

**MESSIANIC
PASSOVER
HAGGADAH**





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*We are Jews who wait daily for the coming
of the Messiah . . . the second time.*

For to us a child is born,
to us a son is given,
and the government will be
on his shoulders.
And he will be called
Wonderful Counselor,
Mighty God,
Everlasting Father,
Prince of Peace.

(Isaiah 9:6)

Introduction



he compilation of the passages and rituals used for the "Seder Service" (Passover), is known as the Haggadah. It came from the word V'Higgadta (Ex. 13:8) "On that day tell your son . . .". Haggadah means "to tell" the story of Passover, to tell of God's redemptive grace. The Haggadah was originally brief. Succeeding generations have added their interpretations, legends and traditions. There are now over 1,200 different versions of the Haggadah.

"The traditional Haggadah retells the story of the Exodus from Egypt. It speaks of God's great redemption in bringing the nation of Israel out from bondage into freedom. It symbolizes God's physical redemption of His people.

This Haggadah has been prepared to show God's redemptive grace in the Passover through the death, burial, and resurrection of His Messiah, the Lord Jesus. It symbolizes God's spiritual redemption of His people.

In keeping with Jewish tradition, our Messiah, the Lord Jesus, made preparation to keep the Passover:

Then came the day of Unleavened Bread on which the Passover lamb has to be sacrificed. Jesus sent Peter and John, saying, "Go and make preparations for us to eat the Passover."

"Where do you want us to prepare for it?" he asked.

He replied, "As you enter the city, a man carrying a jar of water will meet you. Follow him to the house that he enters, and say to the owner of the

house, 'The Teacher asks: Where is the guest room, where I may eat the Passover with my disciples?' He will show you a large upper room, all furnished. Make preparations there."

They left and found things just as Jesus had told them. So they prepared the Passover.

(Luke 22:7-13)

It is written:

In the same way, after supper he took the cup, saying, "This cup is the new covenant in my blood; do this, whenever you drink it, in remembrance of me." For whenever you eat this bread and drink this cup, you proclaim the Lord's death until he comes.

(1 Cor. 11:25-26)

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Bedikath Chametz

(searching for leaven)

Regulations concerning the day before the Feast of Passover.



Even though the house has been thoroughly cleansed because of the approaching Feast of Passover, all rooms of the house must be clear of chametz (leaven). The master of the house, according to Jewish tradition, must personally inspect the house to be sure all chametz is removed and none remains in his possession. On the eve before erev Pesach, the evening of Passover, the master of the house gathers his family about him and with the light of a wax candle goes from room to room searching for leaven. With a large feather, the father collects in a wooden spoon or other receptacle those crumbs of bread previously placed where they may be easily found in corners and on window sills. This search has to be made following the Ma-Ariv prayer immediately after nightfall and before the commencement of any work. The master of the house washes his hands and makes the following blessing before beginning the search, "Blessed are you, O Lord our God, King of the Universe, who has sanctified us by your commandments and commanded us to remove the leaven."

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל בְּעוֹר חָמֵץ.

On erev Pesach (the evening of Passover), all chametz found during the search, and the chametz which was left over from any meals, is wrapped together with the wooden spoon and burned. The following prayer is recited:

"All manner of leaven which is in my possession, that which I have seen as well as that which I have not seen, that which I have removed as well as that which I have not removed, is hereby annulled and accounted as the dust of the earth."

כָּל חֲמִירָא וְחֲמִיעָא דְאָכָא
בְּרִשׁוּתִי, דְּלֹא חֲמַתָּהּ וּדְלֹא בְעֲרַתָּהּ,
וּדְלֹא יִדְעָנָא לָהּ, לְבַטֵּל וּלְהוּי
הַפְּקָר כְּעַפְרָא דְאֶרְעָא.

After the search and after the leaven has been found, the following is said:

"All manner of leaven that is in my possession, that which I have not seen as well as that which I have not removed, shall be annulled and accounted as the dust of the earth."

כָּל חֲמִירָא וְחֲמִיעָא דְאָכָא
בְּרִשׁוּתִי, דְּחֻזִיתָהּ וּדְלֹא חֻזִיתָהּ,
דְּחֲמַתָּהּ וּדְלֹא חֲמַתָּהּ, דְּבְעֲרַתָּהּ
וּדְלֹא בְעֲרַתָּהּ, לְבַטֵּל וּלְהוּי הַפְּקָר
כְּעַפְרָא דְאֶרְעָא.

When God commanded the children of Israel to leave Egypt, He commanded them to eat only unleavened bread with the Passover meal:

"For seven days no yeast is to be found in your houses. And who ever eats anything with yeast in it

must be cut off from the community of Israel,
whether he is an alien or native born."

(Ex. 12:19)

"Eat nothing made with yeast. Wherever you
live, you must eat unleavened bread."

(Ex. 12:20)

Typically in the Bible leaven is a symbol for sin.
With the destruction of the Temple, the unleavened
bread became a substitute for the Passover Lamb,
which was to be perfect, without spot or blemish.

Our Messiah, Jesus, made the unleavened
bread a symbol of His own sacrifice for our sins.
Concerning the leaven it is written:

Your boasting is not good. Don't you know that
a little yeast works through the whole batch of
dough? Get rid of the old yeast that you may be a
new batch without yeast — as you really are. For
Christ, our Passover Lamb, has been sacrificed.
Therefore let us keep the Festival, not with the old
yeast, the yeast of malice and wickedness, but with
bread without yeast, the bread of sincerity and
truth.

(I Cor. 5:6-8)

Let us search out the leaven of sin in our lives
and so let us keep the feast of unleavened bread.
The Passover — as it is written:

A man ought to examine himself before he eats
of the bread and drinks of the cup.

(I Cor. 11:28)

THE SEDER SERVICE BEGINS

Brechat Haner

(Blessing of the Festival Candles)

The lady of the house will light the candles and then say the following:

*Ba-ruch Attah Ado-nai Elo-hei-nu Me-lech Ha-olam,
Ash-er Kid-sha-nu Al Ya-dei Emunah B'Yeshua
Ha-mashiach, Or Ha-olam, U B'She-mo Anu Ma-dli-kim
Ner Shel Pe-sach.*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ עַל יְדֵי אֱמוּנָה
בְּיֵשׁוּעַ הַמָּשִׁיחַ, אֹר הָעוֹלָם וּבְשֵׁמוֹ
אָנוּ מְדַלְּקִים הַנֵּר שֶׁל פֶּסַח.

*Blessed are you O Lord our God, King of the universe,
Who has sanctified us through Faith in Jesus the
Messiah, the Light of the world and in His Name we
kindle the Passover Lights.*



As the woman begins the Seder and gives light to the Passover table, so it was from the seed of a woman the Messiah came to perform His redemptive ministry and bring light to the world. As it is written:

So the Lord God said to the serpent, "Because you have done this, cursed are you above all the livestock and all the wild animals! You will crawl on your belly and you will eat dust all the days of your life.

And I will put enmity between you and the

woman, and between your offspring and hers; he will crush your head, and you will strike his heel."

(Gen. 3:14,15)

Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and they will call him Immanuel.

(Isa. 7:14)

All this took place to fulfill what the Lord had said through the prophet: "The virgin will be with child and will give birth to a son, and they will call him Immanuel" — which means "God with us."

(Matt. 1:22,23)

Four Cups of Wine



As we read through the Haggadah we see the cup of wine is drunk four times. These four cups stand for the four "I wills" recorded in Exodus 6:6,7.

The Cup of Sanctification

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

The Cup of Judgment

I will rid you out of their bondage.

The Cup of Redemption

I will redeem you with an outstretched arm.

The Cup of Praise

I will take you to me for a people.

The Kiddush

(first cup: the cup of blessing)



The first cup is the cup of sanctification which represents the first "I will" — "I will bring you out from under the burdens of the Egyptians." This is God's promise that He would bring the people out from under the cruel laws of the Egyptians.

Have the first cup filled and say Kiddush.

"Ba-ruch Attah Ah-doh-nay Elo-hei-nu Me-lech Ha-olam Boh-ray Pree Ha-gaw-fen."

בָּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

*Blessed are you, O Lord our God, King of the Universe,
Creator of the fruit of the vine.*

*Blessed are you, O Lord our God, Ruler of the world,
Who chose us out of all the people and selected us over all
of the nations, and made us holy through His command-
ments. Lovingly, O Lord our God, you have given us
(Sabbath days for rest and) festival days for joy, (this Sab-
bath day and) this feast of Passover, anniversary of our
freedom (lovingly) a holy assembly, honoring our depar-
ture from Egypt: for you have chosen us and made us
holier than other people (and caused us to inherit the Sab-
bath) and your holy festivals did you give us lovingly and
kindly with happiness and joy. Blessed are you, O Lord,
Who made holy the Sabbath, the people of Israel and the
festivals.*

When the hour came, Jesus and his apostles reclined at the table. And he said to them, "I have eagerly desired to eat this Passover with you before I suffer. For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God."

After taking the cup, he gave thanks and said, "Take this and divide it among you. For I tell you I will not drink again of the fruit of the vine until the Kingdom of God comes."

(Luke 22:14-18)

Drink the wine of the Kiddush while reclining on the left side.

The Urchatz *(washing of the hands)*

The hands are washed without the usual benediction.



Since the Hamotze (the blessing of the bread preceding the meal) is not said at this time, the usual blessing of the washing of the hands is omitted. It was an ancient custom in the Middle East to wash one's hands before eating. This was especially true of the Jewish people. A pitcher of water with a basin and towels was customarily passed around to the guests. In the days of our Messiah, it was customary for a servant to perform this task of washing. During this time both hands and feet were washed.

It was just before the Passover Feast. Jesus knew that the time had come for him to leave this world and go to the Father. Having loved his own who were in the world, he now showed them the full extent of his love.

The evening meal was being served, and the devil had already prompted Judas Iscariot, son of Simon, to betray Jesus. Jesus knew that the Father had put all things under his power, and that he had come from God and was returning to God; so he got up from the meal, took off his outer clothing, and wrapped a towel around his waist. After that, he poured water into a basin and began to wash his disciples' feet, drying them with the towel that was wrapped around him.

He came to Simon Peter, who said to him, "Lord, are you going to wash my feet?"

Jesus replied, "You do not realize now what I am doing, but later you will understand."

"No," said Peter, "you shall never wash my feet."

Jesus answered, "Unless I wash you, you have no part with me."

"Then, Lord," Simon Peter replied, "not just my feet but my hands and my head as well!"

Jesus answered, "A person who has had a bath needs only to wash his feet; his whole body is clean. And you are clean, though not every one of you." For he knew who was going to betray him, and that was why he said not every one was clean.

(John 13:1-11)

The Karpas

(dipping of the parsley)

Greens are dipped in salt water and the following blessing is recited:

"Ba-ruch Attah Ah-doh-nay Elo-hei-nu Me-lech Ha-olom Boh-ray Pree Ha-adamah."

כְּרוֹךְ אֲתָהּ יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הָאָרֶזָה:

*Blessed are you, O Lord our God, King of the Universe,
Creator of the fruits of the earth.*



As the wine is red in color and represents the blood of the Passover lamb, so also do the greens represent the hyssop which was used to place the blood of the Passover lamb upon the door posts and the lintel. The salt water represents the tears shed in Egypt and the Red Sea, both of which are salty.

All eat together of the Karpas.

The Yachutz

(breaking of the middle matzah)

The leader of the Seder then takes the middle matzah and breaks it in two, leaves one half between the whole ones, and wraps the other half in a linen cloth for the "Afikomen".



The unleavened bread (matzah) is found in its special covering, termed a Unity, even though it has three sections. Bypassing the first section and the third section, the middle piece of matzah is removed; it is broken in half and one half is hidden in a small napkin and is called the Afikomen. The Afikomen becomes an important part of the Seder service.

Jewish tradition tells us that the reason why there are three pieces of matzah used at Passover is because one loaf of bread is normally used at a daily meal, two loaves of bread are used on the Sabbath (the two loaves are a double reminder of the double portion of manna which fell on Friday before the Sabbath when Israel wandered in the wilderness - Ex. 16:22). Thus, in honor of Passover, a third matzah was added in order to have the Afikomen and in order to include all of Israel. Traditionally these three pieces of Matzah were given the names: Cohen, Levi, and Israel. This represents the three classes of Jewish people, the priests, the Levites, and the people (Israel).

The reason why this middle matzah is broken is not clear in Jewish tradition. However, we, as believers in the Messiah, realize that the unity is representational of God – a unique unity, manifested in three Persons: Father, Son and Holy Spirit. The significance of the breaking of this middle matzah will be seen later in the service.

The Maggid

(Retelling of the story of the Exodus)



The story of the Exodus is found in Exodus, chapter 12, verses 1-13, and it tells how God redeemed His people from Egypt by His mighty power. Literally, it is the Passover story of redemption by the shedding of blood of the Passover lamb. It is the story of death, of life and of resurrection. Essentially it has the elements of the Gospel, for without the shedding of blood there is no remission of sin. And so,

God taught us to keep the Passover as a memorial feast of the *physical* salvation which He wrought in Egypt and to keep the Messiah's Passover in memory of the *spiritual* salvation which He wrought from sin.

The Lord said to Moses and Aaron in Egypt, "This month is to be for you the first month, the first month of your year. Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household. If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat. The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats. Take care of them until the fourteenth day of the month, when all the people of the community of Israel must slaughter them at twilight. Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs. That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast. Do not eat the meat raw or cooked in water, but roast it over the fire – head, legs and inner parts. Do not leave any of it till morning; if some is left till morning, you must burn it. This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover.

"On that same night I will pass through Egypt and strike down every firstborn – both men and animals – and I will bring judgment on all the gods of Egypt. I am the Lord. The blood will be a sign for you on the houses where you are; and when I see the blood, I will pass over you. No destructive plague will touch you when I strike Egypt.

"This is a day you are to commemorate; for the generations to come you shall celebrate it as a festival to the Lord – a lasting ordinance. For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel.

(Exodus 12:1-15)

The matzahs are uncovered and the leader of the Seder lifts up the matzah container (unity) as all of the guests recite the following blessing:

"This is the bread of affliction which our ancestors ate in the land of Egypt; let 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 the land of Israel. This year we are servants here, but next year we hope to be free men in the land of Israel."

The platter is put back on the table and the second cup of wine is poured.

The Four Questions

The youngest member of the family rises to ask the four questions:

Ma Nish-ta-naw Ha-lai-law Ha-zeh Mee-kawl Ha-lay-lot? She-b'chawl Ha-lay-lot Aw-nu O-ch'leen Chaw'maytz U-ma-tzaw, Ha-lai-law Ha-zeh Ku-lo Matzaw. She-b'chawl Ha-lay-lot Aw-nu O-ch'leen Sh'awr Y'raw-kot, Ha-lai-law Ha-zeh Maw-ror. She-b'chawl Ha-lay-lot Ayn Aw-nu Mat-bee-leen A-fee-lu Pa-am E-chad, Ha-lai-law Ha-zeh Sh'tay P'aa-meem. She-b'chawl Ha-lay-lot Aw-nu O-ch'leen Bayn Yo-sh'veen U-vayn M'su-been, Ha-lai-law Ha-zeh Ku-law-nu M'su-been.

מַה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל-הַלַּיְלוֹת?
 (1) שֶׁכָּל-הַלַּיְלוֹת אָנוּ
 אוֹכְלֵי חֶמֶץ וּמֶצֶה. הַלַּיְלָה
 הַזֶּה כָּלוּ מֶצֶה:
 (2) שֶׁכָּל-הַלַּיְלוֹת אָנוּ
 אוֹכְלֵי שְׂאֵר יְרֵקוֹת הַלַּיְלָה
 הַזֶּה מְרוֹר:
 (3) שֶׁכָּל-הַלַּיְלוֹת אֵין אָנוּ
 מְטַבִּילִין אֶפְלוּ פַּעַם אַחַת.
 הַלַּיְלָה הַזֶּה שְׁתֵּי פְעָמִים.
 (4) שֶׁכָּל-הַלַּיְלוֹת אָנוּ
 אוֹכְלֵי בֵין יוֹשְׁבֵין וּבֵין מְסֻבִּין.
 הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין:

Child:

"Why is this night different from all other nights?"

Oldest family member solemnly replies:

"We were slaves to Pharaoh in Egypt, and the Lord redeemed us with a mighty hand. If the Holy and Blessed One had not taken our fathers out of Egypt, then we, our children and our grandchildren, too, would be Pharaoh's slaves in Egypt.

"This is why, even though we might be wise and learned and experienced, though we might know the Torah well, it is our duty to tell the story of the outgoing from Egypt; and the more one tells of the outgoing from Egypt, the more praise-worthy he is."

The youngest child continues to ask:

1. "On all other nights we eat either leavened or unleavened bread; why on this night do we eat only matzah which is unleavened bread?"
2. "On all other nights we eat vegetables and herbs of all kinds; why on this night do we eat only bitter herbs?"
3. "On all other nights we never think of dipping herbs in water or in anything else; why on this night do we dip the parsley in salt water and the bitter herbs in charoseth?"
4. "On all other nights we eat either sitting upright or reclining; why on this night do we all recline?"

The leader of the Seder replies to the child:

"I am glad you asked these questions. This night is different from all other nights, because on this night we celebrate the going forth of the Jewish people from slavery into freedom.

"Why do we eat only matzah tonight? When Pharaoh let our forefathers go from Egypt they were forced to flee in great haste. They had no time to bake their bread and could not wait for the yeast to rise. The sun which beat down on the dough as they carried it along baked it into unleavened bread called matzah.

"Why do we eat bitter herbs tonight? Because our forefathers were slaves in Egypt and their lives were made very bitter.

"Why do we dip the herbs twice tonight? We dip the parsley in salt water because it reminds us of the green of springtime. We dip the bitter herbs in sweet charoseth to remind us that our forefathers were able to withstand bitter slavery, because it was sweetened by the hope of freedom.

"Why do we recline at table? Because reclining was a sign of a free man long ago, and since our forefathers were freed on this night, we recline at the table."

Said Rabbi Elhazar ben Azariah, "Behold, I am almost a seventy-year-old man, yet I never understood why the story of the outgoing from Egypt is told at night; until Ben-Zoma explained it. As the Holy Scriptures say, 'so that you will remember the day you left the land of Egypt all the days of your life.' The 'days of your life' means the present world: 'all the days of your life' includes the days of the Messiah."

And so, we, who are believers in Messiah, can rejoice that we can keep the Passover in the days of our Messiah, Jesus. We can rejoice that in His death we have found life. In Messiah's coming is the Passover completed.

The Four Sons



The story of the Exodus, or flight from Egypt, is to be told and retold from generation to generation. Fathers would tell it to their children who, in turn, would tell it to their children. But the rabbis long ago discovered that not all children are alike. Some are very inquisitive while others are too young to know how to ask; some are eager to learn while others care only about themselves. In all, there are *four* kinds of children, and each needs to hear the Passover story in a different way.

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 the Passover, teaching him that after the paschal lamb no dessert ought to be set on the table.

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.

What says the innocent 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 inquire, 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 went forth from Egypt."

The Ten Plagues

These are the ten plagues, which the Most Holy, blessed be He, brought on the Egyptians in Egypt:

As each of the 10 plagues is read, a drop of wine is poured from the cup.

DAM	דָּם	BLOOD,
TS'FARDEI'A	צְפַרְדֵּי'א	FROGS,
KINIM	כִּנִּים	VERMIN,
AROV	עֲרוֹב	FLIES,
DEVER	דֶּבֶר	PESTILENCE,
SH'CHIN	שִׁחִין	BOILS,
BARAD	בָּרָד	HAIL,
ARBE	אַרְבֵּה	LOCUSTS,

CHOSHECH
MAKAT
BECHOROT

חֹשֶׁךְ
מַכַּת
בְּכוֹרוֹת

DARKNESS,
SLAYING THE
FIRST-BORN



Originally, our ancestors were idolaters, but at present the Lord has brought us near to His service; as it is said: "And Joshua said to all the people, thus says the Lord, the God of Israel. Your ancestors 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 to Isaac, Jacob and Esau, and I gave to Esau, Mount Seir in his possession; but Jacob and his children went down to Egypt.

Blessed be he, who observes strictly his promise to Israel. Blessed be the Most Holy who computed the end of the captivity, that He might perform what He had promised to our father Abraham at the covenant between the parts, as it is said: "And he said to Abraham, know of a certainty, that your seed 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."

Go forth and inquire what Laban, the Syrian, intended to do to our father Jacob. Pharaoh decreed the destruction of the males only, while Laban designed to root out the whole, as it is said: A Syrian had nearly caused my father to perish; and he went down into Egypt and sojourned there with a few persons, and there became a nation, great, mighty and numerous.

And the Egyptians ill-treated us, afflicted us and laid heavy bondage upon us.

And we cried to the Lord the God of our fathers, and the Lord heard our voice, saw our affliction, our sorrow and our oppression.

And the Lord brought us forth from Egypt, with a strong hand and with an outstretched arm, with great terror, and with signs and wonders.

And the Lord brought us forth from Egypt; not by means of an angel, nor by means of a Seraph, nor by means of a messenger; but the most Holy, blessed be He, in His own glory, as it is said, "I will pass through the land of Egypt in this night, and I will smite every firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgment, I, the Lord.

"I will pass through the land of Egypt: I, Myself, and not an angel. And I will smite every firstborn: I, Myself, and not a Seraph: And on all the gods of Egypt I will execute judgement: I, Myself and not a messenger, I, the Lord, I am He, and none other."

"With a strong hand." This denotes the pestilence; as it is said: Behold, the *hand* of the Lord will be upon your cattle which are in the field, upon your horses, upon the asses, upon the camels, upon the oxen, and upon the sheep; a very grievous pestilence.

"And with an outstretched arm." This denotes the sword; as it is said: And a drawn sword, in his hand, stretched out over Jerusalem.

"And with great terror." This denotes the appearance of the Divine Presence; as it is said: Or has God determined to go and take to him a nation from the midst of another nation, by proofs, signs

and wonders; by war, and a mighty hand; by an outstretched arm, and great terror according to all that the Lord your God did for you in Egypt, before your eyes.

“And with signs.” This denotes the miracles performed with the rod; as it is said: And you shall take this rod in your hand, where-with you shall do the signs.

“And with wonders.” This denotes the plague of blood, as it is said: And I will show wonders in the heavens, and on the earth, blood and fire, and ascending pillars of smoke.

It may also be explained thus: “With a strong hand,” denotes two plagues. “With an outstretched arm,” two plagues. “With great terror,” two plagues. “With signs,” two plagues, and with wonders,” two plagues.

Dayenu

(We would have been satisfied)

If He had merely rescued us from Egypt, but had not punished the Egyptians

Dayenu

If He had merely punished the Egyptians, but had not destroyed their gods

Dayenu

If He had merely destroyed their gods, but had not slain their first born

Dayenu

If He had merely slain their first born, but had not given us their property

Dayenu

If He had merely given us their property, but had not split the sea for us

Dayenu

If He had merely split the sea for us, but had not brought us through on dry ground

Dayenu

If He had merely brought us through on dry ground, but had not drowned our oppressors

Dayenu

If He merely drowned our oppressors, but had not supplied us in the desert for forty years

Dayenu

If He had merely supplied us in the desert for forty years, but had not fed us with manna

Dayenu

If He had merely fed us with manna, but had not given us the Sabbath

Dayenu

If He had merely given us the Sabbath, but had not brought us to Mount Sinai

Dayenu

If He had merely brought us to Mount Sinai, but had not given us the Torah

Dayenu

If He had merely given us the Torah, but had not brought us to the land of Israel

Dayenu

If He had merely brought us to the land of Israel,
but had not built us the Temple

We would have been satisfied

Everyone joins in the singing of Dayenu.

Dayenu

(We would have been satisfied)

The musical score for Dayenu is presented in four systems, each with a vocal line and piano accompaniment. The key signature is one flat (B-flat major/D minor) and the time signature is 4/4. The score is divided into sections: 'Rhythmicals' (measures 1-4), 'Traditional' (measures 5-8), and a final section (measures 9-12). The lyrics are: '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: 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'. The piano accompaniment consists of chords and moving lines in both hands, providing harmonic support for the vocal melody.



Dayenu

(We would have been satisfied)

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; 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

*Had God done nothing but save us from the land of
 Egypt, for that alone we should have been grateful.*

I-lu natan natan lanu
 Natan lanu et ha Torah
 Natan lanu et ha Torah
 Dayenu (chorus)

*Had God given us nothing more than the Torah (the Law,
 the Scripture) for that alone we should have been grateful.*

I-lu natan natan lanu
 Natan lanu et Yeshua
 Natan lanu et Yeshua
 Dayenu (chorus)

God gave us Yeshua (Jesus), and for this we are grateful.

How much more then are we indebted for the manifold favors the Lord conferred on us? For He DID take us out of Egypt, and execute judgments on them and judgments on their gods and DID slay their first-born and give us their substance, and DID tear the sea apart for us and bring us through it dry, and sink our oppressors in the midst of it, and DID satisfy our needs in the desert for forty years and feed us manna, and DID give us the Sabbath, and DID bring us to Mount Sinai and gave us the Torah and bring us into the land of Israel and DID build us the House of His choosing to atone for all our sins.

As Messianic believers we can add a further DAYENU, knowing that if God had only provided salvation through the death of our Messiah – IT WOULD HAVE BEEN ENOUGH.

But we know that He did much more.

For Jesus said of Himself, "I come to give life and to give it more abundantly. He satisfies and gives to us a joy in living which comes from a personal faith in Him.

Rabbi Gamaliel used to say: "He who does not speak forth these three essentials of the Passover Seder has not discharged his duty."

פֶּסַח	<i>The Paschal Lamb</i>	PESACH
מַצָּה	<i>The Unleavened Bread</i>	MATZAH
מָרֹר	<i>The Bitter Herbs</i>	MAROR

Pesach

The leader of the Seder takes hold of the shankbone, shows it to the company, and recites:



he paschal lamb which our forefathers ate in Temple times – for what reason? Because the Holy One, blessed be He, spared the houses of our ancestors in Egypt, as it is said: You shall declare, This is the Paschal offering unto the Lord who passed over the houses of the children of Israel when He struck Egypt and spared our houses. Then the people bowed in worship.

Does not the Holy Scriptures say:

He was oppressed and afflicted, yet he did not open his mouth; he was led like a lamb to the slaughter, and as a sheep before her shearers is silent, so he did not open his mouth.

(Isaiah 53:7)

Also:

The next day John saw Jesus coming toward him and said, "Look, the Lamb of God, who takes away the sin of the world!"

(John 1:29)

Matzah

Lifts up the matzah and recites:



his Matzah which we eat, what is the reason for it? It is because there was not enough time for our fathers' dough to rise when the King of all Kings appeared, when the Holy and Blessed One redeemed them. As the Scriptures say:

With the dough they had brought from Egypt, the baked cakes of unleavened bread. The dough

was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves.

(Exodus 12:39)

You will note that the matzah is unleavened; in its baking it is pierced, it is striped. Unleavened because it is to be without contamination, a symbol of the meaning of sin. Pierced and striped, it illustrates the beautiful symbol of our Messiah, who being without sin, yet was pierced according to the Scripture, as found in Zechariah 12:10:

“And I will pour out on the house of David and the inhabitants of Jerusalem a spirit of grace and supplication. They will look on me, the one they have pierced, and they will mourn for him as one mourns for an only child, and grieve bitterly for him as one grieves for a firstborn son.”

Also, in Psalm 22:16, we find:

“they have pierced my hands and my feet. I can count all my bones; people stare and gloat over me. They divide my garments among them and cast lots for my clothing.”

The prophet Isaiah declares in Isaiah 53:5.

“But he was pierced for our transgressions, he was crushed for our iniquities; the punishment that brought us peace was upon him, and by his wounds we are healed.”

Maror

Lifts up the Maror and recites:



his maror which we eat, what is the reason for it? It is because the Egyptians embittered the lives of our forefathers in Egypt, as the Holy Scriptures say, “they made their life bitter with hard labor, with

bricks and mortar, with all kinds of work in the fields, all of this forced labor being rigorous.

The bitter herb speaks of the sorrow, the persecution and the suffering of our people under the hand of Pharaoh; and as horseradish brings tears to the eyes, so, also, did the great affliction of our people bring tears to their eyes.

In every generation let each man look on himself as if he came forth out of Egypt. As the Bible says:

“On that day tell your son, ‘I do this because of what the Lord did for me when I came out of Egypt.’

(Exodus 13:8)

It was not only our fathers that the Holy One, blessed be He, redeemed, but us as well did He redeem along with them. As the Bible says:

“But he brought us from there to bring us in and give us the land that he promised on oath to our forefathers.”

(Deuteronomy 6:23)

Likewise, we, who by faith have experienced the Lord’s Passover have been redeemed from the bondage of sin.

“In the same way, count yourselves dead to sin but alive to God in Christ Jesus.”

(Romans 6:11)

Raise the cup of wine and say:

We therefore are privileged to thank, praise, adore, glorify, extol, honor, bless, exalt, and reverence him, who wrought all the miracles for our ancestors and us: for he brought us forth from bondage to freedom, from sorrow to joy, from mourning into holy days, from darkness to great light and from servitude to redemption: and therefore let us chant unto him a new song, Hallelujah!

Replace the cup

The Hallel

The Praise

Psalms 113-114

LEADER

Praise the Lord. Praise, O servants of the Lord,
praise the name of the Lord.

ALL

Let the name of the Lord be praised both now
and for evermore.

LEADER

From the rising of the sun to the place where it
sets the name of the Lord is to be praised.

ALL

The Lord is exalted over all nations, his glory
above the heavens, Who is like the Lord our God,
the One who sits enthroned on high, Who stoops
down to look on the heavens and the earth!

LEADER

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

ALL

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

LEADER

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

ALL

The sea looked, and fled: the Jordan turned
back. The mountains skipped like rams, the little
hills like lambs. Why was it, O sea, that you fled? O
Jordan, that you turned back? You mountains, that

you skipped like rams; you hills, like lambs?

LEADER

Tremble, O earth, at the presence of the Lord,
at the presence of the God of Jacob; Who turned the
rock into a pool, the hard rock into springs of water.

**The second cup is raised, and all recite the
following:**

Truly, we can say Hallelujah for the great
redemption which God has wrought on our
behalf; redemption at a terrific price; in Egypt,
the death of the firstborn; Redemption from sin,
the death of God's Son. "For God so loved the
world that He gave His one and only Son, that
whoever believes in Him shall not perish, but
have eternal life." (John 3:16)

Leader continues:

*"Ba-ruch Attah Ah-doh-nay Elo-hei-nu Me-lech Ha-olam
Boh-ray Pree Ha-gaw-fen."*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

*Blessed are you, O Lord our God, King of the Universe,
Creator of the fruit of the vine.*

**All drink together of the second cup while reclin-
ing to the left.**

The Rachatz

(washing of the hands)

**Hands are washed before the meal and the follow-
ing blessing is recited in unison:**

*“Ba-ruch Attah Ah-doh-nay Elo-hei-nu Me-lech Ha-olam
Asher Kid-sha-nu B’mits-vo-tov Vitsi-va-nu Al N’Tee-lat
Yaw-daw-yeem.”*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל נְטִילַת יָדַיִם.

*Blessed are you, O Lord our God, Ruler of the world,
Who made us holy by His commandments and command-
ed us concerning the washing of hands.*

Motzi, Matzot

The three matzahs, “unity,” are held and the following blessing is recited by all:

*“Ba-ruch Attah Ah-doh-nay Elo-hei-nu Me-lech Ha-olam
Ha-mo-tzee Le-chem Min Haw-aw-retz.”*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, הַמוֹצִיא לֶחֶם מִן הָאָרֶץ:

*Blessed are you, O Lord our God, King of the Universe,
Who brings forth bread from the earth.*

After placing the container back on the table, the master of the Seder breaks olive size pieces from the upper and middle matzahs and distributes them. All recite the following benediction:

*“Baruch Attah Ah-doh-nay Elo-hei-nu Me-lech Ha-olam
Asher Kid-sha-nu B’mits-vo-tov Vitsi-va-nu Al A-chee-lat
Ma-tzaw.”*

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ

הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל אֲכִילַת מַצָּה:

*Blessed are you, O Lord our God, King of the Universe,
Who sanctified us with His commandments, and com-
manded us concerning the eating of unleavened bread.*

All eat together of the matzah.

Maror

(eating of the bitter herbs)

The leader of the Seder breaks the bottom matzah
into olive size pieces and dips into bitter herbs.

The following blessing is recited by all:

*“Ba-ruch Attah Ah-doh-nay Elo-hei-nu Me-lech Ha-olam
Asher Kid-sha-nu B’mits-vo-tov Vitsi-va-nu Al A-chee-lat
Maw-ror.”*

כָּרוּךְ אַתָּה יי, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו,
וְצִוָּנוּ עַל אֲכִילַת מָרוֹר:

*Blessed are you, O Lord our God, King of the Universe,
Who sanctified us with His commandments, and com-
manded us concerning the eating of bitter herbs.*

All eat together of the maror.



he bitter herb speaks of the sorrow,
the persecution and the suffering of
our people under the hand of
Pharaoh; and as horseradish brings tears to the eyes,
so also did the great affliction of our people bring
tears to their eyes.

Korekh

(eating of the bitter herbs and charoseth)

The leader of the Seder takes two pieces from the bottom matzah and puts between them the charoseth, in a sandwich-like fashion. (It is optional to eat the charoseth with some bitter herbs.)

All eat together the matzah and charoseth.



As the bitter herb is a symbol of suffering, the salt water a symbol of tears, the greens a symbol of hyssop, the wine a symbol of blood, so the charoseth is a symbol of mortar, representing the clay bricks which were made by our people in Egypt.

This concludes the first portion of the Seder.

Dinner is now served and we will continue the Seder after the meal. During the meal, the leader of the Seder hides the afikomen.

Shulchan Orech

(The Passover Supper)

Tzaphun

(eating of the afikomen)

The afikomen is our substitute for the Paschal Lamb, which in days of old, was the final food of the Seder feast.

The children search for the afikomen. The leader redeems it by giving the child a coin. The matzah is broken and distributed, in olive size pieces, to each of the guests.

The Birkat Hamazon

(the blessing after the meal)

Leader:

Let us say the blessing for our food.

Response:

Blessed be the name of the Lord from now unto eternity.

Leader:

Let us bless our God of whose gifts we have eaten.

Response & Leader:

Blessed be He (our God) of whose bounty we have eaten and through whose goodness we live.

All together:

Blessed be He and blessed be His name.



It is significant that it was the middle piece of matzah which was broken and hidden away during the three cups of wine. The middle matzah, along with the other two, were wrapped or placed together to form a unity. Is it not significant that God commanded Israel saying, 'Hear O Israel, the Lord our God, the Lord is one' (Deut. 6:4)

Shema Israel Adonai Eloheinu, Adonai Echad."

שמע ישראל יהוה אחד יהוה אחד יהוה אחד

The word 'one' is the Hebrew word Echad meaning 'unity'. God is a unique unity. He is Father (Abba). He is Son (ben). He is Holy Spirit (Ruach Ha Chodesh). It was the Son of God who became our Messiah. "For to us a child is born, to us a son is given. And the government shall be on his shoulders and he will be called, Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace" (*Isa. 9:6*). It is written in Proverbs, "Who has gone up to heaven and come down? Who has gathered up the wind in the hollow of his hands? Who has wrapped up the waters in his cloak? Who has established all of the ends of the earth? What is his name and the name of his son? Tell me if you know" (*Prov. 30:4*).

The Son of God, our Messiah, took upon Himself the name 'Yeshua' (Jesus) because He would be the Savior of His people (*cf. Mt. 1:21*). He would be the Lamb of God who would take away the sin of the world (*cf. Jn. 1:29*).

The breaking of the middle matzah and the wrapping of the middle matzah and the hiding it away represents death. Death is separation. Physical death is a separation of the material part of man from the immaterial, the flesh from the soul and the spirit. Spiritual death is eternal separation from God. The Bible tells us that the wages of sin is death – that it was through Adam that death came upon mankind. As long as the matzah remained hidden it symbolized that death reigned. But when the broken matzah was found and returned it symbolized life and resurrection.

The origin of the broken matzah is unclear, but many scholars believe it was instituted by Yeshua (Jesus) Himself at His last Passover. Even the origin of the word 'Afikomen' is lost in antiquity. Jewish

tradition says that it means 'dessert'. However, other scholars believe it comes from a root word meaning 'I have come.' The Psalmist wrote, "Sacrifice and offering you did not desire but my ears you have pierced. Burnt offerings and sin offerings you did not require. Then I said, 'Here I am. I have come. It is written about me in the scroll. I desire to do your will O my God. Your law is within my heart'" (Ps. 40:6-8).

The one who came, written about in the scroll, is our Messiah the Lord Jesus. It is written of Him, "In the beginning was the Word and the Word was with God and the Word was God" (Jn. 1:1). It is further written, "The Word became flesh and lived for awhile among us. We have seen His glory, the glory as of the one and only Son who came from the Father, full of grace and truth" (Jn. 1:14).

Concerning the afikomen, it is written:

And he took bread, gave thanks and broke it, and gave it to them, saying, "This is my body given for you; do this in remembrance of me."

(Luke 22:19)

Concerning the Messiah, it is written:

Jesus said to them, "I tell you the truth, it is not Moses who has given you the bread from heaven, but it is my Father who gives you the true bread from heaven. For the bread of God is he who comes down from heaven and gives life to the world."

"Sir," they said, "from now on give us this bread."

Then Jesus declared, "I am the bread of life. He who comes to me will never go hungry, and he who believes in me will never be thirsty. I am the bread of life. Your forefathers ate the manna in the desert, yet they died. But here is the bread that comes down from heaven, which a man may eat and not die. I am the living bread that came down from

heaven. If a man eats of this bread, he will live forever. This bread is my flesh, which I will give for the life of the world."

(John 6:32-35; 48-51)

Is it not significant that it is this middle matzah, which was broken and then hid away, finally to be brought back, broken and distributed, that Jesus points to and says, "this is MY body which is given for you"? Is it not significant that Afikomen means – "I have come"?

Remember, the matzah is unleavened, it is striped and it is pierced. Even so, the Messiah was unleavened; that is, sinless. Even so the Messiah was striped; that is, by way of the Roman whip. Even so, the Messiah was pierced; that is by the nails in His hands and His feet, and by the spear in His side. If you are a believer in the Messiah, you can eat this piece as in a communion service, reminding yourself of what happened in the upper room at the Last Supper. Also, as you eat, it will remind you of what the Messiah did for you, in that He came and gave Himself for your sins.

All eat of the Afikomen.

Ha-Geulah

(third cup: the cup of redemption)

The third cup is filled and elevated and the leader of the Seder begins:



This cup represents the third "I will" - "I will redeem you." This is God's promise that He would redeem His people from slavery, meaning He would buy them

back. It is this cup after supper in the Upper Room which Jesus raised and stated:

“This cup is the new covenant in my blood,
which is poured out for you.

(Luke 22:20)

This cup that represents the New Covenant is the Cup of Redemption. It is the cup after the supper which our Messiah used to symbolize His death. Because we know it is the Cup of Redemption (the cup after supper), we know that it was the Afikomen that He used to symbolize His death and resurrection. The scriptures tell us that without the shedding of blood there can be no remission of sin (*cf. Heb. 9:22*). The scriptures further state that the life of the flesh is in the blood (*cf. Lev. 17:11*). When one is wounded the blood forms a covering over the wound and permits the healing of the body. It keeps out infection and disease. If the covering is removed or damaged, the wound may become infected and infection without cure can ultimately kill the body.

The Scripture tells us that when God placed the man and the woman in the garden, they rebelled and sinned. Like an ugly wound, sin cut the fellowship between God and man. God in his Holiness and righteousness could no longer have fellowship with a sinful, rebellious man. Man in his rebellion, and in his sin and pride, would not seek to have fellowship with God. A covering for that wound had to be made. So God in His mercy and love chose Israel. Unto Israel He committed the sacrifices, the offerings, the Torah. God told Israel that He would allow them, through the blood of the bulls and the goats — the sacrifices — to make an atonement (a covering for sin). It would cover over the ugly wound and permit healing and fellowship. But Israel would not leave the covering alone. Instead of obeying God and following His instructions,

they sought to cover sin in their own way. The infection of sin spread through the nation and would ultimately have destroyed them had God not intervened. Once again, in His grace and mercy, in fulfillment of His Word, He sent His Son, the Messiah, Yeshua (Jesus) to die in our place. The prophet Isaiah wrote, "But He was pierced for our transgressions, He was crushed for our iniquities, the punishment that brought us peace was upon Him and by His wounds we are healed. We all like sheep have gone astray. Each of us has turned to his own way and the Lord has laid on Him the iniquity of us all" (*Isa. 53:5-6*).

In Messiah's death God did not just cover sin. He took sin away. Anyone who accepts Messiah's death and accepts Him as their Lord and Savior has passed from death into life. God has forgiven their sins. He has cleansed them from all unrighteousness.

Our Messiah came, He died, shedding His blood, even as the Passover Lamb of old, to provide for all who will place their faith and trust in Him, redemption from sin.

"Ba-ruch Attah Ah-doh-nay Elo-hei-nu Me-lech Ha-olam Boh-ray Pree Ha-gaw-fen."

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְרֵי הַגֶּפֶן:

*Blessed are you, O Lord our God, King of the Universe,
Creator of the fruit of the vine.*

All drink the third cup of wine while reclining.

Elijah's Place

Elijah's cup is filled with wine and the door is opened.



You will note that one place setting has not been touched throughout the meal. This is the traditional place for Elijah. This door is opened to see if the prophet Elijah will come, – John, the baptiser, who Jesus spoke of as the forerunner of Himself, was indeed the prophet Elijah – had he been accepted by his people. It was the same John who looked upon Jesus and said, "Behold, the Lamb of God, which takes away the sin of the world."

The door is closed.

You will also note some items on the Seder plate which have not been touched. One, the Betzah, or roasted egg; and two, the shankbone of the lamb.

The roasted egg speaks of sacrifice, which can no longer be made because the Temple was destroyed. Is it not strange that an egg is used to represent sacrifice? But one must remember that sacrifice not only means death; it also means life.

The shankbone of the lamb is untouched, because lambs are no longer sacrificed. As believers in the Messiah, we recognize that sacrifice is no longer necessary, because the death of our Messiah satisfied the need for sacrifice. In His death there is life. In the shedding of His blood there is remission of sin.

Hallel

Fill the fourth cup and recite:

LEADER

The Lord has remembered us, He will bless us, He will bless the house of Israel, He will bless the house of Aaron. He will bless those who revere the Lord, the small as well as the great: May the Lord increase you, more and more, you and your children. You are blessed of the Lord, the maker of heaven and earth. The heavens are the heavens of the Lord, but the earth has He given to the children of men. The dead praise not the Lord nor do they who descend into the silent grave. But we will bless the Lord from henceforth until evermore. Hallelujah!

ALL

Praise the Lord, all you nations; praise Him, all you people; For His mercy prevails over us, and the truth of the Lord endures for ever. Hallelujah!

LEADER

I will praise you, for you have answered me and become my deliverance. The stone which the builders rejected, has become the chief cornerstone. This has proceeded from the Lord, it is marvelous in our eyes. This is the day which the Lord has appointed, we will rejoice and be glad in it.

ALL

Blessed be he who comes in the name of the Lord we bless you from the house of the Lord.

The Lord is God, and it is He who granted us light. Bring the sacrifice bound with myrtles to the horns of the altar.

LEADER

You are my God, and I will praise you! O my God, I will extol you. Give thanks to the Lord, for He is good, for His mercy endures forever.

The leader of the Seder continues:

We come to the fourth and last drinking of the cup. This cup represents the fourth "I will" – "I will take you to Me for a people." This speaks of the time when the Lord will gather Israel again in the Lord. To the believer in the Messiah this cup also represents the great hope that someday the Messiah is coming back to take up His followers to be with Him. It is written:

"For the Lord himself will come down from heaven, with a loud command, with the voice of the archangel and with the trumpet call of God, and the dead in Christ will rise first. After that, we who are still alive and are left will be caught up with them in the clouds to meet the Lord in the air. And so we will be with the Lord forever.

(1 Thess. 4:16-17)

Raise the cup.

"Ba-ruch Attah Ah-doh-nay Elo-hei-nu Me-lech Haolam Bohray Pree Ha-gaw-fen."

בְּרוּךְ אַתָּה יְיָ, אֱלֹהֵינוּ מֶלֶךְ
הָעוֹלָם, בּוֹרֵא פְּרֵי הַגֶּפֶן:

*Blessed are you, O Lord our God, King of the Universe,
Creator of the fruit of the vine.*

Drink the fourth cup – recite in unison.

Blessed are you, O Lord our God, King of the universe, for the wine and for the fruit of the vine, and for the produce of the field and for that desirable, good and spacious land which you granted our ancestors to inherit, to eat of its fruit, and be satisfied with its goodness. Have compassion, O Lord our God, upon us, on Israel your

people, upon Jerusalem, your city, on Zion, the residence of your glory, and upon the altar and your temple; rebuild Jerusalem, your holy city, speedily in our days. (On Sabbath add: Be gracious to us and give us strength and) cheer us on this day of the feast of unleavened bread, for you, O Lord our God, are good and beneficent to all, and therefore do we give thanks to you for the land, and for the fruit of the vine. Blessed are you, O Lord for the land and for the fruit of the vine.

The leader continues:

The Seder of Passover is now complete, even as our salvation and redemption are complete. Just as we were privileged to celebrate it this year, so may we be privileged to do so in the future.

O, Pure One, Who dwells on high, restore your numberless congregation...; speedily lead the shoots of the garden you have planted, redeemed, joyfully to Zion.

In unison:

NEXT YEAR IN JERUSALEM!

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם



In the days of our Messiah it was customary to celebrate Passover with the singing of the Hallel Psalms 113 thru 118.

When they had sung a hymn, they went out to the mount of Olives.

(Matthew 26:30)

Today many other songs have been added to the Passover Haggadah. Some of these tell the history of Israel. Others give praise to God.

Psalm 113



raise the Lord.
Praise, O servants of the Lord,
praise the name of the Lord. Let
the name of the Lord be praised, both now
and forevermore. From the rising of the sun to the
place where it sets the name of the Lord is to be
praised.

The Lord is exalted over all the nations, his
glory above the heavens. Who is like the Lord our
God, the One who sits enthroned on high, who
stoops down to look on the heavens and the earth?

He raises the poor from the dust and lifts the
needy from the ash heap; he seats them with
princes, with the princes of their people. He settles
the barren woman in her home as a happy mother
of children.

Praise the Lord.

קינ

הַלְלוּ יְהוָה | הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה: יְהוָה שֵׁם
יְהוָה מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם: מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ
מִהַלְלֵי שֵׁם יְהוָה: רָם עַל־כַּלְנוּסִים | יְהוָה עַל הַשָּׁמַיִם
כְּבוֹדוֹ: מִי כִיהוָה אֱלֹהֵינוּ הַמְגִבִּיהוּ לְשִׁבְתָּ: הַמְשַׁפֵּיל
לְרֵאשִׁית בָּשָׂמִים וּבְאָרֶץ: מְקִימֵי מַעְפָּר הַלְּמַשְׁפַּת יָרִים
אֲבוֹתָ: לְהוֹשִׁיבֵי עַם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ: מוֹשִׁיבֵי |
עֲקֵרַת הַבַּיִת אֲסִידֵהֶנּוּ שְׂמֵחָה הַלְלוּ יְהוָה:

Psalm 114



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

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

Why was it, O sea, that you fled, O Jordan, that you turned back, you mountains, that you skipped like rams, you hills, like lambs?

Tremble, O earth, at the presence of the Lord, at the presence of the God of Jacob, who turned the rock into a pool, the hard rock into springs of water.

קִיד

בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם בֵּית יַעֲקֹב מֵעַם לֵעָן: הַיְהוּדָה
יְהוּדָה לְקִדְשׁוֹ יִשְׂרָאֵל מִמְּשֻׁלֹתָיו: הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן
יָסַב לְאַחֹר: הַהָרִים רָקְדוּ כְּאֵילִים נִבְעוֹת כְּבְנֵי-צֹאן:
מִהַיְלֵךְ הַיָּם כִּי תִנּוּס הַיַּרְדֵּן תָּסַב לְאַחֹר: הַהָרִים
תִּרְקְדוּ כְּאֵילִים נִבְעוֹת כְּבְנֵי-צֹאן: מִלְּפָנֵי אֲדֹן חוּלֵי
אֶרֶץ מִלְּפָנֵי אֱלֹהֵי יַעֲקֹב: הֲרַפְנִי הַצּוּר אֲנִי-מִיָּמִים חֲלָמִישׁ
לְמַעֲיַנְדְּמִים:

Psalm 115



Not to us, O Lord, not to us but to your name be the glory, because of your love and faithfulness.

Why do the nations say, "Where is their God?"

Our God is in heaven; he does whatever pleases him. But their idols are silver and gold, made by the hands of men. They have mouths, but cannot speak, eyes, but they cannot see; they have ears, but cannot hear, noses but they cannot smell; they have hands, but cannot feel, feet but they cannot walk; nor can they utter a sound with their throats. Those who make them will be like them, and so will all who trust in them.

O house of Israel, trust in the Lord – he is their help and shield. O house of Aaron, trust in the Lord – he is their help and shield. You who fear him, trust in the Lord – he is their help and shield.

The Lord remembers us and will bless us: He will bless the house of Israel, he will bless the house of Aaron, he will bless those who fear the Lord – small and great alike.

May the Lord make you increase, both you and your children.

May you be blessed by the Lord, the Maker of heaven and earth.

The highest heavens belong to the Lord, but the earth he has given to man. It is not the dead who praise the Lord, those who go down to silence; it is we who extol the Lord, both now and forevermore.

Praise the Lord.

קטו

לֹא לָנוּ יְהוָה לֹא לָנוּ כִּי לַשֵּׁמַיִם תֵּן כְּבוֹד עַל־חַסְדֶּיךָ
עַל־אֲמֹתֶיךָ: לָמָּה יֹאמְרוּ הַגּוֹיִם אֵי־הֵנָּה אֱלֹהֵיהֶם:
וְאֱלֹהֵינוּ בַשָּׁמַיִם כָּל אֲשֶׁר־חָפֵץ עָשָׂה: עֲצִבֵיהֶם בָּסֶף
וְהִבּ מַעֲשֵׂה יְדֵי אָדָם: פִּה־לָהֶם וְלֹא יִדְבְּרוּ עֵינֵימָם לָהֶם

וְלֹא יִרְאוּ: אֲזַנִּים לָהֶם וְלֹא יִשְׁמְעוּ אֶף לָהֶם וְלֹא יִרְחוּן:
 וְדִתֵּם | וְלֹא יִמְשֹׁן רַגְלֵיהֶם וְלֹא יִהְלְכוּ לֹא-יִהְיוּ
 בְּגִזְוֹנָם: כַּמֹּדֵם יִהְיוּ עֲשִׂיהֶם כֹּל אֲשֶׁר-כָּטַח בָּהֶם:
 יִשְׂרָאֵל כָּטַח בַּיְהוָה עֲזָרָם וּמִגֹּנִים הוּא: בַּיֵּת אֲהָרֹן
 כָּטַחוּ בַּיְהוָה עֲזָרָם וּמִגֹּנִים הוּא: יִרְאֵי יְהוָה כָּטַחוּ בַּיְהוָה
 עֲזָרָם וּמִגֹּנִים הוּא: יְהוָה וְכָרְנוּ יִכְרְדוּ יִכְרְדוּ אֶת-בַּיִת
 יִשְׂרָאֵל יִכְרְדוּ אֶת-בַּיִת אֲהָרֹן: יִכְרְדוּ יִרְאֵי יְהוָה הַקְּטָנִים
 עַם-הַגִּדּוּלִים: יִסֵּף יְהוָה עֲלֵיכֶם עֲלֵיכֶם וְעַל-בְּנֵיכֶם:
 בְּרוּכִים אַתֶּם לַיהוָה עֲשֵׂה שָׁמַיִם וָאָרֶץ: הַשָּׁמַיִם שָׁמַיִם
 לַיהוָה וְהָאָרֶץ נָתַן לַבְּנֵי-אָדָם: לֹא הַמָּתִים יִהְלְלוּהָ
 וְלֹא כָל-יִרְדֵי דוֹמָה: וְאַנְחֵנוּ | נִכְרְדוּ יְהִי מַעֲתָה וְעַד-
 עוֹלָם הַלְלוּהָ:

Psalm 116



Love the Lord, for he heard my voice;
 he heard my cry for mercy. Because
 he turned his ear to me, I will call on
 him as long as I live.

The cords of death entangled me, the anguish
 of the grave came upon me; I was overcome by trou-
 ble and sorrow. Then I called on the name of the
 Lord: "O Lord, save me!"

The Lord is gracious and righteous; our God is
 full of compassion. The Lord protects the
 simplehearted; when I was in great need, he saved
 me.

Be at rest once more, O my soul, for the Lord
 has been good to you.

For you, O Lord, have delivered my soul from death, my eyes from tears, my feet from stumbling, that I may walk before the Lord in the land of the living. I believed; therefore I said, "I am greatly afflicted." And in my dismay I said, "All men are liars."

How can I repay the Lord for all his goodness to me? I will lift up the cup of salvation and call on the name of the Lord. I will fulfill my vows to the Lord in the presence of all his people.

Precious in the sight of the Lord is the death of his saints. O Lord, truly I am your servant; I am your servant, the son of your maidservant; you have freed me from my chains.

I will sacrifice a thank offering to you and call on the name of the Lord.

I will fulfill my vows to the Lord in the presence of all his people, in the courts of the house of the Lord – in your midst, O Jerusalem.

Praise the Lord.

קמז

אֶהְבֶּתִי כִּי־יִשְׁמַע | יְהוָה אֶת־קוֹלִי תַחֲנוּנָיִ: כִּי־הִפָּדָה
אֶנְוִי לִי וּבִימֵי אַקְרָא: אֶפְפוּנִי | חֲבַל־מָוֶת וּמִצָּרֵי שָׂאוֹל
מִצָּאוֹנֵי צָרָה וְנִנְן אִמְצָא: וּבִשְׁם־יְהוָה אַקְרָא אֲנִי יְהוָה
מִלְטָה נַפְשִׁי: חֲנּוּן יְהוָה וְצַדִּיק וְאֱלֹהֵינוּ מֵרַחֵם: שִׁמְר
פְּתָאִים יְהוָה דַּלְתֵי וְלִי יְהוֹשִׁיעַ: שׁוּבִי נַפְשִׁי לְמִנוּחֹיכִי
כִּי־יְהוָה גָּמַל עָלַיכִי: כִּי חֲלַצְתָּ נַפְשִׁי מִמָּוֶת אֶת־עֵינֵי
מִדְּמָעָה אֶת־רִגְלֵי מִדְּחִי: אֶתְהַלֵּךְ לִפְנֵי יְהוָה בְּאַרְצוֹת
חַיִּים: הֵאֱמַנְתִּי כִּי אֲדַבֵּר אֲנִי עָנִיתִי מְאֹד: אֲנִי אֶמְרַתִּי
בְּחַפְזִי כִּלְדֵּאֲדָם כֹּזֵב: מִה־אֲשִׁיב לַיהוָה כִּלְתַּנְמוּלְוֹהוּ
עָלַי: כּוֹס־יְשׁוּעוֹת אֲשָׂא וּבִשְׁם יְהוָה אַקְרָא: גִּדְרֵי לַיהוָה

אֲשֶׁלֶם נְגַדְה־נָא לְכָל־עַמּוֹ: וְקַר בְּעֵינֵי יְהוָה חַמּוּתָהּ
 לְחַסְדָּיו: אֲנֵה יְהוָה כִּי־אֲנִי עֲבָדְךָ אֲנִי עֲבָדְךָ בְּדַמְתְּךָ
 פָּתַחְתָּ לְמוֹסְרֵי: לֵךְ אֹבֶחַ וְבַח תּוֹדָה וּבִשְׁם יְהוָה אִקְרָא:
 נְדָרֵי לַיהוָה אֲשֶׁלֶם נְגַדְה־נָא לְכָל־עַמּוֹ: בְּחַצְרוֹת אֲבֹת
 יְהוָה בְּתוֹכְכִי יְרוּשָׁלַם הַלְלוּיָהּ:

Psalm 117



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

Praise the Lord.

קו

הַלְלוּ אֶת־יְהוָה בְּלִנְגוּיִם שְׁבַחְוּהוּ כָּל־הָאֲמִים: כִּי נִבְרַע
 עֲלֵינוּ | חֶסֶדוֹ וְאֱמֶת־יְהוָה לְעוֹלָם הַלְלוּיָהּ:

Psalm 118



Give thanks to the Lord, for he is good; his love endures forever. Let Israel say: "His love endures forever."

Let the house of Aaron say: "His love endures forever." Let those who fear the Lord say: "His love endures forever."

In my anguish I cried to the Lord, and he answered by setting me free. The Lord is with me; I

will not be afraid. What can man do to me? The Lord is with me; he is my helper. I will look in triumph on my enemies.

It is better to take refuge in the Lord than to trust in man. It is better to take refuge in the Lord than to trust in princes.

All the nations surrounded me, but in the name of the Lord I cut them off. They surrounded me on every side, but in the name of the Lord I cut them off. They swarmed around me like bees, but they died out as quickly as burning thorns; in the name of the Lord I cut them off.

I was pushed back and about to fall, but the Lord helped me. The Lord is my strength and my song; he has become my salvation.

Shouts of joy and victory resound in the tents of the righteous: "The Lord's right hand has done mighty things! The Lord's right hand is lifted high; the Lord's right hand has done mighty things!"

I will not die but live, and will proclaim what the Lord has done. The Lord has chastened me severely, but he has not given me over to death.

Open for me the gates of righteousness; I will enter and give thanks to the Lord. This is the gate of the Lord through which the righteous may enter. I will give you thanks, for you answered me; you have become my salvation.

The stone the builders rejected has become the capstone; the Lord has done this, and it is marvelous in our eyes. This is the day the Lord has made; let us rejoice and be glad in it.

O Lord, save us; O Lord, grant us success. Blessed is he who comes in the name of the Lord. From the house of the Lord we bless you. The Lord is God, and he has made his light shine upon us.

With boughs in hand, joining the festal procession
up to the horns of the altar.

You are my God, and I will give you thanks;
you are my God, and I will exalt you.

Give thanks to the Lord, for he is good; his
love endures forever.

קִיחַ

הודו ליהוה בִּיטוֹב כִּי לְעוֹלָם חֲסִדוֹ: יֹאמְרֵנָּה יִשְׂרָאֵל
כִּי לְעוֹלָם חֲסִדוֹ: יֹאמְרֵנָּה בֵּית-אֶהֱרֹן כִּי לְעוֹלָם חֲסִדוֹ:
יֹאמְרֵנָּה יִרְאֵי יְהוָה כִּי לְעוֹלָם חֲסִדוֹ: מִדְּהַמְצַר
קָרַאתִי יְהוָה עֲנֵנִי בְּמִרְחַב יְהוָה: יְהוָה לִי לֹא אֵירָא מוֹד-
יַעֲשֶׂה לִי אָדָם: יְהוָה לִי בַעֲזָרִי וְאֲנִי אֲרֹאֶה בְּשֹׁנְאֵי:
טוֹב לַחֲסוֹת בַּיהוָה מִבְּטַח בְּאָדָם: טוֹב לַחֲסוֹת
בַּיהוָה מִבְּטַח בַּנְּדִיבִים: כָּל-גּוֹיִם סִבְכּוּנִי בְּשֵׁם יְהוָה
כִּי אֲמִלֵּם: סִבּוּנִי נִסְסִבְכּוּנִי בְּשֵׁם יְהוָה כִּי אֲמִלֵּם:
סִבּוּנִי כְּדַבְרֵיהֶם דַּעֲבוּ כֹּאֵשׁ קוֹצִים בְּשֵׁם יְהוָה כִּי אֲמִלֵּם:
דַּחַה דַּחַתֵּנִי לִנְפֹל נִהְיֶה עֲזָרֵנִי: עֲנֵי וּמַרְתֵּה יְהוָה נִהְיֶה-
לִי לִישׁוּעָה: קוֹל רִנָּה וְיִשׁוּעָה בְּאֶהְלֵי צְדִיקִים יְמִן
יְהוָה עֲשֶׂה חַיִּל: יְמִן יְהוָה רֹמְמָה יְמִן יְהוָה עֲשֶׂה
חַיִּל: לֹא-אֲמוֹת כִּי-אֲחִיָּה וְאִסְפָּר מַעֲשֵׂי יְהוָה: יִסַּר
יִסְרֵנִי יְהוָה וְלִמּוֹת לֹא נִתְּנֵנִי: פִּתְחוּ-לִי שַׁעַר-צְדֵק אֲבֹא-
בָּם אֲוִתָּה יְהוָה: וְהִרְשַׁעַר לַיהוָה צְדִיקִים יָבֹאוּ בּוֹ:
אֲוֹךְ כִּי עֲנִיתִנִי וְתַהַרְלֵנִי לִישׁוּעָה: אֲבָן מֵאִסוּ הַבּוֹנִים
הַיְתָה לְרֹאשׁ פְּנֵה: מֵאֵת יְהוָה הַיְתָה זֹאת הִיא נַפְלֵאת
בְּעֵינֵינוּ: וְהִרְהוּם עֲשֶׂה יְהוָה נְגִילָה וְנִשְׂמָחָה בּוֹ:
אֲנֵי יְהוָה הִישִׁיעָה נָּא אֲנֵי יְהוָה הַצְלִיחָה נָּא: כְּרוּךְ

הָפָא בְּשֵׁם יְהוָה בְּרַכְנוּכֶם מִבֵּית יְהוָה: אֵל יְהוָה
 וַיֹּאֲר לָנוּ אֲסוּרֵי־תַג בְּעֵבְתֵינוּ עַד־קָרְנוֹת הַמִּזְבֵּחַ: אֵלֵינוּ
 אֲתָהּ וַאֲיֹהָבָה אֱלֹהֵינוּ אֲרוֹמְמֶךָ: הוֹדוּ לַיהוָה בֵּי־טוֹב כִּי
 לְעוֹלָם חֲסִדוֹ:

Had Gadyo (An Only Kid)



Abbi Jonathan Eybeschütz and others have interpreted Had Gadyo as a hymn to God's providence. God is evident in the history of mankind. Israel (the Kid) redeemed by God from Egypt through Moses and Aaron (the two Zuzim), succumbs to a mightier empire which, in turn, is defeated by other empires, etc. until God's rule of justice triumphs. The cat is Assyria; the dog, Babylonia; the stick, Persia; the water, Greece; the ox, Rome; the slaughterer, the Moslems; the angel of death, the European nations.

The Holy One will finally suppress all tyranny, deliver all His children from oppression, re-establish the principle of justice, and bring about the era of peace for all nations. The Seder thus ends on a hopeful and joyous note. Through the Seder we keep alive humanity's love for freedom.

Chad Gad-Yaw

Chad Gad-Yaw, Chad Gad-Yaw, D'za-been A-
 baw Bis-ray Su-say, Chad Gad-yaw, Chad Gad-yaw,

Va-a-saw Shun-raw, V'awch-law L'gad-yaw, D'za-
 been A-baw Bis-ray Zu-zay, Chad Gad-yaw, Chad
 Gad-yaw.

Va-a-saw Chut-raw V'hee-kaw L'chal-baw,
D'naw-shach L'shun-raw, D'awch-law L'gad- yaw
D'za-been...

Va-a-saw May-yaw V'chaw-vaw L'nu-raw, D'saw-
raf L'chut-raw D'hee-kaw L'chal-baw, D'naw-shach
L'shun-raw, D'awch-law L'gad-yaw. D'za-been...

Va-a-saw Ha-Kaw-dosh Baw-ruch hu, V'shaw-
chat L'mal-awch Ha-maw-ves, D'shaw-chat L'sho-
chayt, D'shaw-chat L'so-raw, D'shaw-saw L'ma-yaw,
D'chaw-vaw L'nu-raw, D'saw-raf L'chut-raw, D'hee-
kaw L'chal-baw, D'naw-shach L'shun-raw, D'awch-law
L'gad-yaw, D'za-been...

One Only Kid

One only kid, one only kid, which my father
bought for two zuzim; one only kid, one only kid.

And a cat came and devoured the kid, which
my father bought for two zuzim; one only kid, one
only kid.

And a dog came and bit the cat, which had
devoured the kid, which my father bought for two
zuzim; one only kid, one only kid.

Then a staff came and smote the dog, which
had bitten the cat, which had devoured the kid,
which my father bought for two zuzim; one only
kid, one only kid.

Then a fire came and burnt the staff which had
smitten the dog, which had bitten the cat which had
devoured the kid, which my father had bought for
two zuzim; one only kid, one only kid.

Then water came and extinguished the fire,
which had burnt the staff, which had smitten the
dog, which had bitten the cat, which had devoured

the kid, which my father had bought for two zuzim;
one only kid, one only kid.

Then the ox came and drank the water, which
had extinguished the fire, which had burnt the staff,
which had smitten the dog, which had bitten the
cat, which devoured the kid, which my father had
bought for two zuzim, one only kid, one only kid.

Then the slaughterer came and slaughtered the
ox, which had drunk the water, which had exting-
uished the fire, which had burnt the staff, which
had smitten the dog, which had bitten the cat,
which devoured the kid, which my father had
bought for two zuzim, one only kid, one only kid.

Then the angel of death came and slew the
slaughterer, who had slaughtered the ox, which had
drunk the water, which had extinguished the fire,
which had burnt the staff, which had smitten the
dog, which had bitten the cat, which devoured the
kid, which my father had bought for two zuzim; one
only kid, one only kid.

Then came the most holy, blessed be He and
slew the angel of death, who had slain the
slaughterer, who had slaughtered the ox, which had
drunk the water, which had extinguished the fire,
which had burnt the staff, which has smitten the
dog, which had bitten the cat which had devoured
the kid, which my father had bought for two zuzim;
one only kid, one only kid.

Had Gadyo

Moderato D. 1. D. G. D. A. D. G. Traditional

Had Gad - yo Had Gad - yo D' - za - bin a - bo

The image shows a musical score for the song 'Had Gadyo'. It consists of two staves. The top staff is a vocal line in G major, 2/4 time, with a tempo marking of 'Moderato'. The notes are G4, A4, B4, G4, F4, E4, D4, C4, G3, F3, E3, D3. The bottom staff is a piano accompaniment, starting with a G major chord (G, B, D) and following a similar rhythmic pattern. The lyrics 'Had Gad - yo Had Gad - yo D' - za - bin a - bo' are written below the vocal line.

The image shows a musical score for the song 'Had Gad-yo'. It consists of three staves. The top staff is the bass line, the middle staff is the vocal line with lyrics, and the bottom staff is the piano accompaniment. The key signature has one sharp (F#) and the time signature is 4/4. The lyrics are: 'bis - rey zu - rey, Had Gad - yo Had Gad - yo.' Above the vocal line, there are chord markings: D, G, D, G, D, A', D.

Had Gad-yo...
 Had Gad-yo...
 D'za-bin a-bo bis-rey zu-zey,
 Had Gar-yo...
 Had Gad-yo.

My father bought an only kid for two zuzim. A cat came and ate the kid; a dog came and bit the cat; a stick came and beat the dog; a fire came and burned the stick; water came and quenched the fire...and only kid, my father bought for two zuzim.

Addir Hu

The Melody of the following poem, composed in alphabetical acrostic, has been popular for several centuries. The author is unknown. The theme is the speedy restoration of Zion, symbolized by the rebuilding of the Temple. It is metrically arranged so that it may be sung in English if desired.

Solo:

A-deer Hu, A-deer Hu
 Yiv-neh Vay-so B'kaw-rov

Chorus:

Bim-hay-raw, Bim-hay-raw
 B'yaw-may-nu B'kaw-rov
 Ayl B-nay, Ayl B-nay
 B-nay Vay-s'chaw B'kaw-rov.

Solo:

Baw-chur Hu, Gaw-dol Hu, Daw-gul Hu
Yiv-neh Vay-so B'kaw-rov

Chorus:

Solo

Haw-dur Hu, Vaw-seek Hu, Za-kay Hu
Yiv-neh Vay-so B'kaw-rov

Chorus

Solo

Taw-hor Hu, Yaw-cheed Hu, Ka-beer Hu
Yiv-neh Vay-so B'kaw-rov

Chorus

Solo

Law-mud Hu, Me-lech Hu, No-raw Hu,
Yiv-neh Vay-so B'kaw-rov

Chorus

Solo

Sa-geev Hu, Ee-zuz Hu, Po-deh Hu, Tza-deck Hu
Yiv-neh Vay-so B'kaw-rov

Chorus

Solo

Kaw-dosh Hu, Ra-chum Hu, Sha-dai Hu, Ta-Keef
Hu Yiv-neh Vay-so B'kaw-rov

Chorus

Mighty is He! Mighty is He!
May He build His Temple soon.
Speedily, speedily,
In our lifetime may it be.
Build, O Lord! Build, O Lord!
Build your Temple speedily!

Chosen, great, renowned is He!
May He build His Temple soon.
Speedily, speedily.
In our lifetime may it be.
Build, O Lord! Build, O Lord!
Built your Temple speedily!

Glorious, faithful, pure is He!
May He build His Temple soon.
Speedily, speedily,
In our lifetime may it be.
Build, O Lord! Build, O Lord!
Build your Temple speedily!

Righteous, faultless, One is He!
May He build His Temple soon.
Speedily, speedily,
In our lifetime may it be.
To God praise belongs;
To Him it is ever due.

Humble in kingship,
Redeeming as of right;
To Him the righteous sing:
"To you, just to you,
To you and to you alone;
To you, yes, only to you,
To you, O Lord, is sovereignty."
To God praise belongs;
To Him it is ever due.

Holy in kingship,
Merciful as of right;
To Him His myriad hosts sing:
"To you, just to you,
To you and to you alone;
To you, yes, only to you,
To you, O Lord, is sovereignty."
To God praise belongs;
To Him it is ever due.

All-powerful in kingship,
Sustaining as of right;
To Him the upright sing:
"To you, just to you,
To you and to you alone;
To you, yes, only to you,
To you, O Lord, is sovereignty."
To God praise belongs;
To Him it is ever due.
All-pure in kingship,
Powerful as of right;
To Him His courtiers sing:
"To you, just to you,
To you and to you alone;
To you, yes, only to you,
To you, O Lord, is sovereignty."
To God praise belongs;
To Him it is ever due.

One alone in kingship,
Mighty as of right;
To Him His disciples sing:
"To you, just to you,
To you and to you alone;
To you, yes, only to you,
To you, O Lord, is sovereignty."
To God praise belongs;
To Him it is ever due.

Exalted in kingship,
Revered as of right;
To Him His angels sing:
"To you, just to you,
To you and to you alone;
To you, yes, only to you,
To you, O Lord, is sovereignty."
To God praise belongs;
To Him it is ever due.

Addir Hu

pp. Slowly with sigh

A - dir hu, A - dir hu, Yiv - ne - so b'ko - rov. Bim - hey - ro bim - hey - ro
 Praise the Lord! One ac - cord, Sound throughout cre - a - tion; I aud and sing. ... hon - or bring

b'yo - mey - nu b' - ko - rov. El - b' - ney, El b' - ney. B'ney ves ho b' - ko - rov
 Him with - out ces - sa - tion; And His fame loud pro - claim. Ev - 'ry land and na - tion

And It Came To Pass At Midnight

In the days of old you performed many miracles at night.

In the early watch of evening, on this night.
 To gain the victory, Abraham divided his army at night. (*Gen. 14:15*)

And it came to pass at midnight.

You judged Abimelech, king of Gerar, in a dream during the night; (*Gen. 20:3*)

You struck Laban, the Syrian, with terror in the night; (*Gen. 20:3*)

Israel wrestled with an angel, and prevailed at night. (*Gen. 32:25*)

And it came to pass at midnight.

Egypt's first-born you smote at night; (*Ex. 12:29*)

The Egyptians found themselves powerless when they arose at night.

You scattered Sisera's army, aided by the stars of night. (*Judges 5:20*)

It came to pass at midnight.

Sennacherib's army was decimated at night
(*II Kings 19:35*)

Babylonia's god, Bel and his pillar crashed in the
night; (*Isa. 46:1,2*)

Mysteries were revealed to Daniel in a vision at
night. (*Dan. 2:19*)

It came to pass at midnight.

Drunken Belshazzar was slain at night;
(*Dan. 5:30*)

Daniel, saved from the lions' den, interpreted the
dreams of night. (*Dan. 6:24*)

Hateful Haman wrote his edicts at night.
(*Esther 3:12*)

It came to pass at midnight.

You triumphed over Haman when sleep failed
Ahasuerus at night. (*Esther 6:1*)

You tread down the enemy for him who asked:
"Watchman, what of the night?" (*Isa. 63:3; 21:11*)

You will like the watchman; The morning comes as
well as the night." (*Isa. 21:12*)

It came to pass at midnight.

Hasten that day which is neither day nor night;
(*Zech. 14:7*)

Most High, Proclaim that you are the day, and you
are also the night.

Place watchmen to guard the city, day and night.
(*Isa. 62:6*)

Make bright as day the darkness of the night.

May it come to pass at midnight.

Israel's national anthem ...

Hatikvah - (*Our Hope*)

Kol od ba-le-vav pni-i-i-ma
Neh-fesh ye-hu-di hoe-me-e-ya

Ul-fa-a-tey-ey mez-rach Ka-de-e-e-e-mah
Ai-yeen l'tzi-yone tso-fee-ah
Ode lo av-dah teek-vah tay-ay-new
Ha-ah teek-vah sh'note al-pa-ayeem
L'hee-yote am hof-shee
Bay artsay - aynew
E-retz Zi-yone ve-ru-sha-lai-i-eem

*As long as a Jewish heart beats,
And as long as Jewish eyes look eastward,
Then our two thousand year hope
to be a free nation in Zion,
is not dead.*

3008



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