

מִסְכָּח

Messianic

Pesach

Haggadah

## **זכרת כי עבד היית בארץ מצרים**

Vezacharta ki eved hayyita be'erez mitzrayim

You shall remember that you were a slave in the land of Egypt

Deuteronomy 5:15

## **ואותנו הוציא משם**

Ve'otanu hotzi misham

And us He brought out from there

Deuteronomy 6:23

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Baruch Hashem

Shel Kedusha HaMeshullash

HaAv v'HaBen v'Ruach HaKodesh

Purge out the old chametz (leavened bread),  
that you may be issa chadasha (new dough,  
having no indication of fermentation),  
as you are indeed like matzot (unleavened bread).  
More than that, our Korban Pesach has been  
sacrificed, Moshiach. So let us celebrate Pesach,  
not with old chametz, nor with the chametz of malice  
and wickedness, but with matzot of sincerity and emes.  
(MOSHIACH'S LETTER THROUGH THE  
SHLIACH SHA'UL TO THE BRIT  
CHADASHA KEHILLAH IN CORINTH,  
chp 5, verse 7-8 OJBC)

## MOSHIACH'S SEDER TABLE

**זרוע**

zero'a (roasted lamb shankbone)

**חרוסת**

charoses (apples, nuts, etc)

**מרור**

maror (bitter herbs)

**כרפס**

karpas (parsley)

**ביצה**

beitzah (roasted egg)

Three Matzohs Covered  
The Cup of the Covenant  
Salt water  
The Cup of Elijah  
Haggadah

MOSHIACH BEN DOVID THE LIGHT OF THE WORLD

ברוך אתה יי אלהינו מלך העולם  
אשר קדשנו במצותיו וצונו להדליק  
נר של שבת בשם ישוע בן דוד אדנינו

Baruch atah Adonoi Elohaynu Melech HaOlam  
asher kidshanu b'mitzvotav v'tzivahnu l'hadlik ner shel shabbat  
b'Shem Yeshua

Blessed art thou O L-rd our G-d King of the Universe  
who has sanctified us by thy commandments  
and commanded us to light the Sabbath light  
In the Name of Yeshua Ben Dovid Adoneinu

AT PESACH THERE ARE FOUR CUPS  
TO REMIND US  
THAT IT IS BY THE BLOOD  
OF THE LAMB  
THAT WE ARE FREED  
FROM THE BONDAGE  
OF OUR SINS

**וראיתי את הדם ופסחתי עלכם**

v'ra-i-ti et ha-dahm oo-fa-sakh-ti ah-lei-khem

When I see the Blood I will pass over you.

Exodus 12:13

## SANCTIFICATION IN MOSHIACH

Let us raise the Cup for the Kiddush:

**וְיִהְיֶה עֶרֶב וַיְהִי בֹקֶר יוֹם הַשֵּׁשִׁי**

(Together) Va-y'hee e-rev va-y'hee bo-ker yom ha-shee-shee

And it was evening and it was morning, the sixth day.

Thus the heavens and the earth were finished,  
and all their multitude.

And on the seventh day G-d had finished the work  
that He had done: and He rested  
on the seventh day from all His work which He had done.

And G-d blessed the seventh day,  
and hallowed it;  
because on it G-d rested from all the work  
that He had done in creation.

THE CUP OF SANCTIFICATION (THE FIRST CUP)

ברוך אתה יי אלהינו מלך העולם  
בורא פרי הגפן

Baruch atah Adonoi Elohaynu Melech HaOlam  
Boray P'ree HaGafen  
Blessed art thou, O L-rd our G-d, King of the Universe  
Creator of the Fruit of the Vine

ברוך אתה יי אלהינו מלך העולם  
שהחינו וקימנו והגיענו לזמן הזה

Baruch atah Adonoi Elohaynu Melech HaOlam  
she-he-che-yah-nu v'kee-y'mah-nu, v'hee-gee-yah-nu  
la-z'man ha-zeh  
Blessed art thou, O L-rd our G-d, King of the Universe,  
who hast preserved us alive; sustained us, and brought us  
to this season.

(Let us now drink from the Cup, reclining to our left side)



**קרח**

ur-khatz

Immediately after the First Cup,  
The person conducting the Seder performed  
the Ceremony of the Hand-Washing.  
Mark where Kefa, Yeshua, Yochanan and Yehuda  
were sitting so you can visualize the lesson on humility  
Moshiach taught with the Ceremony of the  
Hand-Washing, as you pray,  
"L-rd, wash away my pride!"

**כרפס**

Karpas

(Dip the parsley into the salt water, saying)

**ברוך אתה יי אלהינו מלך העולם  
בורא פרי האדמה**

Baruch atah Adonoi Elohaynu Melech HaOlam

Boray P'ree HaAdamah

Blessed art thou, O L-rd our G-d, King of the Universe

Creator of the Fruit of the Earth

## יחזק

Yahatz

(The person conducting the Seder breaks the Middle Matzah in two, leaves one half between the two whole ones, and hides the other half of the Middle Matzah under wraps for the "Afikomen")

## מגיד

Maggid

(The person conducting the Seder elevates the Matzah Plate, saying:)

This is the Bread of Affliction which our ancestors ate in the land of Egypt; let all those who are hungry enter and eat thereof; and all who are in distress, come and celebrate the Passover. At present we celebrate it here, but next year we hope to celebrate it in Eretz Yisrael. This year we are servants here, but next year we hope to be freemen in Eretz Yisrael.

## מה נשתנה

(A child asks the Four Questions)

Why is this night different from all other nights?

Any other night we may eat

leavened or unleavened bread,

but on this night only unleavened bread;

all other nights we may eat any kind of herbs,

but on this night only bitter herbs;

all other nights we do not dip even once,

but on this night twice;

all other nights we eat and drink either

sitting or reclined,

but on this night we all of us recline.

Mah nishtnah halailah hazeh mikol haleilot?

Mikol haleilot

lalailah hazeh halailah hazeh mikol haleilot?

Sheb'khol haleilot anu okhlin chametz umatzah?

lalailah hazeh halailah hazeh kulo matzah?

Sheb'khol haleilot anu okhlin sh'ar yrakot

lalailah hazeh maror?

Sheb'khol haleilot ain anu matbilin afilu pa'am echat

halailah hazeh sh'tei p'amim

Sheb'khol haleilot anu okhlin ben yoshvin uvein m'subin

halailah hazeh kulanu m'subin

Reader #1

(This is what you shall tell your child on that day:)

|3| And Moshe said unto the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand Hashem brought you out from this place: there shall no leavened bread be eaten.

|4| This day came ye out in the month Aviv.

|5| And it shall be when Hashem shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he swore unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this month.

|6| Seven days thou shalt eat unleavened bread, and in the seventh day shall be a feast to Hashem.

|7| Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

|8| And thou shalt tell thy child in that day, saying, This is done because of that which Hashem did unto me when I came forth out of Egypt.

|9| And it shall be for a sign unto thee upon thine hand, and for a memorial between thine eyes, that Hashem's law may be in thy mouth: for with a strong hand hath Hashem brought thee out of Egypt.

|10| Thou shalt therefore keep this ordinance at its proper time from year to year.

## Reader #2

Originally our ancestors were idolators. And Joshua said unto all the people, thus saith the L-rd the G-d of Israel. Your ancestors dwelt on the other side of the Euphrates river and served other gods. Then I took you father Abraham from beyond the Euphrates River and led him through all the land of Canaan and made his offspring many. I gave him Isaac, and to Isaac I gave Jacob, and Jacob and his children went down to Egypt. Blessed be He, who observeth strictly His promise unto Israel.

### Reader #3

Blessed be the Most Holy who computed the end of the captivity, that He might perform what He had promised to our father Abraham: "Know this for certain, that your offspring shall 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.

#### Reader #4

And it is that promise which has been the support of our ancestors and of ourselves, for not one only 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.



Reader #5

And the Egyptians ill-treated us, afflicted us, and laid heavy bondage upon us, as it is said, and they set taskmasters over us, to afflict us with their burdens. And they laid heavy bondage upon us: as it is said, and the Egyptians compelled the children of Israel to labour with rigour.

## Reader #6

And we cried unto Hashem, the G-d of our fathers,  
and Hashem heard our voice, saw our affliction,  
our sorrow, and our oppression. And G-d  
remembered his covenant with Abraham, Isaac,  
and Jacob. And G-d brought us forth from Egypt,  
with a strong hand and with an outstretched arm,  
with great terror, and with signs and wonders.

## Reader #7

And G-d said, I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast; and against all the g-ds of Egypt I will execute judgment: I am Hashem. And the blood (of the Lamb) shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to Hashem throughout your generations; ye shall keep it a feast by an ordinance for ever.

## THE CUP OF THE TEN MAKKOT (PLAGUES)

We do not drink from this cup. This is the Cup of Plagues.

If we do not discern the Moshiach in the Pesach  
we are eating and drinking Judgment on ourselves.

Let's put a drop on our plate for each plague, as we say  
them together, saying:)

**דָּם**

Dahm (Blood)

**צְפַרְדַּיִם**

Tzefarday'a (Frogs)

**כְּנֵיִם**

Kee-neem (Vermin)

**עֲרוֹב**

a-rohv (flies)

**דֵּבַר**

dever (cattle disease)

**שַׁחִין**

sh'cheen (boils)

**בָּרָד**

barad (hail)

**אַרְבֵּה**

ar-beh (locusts)

**חֹשֶׁךְ**

choshech (darkness)

**מַכַּת בְּכוֹרוֹת**

ma-kas b'khoros (slaying of the first-born)

## DAYENU

I-lu ho-tzi, ho-tzi-o-nu, ho-tzi-o-nu mi-Mitz-ra-yim,  
ho-tzi-o-nu mi-mitz-ra-yim, Da-ye-nu:

Da-da-ye-nu....da-da-ye-nu, da-da-ye-nu,  
da-ye-nu da-ye-nu, da-ye-nu.

Da-da-ye-nu....da-da-ye-nu, da-da-ye-nu,  
da-ye-nu da-ye-nu.

I-lu ho-tzi, ho-tzi-o-nu, ho-tzi-o-nu mi-Mitz-ra-yim,  
ho-tzi-o-nu mi-mitz-ra-yim, Da-ye-nu:

Da-da-ye-nu....da-da-ye-nu, da-da-ye-nu,  
da-ye-nu da-ye-nu, da-ye-nu.

Da-da-ye-nu....da-da-ye-nu, da-da-ye-nu,  
da-ye-nu da-ye-nu, da-ye-nu.

## פסח, מצה, מרור

Rabbi Gamliel saith, that whoever does not make  
mention of three things at the Pesach, has not done  
his duty: namely the Pesach,  
the Matzah, and  
the Maror.

Reader #8

The Pesach is the Paschal Lamb whose blood had to be shed as a sacrifice to purchase the redemption of our ancestors from bondage and death. But this was a temporary sacrifice during the days of the Beis Hamikdash (Solomon's Temple and also the Second Temple in Jerusalem). The permanent and eternal Paschal Lamb is Moshiach.

He is the *zevach Pesach l'Adonoi*, the sacrifice of the Pesach to Hashem, who because of Yeshua, passed over our houses and spared us, as it says, and we bowed down and worshipped.

Reader #9

The Unleavened Bread or Matzah which we eat,  
what does it mean?

It is eaten because the dough of our ancestors  
had not time to become leavened, before Hashem,  
blessed be He, revealed Himself to them.

In the Matzah our Moshiach reveals Himself to us,  
and we see in the Matzah His piercings  
and His stripes for our redemption,  
as it says, "By His stripes we are healed."

Reader #10

The Bitter Herb or Maror which we eat,  
what does it mean?

It is eaten because the lives of our ancestors  
were embittered by their bondage in Egypt,  
just we were by our bondage to sin in this world.

But thanks be to G-d who gives us the victory  
through Yeshua HaMoshiach Adoneinu.



Reader #11

In every generation each must individually appropriate this experience of redemption and say, "This is on account of what Hashem did for me, when I when I myself, went forth from Egypt." We whose faith is that of Second Temple Era Messianic Judaism say, "This is on account of what Moshiach Yeshua did for me, when I when I myself, went forth from Egypt."

**Reader #12**

Therefore, we are bound to thank, praise, laud, glorify, extol, honour, bless, exalt, and reverence Him who performed for our fathers, and for us all these miracles. He brought us from slavery to freedom, from sorrow to joy, from mourning to yom tov, and from servitude to Geullah (Redemption). Let us therefore sing a new song in His Presence! Hallelujah!

## HAVA NAGILA

Ha-va nagila, hava nagila, hava nagila,  
v'nis-m'cha.

Ha-va nagila, hava nagila, hava nagila,  
v'nis-m'cha.

Hava n'ra-ne-na, hava n'ra-ne-na

hava n'ra-ne-na, v'nis-m'cha

Hava n'ra-ne-na, hava n'ra-ne-na

hava n'ra-ne-na, v'nis-m'cha

U-ru, u-ru achim

u-ru achim

b'lev sa-me-ach

u-ru achim b'lev sa-me-ach

u-ru a-chim b'lev sa-me-ach

u-ru achim b'lev same'ach,

u-ru achim b'

u-ru achim,

b'lev sa-me-ach.

(Let us now drink from the Second Cup, reclining to our left side)

**ברוך אתה יי אלהינו מלך העולם  
בורא פרי הגפן**

Baruch atah Adonoi Elohaynu Melech HaOlam  
Boray P'ree HaGafen  
Blessed art thou, O L-rd our G-d, King of the Universe  
Creator of the Fruit of the Vine

**מוציא מצה**

(Now we take two whole matzahs and the broken one and say:)

**ברוך אתה יי אלהינו מלך העולם  
המוציא לחם מן הארץ**

Baruch atah Adonoi Elohaynu Melech HaOlam  
Ha-mo-tzee lechem meen ha-aretz  
Blessed art thou, O L-rd our G-d, King of the Universe  
who bringeth forth bread from the earth.

**ברוך אתה יי אלהינו מלך העולם  
אשר קדשנו במצותיו וצונו על  
אכילת מצה**

Baruch atah Adonoi Elohaynu Melech HaOlam  
a-sher kid-d'shanu b'mitzvo-sav v'tzee-vah-nu  
al a-chee-las matzah  
Blessed art thou, O L-rd our G-d, King of the Universe  
who hast sanctified us with thy commandments  
and commanded us to eat unleavened bread.

## מרור

(Take some bitter herbs, dip them into charoset, saying:)

ברוך אתה יי אלהינו מלך העולם  
אשר קדשנו במצותיו וצונו על  
אכילת מרור

Baruch atah Adonoi Elohaynu Melech HaOlam  
a-sher kid-d'shanu b'mitzvo-sav v'tzee-vah-nu  
al a-chee-las maror

Blessed art thou, O L-rd our G-d, King of the Universe  
who hast sanctified us with thy commandments  
and commanded us to eat bitter herbs.

(Now make a sandwich with charoset and bitter herbs,  
as it says, "With unleavened bread and bitter herbs  
shall they eat it.")

NOW WE ARE READY TO SERVE THE MEAL  
IF SOMEONE WILL SAY GRACE

AFTER THE MEAL COMES  
SPECIAL MUSIC AND WORSHIP  
THEN THE SERMON

**צפון**

Tzafoon

After supper the Afikomen, which has been covered and put away, suddenly reappears and is distributed.

And having made the Ha-Motzi, Yeshua broke it and said "This is my body, which is broken on your behalf. Do this in memory of me" Father, forgive our sins. Let us all partake together.

THE CUP OF BLESSING (THE THIRD CUP)

**ברוך אתה יי אלהינו מלך העולם  
בורא פרי הגפן**

Baruch atah Adonoi Elohaynu Melech HaOlam  
Boray P'ree HaGafen  
Blessed art thou, O L-rd our G-d, King of the Universe  
Creator of the Fruit of the Vine

In like manner, after supper, Yeshua took the Cup and said, "This cup is the Brit Chadasha in my Blood. This do, as often as you drink, in remembrance of me." Let us all partake together.

MUSIC FOR MOSHIACH'S TISH

(Let us now drink from the Fourth Cup)

**ברוך אתה יי אלהינו מלך**

**העולם בורא פרי הגפן**

Baruch atah Adonoi Elohaynu Melech HaOlam

Boray P'ree HaGafen

Blessed art thou, O L-rd our G-d, King of the Universe

Creator of the Fruit of the Vine

**לשנה הבאה בירושלים**

**NEXT YEAR IN YERUSHALAYIM!**

EY-LEE-YO-HU HA-NO-VEE

Ey-lee-yo-hu ha-no-vee

Ey-lee-yo-hu hatish-bee

Ey-lee-yo-hu, Ey-lee-yo-hu

Ey-lee-yo-hu, ha-gil-o-dee

Bim-hey-ro, v'yo-mey-nu

Yo-vo ey-ley-nu;

Im Mo-shee-ach ben Dovid

Im Mo-shee-ach ben Dovid

HATIKVAH

Kol-od ba-le-vav p'ni-ma

Nefesh Y'hu-di ho-miya.

Ul'fa-atey miz-rach ka-dima

Ayin l'Tzi-yon tzo-fi-ya

Od lo av-da tik-va-tey-nu

Ha-tik-va sh'not al-pa-yin

Li-yot am chaf-shi b'artzenu

B'ereetz Tzi-yon viru-shalayim