



A HEBREW - CHRISTIAN PASSOVER HAGGADAH

By Dr. & Mrs. Elias E. Hidalgo

This Hebrew-Christian Haggadah has been prepared in order that both Jewish and Gentile people will have the opportunity to observe PESACH (Passover), as well as to remember our redemption through the Death, Burial and Resurrection of Our Messiah, Y'shua Ha-Massiach Adonai (Our LORD Jesus Christ), in Whom we have been given life eternal. **TO HIM BE ALL THE GLORY AND HONOR, FOREVER.**

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*Pray for the peace of Jerusalem:
they shall prosper that love thee.*

Psalm 122: 6

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- 2) To learn The LORD God's Good, Acceptable and Perfect will for our lives through a diligent search of TaNach (The Old Testament), and Brit Ha-Dashah (The New Testament).
- 3) To Fellowship one with another in The Spirit of love and friendship.

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בדיקת חמץ

BEDIKATH CHAMETZ

(Searching for Leaven)



THE commandment to abstain from leaven is found in The Book of Exodus 12:19, "...*Seven days shall there be no leaven found in your houses;*".

Therefore, traditionally on the 13th day of Nisan the head of each household makes a **search for chametz** (leaven). It is customary to place a few pieces of bread in a strategic location, so that when the search is made, leaven is found. Afterwards the following blessing is recited:

Blessed art Thou, Eternal our GOD, Ruler of the universe, any leaven that may still be in the house, which I have not seen or have not removed, shall be as if it does not exist, and as the dust of the earth.

1.



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PASSOVER DATES

Begins on Nisan the 15th

April	14th	2014
April	3rd	2015
April	23rd	2016
April	11th	2017

**Begins at sundown.*

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Kosher for Passover

In Exodus 12:20, we read, "*...Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread*".



The head of the household will take a piece of leaven that he has brushed with a feather into a wooden spoon which has been wrapped in a cloth. Then it is taken to a prescribed place and thrown into the fire which symbolically removes all leaven from that household.

In Luke 22:1-20, we find our Messiah, Y'shua (Jesus) celebrating and observing The Feast of Unleavened Bread (Passover), thus, tonight we also will, "*...keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth*". (I Corinthians 5:8).





ברוך אתה יי אלהינו מלך
 העולם אשר קדשנו במצותיו
 וצונו להדליק נר של פסח:

BRECHAT HANER



(Kindling of The Candles)

IN the beginning of The Torah (The Books of Moses) we find that, "...**And GOD said, Let there be light: and there was light**". (Genesis 1:3). Later, in the Book of Exodus 35:14, The Almighty God, Who is The Light-giver, instructed the Children of Israel to construct a menorah (candlestick) for a light in The Holy Place within The Tabernacle. Therefore, we see light in creation, as well as in consecration before The Almighty GOD.

Tonight, the lady of the house will kindle the light (candles) as she recites the following:

B'oruch atah Adonai Eloheynu Melech ha-olam asher kidshanu b'mitsvotav vitsi-vanu l'hadlik ner shel Pesach.

Blessed art Thou, O LORD our GOD, King of the universe, Who has sanctified us by Thy Commandments, and has commanded us to light the festive candles.



Shalom Songs



PRAISE YE THE LORD

ALELU-ALELU-ALELU-ALELU-YAH,
 B'ARUCH HA-SHEM.

ALELU-ALELU-ALELU-ALELU-YAH,
 B'ARUCH HA-SHEM.

B'ARUCH HA-SHEM, ALELUYAH,
 B'ARUCH HA-SHEM, ALELUYAH,
 B'ARUCH HA-SHEM, ALELUYAH,
 PRAISE YE THE LORD.

THE LORD IS MY SHEPHERD

THE LORD IS MY SHEPHERD,
 I'LL WALK WITH HIM ALWAYS.
 HE LEADS BY STILL WATERS,
 I'LL WALK WITH HIM ALWAYS.

ALWAYS, ALWAYS
 I'LL WALK WITH HIM ALWAYS.
 ALWAYS, ALWAYS
 I'LL WALK WITH HIM ALWAYS.

PEACE MY FRIENDS TILL WE MEET AGAIN

SHALOM CHA-VERIM, SHALOM CHA-VERIM,
 SHALOM, SHALOM, L'HIT-RAOT, L'HIT-RAOT,
 SHALOM, SHALOM ... (Twice)



Shalom Songs

HATIKVAH (The Hope) (ISRAELI NATIONAL ANTHEM)

כל עוד בלבב פנימה נפש יהודי הומיה,
ולפאתי מזרח, קדימה עין לציון צופיה,
עוד לא אבדה תקותנו, התקוה בת שנות אלפים
להיות עם חפשי בארצנו ארץ ציון וירושלים

Kol 'od ba-le-vav pa-ni-ma
Ne-fesh ye-hu-di ho-mi-ya,
Ul-fah-te miz-rach ka-di-ma,
Ay-in l'-tzi-on tzo-fi-ya;
Od lo av-da tik-va te-nu,
Ha-tik-vah bat shnot al-pa-yim,
L'hiot 'am hoph-shee be'-art-ze-nu,
Eretz-zion v'ru-sha-la-yim.

As long as within his heart,
The soul of the Jew longs,
And he turns eastward,
His eye looking toward Zion,
Our hope is not yet lost,
The hope of two thousand years,
To be a free people in our land,
The land of Zion and Jerusalem.



As a woman has been chosen to begin The Seder (The Order of Service) by giving light to our table, so also, The LORD chose Miriam (Mary), who found favour with GOD (Luke 1:30), through whom The Messiah of Israel came to give His light of Redemption and Salvation, "**...To the Jew first, and also to the Gentile**". (Romans 1:16).

King David of Israel said, "**...The LORD is my light and my Salvation;**" (Psalm 27:1). Jacob, the father of Israel, said, "**...I have waited for Thy Salvation, (Y'shua), O LORD**". (Genesis 49:18).

Tonight, as we see the candles glowing may we remember, reverence, and rejoice in our Messiah, **Who is "The Light of the world"**. (John 9:5).





Shalom Songs

PASSOVER LAMB

- (1) PHARAOH HAD US ALL ENSLAVED,
LABORING IN HIS LAND.
THE LORD GOD HEARD OUR CRY,
AND FREED US BY HIS HAND.
AND BY THE BLOOD OF THE PURE
AND SPOTLESS LAMB,
WE'RE FREE, WE ARE ALL SET FREE.
HALLELUJAH, HALLELUJAH,
GOD OF ABRAM, THANK YOU FOR THE LAMB.
- (2) PASSOVER LAMB'S BLOOD UPON THE DOOR,
FORMING A CROSS TO SAVE US
FROM DEATH'S JAWS.
AND BY THE BLOOD OF THE PURE
AND SPOTLESS LAMB,
WE'RE FREE, WE ARE ALL SET FREE.
HALLELUJAH, HALLELUJAH,
GOD OF ISAAC, THANK YOU FOR THE LAMB.
- (3) THREE DAYS HE LAID AND YESHUA (Jesus)
DID RISE, TO GIVE ALL WHO BELIEVE
EVERLASTING LIFE.
AND BY THE BLOOD OF THE PURE
AND SPOTLESS LAMB,
WE'RE FREE, WE ARE ALL SET FREE.
HALLELUJAH, HALLELUJAH,
GOD OF JACOB, THANK YOU FOR THE LAMB.
HALLELUJAH, HALLELUJAH,
GOD OF ISRAEL, THANK YOU FOR THE LAMB.

As we lift **The Kiddush Cup**, and remember our deliverance from Egypt, *let us together say:*

Blessed be The LORD GOD of Abraham, Isaac, and Jacob, King of the universe, Who has made distinction between light and darkness, between Israel and the Nations, between the Sabbath and the other six working days, between right and wrong, between believers and unbelievers, Amen.



Our LORD Y'shua (Jesus) in Luke 22:17, "*...took the (Kiddush) cup, and gave thanks, and said, Take this, and divide it among yourselves;*".

B'oruch atah Adonai Eloheynu Melech ha-olam borey pree ha-gafen.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

Blessed art Thou, O Eternal, our GOD, Creator of the fruit of the vine.

*Drink **The Kiddush Cup** reclining to the left.*





URCHATZ ורחץ

(Washing of The Hands)



AS we **wash our hands** (fingertips), you will notice a special bowl at your table for this purpose. The baleboss will now pass the basin of water to each individual at his table.

In Psalm 26:6, we read, "*...I will wash mine hands in innocence; so will I compass thine altar, O LORD;*". In Isaiah 1:18 we read, "*...Come now, and let us reason together, saith The LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool*".

We need to remember that as we **wash our hands** clean tonight, so also Y'shua (Jesus) our LORD as He observed Pesach (Passover) in The

Shalom Songs



PSALM 133:1

הנה מה טוב ומה נעים שבת אחים גם יחד:

(1,3,5)

HI-NE MA-TOV U-MA NA-YIM,
SHE-VET A-CHIM GAM YA-CHAD.
HI-NE MA-TOV U-MA NA-YIM,
SHE-VET A-CHIM GAM YA-CHAD.

(2)

HI-NE MA-TOV
SHE-VET A-CHIM GAM YA-CHAD,
HI-NE MA-TOV
SHE-VET A-CHIM GAM YA-CHAD.

(4)

HI-NE MA-TOV, HI-NE MA-TOV
YA-LA-LA-LA-LA-LA-LA-LA-LA-LA-LA,
HI-NE MA-TOV, HI-NE MA-TOV
YA-LA-LA-LA-LA-LA-LA-LA-LA-LA-LA.
Behold! How good and pleasant it is for
brethren to dwell together in unity!

ISAIAH 26:3

THOU WILT KEEP HIM IN PERFECT PEACE,
WHOSE MIND IS STAYED ON THEE.
WHEN THE SHADOWS COME
AND DARKNESS FALLS,
HE GIVETH INWARD PEACE.

O HE IS THE ONLY PERFECT RESTING PLACE,
HE GIVETH PERFECT PEACE.
THOU WILT KEEP HIM IN PERFECT PEACE,
WHOSE MIND IS STAYED ON THEE.





Shalom Songs

WE BRING PEACE UNTO YOU

HEVENU SHALOM ALECHEM,
HEVENU SHALOM ALECHEM,
HEVENU SHALOM ALECHEM,
HEVENU SHALOM, SHALOM,
SHALOM ALECHEM.

SH'MA (Deuteronomy 6:4, Mark 12:29)

שמע ישראל יהוה אלוהינו יהוה אחד:

SH'MA YISRAEL ADONAI
ELOHEYNU ADONAI ECHAD.
SH'MA YISRAEL ADONAI
ELOHEYNU ADONAI ECHAD.

Hear, O Israel The LORD our God,
The LORD is One.

DAYENU (IT IS SUFFICIENT)

- (1) I-LU HO-TZI HO-TZI-ANU
HO-TZI-ANU MI-MITZ-RA-IM,
HO-TZI-ANU MI-MITZ-RA-IM DA-YE-NU.

(Chorus)

DA-DA-YE-NU, DA-DA-YE-NU, DA-DA-YE-NU
DA-YE-NU, DA-YE-NU, DA-YE-NU. (Twice).

- (2) I-LU NA-TAN NA-TAN LA-NU,
NA-TAN LA-NU ET HA-SHA-BAT,
NA-TAN LA-NU ET HA-SHA-BAT DA-YE-NU.

It is sufficient that God brought us out of Egypt.
It is sufficient that God gave us the Sabbath.



Book of John 13:5, "...After that He poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel with which He was girded". Then, Y'shua said, in chapter 13:15, "...For I have given you an example, that ye should do as I have done to you".

As believers in The GOD of Israel through our Messiah Y'shua, we are reminded in Ephesians 5:26-27, that we are sanctified, and cleansed with the washing of water by The Word of GOD that we may be presented, holy and without blemish unto Himself.





KARPAS כרפס

(Dipping of The Parsley)

THE head of the house takes some parsley, and dips it into salt water, and distributes the **Karpas** to all present.

Let us say: **B'oruch atah Adonai Eloheynu Melech ha-olam borey pree ha - adamah.**

ברוך אתה יי אלהינו מלך העולם בורא פרי האדמה:

Blessed art Thou, O Eternal, our GOD, Creator of the fruits of the earth.



Let us all partake of **Karpas**.

What does the parsley and salt water represent?

The green of the parsley reminds us of the hyssop used during Pesach. "...*And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side posts with the blood that is in the basin;*". The LORD said in verse 23, "...*For the LORD will pass through to smite the Egyptians; and when He seeth the blood upon the lintel, and on the two side posts, the LORD will pass over the door,*" (Exodus 12: 22,23).

*Lift the cup **Hallel**, and say:*

B'oruch atah Adonai Eloheynu Melech ha-olam b'orey pree ha-gafen.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

Blessed art Thou, O Eternal, our GOD, King of the universe, Who has created the fruit of the vine.

*Let us all drink The Cup of Praise (**Hallel**).*

Blessed art Thou, O Eternal, our GOD, King of the universe, have compassion on Israel Thy People, upon Jerusalem Thy City, on Zion Thy Holy Place.

*"Even so, come **LORD Y'shua (Jesus)**".*

L'shanah habah b'rushalayim (next year in Jerusalem).



*The service of Pesach (Passover) is now complete, in it's order and customs that are bound within this beautiful **Feast of The LORD**.*





(Praise) HALLEL הלל

FILL The Fourth Cup of wine, which is The Hallel (The Cup of Praise before The LORD).



Let us all say:

**Give thanks unto The Eternal, for He is good,
for His mercy endureth for ever.**

**Let Israel now say,
that His mercy endureth for ever.**

**Let the House of Aaron now say,
that His mercy endureth for ever.**

**Let all those who fear The Eternal now say,
that His mercy endureth for ever.**

This cup of Praise (Hallel) speaks of the time when The LORD will gather all Israel unto Himself, "...And so all Israel shall be saved: as it is written, there shall come out of Zion The Deliverer," (Romans 11:26).

To the believer in Y'shua Ha-Massiach, this cup represents the hope and expectation of our Messiah's return and our gathering unto Him.



The salt water is symbolical of the tears shed by the Jewish people in the land of Egypt because of their affliction. Also, it speaks of the Red Sea that Israel had to cross as they were being delivered by The Almighty GOD. As Jewish and Gentile believers in our Messiah Y'shua (Jesus) we believe that The Book of John 19:28-29, explains beautifully the aspect of Karpas.

"...After this, Y'shua (Jesus) knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst." "...Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to His mouth." "...When Y'shua (Jesus) therefore had received the vinegar, He said, It is finished;"

Thus our Messiah experienced the sorrow and pain of our sins, as He became our sacrifice through His death. To Him be all the glory, now and forever, Amen.





YACHUTZ יחז"ל

(Breaking The Middle Matzah)



THE Matzah Tosh (Matzah Bag) which contains three whole Matzahs (Unleavened Bread) is lifted up to show the congregation, and afterwards, the **middle Matzah** is removed, and broken in half.

One half has been hidden for the 'Afikomen' (after supper), while the other two and a half pieces are placed on the Seder Plate at each table.

Why do we have three Matzahs for our Seder?

Some traditional Jewish views are these:

Perhaps they represent the Patriarchs, Abraham, Isaac and Jacob. But, why is the **middle Matzah** representing Isaac, broken in half?

Another viewpoint, is that the three Matzahs stand for the People of Israel, the Priests of Israel, and the Tribe of Levi. Again we ask, why is the **middle Matzah** representing the Priests of the Nation of Israel broken in half?



Wonderfully enough, it was John the Baptist that saw Y'shua and said, "**Behold The Lamb of GOD, which taketh away the sin of the world**".

As **Elijah's Cup** is being filled this evening, one of our youngest children will open the door.

The door can now be closed.

Other items on the Seder Plate which have not been touched are:

The Beitzah, (the roasted egg), which speaks of the sacrificial system that no longer is in practice, because, The Temple does not exist in Jerusalem, Israel.

Also, **The Shankbone** of the lamb, reminding us that lambs are no longer sacrificed, since there is no Temple in Israel.

Our Scriptural need for sacrifice has been met by the shedding of blood for the remission of our sins, by our Messiah, Y'shua Ha-Massiach Adonai (Our LORD Jesus Christ), The Lamb of GOD.





אליהו הנביא

THE PROPHET ELIJAH

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

AT our head table you will notice a place setting to my right, for a very special person, **Elijah the Prophet.**

The reason for this, and it's tradition, is found in The Word of GOD, in The Book of Malachi 4:5, *"...Behold, I will send you Elijah, the Prophet, before the coming of the great and terrible Day of The LORD;"*.

In the Brit Ha-Dashah (New Testament), we read, in The Book of Matthew 17:10-13, *"...And His (Y'shua) disciples asked Him, saying, Why then say the Scribes that Elijah (Elias) must first come? ...And Y'shua (Jesus) answered and said unto them, Elijah truly shall first come, and restore all things". "...But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they desired. Likewise shall also the Son of Man suffer of (some of) them. ...Then the disciples understood that He spake unto them of John the Baptist."*



As Hebrew-Christians, we believe that the three Matzahs represent the Unity of The Almighty GOD, as revealed to us in The Word of GOD, that is, GOD The Father, Son and Holy Spirit. No, not three gods, but rather, One GOD manifested, and revealed to us in three persons. Therefore, the **middle Matzah** does represent GOD the Son, Who was broken for both Jewish and Gentile people.

"The LORD hath caused the iniquity of us all to fall upon Him." (Isaiah 53:6b).





MAGGID מגיד

(The Story of Passover)



THE two and a half matzahs are lifted up for everyone to see.

Let us all join together in reciting **The Passover Story** that has been recounted for nearly 3,500 years.

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 join us as 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 in Eretz Y'Israel (The Land of Israel).

The Story of Passover is found in The Book of Exodus chapter 12, verses 1-13; and it does show forth the wonderful redemption of the People of GOD, from slavery to Salvation, from tears to joys.

As we have partaken of the Matzah in remembrance of Y'shua as our sin bearer, so also, we now will partake of The Cup of Wine which shows forth His death until He returns for us.



Let us all say:

B'oruch atah Adonai Eloheynu Melech ha-olam b'orey pree ha-gafen.

ברוך אתה יי אלהינו מלך העולם בורא פרי הגפן:

Blessed art Thou, O Eternal, our GOD, King of the universe, Who createst the fruit of the vine.

All drink The Third Cup of Wine while reclining.





HA-GEULAH הגאולה

(THIRD CUP: The Cup of Redemption)



THE Third Cup (Ha-Geulah) **The Cup of Redemption** is now poured by the Baleboss.

Our Messiah shed His blood for the **redemption** of sins for both Jewish and Gentile people. Whosoever will place their faith and trust in Him shall be saved.

In Luke 22:17-18, we read, "...*And He (Y'shua) took the cup, and gave thanks, and said, Take this, and divide it among yourselves; ...For I say unto you, I will not drink of the fruit of the vine, until the Kingdom of God shall come*".

Also, in Luke 22:20, we read, "...*Likewise also the cup after supper, saying, This cup is the Brit Ha-Dashah (The New Testament) in My blood, which is shed for you*".



"LET MY PEOPLE GO"

Also, the lamb of one year of age, and the shedding of its' blood, as required by The LORD, symbolically shows forth our Messiah Y'shua, The Lamb of GOD, which taketh away the sin of the world.

The Passover is to be observed and remembered as an everlasting Feast of The LORD, therefore, let us remember while we rejoice and reverence The One True GOD of Heaven and Earth.

The Matzahs are placed back on the table, and the Second Cup of the fruit of the vine is poured.





MA-NISTANAH מה נשתנה

(The Four Questions)

(The youngest member of the family rises to ask The Four Questions:)



מה נשתנה הלילה הזה מכל-הלילות:
שבכל-הלילות אנו אוכלין חמץ ומצה הלילה הזה בלוי מצה:

MA NISHTANAH HALAILAH HAZEH
MEEKOWL HALAYLOT. SHEB'CHOL HALEYLOT
AWNU OCHLEEN CHAWMETZ UMATZA
HALAILAH HAZEH KULO MATZAH.

Why is this night different from all others? On all other nights we eat either leavened bread or unleavened (matzah) bread?

שבכל-הלילות אנו אוכלין שאר ירקות הלילה הזה מרור:

SHEB'CHOL HALEYLOT AWNU OCHLEEN
SHAWR Y'RAUKOT HALAILAH HAZEH MAROR.

Why on all other nights do we eat herbs of any kind; and on this night why only bitter herbs?

שבכל-הלילות אין אנו מטבילין אפילו פעם אחת
הלילה הזה שתי פעמים:

SHEB'CHOL HALEYLOT AYN AWNU
MATBEELEEN AFEELU PAAM ECHOT
HALAILAH HAZEH SH'TAY F'AWMEEM.



In I Corinthians 11:23-24, we read, "*...For I have received of The LORD that which also I delivered unto you, that The LORD Y'shua (Jesus) the same night in which He was betrayed took bread (matzah); "...And when He had given thanks, He broke it, and said, Take, eat; this is My body, which is broken for you: this do in remembrance of Me".*

Yes, every time we partake of this Matzah during Pesach, it reminds us of Y'shua's death, burial and resurrection, until He comes again.

Let us all partake of Tzaphun (hidden), the Afikomen, in remembrance of our LORD Y'shua.





TZAPHUN צפון

(Eating of The Afikomen)



THE **Afikomen** (the Matzah after supper) that has been hidden is found by one of the young children.

The **Afikomen** (or - Tzafun - hidden) is broken into small pieces and distributed to all at the Passover Seder.

In Luke 22:19, we read, "*...And He (Y'shua) took bread (Matzah), and gave thanks, and broke it, and gave unto them, saying, This is My body which is given for you; this do in remembrance of Me*". Also, in The Book of John 6:35, we read, "*...And Y'shua (Jesus) said unto them, I am The Bread of Life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst*".

When Y'shua (Jesus) celebrated Pesach with His disciples, it was at that time that He instituted The LORD's Table.

Why on all other nights do we not dip our herbs even once; but on this night why do we dip them twice?

שבבל-הלילות אנו אוכלין בין יושבין ובין מסבין
הלילה הזה כלנו מסבין:

**SHEB'CHOL HALEYLOT AWNU OCHLEEN
BAYN YO SH'VEEN UVAYN M'SUBEEN
HALAYLAH HAZEH KULAWNU M'SUBEEN.**

Why on all other nights we eat our meals in any manner; on this night why do we sit around the table together in a reclining position?

BECAUSE, we were slaves unto Pharaoh in Egypt, and The Eternal our GOD brought us out with His strong arm. Blessed is GOD, Who gave The Children of Israel The Word of GOD (Torah).

Therefore, we recline on this night because we are redeemed from oppression. We eat the matzah with bitter herbs to remind us of the suffering and anguish that The LORD saved us from.

We recline tonight, because our Seder is being celebrated not in haste, but in Shalom (Peace) before The Almighty. Therefore, as believers in Y'shua our Messiah we have rest, peace and deliverance through our LORD and His Atonement.

The wise, the wicked, the innocent, and the incapacitated are all invited to share in Pesach. "*...Come unto me, all ye that labour and are heavy laden, and I will give you rest*". (Matthew 11:28).





MAKKOT מַכּוֹת

The Ten Plagues
(SECOND CUP: The Cup of Plagues)

THE LORD GOD Almighty, The Rock of Israel, sent forth **Ten Plagues** upon the land and the inhabitants of Egypt according to His might and power, because of the oppression of His people, Israel.

As we recite each Plague in English and in Hebrew, let us dip our little finger into our cup of wine and allow a drop to fall in remembrance of GOD's faithfulness.

BLOOD	(DAWM)	דָּם
FROGS	(TZ'FARDAYAH)	צַפְרָדַיִם
VERMIN	(KEENEM)	כְּנֵיִם
FLIES	(AWROV)	עֲרוֹב
MURRAIN	(DEVER)	דָּבָר
BOILS	(SH'CHEEN)	שַׁחֲיָן
HAIL	(BAWRAWD)	בָּרָד
LOCUST	(ARBEH)	אַרְבֵּה
DARKNESS	(CHOSECH)	חֹשֶׁךְ
DEATH OF THE FIRSTBORN	(MAKAT B'CHOROT)	מַכַּת בְּכוֹרוֹת

In accordance with The Haggadah Shel Pesach (The Story Of Passover) we remember to say:

THE PASSOVER IN THE NEW TESTAMENT

Dr. & Mrs. Elias E. Hidalgo

TWENTY-EIGHT TIMES PESACH (**PASSOVER**) IS MENTIONED IN THE BRIT HA-DASHA (NEW TESTAMENT) AS A TESTIMONY TO THE VERACITY OF **PASSOVER** AND IT'S GOD GIVEN ORDINANCE TO ISRAEL AND TO ALL PEOPLE THAT WILL OBSERVE IT ACCORDING TO THE WORD OF GOD.

THE BASIC PRINCIPAL OF KEEPING **PASSOVER** FOR A CHILD OF GOD COMES FROM THE FACT THAT OUR LORD JESUS KEPT PESACH, AND HE SAW FIT TO LEAVE US THIS WONDERFUL HISTORICAL AND INSPIRATIONAL RECORD IN EVENTS THAT RECORD HIS DEATH, BURIAL AND RESURRECTION, THAT IS, THE NEW TESTAMENT.

THEREFORE, WE AT SHALOM SCRIPTURE STUDIES ENJOY AND RELISH THE OPPORTUNITY TO DO WHAT JESUS DID LONG AGO, AS RECORDED IN LUKE 22: 15, 'WITH DESIRE I HAVE DESIRED TO EAT THIS **PASSOVER** WITH YOU BEFORE I SUFFER'.

Matthew 26:2, Matthew 26:17, Matthew 26:18, Matthew 26:19, Mark 14:1, Mark 14:12, Mark 14:14, Mark 14:16, Luke 2:41, Luke 22:1, Luke 22:7, Luke 22:8, Luke 22:11, Luke 22:13, Luke 22:15, John 2:13, John 2:23, John 6:4, John 11:55, John 12:1, John 13:1, John 18:28, John 18:39, John 19:14, 1 Corinthians 5:7, Hebrews 11:28





שלחן עורך

SHULCHAN ORECH

(THE PASSOVER SUPPER)



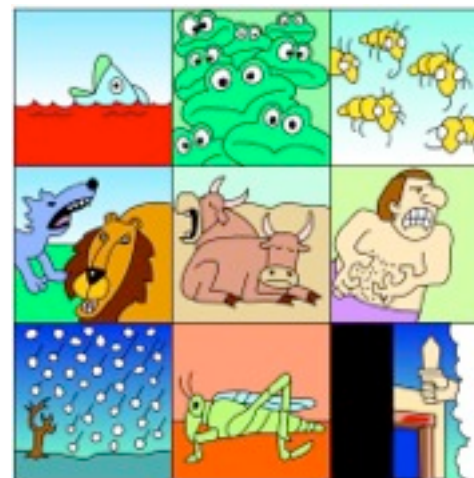
Happy Pesach

IN Exodus 12:11, we have the Scriptural injunction, "...*And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is The LORD's Passover*".

Yes, during that **Passover** evening almost 3,500 years ago, the Children of Israel had to "*eat it in haste*".

But now, we can recline, relax, remember, and rejoice that Y'shua Ha-Massiah Adonai (The LORD Jesus Christ) is our Passover Lamb for time and all eternity.

So, enjoy our **Passover Supper**, as we say in Hebrew, **B'te-avon** (good appetite), and may you have good health.



The **Paschal Lamb** is a sacrifice of The Passover unto our LORD and GOD.

The **Unleavened Bread** are the cakes that we brought forth from Egypt, and commanded by our LORD to eat during these seven days of Pesach.

The **Bitter Herbs** are eaten to remind us that the Egyptians embittered our lives with hard bondage, in all manner of labour.

Because The Lord has delivered, and redeemed us, we therefore say, Blessed, Extolled and Magnified is His Precious Name, The Name of The LORD GOD of Israel, The Messiah, Y'shua, both now and forever, Amen.

Everyone joins in the singing of Dayenu.

All drink together of The Second Cup while reclining to the left.





RACHATZ רחצה

(Washing of The Hands)



LET us all wash our hands (fingertips) before the meal.

There is a bowl of water for this purpose at each table.

Let us recite together the blessing:

B'oruch atah Adonai Eloheynu Melech ha-olam asher kidshanu b'mitzvotav vits-sivanu al n'teelat yaw-daw-yeem.

ברוך אתה יי אלהינו מלך העולם אשר קדשנו במצותיו וצונו על נטילת ידים:

Blessed art Thou, O LORD our GOD, Ruler of the universe, Who has made us holy by Your commandments and commanded us concerning the washing of our hands.

Baleboss please lift the Three Matzahs representing the Unity of GOD, as we recite Motzi-Matzot.



Once again, we would ask the Baleboss to take a small piece of Matzah to distribute, dipped in Maror (bitter herbs), but this time, place some Charoseth (sweet mixture) with it, so that we can all experience, not only the bitterness; but also the sweetness of life.



Let us all partake of the Korekh.

This concludes the first part of the Seder.

Dinner will now be served, and afterwards, we will continue and conclude the Seder.

Let us all join our hearts and minds, as we ask The LORD to bless our food and time of fellowship before Him.



KOREKH כֹּרֶךְ

(Eating of The Charoseth)



WITH tears in our eyes, and the taste of Maror (bitter herbs) still on our taste buds; we now have a change of pace, from sorrow to sweetness.

To GOD be the glory, because, The LORD will always allow us to taste of His sweetness, even while we are going through difficult times.

Tonight, we will dip with a small piece of Matzah into the **Charoseth** (sweet mixture).

The sweet mixture is composed of apples that are chopped up, along with some raisins, nuts and a little wine. **Charoseth** is also a reminder of the brick and clay that the Children of Israel toiled in as they made treasure cities for the Pharaoh in the Land of Mitzraim (Egypt).

B'oruch atah Adonai Eloheynu Melech ha-olam ha-motzi lechem min ha-eretz.

ברוך אתה יי אלהינו מלך העולם המוציא לחם מן הארץ:

Blessed art Thou, O LORD GOD, King of the universe, Who brings forth bread from the earth.

Y'shua Ha-Massiach Adonai (Our Lord Jesus Christ) **taught us to say:**

"...Our Father, Who art in Heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done in earth, as it is in Heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, forever. Amen." (Matthew 6: 9-13).





MAROR מרור

(Eating of The Bitter Herbs)

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



Blessed art Thou, O LORD our GOD, King of the universe, Who has sanctified us with Your commandments, and commanded us concerning the eating of bitter herbs.

TONIGHT, we will partake of **Maror** (bitter herbs, horse radish) to bring tears to our eyes, in remembrance of the suffering, and affliction of our people, as they were captives in Egypt.



"...And the Egyptians made the Children of Israel to serve with rigor: "...And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service, wherein they made them serve, was with rigor". (Exodus 1: 13-14)

The **Maror** (bitter herbs) speaks of the sorrow and affliction imposed upon our people by Pharaoh, and the Egyptians, likewise, we tonight will experience some of that affliction as tears begin to swell up in our eyes.

*Let us together break from the bottom Matzah a small piece and dip into the **Maror**.*

Let us together recite the following blessing:

B'oruch atah Adonai Eloheynu Melech ha-olam asher kidshanu b'mitzvotav vitsivanu al a-chee-lat maw-ror.

*Let us all eat together of the **Maror**.*

