



PASSOVER HAGGADAH

For Believers in
Yeshua HaMashiach
(Jesus The Messiah)

CALVARY
CHURCH

Table of Contents

Welcome	1
Opening Prayer.....	1
Introduction.....	1
Berkat Ha-Ner – Lighting of the Candles	3
The Seder Plate	3
The Four Cups of Grape Juice.....	5
The First Cup: The Cup of Sanctification — Kiddush	5
Urchats — Washing of Hands	6
Karpas — Dipping of the Parsley.....	6
Ya-chutz — Breaking of the Middle Matzah.....	7
Ma-Nishtanah — The Questions	8
The Passover Story.....	9
The Story of the Plagues.....	12
Dayenu.....	14
The Second Cup: The Cup of Judgment — Makkot.....	16
Four Ancient Symbols: The Lamb, Matzah, Marror, and Charoset.....	17
Korech — Eating of the Bitter Herbs with Charoset	19
The Afikomen.....	19
The Third Cup: The Cup of Redemption.....	20
The Fourth Cup: The Cup of Hallel and The Cup of Elijah	21
Nirtzoh — Conclusion.....	22
Birkat Kohanim – Aaronic Blessing.....	24

Welcome

I would like to open our evening with a reading from scripture:

“O my people, listen to my instructions. Open your ears to what I am saying, for I will speak to you in a parable. I will teach you hidden lessons from our past— stories we have heard and known, stories our ancestors handed down to us. We will not hide these truths from our children; we will tell the next generation about the glorious deeds of the LORD, about his power and his mighty wonders. For he issued his laws to Jacob; he gave his instructions to Israel. He commanded our ancestors to teach them to their children, so the next generation might know them— even the children not yet born— and they in turn will teach their own children. So each generation should set its hope anew on God, not forgetting his glorious miracles and obeying his commands. Then they will not be like their ancestors— stubborn, rebellious, and unfaithful, refusing to give their hearts to God.” -Psalms 78:1-8

Opening Prayer

We are pleased that you are joining us tonight to take part in this virtual Passover Seder dinner together.

Introduction

Tonight, we are going to be participating in a Passover Seder. The word Seder is of Hebrew origin and means “the order of service.”

The booklet we are using to guide us through this Passover observance is referred to as a Haggadah. (If you didn't see it already, we have posted it online for you to download and follow along.) The word Haggadah means “the telling.” This comes from the Hebrew word V'Higgad-Ta that is found in the passage of Exodus 13:8, “On that day tell your son, ‘I do this because of what the LORD did for me when I came out

of Egypt.” Originally, the Haggadah was brief, but each generation has added its own interpretations and embellishments. This Haggadah is different because it not only revolves around the story of redemption from slavery in Egypt, but also celebrates our redemption from sin by the atoning sacrifice of Jesus the Messiah (Yeshua HaMashiach in Hebrew). The name Yeshua literally means Salvation.

Jewish tradition teaches that, in each generation, we must consider ourselves as having personally been freed from slavery in Egypt.

The Passover Seder is a family event. We hope that you are participating with us at home.

Thousands of years ago, the children of Israel were living in the land of Egypt. The Israelites were strong and multiplied greatly, which worried the Egyptians. Pharaoh was afraid of the Israelites’ strength, and so he decided to enslave them.

As the years went by, the work became harder and harder until the children of Israel cried out to the God of their fathers, the God of Abraham, Isaac and Jacob. The LORD (Adonai in Hebrew) heard their cry, had pity on them, and brought them out of Egypt with signs and wonders.

Much like the Israelites in slavery to Egypt, we too find ourselves in slavery to sin. We also cry out to God for salvation — to be saved from a life of bondage to sin. And, like them, we can be delivered from bondage by the blood of the Lamb.

On a night like this, the Israelites celebrated the first Passover feast. Now, we celebrate the Passover feast to remember what Adonai did for them so long ago. We also remember how He sent His Salvation (Yeshua) to set us free. God commands us to remember what He did for us, both then and now.

Tonight, we celebrate their freedom and ours!

Berkat *Ha-Ner* – Lighting of the Candles

Just as Yeshua (the light of the world) was born into the world by a woman, the Passover meal now begins with a woman lighting the two candles at each table to set apart the evening as a celebration before God.

(At Home: Have one of the women at your table light the candles as Cathy lights our candles and Carmen recites the blessing in Hebrew.)

Baruch Atah Adonai, Elohaynu Melech Ha-Olam, A-sher Kid-sha-nu Al Y'dey emu-nah B'Yeshua HaMashiach Or Ha-Olam Uvishmo anu Madlikim Ha-Ner Shel Pesach.

Blessed are You, Lord our God, King of the Universe who has sanctified us by Your word and has given us Yeshua the Messiah, the Light of the world. And it is in His Name that we kindle the Passover lights. Amen.

Baruch Atah Adonai, Elohaynu Melech Ha-Olam, she'asa nisim la'avoteinu b'yamim ha'heyim b'zman hazeh.

All together:

Blessed are You, Lord our God, King of the Universe, who has performed miracles for our ancestors, in those days, in this season. Amen.

The Seder Plate

Z'ro'a (roasted bone): On the afternoon before Passover (Pesach in Hebrew), the offering was made. An unblemished male lamb was sacrificed, roasted whole, and eaten by all. This was done at the temple in Jerusalem. Since we no

longer have the temple, we are unable to offer this sacrifice. The roasted bone is to remind us of this offering.

Marror (horseradish) — Bitter herb: As the bitterness of the horseradish brings tears to our eyes, we are reminded of the tears shed by all of the children of Israel who are experiencing the bitterness of slavery in Egypt.

Cha-ro-set: This is a mixture of apples and other fruits, nuts, cinnamon and other spices with grape juice. Charoset is symbolic of the mortar used to make the bricks and a remembrance of the hard work done in Egypt.

Karp-as (green vegetable): Usually, parsley is used. Karpas is symbolic of the hyssop used to put the blood of the lamb on the doorframes on the first Passover. Notice the pattern created when putting the blood on the two door posts and the lintel. It forms the Hebrew letter Chet (ח) which is the Hebrew symbol for the word Chaim (חיים) meaning life. It also represents the Hebrew word Chessed (חסד) meaning mercy. The karpas is dipped in salt water during our Seder to remind us of the tears shed when Israel cried out to Adonai in Egypt.

The Four Cups of Grape Juice

As we read through the Haggadah, we will drink from the cup of grape juice four times. These four cups stand for the four “I wills” recorded in Exodus 6:6-7.

(At home: Fill each person’s small juice glass with juice.)

The First Cup — Cup of Sanctification: “I will bring you out from under the burdens of the Egyptians.”

The Second Cup — The Cup of Judgment: “I will rid you of their bondage.”

The Third Cup — The Cup of Redemption: “I will redeem you with an outstretched arm.”

The Fourth Cup — Cup of Praise: “I will take you as my own people.”

The First Cup: The Cup of Sanctification — Kiddush

The first cup is called “kiddush.” Kiddush is Hebrew for sanctification. The act of sanctification is akin to an act of separation. God said that He would bring the Israelites out (or separate them) from the burdens of the Egyptians. Indeed, it was an act of sanctification!

Now, I will say the blessing over the grape juice:

*Baruch Atah Adonai, Elohaynu Melech Ha Olam,
boray p’ree ha gefen.*

All together:

Blessed art thou O Lord our God, King of the universe, Creator of the fruit of the vine. Amen.

Now let us all drink the first cup.

Urchats — Washing of Hands

This part of the Seder is a symbolic act in imitation of the priest who had to wash his hands and his feet in the laver before he offered the sacrifices or entered into the Holy Place. It was at this time during the Passover meal that Yeshua washed the feet of his disciples. As we wash our hands, let us each remember to ask God to cleanse our hearts.

(At home: “Wash” each person’s hands at your table.)

Karpas — Dipping of the Parsley

The grape juice we drank was red in color. It represents the blood of the Passover lamb. This parsley represents the hyssop which the Israelites used to place the blood of the Passover Lamb on the sides and top of the doorframe of their house in the shape of the Hebrew letter Chet (ח) (similar to the sign of the cross). The saltwater represents the tears shed in Egypt because life there was full of pain, suffering and tears. Let us take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

Here is the blessing of the Karpas:

*Baruch Atah Adonai, Elohaynu Melech Ha-Olam,
boray p'ree ha-ada-ma*

All together:

Blessed are You, Lord our God, King of the Universe, Creator of the fruit of the earth. Amen.

Now let us all eat the karpas together.

Ya-chutz — Breaking of the Middle Matzah

The Ya-chutz was actually incorporated into the Seder by the early Jewish believers and has become a major part of the Seder.

Now let's put three pieces of matzah (unleavened bread) into a special covering, called a Unity (matzah-tosh). You can use a napkin or a small towel for this purpose. Even though it contains three separate pieces of matzah, it's called a Unity. Now remove the middle piece of matzah and break it in half. Put one-half back into your covering between the other two full pieces of matzah. Wrap the other half in a separate napkin. This is called the Afikomen. Now hide your Afikomen somewhere in your house or place it out of sight. We'll come back to the Afikomen later in our service when you'll have any children in your home find it.

In Rabbinic Jewish tradition, it is unclear why the middle matzah is broken while the other two are not. Some rabbis claim that the Unity represents Abraham, Isaac, and Jacob. As believers in Messiah Yeshua, we realize that the Unity is a symbol of a unique unity manifested in three Persons — Ha'Av (the Father), Ha'Ben (the Son), and Ruach Ha'Kodesh (the Holy Spirit) — who make Elohim (God) as Echad (One), a compound unity or one whole made up of three parts.

Ma-Nishtanah — The Questions

Traditionally the youngest member of the family rises to ask four questions, which are usually sung or chanted in Hebrew. Since we don't have any children with us, we'll just read through the questions.

Q. Mah nishtanah halaylah hazeh mikol halaylot

What makes this night different from all other nights?

1. She-bechol halaylot ain anu matbilin afilu pa'am echat, halaylah hazeh shtei pe'amim?

On all nights, we need not dip even once; and on this night, we dip twice?

2. She-bechol halaylot anu ochlim chametz o matzah, halaylah hazeh kulo matzah?

On all nights, we eat leavened bread or matzah; and on this night, only matzah?

3. She-bechol halaylot anu ochlim she'ar yerakot, halaylah hazeh marror?

On all nights, we eat various vegetables; and on this night, bitter herbs?

4. She-bechol halaylot anu ochlim bain yoshvin u-vain mesubin, halaylah hazeh kulanu mesubin?

On all nights, we eat sitting upright or reclining; and on this night we all recline?

Now let us answer these questions in the telling of the Passover Story.

The Passover Story

Long ago our ancestors were slaves in Egypt. The Egyptian Pharaoh was very cruel to the Israelites, making them work long and hard. He was afraid of the Israelites, so he ordered that all male babies be thrown into the river Nile. One baby was hidden for three months and then placed into a basket and put into the river. Pharaoh's daughter found the baby, took pity on him and raised him as her own son, naming him Moses.

When Moses grew to adulthood, he saw the way his brethren were being treated by the Egyptians and it made him very angry. One day, while visiting his people, Moses saw an Egyptian beating an Israelite slave. Moses killed the Egyptian and then fled from Egypt to the land of Midian. There, he worked as a shepherd for 40 years. One day while tending the flock, Moses saw a bush burning, yet it was not consumed. When he approached to investigate, Adonai spoke to him from the bush.

The LORD said, "I have surely seen the affliction of My people who are in Egypt, and have given heed to their cry because of their taskmasters, for I am aware of their sufferings. So I have come down to deliver them from the power of the Egyptians, and to bring them up from that land to a good and spacious land, to a land flowing with milk and honey, to the place of the Canaanite and the Hittite and the Amorite and the Perizzite and the Hivite and the Jebusite. Now, behold, the cry of the sons of Israel has come to Me; furthermore, I have seen the oppression with which the Egyptians are oppressing them. Therefore, come now, and I will send you to Pharaoh, so that you may bring My people, the sons of Israel, out of Egypt." Exodus 3:7-10.

So Adonai sent Moses back to Egypt to tell Pharaoh to let the Israelites go. But Pharaoh's heart was hardened, so he would not let them go. One by one, Adonai sent plagues upon the Egyptians, judging the gods of Egypt. Each of these plagues fell upon the Egyptians but the children of Israel, God's chosen people, were not affected. Still, Pharaoh would not let His people go.

The LORD instructed Moses, "Speak to all the congregation of Israel, saying, 'On the tenth of this month they are each one to take a lamb for themselves, according to their fathers' households, a lamb for each household. Now if the household is too small for a lamb, then he and his neighbor nearest to his house are to take one according to the number of persons in them; according to what each man should eat, you are to divide the lamb. Your lamb shall be an unblemished male a year old; you may take it from the sheep or from the goats. You shall keep it until the fourteenth day of the same month, and then the whole assembly of the congregation of Israel is to kill it at twilight. Moreover, they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat it. They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.'" Exodus 12:3-8.

"For I will go through the land of Egypt on that night, and will strike down all the firstborn in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments – I am the LORD. The blood shall be a sign for you on the houses where you live; and when I see the blood I will pass over you, and no plague will befall you to destroy you when I strike the land of Egypt. Now this day will be a memorial to you, and you shall celebrate it as a feast to the LORD; throughout your generations you are to celebrate it as a permanent ordinance." Exodus 12:12-14.

We cried out to God for help and God heard our plea, saw our suffering and responded to our oppression. God remembered the Covenant with our ancestors Abraham, Isaac, and Jacob. When Pharaoh refused to let us go free, God brought Ten Plagues to the land of Egypt – blood, frogs, lice, wild beasts, cattle diseases, boils, flaming hail, locusts, darkness, and the slaying of the first-born sons of the Egyptians. When Pharaoh’s own son died he finally agreed to let us go. Since we are no longer slaves, we recline when we eat our meal, just like the Egyptians did.

The Story of the Plagues

God raised up Moses to lead the children of Israel out of the bondage of Egypt. Moses was to go to Pharaoh to demand that the children of Israel be released so that they may worship the Lord their God. God reminded Moses that he would encounter resistance from Pharaoh:

“But I know that the king of Egypt will not let you go unless a mighty hand compels him. So 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.” Exodus 3:19-20.

Each time that Moses approached Pharaoh to gain the release of the children of Israel, Pharaoh refused. With each refusal, God sent as a judgment, a plague to the land of Egypt. The Egyptians became afflicted with discomfort and disease, bane and blight. With each plague, Pharaoh hardened his heart all the more. Ten plagues were delivered in all. The tenth plague was, by far, the worst. With this plague, Pharaoh finally relented. Of the tenth plague, it is written:

“On that same night I will pass through Egypt and strike down every first-born – both men and animals – and I will bring judgment on all the gods of Egypt. I am the LORD.” Exodus 12:12.

(At home: Refill each person’s juice cup with juice.)

We will be reciting the ten plagues that Egypt was afflicted with because of Pharaoh’s hardened heart. As we do so, we will dip our little finger into the cup of juice, allowing a drop to fall on your napkin. This is done to symbolically reduce the fullness of our cup of joy on this night.

(At home: Dip your finger in your cup as we recite each of the ten plagues and let the juice drip onto your napkin. When we are done, you should have ten red drops on your napkin.)

English/Hebrew Transliteration (Hebrew):

1. Blood/Dahm (דם)
2. Frogs/Tzfar-day-ya (צפרדע)
3. Lice/Kee-neem (כנים)
4. Flies/Ah-rohv (ערוב)
5. Pestilence/Dehvehr (דבר)
6. Boils/Shkheen (שחין)
7. Hail/Barad (ברד)
8. Locusts/Arbeh (ארבה)
9. Darkness/Choshech (חשך)
10. Slaying of First Born/Mah-kaht Beh-kho-roht
(מכת בכורות)

Dayenu

In light of this redemption we acknowledge God's goodness to us. For each of His acts of mercy and kindness we declare, "Dayenu!" Dayenu is the Hebrew word that means "it would have been sufficient."

Had He brought us out from Egypt
And not judged them.

All together: Dayenu!

Had He judged them
And not judged their idols.

All together: Dayenu!

Had He judged their idols

And not slain their first-born.

All together: Dayenu!

Had He slain their first-born

And not given us their property.

All together: Dayenu!

Had He given us their property

And not divided the sea for us.

All together: Dayenu!

Had He divided the sea for us
And not brought us through on dry ground.

All together: Dayenu!

Had He brought us through on dry ground
And not drowned our oppressors.

All together: Dayenu!

Had He drowned our oppressors
And not helped us forty years in the desert.

All together: Dayenu!

Had He helped us forty years in the desert
And not fed us manna.

All together: Dayenu!

Had He fed us manna
And not given us the Sabbath.

All together: Dayenu!

Had He given us the Sabbath
And not brought us to Mount Sinai.

All together: Dayenu!

Had He brought us to Mount Sinai
And not given us the Torah.

All together: Dayenu!

Had He given us the Torah
And not brought us into the Land of Israel.

All together: Dayenu!

Had He brought us to the Land of Israel
And not built us the Holy Temple.

All together: Dayenu!

As followers of the Yeshua the Messiah, we can add a further “Dayenu” — knowing that if God had only provided atonement for us through the death of the Messiah, it would have been enough for us. But He did much more. Yeshua said, “I have come that you might have life and have it in abundance.” He gives us peace within when we know Him as our Messiah.

All together: Dayenu!

The Second Cup: The Cup of Judgment — Makkot

Let us raise the second cup.

*Baruch ata Adonai Eloheynu Melech Ha-Olam Borey
P’ree Ha-gefen.*

All together:

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

Truly we can say HalleluYah for the great redemption that Adonai has wrought on our behalf. For Israel, redemption came at the price of Egypt’s firstborn, but for us, the death of the firstborn of all creation, Yeshua.

Let us all drink.

Four Ancient Symbols: The Lamb, Matzah, Marror, and Charoset

Pesach (Passover) lamb:

The Apostle Paul was a student of Rabbi Gamaliel. Gamaliel taught that lamb, matzah, and bitter herbs must be mentioned in order to teach the meaning of Passover. Let us now review these three elements.

The Pesach (Passover) lamb symbolizes the blood of the lamb that was used to identify the Israelites' homes so that God "passed over" their houses.

Matzah:

The matzah (unleavened bread) recalls the hasty flight from Egyptian bondage — when the Israelites' bread was not given sufficient time to rise.

*Baruch ata Adonai Eloheynu Melech Ha-Olam,
Asher k'dshanu b'mitz-vo-tav v'itzee-vanu al akheelat matzah.*

All together:

Blessed are You, Lord our God, King of the Universe, Who made us holy with His commands and commanded us to eat unleavened bread. Amen.

Let us all eat a piece of the top matzah.

(At home: Give each person a piece of the top matzah, which you can now eat.)

Marror — The Bitterness of Life:

The marror (bitter herb - horse radish) symbolizes the bitterness of life under the Egyptian taskmasters and the bitterness of slavery. As we read in Exodus 1:13-14, “The Egyptians compelled the sons of Israel to labor rigorously; and they made their lives bitter with hard labor in mortar and bricks and at all kinds of labor in the field, all their labors which they rigorously imposed on them.”

*Baruch ata Adonai Eloheynu Melech Ha-Olam Asher
k'dshanu b'mitz-vo-tav v'itzee-vanu al akhee-lat
marror.*

All together:

Blessed are You, Lord our God, King of the Universe, Who made us holy with His commands and commanded us to eat the bitter herbs. Amen.

(At home: Give each person a piece of the matzah from the Unity with the marror horse radish on it.)

Now let us all eat a piece of matzah with marror.

In every generation, each person should feel as though he or she went forth from Egypt. As the Torah (the first five books of the Bible) teaches, “You shall tell your son on that day, saying, ‘It is because of what the LORD did for me when I came out of Egypt.’” Exodus 13:8.

Charoset — The Mortar of Affliction:

The charoset is a symbol of mortar, representing the clay bricks that were made by our people in Egypt. It reminds us of the labor and affliction with which we toiled in Egypt and how we now have rest from our labor. In Messiah, we also have rest from our labor in sanctifying ourselves to God. For through His blood, Messiah Yeshua has done all the work required.

(At home: Give each person a piece of the bottom matzah from the Unity with the charoset.)

Now let us all eat a piece of the bottom matzah with charoset.

Korech — Eating of the Bitter Herbs with Charoset

As we have seen tonight, the bitter herb is a symbol of suffering, the saltwater is a symbol of tears, the greens are a symbol of hyssop, the grape juice is a symbol of blood, and the charoset is a symbol of affliction.

During the time of the temple, Rabbi Hillel put meat from the Passover lamb, matzah, and bitter herbs together in the form of a sandwich. He did this in order to fulfill literally the words of the Torah, which says:

“They shall eat the flesh that same night, roasted with fire, and they shall eat it with unleavened bread and bitter herbs.” **-Exodus 12:8**

Today, a “Hillel sandwich” consists of the matzah with marror and charoset. The idea is that, when we make ourselves a temple for the Divine, the bitter, the sweet, and the tasteless challenges of life wrap together in a single sandwich.

(At home: Give each person a piece of the matzah from the Unity with the charoset and a little marror.)

Now let us all eat a piece of the matzah with charoset and marror.

The Afikomen

Traditionally, after the meal is finished and the dishes are cleared, it is time for any children in the home to find the

Afikomen, that was previously hidden, and bring it back to the table to be redeemed (purchased). One of the parents will “redeem” it from the child who found it. The Afikomen is typically the last thing eaten at a Passover Seder dinner. However, since we are not enjoying a dinner together this year, we will skip ahead to explain what the Afikomen represents. If you are participating with children at home I encourage you to let them find it and receive their reward.

The Afikomen symbolizes the ultimate Passover sacrifice, our Messiah Yeshua, who gave His body for the atonement of our sins. If you are a believer in Yeshua the Messiah, you may eat this piece as a communion service, reminding yourself of what He has done for us.

“For I received from the Lord that which also I delivered to you, that the Lord Yeshua on the night in which he was betrayed took bread. When he had given thanks, he broke it, and said, ‘Take, eat. This is my body, which is broken for you. Do this in remembrance of me.’” -1 **Corinthians 11:23-24**

Now we will each take a piece of this matzah from the Afikomen, I will bless it, and then we will take it together.

Baruch ata Adonai Eloheynu Melech Ha-Olam, Ha-Motzee Lechem min Ha-Aretz

All together:

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

Let us partake.

The Third Cup: The Cup of Redemption

(At home: Refill each person’s juice cup with juice.)

The third cup, the cup of redemption symbolizes God's promise of redemption from slavery. It was this cup, after supper, in the upper room that Yeshua raised and said, "This cup is the New Covenant in my blood, which is shed for you." He died to give us atonement from sin, and new life with God, just as the Passover lamb was sacrificed to bring us redemption.

For the believer in Yeshua, this cup symbolizes our participation in the New Covenant, that God has forgiven our sins because of Yeshua's sacrifice.

In the same manner He also took the cup after supper, saying, "This cup is the new covenant in My blood. This do, as often as you drink it, in remembrance of Me." **-1 Corinthians 11:25**

Now I will bless it, and then we will take it together.

*Baruch ata Adonai Eloheynu Melech Ha-Olam Borey
P'ree Hagafen*

All together:

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

Let us all drink.

(At home: Refill each person's juice cup with juice one more time.)

The Fourth Cup: The Cup of Hallel and The Cup of Elijah

The fourth cup is called the cup of praise. In a traditional Jewish Seder, an extra cup is also filled at this time in honor of Elijah the Prophet.

“Behold, I send my messenger, and he will prepare the way before me; and the Lord, whom you seek, will suddenly come to his temple; and the messenger of the covenant, whom you desire, behold, he comes! says the LORD of Armies.”

-Malachi 3:1

“Behold, I am going to send you Elijah the prophet before the coming of the great and terrible day of the LORD.” **-Malachi 4:5**

At Seders all over the world, children open the door that the spirit of Elijah may enter.

In anticipation of the glorious future in God’s kingdom when all Israel is saved and we will all sit at one table at the feast in the New Jerusalem and drink this cup with Yeshua, let us stand up and together drink the fourth cup, the Cup of Praise!

*Baruch ata Adonai Eloheynu Melech Ha-Olam,
Borey P’ree Ha-gefen.*

All together:

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

Let us all drink.

Nirtzoh — Conclusion

As we draw our Seder to a close, we recognize that we are privileged to celebrate the Passover this year, knowing that our salvation and redemption is complete in Yeshua our Savior our Messiah.

O Father in Heaven, Restore the congregation of Israel in Your love, speedily lead Your people, redeemed, to Zion in joy. Amen.

L'shanah haBa ah b' Y'rushalaiyim!

All together:

ALL SHOUT LOUDLY: Next Year in Jerusalem!

We opened this evening by reading from God's Word and as we come to the end of our service, I would like to read from it again:

“All these things Yeshua spoke to the multitude in parables; and without a parable He did not speak to them, that it might be fulfilled which was spoken by the prophet, saying: “I will open My mouth in parables; I will utter things kept secret from the foundation of the world.” -**Matthew 13:34-35**

Birkat Kohanim – Aaronic Blessing

In closing, we will now end with a final blessing.

“And the LORD spoke unto Moses, saying, speak unto Aaron and unto his sons, saying, In this way you shall bless the children of Israel, saying unto them,” -**Numbers 6:24-26**

Yeh-va-reh-khe-KHA Ah-do-NAI

Vey-yeesh-mehREH-kha Yah-EHR Ah-do-NAI

Pah-NAHV Eh-LEH-kha Vee-khoo-NEH-ka

Yee-SAH Ah-do-NAI Pah-NAHV Eh-LEH-kha

Veh-yah-SEM Leh-KHA Sha-LOM

The Lord bless you, and keep you,
The Lord make his face shine upon you,
and be gracious to you,
The Lord lift up his countenance upon you,
and give you peace.

Thank you for joining us for our 2021 virtual Passover Seder. On behalf of Calvary Church we wish you a blessed Passover and pray you enjoy the rest of your dinner together.

Thank you and may the Lord bless you.

