

HAGGADAH

A NARRATIVE FOR PASSOVER

There are fifteen parts to the Seder (orderly procedure) that Jews use today, and have used for centuries. However, at the Last Supper Passover of Yeshua there were fewer parts. We believe there was no *afikoman*, #12 Hidden (our #10), and therefore some modification in #4 Division (our #3). One half was not hidden, but both parts were passed around, one to Yeshua's left, one half to His right, and #8 *Matzah* not there. We believe the *afikoman* was added soon after Yeshua's ascension to reflect the Truth of His Resurrection, and somehow has been incorporated into every standard Jewish Haggadah for centuries! Therefore, we include the *afikoman* so that you know what Jews are doing today, and the Truth to which they are blind, so far. The prayers are from a standard Jewish Haggadah with my Apostolic Scriptures (NT) additions. You may modify also, as there are many variations in Jewish Haggadot. We consider

"Yahweh" a valid translation of the Hebrew *hwhy* or tetragrammaton of ***yud hay vav hay***, rather than "LORD" as many Bibles do. We do not like to substitute "*Adonai*," ("Lord" in your Bible) as Jewish people do, which simply means any lord or master, or even HaShem, the Name. However, to avoid any problem, we will write YHVH whenever *hwhy* appears so you can pronounce it however you like.

Israel, the Jews, are the Chosen People for God's purposes on this earth, and that is reflected in the Haggadah. Spiritually, Jew and Gentile are called and chosen on an individual basis. "(Yeshua) is LORD (YHVH) of lords and King of kings, and those with Him are called and chosen and faithful." Rev 17:14. Gentile Believers in Yeshua are grafted into God's Good Olive Tree together with Jewish Believers. We are "fellow heirs, of the same Body, and partakers of His promises in Messiah by the Gospel." Eph 3:6. Therefore, we share equally in the Last Supper Passover Memorial! As you go through this Haggadah as a true Believer in Yeshua, Born-from-Above, you may put yourself into the situation as a full member of ***The Kahal and Ekklesia***, the "called out ones," the Congregation of YHVH. What a blessing!!!

1. SANCTIFICATION (*KIDDUSH*)

Kiddush is the ceremony of reciting prayers and blessings over a cup of wine (or grape juice) to begin a festive occasion. Luke 22:14-18. (A similar ceremony is used for the Friday evening Shabbat meal.)

Lift your cup of wine (or grape juice) and recite together.

Blessed are You, YHVH our God, King of the Universe, who creates the fruit of the vine. Blessed are You, YHVH our God, King of the Universe, who has chosen us from among all people, and exalted us from among all languages, and sanctified us with Your commandments! You have given us the solemn days for joy, the Festival and Appointed Seasons for gladness, and this, the day of the Festival of Unleavened Bread, the season of our freedom, a holy convocation, the memorial of our departure from Egypt. For You have chosen us, and You have

sanctified us from among all nations, and You have caused us to inherit Your holy Festivals with joy and gladness. Blessed are you, YHVH our God, King of the Universe, who has preserved us alive and sustained us and brought us to this season!!

Drink the first cup of wine. We suggest this represents the blood of “The Lamb slain from the foundation of the world,” providing coats of skin for Adam & Havah (Eve). Gen 3:21 and Rev 13:8. {Jews represent the 4 cups of wine from Exodus 6:6-8. Cup 1, “I am YHVH, and I will bring you out from under the burdens of the Egyptians.”}

2. GREENS (KARPAS)

Something green, like parsley, lettuce, or celery, is dipped in salt water and eaten, symbolizing the tears of slavery in Egypt (physically) and/or “Egypt” (spiritually). Ex 2:23-25 and 3:7, 9-10. “Everyone doing sin is a slave of sin.” John 8:34.

Hold your piece of “green” and recite together:

Blessed are You, YHVH our God, King of the Universe, who creates the fruit of the earth.

Dip your “green” in the salt water and eat it.

3. DIVISION (YAHATZ)

Three pieces of *matzot* (*matzah*, singular) are in separate pockets in a *matzah tas* or “unity bag.” These represent Father, Son, and Holy Spirit. (Jews do this but do not know what or who the 3 represent.) The middle *matzah* is brought out and broken in half, one half passed around and eaten. This is the “bread” that Yeshua broke at the Last Supper Passover and said, “**This is my body...**” Luke 22:19; Matt 26:26; Mark 14:22. The other half is wrapped in a napkin and hidden away until after the meal, then called the *afikomen* (Remember, there was no *afikomen* at the Last Supper; it was added later.)

Look at this piece of *matzah*. See how it is striped? Isaiah 53:5 says about the Messiah, “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed.” See how it is pierced? Zechariah 12:10 says about the Messiah, “...they shall look upon me whom they have pierced, and they shall mourn for him as one mourns for his only son.”

The middle matzah is now broken, one half passed around for all to break off a small piece while the other half is hidden away. When completed, all hold up their small piece and recite together: (for a larger group, additional matzot will be needed)

This is the bread of affliction, which our forefathers ate in the land of Egypt. Let all who are hungry come and eat; let anyone who is needy come and celebrate the Passover. This year we are here, next year we hope to be in the Land of Israel. Blessed are You, YHVH our God, King of the Universe, who brings forth bread from the earth. And Yeshua took matzah, gave thanks, broke it, and gave unto His disciples, saying, “This is my body which is given for you; do this in remembrance of Me.”

Eat your small piece of the middle matzah.

4. RECITE (*MAGID*) and WHY DIFFERENT...? (*MA NISHTANAH* ?)

The four questions and the answers to the questions. Exodus 12:24-27; 13:8-10. The youngest person present (who is able to read, or have it memorized) asks:

“Why is this night different? It is because:

1. On all other nights we eat leavened bread, but on this night we eat only *matzah* (unleavened bread)?
2. On all other nights we eat all kinds of vegetables, but on this night we eat mainly bitter herbs or *maror*?
3. On all other nights we do not dip our herbs even once, but on this night we dip twice?
4. On all other nights we eat our meals sitting straight, but on this night we all recline?”

Since Passover is a family or extended family celebration, the father or grandfather presides and answers the questions. (Clergy do not preside unless he is the patriarch of the family.) Bible education begins in the home, and is made a personal testimony of reality as God said, “and you shall tell your son in that day, saying, ‘It is because of that which YHVH did for me when I came forth out of Egypt.’” Exodus 13:8.

The **Recitation** and the **Answers** to “**Why is this night different?**”

We were slaves of Pharaoh in Egypt, and YHVH, our God, took us from there with a strong hand and an outstretched arm. Now if the holy God, blessed is He, had not brought out our forefathers from Egypt, then even we, our children, and our children’s children might still have been enslaved to Pharaoh in Egypt. Therefore, though we were all wise, all people of understanding, all of us aged, all of us learned in the Torah, it would still be our duty and joy to tell the story of our departure from Egypt. And the more one tells of our departure from Egypt, that one merits praise, as it is said, “That you may remember the day of your going forth from the land of Egypt ALL the days of your life.” The sages explain the text thus: “The days of your life refer to this life only, but ALL the days of your life include even the times of the Messiah.” Blessed be the Omnipotent! Blessed be He who has given the Torah to His people Israel and to all Gentiles in His Family!

(This is a good place to stop for a few personal testimonies of salvation, what Yeshua did for **you** when **you** came out from the “Egypt” of this world, a prime time for teaching the children and young people, and praising YHVH Yeshua Moshiach!)

Blessed be He who speaks distinctly of the four different characters of children: viz: the wise, the wicked, the simple, and the one who has no capacity to ask.

(all say this together.) **What says the wise son?**

He asks, “What are these testimonies, statutes, and judgments which the Eternal our God has commanded you?” Then you shall instruct him in the laws of Passover.

(all say this together.) **What says the wicked son?**

He asks, “What mean you by this service?” By the word “you,” it is clear he does not include himself, and thus has withdrawn himself from the community. It is therefore proper to retort upon him by saying, “This is done because of what the Eternal

did for me, when I went forth from Egypt;” for me and not for him, for had he been there, he would not have been thought worthy to be redeemed.

(*all say this together.*) **What says the simple son?**

He asks, “What is this?” Then you shall tell him, “With a mighty hand did the Eternal bring us forth from Egypt, from the house of bondage.”

But as for him who has no capacity to ask, **you must begin the narration**, as it is said, “And you shall relate to your son on that day, this is done because of what the Eternal did for **me**, when **I** came forth from Egypt.”

Originally our ancestors were idolaters, but now YHVH has brought us near to Himself, as it is said, “And Joshua said to all the people, Thus says YHVH, God of Israel, Your fathers dwelt on the other side of the river, Terah, the father of Abraham and the father of Nahor, and they served other gods. And I took your father Abraham from the other side of the river, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. And I gave unto Isaac, Jacob and Esau, and I gave unto Esau Mount Seir to possess it; but Jacob and his children went down into Egypt.”

Blessed be He, **who keeps His promise to Israel!** “And He said to Abraham, know of a certainty, that your seed will be strangers in a land that is not theirs and shall serve them, and they shall afflict them four hundred years. And also that nation whom they shall serve, will I judge; they shall afterwards go forth with great abundance.” Genesis 15:13-14. And it is that promise which has been the support of our ancestors and of ourselves, for not only one has risen up against us, but in every generation some have arisen against us to annihilate us, but the Most Holy, blessed be He, always delivered us out of their hands.

We eat *matzah* because the command of YHVH for the Passover in Egypt and the Memorial Passover each year included eating the flesh of the sacrificed lamb “roast with fire and with unleavened bread (*matzah*) and bitter herbs (*maror*).” Exodus 12:8ff, with emphasis on *matzah* in the Memorial. Since the destruction of the Temple in CE/AD 70, no sacrifices can be made, so the roast lamb is pictured by a dried shankbone and symbolized in the meal by the *matzah*, made quickly with flour and water only, no yeast or leaven. Leaven, yeast, is a corrupting agent and represents sin. Unleavened bread represents the sinless Lamb of God, the perfect specimen, no blemish. Therefore, on this night we eat only *matzah*, no other kind of flour product.

The bitter herbs (*maror*) were prescribed to remind us of the bitterness of our life of slavery, to the Egyptians physically, and to our sinful human nature spiritually. “Stand firm in the freedom with which Messiah made us free, and do not again be held with a yoke of slavery.” Galatians 5:1.

This night **we dip twice**, the green (*karpas*) in the salt water to represent the tears we shed when in slavery, and later (#7) a piece of *matzah* with horseradish (*maror*) on it, and (#8), a sandwich of *matzah* with *maror* and an apple & nut mixture (mortar, *haroset*) representing the bitterness of making bricks in Egypt without straw, under the whips of the taskmasters, tempered by the sweetness of the hope of God’s redemption even in the midst of their bitter slavery. Matthew 26:23; Mark 14:20.

On this night **we may all recline**, as free people did in those days. At the Passover in Egypt, the children of Israel ate as slaves, fully dressed and in haste, ready

to leave the bondage of Egypt. But now we can all enjoy a leisurely evening, doing all THIS in remembrance of Him who did all THAT for us!

And YHVH brought us forth from Egypt with a strong hand and with an outstretched arm, with great terror, and with signs and wonders, not by means of an angel, not by a seraph, not by a messenger, but **by Himself in His glory!** “And I will pass through the land of Egypt in that night, **I Myself**, and not an angel; and I will smite all the firstborn in the land of Egypt, both man and beast, **I Myself**, and not a seraph; and I will execute judgments against all the gods of Egypt, **I Myself**, and not a messenger; I am YHVH! And the blood shall be to you for a token upon the houses where you are; and **WHEN I SEE THE BLOOD I WILL PASS OVER YOU!!** This day shall be unto you for a memorial, a Festival to YHVH, by an ordinance forever!! (Notice that God is the hero in the Haggadah, not Moses, who was only the messenger!)

These are the ten plagues which the Most Holy, blessed be He, brought upon the Egyptians in Egypt: Blood, Frogs, Lice, Flies, Cattle Disease, Boils, Hail, Locusts, Darkness, Slaying of the Firstborn.

A full cup of wine is a symbol of joy. The Bible teaches that we should not rejoice over the calamities of others, even our enemies. Therefore, realizing the great cost in lives and property to the Egyptians in their stubbornness, let us diminish our joy a bit by dipping a finger in our full cups and letting a drop of wine fall outside on a napkin for each plague as we say the plagues slowly, one at a time.

*Dip in your wine and say together, “**Blood!**”... “**Frogs!**”... “**Lice!**”...etc.*

DAYENU is a Hebrew word that means “it would have been enough,” and is used to express gratitude to God for all the many things He has done for us. It can be sung or just said after each of the following statements:

Had God taken us out from Egypt, and not executed judgment against them...

Day, dayenu; day, dayenu; day, dayenu; dayenu, dayenu! (as sung...)

Had He executed judgment against them and not done justice to their puny gods...

Dayenu! (as said only...)

Had He done justice to their puny gods and not slain their firstborn...

Dayenu!

Had He slain their firstborn and not given us their wealth...

Dayenu!

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

Dayenu!

Had He divided the sea for us and not led us through on dry ground...

Dayenu!

Had He led us through on dry ground and not drowned our oppressors...

Dayenu!

Had He drowned our oppressors and not met our needs for forty years in the desert...

Dayenu!

Had He met our needs for forty years in the desert and not fed us with manna...

Dayenu!

Had He fed us with manna and not given us the Sabbath...

Dayenu!

Had He given us Shabbat and not brought us near Him at Mount Sinai...

Dayenu!

Had He brought us near Him at Mount Sinai and not given us the Torah...

Dayenu!

Had He given us the Torah and not lived with us in His Tabernacle...

Dayenu!

Had He lived with us in His Tabernacle and not given us the Land of Israel...

Dayenu!

Had He given us the Land of Israel and not built for us the Temple...

Day, dayenu; day, dayenu; day, dayenu; dayenu, dayenu!

How much greater, then, is our indebtedness to the Almighty for these many blessings and more! He has given us Yeshua the Messiah, forgiveness for all sin, a place in His coming Kingdom, and eternal life with Him! Hallelu Yah!! (praise to Yahweh!)

The first part of the Hallel (Praise) is now read: Psalms 113 and 114. (Choose readers)

Lift your second cup of wine (or grape juice) and recite together:

Therefore, we are bound to thank, praise, laud, glorify, extol, honor, bless, exalt, and reverence Him, because He has done for us and for our fathers all these miracles. He brought us forth from bondage into freedom, from sorrow into joy, from mourning to a Festival, from darkness to a great light, and from slavery to redemption. Therefore, let us sing before Him, "Hallelu Yah!"

Blessed are You, YHVH our God, King of the Universe, who redeemed us and our ancestors from Egypt and enabled us to reach this night that we may eat *matzah* and *maror*. Bring us also to future Festivals in peace, gladdened in the rebuilding of Your city Jerusalem, and joyful in Your service. We shall then sing a new song of praise to You for our redemption and the liberation of our souls. Blessed are You, YHVH, who has redeemed Israel.

Behold, the days are coming, says YHVH, that it shall no more be said, "YHVH lives, Who brought up the children of Israel out of the land of Egypt," but, "YHVH lives, Who brought up the children of Israel from the land of the north, and from all the lands where He had driven them," and I will bring them again into their land that I gave unto their fathers. (Jeremiah 16:14-15)

Blessed are You, YHVH our God, King of the Universe, who creates the fruit of the vine.

Drink the second cup of wine. We suggest this represents the blood of the lamb slain in Egypt that was applied to the lintel and doorposts of the houses of those who believed God and Moses. {Jewish Exodus 12:6 "and I will rid you out of their bondage."}

5. WASHING (RAHATZ)

Rahatz is the ceremonial washing of hands, with a blessing, before breaking bread. Remember that "**breaking bread**" is a Hebrew idiom for "**let's eat**," and is the usual expression for eating any meal, anytime, even today.

Recite together:

Blessed are You, YHVH our God, King of the Universe, who has sanctified us with your commandments, and has commanded us concerning the washing of hands.

A designated “servant” will come around with a towel, pitcher of water, and empty basin. He will pour water over your hands as you wash them, catching the water in the basin. Dry hands with towel provided.

6. BRINGING FORTH (MOTZI)

Grace before meals is recited. It is considered sacrilegious to “enjoy of this world without a prior benediction.” There will also be a blessing after the meal.

Recite together:

Blessed are You, YHVH our God, King of the Universe, who brings forth bread from the earth.

7. BITTER HERBS (MAROR)

Bitter Herbs is one of the required foods for Passover. Usually pure ground horseradish is used. If not strong enough, mix with some wasabi. Put some horseradish on a piece of *matzah* in order to eat it. Enough should be eaten to bring tears to the eyes, to remember the tears and bitterness of slavery.

Recite together:

Blessed are You, YHVH our God, King of the Universe, who has sanctified us with Your commandments, and commanded us to eat bitter herbs.

Eat some horseradish on a piece of matzah.

8. BINDING (KOREKH)

Hillel, a famous rabbi in Temple times, made a sandwich with *matzah* and *maror* to eat with the Passover lamb, to fulfill the Scripture, “They shall eat the Passover offering together with *matzah* and *maror*.” Since sacrifices cannot be made without the Temple, but in memory of the Temple, a sandwich is made with *matzah, representing the lamb*, with horseradish, *maror*, and “mortar” (*haroset*), a blend of apples, nuts, honey, and wine. This again represents the bitterness of slavery, including making bricks without straw, but tempered with the sweetness of the hope of redemption, which was promised to Abraham many years before.

Make your sandwich and eat it.

9. PREPARED TABLE (SHULHAN ARUKH)

This is the full meal that everyone has been looking forward to! In the days of Yeshua, it might have been only *matzah*, *maror*, the roasted lamb, and wine. Today the meal is more varied, with lots of Jewish dishes, all kosher of course (no pork!), and nothing with leaven. It is a meal fit for the redeemed children of The King!! For Yeshua and His disciples, the meal was probably long and leisurely, as Yeshua taught. John 15-17.

Enjoy uplifting fellowship as you eat this festive meal!

10. HIDDEN (TZAFUN)

The Mishnah (Jewish commentary) states, “one may not add *afikoman* after the Passover meal, for the Passover lamb itself had to be the last portion of food eaten on the night of the Seder. Since the destruction of the Temple, however, the *afikoman* itself has become a symbolic reminder of the Passover sacrifice.” ***Afikoman*** is a Greek word, the only Greek word in the Haggadah, and means, “**He came.**” That is why it is suspicious as not coming from Jewish sources, but rather Messianic Jewish sources.

So you see that changes were made. The Mishnah was written down from AD 200. We believe that there was no *afikoman* at the Last Supper, but was an addition made by the disciples to reflect the death, burial, and resurrection of Yeshua, the death and burial being symbolized in #3 Division, and the resurrection here in #10.

The hidden half of the middle matzah is unwrapped and passed around, with each person taking a small piece and eating it. (Note: there is no prayer for the afikoman! To try to make this a “Lord’s Supper” separate from and after the Passover Seder is supposedly “finished” is totally out of context and historically done for anti-Semitic reasons. #3 is the “bread” that Yeshua broke, then #9 is the supper, then #11 is the cup after supper.)

11. BLESSING (BAREKH)

“Grace after meals may be said in any language, but must be said at the table from which one has eaten, followed by a cup of wine.” This is the **Cup of Redemption**, the 3rd cup of wine, **the cup after supper**, when Yeshua said, “**This cup** is the new covenant in My blood, which is shed for you.” Luke 22:20.

Lift your third cup of wine and recite the blessing together:

Blessed are You, YHVH our God, King of the Universe, who feeds the whole world with your goodness; and with grace, kindness, and mercy gives food to every creature, for your mercy endures forever. May He who is most merciful make us worthy to behold the day of the Messiah and eternal life in the future state. He gives great salvation to His King, and shows mercy to His Anointed, to David and to his seed forever. He makes peace in His heavens; He shall make peace for us and for all Israel. Let us say, Amen!

Fear YHVH, you His saints, for there is no lack to those who fear Him. The young lions do lack and suffer hunger, but they who seek YHVH shall not lack any good thing. Praise YHVH, for He is good! His mercy endures forever! Blessed is the person who is trusting YHVH! I have been young and now I am old, yet have I not seen the righteous forsaken, nor his seed begging bread. Blessed are you, YHVH our God, King of the Universe, who creates the fruit of the vine.

Drink the third cup of wine, the cup after supper. As specified by Yeshua at the Last Supper, this cup after supper represents His blood, validating the New Quality or Renewed Covenant promised to Israel & to Judah (Jeremiah 31:31-34), as He said, “This cup** is the new testament in my blood, which is shed for you.” Luke 22:20, {Jewish, Exodus 6:6 “And I will redeem you with an outstretched arm and with great judgments.”} So for both, **the 3rd cup is The cup of Redemption**, physically and spiritually. Gentiles**

may enter this New Quality Covenant by being born-from-Above and grafted into the Good Olive Tree of redeemed Israel.

Passover is closely associated with the fervent hope for the coming of the Messiah. A child is now sent to the door to welcome the prophet Elijah. It is hoped that Elijah will come in, drink his cup of wine, and announce the coming of the Messiah, as Malachi 4:5 says, "Behold, I will send you Elijah the prophet before the coming of the great and terrible day of YHVH." Reflections on past deliverance awaken hope for the final redemption! Elijah is the herald of the Messiah, and will soon be here again!

Recite together:

Pour out Your wrath upon the nations who will not acknowledge you, O YHVH, and upon the kingdoms that call not upon Your Name, for they have devoured Jacob and laid waste his dwelling. Pour out your fury upon them, and let your fierce anger overtake them. Pursue them in wrath and destroy them from under the heavens.

Behold the days are coming, says YHVH, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and righteousness in the earth. In His days Judah shall be saved and Israel shall dwell safely, and this is His Name whereby He shall be called, YHVH OUR RIGHTEOUSNESS. (Jeremiah 23:5-6)

May He who is most merciful send us Elijah, the prophet of blessed memory, to bring us the good tidings of salvation and consolation.

12. PRAISE (HALLEL)

The second part of the Hallel is now read: Psalms 115-118. (Choose readers) Originally these were sung, as Yeshua and the disciples did before leaving the Upper Room to walk across Jerusalem, down the Kidron valley and up to the Garden of Gethsemane, Matthew 26:30. Other appropriate songs could be sung here also.

13. ACCEPTANCE (NIRTZAH)

This is the 4th cup of wine. The Jewish representation is from Exodus 6:7, "And I will take you to Me for a people, and I will be to you a God; and you shall know that I am YHVH your God, who brought you out from under the burdens of the Egyptians."

Yeshua said, "I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Matthew 26:29. Passover is to be celebrated forever, and will be continued right into the Millennial Kingdom, as God tells us in Ezekiel 45:21, "In the first month, in the fourteenth day of the month, you shall have the Passover, a Festival of seven days; unleavened bread shall be eaten."

Acceptance implies the possibility of rejection, since God has allowed mankind to make his own choices. Yeshua said, "Then shall the King say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.' Then shall He say also to those on the left hand, 'Depart from Me, you cursed, into everlasting fire, prepared for the devil and his angels,' and these

shall go away into everlasting punishment, but the righteous into life eternal.” Matthew 25:34, 41, 46.

From Adam & Havah (Eve), every person in every generation must face the Truth of God and make **The Decision**, just as Joshua faced Israel more than 3,000 years ago. “And Joshua gathered all the tribes of Israel to Shechem, and said, ‘Now therefore, fear YHVH and serve Him in sincerity and truth, and put away the gods which your fathers served on the other side of the River and in Egypt, and serve YHVH. And if it seem evil to you to serve YHVH, choose you this day whom you will serve, but as for me and my house, we will serve YHVH.” Joshua 24:1, 14-15.

To those who choose to surrender their lives to YHVH Yeshua the Messiah, to serve Him, this 4th cup of wine becomes the **Cup of Acceptance**. To those who choose not to surrender to Him, it becomes the **Cup of Rejection** (if they drink it), the Cup of the Wine of the Wrath of God. Isaiah 51:17-23; Jeremiah 25:15-38; Revelation 14:9-12, 16:19.

Lift your fourth cup of wine and recite together:

Blessed are You, YHVH our God, King of the Universe, who creates the fruit of the vine.

Drink the 4th cup of wine, or not, as you have decided. This cup represents Yeshua when He returns to set up His Kingdom. “Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.” Revelation 5:12. {Jewish, Exodus 6:7 “And I will take you to Me for a people, and I will be to you a God: and you shall know that I am YHVH your God, who brings you out from under the burdens of the Egyptians.”}

Since Israel is now in their Land, some add a 5th cup of wine, “And I will bring you in unto the land concerning which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it to you for an heritage: I am YHVH.” Exodus 6:8.

Recite together:

As we were able to celebrate Passover this year, so may we be able to perform it in the future. O Thou most Holy in heaven above, restore the community of Israel in your love. Speedily lead your redeemed people unto Zion in joy! Ended is the Passover Seder, according to custom, statute, and law, this year in _____, NEXT YEAR IN JERUSALEM!!! Amen!!

(modified and written by Roger Walkwitz)