

תא

CEPHER

PECACH
CHAGGADAH

For the Netseriym

in

YAHUSHA HAMASHIACH

Scripture quotations are from the
ETH CEPHER

© 2013 Cepher Publishing Group, LLC
www.cephernet.net

Prayer:

Baruch atah YAHUAH ELOHAYNU melek ha'olam, asher natan lanu chaggim, chukkot, u'moediym lesimchah, likhvod YAHUSHA HAMASHIACH Adonainu, or ha'olam.

(Blessed are you, YAHUAH our ELOHIYM, the Everlasting King, who has given to us holidays, customs, and seasons of happiness, for the glory of our ADONAI YAHUSHA HAMASHIACH, the light of the world.)

Introduction:

Tonight we are going to be celebrating Pecach in this *Seder*. The word *seder* is of Hebrew origin and it means “the order of service”. Our guide through this Pecach observance is referred to as a *Chaggadah*. The word *Chaggadah* means “the telling”. This comes from the Hebrew word V'Chiggad-Ta that is found in the passage of *Shemot* (Exodus) 13:8: “On that day *tell* your son, ‘*This is done* because of that *which* YAHUAH did unto 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. Yahudic 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 biblical command that describes the steps necessary to observe the Feast of Matstsah. These commands are found in *Shemot* (Exodus) 12:19-20 "Seven days shall there be no chamets (leaven) found in your houses: for whosoever 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."

This practice was observed by HAMASHIACH: "Then came the day of Matstsah, when the Pecach must be killed. And he sent Kepha (Peter) and Yahuchanon (John), saying, Go and prepare us \aleph -the Pecach, that we may eat. And they said unto him, Where will you that we prepare? And he said unto 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 unto the goodman of the house, The Master says unto you, Where is the guestchamber, where I shall eat \aleph -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 unto them: and they made ready the Pecach. *Besorah Lucas* (Gospel of Luke) 22:7-13

Brechat Hanar – Lighting Candles

Mother is to light the candles.

The blessing over the candles:

Baruch atah YAHUAH ELOHAYNU melek ha'olam, asher kideshanu bemitzvotav vetsivanu lehiyot or le-goyim v'natan lanu et YAHUSHA MASHICHEINU or ha'olam.

Mother (at the head table):

Blessed are you, O YAHUAH our ELOHIYM, 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 (Mary) to bring forth our MASHIACH, the Light of the world.

The Five Cups of Wine

As we read through the *Chaggadah*, we see that we will partake in drinking from the cup of wine now five times. These five cups stand for the five “I wills” recorded in *Shemot* (Exodus) 6:6-8:

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”

The Cup of Fulfillment: “And I will bring you in unto the land, concerning the which I did swear to give it to Avraham, to Yitschaq, and to Ya`aqov; and I will give it you for an heritage: I am YAHUAH.”

Qadash – First Cup:

The Cup of Sanctification

Fill the first cup

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!

Blessing of the wine:

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

All:

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

Drink the first cup

Urchats – Washing of the Hands

Father washes his hands and dries them with a towel.

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

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

So after he had washed \aleph their feet, and had taken his garments, and was set down again, he said unto them, Know ye 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* (Gospel of John) 13:12-14

Karpas – Dipping of the Parsley

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

(Lifting up the parsley) The wine we drink 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 hyssop was used again:

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 spirit. *Besorah Yahuchanon* (Gospel of John) 19:28-30

The blessing of the Karpas:

Baruch Atah YAHUAH, Elohaynu Melek HaOlam, Boray P'ree Ha-ada-ma

All:

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

Eat the karpas

Yachuts – Breaking of the Middle Matstsah

Instruction: (Father takes the middle matstsah and breaks it in two; he leaves one half between the whole ones and wraps the other half in a linen cloth (the participants can use a napkin) for the “Afikomen”. The Afikomen should then be hidden, so the children can try to find it later.

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 Afikomen becomes an important part of the Seder service. The middle matstsah is broken and the other two are not. The Afikomen is like unto the Aleph, where the Yod of *Yah* in the infinite is divided by the Vav, or nail, from the Yod of *Yah*

in the finite, we know as HAMASHIACH. As it is written: “For there are three that bear record in heaven, the Father, the Word, and the RUACH HAQODESH: and these three are one.”

For I have received of ADONAI that which also I delivered unto 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. *Cepher Qorintiym Ri'shon* (1 Corinthians) 11:23-24

Maggid – The Story of Pecach

And YAHUAH spoke unto Mosheh and Aharon in the land of Mitsrayim, saying, This month *shall be* unto you the beginning of months: it *shall be* the first month of the year to you. Speak ye unto 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 an house: And if the household be too little for the lamb, let him and his neighbour next unto 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 assembly 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 purtenance 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* (Exodus) 12:1-10

Lechem Chayim – The Bread of Life

The matstsot are uncovered and the father raises the plate of matstsot as all recite the following words:

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.

Now it is written:

“They said therefore to [YAHUSHA], What sign will you show then, that we may see, and believe you? What work do you do? **31** Our fathers ate manna in the desert; as it is written, He gave them bread from heaven (שָׁמַיִם shamayim) to eat. **32** Then YAHUSHA said to them, Amen, amen, I say to you, Mosheh did not give you that bread from heaven; but my Father gives you the true bread from heaven. For the bread of ELOHIYM is He which comes down from heaven, and gives life

to the world. They then said to him, ADONAI, give us this bread evermore. And YAHUSHA said to them, I am the bread of life: he that comes to me shall never hunger;" *Yahuchanon 6:30-35.*

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

Fill the second cup

Ma-Nishtanah – The Five Questions

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.

"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.

"Why do we eat only matstsah tonight?"

When Pharaoh 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.

“Why do we eat bitter herbs tonight?”

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

“Why do we dip the herbs twice tonight?”

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

“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

Reader 1:

ELOHIYM raised up Mosheh to lead the children of Yisra'el out of the bondage of Mitsrayim. Mosheh was to go to Pharaoh 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 Pharaoh:

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* (Exodus) 3:19-20

Reader 2:

Each time that Mosheh approached Pharaoh to gain the release of the children of Yisra'el, Pharaoh refused. With each refusal, ELOHIYM 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 Pharaoh hardened his heart all the more. Ten plagues were delivered in all. The tenth plague was, by far, the worst. With this plague Pharaoh 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 gods of Mitsrayim I will execute judgment: I *am* YAHUAH.

Shemot (Exodus) 12:12

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.

As we recite the ten plagues with which Mitsrayim was afflicted because of Pharaoh's hardened heart, 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:

All:

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 Sabbath.

All: Dayenu!

Had he given us the Sabbath and not brought us to Mount
Ciynay (Sinai).

All: Dayenu!

Had he brought us to Mount Ciynay 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.

Blessing of the wine:

Baruch Atah YAHUAH, Elohaynu Melek HaOlam, Boray P’ree Hagaphen.

All:

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

Drink the second cup

Matstsah – Unleavened Bread

(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 victual.” *Shemot* (Exodus) 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 spirit of grace and of supplications: $\text{וְנִחַם$ and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourns for *his* only son, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.” *Zakaryahu* (Zechariah) 12:10.

The prophet Yesha'yahu said, “But he *was* wounded for our transgressions, *he was* bruised for our iniquities: the chastisement of our peace *was* upon him; and with his stripes we are healed.” *Yesha'yahu* (Isaiah) 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 it shall come to pass, when your children shall say unto you, What mean ye 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* (Exodus) 12:26-27

Concerning HAMASHIACH it is also written: “He was oppressed, and he was afflicted, yet he opened not 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* (Isaiah) 53:7

Also, “The next day Yahuchanon sees YAHUSHA coming unto him, and says, Behold the Lamb of ELOHIYM, which takes away the sin of the world. *Besorah Yahuchanon* (Gospel of John) 1:29

Maror – Bitter Herbs

(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: \forall all their service, wherein they made them serve, was with rigor.” *Shemot* (Exodus) 1:11-14.

The bitter herb reminds us of the sorrow, persecution, and the suffering of our house of Yisra’el.

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 anew in his presence.

Sing: Halleluyah, for the Lord God Almighty reigns. Halleluyah, Holy, Holy are you, Lord God Almighty. Worthy is the Lamb. Amen.

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 unto 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 unto YAHUAH our ELOHIYM, who dwells on high, who humbles *himself* to behold *the things that are* in heaven, and in the earth!

Sing: Who is like him, the Lion and the Lamb seated on his throne; Mountains bow down, every ocean roars to the YAH of hosts; from the rising of the sun to the end of every day; Praise Adonai, all the nations of the earth, and the angels and the saints sing praise.

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

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. 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:

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

All:

Blessed are you, O YAHUAH our ELOHIYM, 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 the house of Yisra'el under the hand of Pharaoh; and as the horseradish brings tears to the eyes, so also did the great affliction of Yisra'el bring tears to their eyes.

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 with matstsah

Shulchan Orech – The Pecach Supper

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

Then YAHUSHA said unto them, ‘Amen, Amen, I say unto 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 which comes down from heaven, and gives life unto the world.’ *Besorah Yahuchanon* (Gospel of John) 6:32-33

Then said they unto him, ADONAI, evermore give us this bread. And YAHUSHA said unto 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* (Gospel of John) 6:34-35

The matstsah of the Afikomen is unleavened, striped and pierced, as was our MASHIACH: without sin, striped by a Roman's whip and pierced by nails and the soldier's spear. YAHUSHA is our HAMASHIACH and our atonement. This Afikomen symbolizes his sacrifice of atonement for our sins, that we might have peace with ELOHIYM. Tonight we eat this piece as a Pecach remembrance, reminding us of what occurred in the upper room at the Last Supper.

And when the hour came, he sat down, and the twelve apostles with him. And he said to them, With desire I have desired to eat this Pecach feast with you before I suffer: For I say to you, I will not eat anymore thereof, until it be fulfilled in the kingdom of ELOHIYM. 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 ELOHIYM shall come. And he took bread, and gave thanks, and broke it, and gave to them, saying: "ZO GUPHI HA'NUCHEN BADAHIYM ZAT ASHI L'ZAKARI."

This is my body which is given for you: this do in remembrance of me.

Blessing for the Afikomen:

Baruch Atah YAHUAH, Elohaynu Melek HaOlam, asher nathan lanu eth derek ha Yeshua b'Mashiach YAHUSHA, eth lechem chayim, eth lechem ha'kole min ha'arets, ha'or ha'arets, u mayim chayim, ben Adam, ben ELOHIYM, yachide b'Avinu, melek ha'melekiym, adon ha'adoniym, YAH, YAHSHA, YESHUA, YAHUSHA:

All:

Blessed are you, O YAHUAH our ELOHIYM, the Everlasting King, who gave to us the divine way of salvation by HAMASHIACH YAHUSHA, the divine bread of life, the divine bread of the whole earth, the light of the world, the living water, Son of Adam, Son of ELOHIYM, primogenitur of the Father, King of kings, ADONAI of Adoniyim, YAH, Deliverer, Salvation, YAHUSHA.

Baruch Atah YAHUAH, Elohaynu Melek HaOlam, HaMotstsi Lechem Min HaShamayim:

All:

Blessed are you, O YAHUAH our ELOHIYM, 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 ELOHIYM'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 ELOHIYM, just as the Pecach was sacrificed to bring us

redemption. For believers in YAHUSHA, this cup symbolizes our participation in the Renewed Covenant, that ELOHIYM has forgiven our sins because of YAHUSHA'S sacrifice.

And when the hour came, he sat down, and the twelve apostles with him. And he said to them, With desire I have desired to eat this Pecach feast with you before I suffer: For I say to you, I will not eat anymore thereof, until it be fulfilled in the kingdom of *ELOHIYM*. 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 (מַלְכוּת malchuth) of ELOHIYM shall come. Likewise also the cup after supper, saying: "ZO HAKUS HAYAH HA'BRIT HA'CHADASHA BADAMI HA'NASHAPHEN BADAKIYM." This cup is the Renewed Covenant in my blood, which is shed for you.

Blessing of the wine:

Baruch Atah YAHUAH, Elohaynu Melek HaOlam, asher natan lanu ha'derek eth Yeshua, b'Mashiach YAHUSHA.

All:

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

Drink the third cup

Eliyahu's Place

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

It is the tradition that one place setting has not been touched throughout the *seder*. This place has been set for the return of Eliyahu. For it is written: "Behold, I will send you Eliyahu the prophet before the coming of the great and dreadful day of YAHUAH: And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." *Mal'akiy 4:5*

Let us open the door to see if the prophet Eliyahu will come.

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.

Hallel – Fourth Cup: The Cup of Praise

“And I will take you to me for a people.”

Reading from Psalm 136. Everyone responds with “cheched olam” – his mercy endures forever.

1 O give thanks to YAHUAH; for he is good:

Cheched olam.

2 O give thanks unto EL of ELOHIYM:

Cheched olam.

3 O give thanks to the ADONAI of adoniyim:

Cheched olam.

4 To him who alone does great wonders:

Cheched olam.

5 To him that by wisdom made the heavens:

Cheched olam.

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

Cheched olam.

7 To him that made great lights:

Checed olam.

8 The sun to rule by day:

Checed olam.

9 The moon and stars to rule by night:

Checed olam.

10 To him that smote Mitsrayim in their firstborn:

Checed olam.

11 And brought out Yisra'el from among them:

Checed olam.

12 With a strong hand, and with a stretched out arm:

Checed olam.

13 To him which divided the Red Sea into parts:

Checed olam.

14 And made Yisra'el to pass through the midst of it:

Checed olam.

15 But overthrew Pharaoh and his host in the Red Sea:

Checed olam.

16 To him which led his people through the wilderness:

Checed olam.

17 To him which smote great kings:

Checed olam.

18 And slew famous kings:

Checed olam.

19 Ciychon king of the Emoriym:

Checed olam.

20 And Og the king of Bashan:

Checed olam.

21 And gave their land for an heritage:

Checed olam.

22 *Even* an heritage unto Yisra'el his servant:

Checed olam.

23 Who remembered us in our low estate:

Checed olam.

24 And has redeemed us from our enemies:

Checed olam.

25 Who gives food to all flesh:

Checed olam.

26 O give thanks unto the EL of heaven:

Checed olam.

Fill the fourth cup

We come to the fourth 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.

"At the same time, says YAHUAH, I will be the ELOHIYM of all the families of Yisra'el, and they shall be my people. Thus says YAHUAH, The people which were left of the sword found grace in the wilderness; even Yisra'el, when I went to cause him to rest. YAHUAH has appeared of old to me, saying, Yea, I have loved you with an everlasting love: therefore with loving kindness have I drawn you. Again I will build you, and you shall be built, O virgin of Yisra'el: you shall again be adorned with your tabrets, and shall go forth in the dances of them that make merry. *Yirmeyahu 31:1-4*

You shall yet plant vines upon the mountains of Shomron: the planters shall plant, and shall eat them as common things. For there shall be a day, that the Netseriym upon the mount Ephraim shall cry, Arise ye, and let us go up to Tsiyon to YAHUAH ELOHAYNU. For thus says YAHUAH; Sing with gladness for Ya`aqov, and shout among the chief of the nations: publish ye, praise ye, and say, O YAHUAH, save your people, the remnant of Yisra'el. Behold, I will bring them from the north country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travails with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight way, wherein they shall not stumble: for I am a father to Yisra'el, and Ephraim is my firstborn. *Yirmeyahu 31:5-9*

Blessing of the wine:

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

All:

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

Drink the fourth cup

Natsal – Fifth Cup:

The Cup of Deliverance

And it is written:

And I will bring you in unto the land, concerning the which I did swear to give it to Avraham, to Yitschaq, and to Ya`aqov; and I will give it you for an heritage: I am YAHUAH. *Shemot 6:8*

All: *Halleluyah!*

Fill the Fifth Cup

“Hear the word of YAHUAH, O ye nations, and declare it in the isles afar off, and say, He that scattered Yisra’el will gather him, and keep him, as a shepherd does his flock. For YAHUAH has redeemed Ya`aqov, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Tsiyon, and shall flow together to the goodness of YAHUAH, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow anymore at all. Then shall the virgin rejoice in the dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoice from their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness, says YAHUAH.”

Yirmeyahu 31:11-14

All: *Halleluyah!*

Concluding Remarks

The Seder of Pecach 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 Tsiyon in joy.

Blessing of the wine:

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

All:

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

Drink the Fifth Cup

All:

**Next year in
Yerushalayim!**