

Pecach Chaggadah

For the Netseriyim
in YAHUSHAH
HAMASHIACH

*Scripture quotations are from the
Eth CEPHER*

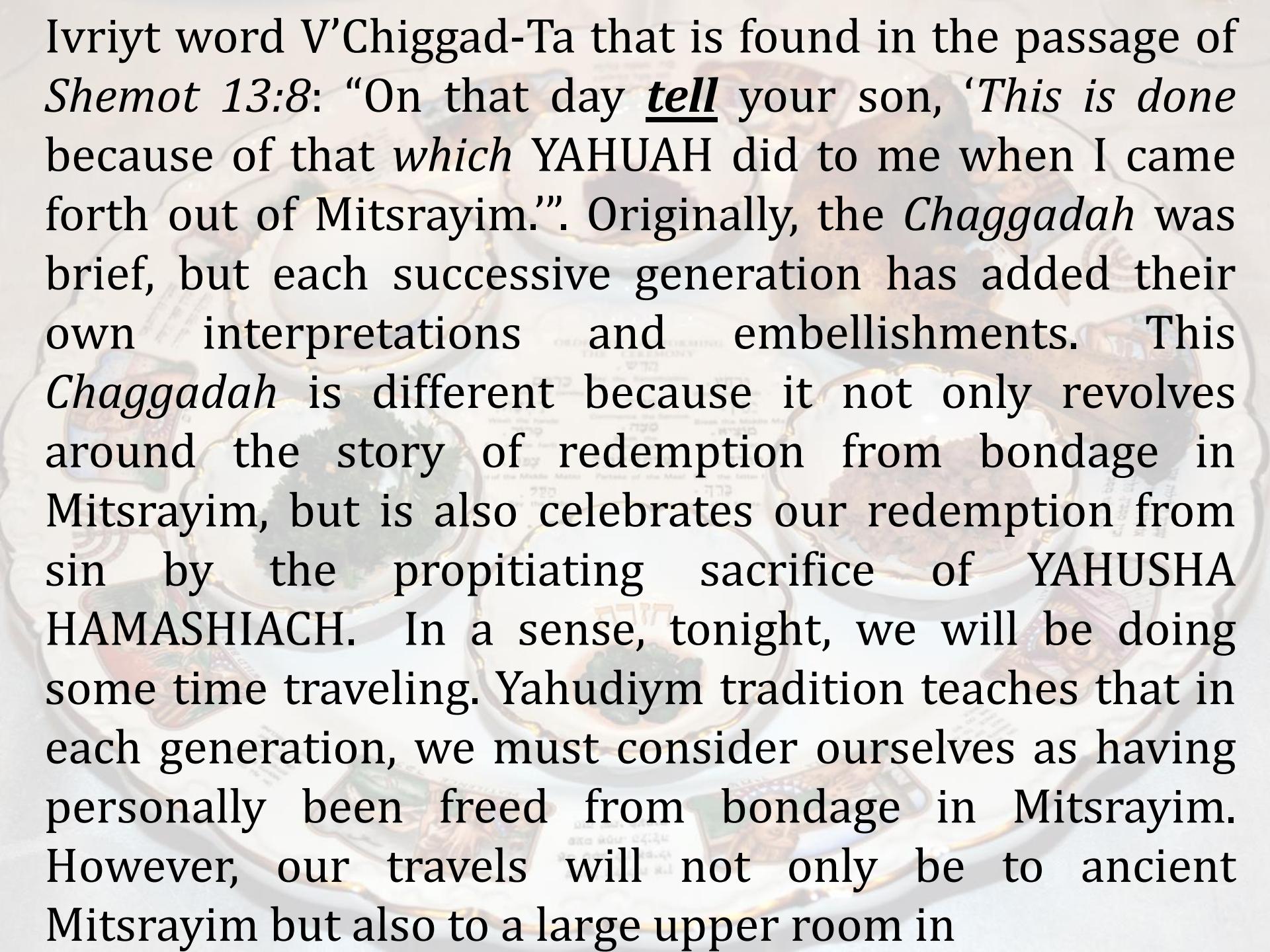
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Prayer

Suggestion: Offer up a prayer of thanksgiving for the precious gift of YAHUAH'S נַחַת eth-yachiyd, YAHUSHA, and the powerful and deep symbols he has given to us in the Pecach. Pray that each one is touched in a profound way by the message of redemption through the blood of the Lamb.

Introduction

Tonight we are going to be participating in a Pecach Seder. The word *seder* is of Ivriyt origin and it means “the order of service”. The Powerpoint presentation we are using to guide us through this Pecach observance is referred to as a *Chaggadah*. The word *Chaggadah* means “the telling”. This comes from the

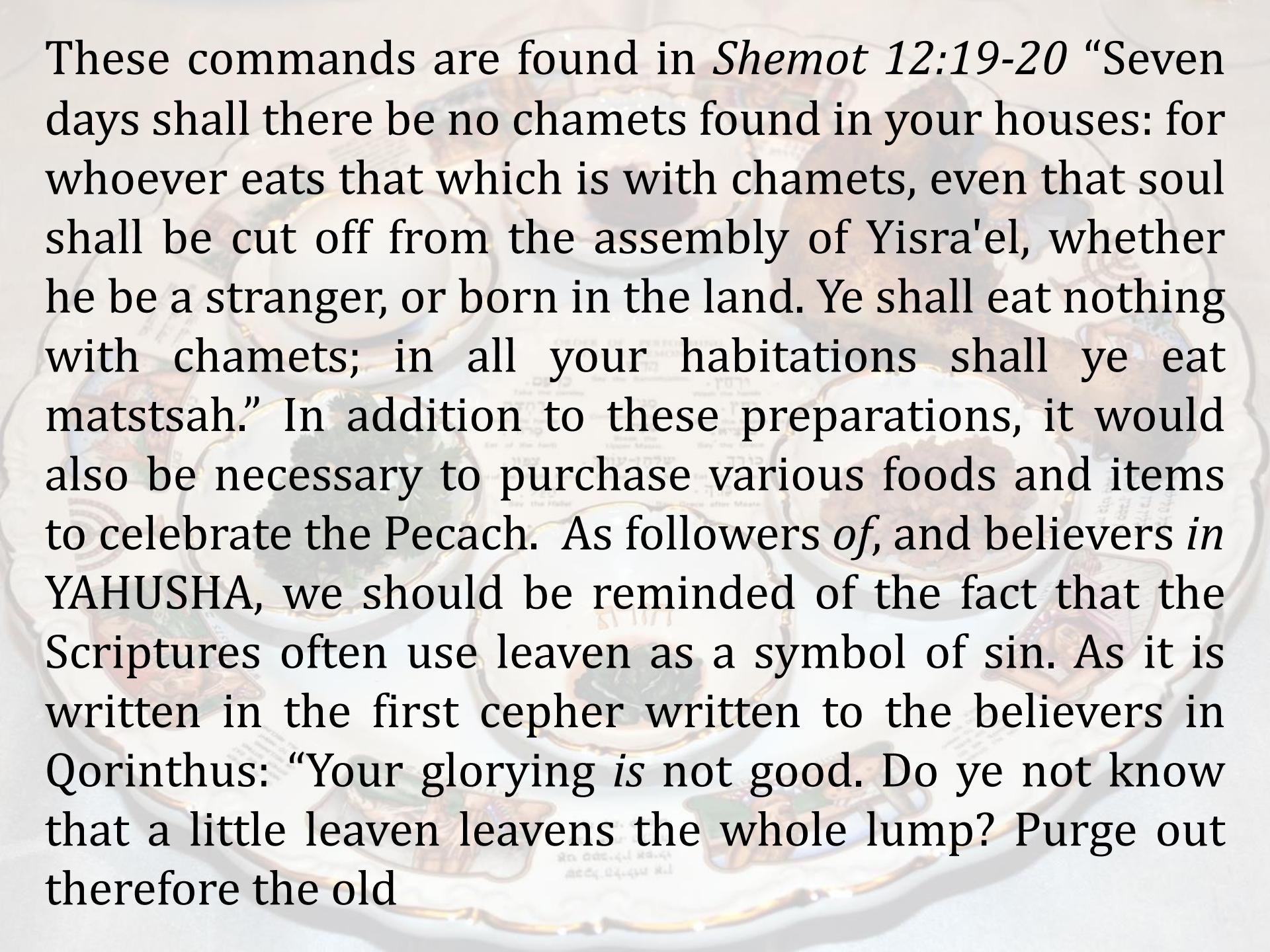


Ivriyt word V'Chiggad-Ta that is found in the passage of *Shemot* 13:8: “On that day **tell** your son, ‘*This is done* because of that *which* YAHUAH did to me when I came forth out of Mitsrayim’”. Originally, the *Chaggadah* was brief, but each successive generation has added their own interpretations and embellishments. This *Chaggadah* is different because it not only revolves around the story of redemption from bondage in Mitsrayim, but is also celebrates our redemption from sin by the propitiating sacrifice of YAHUSHA HAMASHIACH. In a sense, tonight, we will be doing some time traveling. Yahudiyim tradition teaches that in each generation, we must consider ourselves as having personally been freed from bondage in Mitsrayim. However, our travels will not only be to ancient Mitsrayim but also to a large upper room in

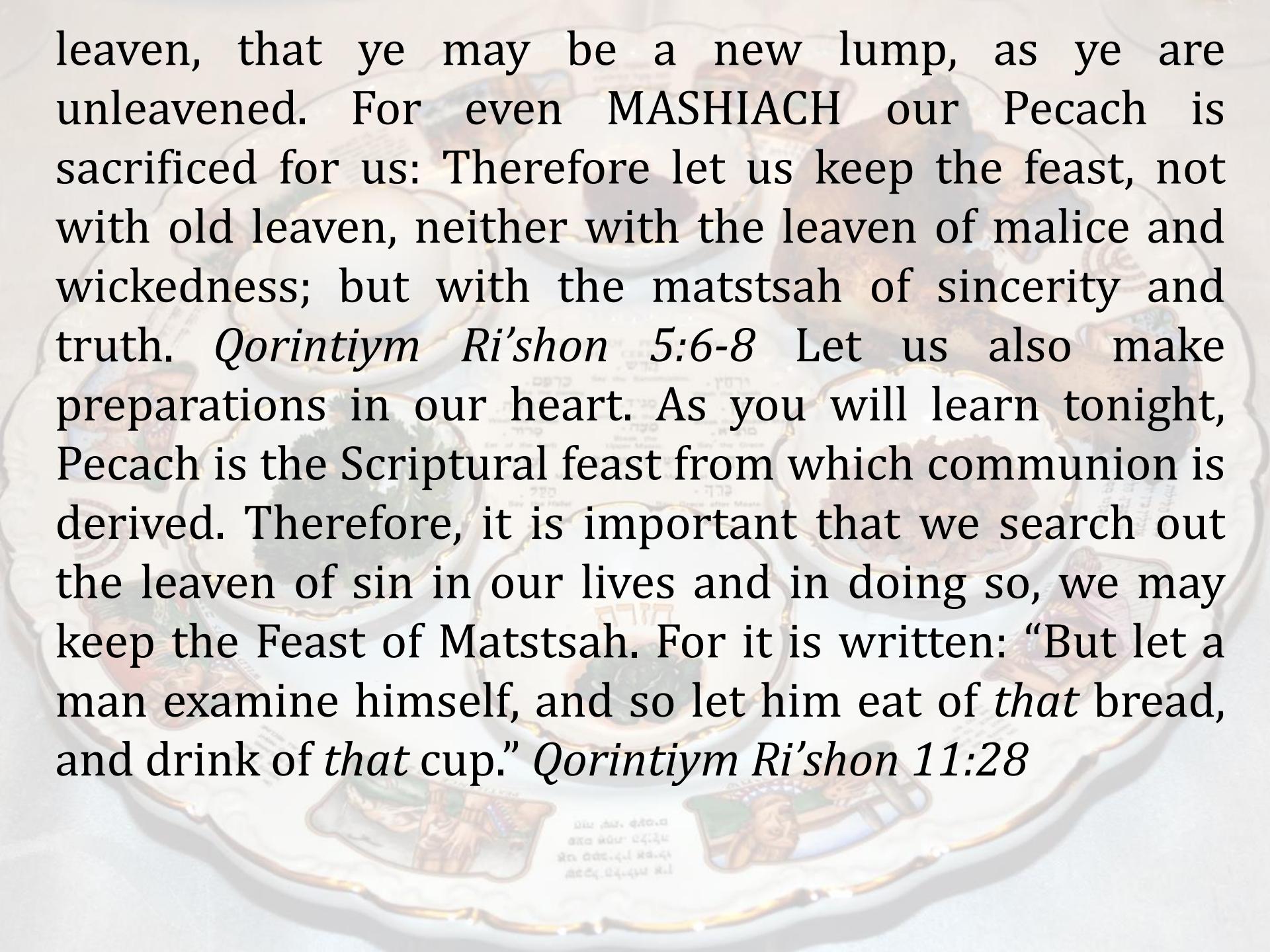
Yerushalayim, Yisra'el during the time of YAHUSHA where we will re-enact the inauguration of the Renewed Covenant. The Pecach seder is a family event and usually takes place in the home. In order to accommodate this arrangement you will be asked at this time to select (if you haven't already) a "father" and a "mother". As we go through the Chaggadah, you will understand why this is necessary.

Preparation

In the days preceding Pecach, a Yisra`e'liy family would search their whole household and remove all leavened items (products with yeast) from their home. This is in keeping with the scriptural command that describes the steps necessary to do the Feast of Matstsah.



These commands are found in *Shemot* 12:19-20 “Seven days shall there be no chamets found in your houses: for whoever eats that which is with chamets, even that soul shall be cut off from the assembly of Yisra'el, whether he be a stranger, or born in the land. Ye shall eat nothing with chamets; in all your habitations shall ye eat matstsah.” In addition to these preparations, it would also be necessary to purchase various foods and items to celebrate the Pecach. As followers *of*, and believers *in* YAHUSHA, we should be reminded of the fact that the Scriptures often use leaven as a symbol of sin. As it is written in the first cepher written to the believers in Qorinthus: “Your glorying *is* not good. Do ye not know that a little leaven leavens the whole lump? Purge out therefore the old



leaven, that ye may be a new lump, as ye are unleavened. For even MASHIACH our Pecach is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the matstsah of sincerity and truth. *Qorintiyim Ri'shon* 5:6-8 Let us also make preparations in our heart. As you will learn tonight, Pecach is the Scriptural feast from which communion is derived. Therefore, it is important that we search out the leaven of sin in our lives and in doing so, we may keep the Feast of Matstsah. For it is written: "But let a man examine himself, and so let him eat of *that* bread, and drink of *that* cup." *Qorintiyim Ri'shon* 11:28

In keeping with the scriptural commandment, our MASHIACH, YAHUSHA, also had preparations made in order to keep the Pecach:

Then came the day of Matstsah, when the Pecach must be killed. And he sent Kepha and Yahuchanon, saying, Go and prepare us **אֶת eth**-the Pecach, that we may eat. And they said to him, Where do you intend that we prepare? And he said to them, Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he enters in. And ye shall say to the goodman of the house, The Master says to you, Where is the guestchamber, where I shall eat **אֶת eth**-the Pecach with my Talmidiym? And he shall show you a large upper room furnished: there make ready. And they went, and found as he had said to them: and they made ready the Pecach. *Besorah Luqas 22:7-13*

Brechat Hanar – Kindling of the Candles

Instruction: Instruct the “mother” at each table to light the candles simultaneously with the “mother” at the head table.

The blessing over the candles:

“Mother” (at the head table):

Blessed are you, O YAHUAH ELOHAYNU, the Everlasting King, who has set us apart by his word, and in whose name we light this candle.

As a woman begins the seder and brings light to the table, let us remember that YAHUAH used Miryam to bring forth our MASHIACH, the Light of the world.

The Four Cups of Wine

Instruction: Instruct the people that they will be using their cup the whole seder

As we read through the Chaggadah, we see that we partake in drinking from the cup of wine four times. These four cups stand for the four “I wills” recorded in *Shemot 6:6,7:*

The Cup of Sanctification: “*I will* bring you out from under the burdens of the Mitsrayim.”

The Cup of Judgment: “I will rid you out of their bondage”

The Cup of Redemption: “I will redeem you with a stretched out arm”

The Cup of Praise: “And I will take you to me for a people”

Fill the first cup

Qadash – First Cup: The Cup of Sanctification

The first cup is called “Qadash”. Qadash is Hebrew for sanctification. The act of sanctification is akin to an act of separation. ELOHIYM said that he would bring the children of Yisra'el out (or separate them) from the burdens of the Mitsrayim. Indeed...an act of sanctification!

Instruction: At this point, the leader shall ask the people to raise the cup of the fruit of the vine. At this time it should be explained that this cup will be drunk from four times during the evening – two times before the actual supper and two times after the supper, so they should take small sips.

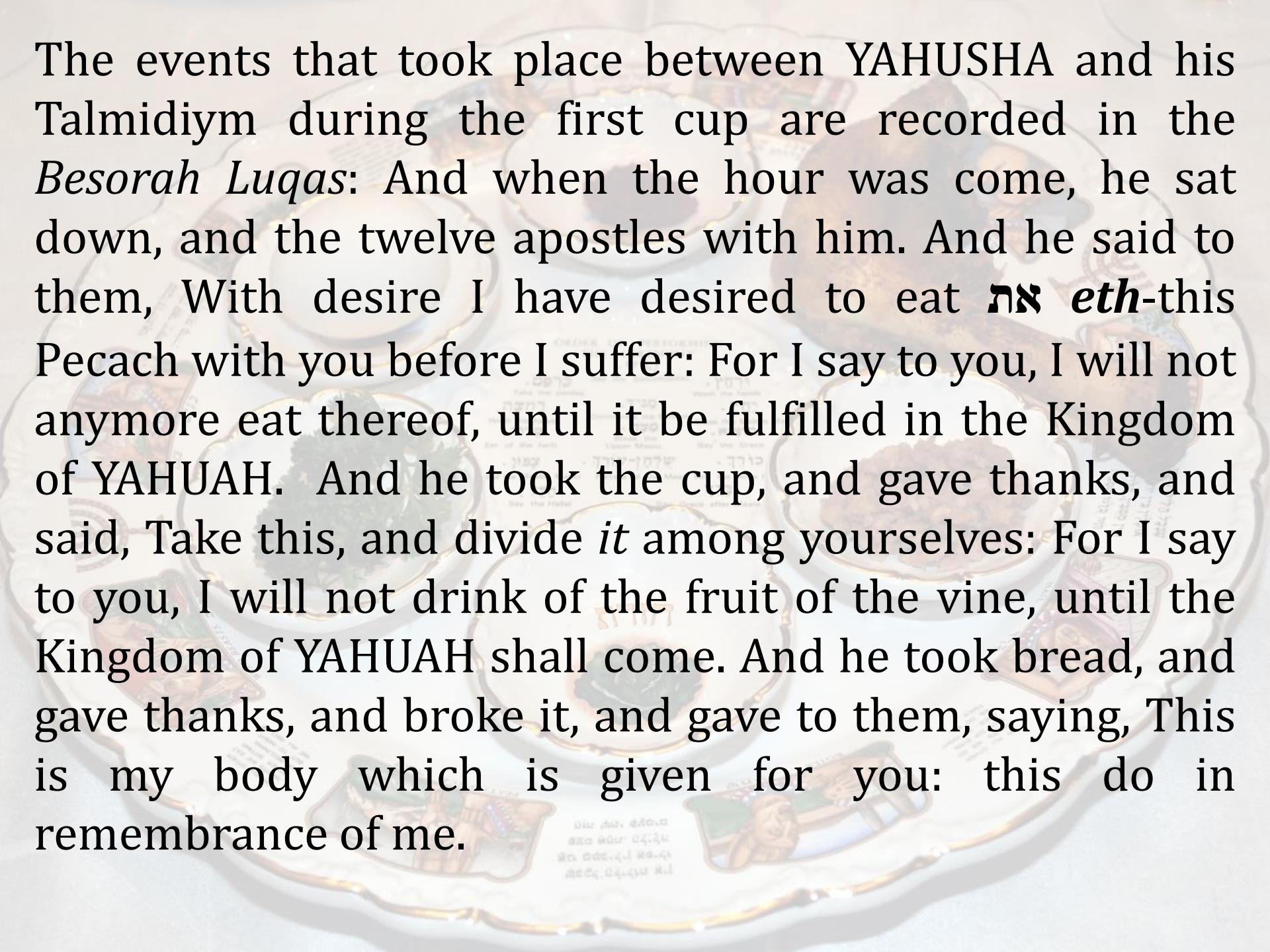
The blessing over the wine:

Baruk Atah YAHUAH, Elohaynu Melek HaOlam, Boray P'ree Hagaphen

All:

Blessed are you O YAHUAH ELOHAYNU, the Everlasting King, Creator of the fruit of the vine.

Drink the first cup



The events that took place between YAHUSHA and his Talmidiym during the first cup are recorded in the *Besorah Luqas*: And when the hour was come, he sat down, and the twelve apostles with him. And he said to them, With desire I have desired to eat **תא eth**-this Pecach with you before I suffer: For I say to you, I will not anymore eat thereof, until it be fulfilled in the Kingdom of YAHUAH. And he took the cup, and gave thanks, and said, Take this, and divide *it* among yourselves: For I say to you, I will not drink of the fruit of the vine, until the Kingdom of YAHUAH shall come. And he took bread, and gave thanks, and broke it, and gave to them, saying, This is my body which is given for you: this do in remembrance of me.

Likewise also the cup after supper, saying, This cup is the Renewed Covenant in my blood, which is shed for you. *Besorah Luqas 22:14-20*

Urchats – Washing of the Hands

Instruction: After the “Leader” washes his hands and dries them with a towel, Tell each “father head” at each table to come up to the front and participate in the washing of the hands and dry their hands on the towel.

Concerning the events regarding the washing of the hands, the following is recorded in *Besorah Yahuchanon 13:5, 12-14*

After that he poured water into a basin, and began to wash the Talmidiym's feet, and to wipe *them* with the towel wherewith he was girded. *Besorah Yahuchanon* 13:5

So after he had washed **אַתָּה eth** their feet, and had taken his garments, and was set down again, he said to them, Do ye know what I have done to you? Ye call me Master and ADONAI: and ye say well; for so I am. If I then, your ADONAI and Master, have washed your feet; ye also ought to wash one another's feet. *Besorah Yahuchanon* 13:12-14

Karpas – Dipping of the Parsley

Instruction: Instruct the “father” at each table to locate the parsley, break off a sprig and dip it into the saltwater and give to each person at the table.

After this, YAHUSHA knowing that all things were now accomplished, that the Scripture might be fulfilled, said, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When YAHUSHA therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up his ruach. *Besorah Yahuchanon 19:28-30*

(Lifting up the parsley) The wine we drank was red in color and represents the blood of the Pecach. This parsley represents the hyssop which Yisra'el used to place the blood of the Pecach upon the sides and tops of the doorframe of their house. The saltwater represents the tears shed in Mitsrayim because life there was full of pain, suffering and tears. Let us take a sprig of parsley and dip it into the salt water, remembering that life is sometimes immersed in tears.

The blessing of the Karpas:

Baruk Atah YAHUAH, Elohaynu Melek HaOlam, Boray P'ree Ha'adamah.

All:

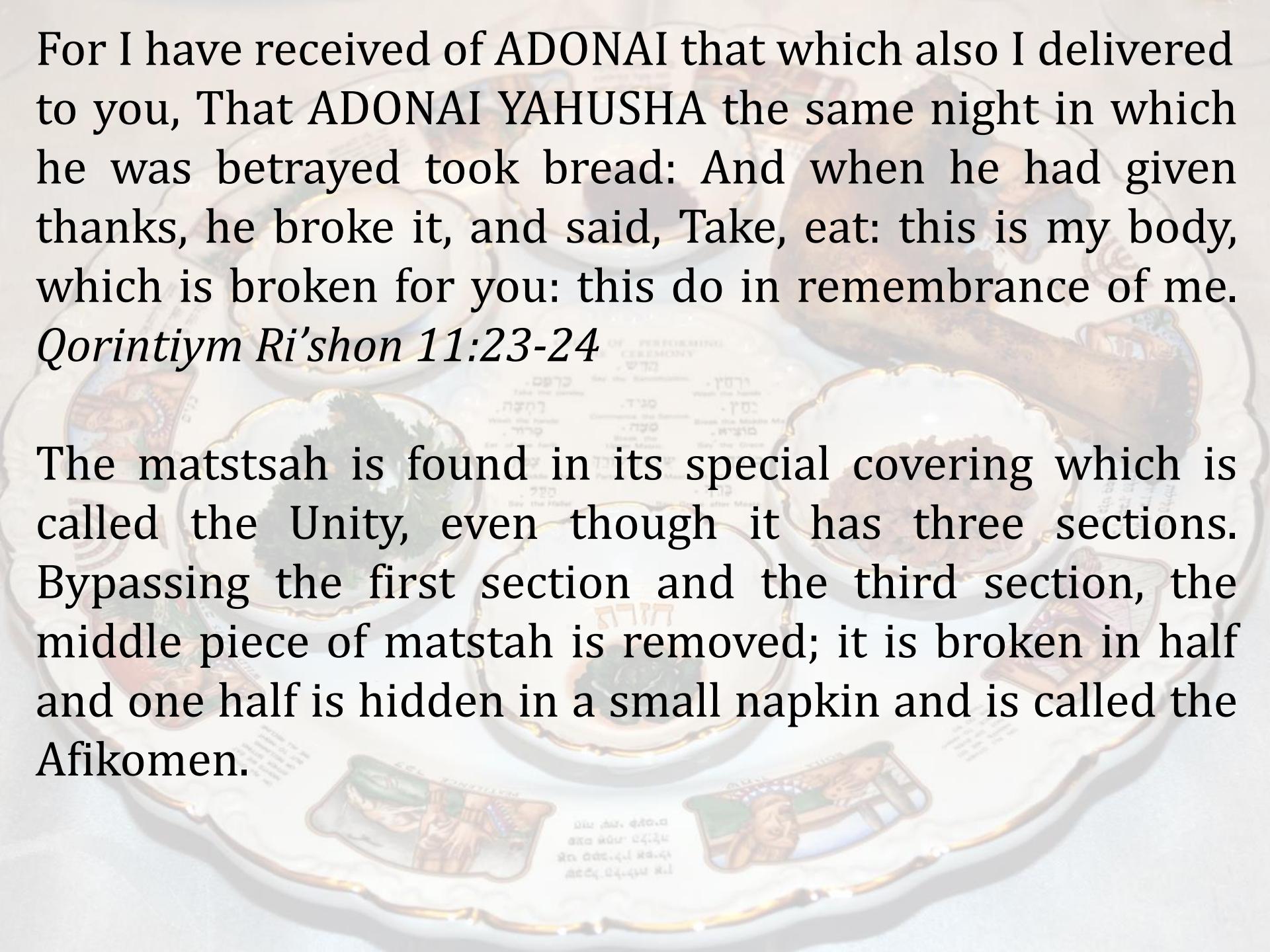
Blessed are you O YAHUAH ELOHAYNU, the Everlasting King, Creator of the fruit of the earth

Eat the karpas

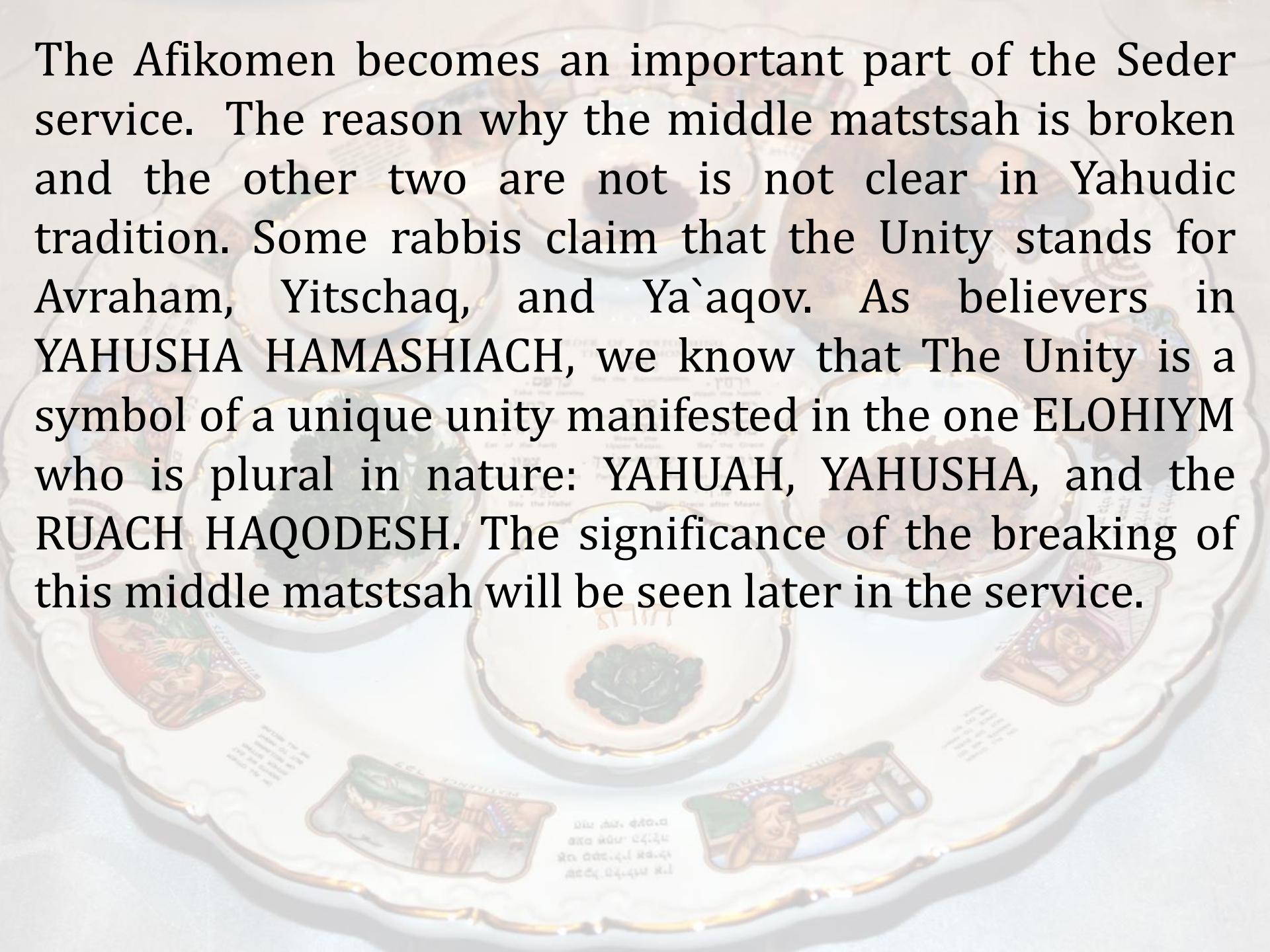
Yachuts – Breaking of the Middle Matstsah

Instruction: (Each “father” should do this) Take the middle matstsah and break it in two, leave one half between the whole ones and wrap the other half in a linen cloth (the participants can use a napkin) for the “Afikomen”. The Afikomen should be hidden. (The children will try to find it later).

For I have received of ADONAI that which also I delivered to you, That ADONAI YAHUSHA the same night in which he was betrayed took bread: And when he had given thanks, he broke it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.
Qorintiym Ri'shon 11:23-24



The matstsah is found in its special covering which is called the Unity, even though it has three sections. Bypassing the first section and the third section, the middle piece of matstah is removed; it is broken in half and one half is hidden in a small napkin and is called the Afikomen.

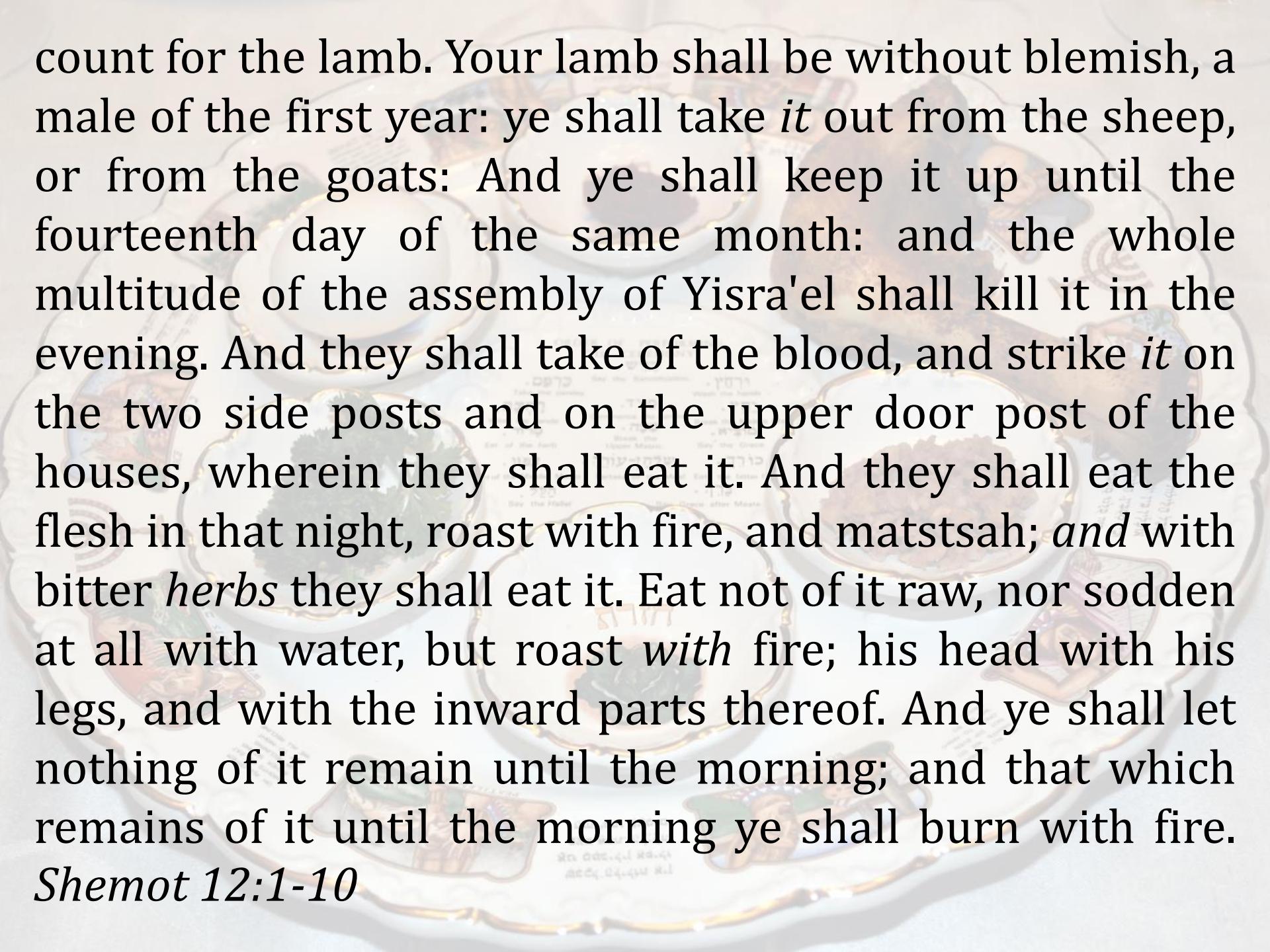
The image shows a traditional Seder plate (Seder Plate) with a decorative gold rim. In the center is a small bowl containing a green leafy vegetable, likely karpas. Around the perimeter of the plate are four small compartments, each containing a different food item: maror (bitter herbs), charoset (a fruit and nut mixture),零 (zeroah or shankbone), and chazeres (a boneless meat substitute). The plate is inscribed with Hebrew text, including "KARPAS", "CHAROSET", "ZEROAH", "CHAZERES", and "YAHUAH".

The Afikomen becomes an important part of the Seder service. The reason why the middle matstsah is broken and the other two are not is not clear in Yahudic tradition. Some rabbis claim that the Unity stands for Avraham, Yitschaq, and Ya`aqov. As believers in YAHUSHA HAMASHIACH, we know that The Unity is a symbol of a unique unity manifested in the one ELOHIYM who is plural in nature: YAHUAH, YAHUSHA, and the RUACH HAQODESH. The significance of the breaking of this middle matstsah will be seen later in the service.

Maggid - The Story of Pecach

Instruction: Ask or pre-arrange for a volunteer to read.

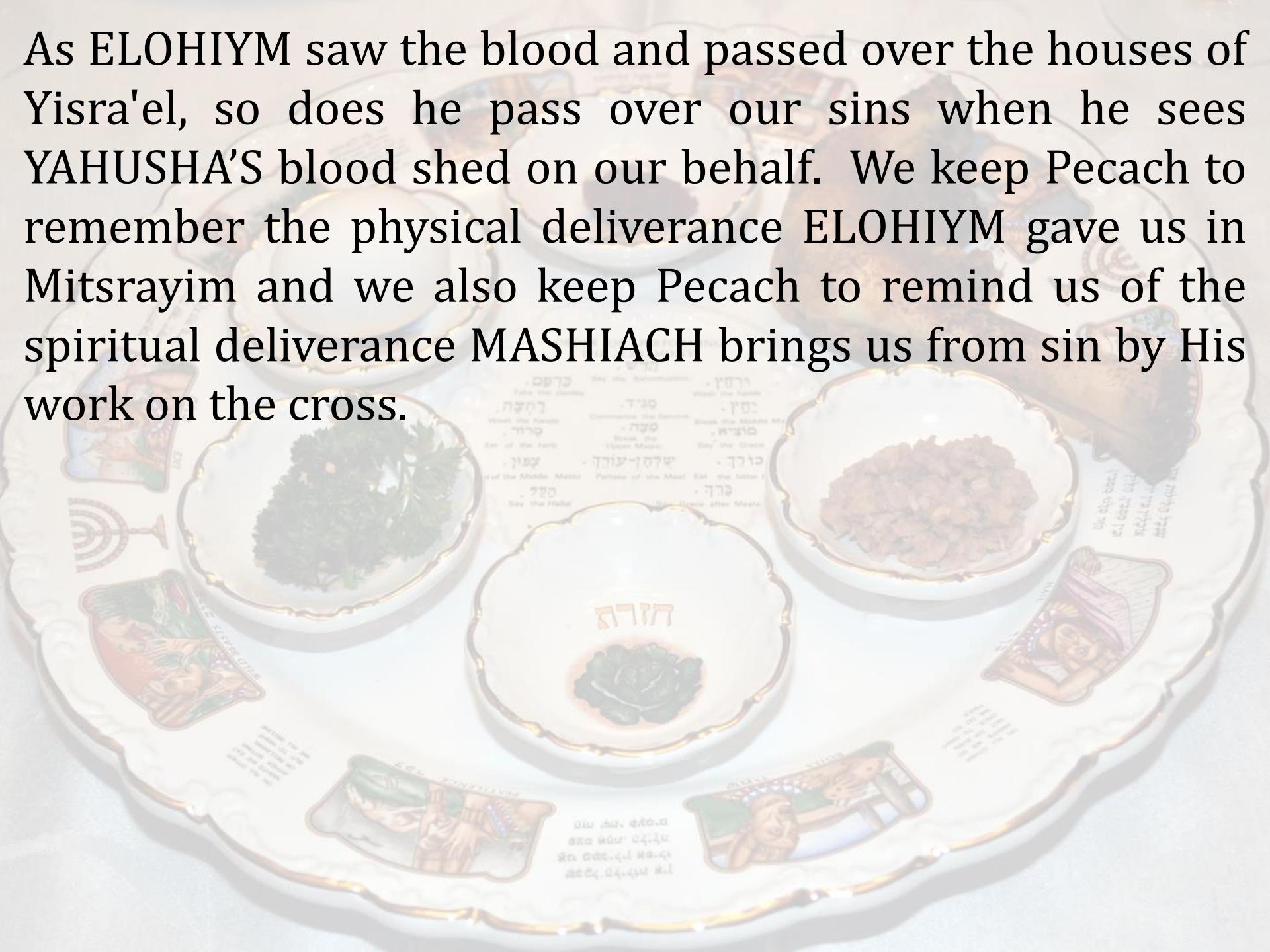
And YAHUAH spoke to Mosheh and Aharon in the land of Mitsrayim, saying: This month *shall be* to you the beginning of months: it *shall be* the first month of the year to you. Speak ye to all the assembly of Yisra'el, saying, In the tenth *day* of this month they shall take to them every man a lamb, according to the house of *their* fathers, a lamb for a house: And if the household be too little for the lamb, let him and his neighbor next to his house take *it* according to the number of the souls; every man according to his eating shall make your



count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take *it* out from the sheep, or from the goats: And ye shall keep it up until the fourteenth day of the same month: and the whole multitude of the assembly of Yisra'el shall kill it in the evening. And they shall take of the blood, and strike *it* on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and matstsah; *and* with bitter *herbs* they shall eat it. Eat not of it raw, nor sodden at all with water, but roast *with* fire; his head with his legs, and with the inward parts thereof. And ye shall let nothing of it remain until the morning; and that which remains of it until the morning ye shall burn with fire.

Shemot 12:1-10

As ELOHIYM saw the blood and passed over the houses of Yisra'el, so does he pass over our sins when he sees YAHSUA'S blood shed on our behalf. We keep Pecach to remember the physical deliverance ELOHIYM gave us in Mitsrayim and we also keep Pecach to remind us of the spiritual deliverance MASHIACH brings us from sin by His work on the cross.



Instruction: The matstsot are uncovered and the "father" at each table raises the plate of matstsot as all the guests recite the following words

All:

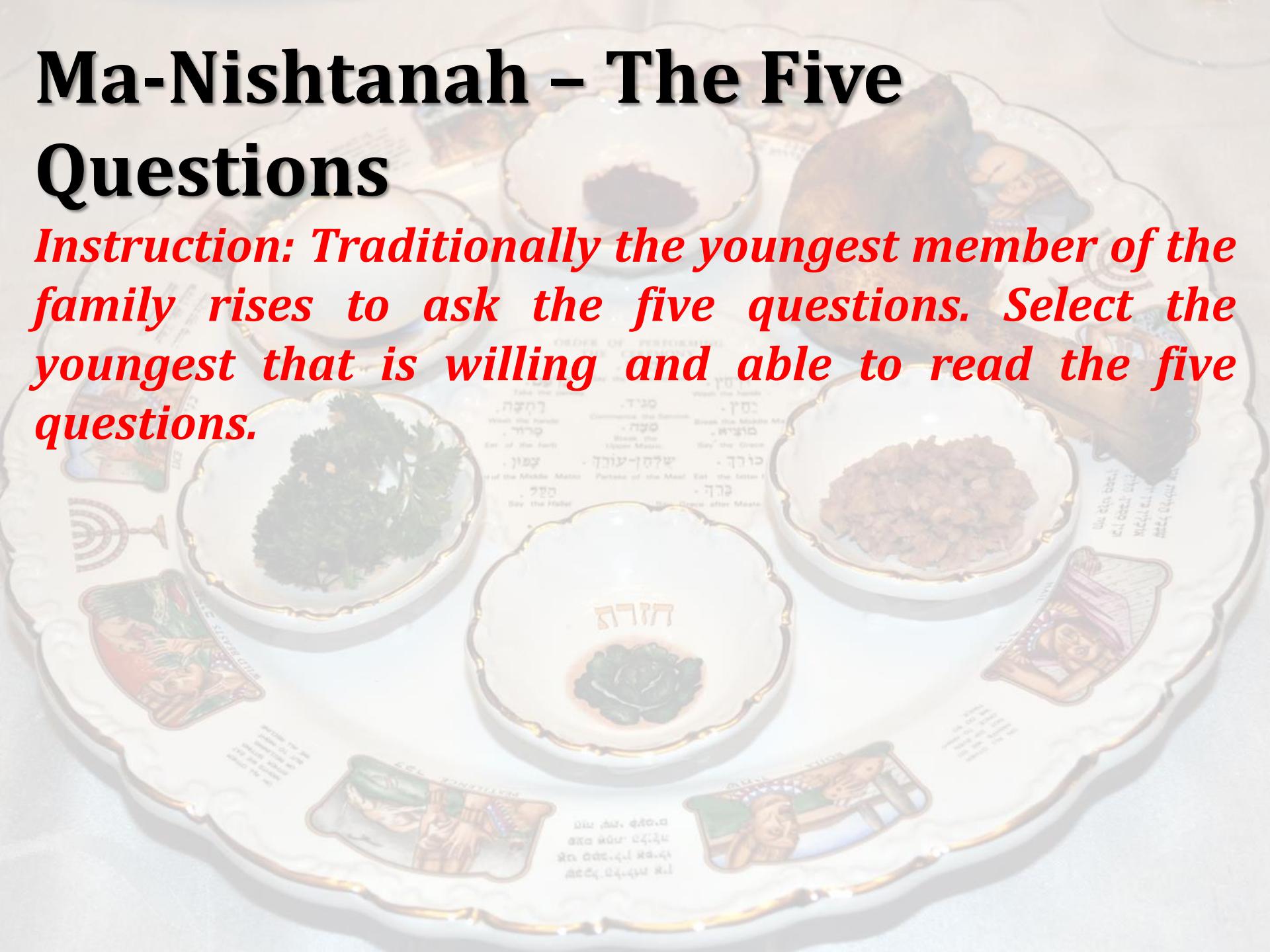
This is the bread of affliction, which our forefathers ate in the land of Mitsrayim. Let all who are hungry come and eat. All who are needy, let them come and celebrate the Pecach with us. Now we are here: next year may we be in the land of Yisra'el. Now we are in bondage; next year may we be free men.

Instruction: The second cup of wine is filled. The youngest asks the five questions:

Fill the second cup

Ma-Nishtanah - The Five Questions

Instruction: Traditionally the youngest member of the family rises to ask the five questions. Select the youngest that is willing and able to read the five questions.



Child 1

“Why is this night different from all other nights?”

This night is different from all other nights, because on this night we celebrate the going forth of Yisra'el from bondage into freedom.

Child 2

“Why do we eat only matstsah tonight?”

When Phar`oh let our forefathers go from Mitsrayim, they were forced to flee in great haste. They had no time to bake their bread and could not wait for the yeast to rise. The sun which beat down on the dough as they carried it along baked it into unleavened bread called matstsah.

Child 3

“Why do we eat bitter herbs tonight?”

Because our forefathers were in bondage in Mitsrayim and their lives were made very bitter.

Child 4

“Why do we dip the herbs twice tonight?”

We dip the parsley in salt water because it reminds us of the green of springtime. We dip the bitter herbs in sweet charoseth to remind us that our forefathers were able to withstand bitter bondage, because it was sweetened by the hope of freedom.

Child 5

“Why do we recline at the table?”

Because reclining was a sign of a free man long ago, and since our forefathers were freed on this night, we recline at the table. Said Rabbi El'azar Ben Azaryahu, “Behold, I am almost a seventy year old man, yet I never understood why the story of the outgoing from Mitsrayim is told at night; until Ben-Zoma explained it. As the Holy Scriptures say, ‘so that you will remember the day you left from the land of Mitsrayim all the days of your life which includes the days of HAMASHIACH.’” And so, we, who are believers in HAMASHIACH, can rejoice that we can keep the Pecach in the day of our MASHIACH, YAHUSHA. We can rejoice that in his death we have found life. In HAMASHIACH’S coming is the Pecach fulfilled.

Makkot - Second Cup: The Cup of Judgment

The Story of the Plagues

ELOHIYM raised up Mosheh to lead the children of Yisra'el out of the bondage of Mitsrayim. Mosheh was to go to Phar`oh to demand that the children of Yisra'el be released so that they may worship YAHUAH their ELOHIYM. ELOHIYM reminded Mosheh that he would encounter resistance from Phar`oh:

And I am sure that the king of Mitsrayim will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Mitsrayim with all my wonders which I will do in the midst thereof: and after that he will let you go. *Shemot 3:19-20*

Each time that Mosheh approached Phar'oh to gain the release of the children of Yisra'el, Phar'oh refused. With each refusal, YAHUAH sent as a judgment, a plague to the land of Mitsrayim. The Mitsriym became afflicted with discomfort and disease, bane and blight. With each plague Phar'oh hardened his heart all the more. Ten plagues were delivered in all. The tenth plague was, by far, the worst. With this plague Phar'oh finally relented. Of the tenth plague it is written:

For I will pass through the land of Mitsrayim this night, and will smite all the firstborn in the land of Mitsrayim, both man and beast; and against all the elohiym of Mitsrayim I will execute judgment: I am YAHUAH.

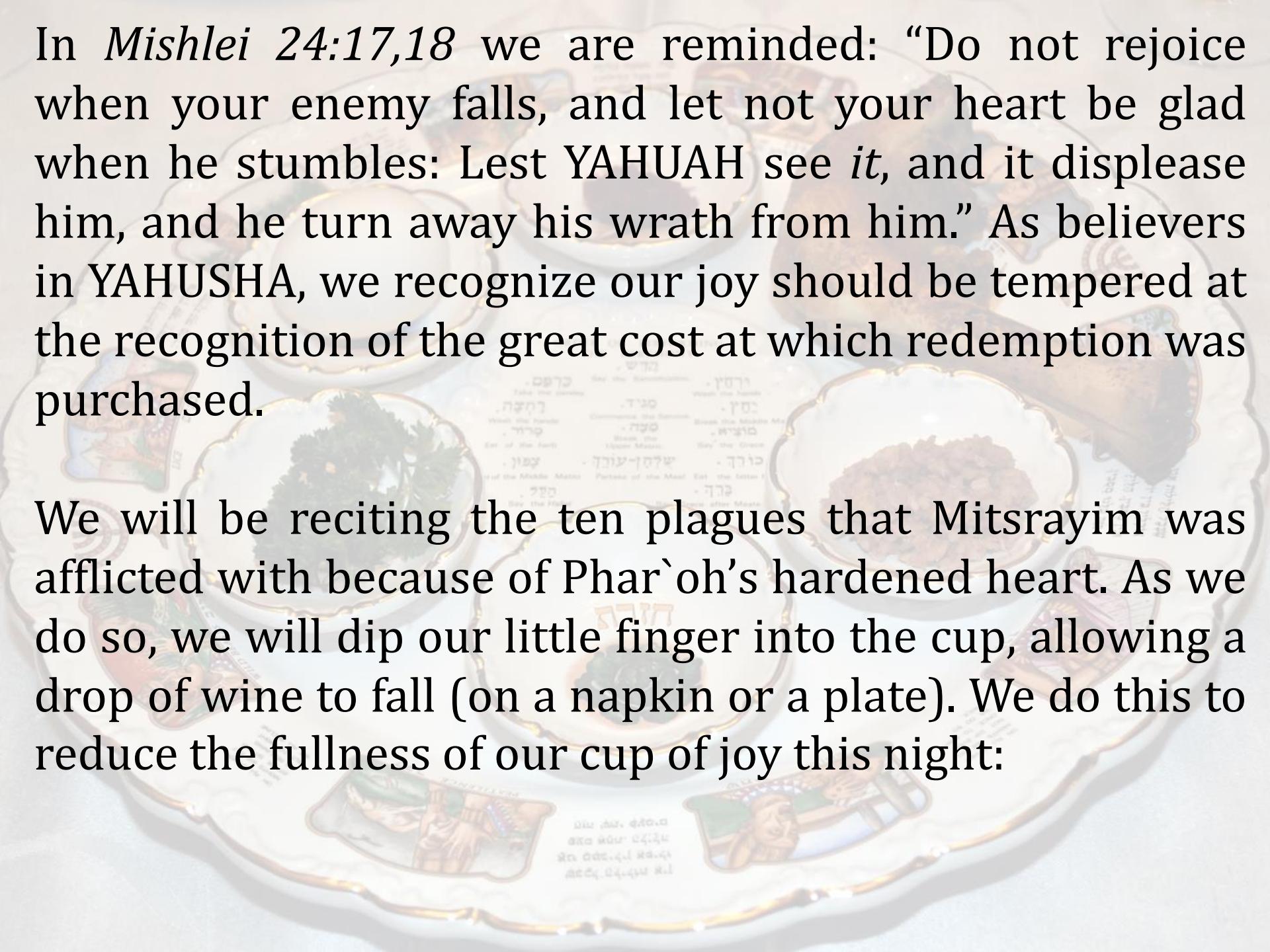
Shemot 12:12

Instruction: at this point have the “father” at each table fill all the cups to the top

The Ten Plagues

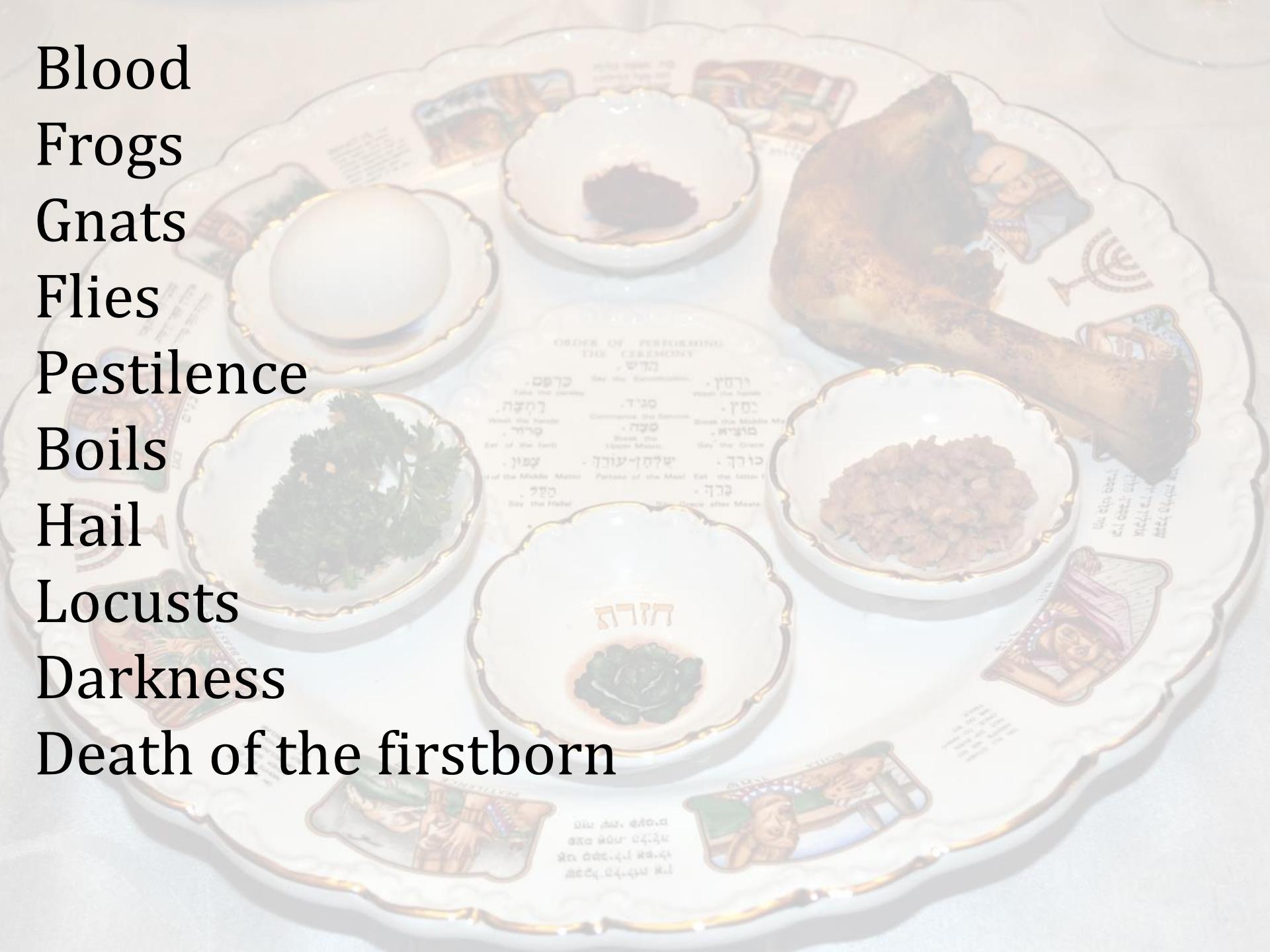
A full cup of wine is considered a symbol of joy. It is indeed good to be joyful of ELOHIYM'S mighty deliverance. Our joy should be tempered at the recognition of the great cost at which redemption was purchased. For Yisra'el, many lives were sacrificed to bring their release from the bondage of Mitsrayim.

In *Mishlei* 24:17,18 we are reminded: “Do not rejoice when your enemy falls, and let not your heart be glad when he stumbles: Lest YAHUAH see *it*, and it displease him, and he turn away his wrath from him.” As believers in YAHUSHA, we recognize our joy should be tempered at the recognition of the great cost at which redemption was purchased.

A Seder plate is shown in the background, featuring ten plagues in Hebrew and English. The plagues are: קדש (Take the Matzah), בקץ (Wash the Hands), סוד (Commence the Seder), כביה (Break the Upper Matzah), שלחן עזרא (Partake of the Meal), קורב (Eat the Seder), בקץ (Wash the Hands again), זרע (Break the Middle Matzah), שלחן עזרא (Partake of the Meal again), and קדש (Take the Matzah again). The plate is set against a background of a Passover seder scene with a lamb, matzah, and wine.

We will be reciting the ten plagues that Mitsrayim was afflicted with because of Phar`oh's hardened heart. As we do so, we will dip our little finger into the cup, allowing a drop of wine to fall (on a napkin or a plate). We do this to reduce the fullness of our cup of joy this night:

Blood
Frogs
Gnats
Flies
Pestilence
Boils
Hail
Locusts
Darkness
Death of the firstborn



Dayenu

In light of this redemption, we acknowledge ELOHIYM'S goodness to us. For each of his acts of mercy and kindness we declare "*Dayenu!*" Dayenu is the Hebrew word which means "it would have been enough".

Had he brought us out from Mitsrayim and not judged them.

All: *Dayenu!*

Had he judged them and not judged their idols.

All: *Dayenu!*

Had he judged their idols and not slain their firstborn

All: *Dayenu!*

Had he slain their firstborn and not given us their property

All: Dayenu!

Had he given us their property and not divided the sea for us.

All: Dayenu!

Had he divided the sea for us and not brought us through on dry ground.

All: Dayenu!

Had he brought us through on dry ground and not drowned our oppressors.

All: Dayenu!

Had he drowned our oppressors and not helped us forty years in the wilderness

All: Dayenu!

Had he helped us forty years in the wilderness and not fed us manna.

All: Dayenu!

Had he fed us manna and not given us the Shabbat.

All: Dayenu!

Had he given us the Shabbat and not brought us to Mount Ciynai.

All: Dayenu!

Had he brought us to Mount Ciynai and not given us the Torah.

All: Dayenu!

Had he given us the Torah and not brought us into the Land of Yisra'el.

All: Dayenu!

Had he brought us into the Land of Yisra'el and not built us the Holy Temple.

All: Dayenu!

As followers of HAMASHIACH, we can add a further “*Dayenu*,” knowing that if ELOHIYM had only provided atonement for us through the death of HAMASHIACH; it would have been enough for us. But he did much more. YAHUSHA said, “I am come that they might have life, and that they might have *it* more abundantly.” “I am the resurrection and the life . . .” He gives us peace within when we know him as our MASHIACH.

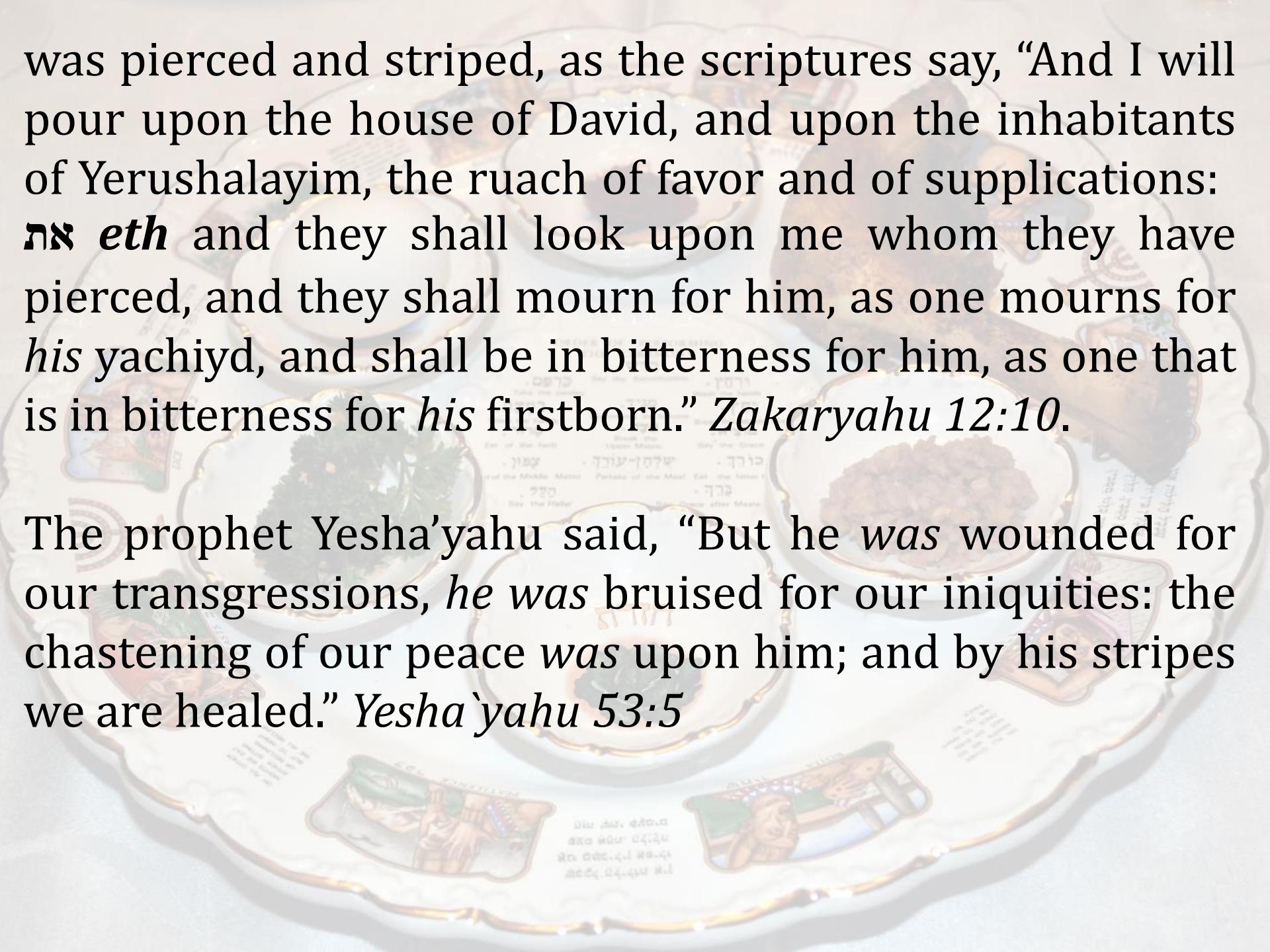
Instruction: Sing Dayenu

Rabbi Gamaliy’el, who was the teacher of Sha’ul the Apostle, *Ma’asiym* 22:3, taught that in recounting the Pecach story one must be certain to mention three things: the Pecach Lamb, the Matstsah, and the Bitter Herbs.

Matstsah - unleavened bread

THE MATSTSAH (*lift the matstsot*) This matstsah which we eat, what is the reason for it? It is because there was not enough time for our fathers dough to rise when the Holy One, blessed be he, redeemed them as the scriptures say, "And they baked matstsah cakes of the dough which they brought forth out of Mitsrayim, for it was not leavened; because they were thrust out of Mitsrayim, and could not tarry, neither had they prepared for themselves any food." *Shemot 12:39* The matstsah is unleavened; in its baking, it is pierced and striped. Unleavened, because it is without contamination, a symbol of sin. Pierced and striped, because it illustrates HAMASHIACH, who being without sin,

was pierced and striped, as the scriptures say, “And I will pour upon the house of David, and upon the inhabitants of Yerushalayim, the ruach of favor and of supplications: **את eth** and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for *his* yachiyd, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.” *Zakaryahu 12:10.*

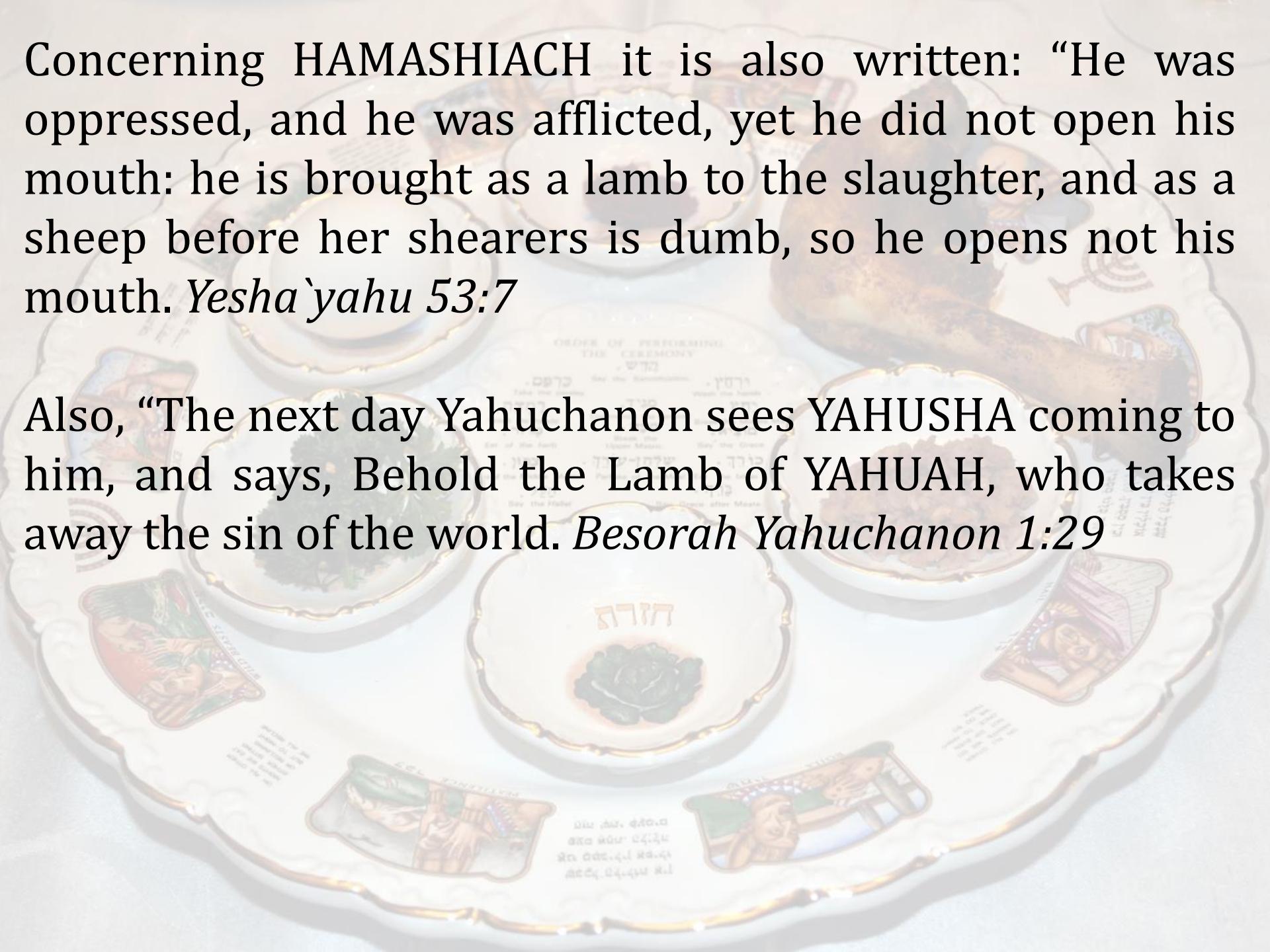


The prophet Yesha'yahu said, “But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastening of our peace *was* upon him; and by his stripes we are healed.” *Yesha'yahu 53:5*

Pecach Lamb

THE PECACH OFFERING: The Pecach offering which our forefathers ate in Temple times...what was the reason for it? Because the Holy One, blessed be he, spared the lives of our forefathers in Mitsrayim, as it is written, "And when your children shall say to you, What do ye mean by this service? That ye shall say, It *is* the sacrifice of YAHUAH'S Pecach, who passed over the houses of the children of Yisra'el in Mitsrayim, when he smote the Mitsriym, and delivered our houses. And the people bowed the head and worshipped. *Shemot 12:26-27*

Concerning HAMASHIACH it is also written: "He was oppressed, and he was afflicted, yet he did not open his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opens not his mouth. *Yesha'yahu 53:7*



Also, "The next day Yahuchanon sees YAHUSHA coming to him, and says, Behold the Lamb of YAHUAH, who takes away the sin of the world. *Besorah Yahuchanon 1:29*

Maror - Bitter Herbs

MAROR (lift the maror) This bitter herb which we eat, what is the reason for it? It is because the Mitsriym embittered the lives of our forefathers in Mitsrayim, as it is written: "Therefore they did set over them taskmasters to afflict them with their burdens...And the Mitsriym made the children of Yisra'el to serve with rigor: And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: **נַא eth** all their service, wherein they made them serve, was with rigor." *Shemot 1:11-14*
The bitter herb reminds us of the sorrow, persecution, and the suffering of our people.

Instruction: Raise the cup of bitter herbs and say:

Therefore, we are bound to thank, praise, laud, glorify, extol, honor, bless, exalt and reverence him who performed for our fathers and for us all these miracles. He brought us from bondage into freedom; from sorrow to joy; from mourning to feasting; and from servitude into redemption. Let us therefore sing a new in his presence.

HALLELUYAH! Praise, O ye servants of YAHUAH, praise the name of YAHUAH.

All:

Blessed be the name of YAHUAH from this time forth and forevermore.

From the rising of the sun to the going down of the same YAHUAH'S name *is* to be praised.

All:

YAHUAH *is* high above all nations, *and* his glory above the heavens. Who *is* like YAHUAH ELOHAYNU, who dwells on high, who humbles *himself* to behold *the things that are* in heaven, and in the earth!

He raises up the poor out of the dust, *and* lifts the needy out of the dunghill; that he may set *him* with princes, *even* with the princes of his people.

All:

He makes the barren woman to keep house,
and to be a joyful mother of children.
HALLELUYAH!

When Yisra'el went out of Mitsrayim, the house of Ya`aqov from a people of strange language; Yahudah was his sanctuary, *and* Yisra'el his dominion.

All:

The sea saw *it*, and fled: The Yardan was driven back. The mountains skipped like rams, *and* the little hills like lambs. What *ailed* you, O sea, that you fled? You Yardan, *that* you were driven back? Ye mountains that ye skipped like rams; *and* ye little hills, like lambs?

The blessing of the wine

Instruction: Raise the cup and say the blessing:

Baruk Atah YAHUAH, Elohaynu Melek HaOlam, Boray P'ree Hagaphen.

All:

Blessed are you O YAHUAH ELOHAYNU, the Everlasting King, Creator of the fruit of the vine.

Drink the second cup

Motstsí, Matstsot

The blessings of the matstsah:

Instruction: Ask the “father” at each table to follow you by taking the “Unity,” raising it up and saying the blessing.

*Baruk Atah YAHUAH, Elohaynu Melek HaOlam, HaMotstsí
Lechem Min Ha'aretz.*

All:

Blessed are you, O YAHUAH ELOHAYNU, the Everlasting King, who brings forth bread from the earth.

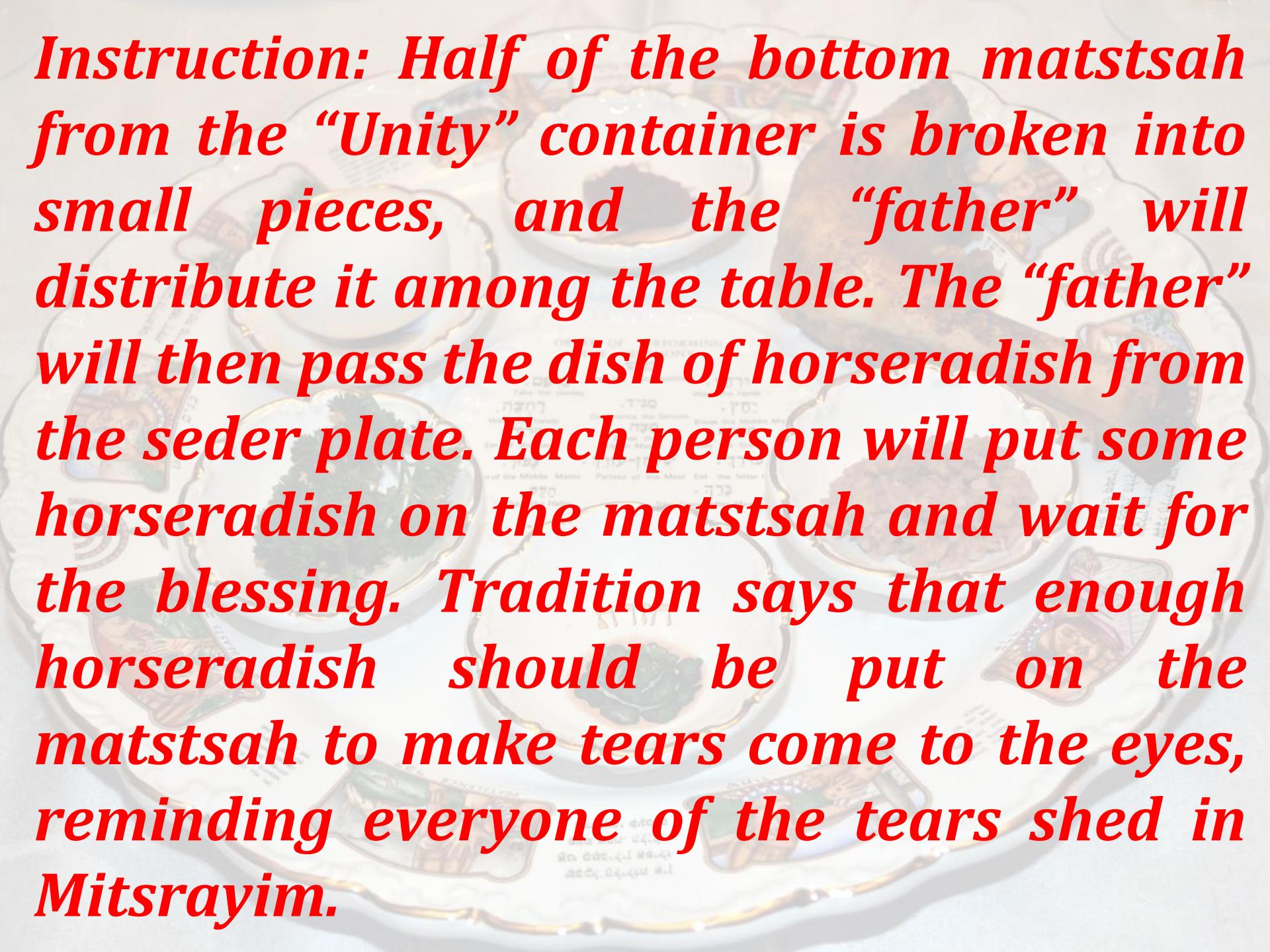
Instruction: Place the “Unity” back on the table. The remaining middle and upper matsot should be broken into small pieces and distributed to the participants at the table.

Baruk Atah YAHUAH, Elohaynu Melek HaOlam, Asher Kiddshanu B'mitsvotav; Vitsee Vanu Al A-khee-lat Matstsah.

All:

Blessed are you, O YAHUAH ELOHAYNU, the Everlasting King, who made us holy in his commandments, commanded us concerning the eating of the matstsah.

Eat the matstsah without horseradish



Instruction: Half of the bottom matstsah from the “Unity” container is broken into small pieces, and the “father” will distribute it among the table. The “father” will then pass the dish of horseradish from the seder plate. Each person will put some horseradish on the matstsah and wait for the blessing. Tradition says that enough horseradish should be put on the matstsah to make tears come to the eyes, reminding everyone of the tears shed in Mitsrayim.

Maror - Eating of the Bitter Herbs

The blessing of the bitter herbs:

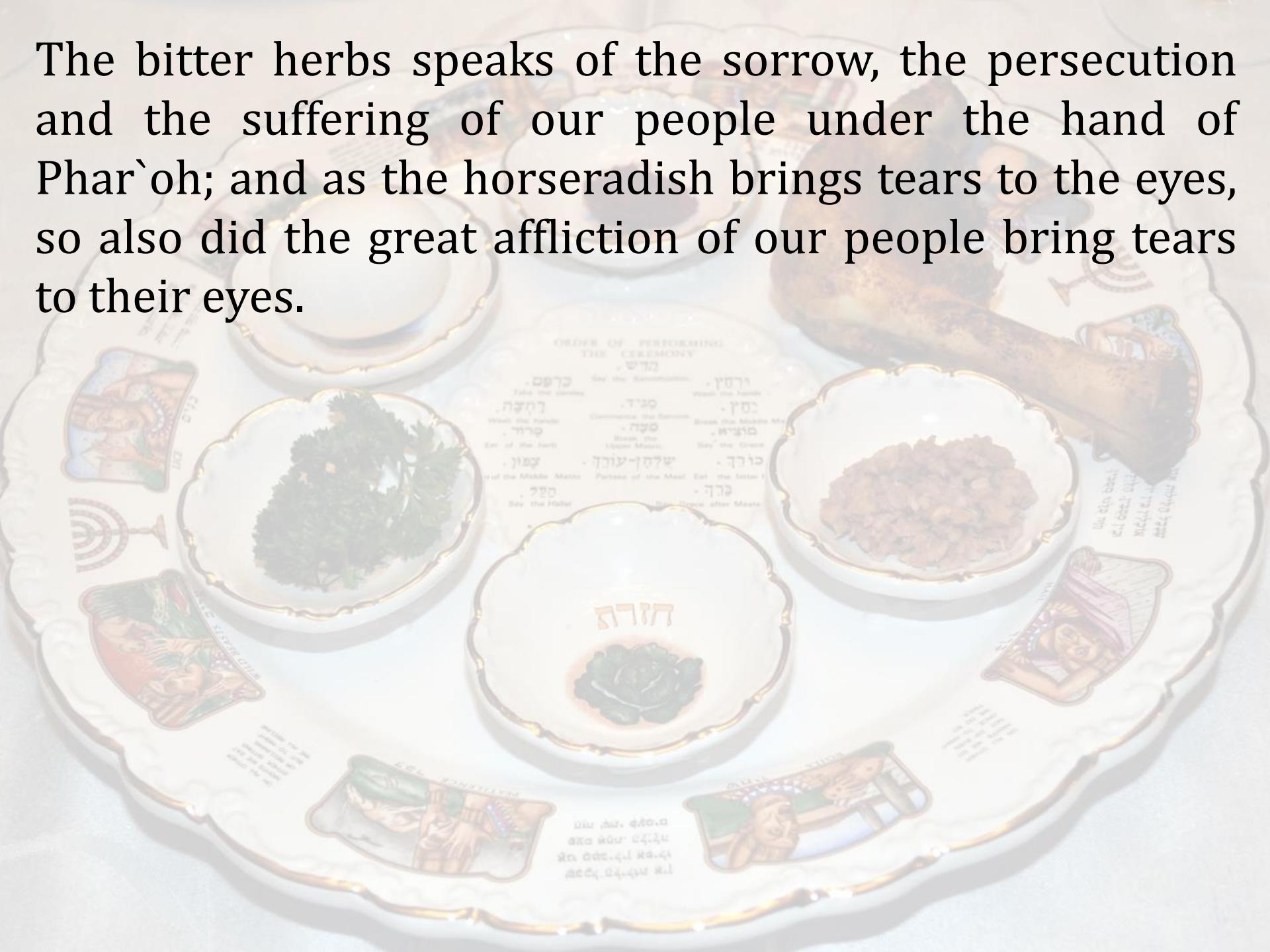
Baruk Atah YAHUAH, Elohaynu Melek HaOlam, Asher Kiddshanu B'mitsvotav, Vitsee-Vanu Al A-khee-lat Maror.

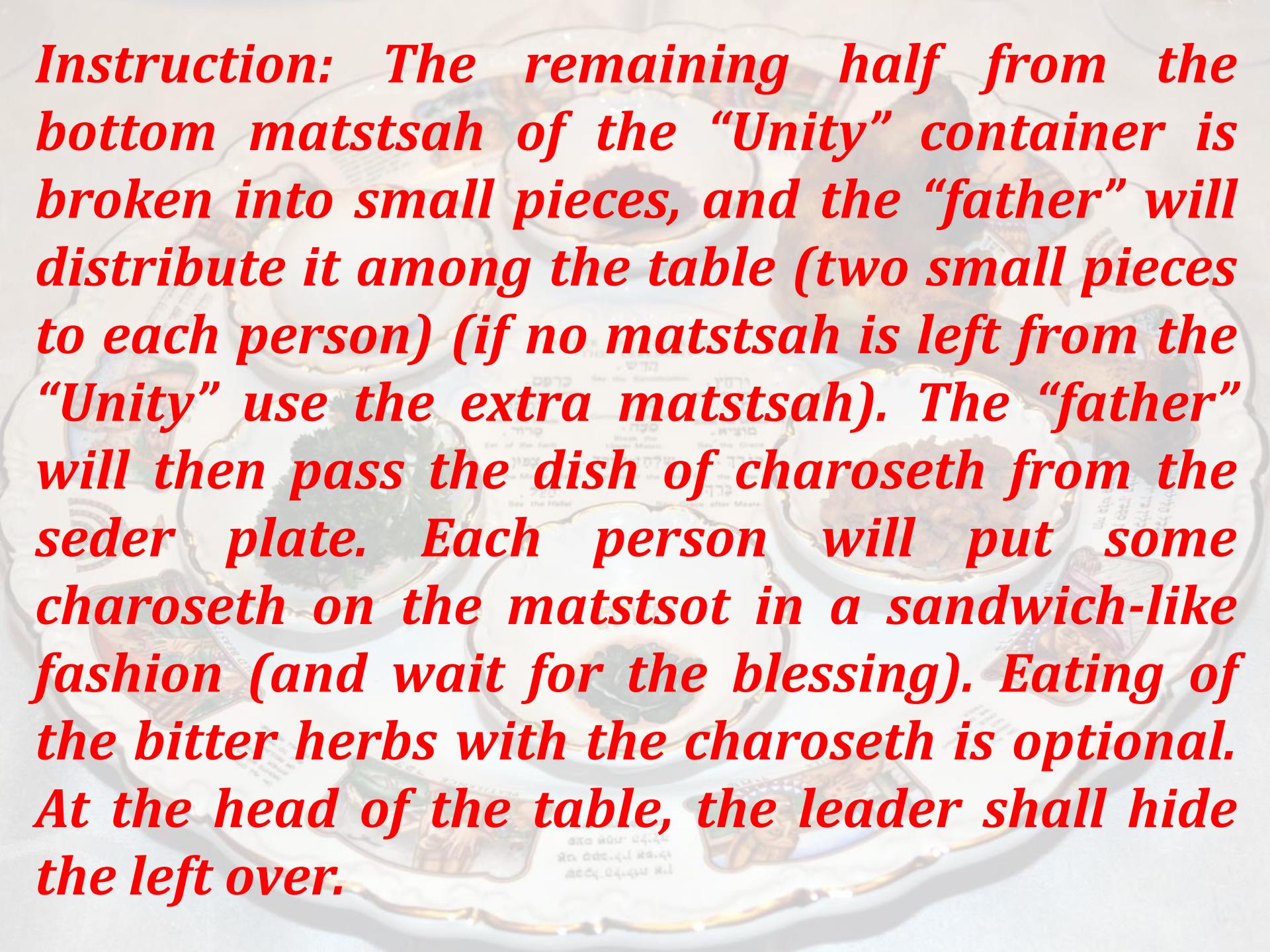
All:

Blessed are you, O YAHUAH ELOHAYNU, the Everlasting King, who made us holy in his commandments, and commanded us concerning the eating of bitter herbs.

Eat the matstsah with horseradish

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





Instruction: The remaining half from the bottom matstsah of the “Unity” container is broken into small pieces, and the “father” will distribute it among the table (two small pieces to each person) (if no matstsah is left from the “Unity” use the extra matstsah). The “father” will then pass the dish of charoseth from the seder plate. Each person will put some charoseth on the matstsot in a sandwich-like fashion (and wait for the blessing). Eating of the bitter herbs with the charoseth is optional. At the head of the table, the leader shall hide the left over.

Qorech – Eating of the Bitter herbs with Charoseth

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

Eat the charoseth sandwich

**THIS CONCLUDES THE FIRST PART
OF THE SEDER.**

Shulchan Orech – The Pecach Supper

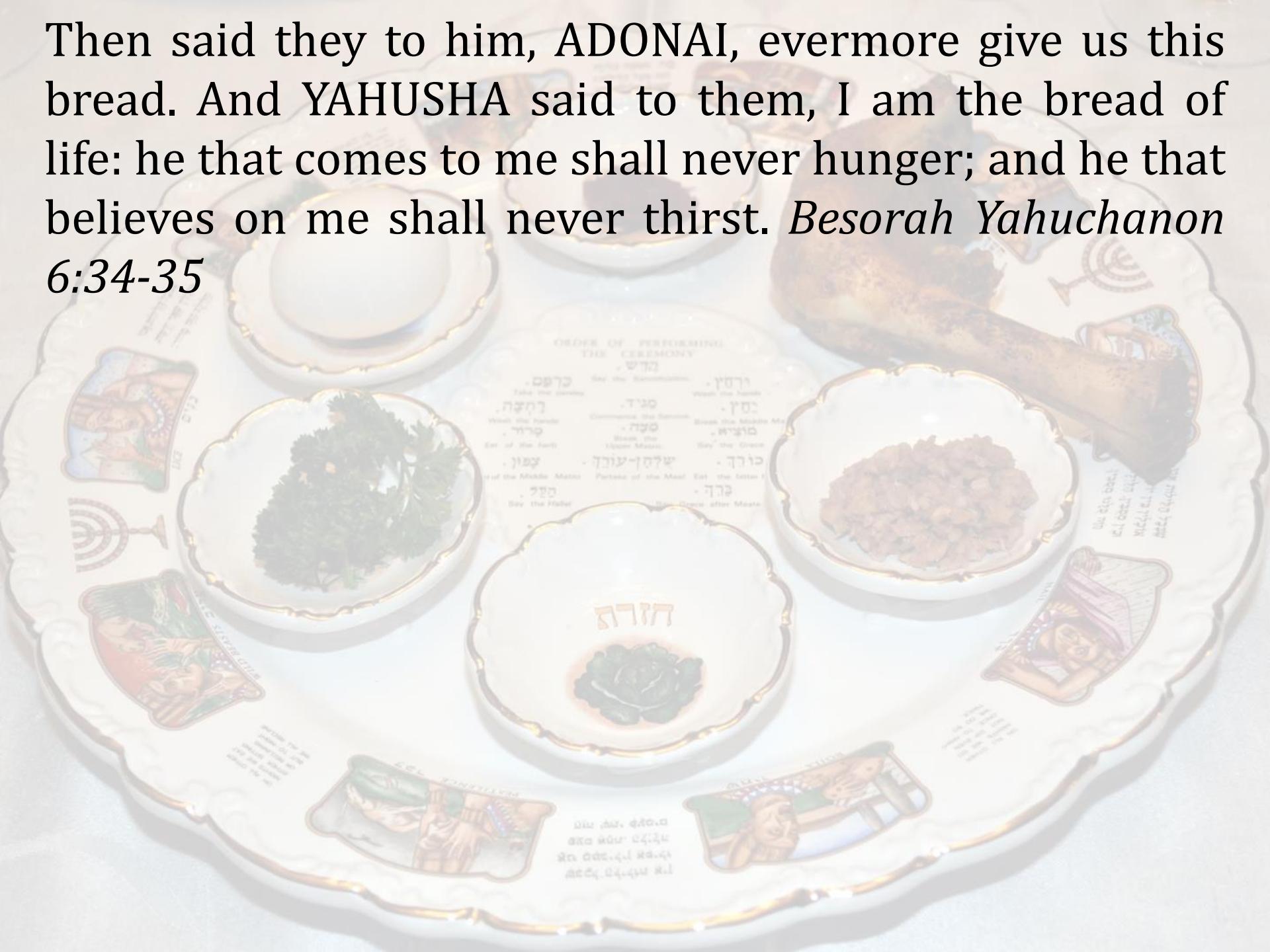
Instruction: After the Pecach supper, the children search for the Afikomen. The leader redeems it by giving the child a coin. The matstsah that was hidden ("fathers" should also do this) is broken and distributed to the people at the table.

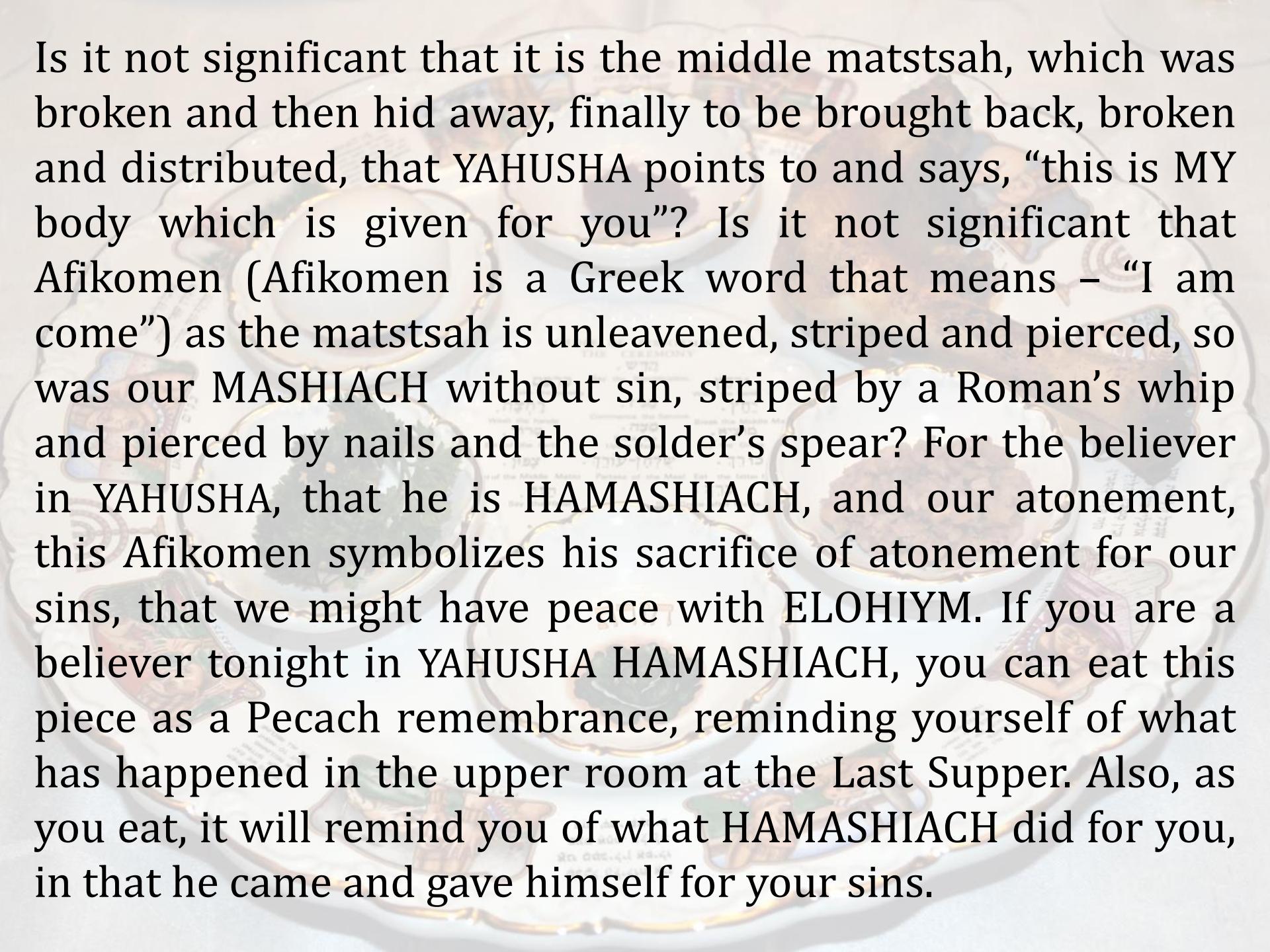
Tsaphun - Eating of the Afikomen

Concerning the Afikomen, it is written: And he took bread, and gave thanks, and broke *it*, and gave to them, saying, This is my body which is given for you: this do in remembrance of me. *Besorah Luqas 22:19*

Then YAHUSHA said to them, 'Amein, Amein, I say to you, Mosheh gave you not that bread from heaven; but my Father gives you the true bread from heaven. For the bread of ELOHIYM is he who comes down from heaven, and gives life to the world.' *Besorah Yahuchanon 6:32-33*

Then said they to him, ADONAI, evermore give us this bread. And YAHUSHA said to them, I am the bread of life: he that comes to me shall never hunger; and he that believes on me shall never thirst. *Besorah Yahuchanon* 6:34-35





Is it not significant that it is the middle matstsah, which was broken and then hid away, finally to be brought back, broken and distributed, that YAHUSHA points to and says, “this is MY body which is given for you”? Is it not significant that Afikomen (Afikomen is a Greek word that means – “I am come”) as the matstsah is unleavened, striped and pierced, so was our MASHIACH without sin, striped by a Roman’s whip and pierced by nails and the solder’s spear? For the believer in YAHUSHA, that he is HAMASHIACH, and our atonement, this Afikomen symbolizes his sacrifice of atonement for our sins, that we might have peace with ELOHIYM. If you are a believer tonight in YAHUSHA HAMASHIACH, you can eat this piece as a Pecach remembrance, reminding yourself of what has happened in the upper room at the Last Supper. Also, as you eat, it will remind you of what HAMASHIACH did for you, in that he came and gave himself for your sins.

Blessing for the Afikomen:

*Baruk Atah YAHUAH, Elohaynu Melek HaOlam, HaMotstsi
Lechem Min Ha'aretz:*

All:

Blessed are you, O YAHUAH ELOHAYNU, the Everlasting King, who brings forth bread from the earth.

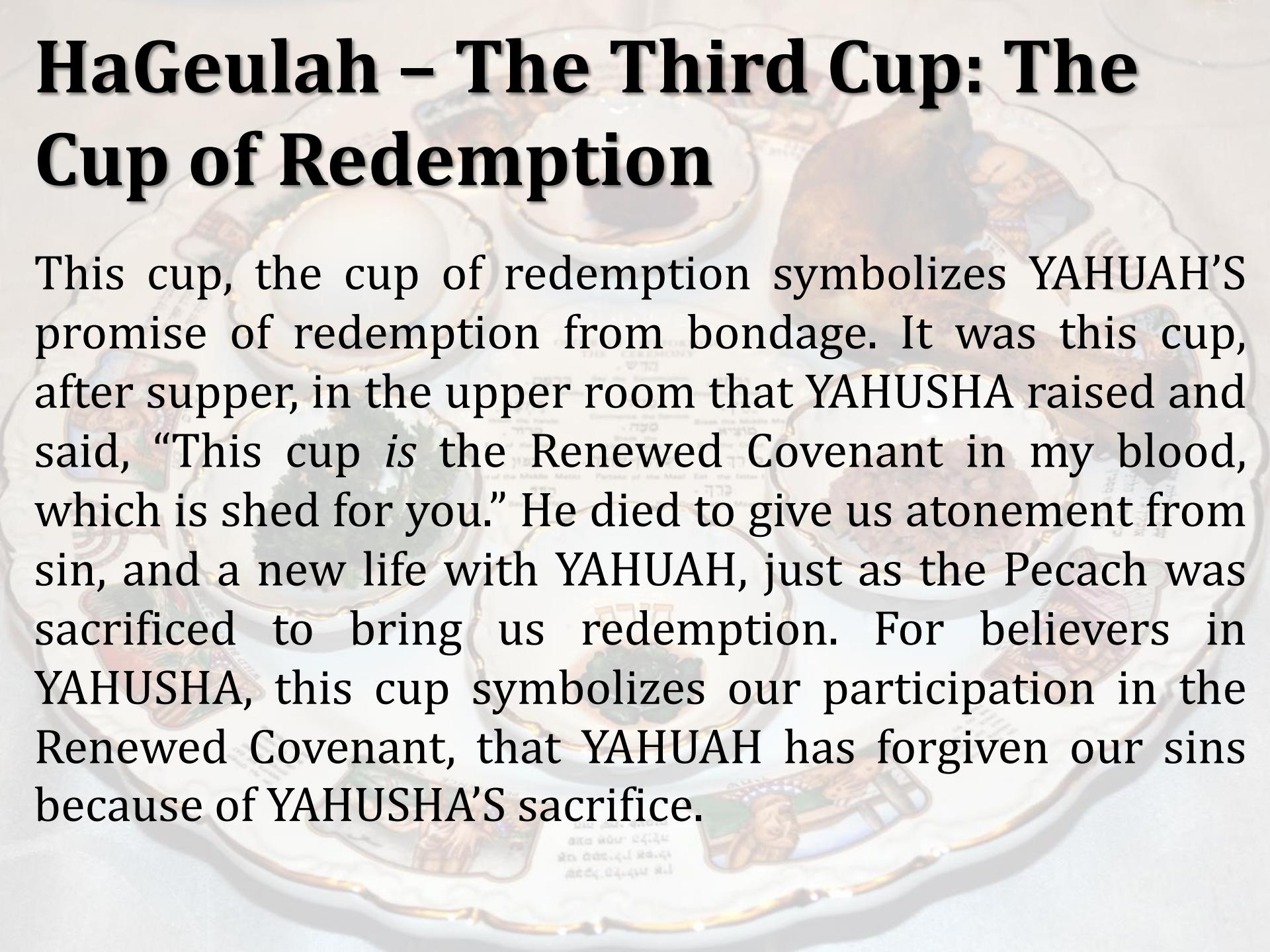
*Baruk Atah YAHUAH, Elohaynu Melek HaOlam, HaMotstsi
Lechem Min HaShamayim:*

All:

Blessed are you, O YAHUAH ELOHAYNU, the Everlasting King, who brought forth bread from heaven.

Fill the third cup

HaGeulah - The Third Cup: The Cup of Redemption



This cup, the cup of redemption symbolizes YAHUAH'S promise of redemption from bondage. It was this cup, after supper, in the upper room that YAHUSHA raised and said, "This cup *is* the Renewed Covenant in my blood, which is shed for you." He died to give us atonement from sin, and a new life with YAHUAH, just as the Pecach was sacrificed to bring us redemption. For believers in YAHUSHA, this cup symbolizes our participation in the Renewed Covenant, that YAHUAH has forgiven our sins because of YAHUSHA'S sacrifice.

Blessing of the wine:

Baruk Atah YAHUAH, Elohaynu Melek HaOlam, Boray P'ree Hagophen

All:

Blessed are you, O YAHUAH ELOHAYNU, the Everlasting King, Creator of the fruit of the vine.

Drink the third cup

Eliyahu's Place

Instruction: (Eliyahu's cup is filled with wine and the door is opened.)

You will note that one place setting has not been touched throughout the supper. This is the traditional place for Eliyahu. This door is opened to see if the prophet Eliyahu will come. Yahuchanon the Immerser whom YAHUSHA spoke of as the forerunner of himself, was indeed the prophet Eliyahu – had he been accepted by his people. It was the same Yahuchanon who looked upon YAHUSHA and said, “Behold the Lamb of YAHUAH, who takes away the sin of the world.”

Instruction: (The door is closed.)

The Remaining Symbols

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

The egg

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

The shank bone

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

For the life of the flesh *is* in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it *is* the blood *that* makes an atonement for the soul. *Vayiqra 17:11*

Hallel – Fourth Cup: The Cup of Praise

Instructions: Psalm 136 is usually recited. Optionally, Psalm 136, the version by Yisra'el's Hope, may be sung. Mattithyahu 26:30 indicates that YAHUSHA and his Talmidiyim sung a hymn before going to the garden.

All in unison to say “for his mercy *endures forever*”

Psalm 136

1 O give thanks to YAHUAH; for he is good:
 for his mercy *endures forever*.

2 O give thanks to the ELOHIYM of elohiyim:
 for his mercy *endures forever*.

3 O give thanks to the ADONAI of adoniyim:

for his mercy *endures* forever.

4 To him who alone does great wonders:

for his mercy *endures* forever.

5 To him that by wisdom made the heavens:

for his mercy *endures* forever.

6 To him that stretched out the earth above the waters:

for his mercy *endures* forever.

7 To him that made great lights:

for his mercy *endures* forever:

8 The sun to rule by day:

for his mercy *endures* forever:

9 The moon and stars to rule by night:

for his mercy *endures* forever.

10 To him that smote Mitsrayim in their firstborn:
for his mercy *endures* forever:

11 And brought out Yisra'el from among them:
for his mercy *endures* forever:

12 With a strong hand, and with a stretched out arm:
for his mercy *endures* forever.

13 To him who divided the Red Sea into parts:
for his mercy *endures* forever:

14 And made Yisra'el to pass through the midst of it:
for his mercy *endures* forever:

15 But overthrew Phar'oh and his host in the Red Sea:
for his mercy *endures* forever.

16 To him who led his people through the wilderness:
for his mercy *endures* forever.

- 17** To him who smote great kings:
for his mercy *endures* forever:
- 18** And slew famous kings:
for his mercy *endures* forever:
- 19** Ciychon king of the Emoriym:
for his mercy *endures* forever:
- 20** And Og the king of Bashan:
for his mercy *endures* forever:
- 21** And gave their land for a heritage:
for his mercy *endures* forever:
- 22** Even a heritage to Yisra'el his servant:
for his mercy *endures* forever.
- 23** Who remembered us in our low estate:
for his mercy *endures* forever:

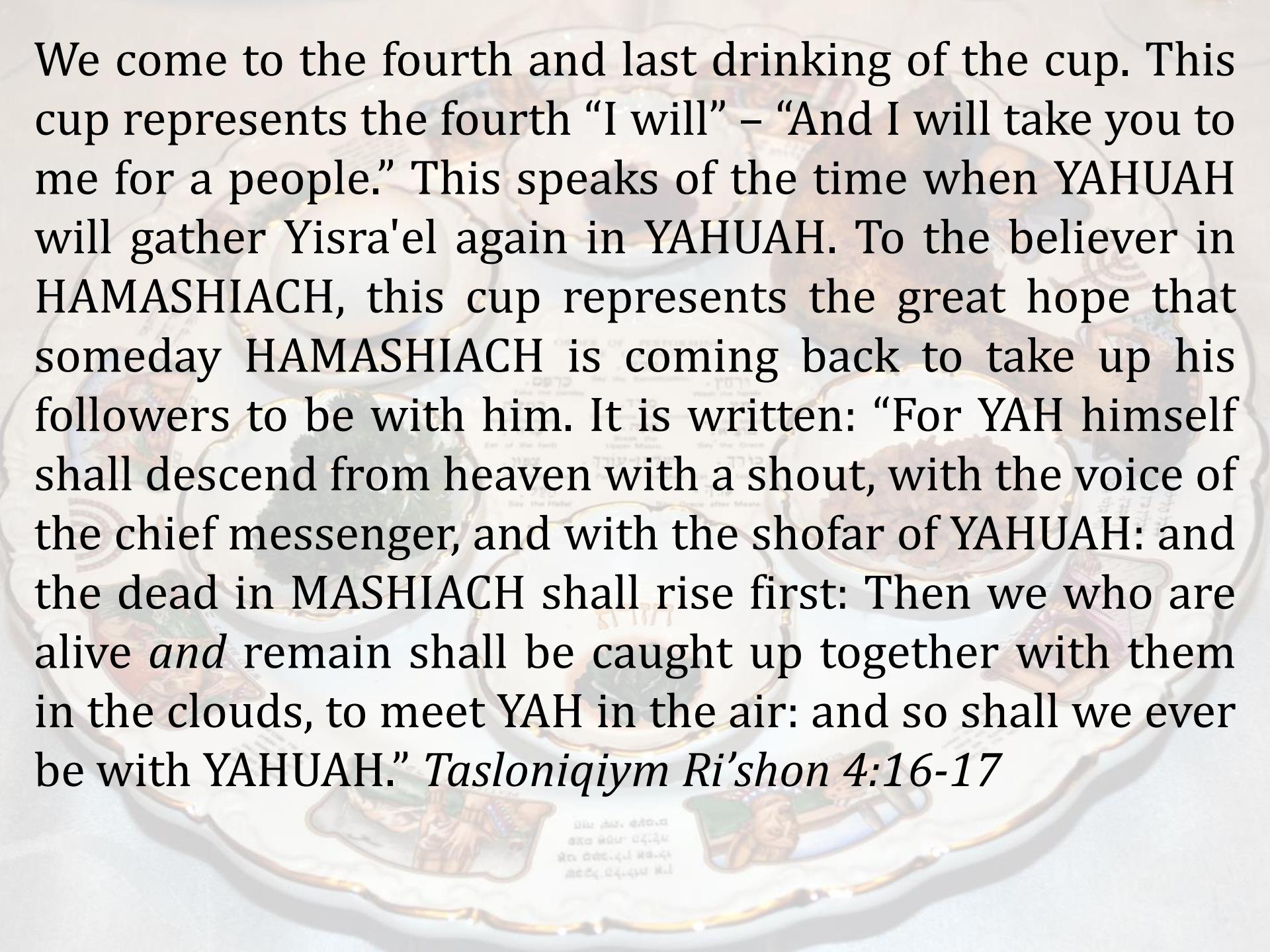


**24 And has redeemed us from our enemies:
for his mercy *endures* forever.**

**25 Who gives food to all flesh:
for his mercy *endures* forever.**

**26 O give thanks to the EL of heaven:
for his mercy *endures* forever.**

Fill the fourth cup



We come to the fourth and last drinking of the cup. This cup represents the fourth “I will” – “And I will take you to me for a people.” This speaks of the time when YAHUAH will gather Yisra'el again in YAHUAH. To the believer in HAMASHIACH, this cup represents the great hope that someday HAMASHIACH is coming back to take up his followers to be with him. It is written: “For YAH himself shall descend from heaven with a shout, with the voice of the chief messenger, and with the shofar of YAHUAH: and the dead in MASHIACH shall rise first: Then we who are alive *and* remain shall be caught up together with them in the clouds, to meet YAH in the air: and so shall we ever be with YAHUAH.” *Tasloniqiyim Ri'shon 4:16-17*

Instructions: Raise the cup

The blessing of the wine

Baruk Atah YAHUAH Elohaynu Melek HaOlam, Boray P'ree Hagohen.

All:

Blessed are you, O YAHUAH ELOHAYNU, the Everlasting King, Creator of the fruit of the vine

Drink the fourth cup

Concluding Remarks

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

All:

O Father in heaven, restore the assembly of Yisra'el in your love, speedily lead your people redeemed, to Tsion in joy.

Instructions: Have the people say in unison -

All:

Next year in Yerushalayim!

*Thanks to all those that helped
Please help with cleanup.*