



Worthy is JAH Lamb

A Rastafari Passover Haggadah



Special thanks is hereby given in advance to John J. Parson's Hebrew4Christians "*Worthy is the Lamb: A Messianic Passover Haggadah*" for providing us a faith-based template and overview.

Toda Raba!

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Compiled & Edited by

Ras Iadonis Tafari

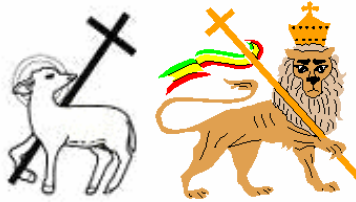
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HEBREW FOR RASTAFARIANS

This work is graciously devoted to QEDAMAWI HAILE SELASSIE, and His Messiah YESHUA, *Iyesus Kristos*, the great Lamb of JAH who takes away the sin of the world.

May His great Name be exalted forever and ever!



Revelation 5:12

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The Emperor examines a lamb at a U.S. agricultural research station in Maryland in 1969.

Introduction to Passover

The holy day of Passover, or PESACH (*Fasika*, in Amharic), is an annual Sabbath, or “*Day of Rest*” (Amh. ሰንበት *Senbet*). According to the Torah (Leviticus 23) the Passover begins during the full moon in the first month of the year, namely on the 14th day of Nisan (c. March-April). Passover is called the “*feast of freedom*” since it celebrates the deliverance of the Hebrews, the “*Children of Israel*,” from bondage in Egypt and memorializes the night when the faithful were protected by the blood of the lamb – a clear picture of the sacrifice of Jesus Christ, YESHUA THE MESSIAH, as SEH HAELOHIM (Amh. የእግዚአብሔር ሰግ *Ye-Igzi’AbHêr Begg*) – the “*Lamb of God who takes away the sins of the world*” (John 1:29).

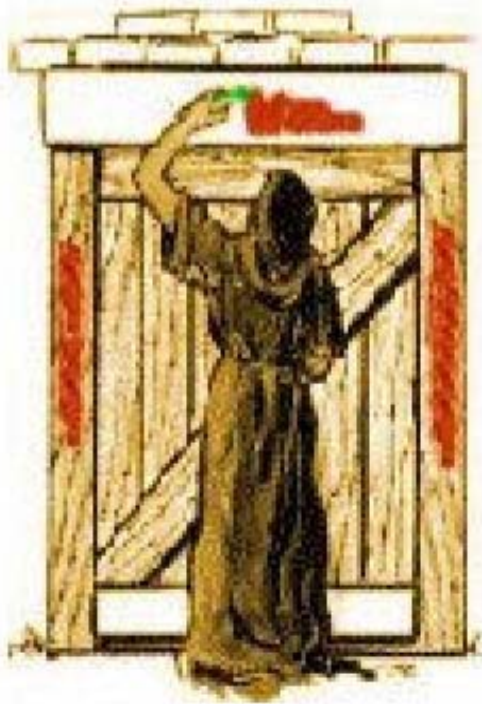
The Book of Exodus recounts how the JAH sent Moses to Pharaoh to serve as the deliverer of the Hebrews and His Son, Israel. The Pharaoh of the Exodus¹, of course, refused Moses’ appeal to the “Hebrews,” the children of Israel, to set them free from their religious and political bondage, and set the stage for the showdown between “*the God of the Hebrews*” and the so-called “gods” of the lower Egypt². The final terrible plague that would descend upon the people of Egypt would be the death of the firstborn in the land. Only those families that sacrificed an unblemished male lamb and smeared its blood upon the doorposts of the house would be “*passed over*” (*pasach*) from the impending wrath from heaven.

JAH commanded that a few days before the Passover, each head of household should set aside a young male lamb to be examined for blemishes and to ensure its fitness (or, purity) as

¹ The unnamed “*Pharaoh of the Exodus*,” is known as the Apophis, the Apepa or Serpent-King of the Egyptian Mysteries, see. PERT-M HERU, *misnomered*, The Egyptian Book of the Dead; also study Gerald Massey’s “A Book of the Beginning,” “Natural Genesis” and “Ancient Egypt, Light of the World” for more insight on the true interpretation of the Hebrew Bible and the “Wisdom of the Egyptians” that Moses was reported “learnt in all” (Acts 7:22).

² The showdown was a religious and political conflict of spiritual dimensions, localized in the “lower Egypt,” or “Egypt of the underworld.” A new king (state) and priesthood (church) had arisen, one that “knew not Joseph” and persecuted the Hebrews, and mixed multitude followers of the Old Religion.

an offering. Interestingly, this allowed time for each family to become personally attached to their lamb, so that it would no longer be simply just “a lamb” but rather their *own* lamb. On the afternoon of the 14th, the lamb was to be slaughtered and its blood smeared on all three sides of the doorframe, top, right and left, that is, in the form of the letter CHET (ח). This letter, signifying the number 8, is connected with the word CHAI (חַי), short for CHAYIM (חַיִּים), “*life*.” Even though the entire nation was responsible for the death of The Lamb, each family was to personally apply its blood upon their own doorpost as a sign of their faith in the coming deliverance (Exod. 12:1-7).



The Blood of the Lamb

That night (i.e., Nisan 15th) the meat of the Passover was to be roasted and eaten with unleavened bread (i.e., Heb. MATZAH or

Amh. የቀጣ አገጅራ *ye-q'iT'a Injera*) and bitter herbs. The meal was to be eaten in haste, since the Hebrews were to be ready to begin their journey immediately after JAH smote the firstborn. JAH “passed over” those homes whose doorposts were marked with the blood of the Passover lamb. JAH further commanded that Passover should be commemorated **annually** as a reminder of the deliverance from *spiritual* Egypt. Only unleavened bread is to be eaten for seven days, and the first and seventh days of Passover are to be days of holy assembly on which all work, i.e. occupational labour, is forbidden during each Senbet.

The Passover Seder occurs on “EREV PESACH,” the evening of Nisan 14th, which then becomes Nisan 15th **during** the Seder ceremony at sundown. This agrees with the commandment given in the Torah, “*In the first month, from the fourteenth day of the month at evening, you shall eat unleavened bread until the twenty-first day of the month at evening*” (Exod. 12:18).

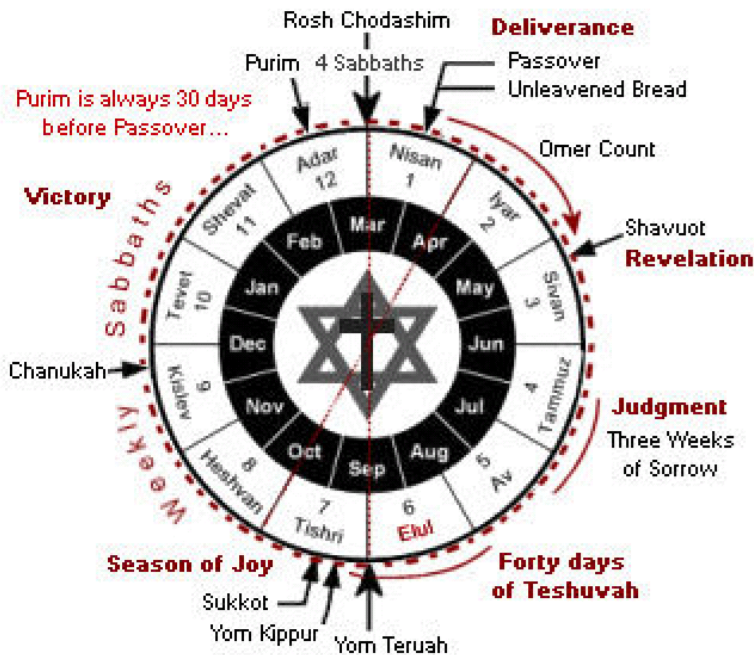
The Importance of Passover

All of the Biblical holidays begin with the holiday of Passover. On the first of Nisan, two weeks before the Exodus, God showed Moses the new moon and commenced the divine calendar. Two weeks later, the Israelites kept the Passover by daubing the blood of the lamb on their doorposts. At the stroke of midnight of Nisan 15 God sent the last of the ten plagues on the Egyptians, killing all their firstborn. On the 6th of Sivan, exactly seven weeks after the Exodus (49 days), Moses first ascended Sinai to receive the Torah (Shavuot). Forty days later, on the 17th of Tammuz, the tablets were broken. Moses then interceded for Israel for another forty days until he was called back up to Sinai on Elul 1 and received the revelation of the Name (יהוה). After this, he was given the second tablets and returned to the camp on Tishri 10, which later was called Yom Kippur, the Day of Atonement.

The very first occurrence of the word “TORAH” in the Scriptures refers to the faith of Abraham (Gen. 26:5), and the second occurrence refers to the law of Passover: “*There shall*

be one law for the native and for the stranger who sojourns among you" (Exod. 12:49).

A second chance for observing the holiday (on Iyar 15) was permitted for those who missed the Seder due to impurity (Num. 9:9-12).



The ten plagues (ESER MAKKOT) were intended to judge Pharaoh of the Exodus' Egypt and their gods (Exodus 12:12).

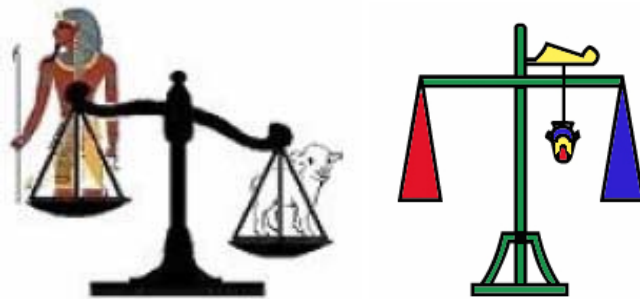
In Hebrew³ tradition, Passover has four distinct names:

- Chag Ha-Aviv – The Festival of Spring (Deut. 16:1)
- Chag Ha-Matzot – The Festival of Unleavened (Exod. 12:17-20)
- Chag Ha-Pesach – The Festival of the Pascal Lamb (Num. 9:2)
- Zman Cherutenu – The Festival of Freedom

³ The word “Jew” and “Jewish” never appears in the Hebrew version of the Exodus narrative; the people are called “Hebrews” and never refer as “Jews.”

Besides the four names for Passover, there are four expressions of redemption, four cups of wine, four blessings, four types of food on the seder plate, the four questions, and so on.

The Exodus from Egypt is undoubtedly one of the most fundamental events of the Jewish people. In addition to being commemorated every year during Passover (Exod. 12:24-27; Num. 9:2-3; Deut. 16:1), it is explicitly mentioned in the very first of the Ten Commandments (Exod. 20:2), and it is recalled every Sabbath (Deut. 5:12-15). The festivals of Shavuot and Sukkot likewise derive from it, the former recalling the giving of the Torah at Sinai and the latter recalling God's care as the Exodus generation journeyed from Egypt to the Promised Land... Indeed, nearly every commandment of the Torah (including the laws of the Tabernacle and the sacrificial system) may be traced back to the story of the Exodus. Most importantly, the Exodus prefigures and exemplifies the work of redemption given through the Messiah as the Lamb of God.



Preparing for Passover

During Passover no *chametz* (leavened products) may be eaten or be found within your home for a full seven days. Preparing for Passover involves cleansing your house of all chametz, preparing a kosher meal for the guests, setting the Seder table with special Passover foods and dishes, reviewing the story of the Exodus by studying a Haggadah (liturgy), and so on.

The ceremonial search for chametz is customarily performed by candlelight on the night before the Passover Seder. A feather and a spoon are often used to sweep up the last crumbs of bread, which will then be burned with other chametz the

following morning. Here is the traditional blessing regarding the removal of *chametz*:

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

Blessed are You, LORD our God, King of the universe, Who sanctifies us with His commandments and commanded us to remove chametz.

The *Beta Israel* of Ethiopia, i.e. the Ethiopian Jews, say:

ብሉት ከጌተ ከገዢከብሔር ዋዓከም ንገሥተ ስጋከዘቸዩ
ዋቀደሉላ ያዘዘላ ለከብሉት ነገር ምርመራ ያዘዘላ።

Among other things, *chametz* symbolizes the "rich man's bread," whereas *matzah* represents *lechem oni* – the bread of affliction. Indeed, fermented bread was used as form of currency in ancient Egypt. The removal of *chametz*, then, symbolizes our rejection of the world system and its exploitation and greed.

זְמַן חֵרֻתֵנוּ

Zman Cherutenu

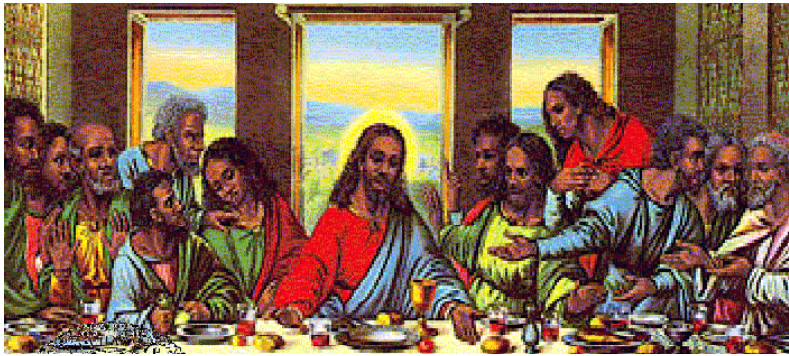
Passover is called *zman cheruteinu* זְמַן חֵרֻתֵנוּ , the season of our freedom. Many people think “freedom” means being able to do what they want to do, when they want to do it, but that is not the Torah’s idea of freedom. Yeshua told us “whoever commits sin is the *slave* (δουλος) of sin,” and went on to say “if the Son sets you free, you will be free indeed” (John 8:34-36). True freedom is therefore moral and spiritual rather than physical. Freedom has to do with the *ability to choose* what is right and good.

In Hebrew, these two ideas of freedom are expressed using

different words. The Hebrew word *chofesh* (חֹפֵשׁ)

connotes freedom from external restraints (i.e., “doing your own thing”), while the word *cherut* (**חֵרוּת**) suggests the freedom to do what you should, or the having the power to act responsibly. ***Cherut***, then, is the sort of freedom that JAH wants to give to us. Our deliverance is meant to clothe us with the power to walk in righteousness and truth.

The ADONAI’s Table



During our seder tonight we will partake of two ritual acts that YESHUA associated with the institution of the *new covenant*:

- 1) the eating of the broken *matzah* (the Afikomen) and
- 2) the drinking of the Chalice/Cup of Redemption, which YESHUA called the cup of His blood.

These rituals were adopted into Christian liturgy⁴ as “*communion*,” the “*Lord’s Supper*,” and so on.

⁴ Called by the Amharic name, ቅዳሴ Q’DĀSĒ; often transliterated variously as *Kiddassie*, *Keddase* and *Kidase* – meaning generally, “THE HOLY,” corresponding to the Hebrew KIDDUSH; and being a service, office and sacred rite that was based upon the Hebrew and Jewish Synagogue ritual of the first century that were incorporated by the original followers of Our Lord, the Apostles and the early Christians communities. Many of those who established the Apostolic Church were themselves formerly familiar with “Jewish” practices which became known as Judeo-Christians in composition. The Ethiopian Orthodox [*Tewabedo*] Church’s Liturgies, Anaphora and service reflects these elements taken from Ethiopia’s ancient Jewish and Hebraic heritage. *See*, Apostolic Constitutions.

Welcome to the Seder...

Tonight we gather together to share the collective experience of the Jewish people, whom JAH liberated from “Bondage⁵” in ancient Egypt to become His own treasured possession. The traditional ceremony for remembering this deliverance is called

סדר

the seder (סדר), a Hebrew word that means “order.” A Passover seder refers to an orchestrated ceremony or liturgy with a number of distinct phases or steps. During our seder we will eat special foods that help retell the story of the Israelites’ journey from “Bondage” to freedom, and we will see how YESHUA used the rituals of the Passover Seder to explain the meaning of the new covenant, by revealing his sacrificial role as “the Lamb of God who takes away the sins of the world.”

Retelling and remembering the great story of the redemption from (*lower*) Egypt is central to the Holy day of Passover, though Messianic believers further understand Passover to portray the *universal* deliverance given to the world through YESHUA THE MESSIAH. Just as the blood of the Passover lamb caused the physical plague of death to “pass over” the homes of the Hebrew Israelites who trusted in JAH’s redemption, so the blood of YESHUA THE MESSIAH, the great “Lamb of God,” causes the spiritual plague of death to pass over the homes of all those who likewise put their trust (“AMEN”) in Him.

“Each person in every generation must regard himself or herself as having been personally freed from (*lower*) Egypt.” Tonight’s seder is not just a retelling of an ancient story, but rather we are invited to experience the bitterness of oppression and the sweetness of salvation so that we may savor the great things the YAHWEH our ELOHIM has done for us in THE MESSIAH.

⁵ This should not be confused with so-called ‘slavery’, especially in the modern sense, as *this* terminology was never once mentioned in the Hebrew Torah or Christian KJV versions) as many who call themselves the “Jews” (Revelation 2:9; 3:9) assert, rather it was actually a *Spiritual Captivity*, i.e. of a religious nature that led to circumstances of religio-political and social ‘enslavement,’ and general disenfranchisement.

Reader 1: This day shall be for you a memorial day, and you shall keep it as a feast to the YAHWEH; throughout all your generations, as a statute forever, you shall keep it as a feast. - Exodus 12:14

Reader 2: You shall observe this rite [of Passover] as a statute for you and for your children forever... And when your children say to you, ‘What do you mean by this service?’ you shall say, ‘It is the sacrifice of the YAHWEH’s Passover, for he passed over the houses of the people of Israel in Egypt, when he struck the Egyptians.’ - Exodus 12:24-27

Reader 3: Remember this day in which you came out from Egypt, out of the house of bondage, for by a strong hand the YAHWEH brought you out from this place. - Exodus 13:3; Therefore, ***behold, the days come***⁶, saith the YAHWEH, **that they shall no more say, The YAHWEH liveth, which brought up the children of Israel out of the land of Egypt; But, The YAHWEH liveth**⁷, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land⁸. Jeremiah 23:7-8

Seder Leader: May JAH help us take our place at His table, remembering our true identity in YESHUA THE MESSIAH: *“Clean out the old leaven that you may be a new batch of dough, since you really are unleavened. For Messiah, our Passover Lamb has been sacrificed. Let us therefore celebrate the festival, not with the old leaven, the leaven of malice and evil, but with the unleavened bread of sincerity and truth.”* - 1 Cor. 5:7-8

⁶ The truth of *this* prophetic word is being fulfilled in our time, thus a new seder, i.e. Our Rastafari Haggadah, must faithfully reflect our faith and receptivity of the Grace of Jah being manifest in our hearts, our mind and this new time..

⁷ In Hebrew, חַיִּי יְהוֹה, *Chai Yahweh*, means “He who Be who He be Lives,” or better – “the Living He who He Be,” in the prophetic sense exemplified and fulfilled in, and by Bob Marley and the Wailers’ song, namely ‘Jah Live!’

⁸ This is the *New* seder of the “*Exodus, the Movement of Jah People!*”

Ethiopian-Hebraic *Seder* Plate & *Fasika Mesob*



Two Passover Seders: *Beta Israel* or *Modern Jewish*?



Traditional “*Jewish*” Seder Plate

The Passover Seder Plate

On the table is a special “seder plate” which we will use as a “visual aid” to help us tell the story of Passover. Although there are different ways to arrange the ceremonial items on this plate, one arrangement is to order them according to the narrative of the events of the great Exodus from (*Lower*) Egypt. In a sense, the entire Passover Seder will revolve around this plate and the symbolism of its items:



כַּרְפָּס

1. **Karpas** (כַּרְפָּס) – A vegetable (such as parsley) that is dipped into salt water near the beginning of the Passover Seder. The presence of karpas represents the growth and fertility of the Hebrew people in Egypt (Exod. 1:7).



חַרוֹסֶת

2. **Charoset** (חַרוֹסֶת) – An apple, wine, and nut mixture that represents the mortar used by the Jewish slaves to build the storehouses of Egypt. Charoset symbolizes the toil and labor of the Jewish people in Egypt (Exod. 1:13-14).



מַרֹּר

3. **Maror** (מַרֹּר) – A bitter herb, such as horseradish, that symbolizes the bitterness and harshness of the slavery of the Israelites (Exod. 1:13-14).



חַזֶּרֶת

4. **Chazeret** (חַזֶּרֶת) – An inedible bitter herb (such as horseradish root) that symbolizes the atrocity of infanticide (i.e., Pharaoh’s decree to murder the Jewish baby boys). This herb is inedible because it “cannot be swallowed” or accepted, and therefore represents the repudiation of assimilation.



זרוע

5. **Zero'a** (זרוע) – A roasted lamb (or goat) shank bone that symbolizes the korban Pesach (i.e., the sacrificed lamb whose blood was put upon the doorposts). Note that the usual word for “bone” is *etzem* (עצם) in Hebrew, but the sages refer to the lamb as *zero'a* - “arm” - as in the “outstretched arm”⁹ (וּבְזְרַע נְטוּיָהּ *zero'a netuyah*) of JAH. The זְרֹועַ יְהוָה “*arm of the YAHWEH*” (Isaiah 53:1) is evidenced in His mighty deliverance of the Hebrew people given in YESHUA!



ביצה

6. **Beitzah** (ביצה) – A roasted egg that recalls the roasted lamb that was slaughtered at the Temple during the season of Passover (korban chagigah).

מַלַּח הַמַּיִם

7. **Salt Water Bowl** (מַלַּח הַמַּיִם) – The bowl of salt water recalls the sweat and tears of the Hebrew bondmen – and as recalls the splitting of the Sea and the destruction of Pharaoh’s army. We use the salt water to dip the karpas, near the beginning of the Seder and to dip the egg before the start of the meal.

The Seder leader holds up the plate during *this* explanation.

The Seder Plate appeals to our *eyes* to serve as a sort of “*visual story*” of the events of the deliverance.

The various ritual actions (such as dipping the karpas, tasting the bitter herbs, reciting blessings, singing, and so on) appeal to our *physical experiences* at the table (taste, smell, hearing).

Some people associate the hardboiled egg with the Hebrew people – the more it goes through, the harder it gets...

⁹ See, Deuteronomy 26:8; cf. Jeremiah 21:5; 27:5.

The Steps of the Passover Seder

There are 15 steps to a Passover Seder. The Israelites were redeemed on the 15th day of the month of Nisan. In the Torah scroll, the Song of the Sea is found in the 15th chapter of the Book of Exodus, and its center column has 15 “waves” of water. There are 15 steps ascending the southern side of the Temple, and 15 Psalms that begin, “A Song of the Steps” (*shir hama'alot*). The priestly blessing has 15 words and the Divine

יהוה

Name YAH (יהוה) equals 15 in gematria. Seven is the number of the older covenant, while eight is the number of the new covenant (7 + 8 = 15).



Four cups, or more accurately – chalices of wine (or juice) are drunk during the Passover Seder, remembering four promises of JAH given to Moses (in Exodus 6:6-7):

1. I will *bring you out* (Cup/Chalice of Sanctification)
2. I will *free you* (Cup/Chalice of Deliverance)
3. I will *redeem you* (Cup/Chalice of Redemption)
4. I will *take you as my own people*
(Cup/Chalice of Restoration)

The Steps of the Passover Seder

The traditional *seder* contains 15 separate parts:

Step	Hebrew	Transliteration	Activity
1	נֵרוֹת	Nerot	Lighting the Candles
2	קִדְּשׁ	Kadesh	Sanctifying the Wine (1 st cup)
3	וְרַחֵץ	Urchatz	Washing the Hands
4	כַּרְפָּס	Karpas	Dipping the Vegetables
5	יַחַץ	Yachatz	Breaking the Matzah
6	מַגִּיד	Maggid	Telling the Story (2 nd cup)
7	רְחִיצָה	Rachtzah	Netilat Yadayim
8	מוֹצֵיא מַצָּה	Motzi Matzah	Eating Matzah
9	מָרֹר	Maror	Eating Bitter Herbs
10	כוֹרֵךְ	Korekh	Eating the Hillel Sandwich
11	שְׁלַחן עוֹרֵךְ	Shulchan Orekh	Eating the Meal
12	צַפּוּן	Tzafun	Eating the Afikoman
13	בָּרַךְ	Barekh	Blessing after the meal (3 rd cup)
14	הַלֵּל	Hallel	Songs of Praise (4 th cup)
15	נִרְצָה	Nirtzah	Conclusion of the Seder

Reader 1:

“Wherefore say to the children of Israel, I am the YAHWEH, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage, and I will redeem you with a stretched out arm, and with great judgments: And I will take you to me for a people, and I will be to you a ELOHIM: and ye shall know that I am the YAHWEH your ELOHIM, which bringeth you out from under the burdens of the Egyptians.” – Exodus 6:6-7

A fifth cup, called the Cup, or ***Chalice of Elijah***¹⁰, is based on the promise: “I will bring you into the land” (Exod 6:8), but we do not drink from this cup because we are still in exile...

¹⁰ In our *Rastafari Seder*, the fifth cup, or “*Chalice of Elijah*,” is also known as and called the “*Chalice (Cup) of Haile*”; the reasons are manifold, however the linguistic mystery of THE HASHEM (Divine Name) reveals the etymological

אור העולם

The Light of the World

Sanctifying our time

We begin the Seder with the light and warmth of the Passover holiday candles¹¹. The (eldest) woman of the house traditionally lights the candles no later than 18 minutes before sundown on Nisan 14 (i.e., on *Erev Pesach*). After kindling the candles, she waives her hands over the flames three times (as if welcoming in the holiday), and covering her eyes with her hands (so as not to see the candles burning) says:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam	melekh	eloheinu	Adonai	atah	barukh
<i>the universe</i>	<i>king (of)</i>	<i>our God</i>	<i>Lord</i>	<i>are you</i>	<i>Blessed</i>

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהַדְלִיק

le-hadlik	v'tsivanu	be-mitsvotav	kid-de shanu	asher
<i>to kindle</i>	<i>and</i>	<i>with his</i>	<i>sanctified us</i>	<i>who</i>
	<i>commanded us</i>	<i>commandments</i>		

Barukh attah Adonai, Eloheinu **melekh** ha'olam, asher kide **shanu** be'mitzvotav ve'tzivanu lehadlik ner shel [Shabbat ve'shel] yom tov.

mirror imaging in the Hebrew “Elijah (Eliah)” and the Ethiopic (Amharic) name “Haile” that here means “My Power,” i.e. “My God.” Interestingly, Eliah (Elijah) means “my God is Jah.”

¹¹ The Hebrew day begins at sundown, candles are lit on the arrival of Passover...

“Blessed art Thou, Lord our God, Master of the universe, who sanctifies us with Thy commandments, and commanded us to kindle the light (of Shabbat and of) the holiday.”

“We strike the match, but JAH brings forth the light...”



Reader 1: Since YESHUA was “born of a woman, born under the Torah,” (cf. Galatians 4:4) it is fitting that a woman begins the Seder and brings light to the table...

Reader 2: As we look upon the candles, may we remember that YESHUA is the true Light of the world...

Since the Passover Seder centers on the Person and work of YESHUA as *Seh ha-Pesach*, the Passover “Lamb of God,” it is fitting to begin the Seder with an acknowledgement of His glory and presence. We therefore will open our Seder with a blessing that recognizes Him as the Source of all light and truth for our lives. **Let us all recite the following together:**

All Recite:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh e-loheynu Adonai at-tah ba-ruk
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ לְהִיּוֹת אוֹר

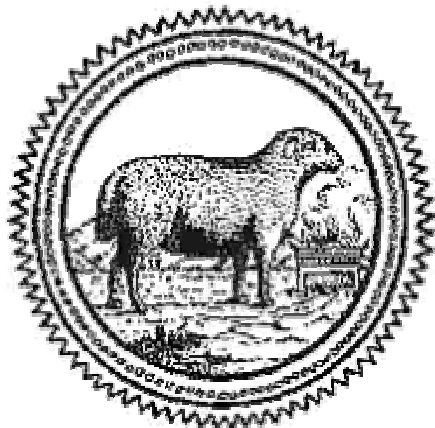
or le-hiyot v'tsivanu be mits-votav kid-de-sha nu a-she
a light to be and with his sanctified us who
commanded us commandments

לְגוֹיִים וְנָתַן-לָנוּ אֶת יֵשׁוּעַ מְשִׁיחֵנוּ שֶׁהַפֶּסַח.

ha-Pesach seh meshicheinu yeshua et v'natan-lanu le-goyim
the Passover Lamb our Messiah Jesus () and gave to us to the nations

Barukh attah Adonai, Eloheinu **me**lekh ha'olam, asher
kideshanu be'mitzvotav, ve'tzivanu lehiyot ohr le'goyim,
ve'natan **lanu** et Yeshua meshi **cheinu** seh haPesach.

Seder Leader: “Blessed are You, LORD our God, King of the
universe, Who sanctified us with his commandments, and
commanded us to be a light to the nations and Who gave to us
Yeshua our Messiah the Passover Lamb.”



Thanking God for the Appointed Times

JAH established the *mo'edim*, or the “appointed times,” in order to reveal prophetic truth regarding His great plan of salvation given through THE MESSIAH. Let us thank Him for the divine calendar that He has revealed in the Scriptures:

All Recite:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh E-lo·hey·nu Adonai at·tah ba·rukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר נָתַן לָנוּ חַגִּים, חֻקֹּת, וּמוֹעֲדִים לְשִׂמְחָה,

le·sim·chah u·mo·a·dim chuk·kot chag·gim la·nu natan asher
for happiness and seasons customs holidays to us gave who

לְכַבּוֹד יֵשׁוּעַ הַמָּשִׁיחַ אֲדוֹנֵינוּ, אוֹר הָעוֹלָם.

ha'olam ohr a·do·nei·nu ham·ma·shi·ach Ye·shu·a likh·vod
of the world the light our LORD the Messiah of Yeshua for the glory

Barukh attah Adonai, Eloheinu **melekh** ha'olam,
asher natan **lanu** chaggim, chukkot, u'mo'adim lesimchah,
likhvod Yeshua hamashiach Ado **nei** nu, ohr ha'olam.

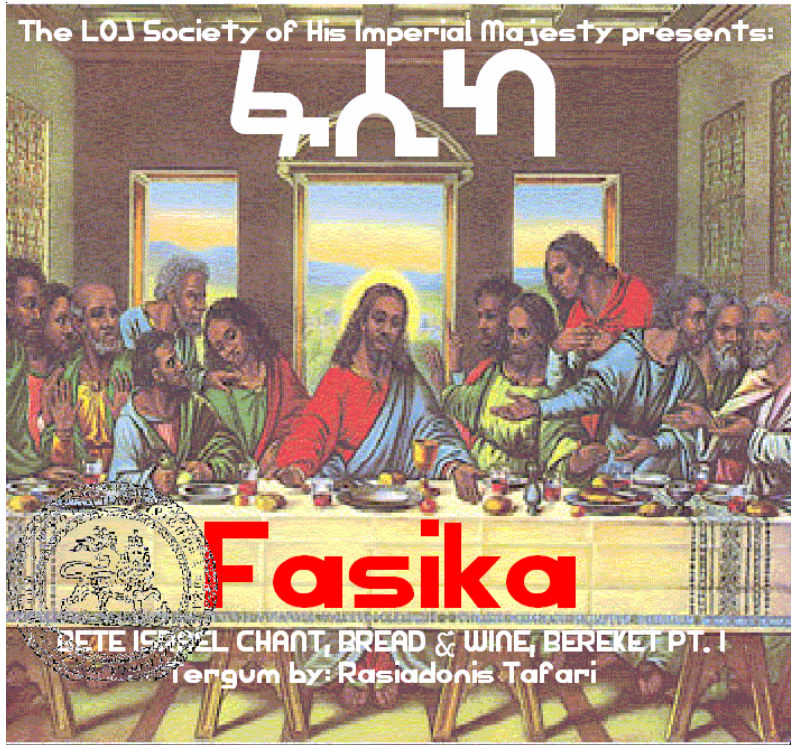
Seder Leader: “Blessed art Thou, YAHWEH OUR ELOHIM, King of the universe, Who has given to us holidays, customs, and seasons of happiness, for the glory of OUR ADONAI YESHUA THE MESSIAH, the Light of the world.”

Our seder begins at sundown on Nisan 14, which then becomes Nisan 15 during Kiddush. Nisan 15 also marks the start of the seven day feast of Unleavened Bread.

Two days after Passover (i.e., Nisan 17) we celebrate the Feast of Firstfruits, which commemorates the resurrection of YESHUA from the dead.

Outside of Israel¹², all major Hebrew holidays (except for Yom Kippur) are observed for an additional day (called *yom tov sheni*), which means that means the some people will attend a second Seder on Nisan 15/16.

Note that since both *Passover* and *Unleavened Bread* run concurrently, it is customary to refer to both as ***Passover Week...***



¹² That is to say, outside of our Holy Lands, i.e. *the land of promise* – Ethiopia (Judah) and by extension, Africa; refer to Genesis 15:18 where the “*river of Egypt*” refers to the entire Nile Valley from its innermost African source, from and through Ethiopia (Zephaniah 3:9-10) to Sudan and the Delta in the West, and to Babylon in the East. This biblical and Abrahamic overview is known to us as *Greater Ethiopia*, also called Greater Israel by modern Hebrews and ‘Jews.’.

Partaking of Miriam's Cup

כוס
מר'ים

Honoring Women in Jewish History
Miriam's Cup

Some Passover seders include a special Chalice called “Miriam’s Cup” to honor the role of women in Hebrew tradition and history. Miriam, of course, was Moses’ sister who helped the Hebrew people escape from Egypt during the Exodus, and YESHUA’s mother was likewise named Miriam (i.e., “Mary”).

A woman holds up the cup for all to see and then fills it with water...

After the Passover candles are lit - but before the blessing over the first cup of wine - everyone at the Seder table is invited to partake of “Miriam’s Cup.” An appointed woman will fill the cup with water, and then recite the following blessing:

זאת כוס מר'ים, כוס מ'ים ח'יים.

cha-yim ma-yim kos Miryam kos zot
a cup of living waters the cup of Miriam This is

זְכוֹר לִיצִיאַת מִצְרַיִם.

mitz-ra-yim li-tzi-at ze-kher
of the Exodus from Egypt a memorial

zot kos Miryam, kos **mayim chayim**.

zekher litziat mitz rayim.

“This is the cup of Miriam, the cup of living waters, a reminder of [our] Exodus from Egypt.”

Miriam's Cup is passed around the table and each guest either takes a sip or pours a little water from the cup into their own glass.



Each person may want to repeat this statement before taking a sip from his or her cup...

A *midrash* teaches that a miraculous Rock/Well of Living Water accompanied the Hebrews throughout their journey in the desert that provided them with fresh water. According to later tradition, this well was given in honor of Moses' sister Miriam, to honor her devotion to the Hebrew people (the "Well of Miriam"). Both Miriam and the Rock/Well of Living Water were "spiritual oases" in the desert, sources of life and healing.

Whenever the Israelites prepared to camp, the twelve leaders of the tribes would sing praises to the LORD, and the Mysterious Rock would gush forth four streams of life-giving water. One stream surrounded the mishkan (Tabernacle), another surrounded the camp of the Levites, and another surrounded all the Israelites. A fourth stream marked out the boundaries for each of the 12 tribes of Israel.

Notice that the Apostle Paul correlated this life-giving Rock with YESHUA OUR MESSIAH:

Reader 1: “For I do not want you to be unaware, brothers and sisters, that our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea, and all ate the same spiritual food, and all drank the same spiritual drink. For they drank from the spiritual Rock that followed them, and the Rock was Messiah” (1 Cor. 10:1-4).

In other words, YESHUA was the Source of Life for the Hebrews as they wandered in the desert of Sinai. He was the Living Waters then just as He is today.... The Cup of Miriam, then, commemorates His Presence as the Hebrew Israelites trekked their way to the Promised Land.



Reader 1:

“Come, everyone who thirsts, come to the waters.”

Reader 2:

May the one who Amen¹³ in I drink. Just as the Scripture says,
“From within Him will flow rivers of living water.”

¹³ Other versions, like KJV reads, “Let him who believes in me.” The hidden mystery of ‘THE AMEN’ is disclosed by Revelation 3:14, i.e., the true identity of “JESUS CHRIST,” who revealed Himself through the Prophet Hosea 13:4, “...I am the Yahweh thy Elohim from the land of Egypt” also cf. Hosea 11:1, 11; 13:13.



The Seder Leader calls out:
 “Kadesh”



Now that the candles have been lit and everyone is comfortably seated around the table, we are ready to begin our Passover Seder. Tonight we will drink four cups of wine, each recalling a special promise made by God to our people:

Reader 1: “I am the YAHWEH, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from bondage to them, and I will redeem you with an outstretched arm and with great acts of judgment. I will take you to be my people, and I will be your ELOHIM, and you shall know that I am the YAHWEH your ELOHIM, who has brought you out from under the burdens of the Egyptians” (Exod. 6:6-7).

These four promises are symbolized by four cups, traditionally referred to as follows:

1. The Cup of Sanctification – “I will bring you out (הוֹצֵאתִי) from Egypt”
2. The Cup of Deliverance – “I will deliver you (הַצֵּלְתִּי) from Egyptian bondage”
3. The Cup of Redemption – “I will redeem you (גִּאֲלֵתִי) with a My power”
4. The Cup of Restoration – “I will acquire you (לְקַחְתִּי) as My people”

In Hebrew, the word for “holiness” is *kedushah*, meaning “set-apartness.” When JAH said that He would bring the Hebrews and His Son, Israel, out of Egypt, He separated them and set

them apart as his own special people. During the Exodus, their passage through the cloud and the sea were likened to their “baptism” or rebirth as JAH’s people.

The first chalice is called the “Cup of Sanctification” since it recalls how JAH has *set us apart* as His special people. This is

the same cup over which we recite *Kiddush* (לקחתי) on the Sabbath, except tonight we will recite it over the first cup of Passover.

Of YESHUA it is said, “MESSIAH our sanctification” (1 Cor. 1:30).

Which cup or “chalice” did YESHUA drink during his Passover Seder with his disciples? He apparently drank the first two cups in the traditional way. At the third chalice, the Cup of Redemption, he said: **“This is my blood of the New Covenant”** (Matt 26:27-39). YESHUA told his disciples that He would not drink the fourth chalice (the Cup of Restoration), but promised to do so with them in the coming Kingdom (Matt 26:29).

Each person should fill the wine cup (or, “chalice”) of the person seated next to him or her at this time.

Reader 2: *“Our fathers were all under the cloud, and all passed through the sea, and all were baptized into Moses in the cloud and in the sea.”* 1 Cor. 10:12



Reciting Kiddush – Part 1

וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם הַשְּׁשִׁי:
וַיְכַלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל־צְבָאָם:
וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה
וַיִּשְׁבֹּת בַּיּוֹם הַשְּׁבִיעִי מִכָּל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:
וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדֵּשׁ אֹתוֹ



כִּי בּוֹ שָׁבַת מְכֹל־מְלַאכְתּוֹ
אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

vaihi **e**rev, vaihi **v**oker, yom hashishi:

vaikhulu ha'shamayim ve-ha'aretz
ve-khol tzeva'am:

vaikhal Elohim bayom hashevi'i
melakhto asher asah

vaiyishbot bayom hashevi'i mikol
melakhto asher asah:

vai**v**arekh Elohim et yom hashevi'i,
vaikadesh oto,

ki vo shavat mikol melakhto

asher bara Elohim la'asot.

“And the evening and the morning were the sixth day.
Thus the heavens and the earth were finished, and all the host
of them.

And on the seventh day ELOHIM ended his work which he had
made; and he rested on the seventh day from all his work
which he had made. And ELOHIM blessed the seventh day, and
sanctified it: because that in it he had rested from all his work
which ELOHIM created and made.” (Gen. 1:31-2:3)

פּוֹס רֵאשׁוֹן / *The First Cup*

בָּרוּךְ אַתָּה יְיָהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

ha'olam	me-lekh	elo-hei-nu	Adonai	at-tah	ba-ruk
<i>the universe</i>	<i>King of</i>	<i>our God</i>	<i>Lord</i>	<i>are You</i>	<i>Blessed</i>



בוֹרֵא פְּרֵי הַתֶּבֶן.

hag-ga-fen	peri	bo-re
<i>the wine.</i>	<i>fruit of</i>	<i>Who creates</i>

Barukh attah Adonai, Elo **heinu melekh** ha'olam,
borei peri ha'gafen.

Seder Leader: “Blessed art Thou, ADONAI, our ELOHIM, King
of the universe, Creator of the fruit of the vine.”

*** Do not drink from the cup yet...**

Reader: This is the Cup of Sanctification, remembering
ELOHIM's promise: “*I will bring you out from Egypt; I will set
you apart...*” – Exodus 6:6



Reciting Kiddush – Part 2

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְרָצָא בְּנוֹ
וְשַׁבַּת קִדְּשׁוֹ בְּאַהֲבָה וּבְרָצוֹן הִנְחִילָנוּ,
זְכוֹר לְמַעֲשֵׂה בְּאֶרֶשִׁית.

כִּי הוּא יוֹם תְּחִלָּה לְמִקְרָאֵי קִדְּשׁ,
זְכוֹר לְיִצְיַאת מִצְרַיִם.

כִּי בְּנוֹ בְּחֵרָתָ וְאוֹתָנוּ קִדְּשָׁתָ מִכָּל הָעַמִּים.
וְשַׁבַּת קִדְּשֶׁךָ בְּאַהֲבָה וּבְרָצוֹן הִנְחַלְתָּנוּ.

barukh attah Adonai Eloheinu **melekh** ha'olam

asher kidshanu be'mitzvotav, v'**ratza vanu**

ve'shabbat kodsho be'ahavah uvratzon hinchilanu,

zikkaron le'ma'aseh vereshit.

ki hu yom techillah lemikra'ei **kodesh**

zekher litzi'at mitzraim.

ki **vanu** bacharta ve'otanu kidasha mikkol
ha'amim

ve'shabbat kodshekha be'ahavah uvratzon
hinchaltanu.

Barukh attah Adonai, mekadesh ha-shabbat.
Amen.

“Blessed are You YAHWEH, King of the Universe, who made us holy with his commandments and favored us, and gave us His holy Sabbath, in love and favor, to be our heritage, as a memorial of the Creation. It is the foremost day of the holy festivals marking the Exodus from Egypt. For out of all the nations You chose us and made us holy, and You gave us Your holy Sabbath, in love and favor, as our heritage.

Blessed are you YAHWEH, Who sanctifies the Sabbath.”

[Respond: Amen]

The Seder leader then recites:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר בָּחַר בָּנוּ מִכָּל עַם וְרוֹמַמְנוּ מִכָּל לָשׁוֹן
וְקִדְּשָׁנוּ בְּמִצְוֹתָיו וְתַתֵּן לָנוּ יְיָ אֱלֹהֵינוּ בְּאַהֲבָה
מוֹעֲדִים לְשִׂמְחָה תְּגִים וְדַמְנִים לְשִׂשׁוֹן

barukh atah Adonai Eloheinu **melekh** ha'olam, asher
bachar **banu** mikol am, ve'romemanu mikol lashon,
ve'kidshanu be'mitzvotai vatitten **lanu**, Adonai
Eloheinu, b'ahavah mo'edim le'simchah chaggim
uz'manim le'sasson.

“Blessed are You, YAHWEH our ELOHIM, King of the Universe, who chose us from all peoples and exalted us from all tongues, and sanctified us with His commandments. And You gave to us, YAHWEH our ELOHIM, with love appointed times for gladness, festivals and times for joy.”

The day of this festival of Matzah, the time of our freedom, is a holy convocation, a memorial of the Exodus from Egypt. For you chose us and sanctified us from all the nations and the festivals of your holiness in gladness and in joy you gave us a heritage. Blessed are You, YAHWEH, who sanctifies Israel and the seasons.

The Shehecheyanu Blessing

After reciting Kiddush for the first cup, the *Shehecheyanu* blessing is recited:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

ha'olam me-lekh e-lo-hei-nu Adonai at-tah barukh
King of the universe our God LORD You Blessed

שֶׁהַחַיִּינוּ וְקִיַּמָּנוּ וְהִגִּיעָנוּ לְזֶמַן הַזֶּה. [אָמֵן]

a-mein haz-zeh laz-ze-man ve-hi-gi-'a-nu ve-ki-ye-ma-nu she-he-che-ya-nu
*Amen to this season and has and has who has kept
brought us sustained us us alive*

All Recite:

Barukh attah Adonai, Elo **heinu** **melekh** ha'olam,
shehecheyanu ve'kiyemanu ve'higi nu lazman hazeh.

“Blessed art thou, YAHWEH our ELOHIM, Master of the universe, who has kept us alive and sustained us and has brought us to this special time.”

This first cup represents how ELOHIM chose us to be His own treasured people: “I am the YAHWEH, and I will free you from the burdens of the land of Egypt.” Let us drink this first cup while leaning or reclining to the left.

Blessing the Children

On the Eve of Holy days it is customary for parents to place a hand on the head of each child and pronounce the following blessing:

For sons say:

יְשִׁמְךָ אֱלֹהִים כְּאֶפְרַיִם וְכַמְנַשֶּׁה.

yesimkha Elohim ke'Efrayim ve'khiMenashe

(May ELOHIM make you like Ephraim and Manasseh)

For daughters say:

יְשִׁמְךָ אֱלֹהִים כְּשָׂרָה, רִבְקָה, רַחֵל וְלֵאָה.

yesimekh Elohim ke'Sarah, Rivka, Rachel, ve'leah

(May ELOHIM make you like Sarah, Rebecca, Rachel, and Leah)

It is our custom to spread out a *tallit*¹⁴ like a canopy and have everyone present gather underneath as we sing the Shema, recite the Ve'avavta, and then recite the "*priestly blessing*" together...

We then gather to hear the sound of the *shofar* and offer up praise to ELOHIM.

¹⁴ In our Beta Israel and Rastafari Hebrew traditions, we prefer, when possible, to use the Ethiopian *NeTella*, our ancient Tallit or even a *Shamma*, a larger, thicker and blanket-like outer covering, sometimes used as a garment of the Ethiopia's Highland Hebraic culture.

Urchatz – Ceremonial Hand Washing Step: 3



The Seder Leader calls out:

“Urchatz”



The third activity of our Passover Seder is to wash our hands before we eat some of the ceremonial foods at the table. Note, however, that the customary blessing recited for handwashing (netilat yadayim) will intentionally not be recited at this time...

Hand Washing Procedure

The Seder leader calls out, “U’rchatz!” and then everyone present will begin the ceremony of washing their hands.

Each person takes a turn pouring water from a vessel over the hands of the person next to him or her. It is customary to pour some water over the right hand three times, and then over the left hand three times. Sometimes a child will carry the towel to each person to dry the hands after performing

The Urchatz ceremony recalls the laws of ritual impurity (*tumah*) and purity (*taharah*)

YESHUA and Urchatz

It is likely that YESHUA washed His disciples’ feet during this step of the seder he had with the disciples. Imagine the disciples passing the *urchatz* pan from person to person for the ritual cleansing of hands. Then,

Reader 1: “YESHUA laid aside his outer garments, and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was wrapped around him. He came to Simon Peter, who said to him, “Adonai, do you wash my feet?” YESHUA answered him, “*What I am doing you do not understand now, but afterward you will understand.*”

Reader 2: Peter said to him, “You shall never wash my feet.” YESHUA answered him, “*If I do not wash you, you have no share with me.*” Simon Peter said to him, “Adonai, not my feet only but also my hands and my head!” YESHUA said to him, “*The one who has bathed does not need to wash, except for his feet, but is completely clean. And you are clean, but not every one of you.*” For he knew who was to betray him; that was why he said, “*Not all of you are clean.*” When he had washed their feet and put on his outer garments and resumed his place, he said to them, “***Do you understand what I have done to you?***” (John 13:4-12)



እርሱዋ ግን በእገባዋ አግራገ አራሰች

“...but she hath washed my feet with tears...”

(St. Luke 7:44)

Karpas – Dipping the Vegetables

Step:4

כַּרְפַּס

The Seder Leader calls out:

“Karpas”



The fourth activity of our Passover Seder is to taste some *karpas*, a vegetable (often parsley, celery or a radish) dipped into salt water or vinegar.

Locate the karpas on the Seder Plate...

The karpas symbolizes the growth and fertility of the Hebrew people in Egypt, but it also remembers their great suffering. We eat karpas dipped in salt water to remember the tears that were shed during the time of oppression and “bondage” in Egypt. When you dip the karpas, shake off some of the salt water so that the drops will resemble tears....

The seder leader calls out, “*Karpas!*” and then everyone present will recite the following blessing before dipping their vegetable in salt water and eating:

All Recite:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh eloheynu 'Adonai 'at-tah barukh
the universe king (of) our God Lord are you Blessed



בּוֹרֵא פְּרֵי הָאֲדָמָה.

ha'a-da-mah peri borei
the fruit of the earth Creator of

Barukh attah Adonai, Eloheinu **melekh** ha'olam,
borei peri ha'adamah.

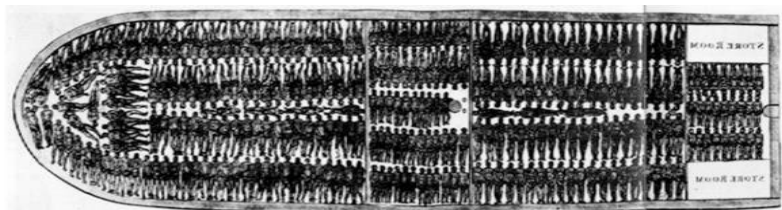
“Blessed art thou, YAHWEH our ELOHIM, Master of the universe, Creator of the fruit of the earth.”

The *karpas* reminds us that it was springtime when the Exodus took place...

As you eat, *remember the tears* of those who are in *bondage* today...

This blessing also applies to the *maror* we will eat later in the seder...

Hebrews Making Mud Bricks



Yachatz – Breaking the Matzah

Step: 5



The Seder Leader calls out:
“Yachatz”



Yachatz (“divide”) is the fifth step of our Passover seder. Three matzot have been placed in a white bag (called a *matzah tosh*) which will now be uncovered and shown to all. The leader then says, “*Ha Lachma anya....*”

הָא לַחֲמַא עֲנִיא דִּי אֶכְלוּ אֲבֹהֵתְנָה בְּאֶרֶעָא דְּמִצְרַיִם

ha · lachma · anya · di · a · khalu · av · hatana · be'ara · de'mitzrayim

“This is the bread of suffering which our fathers ate in the land of Egypt.” All who are hungry -- let them come and eat. All who are needy -- let them come and celebrate the Passover with us.”

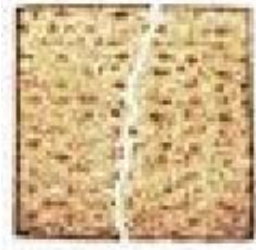
These three matzot represent Abraham, Isaac and Jacob, respectively. The middle matzah (representing Isaac) will soon be *broken* to recall how he was sacrificed in obedience to his father - a picture of the sacrifice of YESHUA by ELOHIM the Father.

In Hebrew, the middle of something is its “heart.” When we break the middle matzah we recall the broken heart of ELOHIM for the pain YESHUA endured by taking our sins upon Him at the cross. Look at the matzah and see that it is striped: “By His stripes we are healed.” Look at the matzah and see that it is pierced: “They shall look upon me whom they’ve pierced.” Look at the matzah, and see that it is pure, without any trace of leaven, as his body was without any sin.

After a moment of silence, the leader says “*Yachatz*” and breaks the matzah in half. He then takes the larger piece (called the *Afikoman*) and carefully wraps it in a linen cover, symbolizing a burial shroud...

Reader 1: “For ELOHIM so loved the world, that he gave his only Son, that whoever believes in him should not perish but have eternal life.” - John 3:16

Reader 2: “For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of ELOHIM.” - 2 Cor. 5:21

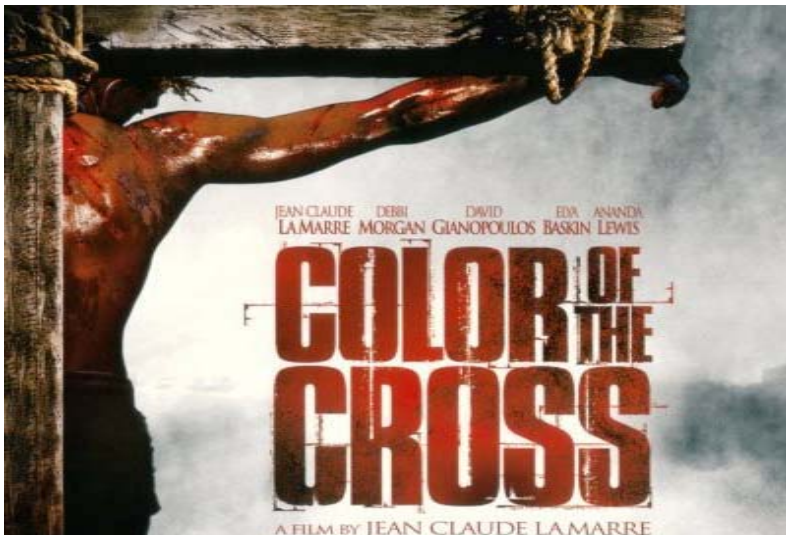


The Egyptians gave their bondmen only *matzah* to eat.

The seder leader takes the middle piece and holds it up for all to see...

The breaking of the middle piece should be done in awe, since it represents the sacrifice of YESHUA...

During the *Motzi Matzah* step later, we will partake of the bread of suffering representing YESHUA’s sacrifice.



Note: The Afikoman should now be hidden somewhere in the house. Since the Seder cannot end without finding the “lost Afikomen,” it is customary to encourage the children to search for it during dinner, and the child who finds it receives a special reward....

“JAH will provide a lamb – my son”

Consider how the *Akedah* provides a prophetic picture of the Adonai (Heb. *Lord*) YESHUA as the “Lamb of God” (*Sheh haElohim*) who takes away the sins of the world (John 1:29). Both Isaac and YESHUA were born miraculously; both were “only begotten sons”; both were to be sacrificed by their fathers at Mount Moriah; both experienced a “passion”; both were to be resurrected on the third day (Gen. 22:5, Heb. 11:17-19); both willingly took up the means of his execution; and both demonstrate that one life can be sacrificed for another – the ram for Isaac, and YESHUA for all of Humanity.

Some of the sages claim that the three matzot represent the people of Israel, the priests, and the Levites - instead of Abraham, Isaac, and Jacob. But why would the priests be depicted as “broken” in this case? Is not YESHUA the “high priest of our confession” who provided eternal redemption by means of shedding His blood in the Holy of Holies made without hands? Why would the symbolism of a broken high priest be included in the Passover Seder? Did not the prophet Isaiah foretell that THE MESSIAH would be “wounded for our transgressions,” “bruised for our iniquities,” and that “by His stripes we are healed”?

Consider that the broken matzah, the Afikomen, is an image of the Suffering Servant mentioned in the prophet Isaiah. Consider that this piece is taken, wrapped up, and carefully hidden from view, only to be discovered at the end of the Seder by little children. This is an image of the death, burial, and resurrection of YESHUA from the dead. Only after partaking of “*the Lamb of God*” who was slain for our transgressions do we understand and take hold of the reward given to those who seek for Him.

Pouring the Second Chalice



At this time, please fill your cups for the second cup of our Seder....

Note: The Second Chalice, called the Cup of Deliverance, is sometimes called the Cup of Plagues...

The first occurrence of the word “love” in the Scriptures refers to a father’s love for his “only” son who was offered as a sacrifice on Moriah, the place of THE CRUCIFIXION OF YESHUA.

“He was oppressed, and he was afflicted, yet he opened not his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he opened not his mouth.”¹⁵

The Talmud states, “We break the middle matzah in tribute to Yitzchak (i.e. Isaac), who would accept the sins of the people upon himself” (Shabbos 89b).

¹⁵ This is the very same place of scripture that was being read by the “Ethiopian Eunuch,” who was actually a Hebrew and “Black Jew” from the Africa. This is proven by the fact that this particular Ethiopian-Hebrew, Black Jew and *Beta Israel* official is here witnessed as returning from Jerusalem after his faithful observance of the High Holy season of Passover in the very same year of the Crucifixion of Yeshua, cf. Acts Chapter 8:26-39. The Ethiopian Eunuch is one of the first followers of the Messiah, in the year of Yeshua’s sacrifice, death and resurrection. This event verifies the ancient Judeo-Christianity of the Ethiopic Church and Ethiopia centuries prior to the 4th century traditional account.

Maggid – Telling the Passover Story

Step: 6



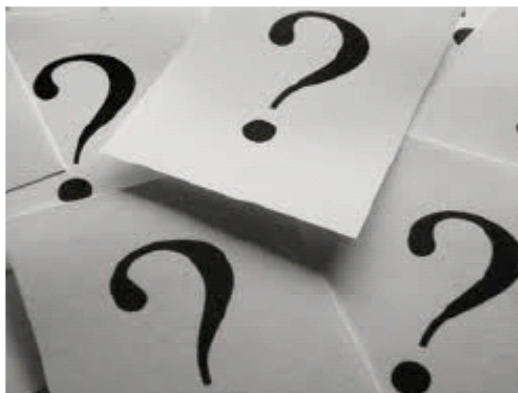
*The Seder Leader calls out:
“Maggid”*



And it shall come to pass that your child will ask you, “What do you mean by this service?” And you shall tell him: “With a mighty hand, JAH took us out of Egypt...”

We are now ready to retell the story of our great redemption from bondage in Egypt. According to the Torah, we cannot eat our Seder meal until the story of how we obtained our freedom is retold to our children with joy and gratitude.

This part of our Passover Seder will include the following subsections:



1. The Four Questions
2. The Four Answers
3. The Four Sons
4. The Story of our Redemption
5. The Cup of Deliverance

The Four Questions

To help get the story going, we need the help of a young child to recite (or to sing) the “Four Questions” about this special evening. Let’s follow along as we consider the opening question regarding the purpose of our Passover Seder:

מָה נִשְׁתַּנָּה הַלַּיְלָה הַזֶּה מִכָּל הַלַּיְלוֹת?

Mah nishtanah ha'lailah hazeh mikol ha'leilot?

Why is this night different from all other nights?

Note: A child may begin the Four Questions and everyone else joins in.

1

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין חֶמֶץ וּמֶצֶה.
הַלַּיְלָה הַזֶּה כָּלוּ מֶצֶה?

**Shebe'khol ha'leilot anu okhlin chametz u'matzah.
Ha'lailah ha'zeh kulo matzah?**

Why is it that on all other nights during the year we eat either bread or matzah, but on this night we eat only matzah?

2

שֶׁבֶכֶל הַלַּיְלוֹת אָנוּ אוֹכְלִין שְׂאֵר יַרְקוֹת.
הַלַּיְלָה הַזֶּה מְרוֹר?

**Shebe'khol ha'leilot anu okhlin she'ar yerakot.
Ha'lailah ha'zeh maror?**

Why is it that on all other nights we eat all kinds of herbs, but on this night we eat only bitter herbs?

3

שְׁבַכָּל הַלַּיְלוֹת אֵין אָנוּ מְטַבֵּילִין אֶפִּילוּ פְּעַם אַחַת.
הַלַּיְלָה הַזֶּה שְׁתֵּי פְּעָמִים ?

**Shebe'khol ha'leilot ein anu matbilin afilu pa'am echat.
Ha'lailah ha'zeh shtei fe'amim?**

Why is it that on all other nights we do not dip our herbs even once, but on this night we dip them twice?

4

שְׁבַכָּל הַלַּיְלוֹת אָנוּ אוֹכְלִין בֵּין יוֹשְׁבִין וּבֵין מְסֻבִּין.
הַלַּיְלָה הַזֶּה כָּלָנוּ מְסֻבִּין ?

**Shebe'khol ha'leilot anu okhlin bein yoshvin u'vein misubin.
Ha'lailah ha'zeh kulanu mesubin?**

Why is it that on all other nights we eat either sitting or reclining, but on this night we eat in a reclining position?

The Four Answers

So why is this night different from all other nights? On this night we celebrate one of the most important times in the history of Hebrew people, when we went forth from 'bondage' to freedom because of the mercy, love, and the great power of the YAHWEH our ELOHIM.

But before we retell that great story, let's answer the four questions:

1. Why do we eat only matzah? For two reasons: first, to remember the bread of affliction we had to eat when we were bondmen, and second, to remember how our ancestors fled Egypt in such a hurry that they did not have time for their bread dough to rise....

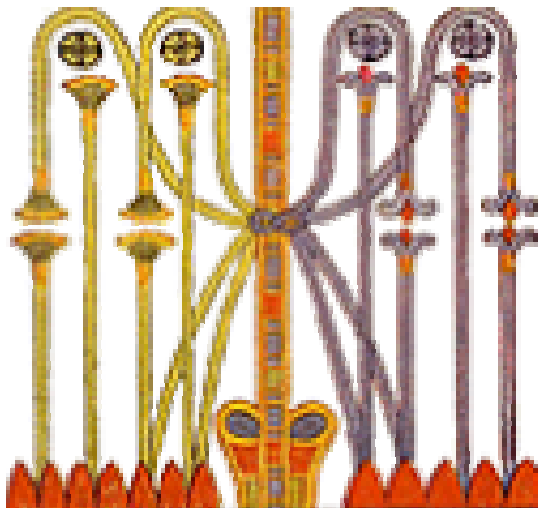
2. Why do we eat bitter herbs? We eat them to remind ourselves of how our ancestors' lives were made bitter as bondmen in Egypt.

3. Why do we dip our herbs twice? We dip *karpas* in salt water to remember the salty tears of the bondmen, and also to remember how we crossed the salty waters of the sea. We also dip the *maror* in the *charoset* to remember how the bitterness of our bondage was made sweet by the hope for our freedom.

4. Why do we recline at the table? We recline tonight as a symbol of our freedom, for when we were bondmen we could never recline in comfort.

When we stand before the Almighty Judge, He will ask us four questions:

1. *Were you honest in business and labor?*
2. *Did you fix time to study the Torah, my words of instruction?*
3. *Did you build up family life?*
4. *Have you trusted in salvation through the Messiah?*



Avadim Hayinu

Let us now begin the story of our redemption from Egypt by reciting the following summary statement:

עֲבָדִים הָיִינוּ לְפַרְעֹה בְּמִצְרַיִם.
וַיּוֹצֵאֵנוּ יְהוָה אֱלֹהֵינוּ מִשָּׁם
בְּיַד חֲזָקָה וּבְזֵרוּעַ נְטוּיָה.

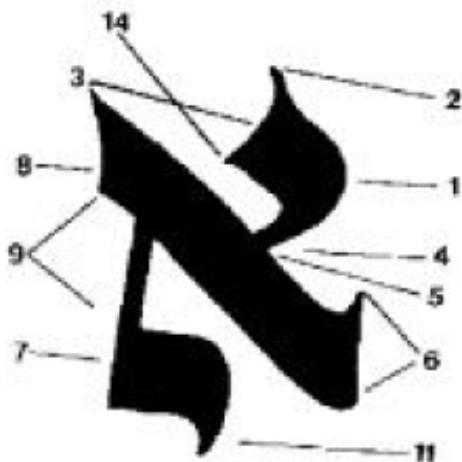
Avadim ha'yinu le'pharaoh be'mitzraim. Vaiyotzi nu Adonai Eloheinu misham be'yad chazakah u'vizero'ah netuyah.

We were bondmen to Pharaoh in Egypt.

But the YAHWEH our ELOHIM brought us out from there by a mighty and outstretched arm.

How is this seder “your own”?

Are you really *free*?



Making Passover Your Own: B'Chol dor vador

It is not enough to recall, in some abstract sense, the deliverance of the Hebrew people in ancient Egypt, but each Jew is responsible to view Passover as a time to commemorate their own personal deliverance from “slavery” and bondage. Therefore the sages teach:

Reader 1: “In each and every generation an individual should look upon him or herself as if he or she personally had left Egypt.”

Because of this, let us all recite the following declaration:

וְאֵלֹ לֹא הוֹצִיא הַקְּדוֹשׁ בְּרוּךְ הוּא אֶת־אֲבוֹתֵינוּ מִמִּצְרַיִם.
הֲרִי אָנוּ וּבְנֵינוּ וּבְנֵי בְנֵינוּ, מִשְׁעַבְדִּים הָיִינוּ לְפָרְעָה בְּמִצְרַיִם.

ve'ilu lo hotzi ha'kadosh barukh hu et avoteinu mi'mitzraim,
harei anu u'va yinu uv'nei va neinu,
me'shubadim ha' nu le'pharaoh be'mitzraim.

Had the Holy One, blessed be He, not taken out our forefathers from Egypt, then we, our children, and our children's children would still be enslaved to Pharaoh in Egypt.

Barukh Ha-Makom

And since the redemption was meant to lead us to receive the Torah at Sinai, we affirm:

בְּרוּךְ הַמָּקוֹם בְּרוּךְ הוּא !
בְּרוּךְ שְׁנַתַּן תּוֹרָה לְעַמּוֹ יִשְׂרָאֵל !
בְּרוּךְ הוּא !

Barukh HaMakom, barukh hu! Barukh shenatan Torah le'amo Yisrael! Barukh hu!

Blessed is the Omnipresent, blessed be He! Blessed is He who gave the Torah to His people Israel

Blessed be He!

The Four Children

The Torah commands us four times to teach our children about the Exodus from Egypt, suggesting there are four kinds of children, each of whom learns in a different way. Our challenge is to find the best way to respond to each child's needs....

כְּנֵגֶד אַרְבַּעַה בְּנִים דִּבְרָה תּוֹרָה.
אֶחָד חָכָם, וְאֶחָד רָשָׁע, וְאֶחָד תָּם,
וְאֶחָד שְׂאִינֹי יוֹדֵעַ לִשְׁאֹל.

keneged arba'ah vanim dibrah Torah.
Echad **chakham**; ve'echad **rasha**, ve'echad **tam**,
ve'echad **she'eino yode'a lishol**.

*The Torah speaks of four kinds of sons.
One is wise; and one is defiant; one is simple-minded, and one
doesn't know what to ask.*



What sort of child are you at *this* seder?

“Who is wise? The one who learns from every person” – Ben Zoma

1. The wise son (*chakham*) inquires about why the Hebrews practice the laws and customs of Passover. What are these laws to us? This son is wise, since he has a thirst for knowledge and wants to know more about the traditions of his people, JAH’s people. This seder is for him!

2. The defiant son (*rasha*) wants no part of the seder and asks why the Hebrew people - other than him - practice such things. This son spurns his heritage and acts like a stranger at the table. We admonish this child to wake up, to appreciate who he is and to be grateful!

3. The simple son (*tam*) simply wants to know what is right so that he can please God and other people as he should. We take the time to help this child grasp the significance of the Passover and to help him appreciate his identity as a Hebrew.

4. The son who does not know enough to ask (*she’eino yod’ea lishol*) is a young child who is encouraged to be entertained and carried through the service...

The story of the Four Sons is intended to commend the wise son and to encourage us to remember the Hebrew roots of our faith. We must study Torah and respect the Hebrew way of life, for if we neglect this, we have failed in our responsibility to our divine heritage.



The Original Four Sons, Four Gospels, Four Evangelists

The Story of our Deliverance

We are now ready, with JAH's help, to begin the story of our journey from *religious* "bondage" to spiritual freedom, from sadness to joy, from death to life!

Reader 1: The story goes back to the very beginning, to the orchard of Eden itself, when Adam and Eve disobeyed ELOHIM and ate from the forbidden tree. Because of their transgression, our original ancestors incurred the sickness of death and were exiled from the Divine Presence, though ELOHIM graciously promised to heal them from the sting of death through the coming Seed of the woman – the Savior who would crush the serpent's head. Soon after making this promise, ELOHIM clothed our original parents with the skin of a sacrificed lamb. The first "Passover" was in the garden...

Reader 2: The very first prophecy of the Torah concerns the promise of the coming "Seed of the woman" who would crush the head of Satan and remove the sting of death that was passed on to us through his venomous bite.

Reader 3: And the very first sacrifice of the Torah was that of a lamb, the hide of which was used to cover the shame of sin and death. This was the original image of Passover – the "*Lamb slain from the foundation of the world*" who would offer Himself up so that we would be clothed in His righteousness.

Reader 4: At first Eve thought that her firstborn son Cain (Sut) was the seed to come, but her hope was dashed after Cain killed his righteous brother, Abel (Osiris). Adam and Eve's firstborn son was a murderer, not a deliverer from the power of death. Over time the original hope of deliverance began to fade away, and subsequent generations forgot their true origin and ELOHIM's great promise. People began to vainly imagine that they were mere savage animals, subject to evil influences from the stars and other elemental forces of nature, and therefore

they invented other gods, created idols and dishonored themselves through strange religious rites. Human beings became so filled with violence that ELOHIM sent a flood to destroy the world. Only Noah and his family were spared.

Reader 1: After the great flood of Nu, Noah's son Shem was appointed to guard the promise of the coming redemption and the faith of the patriarch "Adam" (Atum) to his children. However, 72 of the sons of Noah turned back to the rebellion of Satan and idolatry. Nimrod became their "king" and the peoples agreed to build the Tower of Babel, but, under "the rule of the Canaan." But, the [True] ELOHIM confounded the language of these people, and these 70 Gentile nations were formed and dispersed throughout the earth¹⁶...

Reader 2: But even the godly descendants of Noah eventually succumbed to idolatry. In ancient Mesopotamia, our ancestors likewise worshipped the idols of Babylon, until one man, Abraham, came to believe, or "AMEN," in the one true ELOHIM, "*from the land of Egypt.*"

Reader 3: A legend relates that Abraham's father Terah sold idols for a living in the Mesopotamian city of Haran. When Abraham was a child, however, he realized that idol worship was foolishness. One day Abraham took a hammer and smashed all the idols - except for the largest one. His father later demanded to know what happened. Abraham replied that the idols all "got into a fight" and the biggest idol won. His father was angry but understood that his son had discovered the truth of ethical monotheism.

Reader 4: Abraham heard the voice of the YHWH calling him to leave his homeland to begin a new life in a land far away, where he would become a great nation. Without knowing

¹⁶ Cf. The [Ethiopic] Book of Adam and Eve, book III, chapters 22 and 23.

where he was going, Abraham took his wife Sarah and left the comforts of Babylon, eventually settling in the land of Canaan.

Reader 1: After Abraham rescued his nephew Lot from abduction by the kings of the plain, he met the mysterious Melchizedek¹⁷, the King of Salem who brought out bread and wine and blessed him. Melchizedek was none other than YESHUA in his preincarnate person, the original type of Priest-King of the one true ELOHIM. The bread and the wine foretold of the great redemption to come.

Reader 2: Soon after meeting with Melchizedek, ELOHIM appeared to Abraham and told him he would become the father of a child in his old age. When Abraham ‘Amen’-ed that the YAHWEH would give him an heir – a *“promised seed”* – ELOHIM counted him as righteous, and swore to make his descendants as numerous as the stars in the night sky and as the grains of sand on the seashore.

Reader 3: ELOHIM ratified His promise to Abraham with a special covenant, but also gave him a dreadful vision of the future slavery and oppression of his descendants. Then the YAHWEH said to him, *“Know for certain that your offspring will be sojourners in a land that is not theirs and will be slaves there, and they will be afflicted for four hundred years. But I will bring judgment on the nation that they serve, and afterward they shall come out with great possessions.”*

Reader 4: In fulfillment of ELOHIM’s promise of an heir, Abraham and Sarah had a son whom they named Isaac. After Isaac grew up, ELOHIM tested Abraham by commanding Isaac to be sacrificed as a burnt offering. After a three-day journey,

¹⁷ Also transliterated as Melke-Tsêdêq, according to the Ethiopic [Ge’ez language] and the Authorized Haile Selassie I *Revised Amharic Bible* [RAB]; and Malki-Tzedek according to the Hebrew *Masoretic Recensions*.

Abraham and Isaac reached Mount Moriah (near Jerusalem), where Isaac allowed himself to be bound and placed on the altar. When Abraham raised his knife to slaughter his beloved son, the Angel of the YAHWEH called out for him to stop. Abraham then saw a ram, caught in a thicket by its horns, and offered it in Isaac's place. Abraham called the altar YAHWEH-YIREH, "the LORD who sees."

Reader 1: Because of Abraham's obedience and Isaac's willingness to become a sacrificial offering for sin, ELOHIM made an eternal oath to bless the family forever... Today we blow the *shofar* to recall the sacrificial lamb that was given in place of Isaac.

Reader 2: Before he died, Abraham arranged to find a bride for his son from among his ancestors in Mesopotamia. Isaac married a young woman named Rebekah, who eventually became pregnant with twin sons who violently wrestled within her.

Reader 3: When Rebekah asked the YAHWEH about what was happening, He told her that the younger son would be the chosen heir of the family - not the elder son. After the twins were born and raised, Rebekah helped Jacob to "steal" the blessing of the firstborn from Esau, who then fled to live with his mother's brother Laban in Aram. While working for Laban, Jacob married Leah and Rachel, who – together with their handmaidens – bore him 13 children, 12 sons and a daughter.

Reader 4: After years of being exploited and oppressed by Laban, Jacob and his family finally returned to the land of Canaan, though on the way home Jacob's chosen wife Rachel died while giving birth to Benjamin. Perhaps because of this, Jacob esteemed his son Joseph above his other sons and made him a colorful tunic indicating his special status in the family. For his part, Joseph began having prophetic dreams indicating

that he would be elevated above his other family members who would all bow down before him in homage.

Reader 1: Jacob's other sons despised Joseph and eventually betrayed him. One day they stripped him of his colorful tunic and cast him into a pit, intending to kill him. When they saw their cousins, some Midianite traders passing by, they decided instead to sell him as a slave (or, bondman) for 20 pieces of silver. The brothers took Joseph's tunic and dipped it in blood, tricking their father Jacob into thinking that wild animals had killed him. Meanwhile the Midianites took Joseph to Egypt where he was sold to an Egyptian officer name Potiphar, a servant of Pharaoh. Joseph (Iu-Sif) fared well in Potiphar's house until he was falsely accused of a crime and sent to prison...

Reader 2: While in the prison, Joseph correctly interpreted the dream of Pharaoh's wine steward, and two years later, when the Pharaoh was troubled about a dream, the steward recalled Joseph's ability and commended him to Pharaoh.

Reader 3: The Pharaoh then called for Joseph, who listened to the dream and correctly interpreted it to mean that after seven years of plenty would come seven years of great famine upon the land. When asked for his advice, Joseph recommended that food should be stored over the next seven years to prepare for the famine that would come. The king then appointed Joseph to oversee the entire project and named him Viceroy over all of Egypt.

Reader 4: The famine then came upon the land, and spread even to the land of Canaan. Jacob had heard there was grain stored in Egypt so he sent his sons there to buy some food. Joseph recognized his brothers, but they did not recognize him. Joseph treated his brothers harshly and accused them of being spies.

Reader 1: After carefully testing to see if the brothers had really changed, Joseph finally revealed his identity to them and explained that the famine would last for several more years. To escape the devastation, Joseph brought his father Jacob and his entire family to Egypt, to settle in the fertile land of Goshen where they would live as shepherds. There the family prospered and thrived, and the descendants of Abraham became as numerous as the stars in the night sky.

Reader 2: After the death of Joseph and the rest of the brothers, however, there arose a “new king” over Egypt who “knew not Joseph” or acknowledge his contributions to the former dynasty, and who came to regard “the Hebrews” (or, Aperiu) as a social and religio-political threat. Supervised by his cruel taskmasters, the Aperiu and their co-religionists, the descendants of Abraham, Isaac, and Jacob were forced to build the storage cities of Pithom and Rameses.

Reader 3: This “new king” made their lives bitter with hard labor, making bricks and mortar, and afflicting the Hebrews (Aperiu) with forced labor.

Reader 4: Despite the afflictions imposed by the new Egyptian government, the Hebrews and Israelite population steadily increased, and the land was full of them. The Pharaoh then commanded the midwives to kill all Hebrew boys¹⁸ during their birth. The midwives refused this new “king of Egypt,” therefore Pharaoh ordered “all his people,” saying “every son that is born ye shall cast into the river (Nile), and every daughter ye shall save alive.”

Reader 1: During this time of horrible oppression, an Hebrew woman named Jochebed¹⁹ hid her son to keep him alive. When

¹⁸ Cf. The Plan to Destroy Black Boys, by Kunjufu.

¹⁹ Amh. *Yokab'd*; Heb. *Yocheved* means “JAH’s glory,” and “Glory of JAH.”

the child could no longer be safely concealed, she placed him in an ark in the Nile River and the boy's sister, Miriam, went to watch over him. At just this time, Pharaoh's daughter came to bathe in the river and found the ark. She adopted the baby and named him Moses (Ma-Shu), a name that means, "*drawn out from the water (of the Nile).*"

Reader 2: Moses grew up in the luxury of Pharaoh's palace, a prince of Egypt. But he could not ignore the "hard bondage" of his people, the Hebrews. One day he saw an Egyptian beating a Hebrew, and he killed the Egyptian, "and hid him in the sand." Betrayed by some of his fellow Hebrews who knew what Moses had done, Pharaoh also found out and then wanted to slay him. But, Moses fled for his life from Egypt and settled in the land of Midian, in the region of Horeb, where he became a shepherd tending the flocks of Jethro, his father in law, the priest of Midian.

Reader 3: Many years later, Moses saw a bush that burned without being consumed. The YAHWEH spoke to Moses from within the bush saying, "I AM the ELOHIM of your ancestors... and I have seen the affliction of my people." Then the "God of the Hebrews" commanded Moses to return to Egypt to lead the His son, Israel, "out of Egypt"²⁰ to freedom.

Reader 4: Moses and his brother Aaron then went before Pharaoh with the message of the YHWH: "*Let My people go...*" But Pharaoh refused, and instead made the "Children of Israel" to work even harder by making bricks without straw. Because of the hardness of Pharaoh's heart, JAH began to bring a terrible sequence of plagues upon the land, revealing the impotence of the new gods of Egypt.

²⁰ See, Exodus 3:10, 11, 12, 17; Psalms 114:1; Hosea 11:1, 11; cf. Matthew 2:15

YHWH²¹ (יהוה) means: "He is Present; *He is* (exists)."

According to the *midrash*, whenever he spoke in the Name of the YAHWEH, Moses' stuttering entirely ceased... AMÊN.



መሴም የግብጾችን ጥበብ ሁሉ ተማረ፤ በቃሉና
በሥራውም የበረታ ሆነ።

“And Moses (Ma-Shu) was learned in all the wisdom of the Egyptians (or, “the Khebt/Egypt,” i.e. upper and lower ‘Egypt’), and was mighty in words and in deeds.” –

Acts of the Apostles [የሐዋርያት ሥራ] 7:22

²¹ H3050 יהוה Yahh (yaw) n/p.

1. Jah, the sacred name [contraction for H3068, and meaning the same] *KJV*: *Jah, the Lord, most vehement*.

Root(s): H3068 Compare: names, in, "-iah,", "-", jah." [?]

The Ten Plagues (Eser HaMakot)²²

At this point in our story, we will pause and recite the following words:

דָּם וְאֵשׁ וְתִימְרוֹת עָשָׁן

Dam va'esh ve'timerot ashan

Blood and fire and thick smoke...

These are the plagues that the Holy One, blessed be He²³, sent upon the Egyptians in Egypt.



As *each* plague is named in our retelling, we will spill a drop of wine from our cups, signifying that the suffering of the Egyptians lessens our joy:

Reader 1: So Moses and Aaron met Pharaoh in the morning, while he was washing himself. ‘So far, you have refused to let my people go,’ they said. ‘Now thus says the Yahweh, “*By this you shall know that I am the YHWH: behold, with the staff that is in my hand I will strike the water that is in the Nile, and it shall turn into blood. The fish in the Nile shall die, and the Nile will stink, and the Egyptians will grow weary of drinking water from the Nile.*”

²² Rabbi Bechaye said that the plagues followed one another over a twelve-month period, from Nisan 15, when Moses was first called, until the Passover itself.

²³ Heb. *Barukh Hu*, trans. “Blessed be He.”

Reader 2: Moses and Aaron did as JAH-Adonai commanded. In the sight of Pharaoh and in the sight of his servants Aaron lifted up the staff and struck the water in the Nile, and all the water in the Nile turned into blood.

Reader 3: For the babies who were drowned in the Nile –
Blood! Blood! Blood!



[Spill a drop of wine for the plague of blood at this time.]

Reader 4: But Pharaoh was unmoved by *this* plague, and hardened his heart...

Reader 1: So Moses and Aaron met Pharaoh again and said, *“Let my people go, that they may serve me. But if you refuse to let them go, behold, I will plague all your country with frogs. The Nile shall swarm with frogs that shall come up into your house and into your bedroom and on your bed and into the houses of your servants and your people, and into your ovens and your kneading bowls. The frogs shall come up on you and on your people and on all your servants.”*

Reader 2: Moses and Aaron did as JAH-Adonai commanded. In the sight of Pharaoh and in the sight of his servants Aaron lifted up the staff and the frogs came up and covered the land of Egypt.

Reader 3: For the cries and groans of our people – Frogs!
Frogs! Frogs!



צַפְרִידֵּעַ

[Spill a drop of wine for the plague of the frog at this time.]

Reader 4: But Pharaoh was unmoved by this plague, and hardened his heart...

Reader 1: And because the Pharaoh refused to relent, JAH-Adonai continued to bring terrible plagues upon the land, displaying His *mighty and outstretched arm*.

As the each plague is named, let us spill another drop of wine from our cups, signifying again that the suffering of the Egyptians lessens our joy:

פְּנִים

For the constant oppression of our people – *Lice!*
Lice! Lice!

עֲרֹב

For the attacks of the taskmasters – *Swarms!*
Swarms! Swarms!

דָּבַר

For treating animals better than our people –
Pestilence! Pestilence!

שָׁחִין

For the toil and injury of our people – *Blisters,
ulcers, tumors!*

בָּרָד

For the dread and terror our people felt - *Hail mixed
with fire!*

אַרְבֵּה

For forgetting how Joseph had saved Egypt –
Locusts! Locusts! Locusts!

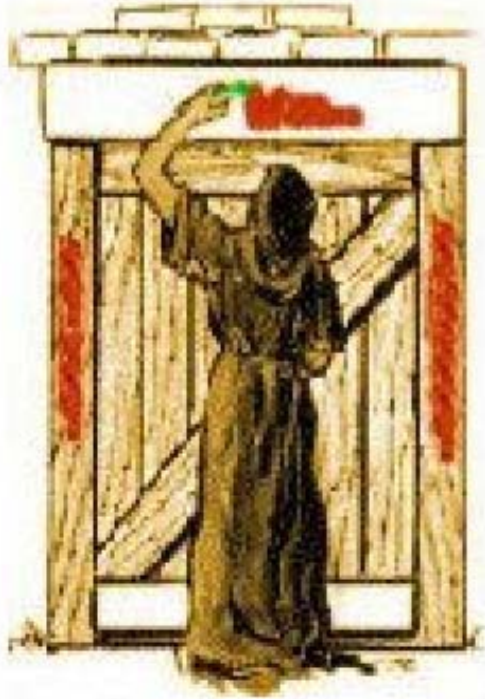
חֹשֶׁךְ

For not worshipping YAHWEH, the True RA²⁴ –
Darkness! Darkness! Darkness!

After the ninth plague, JAH-Adonai gave Moses instructions regarding the sacrificial rite of Passover: *“Tell the congregation of Israel that on the tenth day of this month (i.e., Nisan 10) every man shall take a lamb without blemish, a male a year old, and shall keep it until the fourteenth day of this month, when the whole assembly of the congregation of Israel*

²⁴ See, G, Massey’s *A Book of the Beginnings*, Vol. II, Sec. 15 entitled, Egyptian Origin of the Exodus, pg 194; more is also disclosed in the *Afro-Asiatic* [original Hebraic] etymology of the name of YAHWEH Y’REH (KJV reads JiREH); a “new king” and his people enforce a “new religion” represented by the corrupted priesthood of lower Egypt that had now forgotten, or “knew not Joseph.”

shall kill their lambs in the afternoon. Then they shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they shall eat it.”



The Blood of the Lamb

“The blood shall be a sign for you... And when I see the blood, I will pass over you, and no plague will befall you to destroy you, when I strike the land of Egypt” (Exod. 12:13). The blood would be a sign for the Israelites, i.e., “for you,” and not for the Egyptians. Rashi says the blood was placed on the inside of the door – not the outside. The Hebrew word for “sign” or

“wonder” is also the word *ot* (אֹת), which is also the general name for a Hebrew *letter*. Each letter of the Aleph-Bet, then, contains signs that point to YESHUA. Therefore, YESHUA is THE SIGN of the everlasting covenant with ELOHIM, the

ת-א – (Aleph and Tav, First and Last) that marks the “direct object” of ELOHIM 's universe.

The use of sacrificial blood was later enshrined in the rites of the *Mishkan* (Tabernacle) using the principle, “the life is in the blood” (Lev. 17:11).

Reader 2: They shall take some of the blood and put it on the two doorposts and the lintel of the houses...

Reader 3: They shall eat the flesh that night, roasted on the fire, with *matzah* and bitter herbs they shall eat it in haste... It is the JAH-Adonai’s Passover!

Reader 4: “For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast; and on all the gods of Egypt I will execute judgments: I am the YAHWEH. The blood shall be a sign for you, on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you...”

Reader 1: This day shall be for you a memorial day, and you shall keep it as a feast to JAH-Adonai; throughout your generations, as a statute forever. Seven days you shall eat *matzah*, for on this very day I brought your hosts out of the land of Egypt. In the first month, from the fourteenth day of the month at evening, you shall eat *matzah* until the twenty-first day of the month at evening. For seven days no leaven is to be found in your houses. If anyone eats what is leavened, that person will be cut off from the assembly of Israel.

Reader 2: At exactly midnight, on the 15th of the month of Nisan, JAH-Adonai struck down all the firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on his throne to the firstborn of the captive who was in the dungeon, and all the firstborn of the livestock. And Pharaoh rose up in the night, he and all his servants and all the Egyptians. And there was a great

cry in Egypt, for there was not a house where someone was not dead.

Reader 3: For the hardness of Pharaoh's heart – Death of the firstborn!



מִכַּת בְּכוֹרוֹת

[Spill a drop of wine for the terrible plague of death at this time.]

Reader 4: Only those houses that were marked with the blood of the Passover lamb were spared from the plague of death.

Reader 1: JAH-Adonai had warned Pharaoh from the very beginning about the danger he was facing: “Thus says the YAHWEH, Israel is my firstborn son, and I say to you, ‘*Let my son go that he may serve me,*’ but if you refuse to let him go, behold, I will kill your firstborn son” (Exod. 4:22-23).

Reader 2: A great cry rose up from Egypt, since there was not a family among the Egyptians without one dead... In this state of utter devastation, Pharaoh finally agreed to let the Israelites go free...

Reader 3: Early in following morning, on Nisan 15, the great Exodus began! The Israelites left in such haste that their leavened bread didn't have time to rise (as a result, we eat *matzah* on Passover). Over 600,000 adult males, along with their wives and children, left Egypt along with a wealth of gold and silver that the Egyptians had given them.

Reader 4: Instead of leading the Israelites along a direct route to the Promised Land, however, JAH-Adonai directed them south, into the desert. After three days, the Pharaoh hardened his heart yet again and led his army to bring them back. When the Egyptians reached them two days later, the Israelites were caught between a rock and a hard place, with the Sea of Reeds on one side, and Pharaoh's army on the other. The people cried out to JAH-Adonai for deliverance.

Reader 1: The Pillar of Cloud and Fire prevented the Egyptians from attacking the Israelites. JAH-Adonai then told Moses to raise his staff to separate the waters, allowing the people to cross through the sea to safety on the other side. Once everyone was safely across, the Pillar lifted, allowing the Egyptian army to pursue the Israelites into the sea.

Reader 2: JAH-Adonai then told Moses to lift his staff again so that the waters would overwhelm the Egyptians with their chariots and horsemen. By the time dawn arrived, the Israelites saw the dead bodies of Pharaoh's army lining the seashore. It was finally over! Israel was completely delivered. After witnessing this great miracle, Moses and the people sang a song of praise to God for their deliverance and Miriam led the women in joyous dance...

Reader 3: And so began the Israelite's journey from slavery to freedom, from sadness to joy, from being strangers in Egypt to becoming a great nation. The crossing of the sea represented the birth of the new nation, redeemed by the blood of the lamb,

on its way to receive revelation at Sinai... JAH-Adonai delivered His people to reveal Himself to them as their Heavenly Father.

Reader 4: Moses later told the people, “Remember the day in which you came out from Egypt, out of the house of bondage, for by a strong hand JAH-Adonai brought you out from that place. No leavened bread may be eaten. Seven days you shall eat *matzah*, and on the seventh day there shall be a feast to the JAH-Adonai.”

Reader 1: “You shall tell your son on that day, ‘It is because of what JAH-Adonai did for me when I came out of Egypt.’ And it shall be to you as a sign on your hand and as a memorial between your eyes, that the Torah of JAH-Adonai may be in your mouth. For with a strong hand JAH-Adonai has brought you out of Egypt.”

Reader 2: You shall therefore keep this statute at its appointed time from year to year. It is a night of watching for all generations. Now let us all say, “AMEN.”

The original Passover sacrifice (i.e., *korban Pesach*) was not given to the Levitical priesthood as a sin offering since it *preceded* Sinai and the giving of the various laws concerning the sacrificial rites...

It's been said that all the signs and wonders performed during the Hebrew Exodus served two purposes: 1) to convince the Egyptians of the greatness of JAH-Adonai, and 2) to convince the Israelites of the same thing...

The Goal of our Deliverance

The great story of deliverance is revealed on two levels in Scripture – one that concerns the paradise of Eden (the universal level), and the other that concerns the paradise of Israel (the particular level). Therefore YESHUA is both rightly called the “*Lamb of God who takes away the sins of the world*” (John 1:29) and “*Messiah our Passover Lamb who has been sacrificed for us*” (1 Cor. 5:7). Likewise he is both rightly called the “*Seed of the woman,*” and “*the Son of David*”; He is called the “*Second Adam,*” and the “*King of the Jews,*” and so on...

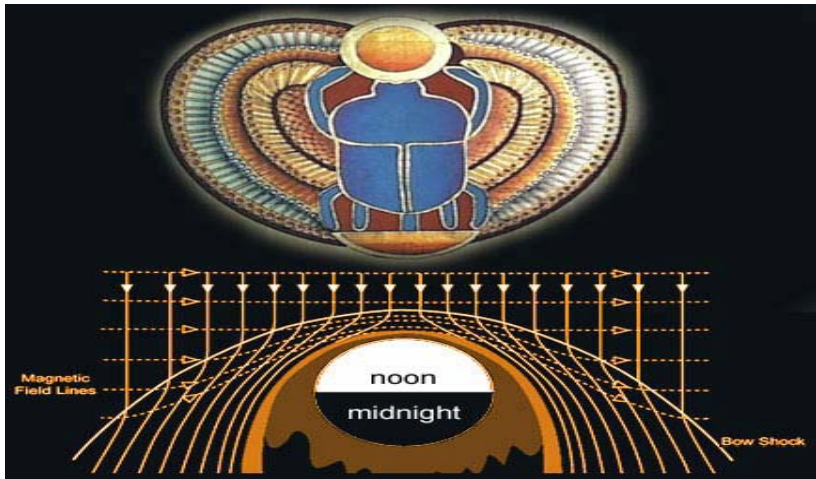
The story of Israel’s deliverance in Egypt therefore serves as an *allegory (mythos)* of both the universal salvation that was promised in Eden (i.e., *the lamb slain from the foundation of the world*) as well as the revelation of the sacrificial ministry of YESHUA as Israel’s promised Messiah. YESHUA is both the Savior of the world as well as Israel’s true ADONAI (Heb. “Lord”) and Deliverer.

Just as Eve’s doubt in JAH-Adonai’s goodness gave Satan his advantage, so it was through her *teshuvah* (repentance) that she would find salvation. And just as it was through Adam’s sin that the plague of death came into the world, so it was through YESHUA’s sacrificial death that life and healing would come. YESHUA was “bruised” through His sacrifice on the cross-tree, but through it He crushed the head of the serpent and broke the fangs of his venomous sting. Access to the Tree of Life is now available in the renewed paradise of JAH-Adonai. YESHUA is “THE AMÊN,”²⁵ the Savior of the world and the One who rebuilds the fallen tabernacle of Eden.

Looked at from another perspective, *here* “Egypt” represents the world “bondage” system that enslaves people (the word

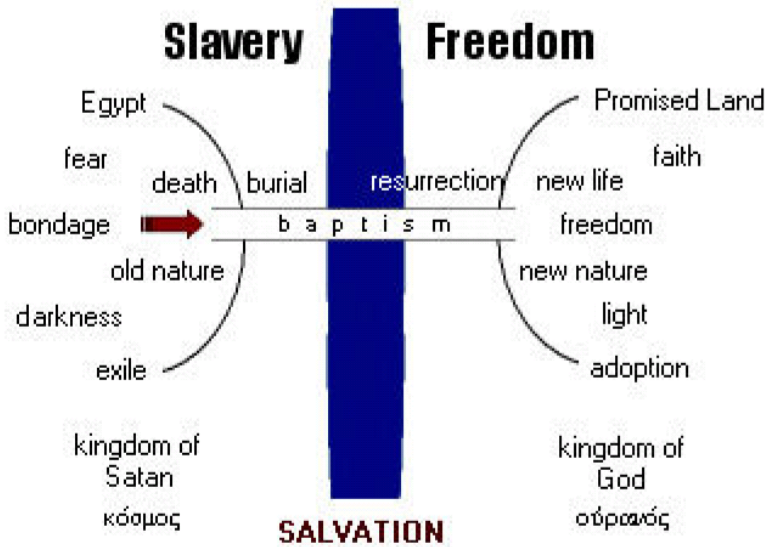
²⁵ Revelation 3:14

mitzrayim comes from the word *tzur* (צוּר), meaning “restriction”). As the *temporal* ruler of *this* world, the “Pharaoh of the Exodus” therefore represents Satan (Sut; Sut-An), and the original serpent (Apophis, Apep) who deceived Eve²⁶ in the orchard. Egypt therefore represents a state of exile (similar to the original exile from Eden²⁷), and just as the blood of the lamb applied to the doorposts in Egypt caused the plague of death to pass over, so the blood of YESHUA saves us from the wrath of HA-ELOHIM and spiritual death. YESHUA said that by nature people were in bondage to the dictates of *this* world system and its forces and needed to be set free. The Hebrew word for salvation (יְשׁוּעָה) means to be set free from the restrictions of “(lower) Egypt” and its forces.



²⁶ In Hebrew Hawwah or Havvah (Eve), based ancient wisdom of the Egyptians that Moses was learnt in. Eve thus is a type of the “mother of all living” and the one and the same as the original ancient mythological OT template for the *Theotokos*, called elsewhere the “Mother-goddesses,” i.e. Auset (Isis), the Sudani. In the Hebrew Bible and the Torah of Moses, there are many examples. Moses own mother, Jochebed is a type as well similar types, namely Sarah, Rebekkah, Leah, Rachel, Tamar, Ruth, Bathsheba, Queen of Sheba and the Virgin Mary (Maryam), the quintessential Black Madonna, the true-type.

²⁷ Cf. Genesis 13:10 where Moses reveals and makes an overlooked comparison, saying, “even as the Garden of YHWH, like the land of Egypt...”



Just as the Israelites were made free from the tyranny of the “Pharaoh of the Exodus” when they crossed the Sea of Reeds²⁸ – being “*baptized into the death of the waters*” so they could be reborn to serve JAH-Adonai in freedom – likewise those who trust in YESHUA are “baptized into His death” and reborn to serve JAH-Adonai by the power of the Holy Spirit. Our redemption is meant to set us free to be *am segulah*, JAH-Adonai’s treasured people.



ወተትና ማር ወደምታፈስሰው ክገር

“...a land flowing with milk and honey...” – Exodus 3:8

²⁸ Sekhet Aahru, also called Sekhet Hetept, the “Field of Peace”

Singing Dayenu

In light of all that JAH-Adonai has done for us, we surely should express our heartfelt gratitude and give thanks for our salvation. It is customary, then, to sing some verses of the ancient Hebrew song *Dayenu* (“it would have been enough for us”) at this time:

I - lu ho - tzi ho - tzi - a - nu, ho - tzi - a - nu mi - mitz - ra - yim,
 ho - tzi - a - nu mi - mitz - ra - yim da - yei - nu.
 (Chorus) Da - da - yei - nu, da - da - yei - nu, da - da - yei - nu, da -
 yei - nu da - yei - nu da - yei - nu. yei - nu da - yei - nu.

Hebrew

Verse 1:

Ilu hotzi, hotzianu
 Hotzianu miMitzrayim (2x)
 Dayenu.

Verse 2:

Ilu natan, natan lanu
 Natan lanu et haTorah (2x)
 Dayenu.

Verse 3:

Ilu shalach, shalach lanu
 Shalach lanu et Mashiach (2x)
 Dayenu.

Chorus:

Dai, dai, yenu (3x)
 Dayenu
 Dayenu!

Translation

...

Had He brought, brought all of us,
 brought all of us, out from Egypt,
 then it would have been enough!

...

Had He given, given to us,
 given to us, the Torah,
 then it would have been enough!

...

Had He sent, sent to us,
 sent to us the Messiah,
 then it would have been enough!

...

It would have been enough! (3x)
 It would have been enough!
 It would have been enough!

Dayenu (Hebrew)

Verse 1:

Ilu hotzi, hotzianu
Hotzianu miMitzrayim (2x)
Dayenu.

Verse 2:

Ilu natan, natan lanu
Natan lanu et haTorah (2x)
Dayenu.

Verse 3:

Ilu shalach, shalach lanu
Shalach lanu et
Mashiach (2x)
Dayenu.

Chorus:

Dai, dai, yenu (3x)
Dayenu
Dayenu!



Dayenu Translation

...

Had He brought, brought all of us,
brought all of us, out from Egypt,
then it would have been enough!

...

Had He given, given to us,
given to us, the Torah,
then it would have been enough!

...

Had He sent, sent to us,
sent to us the Messiah,
then it would have been enough!

...

It would have been enough! (3x)

It would have been enough!

It would have been enough!

Because of YESHUA OUR ADONAI, we have the very greatest of
all reasons to cry out, "*Dayenu!*"

Read Rom. 8:31-39



Offering Thanks – Hallel

Let us thank the YAHWEH our ELOHIM for the miracle of our deliverance: “Blessed be the YAHWEH, the YAHWEH ELOHIM, the ELOHIM of Israel, who makes us rejoice with psalms of praise!”

הַלְלוּ יְהוָה

הַלְלוּ עַבְדֵי יְהוָה הַלְלוּ אֶת־שֵׁם יְהוָה
יְהִי שֵׁם יְהוָה מְבָרָךְ מֵעַתָּה וְעַד־עוֹלָם:
מִמִּזְרַח־שֶׁמֶשׁ עַד־מְבֹאוֹ מְהֻלָּל שֵׁם יְהוָה
רַם עַל־כָּל־גּוֹיִם יְהוָה עַל הַשָּׁמַיִם כְּבוֹדוֹ:

Halêlu YAH

Halelu avdei Adonai, halelu et shem Adonai
yehi shem Adonai mevorakh, me'attah ve'ad olam
mi'mizrach shemesh ad mevo'o, mechullal shem Adonai
rahm al kol goyim Adonai, al ha'shamayim kevodo

Reader 1: Praise the YAH! – Halleluyah!

Praise, O servants of the YAHWEH, praise the name of the YAHWEH!

Reader 2: Blessed be the name of the YAHWEH from this time forth and forevermore!

Reader 3: From the rising of the sun to its setting, the Name of the YAHWEH is to be praised!

Reader 4: The YAHWEH is high above all nations, and his glory above the heavens!

Leader: Who is like the YAHWEH our ELOHIM, who is enthroned on high, who looks far down on the heavens and the earth? He raises the poor from the dust and lifts the needy from the ash heap, to make them sit with princes, with the princes of his people. He gives the barren woman a home, making her the joyous mother of children. Praise YAHWEH. (Psalm 113)



እንደ አምላካችን እንደ እግዚአብሔር ማን ነው?
በላይ የሚኖር በሰማይና በምድር የተዋረዱትን የሚያይ
ከአለቆች ጋር ከሕዝቡም አለቆች ጋር ያኖረው ዘንድ
ችግረኛን ከመሬት የሚያነሣ፤ ምስኪኑንም ከፋንድያ ከፍ
ከፍ የሚያደርግ መካኒቱን በቤት የሚያኖራት፤ ደስ
የተሰኘችም የልጆች እናት የሚያደርጋት። ሃሌ ሉያ።
(መዝሙረ ዳዊት 113:5-9)

The Cup of Deliverance

At this time, let us look at the shank bone²⁹ on the Seder plate and give thanks to YESHUA our Messiah, the true Passover Lamb of YAHWEH our Savior:

הִנֵּה שֶׁהַ הָאֱלֹהִים הַנֹּשֵׂא אֶת-חַטָּאת הָעוֹלָם
 ha-'o-lam et-cha-tat ha-no-sei ha-e-lo-him seh hin-nei
the sins of the world who takes away the Lamb of God Behold!

Hinnei seh ha'Elohim ha'nosei et-chatat ha'olam.

Behold the Lamb of HA'ELOHIM, who takes away the sin of the world!



We are now ready to drink the great “Cup of Deliverance.” This cup recalls HA'ELOHIM's *second* promise made to our ancestors: “I will *deliver* you from bondage.” Let us then give

²⁹ The Hebrew sages referred to the lamb as *zero'a* - “arm” - as in the phrase “outstretched arm”²⁹ (רַב־זְרֹעַ נְטוּיָה) *zero'a netuyah* of JAH symbolized in the



“Wisdom of the Egyptians” by the KA Hieroglyphic and known to Moses who was “learnt in all the wisdom of the Egyptians and mighty in word and deed” (ref. Acts 7:22). Therefore instead of looking down at a “shank bone”, we make the mateb, lifting up (KA-sign) and stretching out our arms in the living ‘*sign of the cross*’ receiving *Christos*, Our Messiah, within His *gnosis* into our inner man.

thanks to the YAHWEH our ELOHIM for saving the Israelites from Egypt and for delivering us from our personal bondage to the evil one by the shed blood of the Lamb of HA'ELOHIM... Let us lift our hearts to HA'ELOHIM in thanks for His salvation as we recite the blessing:

All Recite:

כּוֹס שְׁנִי / *The Second Cup*

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם

ha'olam	me-lekh	e-lo-hei-nu	Adonai	at-ah	barukh
<i>the universe</i>	<i>King of</i>	<i>our God</i>	<i>Lord</i>	<i>are You</i>	<i>Blessed</i>



בוֹרֵא פְּרֵי הַגָּפֶן.

hag-ga-fen	pe-ri	bo-re
<i>the wine.</i>	<i>fruit of</i>	<i>Who creates</i>

Barukh attah Adonai Eloheinu **melekh** ha'olam,
borei peri ha'gafen.

“Blessed art Thou, YAHWEH our ELOHIM, King of the universe, Creator of the fruit of the vine.”

אֶמְצֵא חַיִּים וְחַיִּים אֶקְרָא שְׁמֵךְ יְיָ
אֶלְהֵינוּ אֱלֹהֵינוּ אֱלֹהֵינוּ

“I will lift up the cup of salvation and call upon the Name of the YAHWEH.” – Psa. 116:13

Thanking God for Deliverance

Of all the blessings we will recite this night, surely one of the most important is to thank JAH-ADONAI for the way of salvation given to us in His Son YESHUA, the great Lamb of HA'ELOHIM who takes away the sins of the world. Let us recite the following Hebrew blessing that offers thanks and praise to the YAHWEH our ELOHIM:

All Recite:

בָּרַךְ אֶתְּךָ יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
ba-rukh at-tah ya-ho-veh e-lo-hei-nu me-lekh ha'-o-lam
Blessed are you Lord our God King (of) the universe

אֲשֶׁר נָתַן לָנוּ אֶת דֶּרֶךְ הַיְשׁוּעָה
a-sher na-tan la-nu et de-rekh ha-yeshuah
Who gave to us the way of salvation

בְּמַשִּׁיחַ יֵשׁוּעַ בְּרוּךְ הוּא. אָמֵן.
ba-ma-shi-ach ye-shu-a' hu ba-rukh hu. amen.
Who in the Messiah Yeshua blessed be He. Amen.

Barukh attah Adonai Eloheinu **melekh** ha'olam,
asher natan **lanu** et **derekh** ha'yeshuah
ba'mashiach **Yeshua** barukh hu. Amen.

“Blessed are You, YAHWEH our ELOHIM, King of the universe,
Who gave to us the way of salvation
through the Messiah YESHUA, blessed be He. Amen.”

The deliverance we have in YESHUA both clears us of guilt and sin while investing us with the power and righteousness of JAH through faith. We are “justified” in YESHUA - “just-if-I’d” never sinned - and “just-if-I’d” always obeyed. This is the

miracle of the “exchanged life” - the Korban Principle of the sacrifice MESSIAH for our deliverance (2 Cor. 5:21). Because of the great salvation given to us in the MESSIAH, we are no longer regarded as “*slaves in the house*” but rather are set free and made heirs of HA’ELOHIM through YESHUA our YAHWEH.

ישוע

“You shall call his Name Yeshua (ישוע), for he will save his people from their sins.” – Matt. 1:21





The Seder Leader calls out:
 “Rachtzah”



Before we begin to eat some *matzah* and begin our seder meal, we will wash our hands and recite the traditional blessing:

All Recite:

בָּרוּךְ	אַתָּה	יְהוָה	אֱלֹהֵינוּ	מֶלֶךְ	הָעוֹלָם,
ba-rukhh	at-tah	Adonai	e-lo-hei-nu	me-lekh	ha'o-lam
Blessed	are you	Lord	our God	king (of)	the universe

אֲשֶׁר	קִדְּשָׁנוּ	בְּמִצְוֹתָיו,	וְצִוָּנוּ	עַל	נְטִילַת	יָדַיִם.
a-sheer	kid-de-sha-nu	be-mits-votav	ve-tsi-va-nu	'al	ne-ti-lat	ya-dai-yim
who	sanctified us	with his	commandments	and commanded us	washing	hands
			about			

Barukh attah Adonai, Eloheinu **me**lekh ha’olam,
 asher kiddesh**an**u be’mitzvotav ve’tziva**n**u al netilat yada**im**.

Blessed art thou, YAHWEH our ELOHIM, Master of the
 universe,

who hast sanctified us with thy commandments, and
 commanded us about washing the hands.



Note: Some of the early sages stated that you should pour the water three times on each hand - right, left, right, left, right, left. After “*washing*” the hands, they are clasped together and the blessing is recited.

Motzi Matzah – Eating the Matzah

Step: 8

מוצ'י
מַצָּה

The Seder Leader calls out:

“Motzi Matza”



We are now ready to eat some matzah – but not just *any* matzah - but the very *special* matzah that represents our fathers Abraham and Isaac, the great patriarchs of our faith, who demonstrated the truth of JAH’s sacrificial love by the binding of Isaac upon the altar. (The Seder leader next distributes pieces of the top and middle matzah, representing Abraham and Isaac, to each person at the table.) Before we eat of this special matzah, however, we will recite *two* traditional Hebrew blessings. First we will recite the familiar blessing over the bread, and then we will recite the blessing over the matzah, which will mark the start of our observance of the seven-day festival of Unleavened Bread.

First, then, let us all recite the traditional blessing over the bread:

All Recite:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam
the universe

me·lekh
king (of)

e·lo·he·y·nu
our God

'Adonai
Lord

'at·tah
are you

ba·ruk·h
Blessed



הַמּוֹצֵא לֶחֶם מִן הָאָרֶץ.

ha'a·rets
the earth

min
from

le·chem
bread

ham·mo·tsi
the Who brings
forth



[Respond: Amen!]

Barukh attah Adonai, Eloheinu **melekh** ha'olam,
ha'motzi **lechem** min ha'aretz.

“Blessed art Thou, YAHWEH our ELOHIM, King of the universe,

Who brings forth bread from the earth.”

Now we are ready to recite the blessing over the matzah, which marks the start of the seven-day festival of unleavened bread, recalling our first week after the great our deliverance from bondage in Egypt.

Let us all recite the blessing over the matzah together:

All Recite:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר קִדְּשָׁנוּ

kid-de **sha** nu 'a-sheh ha-'o-lam me-lekh e-lo-**hey** nu 'Adonai 'at-tah barukh
sanctified us who the universe king (of) our God Lord are you Blessed

בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מַצָּה.

ma-tzah a-chi-lat 'al v'tsivanu be-mits-vo-tav
matzah to eat and commanded us with his
commandments

Barukh attah Adonai, Eloheinu **melekh** ha'olam, asher
kideshanu be'mitzvotav ve'tzivanu al achilat matzah.

Blessed are You, YAHWEH our ELOHIM, King of the universe,
Who sanctified us with his commandments, and commanded us
to eat matzah.

[We now all eat the portion of matzah given to us.]

Note that during his Upper Room Seder with the disciples before he would be crucified, YESHUA distributed matzah pieces so they could dipped in the dishes on the seder plate:

Reader 1: When it was evening, he reclined at table with the twelve. And as they were eating, YESHUA said, “Truly, I say to you, one of you will betray me.”

Reader 2: And they were very sorrowful and began to say to him one after another, “Lord, is it I?”

Reader 1: YESHUA answered, “He who has dipped his hand in the dish with me will betray me.”

Reader 2: Judas, who would betray him, answered, “Rabbi, is it I?” YESHUA said to him, “You have said so.”

Matt. 26:20-25; John 13:36

After this, Judas left into the night to betray our ADONAY and was therefore not at the Seder when YESHUA later sanctified the matzah (i.e., the Afikomen) and the Third Cup as the symbols of his body and blood sacrificed for *our redemption*...

ጌታችን በጣዕድ ላይ



ሰዓቱም በደረሰ ጊዜ ከአሥራ ሁለቱ ሐዋርያት ጋር በጣዕድ ተቀመጠ። “And when the hour was come, He sat down, and the twelve apostles with him” – Luke 22:14

The Meaning of Matzah



We have now had our first taste of matzah for the seven-day holiday called *Chag HaMatzot*, the “Feast of Unleavened Bread.” JAH clearly stated that we were to eat *this* bread, the “bread of affliction,” to commemorate the Exodus from Egypt:

Reader 1: The Egyptians were urgent with the people to send them out of the land in haste. For they said, “We shall all be dead.” So the people took their dough before it was leavened, their kneading bowls being bound up in their cloaks on their shoulders. - Exodus 12:33-34

We are to remember how we ate only matzah from the time we left Egypt on Passover day until the day we crossed over the sea and left Egypt behind us:

Reader 2: Remember the day in which you came out from Egypt, out of the house of bondage, for by a strong hand JAH brought you out from that place. No leavened bread may be eaten. Seven days you shall eat matzah, and on the seventh day there shall be a feast to JAH. – Exodus 13:3, 6

There is a connection between leaven (i.e., chametz) and Egypt. Apparently the Egyptians invented the idea of fermentation (i.e., yeast) for use with bread, and such bread was even used as a form of currency in their economy. Leaven therefore represents the “rich man’s bread” - that is, the bread eaten by the taskmasters who oppress and exploit others for their own lusts. Leavened bread is the food of this evil world of which we are to be purged....

Leaven (i.e., yeast) produces fermentation, which is a natural process of decay. The sages identify leaven with the *yetzer hara*, the evil impulse that gives “rise” to lusts of the flesh and the pride of life. YESHUA was completely without sin, entirely “unleavened,” that is, free from the curse of death and its corruption. He was not “puffed up” by sin but was “*a lamb without spot or blemish*” given for our Passover sacrifice (1 Pet. 1:19). Moreover, after He was buried, YESHUA did not suffer the natural process of corruption (i.e., decomposition of the body). His body did not “return to dust” - the very curse upon Adam and his earth, i.e. Eve. As the “Second Adam,” YESHUA’s death³⁰ “reversed the curse” by killing the power of sin and death through the sacrifice of himself (Heb. 9:26).

The Apostle Paul instructed us to “*purge out the old leaven*” to keep the feast of Passover (1 Cor. 5:7-8), which means that we are to live in purity and separation from the corrupting influence of sin in our lives. Since we have been made “unleavened” (pure) by the sacrifice of YESHUA, our lives should reflect the inner purity of his heart....

Does this mean that we are supposed to flagellate ourselves in repentance? No, because unleavened bread is called the “bread of affliction” (i.e., *lechem oni*, literally, “bread of humiliation” or “bread of humility”). Partaking of this bread means humbly

³⁰ Isaiah 25:8; 1 Corinthians 15:54; cf. 1 Cor. 15:26; 2 Cor. 5:4; Hebrews 2:14

identifying with the suffering and afflictions that Yeshua performed *on your behalf*.

As the prophet Isaiah wrote about THE MESSIAH:

Reader 3: “Surely He has borne our griefs and carried our sorrows; yet we esteemed him stricken, smitten by JAH, and afflicted. But he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed.” – Isa. 53:4-5



In other words, matzah represents the bread of *His* afflictions, not our own. We do not become sanctified, in other words, by afflicting ourselves, but rather by sincerely trusting in the afflictions that Yeshua endured on our behalf. Just as we are saved by JAH’s grace through faith, so are we *sanctified*. Sanctification is a work of the Holy Spirit in our lives just as miraculous as regeneration itself (1 Cor. 6:11). We do not earn merit before YAHWEH through performing “good deeds” (Titus 3:5-6), but rather by humbling ourselves and trusting in the Messiah for righteousness (John 6:28-29). Unleavened bread, then, signifies our identification with *Adonai* in his humility and afflictions, but it does not mean attempting to effect our own sanctity by means of self-styled affliction. We are sanctified by JAH’s grace, *not* by outward shows of religion. Remember that all the “oughts” (i.e., commands) of the New Covenant are directed to the truth of who you are “in the Messiah,” that is, by virtue of His connection to you, and not to your former life and identity as a “bondman” in *spiritual* Egypt...

Let me make a few additional comments about unleavened bread. Unlike *leavened* bread that relies on an “outside” agency (i.e., yeast), unleavened bread is simple and pure: just add flour and water, mix and bake. Second, in ancient times, the leavening process usually involved adding a pinch of soured dough to the mix, but unleavened bread has no “history” that is brought into its creation. It’s therefore a “new lump,” not using material from the past... It is free, in other words, from the effects of the curse of previous decay. Leavening therefore represents our connection with our past lives. Another way to say this is that unleavened bread represents an abrupt break with the past brought about through a lack of previous labor or human design.

After all, salvation is from the YAHWEH. JAH delivered the ancient Israelites from bondage, just as JAH delivers us from the slavery to our sins. Eating unleavened bread – the “bread of affliction” – is really to eat the bread of *His* affliction – and therefore functions as a memorial to our own powerlessness to effect righteousness. It is eaten “in haste,” that is, not the result of human ingenuity or planning. It is a commemoration that salvation is of the YAHWEH – rather than a work of our own.

The false idea that we can merit our own righteousness before JAH - that we are self-sufficient and do not need a Savior - is something YESHUA regarded as a form of “spiritual leaven.” It is only when the ego is deflated (i.e., “unleavened”) that we are able to discern the truth of our real inward condition. Knowledge “puffs up,” but love builds up...

እውቀት ያስታብያል ፍቅር ግን ያገዳል።

“Knowledge puffeth up, but charity³¹ edifieth³².”

1 Cor. 8:1

³¹ This word used in the KJV is better translated as “love.”

מרור

The Seder Leader calls out:
 “Maror”



The next step of our Seder is to eat some bitter herbs to remember the bitter afflictions of our people. Just as every Jew must imagine that he himself was emancipated from Egypt, so he must imagine that he was enslaved there. Take some matzah or a piece of romaine lettuce and load it with some horseradish (enough to make the size of a small egg if you would crunch it into a ball). Some people dip this into the charoset to soften the effect. Let us all recite the blessing over the bitter herb together:

All Recite:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם, אֲשֶׁר
 'a-she-r ha' o-lam me-lekh e-lo-hei-ynu 'Adonai 'at-tah ba-ruk
 who the universe king (of) our God Lord are you Blessed



קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת מָרוֹר.
 ma-ror a-chi-lat 'al v'tsivanu be-mits-vo-tav kid-de-sha-nu
 maror to eat and commanded us with his sanctified us
 commandments

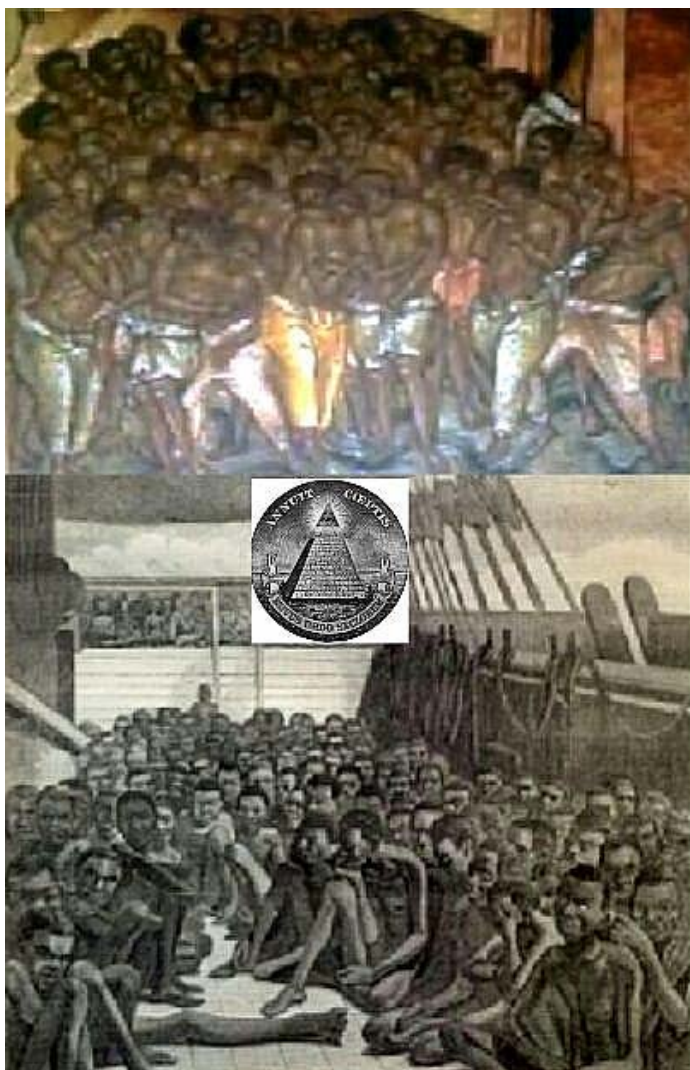
Barukh attah Adonai, Eloheinu **melekh** ha'olam, asher
 kideshanu be'mitzvotav ve'tzivanu al achilat maror.

Blessed are You, YAHWEH our ELOHIM, King of the universe,
 Who sanctified us with his commandments and commanded us
 to eat maror.

Our faith is unique because there is room for a blessing upon
 what is bitter...

³² Edifietb, used by the KJV translators simply means “to build up.”

Regarding the slavery of the Israelites, the Torah says, “And the Egyptians *embittered* (**יִמְרְרוּ** : ט : -) their lives with hard labor” (Exod. 1:14), from which we get our word *maror* (bitterness). When we eat the bitter herbs, we should remember the sorrow, trouble, and suffering of our life in bondage to sin. As the horseradish brings tears to our eyes, we also remember the affliction of those who still suffer in bondage...



Korekh – Eating the Hillel Sandwich

Step: 10

פּוֹרֵךְ

The Seder Leader calls out:
“Korekh”



In the days of the Second Temple, the sage Hillel used to say, “If I am not for myself, who will be for me? But if I am only for myself, what am I? And if not now, when?” (Pirke Avot 1:14). During Passover Hillel used to make a “sandwich” of matzah, maror and lamb to fulfill the Torah’s command: “You shall eat the Passover with *matzah* and *maror*.”

וְאָכְלוּ אֶת־הַבָּשָׂר בַּלַּיְלָה הַזֶּה צְלִי־אֵשׁ וּמִצּוֹת עֲלִי־מַרְרִים יֹאכְלֶהּ׃

They shall eat the flesh that night, roasted on the fire;
with matzah and maror they shall eat it. (Exod. 12:8)

Instead of eating lamb, today we substitute *charoset*. We take some matzah and smear some maror (horseradish) on one end and some charoset on the other. We then top off the matzah with another piece. When you eat, begin with the bitter and move to the sweet to remind yourself of the good end of your redemption...

The charoset reminds us of the mortar used to glue the bricks together while we were in Egypt...

“Charoset” comes from the Hebrew word , meaning “clay.”

Note: The step of Korekh was developed to accommodate an argument among the sages. Hillel thought that the matzah and maror (and lamb) should be eaten *together*, whereas other sages thought they should be eaten *separately*. Therefore Jewish tradition opted to do *both*: first we eat them separately (the Motzi Matzah step followed by the Maror step), and then we do it again *together* - as the Korekh step. Strictly speaking, the Korekh step is not necessary, since it is of rabbinic origin

(*mitzvah D'rabbanan*), whereas the eating of unleavened bread and bitter herbs is a Scriptural commandment (*mitzvah D'oraita*).

We are now ready to answer the very important “fifth question” of the Seder: “When do we eat?” And the answer is now! This concludes the first part of the Seder. We now will eat dinner (*shulchan orekh*) and continue after the meal is completed. *Bete'avon!*

בֵּית עֲוֹן !

Shulchan Orekh – Eating the Passover Step: 11

עֹרֵךְ
שְׂכִימָן

*Eating the
Seder Meal*



There is a *minhag* (custom) to eat a hard-boiled egg (*beitzah*) dipped in salt water at the start of the Passover meal. Some say this is to remember the crossing of the Red Sea to freedom, while others say that the egg represents the *korban chagigah* (festival offering) that pilgrims were required to make during the time of Passover.

It is also customary to mention the ceremony of the priests as they slaughtered the lambs in the courtyard of the Temple on erev Pesach. The blood of each lamb was caught in a basin that was passed from one priest to another until it reached the last priest who poured it out on the lower part of the altar. While this was happening, the Levites would sing psalms of praise to God. Afterward, each lamb was skinned, its flesh was salted, and certain parts were burned upon the altar. Finally, the remainder was given to the offerer who took it home to be roasted whole over an open fire. Before the family would eat the lamb with matzah and maror, all recited the following blessing:

All Recite:

בְּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם.

ha'olam me lekh eloheynu 'Adonai 'at'ah ba'rukh
the universe king (of) our God Lord are you Blessed

אֲשֶׁר קִדְּשָׁנוּ בְּמִצְוֹתָיו, וְצִוָּנוּ עַל אֲכִילַת פֶּסַח.

pe'sakh a'chi'lat 'al v'tsivanu be mits'votav kid de shanu asher
Pesach to eat and commanded us in his commandments sanctified us who

Barukh attah Adonai, Eloheinu melek ha'olam,
asher kideshanu be'mitzvotav ve'tzivanu al achilat pesach.
Blessed are You, YAHWEH our ELOHIM, King of the universe,

Who sanctified us with his commandments, and commanded us
to eat the Pesach.

The Pesach offering was lifted up for all gathered to see and the question, “Why do we eat *this* Pesach offering?” was asked. Everyone present would then retell the story of the Exodus from Egypt and also partake of the matzah and maror.



The Seder Leader calls out:
 “Tzafun”



I hope you have enjoyed your Passover meal, dear friends, but we must finish our seder. However, I can't seem to find the Afikomen, and we must have it to finish our seder! Please, has anyone seen the Afikomen? There is a reward for the one who can find it!

[After a child finds the Afikomen, a reward is given. The seder leader then unwraps the matzah and breaks it into small pieces so that everyone present may partake of it. He then asks, “The matzah that we break, is it not *sharing* in THE BODY OF MESSIAH”?]

Tzafun means “hidden” and refers to the half of the matzah that was broken earlier and hidden away (“buried”) during the Yachatz step of our Seder. Although the Afikomen was implemented in later Messianic tradition (the Greek word means “He came”), near the end of the meal Yeshua took some matzah, broke it and gave it to His disciples:

Reader 1: Now as they were eating, YESHUA took *matzah*, and after blessing it broke it and gave it to the disciples, and said, “Take, eat; this is my body.”— Matt. 26:26

We now prepare ourselves to eat some matzah that YESHUA identified with his sacrificial body, given for us. Let us have a moment of solemn silence before our ELOHIM....

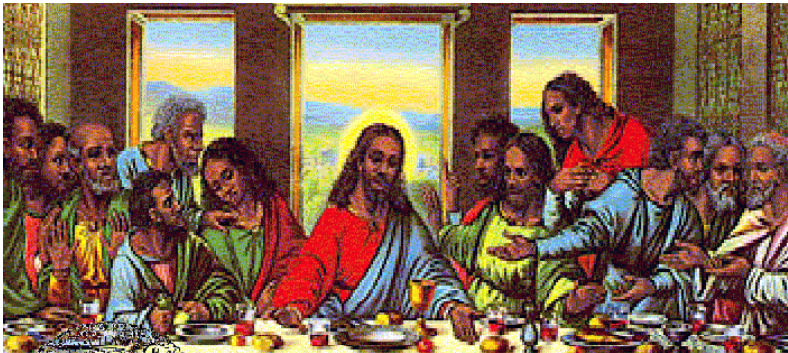
Note: Do not eat the matzah at *this* time...

זֶה הוּא בִּשְׂרֵי הַנְּתוּן בְּעֵדְכֶם
עֲשׂוּ כֵן לְזִכְרוֹן לִי

It is written that our *Adoni* YESHUA, on the night when he was betrayed, took *matzah*, and when He had given thanks, he broke it, and gave it to his disciples saying,

zeh hu besari ha'natun ba'adkhem, asu khen le'zikaron li

*This is my body that is given for you;
do this in memory of me...*



אֲנִי יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם

The Bread of Life

YESHUA told us that He was the Bread of Life, the source of our life and sustenance:

אָנְכִי לֶחֶם חַיִּים הַיֵּרֵד מִן־הַשָּׁמַיִם

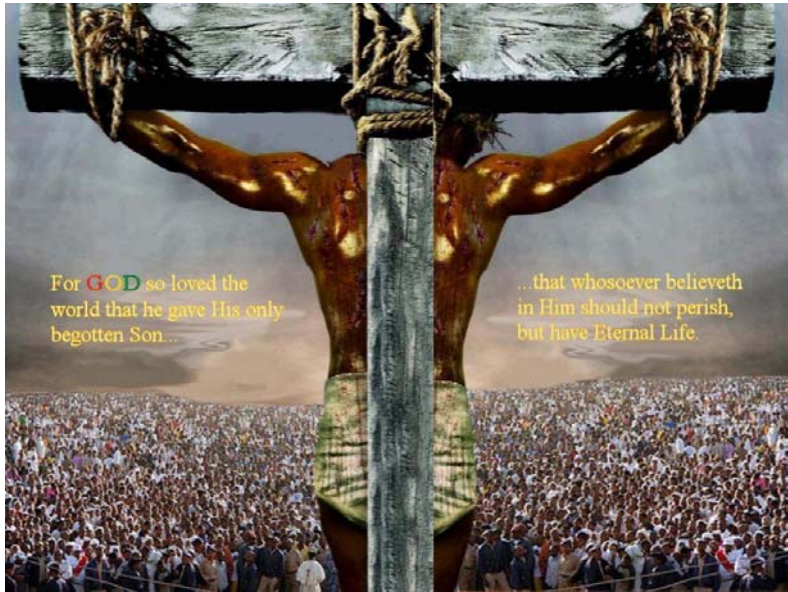
anokhi lechem chayim ha'yoreid min ha'shamayim

“I am the living bread that came down from heaven. If anyone eats of this bread, he will live forever. And the bread that I will give for the life of the world is my flesh” - John 6:51

This broken piece of matzah recalls the broken *heart* of YESHUA as he suffered and died as our sin offering upon the altar of the cross-tree. It remembers how our great King was mocked and unjustly flogged; it evokes his agonizing cries as he hung dying on the cross-tree: *“Father forgive them...” “I thirst...” “My God, my God – why have You forsaken me?”* YESHUA our Wounded Healer, who bled out His life so we might live; who took upon himself the plague of death so that we would be passed over. *“For our sake JAH made YESHUA to be sin who knew no sin, so that in Him we might become the righteousness of JAH.”* YESHUA gave up His body to be wounded, broken, and killed so that you could have healing, wholeness and life with JAH forevermore. By His stripes you are healed!



Let us thank YAHWEH our ELOHIM for the sacrifice of YESHUA's body that was broken for us:



All Recite:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me-lekh e-lo-hei-nu Adonai at-tah ba-rukh
the universe king (of) our God Lord are you Blessed



הַמּוֹצֵא לֶחֶם אֱמֶת מִן הַשָּׁמַיִם.

ha'sha-ma-yim min e-met le-chem ham-mo'tsi
heaven from true bread the Who brings forth

[Respond: *Amen.*]

Barukh attah Adonai, Eloheinu **melekh** ha'olam,
 ha'motzi **lechem** emet min ha'shamayim.

Blessed art Thou, YAHWEH our ELOHIM, King of the universe,
 who brings forth the True Bread from Heaven.

After reciting the blessing, eat the piece of *matzah* that was broken for you...

Reader 1: The *matzah* was broken for you – you have a share in the offering JAH gave in His Son YESHUA...

Reader 2: “For as often as you eat this bread... you proclaim ADONI’s death till He comes” – 1 Cor. 11:26



בָּרַךְ

The Seder Leader calls out:

“Barekh”

Now it is time to partake of the Third Cup, the Cup of Redemption, but before we do so we will offer thanks to the YAHWEH our ELOHIM for the meal we have shared together, and to remember that food is a gift from JAH’s altar of which we partake:

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,
הֵינָן אֶת הָעוֹלָם כְּלוּ בְשׁוּבוֹ, בְּחֵן בְּחֶסֶד וּבְרַחֲמִים.
הוּא נוֹתֵן לֶחֶם לְכָל־בָּשָׂר, כִּי לְעוֹלָם חֶסֶדוֹ.
וּבְשׁוּבוֹ הַגָּדוֹל תָּמִיד לֹא חָסַר לָנוּ
וְאֵל יֵהָסֵר לָנוּ מְזוֹן לְעוֹלָם וָעֶד, בְּעֵבֹר שְׁמוֹ הַגָּדוֹל.
כִּי הוּא אֵל זֶן וּמְפָרֵס לְכָל, וּמְטִיב לְכָל, וּמְכִין
מְזוֹן לְכָל־בְּרִיּוֹתָיו אֲשֶׁר בָּרָא.
בָּרוּךְ אַתָּה יְהוָה הֵינָן אֶת הַכֹּל. אָמֵן.

Barukh attah Adonai, Eloheinu **melekh** ha’olam, hazan et ha’olam kulo betuvo, be’chen be’chesed, uvrachamin.

hu noten lechem lekhoh basar, ki le’olam chasdo. uv’tuvo ha’gadool tamid lo **chaser** lanu,

ve’al yechar lanu mazon le’olam va’ed, be’avur shemo ha’gadool. ki hu El zan um’farnes lakoh, umetiv lakoh,

u’mekhin mazon lekhoh beriyotav asher bara. Barukh atah Adonai, hazan et ha’kol. Amen.

Blessed art Thou, YAHWEH our ELOHIM, master of the universe, Who nourishes the whole world in goodness, with grace, kindness, and compassion. He gives bread to all flesh, for His love endures forever. And through His great goodness

we have never lacked, nor will we lack food forever, for the sake of His great Name. For He is El, who nourishes and sustains all, and does good to all, and prepares food for all His creatures which He created.

Blessed are You, YAHWEH, who nourishes all. Amen.



Note: We pour the third cup at *this* time...

The Chalice/Cup of Redemption

The third cup recalls God's promise given to Israel: "I will *redeem you* with an outstretched arm," and therefore it is called the "Chalice of Redemption" or the "Cup of Blessing." It was *this* cup that YESHUA took to symbolize His great sacrifice for us as the true "*Lamb of God*":

הִנֵּה שֵׁה הָאֵלֶּהִים הַנִּשָּׂא אֶת־חַטָּאת הָעוֹלָם

ha-'o-lam et-cha-tat ha-no-sei ha-e-lo-him seh hin-nei
the sins of the world who takes away the Lamb of God Behold!

Reader 1: And he took a cup, and when he had given thanks, he gave it to them, saying, "Drink of it, all of you, for this is my blood of the *new covenant*, which is poured out for many for the forgiveness of sins." - Matt. 26:27-28

Reader 2: For as often as you eat this bread and drink this cup, you proclaim the ADONAI's death till He comes. – 1 Cor. 11:26

The Mishnah says the wine in *this* cup recalls the shed blood of the lamb that was applied to the doorposts in Egypt, causing the plague of death to pass over. Similarly, YESHUA associated *this* cup with the blood he would shed on the cross-tree, causing death to "pass over" those trusting in him. This is the

בְּרִית חֲדָשָׁה

cup of the *new covenant* (בְּרִית חֲדָשָׁה), that is, JAH's new agreement to regard all those who trust in the death of the Messiah for the forgiveness of their sins to be justified and made right with Him. Of YESHUA, it is said, "THE MESSIAH our redemption" (1 Cor. 1:30).

This Cup of Redemption represents JAH's New Covenant, and the very blood of YESHUA that was shed for the forgiveness of your sins... Let us recite the traditional blessing, and then drink *this* cup full of assurance that we are accepted and beloved by our ADONAI:

All Recite:

פּוֹס שְׁלִישִׁי / *The Third Cup*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam me'lekh e-lo-hei-nu Adonai at-tah ba-rukh
the universe King of our God Lord are You Blessed



בוֹרֵא פְּרֵי הַגָּפֶן.

hag-ga-fen peri bore
the wine. fruit of Who creates

אֲנֹכִי הַגָּפֶן וְאַתֶּם הַזְּכוּרוֹת

Barukh attah Adonai, Eloheinu

melekh ha'olam, borei peri ha'gafen.

*“Blessed art Thou, YAHWEH our ELOHIM, King of the universe,
Creator of the fruit of the vine.”*

This cup is symbolizes our participation in the *ketubah* (marriage contract), in which the groom (God) signified his pledge by sharing a cup of wine with his bride (kallah).

*“The cup of blessing that we bless, is it not a participation in
the blood of Messiah?”* Is it not the Cup of THE ADONAI?

– 1 Cor. 10:16, 21

New Torah:

*“A new commandment I give unto you, that you love one
another, just as I have loved you, you also are to love one
another.”* – John 13:34



The Seder Leader calls out:
“Hallel”



The word Hallel means “praise,” and at this point in our Seder we offer praise and thanks to the YAHWEH, ELOHIM of Israel for the gift of His deliverance as revealed in YESHUA, “the Lamb of God who takes away the sins of the world.”

Reader: He emptied himself, taking the form of a slave, born in the likeness of men, and humbled himself by becoming obedient to the point of death, even death on a cross. Therefore ELOHIM has highly exalted him and bestowed on him the Name that is above every name, so that at the name of *Yeshua* every knee should bow, in heaven and on earth and under the earth, and every tongue confess that *Yeshua* the Messiah is ADONAI, to the glory of ELOHIM the Father. – Phil. 2:7-11

Worthy is the Lamb!

It is fitting that on this Passover night we join the great heavenly chorus of angels and those who have gone before us, numbering myriads of myriads and thousands of thousands, who are saying with a loud voice, “Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!”

All Recite:

נְאֻמָּה לְשֵׁה הַטְּבוּיָח לְקַחַת עֹז וְעֹשֶׁר וְחִכְמָה

v'chokh-mah v'o-sher 'oz la-ka-chat ha-ta-vu-ach la-seh na-vah
and wisdom and riches power to receive to the Lamb who was slain Praise

וְנְבוּרָה וְהוֹד וְהַדָּר וְבְרָכָה

uv'ra-khah v'ha-dar v'hod u'ge-vu-rah
and blessing and glory and honor and might

navah la'Seh ha'ta **vu**'ach la'kachat oz, ve'osher,

ve'chokhmah, u'gevurah, ve'hod, ve'hadar, uv'rakha.

Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing! (Rev. 5:12)



በታካቅም ዱምፅ። የታረዱው በግ ኃይልና ገሐ ጠግኑት
ኅብብም ብርታትም ነብርም ምላጋናም በረከትም
ኪቀበሌ ያገገዋሌ ነኩ።
(የዮሐንስ ሆስታ 5:12)

The Cup of Restoration

We now come to the fourth and final cup of wine for the Seder. This cup represents the fourth “I will” statement of Exodus 6:6 - “I will *acquire* you as a nation.” Since YESHUA told his disciples that He would not drink the fourth cup but promised to do so with them in the coming Kingdom (Matt. 26:29), this cup may be called the “Cup of Restoration,” since it will be fully savored only after “*all Israel shall be saved*” (Rom. 11:26).

We pour this fourth cup of wine and recite portions from the second half of the Hallel (Psalms 115-118), praising the YAHWEH for His kindness and grace to us:

Leader: “May you be blessed by the YAHWEH, who made heaven and earth!” *Brukim attem ladonai, oseh shamayim va'aretz:*

בְּרוּכִים אַתֶּם לַיהוָה עֹשֵׂה שָׁמַיִם וָאָרֶץ

Reader 1: I love YAHWEH, because he has heard my voice and my pleas for mercy! Because he inclined his ear to me, therefore I will call on him as long as I live.

Reader 2: Praise YAHWEH, all nations! Extol him, all peoples! For great is his love toward us, and the faithfulness of YAHWEH endures forever. Praise YAHWEH!

Reader 3: Oh give thanks to the YAHWEH, for he is good; for his steadfast love endures forever! Let Israel say, “*His steadfast love endures forever.*”

Reader 4: The stone that the builders rejected has become the Cornerstone. This is YAHWEH’s doing; it is marvelous in our eyes. This is the day that YAHWEH has made; let us rejoice and be glad in it!

All Recite:



יִשְׂרָאֵל בְּטַח בִּיהוָה עֲזָרָם וּמַגִּנָּם הוּא:
בֵּית אַהֲרֹן בְּטַחוּ בִיהוָה עֲזָרָם וּמַגִּנָּם הוּא:
יְרֵאֵי יְהוָה בְּטַחוּ בִיהוָה עֲזָרָם וּמַגִּנָּם הוּא:

**Yisrael betakh baAdonai, ezram u'maginam hu! Beit
Aharon bitkhu va'Adonai, ezram u'maginam hu! Yirei
Adonai bitkhu va'Adonai, ezram u'maginam hu!**

O Israel, trust in JAH! He is their help and their shield!

O house of Aaron, trust in JAH! He is their help and their
shield! You who fear³³ JAH, trust in JAH! He is their help and
their shield!

³³ The word “fear” is better translated “respect,” i.e. “Respect JAH!”

The Cup of Elijah

After we pour our fourth cup of wine, we *also* will also fill an extra cup for the prophet Elijah, who will herald the return of the ADONAI YESHUA at the End of the Age.



Reader: Look! I will send Elijah the prophet before the coming and great day of YAHWEH. – Malachi 3:23

After the cup is filled, we ask a child to open the front door to see if Elijah has come and to welcome him to our Seder. We all then begin to sing the song *Eliyahu Ha'Navi*:

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי,
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי.

בְּמַהְרָה בְּיָמֵינוּ, יָבֵא אֱלֵינוּ,
עִם מְשִׁיחַ בֶּן דָּוִד.

אֱלִיָּהוּ הַנָּבִיא, אֱלִיָּהוּ הַתְּשֻׁבִי, Eliyahu Ha-Navi, Eiliyahu Ha-Tishbi,
אֱלִיָּהוּ, אֱלִיָּהוּ, אֱלִיָּהוּ הַגִּלְעָדִי. Eliyahu, Eiliyahu, Eliyahu Ha-Giladi.

בְּמַהְרָה בְּיָמֵינוּ, יָבֵא אֱלֵינוּ, Bimheira veyameinu, yavo Eileinu,
עִם מְשִׁיחַ בֶּן דָּוִד. Im Mashiach ben David (2x)

*Elijah the Prophet, Elijah the Tishbbite, Elijah the Gileadite.
Speedily in our days will come to us the Messiah, Son of David.*

“Listen! I am standing at the door and knocking! If anyone hears my voice and opens the door I will come into his home and share a meal with him, and he with me.”

A Vision of the Coming Day:

All Recite: Then I saw heaven opened, and behold, a white horse! The one sitting on it is called Faithful and True, and in righteousness he judges and makes war. His eyes are like a flame of fire, and on his head are many diadems, and he has a name written that no one knows but himself. He is clothed in a robe dipped in blood, and the name by which he is called is The Word of God. And the armies of heaven, arrayed in fine linen, white and pure, were following him on white horses. From his mouth comes a sharp sword with which to strike down the nations, and he will rule them with a rod of iron. And He will tread the winepress of the fierce fury of the wrath of God, the Ruler over All, who is the LORD God Almighty. On his robe and on his thigh he has a name written, King of kings and Lord of lords. And with the breath of his lips He will slay the wicked.” – Revelation 19:11-16

We are now ready to drink from the Fourth Cup, the Chalice of Restoration. We drink this cup in anticipation of the coming day when we shall do so with our *Adonay* and Savior, YESHUA the great Shepherd, the Lord of lords in the new name of the “Conquering Lion of the Tribe of Judah, H.I.M. Haile Selassie I, Elect of God, King of kings of Ethiopia.” Of Yeshua it is said, “The Messiah our wisdom”³⁴ (1 Cor. 1:30).

פּוֹסֵי־יְשׁוּעוֹת אֲשֶׁר וּבִשְׁם יְהוָה אֶקְרָא

kos yeshu’ot essa, uv’shem Adonai ekra

*“I will lift up the cup of salvation and call on the Name of
YAHWEH”*

³⁴ The fuller verse reads: “But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:”

This chalice (cup of restoration) represents our great hope fulfilled that the Ethiopian (Black) Messiah, i.e. “*Christ in His kingly character*” has returned for us, as He promised keeping the word of His kingdom promises to the Hebrew people. In this great day, all Israel is being saved and we shall reign with Him in the millennial kingdom of JAH upon the earth.

Let us now all recite the blessing:

כּוֹס רְבִיעִי / *The Fourth Cup*

בָּרוּךְ אַתָּה יְהוָה אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם,

ha'olam	me-lekh	elo-hei-nu	Adonai	attah	barukh
<i>the universe</i>	<i>King of</i>	<i>our God</i>	<i>Lord</i>	<i>are You</i>	<i>Blessed</i>



הַנְּנִי עֲטָה הַכֵּל הַדָּשׁ

בוֹרֵא פְּרֵי הַנֶּפֶן.

hag-gafen	peri	bore
<i>the vine.</i>	<i>fruit of</i>	<i>Who creates</i>

Barukh attah Adonai, Eloheinu melekh ha'olam,

borei peri ha'gafen.

“Blessed art Thou, YAHWEH our ELOHIM, King of the universe, Creator of the fruit of the vine.”

Reader: For the ADONAI himself shall descend from heaven with a shout, with the voice of the archangel, and with the *shofar* blast of ELOHIM: and the dead in Messiah (*i.e. Christ*) shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the ADONAI in the air: and so shall we ever be with the ADONAI.”
- 1 Thess. 4:16-17

נִרְצָה

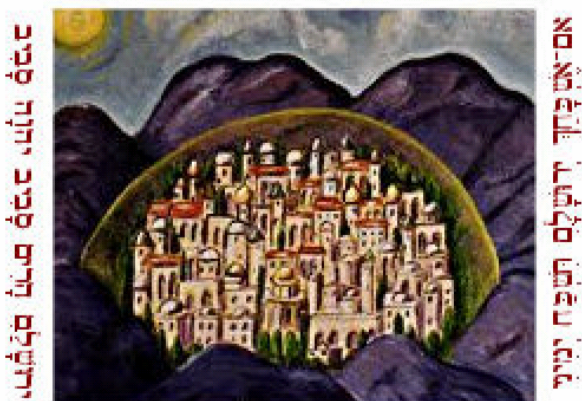
The Seder Leader calls out:

“Nirtzah”



Our Passover Seder is now complete; its laws and customs fulfilled. *Adonai*, grant us Thy Shalom (peace) that we, each one of us, may do as Thy will. O pure and Holy One, raise up the lowly and make us free; replant in Zion in love Thy vine branch, near to Thee. Fulfill, O *Abba*, the desires and requests of Thy servants, and grant us in this world knowledge of Thy truth, and in the world to come, everlasting life. May Thou who hast broken the “*Pharaoh of the Exodus*” power and set Thy Son Israel free, soon crush Satan under our feet. O *Abba*, speedily, and in our days...

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם הַחֲדָשָׁה



שָׂאֵלוּ שְׁלוֹם יְרוּשָׁלַיִם וְשָׁלוֹם אֶהְיֶה

La-shanah haba’ah bi-yerushalayim ha’chadashah!

“Next year in the new Jerusalem!”

“YAHWEH bless you and keep you; YAHWEH make his face to shine upon you and be gracious to you; YAHWEH lift up his countenance upon you and give you peace.”

Reader 1: Then I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more. And I saw the holy city, New Jerusalem, coming down out of heaven from ELOHIM, prepared as a bride adorned for her husband. And I heard a loud voice from the throne saying, “Behold, the dwelling place of ELOHIM is with man. He will dwell with them, and they will be his people, and ELOHIM himself will be with them as their ELOHIM. He will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning, nor crying, nor pain anymore, for the former things have passed away.”

Closing Berakhah: “Now to the One who is able to keep you from falling, and to cause you to stand, rejoicing, without blemish before His glorious presence, to the only ELOHIM our Savior through YESHUA THE MESSIAH, our Lord and great Lamb of HA’ELOHIM, be glory, majesty, power, and authority, before all time, and now, and for all eternity. AMEN.”³⁵

የጌሁዳ መልእክት 1

**ሳትስናከሉም እንዲጠብቃችሁ፤ በክብሩም ፊት በደስታ
ነውር የሌላችሁ አድርጎ እንዲያቆማችሁ ለሚችሉው
ብቻውን ለሆነ አምላክና መድኃኒታችን ከዘመን ሁሉ በፊት
አሁንም እስከ ዘላለምም ድረስ በጌታችን በኢየሱስ
ክርስቶስ ክብርና ግርማ ኃይልም ሥልጣንም ይሁን፤
አሜን።**

³⁵ Cf. The Epistle of Jude, verses 24-25

SELECTED UTTERANCE OF HIS IMPERIAL MAJESTY
HAILE SELASSIE THE FIRST



*His Imperial Majesty Haile Selassie I
Emperor of Ethiopia*

The Bible Speech

“WE IN ETHIOPIA have one of the oldest versions of the Bible, but however old the version may be, in whatever language it might be written, the Word remains the same, It transcends all boundaries of empires and all conceptions of race. It is eternal.

“No doubt you all remember reading in the Acts of the Apostles how Philip baptized the Ethiopian official. He is the first Ethiopian on record to have

followed Christ, and from that day onwards the Word of God has continued to grow in the hearts of Ethiopians. And I might say for myself that from early childhood I was taught to appreciate the Bible, and my love for it increases with the passage of time.....

“Because of this personal experience in the goodness of the Bible, I was resolved that all my countrymen should also share its great blessing, and that by reading the Bible they should find truth for themselves. Therefore I caused a new translation to be made from our ancient language into the language which the old and the young understood and spoke.

“Today man sees all his hopes and aspirations crumbling before him. He is perplexed and knows not whither he is drifting. But he must realize that the Bible is his refuge and the rallying point for all humanity. In it man will find the solution to his present difficulties and guidance for this future action, and unless he accepts with clear conscience the Bible and its great message, he cannot hope for salvation. For my part I glory in the Bible.”

A handwritten signature in Amharic script, written in black ink. The signature is fluid and cursive, starting with a large initial 'D' and ending with a flourish. It is positioned above the printed text of the organization.

THE LION OF JUDAH SOCIETY,
Ministry of Education & Fine-Arts



የዮሐንስ ራእይ። ምዕራፍ ፮፥ቁጥር ፮።

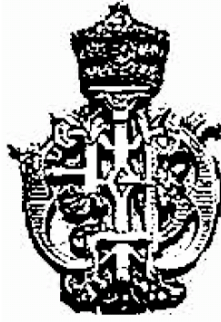
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የሆነው አገባሳ እርሱም የዳዊት ሥር መጽሐፉን ይዘረጋ ዘገድ
ሰባቱንም ማኅተም ይፈታ ዘገድ ድል ነሥቶክል አለኝ።»

REVELATION CHAPTER 5, VERSE 5

“And one of the elders saith unto me, Weep not:
behold, the Lion of the tribe of Juda, the Root of
David, hath prevailed to open the book, and to loose
the seven seals thereof.”¹

¹ According to the best and most accurate interpretation, to date, proposed by Ras Iadonis Tafari, this scripture was fulfilled by THE CONQUERING LION OF THE TRIBE OF JUDAH: HIS IMPERIAL MAJESTY, H.I.M. HAILE SELASSIE I, ELECT OF GOD, KING OF KINGS OF ETHIOPIA; *initially* beginning when He, Our Kinsman Redeemer, who was known as ‘Ras Tafari Makonnen,’ plenipotentiary and Heir to the Davidic Throne of Solomon. At His own expense and goodwill, RAS TAFARI, purchased and brought the first modern Printing Press into Ethiopia for the expressed purpose of dissemination of Our Ancient culture, education, and in the strengthening of the *Tewabedo* True Faith by way of the translations and printing of rare and very ancient Judeo-Christian manuscripts

and scrolls from the old Ethiopic, or GE'EZ, into the Amharic language, culminating in the First Haile Sellassie Bible (1936) and later the 1961 A.D. Authorized Revised Amharic Bible, also called and known as the Emperor's Bible. For more, refer to the recently published *Rastafari Preliminary Notes to the H.I.M. Haile Sellassie I Amharic Bible: An Introduction to the Book of the Seven Seals*.



PUBLISHER'S GENERAL NOTE TO THE READER:

A special note must be, honorably and faithfully, put and inserted here at this point given due credit and accreditation to our fellow labourers in His Vineyard, namely to the ***Bete Ras Teferi Community Learning (2007)***, and to all our fellow brethren, sistren and mothers of the True Faith, the Haimanot of the King of Kings and His Christ, Yeshuwa [Iyesus], the True Lord of Lords who is One in His Father, Our Father and in His God and Our God, *Abba Keddus, Keddus, Keddus – AHADU AMLAK*. Therefore, we find it necessary to include this 20 page introduction into the basic Zewetr S'elot, the Original and Ancient Liturgy of the First Century Church, known and called "*Constant Prayer*"² and also translated "*Continuing Prayer*."

May these Ethiopic [Royal Amharic], our pure language, the EOTC hymns, sacred songs and holy psalms be learnt and taught diligently to this generation and told to the generation that has not yet been born, as both a testimony and a reminder. May Abba, in the name of ADONAI YESHUWA (GĒTA IYESUS) cause His people, called by the New Name to sing, chant and praise thy Holy Name by way of the New Song... Amēn.

RAS I. TAFARI

Brooklyn, New York

U.S.A.

² This is our translation of the G'Yz (Ge'ez) known as the Ethiopic. However, it may be also translated as "Continuing Prayer."

ቀዳማዊ ኃይለ ሥላሴ ይመሰገን

LET HAILE SELASSIE I BE PRAISED



ግርማዊ ፡ ቀዳማዊ ፡ ኣፄ ፡ ኃይለ ፡ ሥላሴ ፡ ንጉሠ ፡ ነገሥት ፡ ዘኢትዮጵያ ።

የዘወትር ጸሎት

THE CONSTANT PRAYER

ባማርኛና ኣንግሊዘኛ (In Amharic and English)

ታላቁ ፡ የሥላሴ ፡ ስም

THE GREAT NAME OF SELASSIE

ሥላሴ = አብ ወልድ መንፈስ ቅዱስ ።
SELLASIE = FATHER, SON and HOLY SPIRIT

አሐዱ አምላክ፤ One GOD

የሚገኝበት፡ ወገን፡ ፳፰ ፡ (፲፮ - ፳)
[Matt. 28 ፡ (16-20)]

ኢየሱስ በጋሊላ
JESUS in Galilee:

(The Great (Christian) Commission)

፲፮፤ አሥራ አንዱ ደቀ መዛሙርት ግን ኢየሱስ ወዳዘዛቸው ተራራ ወደ ገሊላ ሄዱ።

16. Then the eleven disciples went away into Galilee, into a mountain where JESUS had appointed them.

፲፯፤ ባዩትም ጊዜ ሰገዱለት፤ የተጠራጠሩ ግን ነበሩ።

17. And when they saw Him, they Worshipped Him: but some doubted.

፲፰፤ ኢየሱስም ቀረበና እንዲህ ብሎ ተናገራቸው፡- ሥልጣን ሁሉ በሰማይና በምድር ተሰጠኝ።

18. And JESUS came and spake unto them, saying All Power is given unto me in Heaven and in Earth.

፲፱፤ እንግዲህ ሂዱና አሕዛብን ሁሉ በአብ በወልድና በመንፈስ ቅዱስ ስም እያጠመቃችኋቸው፡ ያዘዘኋችሁንም ሁሉ እንዲጠብቁ እያስተማራችኋቸው ደቀ መዛሙርት አድርጓቸው፤ እነሆም፡ እኔ እስከ ዓለም ፍጻሜ ድረስ ሁል ጊዜ ከእናንተ ጋር ነኝ።

19. Go ye therefore, and teach all nations, Baptizing them in the *Name of the FATHER, and the SON, and of the HOLY SPIRIT:

20. Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. [አሜን - Amen]

(The Following is taken from the footnote of the Scofield study Bible - Matthew 28:19)

The Name of the FATHER, SON and HOLY SPIRIT

* The word (Name) is in the singular, “the Name,” not names. Father, Son, and Holy Spirit is the final Name of the One True GOD. It affirms:

1. That God is One; [as in the Name of the God of Ethiopia, ቀዳማዊ ኃይለ ሥላሴ The First Power of the Holy Trinity (*Haile Selassie I*)]

2. That He *subsists in a personality which is threefold (ሦስትነታቸው), indicated by *Relationship* as Father and Son: by a *mode of Being* as Spirit; and by the *different parts* taken by the Godhead in Manifestation and in the work of Redemption, e.g. John 3:5, 6 (Spirit), and 16, 17 (Father and Son). In (Mt. 3:16, 17; Mk. 1:10, 11; Lk. 3:21, 22), the three persons are in Manifestation together.

3. The conjunction in one Name of the Three affirms Equality and Oneness of Substance. See O.T. Names of God: Gen. 1:1, note; etc.

* **subsist**: *intransitive verb*

1) **a**: to have existence : **be** **b**: persist, continue

2): to have or acquire the necessities of life (as food and clothing); especially : to nourish oneself <subsisting on roots, berries and grubs>.

3 **a**: to hold true **b**: to be logically conceivable as the subject of true statements.

subsist: transitive verb: to support with provisions

Merriam Webster Dictionary



የዘወትር ጸሎት።
THE CONTINUING PRAYER

በጌታዬ ፡ በኢየሱስ ፡ ክርስቶስ ፡
ትእምርተ ፡ መስቀል ፡ ፊቴንና ፡
መላ ፡ ሰውነቴን ፡ ሦስት ፡ ጊዜ ፡
አማትባለሁ።

In my Lord ‘Eyesus Kris-
tos’ (Jesus Christ) the Sign
of the Miracle of the Cross,
my face and entire body,
three times I cross myself –
making the sign of the Cross.

፩፤ ፡ አንድ ፡ አምላክ ፡ በሚሆን ፡
በአብ ፡ በወልድ ፡ በመንፈስ ፡ ቅ
ዱስ ፡ ስም ፡ ንጹሕ ፡ ልዩ ፡ ክቡር
፡ ጽሩይ ፡ በሆኑ ፡ በሦስትነት ፡ ወ
ይም ፡ በሥላሴ ፡ እያመንኩና ፡ እ
የተማፀንኩ ፡ ጠላቴ ፡ ሰይጣንን
፡ እክድሃለሁ፤ በዚች ፡ በእናቴ
፡ በቤተ ፡ ክርስቲያን ፡ ፊት ፡ ቁ
ሜ ፡ እክድሃለሁ ፡ ለዚህም ፡ ምስ
ክሬ ፡ ማርያም ፡ ናት ፡ በዚህም ፡
ዓለም ፡ በወዲያኛውም ፡ ዓለም
፡ እሷን ፡ አምባ ፡ መጠጊያ ፡ አድ
ርጌ ፡ እክድሃለሁ።

፩፤ (1.) The Only One God He
Who subsists in the Name of
the Father, of the Son, and of
the Holy Spirit, the Pure Ex-
traordinary Glory, the Im-
maculate One subsisting in
Triunity (state of being three)
or in **SELASSIE** in Whom
while having trusted having
depended (relied), my Enemy
‘Saytan’ I renounce you! In
front of her, my Mother the
Holy Church in my sincerity I
stand and renounce you; and
also because Maryam (The
Holy Virgin Mary of Zion) is
my witness – in this World
and in the next World, She is
the ‘*Amba Me’tegiya*’ – the
Mountain Refuge, I take re-
fuge, and I renounce you.

፪፤ ፡ አቤቱ ፡ እናመሰግናለን ፡
 አቤቱ ፡ እናከብርሃለን ፡ አቤቱ ፡ እ
 ንገዛልሃለን ፡ አቤቱ ፡ ቅዱስ ፡ ስም
 ህን ፡ እናመሰግናለን ፡ ፤ ጥልበት ፡
 ሁሉ ፡ የሚሰግድልህ ፡
 አቤቱ ፡ እንሰግድልሃለን ፡ አንደበ
 ትም ፡ ሁሉ ፡ ላንተ ፡ ይገዛል፤ የአም
 ላኮች ፡ አምላክ ፡ የጌቶች ፡ ጌታ ፡ የ
 ንጉሦችም ፡ ንጉሥ ፡ አንተ ፡ ነህ።
 የሥጋም ፡ የነፍስም ፡ ፈጣሪ ፡ አን
 ተ ፡ ነህ ፡ ። እናንተስ ፡ በምትጸልዩበ
 ት ፡ ጊዜ ፡ እንዲህ ፡ ብላችሁ ፡ ጸል
 ዩ ፡ ብሎ ፡ ቅዱስ ፡ ልጅህ ፡ እንዳስ
 ተማረን ፡ እንጠራሃለን።

፫፤ ፡ አባታችን ፡ ሆይ፤ በሰማያት ፡
 የምትኖር ፡ ስምህ ፡ ይቀድስ ፡ መን
 ግሥትህ ፡ ትምጣ ፡ ፈቃድህ ፡ በሰ
 ማይ ፡ እንደሆነች ፡ እንዲሁም ፡ በ
 ምድር ፡ ትሁን። የዕለት ፡ እንጀራ
 ችንን ፡ ስጠን ፡ ዛሬ ፡ በደላችንንም
 ፡ ይቅር ፡ በለን ፡ እኛ ፡ የበደሉንን
 ፡ ይቅር ፡ እንደምንል። ወደ ፡ ፈተ
 ናም ፡ አታግባን ፡ ከክፉ ፡ ሁሉ ፡ አ
 ድነን ፡ እንጂ ፡ መንግሥት ፡ ያንተ
 ፡ ናትና ፡ ኃይል ፡ ምስጋና ፡ ለዘለዓ
 ለሙ ፡ አሜን።

፪: (2.) ‘Abetu’ we Praise
 You! ‘Abetu’ we Glorify
 You! ‘Abetu’ we submit unto
 You! ‘Abetu’ we Praise Thy
 Holy Name! Every knee shall
 bow down in worship to You,
 ‘Abetu’ we bow down in wor-
 ship to You! And, also,
 every tongue shall submit
 unto You! For You are the
**God of gods, Lord of
 Lords and King of Kings.**
 You are the Creator of the
 flesh and of the soul. We
 call upon You even as Your
 Holy Son has taught us say-
 ing – “As for you when you
 pray to Him, like this you
 pray:

፫: (3.) Oh our Father You
 who dwelleth in the Heavens
 Hallowed (Sacred) be Thy
 Name; Let Thy Kingdom
 come, Let Thy Will be done
 in earth as it is in Heaven.
 Give us this day our daily
 bread and forgive us our tres-
 passes, and we in like manner
 forgive those who trespass
 against us. And into tempta-
 tion cause us not to enter, but,
 deliver (save) us from all evil,
 for Thine is the Kingdom (f),
 the Power and the Glory (of
 the Praise), forever and ever
 Amen.

፬፻፲፮መቤቴ ፡ ማርያም ፡ ሆይ፤ በመ
 ልአኩ ፡ በቅዱስ ፡ ገብርኤል ፡ ሰላ
 ምታ ፡ ሰላም ፡ እልሻለሁ ፡ በሃሳብ
 ሽ ፡ ደንግል ፡ ነሽ ፡ በሥጋሽም ፡ ድ
 ንግል ፡ ነሽ። የአሸናፊ ፡ የእግዚአብ
 ሔር ፡ እናት ፡ ሆይ፤ ላንች ፡ ሰላም
 ታ ፡ ይገባል። ከሴቶች ፡ ሁሉ ፡ ተለ
 ይተሽ ፡ አንቺ ፡ የተባረክሽ ፡ ነሽና
 ፡ የማጎፀንሽም ፡ ፍሬ ፡ የተባረከ ፡ ነ
 ው። ጸጋን ፡ የተመላሽ ፡ ሆይ ፡ ደስ ፡
 ይበልሽ ፡ እግዚአብሔር ፡ ካንች ፡
 ጋር ፡ ነውና ፡ ከተወደደው ፡ ልጅሽ
 ፡ ከጌታችን ፡ ከኢየሱስ ፡ ክርስቶስ
 ፡ ዘንድ ፡ ይቅርታን ፡ ለምኝልን ፡
 ኃጢአታችንን ፡ ያስተሠርይልን ፡
 ዘንድ ፡ አሜን።

፬፻፲፮ (4.) Oh My Lady Maryam
 (Mary); by the greeting of the
 Angel the Holy Gabriel,
 Salutations of Peace I say
 unto You! in Your mind You
 are virgin, and in Your flesh
 You are virgin. Oh Mother of
 ‘God the Victor’; unto you
 He ‘Salutation of Peace’ is
 due. From amongst all
 women You are more Distin-
 guished than they, for You
 are Blessed, and Blessed is
 the Fruit of Your Womb. Oh
 You full of Grace Let Joy be
 unto you, for the LORD *Ig-
 zabiher* is with you. Beseech
 on our behalf for our pardon
 with Your Beloved Child our
 Lord Eyesus Kristus (Jesus
 Christ) so that our sins may
 be forgiven, Amen.





የሃይማኖት መሠረት።

The Foundation of the Faith.

፩፤ ፡ ሁሉን ፡ የፈጠረ ፡ አንድ ፡ አምላክ ፡ በሚሆን ፡ በእግዚአብሔር ፡ አብ ፡ እናምናለን። ሰማይንና ፡ ምድርን ፡ የፈጠረ ፡ የሚታየውንና ፡ የማይታየውን ፡ ዓለም ፡ ሳይፈጠር ፡ ክርስቶስ ፡ ጋር ፡ በነበረ ፡ አንድ ፡ የአብ ፡ ልጅ ፡ በሚሆን ፡ በአንድ ፡ ጌታ ፡ በኢየሱስ ፡ ክርስቶስ ፡ እናምናለን፤ ከብርሃን ፡ የተገኘ ፡ ብርሃን ፡ ከእውነተኛ ፡ አምላክ ፡ የተገኘ ፡ እውነተኛ ፡ አምላክ ፡ የተወለደ ፡ እንጂ ፡ ያልተፈጠረ ፡ በባሕርይ ፡ ከአብ ፡ ጋር ፡ የሚተካከል ፡ ሁሉ ፡ በእርሱ ፡ የሆነ ፡ በሰማይም ፡ ካለው ፡ በምድርም ፡ ካለው ፡ ያለርሱ ፡ ምንም ፡ ምን ፡ የሆነ ፡ የለም። ስለኛ ፡ ስለሰዎች ፡ እኛን ፡ ለማዳን ፡ ከሰማይ ፡ ወረደ ፡ በመንፈስ ፡ ቅዱስ ፡ ግብር ፡ ከቅድስት ፡ ድንግል ፡ ማርያ

፩፤ (5.) We believe and trust in 'Amlak' One God He Who created all things, He Who is GOD 'Igziabiher' the Eternal Father. And, also, We believe and trust in the Only Begotten Son of the (Eternal) Father who subsists in the One Lord Eyesus Kristos (Jesus Christ), Who Created the Heaven and the Earth with Him (i.e. the Father) before the visible and invisible World was created. From Light He the Light was found, from the True God He the True God was found, He was born but He was not created; In His Nature with the Father He is equal in all things, By Him the Heaven and the Earth came to be established, and without Him that which exists would not have existed. For our sakes, for the sake of humanity, He Descended from Heaven in order to save us, through the Tribute and Function of the Holy Spirit, from the Holy Virgin Maryam (Mary) He became the Complete and Perfect Man. Furthermore, He was crucified for our sakes in the time of

ም ፡ ፍጹም ፡ ሰውን ፡ ሆነ፤ ደግሞ
 ፡ ስለኛ ፡ ተሰቀለ ፡ በጳንጤናዊ
 ው ፡ በጲላሮስ ፡ ዘመን ፡ እርሱ ፡
 መከራን ፡ ተቀበለ ፡ ሞተ ፡ ተቀበ
 ረ፤ በሦስተኛ ውም ፡ ቀን ፡ ከሙ-
 ታን ፡ ተለይቶ ፡ ተነሣ፤ በቅዱሳት
 ፡ መጻሕፍት ፡ እንደተጻፈ ፡ በክ-
 ብር ፡ በምስጋና ፡ ወደ ፡ ሰማይ ፡
 ዐረገ። በአባቱም ፡ ቀኝ ፡ ተቀመ
 ጠ፤ ዳግመኛም ፡ በሕያዋንና ፡ በ
 ሙታን ፡ ላይ ፡ ለመፍረድ ፡ በም
 ስጋና ፡ ይመጣል፤ ለመንግሥቱ
 ም ፡ ፍጻሜ ፡ የለውም። በመንፈስ
 ፡ ቅዱስም ፡ እናምናለን ፡ እርሱ
 ም ፡ ጌታ ፡ ሕይወትን ፡ የሚሰጥ
 ፡ ከአብ ፡ የሠረፀ ፡ ከአብ ፡ ከወል
 ድ ፡ ጋራ ፡ በአንድነት ፡ እንሰግድ
 ለታለን ፡ እናመሰግንዋለን ፡ እር
 ሱም ፡ በነቢያት ፡ አድሮ ፡ የተናገ
 ረ ፡ ነው ፡ ከሁሉም ፡ በላይ ፡ በም
 ትሆን ፡ ሐዋርያት ፡ በሠሯት ፡ በ
 አንዲት ፡ ክብርት ፡ ቤተ ፡ ክርስ
 ቲያን ፡ እናምናለን። ኃጢአት ፡
 በሚሠረይባት ፡ በአንዲት ፡ ጥ
 ምቀትም ፡ እናምናለን፤ የሙታን

Pontus Pilate; He suffered many troubles, died and was buried, and on the third day, having been separated from the dead (*not being possible for death to hold him*), He rose; And, as it is written in the Holy Scriptures (Bible) in the Honor and the Glory of the Praise, He Ascended into Heaven. And He was seated on the Right Hand of the Father; Also, to Judge over the living and the dead, He will come again in Glory (of His praise); And as for His Kingdom there is no end.

We believe and trust also in ‘Menfes Kidus’ the Holy Spirit and that He is the Lord of Life (lit. He Who grants life) Who proceeded from the Father (through the Saratse) and is with ‘Ab’ the Father and ‘Weld’ the Son in the ‘Andnet-Unity’; we bow down in Worship to Him Praising and Glorifying Him; We believe also that it is He Who spoke through the Prophets (*Lit. dwelling in the Prophets, it is He Who spoke*) and Who also was upon all the ‘Acts of the Apostles’- in the One Glory the ‘Bete Kristiyan we trust (the Holy Church of Haile Selassie). Also, we believe in the Only One Baptism for the forgiveness of sins; and we put our Hope and Confidence in

ንም : መነሣት : ተስፋ : እናደር
ጋለን : የሚመጣውንም : ሕይወ
ት : ለዘላለሙ።

the Resurrection of the Dead
and in the Life Eternal that is
to come.

፯፻ : አሸናፊ : እግዚአብሔር :
ሆይ፤ ቅዱስ : ቅዱስ : ቅዱስ : ተ
ብለህ : ትመሰገናለህ። ምስጋናህ
ም : በሰማይ : በምድር : የመላ :
ነው። : ክርስቶስ : ሆይ፤ ላንተ :
እንሰግድልሃለን። ሰማያዊ : ከሚ
ሆን : ከቸር : አባትህ : ጋራ : አዳ
ኝ : ከሚሆን : ከመንፈስ : ቅዱስ
: ጋራ : እንሰግድልሃለን። : ወደ
ዚህ : ዓለም : መጥተህ : አድነኸ
ናልና።

፯፻ (6.) Oh 'Igzabiher' the
Victorious One! *Holy,*
Holy, Holy (that) being said
to You, You are to be
praised! And Your Glory
(Praiseworthiness) in
Heaven and in Earth is Full
[of the Fullness]. Oh Kris-
tos (CHRIST)! We bow
down in Worship to You
who are Heavenly together
with Thy Generous Father,
the *One Who Saves* with
the Holy Spirit. For by
Your coming into this
world we are saved through
You

፯፻ ለአብ : ለወልድ : ለመንፈስ :
ቅዱስ : አንዲት : ሰግዶት : እሰግ
ዳ ለ ሁ : [፫ : ጊ ዜ : በ ል]
አንድ : ሲሆን : ሦስት፤ ሦስት :
ሲሆኑ : አንድ : በአካል : ሦስት
: ሲሆኑ : በመለኮት : አንድ : ለ
ሚሆን : አምላክ : እሰግዳለሁ።
አምላክን : ለወለደች : ለእመቤ
ታችን : ለድንግል : ማርያም :
እሰግዳለሁ፤ ዓለምን : ሁሉ
ለማዳን : ኢየሱስ : ክርስቶስ :

.፯፻ (7.) I bow down in Wor-
ship to the only One Object of
Praise, to the Father, to the
Son, and to Holy Spirit
(*Le'Ab, Le'Weld Le'Menfes*
Kidus andit sigdet Isegidalehu)
[say 3 times]. And
also, I bow down in Worship
to 'Amlak' (God) to He Who
exists in One Divinity while
being three in Body; One
while being Three, Three
while being One. Also, I bow
down in Worship to Our Lady
the Virgin Maryam (Mary) for
She gave birth to 'Amlak'

ለተሰቀለበት ፡ መስቀልም ፡ እስ
 ግዳለሁ ፡ መስቀል ፡ ኃይላችን ፡
 ነው፤ ኃይላችን ፡ መስቀል ፡ ነው፤
 የሚያጸናን ፡ መስቀል ፡ ነው ፡ መ
 ስቀል ፡ ቤዛችን ፡ ነው፤ መስቀል
 ፡ የነፍሳችን ፡ መዳኛ ፡ ነው፤ አይ
 ሁድ ፡ ይክዱ ታል፤ እኛ ፡ ግን ፡ እ
 ናምነዋለን ፡ ያመነው ፡ እኛም ፡
 በመስቀሉ ፡ እንድናለን፤ ድነናል
 ም።

ጼ፤ ፡ ለአብ ፡ ምስጋና ፡ ይገባል ፡
 ለወልድም ፡ ምስጋና ፡ ይገባል ፡
 ለመንፈስ ፡ ቅዱስም ፡ ምስጋና ፡
 ይገባል ፤ [፫ ፡ ጊዜ ፡ በል]
 አምላክን ፡ ለወለደች ፡ ለእመቤ
 ታችን፤ ለድንግል ፡ ማርያም ፡ ም
 ስጋና ፡ ይገባል፤ ለኢየሱስ ፡ ክርስ
 ቶስ ፡ መስቀልም ፡ ምስጋና ፡ ይገ
 ባል። ክርስቶስ ፡ በቸርነቱ ፡ ያስበ
 ን ፡ ዘንድ ፡ ዳግመኛም ፡ በመጣ ፡
 ጊዜ፤ እንዳያሳፍረን ፡ ስሙን ፡ ለ
 ማምስገን ፡ ያነቃን ፡ ዘንድ። እሱ
 ንም ፡ በማምለክ ፡ ያጸናን ፡ ዘንድ

God. And, also, I bow down in
 Worship of the Cross for Eye-
 sus Kristus’ Jesus Christ was
 crucified upon it in order to
 save the entire world. For the
 Cross is our Might and our
 Might is the Cross; the Cross is
 that which strengthens us caus-
 ing us to be firm, it is the Cross
 that is our abundance; It is the
 Cross that is the means of the
 saving of our soul; The Jews
 deny it, but we, however, be-
 lieve and put our trust in it (*i.e.*
the Miracle Christ performed
on the cross to save the chil-
dren of Adam), and we, the
believers in the cross, are being
saved through it; and will be
safe.

ጼ፤ (8.) For Praise is due unto
 the *Father*, and Praise is due
 unto the *Son*, and Praise is due
 unto the *Holy Spirit*. Praise is
 due unto the *Virgin Mary, Our*
Lady; for She gave birth to
 Amlak ‘God’. Praise is due
 unto JESUS CHRIST, and the
 Miracle on the Cross.
 ‘Kristos’ (Christ), at His Sec-
 ond coming (Advent) has re-
 membered His Kindness and
 Generosity toward us; accord-
 ingly, He has measured us out
 a portion awakening us unto
 the Praise of His Name. Also,
 in order to strengthen us in
 His Worship, Oh Our Lady,
 elevate our prayers and cause
 our sins to be blotted out be-

፡ እመቤታችን ፡ ጸሎታችንን ፡
 አሳርጊልን ፡ ኃጢአታችንንም ፡
 አስተሥርዬልን ፡ በጌታችን ፡ መ
 ንበር ፡ ፊት ፡ ጸሎታችንን ፡ አሳ
 ርጊልን፤ ይህንን ፡ ኅብስት ፡ ላበላ
 ን ፡ ይህንንም ፡ ጽዋ ፡ ላጠጣን ፡
 ምግባችንንና ፡ ልብሳችንንም ፡
 ላዘጋጀልን ፡ ኃጢአታችንንም ፡
 ሁሉ ፡ ለታገሠልን ፡ ክቡር ፡ ደ
 ሙን ፡ ቅዱስ ፡ ሥጋውን ፡ ለሰጠ
 ን ፡ እስከዚችም ፡ ሰዓት ፡ ላደረሰ
 ን ፡ ለእሱ ፡ ለልዑል ፡ እግዚአብ
 ሔር ፡ ፍጹም ፡ ምስጋና ፡ ይገባል
 ፤ ለወለደችው ፡ ለድንግልም ፡ ም
 ስጋና ፡ ይገባል። ለክቡር ፡ መስቀ
 ሉም ፡ ምስጋና ፡ ይገባል። የእግዚ
 አብሔር ፡ ስሙ ፡ ፈጽሞ ፡ ይመሰ
 ገን ፡ ዘንድ ፡ ዘወትር ፡ በየጊዜያ
 ቱ ፡ በየሰዓቱ ፡ ምስጋና ፡ ይገባል
 ።

fore the Seat (or Throne) of
 our Lord, *elevate our prayers*
for our sake. For unto ‘Liul
 Igziabiher’ the ‘Most High
 God’, Praise is due to Him;
 and, also, Praise is due unto
 the Virgin Maryam for She
 gave birth to Him. This is the
 ‘Hibist’ Bread that we eat
 and this is the ‘Tsewa’ Cup
 that we drink, which He has
 prepared for us for our food
 and sustenance and our cover-
 ing (from evil); for He has
 been patient and tolerable
 towards us and all of our
 sins, seeing that He gave His
 Glorious Blood and His Holy
 Flesh for us that has brought
 us to this hour; for unto Him,
 to ‘Leul Igziabiher’ the ‘Most
 High God’ Perfect Praise is
 due; and unto the Virgin
 Maryam unto She Who gave
 birth to Him Praise is due.
 And, also, to the Glorious
 Cross Praise is due. Let the
 Name of Igziabiher be com-
 pletely praised, and unto Him
 Praise is due continually all
 the time and in every hour.

፱፤ እናታችን ፡ ማርያም ፡ ሆይ
 ፤ ሰላም ፡ ላንቺ ፡ ይሁን ፡ እያልን
 ፡ እንሰግድልሻለን ፡ እንማልድ
 ሻለን፤ ከክፉ ፡ አውሬ ፡ ታድኝን
 ፡ ዘንድ ፡ ተማፅነንብሻል፤ ስለ ፡

፱፤ (9.) Oh Our Mother
 Maryam (the Holy Virgin
 Mary)! Let Peace be unto
 You! We all bow down in
 Worship to You, entreating
 You for Mercy and forgive-
 ness; in order that we may be
 saved from the evil beast, we
 have entered our plea for Asy-

እናትሽ ፡ ስለ ፡ ሐና ፡ ብለሽ ፡ ስለ
፡ አባትሽ ፡ ስለ ፡ ኢያቄም ፡ ብለ
ሽ ፡ ድንግል ፡ ማኅበራችንን ፡ ዛ
ሬ ፡ ባርኪልን።

lum in You; for the sake of what your mother Hanna said to you and for the sake of what your Father Iyakem (Joachim) said to you – Oh Virgin Bless us in our Congregation today.

፲፯ ፡ አምላክን ፡ በድንግልና ፡ የወ
ለደች ፡ የእመቤታችን ፡ የማርያ
ም ፡ ጸሎት ፡ [ሉቃ ፡ ፩ ፡ ፵፮-፶፬]
፡ ፡ ማርያምም ፡ አለች ፡ ነፍሴ ፡
እግዚአብሔርን ፡ ታላቅ ፡ ታደር
ገዋለች ፡ መንፈሴም ፡ በመድኃኒ
ቴ ፡ በእግዚአብሔር ፡ ደስ ፡ ይላ
ታል ፡ የባሪያዬ ቱን ፡ መዋረድ
፡ አይቷልና ፡ እነሆ ፡ ከዛሬ ፡ ጀም
ሮ ፡ ትውልድ ፡ ሁሉ ፡ ያመሰግኑ
ኛል ፡ እርሱ ፡ ብርቱ ፡ የሚሆን ፡
ታላቅ ፡ ሥራን ፡ ለእኔ ፡ አድርጓ
ልና ፡ ስሙም ፡ ቅዱስ ፡ ነው ፡ ለ
ሚፈሩትም ፡ ምሕረቱ ፡ ለልጅ ፡
ልጅ ፡ ነው ፡ ኃይልን ፡ በክንዳ ፡
አደረገ ፡ በልባቸው ፡ አሳብ ፡ የሚ
ኮሩ ፡ ትዕቢተኞችን ፡ በታተናቸ
ው ፡ ብርቱዎችንም ፡ ከዙፋናቸ
ው ፡ አዋረዳቸው ፡ የተዋረዱትን
ም ፡ ከፍ ፡ ከፍ ፡ አደረጋቸው ፡ የ
ተራቡትንም ፡ በቸርነቱ ፡ አጠገ
ባቸው ፡ ባለጠገችንም ፡ ባዶ ፡ እ

፲፯ (10.) The Prayer of our Lady Mariam (Mary) She Who gave birth in virginity to ‘Amlak’ God (Lk. 1: 46 - 54).
Mariam said: - My soul greatly Exults (magnifies) the LORD ‘Igziabiher’ and my spirit rejoices in ‘Igziabiher’ my Saviour. For He has regarded the low estate of His handmaiden. And lo, beginning from this day all generations will praise me. For He who is Holy has done great things for me. Holy is His Name, and His Mercy is unto the generation that Fear Him (even from generation to generation). His Right Arm has done Mighty things. The proud ones, they who are proud in the imagination of their hearts, He has scattered them; and the strong ones He has brought them down from their thrones; they who were brought to shame and made low He cause them to rise (lit. gradually made to rise); He has satisfied by His Kindness (Generosity) the hungry and famish ones; The

ጃቸውን፡ ሰደዳቸው፡ ፤ ምሕረቱን፡
 እንዲያስብ፡ እስራኤል፡ ባሪያው
 ን፡ ተቀበለ፡ ለአባቶቻችን፡ ለአብ
 ርሃምና፡ ለዘሩም፡ እስከ፡ ዘለዓለ
 ም፡ ድረስ፡ እንደተናገረው

wealthy and the well-to-do He
 sends them away empty handed;
 his Mercy accordingly He has
 remembered, He welcomed and
 received Israel His Servant. Even
 as He spoke it unto our Fathers,
 unto Abraham and his Seed until
 Eternity

ኢትዮጵያ ታቦጽሕ እደዊሃ ኀብ እግዚአብሔር



ቃላት - Qalat Words

ዘወትር [Zewitir]: as a rule, frequently, usually, constantly
[**ዘወተረ**-Zewetere]

ጸለየ [Tseleye]: to pray, recite prayer **ጸሎት** [Tselot]፤ prayer

፩

ጌታ [Géta]፤ Lord, Master, owner, proprietor; Jesus Christ

ትእምርተ መስቀል [Tiimirite Mesqel]: Miracle of the Cross.

ተአምር፤ Miracle, Marvel, prodigy, **ትእምርተ መንግሥት**፤ emblem of Haile Selassie I's Imperial Government, The emblem of the Tabernacle of God.

ፊት [Feet]: face, front **ፊቴ**፤ my face

መላ [Mela]: whole, entire...

ሰውነት [Sewnet]: person; human body; constitution (person); personality

ጊዜ [Gizé]: time, period, occasion, moment,

አማተቦ [Amatebe]፤ to make or be blessed by the sign of the cross; bless the world pointing the the cross in 4 cardinal directions; to seal or sign; pay close attention to

ሆነ [Hone]: be, become, happen

ስም [Sim]: name, fame, reputation, noun

ንጹሕ [Nitsuh]: clean, pure; tidy, fresh (air), sanitary; innocent

ልዩ [Liyu]: distinct, different, distinct, special, strange, extraordinary

ክቡር [Kibur]: honored, respected, His Honor, Excellency.

ጽሩይ [Tsiruyi]: pure, immaculate

ወይም [Weyim]: or, equal to, either, both

አመነ [Amene]: to trust, believe, rely upon. **እያመንኩና እየተማፀንኩ**

ፀና/ጸና [Tsená]: be strong, be firm, cleave to one's faith, affirm

ጠላት [Telat]: enemy, foe **ሰይጣን** [Seytan]: Enemy

እክድሃለሁ፤ **ካድ** [Kade]: deny, renounce, repudiate

በዚች [Bezeech]፤ In her way, in this way (Fem.)

እናት [Inat]: mother **ቤተ ክርስቲያን** [Béte Kristiyan]: Christian House (Church).

ቀወመ [Qeweme]፤ **ቆመ**፤ stand, be erect, to arise; to stand fast (troops in combat), to be founded, set up

ምስክራ ማርያም ናት [Misikré Maryam Nat]፤ Maryam is my witness.

ዓለም፤ world,

አምባ መጠጊያ፤ mountain refuge, Safe place in the Mountain

ደረገ፤ do, make, cause to happen

፪

አቤቱ [Abaté]: Master, Judge, Father,

መሰን [Mesegene]: thank, praise, give credit to

እናመሰግንሃለን፤ we thank you **ገዛ** [Geza]: own, buy, rule

እንገዛልሃለን፤ we submit to you.

ጉልበት [Gulbet]: knee, strength, power, vigor, energy

ሰገዶ [Segede]: to worship, to prostrate and pray.

አንደበት [Andebet]: tongue, speech, tone (of voice)

ሥጋ [Siga]: flesh, meat; **ነፍስ** [Nefis]: soul, life,

ፈጣሪ [Fetari]: Creator; **ፈጠረ፤** create, make, invent, devise (plan)

እናንተ [Inante]: you (pl.)

ልጅ [Lij]: son, child, boy; honorific title.

አስተማረ፤ teach. **እንዳስተማረን፤** like He taught us

ጠራ፤ call upon, call up, invite **እንጠራሃለን፤**

፫

አባታችን [Abatachin]: our Father

ሰማያት [Semayat]: Heavens

ምድር [Midir]: earth

የምትኖር [YeMitNor] you who dwells/lives [ኖረ Nore-to live]

ይቀደስ [YiQedes]: he/it is Holy

መንግሥት [Mengist]: Kingdom, government

ትምጣ፤ መጣ [Meta]: come

እንደሆነ [Indehone]: as it is, **እንዲሁም** [Indeehum]: likewise

ዕለት [Ilet]:፤ day, (24 hour cycle)

እንጆራችን [Injerachin]: our bread

ስጠን [Seten]: grant us, give to us **ሰጠ፤** give, grant

ዛሬ [Zaré]: today

ይቅር [Yiqir]: pardon, **ይቅርታ** [Yiqirta]: absolution

ፈተና [Fetena]: temptation, trial

አታግባን [Atagban]: let us not enter into temptation

ክፉ [Kifu]: evil, sinister, wicked

እንጂ [Injee]: not, rather

ያንተ [Yante]: yours (masc.)

ኃይል [Hayl]: Power, force, energy

ምስጋና [Misgana]: thanks, praise, gratitude

ቤ

እመቤት [Imebét]: Lady of the House **እም፤** mother **እመ፤**
nun

ሆይ [Hoy]: whoa! to start work enthusiastically. Oh!

መልአክ [Mel'ak]: Angel **ቅዱስ** [Qidus]፤ Holy, Sacred

ገብር [Gebir]: tribute, service, tax

ሰላምታ [Selamta] greeting, salute (mil.) regards, respect, salutation ሰለመ - to salute, greet; to pacify, make calm.

ሀሳብ [Hasab]፤ opinion, point of view, idea, notion; stand (position)

ድንግል [Dingil]: celibate, virgin, nun **ድንግል አላት፤** she is a Virgin

አሸናፊ፤ winner, victor, champ **ሸነፈ፤** to win, conquer

ይገባል፤ He/it is due, He/it will enter. **ገባ፤** enter, go in

ሴት፤ woman, female

ባረከ፤ bless, say a blessing, give the benediction

ጸጋ፤ grace,

ደስ ይበልሽ፤ be happy! Rejoice! (to a female)

ወደደ፤ to love, desire, like, have a liking for, appreciate

ዘንድ፤ near, beside, by (near); in order that, so that

ይቅርታ፤ pardon, apology, forgiveness see **ቀረ**

ለምኝልገን፤ plea for us **ለመኝ፤** to plea, beseech, beg

ያስተሠርደልን፤ make atonement for us. **ሰረየ፤** be forgiven, absolved.

፩

የሃይማኖት፤ The Faith (religion) **መሠረት፤** Foundation

አየ፤ see, **የሚታየው፤** that which was visible **የማይታየው፤**
that which was invisible

ከርሱ ጋር፤ Together with/from Him

ነበረ፤ He was present, he/it was,

ብርሃን፤ light **እውነት፤** truth

አምላክ፤ God

ወለደ፤ engender, sire, to bear, give birth, create (God)

እንጂ፤ but, on the contrary, except that

ባሕርይ፤ nature, character, temperament, personality; trait

Attribute, essence, disposition (nature), property (of element)

ተካክል፤ equal, equivalent, uniform, smoothed, level, **አከለ፤**

be equal, be worth, be the same value in, be correct, mat

ያለእርሱ ምንም ምን የሆነ የለም። without Him there isn't
 anything that came into being. ያለ፤ without, ምንም፤ any-
 thing, የለም፤ there isn't, he/it is not, no
 ስለኛ፤ ስለ-እኛ፤ for my sake ስለሰዎች፤ for mankind's sake
 ማዳን፤ to save, cure, rescue
 ቅድስት፤ saint, Holy woman
 ፍጹም፤ finished, completed, accomplished; perfect, absolute
 ደግሞ፤ furthermore, besides, moreover, also, once more
 ተሰቀለ፤ crucified ሰቀለ፤ suspend, hang, hoist, raise up
 ጳጳሱናዊው ጲላጦስ፤ Pontius Pilate
 ዘመን፤ time, age, era, epoch
 መከራ፤ hardship, misery, affliction, trouble, misfortune,
 ተቀበለ፤ received
 ሞተ፤ to die ሞት፤ death
 ቀበረ፤ to bury, entomb
 ሙታን፤ dead people (pl. of ሙት)
 ተለይቶ፤ being distinct, being, singled out
 ተነሣ፤ raised, was risen
 ቅዱሳት መጻሕፍት፤ The Holy Books
 እንደተጻፈ፤ as it was written ጻፈ፤ write
 ዐረገ፤ rise, ascend into heaven, to come before God
 ቀኝ፤ right, right hand
 ቀመጠ፤ to sit, sit down, stay in a place, ascend (throne).
 ዳግመኛ፤ second, another time, again
 ሕያዋን፤ living beings, immortal beings
 መፍረድ፤ to judge, to damn
 ይመጣል፤ he/it will come መጣ፤ come
 ሕይወት፤ life
 ሠረፀ፤ to proceed, to go out
 አንድነት፤ Unity, Oneness
 እንሰግድለታለን፤ we worship unto you
 ነቢያት፤ prophets; ነቢይ፤ prophet ነበዩ፤ prophesy
 አደረ፤ lodge, spend the night አድሮ፤
 ነገረ፤ tell, say
 ላይ፤ በላይ፤ on, upon, atop, over
 በምትሆን፤ In who is, In who becomes
 ሐዋርያት፤ Apostles
 ሠራ፤ make, work, do በሠራት፤
 በአንዲት ክብርት ቤተ ክርስቲያን፤
 ኃጢአት፤ sin
 ጥምቀት፤ baptism

ተስፋ፣ hope

፯

ሰግያዊ፣ celestially, heavenly
 ቸር፣ generous, charitable
 ጋራ፣ together with
 አዳኝ፣ Saviour,
 ወደ፣ to, towards, at ወደዚህ፣ towards this,
 አድንኸናልና፣ you make safety for us
 ፫ ጊዜ በል፣ say 3 times
 ሲሆን፣ while him being, when it was being...
 አካል፣ body, member, part of a group
 መለኮት፣ God, The Deity
 ኃይላችን፣ our might, our power, our strength
 የሚያጸናን፣ that which/who comforts us
 ቤዛችን፣ our abundance, our plentitude
 አይሁድ፣ Jew
 ይከዱታል፣ they deny it

፰

ያስበን፣ he has thought about us አሰበ፣ think, plan, re-
 member; meditate, contemplate
 እንዳያሳፍረን፣ ሰፈረ፣ measure; encamp, settle
 አሰፈረ፣ to place in a camp, cause to encamp, resettle
 ያነቃን፣ He has awakened us ነቃ፣ awaken, be alert
 ያጸናን፣ He has comforted us ጸና፣ be firm
 አሳርጊልን፣ raise/elevate for us ዐረገ፣ ascend, rise
 አስተሥርዩልን፣ make atonement for us (said to our
 Mother)
 የጌታችን መንበር ፊት፣ before the throne of our Lord
 ይህን ኅብስት፣ this bread ላበላን፣ for us to eat
 ይህን ጽዋ፣ this chalice ላጠጣን፣ for us to drink
 ምግብ፣ food ልብስ፣ clothes
 ላዘጋጅልን፣ he sets for us, he will prepare/set for us
 ታገሠልን፣ he has been patient to us
 ክቡር ደሙን፣ His glorious blood
 ቅዱስ ሥጋውን፣ His Holy Flesh
 ሰዓት፣ Hour, clock
 ለልዑል እግዚአብሔር ፍጹም ምስጋና ይገባል፣
 Unto the Most High Igziabiher complete praise is due!

ቨ

ይሁን እያልን፤

አውሬ፤ beast,

ከክፉ አውሬ ታድኝን፤ to be saved from the evil beast

ተማፅንብሻል፤ we have entered you for asylum

ስለ፤ because of, regarding, concerning; for the sake of

ማጎበር፤ association, society, sodality

ታላቅ፤ big, large (in size and/or importance), great

መድኃኒት፤ cure, medicine; Jesus Christ/Haile Selassie

ባሪያ፤ servant, slave ባሪያዬቱን፤

መዋረድ አይቷልና፤ He has looked down upon

እነሆ፤ behold, here is, there is (3rd sg. Masc.)

ጀምሮ፤ starting ከዛሬ ጀምሮ፤ starting today

ትውልድ፤ generation

ያመሰግኑኛል፤ they shall praise me

ብርቱ፤ strong, powerful, persistent; cruel, strict

ሥራ፤ work, occupation, job, career, labor, deed

ለሚፈሩትም፤ and for them that fear Him. ፈራ፤

ምሕረት፤ mercy, amnesty, pardon, forgiveness

ክንዱ፤ His arm, His right arm; cubit, forearm

ልብ፤ heart, belly; intelligence, mind; fact, truth

የሚኮሩ፤ ከራ፤ be proud, be arrogant, vain

ትዕቢት፤ pride, arrogance, haughtiness, conceit [ዐበየ]

በታተነ፤ disperse here and there, scatter around [በተነ]

ዙፋናቸው፤ their throne. ዙፋን

ወረደ፤ descend, go down, come down, dismount

ከፍ ከፍ አደረገ፤ to elevate s.o., to honor, exalt s.o

የተራቡትን፤ they who hungered for Him

ጠገበ፤ be satisfied, be satiated, be loved by family

ባለጠገኞችን፤ rich people, wealthy people [ባለ ጠጋ]

ባዶ፤ empty, hollow; vacant, bare, unoccupied

እጃቸው፤ their hand እጅ፤ hand

ሰደደ፤ send, send out, send off; chase away

ቀበለ፤ receive, greet, welcome; take; approve, accept

አባቶቻችን፤ our fathers

ዘር፤ seed, children

እንደተናገረው፤ as it was spoken





The Fear of the Lord is Wisdom and the
Knowledge of the Holy is Understanding. (Proverbs 9:10)
የገዢው መጀመሪያ ለግሉላላዊ ማህተም ስራ
ተገባው ማህተም ስራው ስራው ስራው ስራው

Bete Ras Teferi Community Learning
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