the Jewish calendar, and lasts for eight day in accordance with Leviticus 23. The Seder has remained essentially unchanged for thousands of years. The family aspect of the Seder is a fundamental part of the observance. In preparation for the Passover, God commanded the people of Israel to remove all leaven or yeast (*chametz*) from their homes in a ceremonial search called *bedikat chametz*.



***Observe the month of Abib and celebrate the Passover to the LORD your God, for in the month of Abib the LORD your God brought you out of Egypt by night. You shall sacrifice the Passover to the LORD your God from the flock and the herd, in the place where the LORD chooses to establish His name. You shall not eat leavened bread with it; seven days you shall eat with it unleavened bread, the bread of affliction (for you came out of the land of Egypt in haste), so that you may remember all the days of your life the day when you came out of the land of Egypt. (Deut. 16:1-3)***

***But the land into which you are about to cross to possess it, a land of hills and valleys, drinks water from the rain of heaven, a land for which the LORD your God cares; the eyes of the LORD your God are always on it, from the beginning even to the end of the year. (Deut. 11:11-12)***

***And the LORD spoke to Moses, saying "Speak to the children of Israel, and say to them: 'The feasts of the LORD, which you shall proclaim to be holy convocations, these are my feasts.'"*** (Lev. 23:1-2)



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# Order of the Seder Service

The Hebrew word “*seder*” means order, organized, okay, arranged.

- ☆ Lighting of the candles
- ☆ First cup of wine – Cup of Blessing
- ☆ *Rachatz* – Washing of the hands
- ☆ *Karpas* – Eat parsley in salt water
- ☆ *Yachatz* – Break the middle matzah
- ☆ *Mageed* – Telling of the Exodus story
- ☆ *Dayenoo* – Deliverance from the plagues
- ☆ Second cup of wine – Cup of Deliverance – Plagues
- ☆ *Koraych* – Blessing of the matzah
- ☆ *Rachatz* – Washing of the hands
- ☆ *Shulchan Orech* – Dinner
- ☆ *Afikoman* – The middle matzah
- ☆ Third cup of wine – Cup of Redemption
- ☆ Fourth cup of wine – Cup of Praise – Kingdom
- ☆ *Hallel* – Praise

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# Lighting of the Candles

*Baruch ata Adonai Eloheinu melek ha-olam asher kideshanu bemitz-votav vetzivanu le'hiot or l'goyim.*

**Blessed are You, O Lord our God, King of the Universe, who has sanctified us and has commanded us to be a light to the nations.**

*Seven days you shall eat unleavened bread, but on the first day you shall remove leaven from your houses, for whoever eats leavened bread from the first day until the seventh day, that person shall be cut off from Israel.*  
(Ex. 12:15)

We gather at Passover to commemorate the ancient story of the deliverance of our ancestors from Egyptian bondage by the mighty power of God. This is the history of the covenant people of God – the Jewish people. It is also the treasure of all who have put their trust in the Messiah and who recognize Him as the Passover Lamb, the fulfillment of the meaning of Passover.

**READER 1:** As we prepare our hearts for the Passover *seder*, we must consider ourselves as having personally been freed from Egypt. Let us prepare for this experience of personal redemption and put far from us the leaven of sin hidden within our hearts.

**READER 2:** One of the Messiah's last earthly acts was the celebration of the Passover. Gathering His disciples in a small room in Jerusalem, He led them in a *seder*. "*I have eagerly desired to eat this Passover with you before I suffer.*" (Luke 22:15) He passed the food among them and it was there, in the context of this celebration, that Jesus revealed the mystery of God's plan of redemption. He spoke to them of his body and his blood. For He died to bring a new exodus from sin, during the Last Supper, the Passover (*Pesach*) *Seder*.

**READER 3:** *Haggadah* means 'the telling' of the Passover. It is a story that has been retold for thousands of years, a story of miraculous transitions – from slavery to freedom, from despair to hope, and from darkness to light. It tells of the greatness of God. It retells

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of His timeless involvement with His people. As God cared for the children of Israel in ancient times, He cares for all who are His today.

**LEADER:** Before us, we have the Seder table containing the ceremonial items symbolizing great truths of the Passover story and God's redemptive work. These items are part of the ceremonial telling of the story. Allow all your senses to fully participate as you hear, see, smell, and taste each ingredient while listening to every word. Join together as we experience the truth of God's love in our Pesach celebration.

## Elements of the Seder Plate

### READER 4:

**Shank Bone** – The lamb bone (*z'roah* – meaning "arm") recalls the Passover lamb, which was to be a young male, perfect, and without blemish. Today, it is no longer sacrificed. We use a roasted shank bone in symbolizing God's sacrifice and His outstretched arm.

*So the LORD brought us out of Egypt with a mighty hand and with an outstretched arm, with great terror and with signs and wonders. (Deut. 26:8)*

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

### READER 5:

**Bitter Herbs** (*maror*) – Symbolizes the bitterness of Israel's slavery in Egypt. It also symbolizes the bitterness of the slavery to selfishness, sin, and bitterness from which we are now free. To be ruled by the passions of sin is slavery, but to live and love in Jesus the Messiah is freedom indeed.

*So the Egyptians made the children of Israel serve with rigor. And they made their lives bitter with hard bondage – in mortar, in brick, and in all manner of service in the field. All their service in which they made them serve was with rigor. (Ex. 1:13-14)*

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### READER 6:

**Parsley** (*karpas*) – This vegetable is a green vegetable which is in harmony with the arrival of Spring reminding us of God's rich bounty toward us. It represents life created and sustained by Almighty God.

### READER 7:

**Charoset** – Symbolizes clay and the mud from which Israel made bricks to build great cities for Pharaoh. It is a mixture of fruit-spice-wine-nuts, eaten with bitter herbs, reminding us of the bitter and the sweet of the Hebrew people's lives.

### READER 8:

**Roasted Egg** – The egg is regarded as an ancient symbol of suffering and mourning, reminding us of the destruction of the second temple (70 A.D.). It also is considered a symbol of new birth and life. The shape of the egg shows no beginning and no end.

### READER 9:

**Matzah** – We have three matzah which commemorates the unleavened bread that our forefathers ate in their hasty departure from Egypt. It was unleavened because there was no time for the dough to rise. Leaven is a symbol of sin and in God's salvation we are purged of sin through His work. During the days before Passover, leavened items are removed from the home, including breads and cakes that contain yeast.

*Therefore let us celebrate the feast, not with old leaven, not with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth. (1 Cor. 5:8).*

### READER 10:

**Salt Water** – Symbolizes the tears shed by the Hebrew slaves in bondage. The life in Egypt was one of terrible hardship, suffering, and many tears. We also recall the children of Israel passing through the Red Sea on dry ground.

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# Wine – Four Cups of Promise

*So God heard their groaning, and God remembered His covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God acknowledged them. (Ex. 2:24-25)*

The four cups of wine are to represent the phrases of redemption and to remind us of the promises He made to Moses:

## **GOD HEARD...GOD REMEMBERED...GOD SAW...GOD CARED**

*Therefore say to the children of Israel: "I am the Lord:*

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

***I will rescue you from their bondage***

***I will redeem you with an outstretched arm and with great judgments***

***I will take you as My people and I will be your God.***

*Then you shall know that I am the LORD your God who brings you out from under the burden of the Egyptians. And I will bring you into the land which I swore to give to Abraham, Isaac and Jacob; and I will give it to you as a heritage: I am the LORD." (Ex. 6:6-8)*

## First Cup of Wine

THE CUP OF SANCTIFICATION AND BLESSING –  
THE KIDDUSH "...I WILL BRING YOU OUT"

*Baruch ata Adonai Eloheynu melech ha-olam borey pri ha-gafen.*

**Blessed are You, O Lord our God, King of the universe, who  
creates the fruit of the vine.**

As He began his final Passover *seder*, Jesus the Messiah shared a cup with His disciples, and said to them: *"Take this and divide it among yourselves, for I tell you I will not drink of the fruit of the vine until the kingdom of God comes."* (Luke 22:17-18)



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## ♪ "I Will Sing Unto the Lord" ♪

I will sing unto the Lord, for He has triumphed gloriously,  
The horse and rider thrown into the sea! (Repeat)

The Lord, my God, my strength, my song,  
Has now become my victory! (Repeat)

The Lord is God and I will praise Him,  
My Father is God and I will exalt Him! (Repeat)

## Rachatz

### WASHING OF THE HANDS

This act symbolizes the temple priest who had to wash his hands before he offered sacrifices or entered the Holy of Holies. We all have entrance into His presence through Jesus' sacrifice.

## Karpas – Parsley

The parsley represents the hyssop used to put the blood of the lamb upon the lintel and sides of the door frame.

*You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts; and none of you shall go outside the door of his house until morning. (Ex. 12:22)*

*Baruch ata Adonai Eloheynu melech ha-olam borey pri ha-adamah.*

**Blessed are You, O Lord our God, King of the universe, who  
creates the fruit of the earth.**

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# Yachatz

## BREAK THE MIDDLE MATZAH

The three matzot represent the relationship of the people of Israel with God, their Father, through the mediating priest (the middle *matzah*). Traditionally, we break the middle *matzah* in two, removing one half and setting it aside. The second half of this *matzah* is wrapped in a white cloth and hidden. This represents the Messiah's body that was wrapped for burial. This portion is called the *Afikoman* ("that which is redeemed"; "I have come"). Just as I have hidden the *Afikoman*, so Messiah was placed in a tomb hidden for a time and later was revealed. The *Afikoman* will return later to complete our Passover *seder*. This is the bread of affliction, which our forefathers ate in the land of Egypt.

Let all who are hungry come and eat and let all who are in need share in the hope of Passover with us.

### READER 11:

*But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement for our peace was upon Him, and by His stripes we are healed. (Isaiah 53:5)*

### READER 12:

*And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes they will mourn for Him as one mourns for his only son... (Zech. 12:20)*

**LEADER:** Notice how the *matzah* is pierced with holes and has stripes.

Break a piece of the first half of *matzah*.



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# Blessing of the Matzah

*Baruch ata Adonai Eloheynu melech ha-olam ha-motzee lechem min ha-aretz.*

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

Eat the matzah together.

## Mageed

TELLING OF THE EXODUS STORY TO YOUR CHILDREN

*When your son asks you in time to come, saying, "What do the testimonies and the statutes and the judgments mean which the Lord commanded you?" Then you shall say to your son, "We were slaves to Pharaoh in Egypt and the Lord brought us from Egypt with a mighty hand. Moreover, the Lord showed great and distressing signs and wonders before our eyes against Egypt, Pharaoh and his household, and He brought us out from there in order to bring us in, to give us the land which He had shown to our fathers." (Deut. 6:20-23)*

## The Four Questions

MAH NISHTANA...

### READER 13:

*And it shall be, when your children say to you, "What do you mean by this service?" that you shall say, "It is the Passover sacrifice of the LORD, who passed over the houses of the children of Israel in Egypt when He struck the Egyptians and delivered our house-holds." So the people bowed their heads and worshiped." (Ex. 12:26-27)*

A young child rises to ask the four questions:

*"Mah nishtana ha-layla hazeh mikol haleilot?"*

**1. "Why is this night different from all other nights?"**

On other nights we may eat leavened or unleavened bread, but on this night we only eat unleavened bread.

**2. "Why is this night different from all other nights?"**

On other nights we eat all types of herbs, but tonight only bitter herbs.

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3. **"Why is this night different from all other nights?"**

On other nights we do not dip once; on this night we dip twice.

4. **"Why is this night different from all other nights?"**

On other nights we eat sitting or reclining, but on this night we recline.

### THE MATZAH

**READER 14:**

**1. On all other nights we eat bread with leaven, but on Passover we only eat matzah.** We were slaves in Egypt under Pharaoh and the 'Ancient of Days' brought us out with the strength and might of his right arm. The matzah reminds us of the haste in which our ancestors left Egypt. The dough had no time to rise and the desert sun baked it. If He had not brought us out, we would still be slaves, and our redemption would not have taken place. Similarly, in the fullness of time, Messiah came and brought redemption.

### THE MAROR

**READER 15:**

**2. On all other nights we eat all kinds of vegetables, but on Passover we only eat *maror*.** As sweet as our lives are today, the *maror* reminds us of how bitter life was for the children of Israel in the land of Egypt.

*...So the Egyptians came to dread the Israelites and worked them ruthlessly. They made their lives bitter with hard labour in brick and mortar and with all kinds of work in the field. (Ex. 1:12-14)*

### THE CHAROSET

**READER 16:**

**3. On all other nights we do not dip our vegetables even once, but tonight we dip them twice.** The children of Israel toiled to make great cities for Pharaoh working in brick and clay. We remember their hard labour and the material used by the Hebrew slaves in the *charoet* mixture.

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## RECLINE

### READER 17:

**4. On all other nights we eat either sitting or reclining, but tonight we eat only reclining.** The first Passover was celebrated by an enslaved people. The children of Israel were instructed to eat the Passover in haste, their loins girded, their staffs in their hands, their sandals upon their feet, awaiting departure from the bondage of Egypt. Tonight, we all may recline and freely enjoy the Passover *seder* as free men and women.

### ALL:

We were once slaves of Pharaoh in Egypt, but the LORD our God brought us out from there with a mighty hand and an outstretched arm. If the Holy One, Who is blessed, had not brought our ancestors out from Egypt, then we, our children, and their children would still be slaves to Pharaoh in Egypt. Therefore, even if we were all wise, all understanding, all experienced, all intimate with the Scriptures, we would still need to recount the Exodus from Egypt. And whoever recounts at length is praiseworthy.

**'WE WERE ONCE SLAVES; NOW WE ARE FREE...AVADIM HA-YEENU'**

### ALL:

*A'vadim ha-yeenu ha-yeenu*

*A'Vadim ha-yeenu ha-yeenu*

*Avadim ha-yeenu*

*A'tta a'tta be-nay choreen*

*be-nay choreen*

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# Mageed

## CONTINUE THE EXODUS STORY

### **LEADER:**

The story of Passover is a story of miracles, a story of redemption, a story of the mighty power of God to overcome evil.

### **READER 18:**

The Lord had promised the Land of Israel to Abraham, Isaac and Jacob, however, their offspring were in Egypt. The Pharaoh who had come to power feared them. Pharaoh thought, "These foreigners in our midst are prospering and have grown numerous and suppose they join with our enemies and turn against us." Pharaoh decided to exert greater control over the Hebrew people, imposing harsh and bitter slavery upon them. Still, God blessed His people, and they increased in strength and number.

### **READER 19:**

Pharaoh grew more frightened and ordered every baby boy among the Israelites to be drowned in the Nile River. One Israelite couple hid their son from this hideous edict. Entrusting his future to the Lord, they set him in a basket and placed him upon the river, his sister, Miriam, watched as he floated downstream. Discovering the basket, Pharaoh's daughter took pity on the child and chose to raise him as her own son. She called him Moshe (Moses), meaning 'drawn from the water.'

### **READER 20:**

Moses grew in stature and became aware of the travail of his people. One day, in a rage, he lost control of himself and killed an Egyptian who was beating a Hebrew slave. Fleeing the palace and the riches of Egypt, Moses became a shepherd in the land of Midian, far from the cries of his suffering people.

### **READER 21:**

The Lord saw the affliction of the children of Israel and heard their cry and groaning. The Lord would raise up a deliverer to lead the children of Israel out of bondage. It was then that the Lord

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appeared to Moses in the midst of a bush that burned with fire, yet was not consumed. Moses drew close and listened as God commissioned him to go to Pharaoh. Fearful and reluctant, Moses agreed to bring God's message to Pharaoh; "Let my people go!"

**READER 22:**

Moses left the wilderness to return to Pharaoh and the very place where he was raised. He returned with the message which the Lord had given to him. However, God Himself warned Moses of the resistance that he would encounter. The Lord said, *"I will stretch out my hand and strike the Egyptians with all the wonders that I will perform among them. After that he will let you go."*

**READER 23:**

God sent plagues, one by one, yet with each plague Pharaoh hardened his heart. The Egyptians were afflicted with discomfort, disease and blight. Still, Pharaoh would not relent. After the ninth plague, Moses summoned all the elders of Israel and said to them to take a bunch of hyssop and dip it into the blood of a freshly slain lamb and put some on the top and on both sides of the doorframe. When the Lord goes through the land to strike down the Egyptians, He will see the blood on the top and sides of the doorframe. He will Passover that doorway, and He will not permit the destroyer to enter your houses and strike you down.

**READER 24:**

With the tenth and most awful plague, God pierced through the hardness of Pharaoh's impenetrable heart. 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. Then the people bowed down and worshipped." The Israelites did just what the Lord commanded Moses and Aaron. (Ex. 12:21-37)

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# Dayenoo

DELIVERANCE FROM THE PLAGUES – IT WOULD HAVE BEEN ENOUGH

## LEADER:

*For I will pass through the land of Egypt on that night and will strike all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the LORD. (Ex. 12:12)*

We pour out some wine for each plague in remembrance of the great cost at which redemption was purchased. Lives were sacrificed to bring about the release of God's people from the slavery of Egypt.

### All recite each plague 3 times:

- ☆ **Blood (Daam)**
- ☆ **Frogs (Tzfardeyah)**
- ☆ **Lice (Keenim)**
- ☆ **Flies (Arov)**
- ☆ **Pestilence (Dever)**
- ☆ **Boils (Shecheen)**
- ☆ **Hail (Barad)**
- ☆ **Locusts (Arbeh)**
- ☆ **Darkness (Choshech)**
- ☆ **Slaying of the first-born (Makat Bechorot)**



**Waters Turn to Blood**  
Exodus 7:14-25



**Amphibians (Frogs)**  
Exodus 7:26-8:11



**Gnats (Lice)**  
Exodus 8:12-15



**Flies**  
Exodus 8:16-28



**Disease on Livestock**  
Exodus 9:1-7

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## The Ten Plagues of Egypt

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**Unhealable Boils**  
Exodus 9:8-12



**Hail and Fire**  
Exodus 9:13-35



**Locusts**  
Exodus 10:1-20



**Darkness**  
Exodus 10:21-29



**Death of First-Born**  
Exodus 11:1-12:36



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## DAYENOO

**ALL: "Dayenoo—it would have been enough for us."**

Had He brought us out from Egypt and not executed  
judgment against them,

***Dayenoo!***

Had He executed judgment against them and not executed  
judgement to their gods,

***Dayenoo!***

Had He executed judgment to their gods and not slain their first-born,

***Dayenoo!***

Had He slain their first-born and not given us their wealth,

***Dayenoo!***

Had He given us their wealth and not divided the sea for us,

***Dayenoo!***

Had He divided the sea for us and not brought us  
through the sea on dry land

***Dayenoo!***

Had He brought us through the sea on dry land and not  
drown our oppressors in it,

***Dayenoo!***

Had He drown our oppressors in it and not helped us  
forty years in the desert,

***Dayenoo!***

Had He helped us forty years in the desert and not fed us manna,

***Dayenoo!***

Had He fed us manna and not given us the Sabbath,

***Dayenoo!***

Had He given us the Sabbath and not brought us to Mount Sinai,

***Dayenoo!***

Had He brought us to Mount Sinai and not given us Torah,

***Dayenoo!***

Had He given us Torah and not brought us to the Land of Israel,

***Dayenoo!***

Had he brought us to the Land of Israel and not built for us  
the Holy Temple,

***Dayenoo!***

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## ♪ "Dayenoo" ♪

### Chorus:

Da-da-yenoo, da-da-yenoo, da-da-yenoo, } sing 2x  
dayenoo, dayenoo!  
[dayenoo]

### Verse:

- 1) Had he brought us out of Egypt, but not split the sea before  
us,  
Brought us out of Egypt, well then — Dayenoo!
- 2) Had he split the sea before us, but not fed us in the desert,  
Split the sea before us, well then — Dayenoo!
- 3) Had he fed us with the manna, but not brought us to Mount  
Sinai,  
Fed us with the manna, well then — Dayenoo!
- 4) Had he brought us to Mount Sinai, but not given us  
commandments,  
Brought us to Mount Sinai, well then — Dayenoo!
- 5) Had he given us commandments, but not led us into Israel,  
Given us commandments, well then — Dayenoo!
- 6) Had he led us into Israel, but not given us the prophets,  
Led us into Israel, well then — Dayenoo!
- 7) Had he given us the prophets, but not built for us the  
Temple,  
Given us the prophets, well then — Dayenoo!
- 8) Had he built for us the Temple, but not promised the  
Messiah,  
Built for us the Temple, well then — Dayenoo!

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**ALL:**

But the Holy One, blessed be He, provided all of these blessings for our ancestors. And not only these, but many more. Blessed are You, O God, for you have in mercy, supplied all our needs. You have given us Messiah, forgiveness for sin, life abundant and life everlasting. Hallelujah!

## Second Cup of Wine

THE CUP OF DELIVERANCE – PLAGUES

"...I WILL RESCUE YOU"

*Baruch ata Adonai Eloheynu melech ha-olam borey pri ha-gafen.*

**Blessed are You, O Lord our God, King of the universe, who  
creates the fruit of the vine.**

Drink the second cup of wine.



### THREE SYMBOLS OF PASSOVER

**LEADER:**

Rabbi Gamaliel, the teacher of Rabbi Sha'ul (the apostle Paul) taught that it is our duty to mention three elements at Passover. The unleavened bread (*matzah*), the bitter herbs (*maror*), and the Passover lamb (*pesach*).

**READER 25:**

**Matzah** recalls that our ancestors left Egypt in haste. The dough had not time to rise. Leaven is a symbol of sin. So, Paul says, "*Purge out the old leaven of malice, and replace it with love and sincerity.*"

**READER 26:**

**Maror** recalls the bitterness of slavery in Egypt, as the Scripture says, "*They made their lives bitter with hardness of bondage in mortar and brick and labour in the fields.*" We are also reminded of the bitterness of life when we are out of fellowship with our Creator.

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## READER 27:

**Pesach** reminds us of the slaying of the lamb whose blood was put on the doorposts of the house to protect the Hebrew people from the slaying of the first-born. The Messiah is our Passover Lamb, the sacrifice for our sins and the One by whom we are redeemed. "*In the second month on the fourteenth day at twilight, they shall observe it; they shall eat it with unleavened bread and bitter herbs.*" (Num. 9:11)

## Koraych

Take two pieces of Matzah and make a sandwich from the *maror* and *charoset* and partake after the blessing.

*Baruch ata Adonai Eloheynu melech ha-olam ha-motzee lechem min ha-aretz.*

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

*Baruch ata Adonai Eloheynu melech ha-olam asher kidshanu bidvaro vetzivanu al achilat maror.*

**Blessed are You, O Lord our God, King of the universe, who has set us apart by His word and commanded us to eat bitter herbs.**

## Rachatz

WASHING OF THE HANDS

## Shulchan Orech

OFFERING OF THANKS FOR MEAL; DINNER SERVED



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## The Seder continues...

### LEADER:

Our God has delivered us from the hand of Pharaoh, not because we were a great nation, not because we were righteous, not because we deserved anything from Him; rather, He is faithful to His promises and His mercy is everlasting.

### ALL:

Therefore we are privileged to thank, praise, adore, glorify, extol, honour, bless, exalt and reverence Him who wrought all the miracles for our ancestors and us. For He brought us forth from bondage into freedom, from sorrow into joy, from mourning into dancing, from darkness into light, and from servitude into redemption.

## Afikoman

(The leader negotiates with the children to “buy back and redeem” the middle *matzah*.)

It is time for us to share the *Afikoman*, the dessert, the final food eaten at this Passover *seder*. It is shared as the Passover Lamb was shared from the time of Exodus until the destruction of the Temple. It is said that the taste of the *Afikoman* should linger in our mouths. We remember the act that Messiah instituted during this *Seder* meal when He broke the *matzah* and gave thanks to the Father.

*Baruch ata Adonai Eloheynu melech ha-olam ha-motzee lechem min ha-aretz.*

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

*...Surely He took up our infirmities and carried our sorrows, He was pierced for our transgressions, and by His wounds we are healed... (Isaiah 53:4-5) It was then, that Messiah added the words, This is my body given for you; do this in remembrance of me. (Luke 22:19)*

Let us now eat the *matzah*, meditating on the broken body of the Lamb of God who takes away the sin of the world.

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# Third Cup of Wine

THE CUP OF REDEMPTION (REJOICING)

"I WILL REDEEM YOU"

## LEADER:

This is the cup of redemption, symbolizing the blood of the Passover lamb. It was the cup 'after supper,' with which Messiah identified himself. In Exodus 6:6 the Lord states, *"I will redeem you with an outstretched arm..."* and again the prophet Isaiah (59:1) reminds us, *"Surely the arm of the Lord is not too short to save..."* It is our own righteousness that falls short. *"Though the Lord searched, He could find no one to intercede therefore, His own arm brought salvation for Him, and His own righteousness sustained Him..."* (Isaiah 59:16). Jesus lifted the cup saying, *"This cup is the new covenant in my blood, which is poured out for you."* (Luke 22:20). Just as the blood of the lamb brought salvation in Egypt, so Messiah's atoning death can bring salvation to all who believe.

*Baruch ata Adonai Eloheynu melech ha-olam borei pri ha-gafen.*

**Blessed are You, O Lord our God, King of the universe, who  
creates the fruit of the vine.**

Drink the third cup of wine.

# Fourth Cup of Wine

THE CUP OF PRAISE – KINGDOM

"...I WILL TAKE YOU AS MY PEOPLE"

## LEADER:

Traditionally, each year at Passover, a separate place is set and this cup acknowledges the coming of the Prophet Elijah (Eliyahu Ha-Navi). It is customary to open the door to welcome Elijah to our *seder* in preparation for the coming Messiah. Some have said that our Messiah occupied this place during His *seder* and that there was not a vacant seat. It is recorded by the prophet Malachi, that the Messiah's coming will be preceded by the return of Elijah. Perhaps,

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we could consider to invite the spirit of Elijah to come upon us as we say “even so, come soon, Messiah, and send revival even in our days.”

♪ “*Eliyahu HaNavi*” ♪

Eliyahu ha-navi, Elijah ha-tish-bi,  
Eliyahu, Eliyahu, Eliyahu ha-gi-la-di,  
Bim-hei-ra v'-ya-mei-nu, yavo ei-lei-nu,  
Im Mashiach ben David, im Mashiach ben David.

Elijah the prophet, Elijah the Tishbite,  
Elijah, Elijah, Elijah the Giladite,  
May he soon (in our days) come to us,  
With the Messiah Son of David (x2)

Let us fill our cups for the fourth and last time and give thanks to the Lord, our great Redeemer.

*Baruch ata Adonai Eloheynu melech ha-olam borey pri ha-gafen.*

**Blessed are You, O Lord our God, King of the universe, who  
creates the fruit of the vine.**

**ALL:**

Have mercy, O Lord our God, on Israel Your people, on Jerusalem Your city, and Zion, the dwelling place of Your glory, on the royal house of David, your Anointed, and on the great and holy Temple called by Your Name. Our God and Father, tend us and provide for us support and sustain us, and give us speedy relief, O Lord our God, from all our troubles. With Your promise of salvation and mercy, have mercy on us and save us. Our eyes are turned towards You, for You are a gracious and merciful God and King. Rebuild Jerusalem,

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the holy city, speedily in our days. Blessed are You, O Lord, who in His mercies will rebuild Jerusalem. Amen.

*Pray for the peace of Jerusalem: May they prosper who love you. May peace be within your walls, and prosperity within your palaces. For the sake of my brothers and my friends I will now say, "May peace be within you." For the sake of the house of the Lord our God I will seek your good. (Psalm 122:6-9)*

Drink the fourth cup of wine.

# Hallel

PRAISE – REJOICING  
(Traditionally Psalms 113-118)

**“Hodu L’Adonai Ki Tov, Ki Le-Olam Chasdo”  
Psalm 136:1-16,26**

Give thanks to the Lord, for He is good.	For His mercy endures forever
Give thanks to the God of gods.	For His mercy endures forever
Give thanks to the Lord of lords:	For His mercy endures forever
To Him who alone does great wonders,	For His mercy endures forever
Who by His understanding made the heavens,	For His mercy endures forever
Who spread out the earth upon the waters,	For His mercy endures forever
Who made the great lights,	For His mercy endures forever
The sun to govern the day,	For His mercy endures forever
The moon and stars to govern the night,	For His mercy endures forever
To Him who struck down the first-born of Egypt,	For His mercy endures forever
And brought Israel out from among them,	For His mercy endures forever
With a mighty hand and outstretched arm;	For His mercy endures forever
To Him who divided the Red Sea asunder,	For His mercy endures forever
And brought Israel through the midst of it,	For His mercy endures forever
But swept Pharaoh and his army into the Red Sea.	For His mercy endures forever
To Him who led His people through the desert,	For His mercy endures forever
Give thanks to the God of heaven.	For His mercy endures forever



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♪ "Hodu L'Adonai Ki Tov" ♪

Hodu, l'Adonai ki tov, ki le-olam chasdo. (x2)

Hodu, hodu, hodu, hodu, hodu l'Adonai ki tov. (x2)

Give thanks to the Lord, He is good, His mercy  
forever endures. (x2)

Give thanks, give thanks, give thanks, give thanks,  
give thanks to the Lord, He is good. (x2)

Our Passover *seder* is now complete, just as our redemption is forever complete and sealed in God's extraordinary mercy and love through Messiah. We are all privileged to share and make this ancient story our own. Let us conclude with the traditional hope that we may celebrate next year in Jerusalem and all say:

**L'Shanah Ha'ba'ah bay'Yerushalayim!  
NEXT YEAR IN JERUSALEM!**



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♪ "Hinei Ma Tov" ♪

Hinei ma tov u-ma na-im, Shevet achim gam yachad  
Hinei ma tov u-ma na-im, Shevet achim gam yachad.

Hinei ma tov, hinei ma tov. Li li li — li li li li li li —  
Hinei ma tov, hinei ma tov. Li li li — li li li li li li —

Behold how good and how pleasant it is,  
For brothers to dwell together.  
Behold how good and how pleasant it is,  
For brothers to dwell together.

In unity, in unity. Li li li — li li li li li li —  
In unity, in unity. Li li li — li li li li li li —

*May the Lord*  
*bless you and keep you; may*  
*His face shine upon you,*  
*and be gracious to you;*  
*and give you peace.*  
- Numbers 6:24-26

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