

PASSOVER PART 4...THE SEDER



THE FOLLOWING IS AN EXAMPLE OF A TYPICAL SEDER USED AT PASSOVER (THE FEAST OF LOVE) BY JEWISH FAMILIES

The Seder (seder meaning “order” in Hebrew), service is kept in honor of the **sanctification, deliverance, redemption, and salvation** of the Israelites (those overcome by Yah) from Egypt. The Seder service (not meal), on the first evening recounts the story of Exodus. The Seder meal takes place on the evening of the “preparation day” after sundown which is actually the day of Passover. Yeshua, like the passover lambs was slaughtered 9:00am the morning of Passover. That evening after sundown is the (first) day, a High Holy Day (Sabbath) and the seventh day is also a High Holy Day (Sabbath). Both considered days of rest. The Orthodox Jews always keep the passover seder on the 15th of the month whereas Yeshua kept His passover seder on the 14th. The deliverance message manifested in the seder is explained in the Exod. 6:2-9:35 Parashah Va’era (“And I appeared), each year.

The leader of the Passover Seder traditionally wears a white garment called a kittel. It is a common tradition for Hebrew families to participate with the children in search of leaven while preparing (housecleaning) just prior to Passover. Just before Passover, TEN crumbs of leavened bread are placed in rooms of the house by one member of the family. Then the master of the house proceeds from room to room looking for the hidden leaven. The family member goes along carrying a lighted candle

to expose where the leaven is hidden. He asks the children to help look for the leaven. When the head of the house and the children find the leaven, he is very careful not to touch it. To avoid contact, he takes a feather and brushes the leaven into a small wooden spoon. After he finds all the leaven, he puts the wooden spoon, the feather, and candle in a cloth bound by a string, and burns it all. These ten pieces of leaven are symbolic of the family keeping the Ten Commandments and removing all sin that may have been in their house. With the leaven now purged from the household, the family is ready to celebrate the Feasts of Passover and Unleavened Bread.

NOTE: Many Jewish families will go through half the seder, up to and including the second cup of wine, and then have a meal, before continuing on to the third and fourth cup. Another interesting but sad rabbinic law that is still followed by many Orthodox Jews today is the following. Many say that during all meals (including Passover) all alcoholic drinks are made from fruit only. Many believe it is a sin to drink alcohol derived from any other substance.

1. Kaddesh: Sanctification (The Seder starts with the lighting of two candles accompanied by a blessing done by the mother of the house.)

“Baruch Atah Adonai Eloheinu Melech ha-olam, asher kid-shanu b'mitz-vo-tav, v'tzi-vanu l'hadlik neir shel yom tov.”

“Blessed art Thou, Adonai our Yah, King of the universe, who has sanctified us by thy commandments and commanded us to be a light unto the nations and has given us Messiah, the Light of the World.”

In praising Yahveh we say that all life is sacred. In kindling festive lights, we preserve life's sanctity.

FIRST CUP

Pour the first cup of wine, the Cup of Sanctification

Exod. 6:1 *Then the LORD said to Moses, “Now you shall see what I will do to Pharaoh; for under compulsion he will let them go, and under compulsion he will drive them out of his land.”* This is where we get the kaddesh cup (cup of sanctification) from. They were set-apart, made holy and removed from Egypt. This you might say, is the origin of born again. When we are born again we are set apart, we come out of Egypt (the world and the pagan churches in it), and we are made holy. When Yeshua said ***“YOU SHALL BE HOLY, FOR I AM HOLY.”*** in **1Pet. 1:15-16**, He was telling them to act holy because they were supposed to act holy and set-apart, righteous. He wanted them to act like they were created to be.

Four times, in the course of this Seder, we partake of the wine, symbol of joy and thanksgiving. The four cups represent the fourfold promise which Adonai our Yahveh made to the Israelites in Mitzrayim (Egypt).

(We lift up our cups and recall one of the promises)

“I will free you from the forced labor of the Egyptians.”

“We take up the Kiddush cup and proclaim the holiness of this Day of Deliverance!”

(Read Mark 14:23-25)

“Barukh atah Adonai Eloheinu melekh ha-olam, boray p'ree ha-gahfen.”

“Blessed art Thou, Adonai our Yah, King of the universe, Who creates the fruit of the vine and has given us Messiah the True Vine.”



“Blessed art Thou, Adonai our Yah, King of the universe, Who chose us from the throng of people and singled us out among nations By giving us the commandments, knowledge of life and good. You made festivals for happy times, and appointed holidays and seasons for rejoicing. Such is this Day of the Feast of Unleavened Bread, when we gather to remember our going out from Egypt, and to taste our freedom. For you chose us among all others to celebrate Your holy festivals with joy and fervour, the marks of your love and favor. Blessed art Thou, Yah of Israel, who makes holy festivals.”

(All drink the first cup of wine.)

2. Urechatz: Washing

(Read John 13:5-10)

Traditionally, the high priests in the Temple washed their hands before all holy duties. We will wash our hands now to help us sense that holiness, but since we will not be eating just yet, we won't recite the hand-washing blessing.

3. Karpas: Vegetable

We dip karpas, greens, a symbol of the renewal of the earth at springtime, into salt water, symbol of the bitter tears shed by the slaves in Mitzrayim (Egypt). Parsley is a good vegetable to use for this purpose, because when you shake off the salt water, it looks like tears. This, the first dipping of the Seder, evokes the imagery of the birth of the Israelites/Jewish people at the time of the Exodus.

“Baruch Atah Adonai Eloheinu Melech ha-olam, borei p'ri ha-adamah.”

“Blessed art Thou, Adonai our Yahveh, King of the Universe, Who creates the fruit of the earth.”

(Each person takes some greens, dips them in salt water, and eats them.)

4. Yachatz: Breaking

We take the middle of the three matzot and break it in two. The smaller piece is replaced between the other two matzot. The larger piece is wrapped in a napkin (unity bag) and set aside as the "afikomen" from a Greek word that means dessert. (Some say the three pieces of bread represent Abraham, Isaac, and Jacob. Some say it represents the Priests, the Levites and the Israelites). Later we will share it, just as in days of old the Paschal lamb offering itself was shared during this service at the Temple in Jerusalem. Among people everywhere, sharing of bread forms a bond of fellowship.

Note: For many it is traditional to take any left-over matzah and wrap it in a white cloth, placing it in the highest part of the home. This represents Yeshua ascending to the highest place. The following year it is taken down and removed and burned up with the leaven being cleaned from the home. This represents Yeshua descending.

(Read Luke 22:19)

“Ha lachma anya dee a-cha-lu a-va-ha-sa-na b'ara d'mitzrayim.”

“This is the bread of affliction, the poor bread our ancestors ate as slaves in the land of Mitzrayim.”

“Kol dichfin yay-say v'yaychul; kol ditzrich yay-say v'yifsach.”

“Let all who are hungry come and eat. Let all who are needy share the hope of this Passover celebration”.

“Ha-shata hacha, l'shana ha-ba'ah b'ara d'Yisrael”.

“This year we are here. Next year may we be in the land of Israel.”

“Ha-shata avday, l'shanah ha-ba'ah b'nay chorin.”

“This year we are all still in bonds. Next year may all be free.”

5. Maggid: The Story

A retelling of the story of the Exodus from Egypt and the first Passover. This begins with the youngest person asking The Four Questions, a set of questions about the proceedings designed to encourage participation in the seder. The Four Questions are also known as Mah Nishtanah (Why is it different?), which are the first words of the Four Questions. The maggid is designed to satisfy the needs of four different types of people: the wise son, who wants to know the technical details; the wicked son, who excludes himself (and learns the penalty for doing so); the simple son, who needs to know the basics; and the son who is unable to ask, the one who doesn't even know enough to know what he needs to know. At the end of the maggid, a blessing is recited over the second cup of wine and it is drunk.

Here we begin retelling the story of the Exodus from Egypt.

SECOND CUP

The second cup is poured: the cup of deliverance

(It is filled, the matzohs is uncovered and the plate is raised for all to see, and recites)

Exod. 6:6 *“Say, therefore, to the sons of Israel, ‘I am the LORD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage.*

“I will also redeem you with an outstretched arm and with great judgments.”

"This is the bread of affliction, which our parents ate in Egypt. Let all who hunger come and eat. Let all who need come and celebrate the Passover. Now we are here; next year may we be in Israel. Now we are slaves; next year may we be free."

(Put down the plate, and cover the matzah)

What makes this night different from all other nights?

(The youngest person present at table asks the four questions)

"On any other night we eat both leavened and unleavened bread;

1. Why on this night do we eat only unleavened bread?"

"On any other night we eat herbs of all kinds;

2. Why on this night do we eat only bitter herbs?"

"On any other night we do not dip our herbs even once;

3. Why on this night do we dip them twice?"

"On any other night we eat our meals either sitting upright, or reclining;

4. Why on this night do we all recline?"

(The Leader of the Seder uncovers the matzoh, and begins the reply)

We were slaves of Pharaoh in Egypt, and Adonai our Yahveh brought us out from there with a mighty hand and an outstretched arm. Now, if Yahveh had not brought our forbears out from Egypt, then even we, our children, and our children's children might still be enslaved to Pharaoh in Egypt. Therefore, even if we were all wise, all old, all steady, all learned in the ways of Yah, it would still be our duty to tell the story of the departure from Egypt. And the more one dwells upon the features of the Exodus, the more one should be praised. Four times the Torah bids us tell our children about the Exodus from Egypt. Four times the Torah repeats: *"And you shall tell your child on that day..."* From this our tradition infers that there are four kinds of children. To each we respond in a different manner, according to the question, the situation, and the need.

- The wise child, the wicked, the simple one, the one too young to know to ask. The wise child asks: *"What mean the testimonies, and the statutes, and the judgements, which Yah our Elohim hath commanded you?" (Deut. 6:20)* To that one, you explain all the laws of Passover, down to the very last detail about the Afikoman (last dish).
- The wicked child asks: *"What mean you by this service?" (Exodus 12:26)* By saying "you," and not "we" or "me," he excludes himself from the group, and denies Yah. Answer that child plainly: *"This is done because of that which Adonai did for me when I came out of Egypt." (Exodus 13:8)* For me, not for you: had you been there in Egypt, you would not have been redeemed.
- The simple child asks: *"What is this?"* Answer that one: *"By strength of hand Adonai brought us out from Egypt, from the house of bondage." (Exodus 13:14)*
- The child too young to ask, it is written: *"And thou shalt show thy son in that day, saying, This is done because of that which Adonai did unto me when I came forth out of Egypt." (Exodus 13:8)*

Your questions are good questions. In order to answer them properly, we must first tell you the following story (maggid).

Four thousand years ago, our forefather, Jacob, was a wanderer, owning flocks and many tents. In a time of famine, he went down to Egypt and settled there with his family. One of his sons, Joseph, was already the Prime Minister. Pharaoh, King of

Egypt, loved Joseph and gave all his family the good land of Goshen to live in. And the children of Jacob (Israel) prospered there for many generations.

But there arose a new king over Egypt who feared the Jews because they were different. And he said to his people, *"Look at how rich and how powerful are these children of Israel. If war comes, they may join themselves to our enemies and fight against us."* This unfortunate fear has reappeared many times throughout our long history.

Therefore, Pharaoh made slaves of our ancestors and set over them taskmasters to afflict them with their burdens. He tried to subdue them by making them gather straw to make bricks, so that they could build cities for him upon the plain. He tried to reduce their numbers by casting their male children into the river. And the lives of our ancestors became bitter with pain.

But one Jewish mother, trying to save her son, placed him in the river in a little boat of reeds, trusting to the current rather than man's cruelty - and so the great story of Moses begins. It goes on to tell of how Pharaoh's daughter found and loved the child, and took for her own, and that, without knowing, hired Moses' own mother to be his nurse.

Moses grew up and became determined to free his people from bondage. Once, while alone in the desert, he had a strange and marvellous experience with a burning bush. This experience taught him that BEING (and BECOMING) is the very purpose of life. Liberation became his mission. The ancient story tells of how Moses went repeatedly to the Pharaoh, asking that the Egyptians let the Jews go -- but Pharaoh would not; his heart hardened more each time that Moses asked.

(All raise their cups of wine and recite)

"It is this promise which has sustained our ancestors and sustains us. For neither once, nor twice, nor three times was our destruction planned; in every generation they rise against us to destroy us, and in every generation a Divine Power delivers us from their hands into freedom."

(All return their cups to the table untasted)

A full cup is the symbol of complete joy. Though we celebrate the triumph of our sacred cause, our happiness cannot be complete so long as others had to be sacrificed for its sake. We shall, therefore, diminish the wine in our cups as we recall the plagues visited upon the Egyptians, to give expression to our sorrow over the losses which each plague exacted. We now recite the list of the ten ancient plagues, pouring off a drop of wine as each one is mentioned.

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| 1) Blood (Dam) | 2) Frogs (Tzfardea) | 3) Lice (Kinim) |
| 4) Beasts (Arov) | 5) Pestilence (Dever) | 6) Boils (Shchin) |
| 7) Hail (Barad) | 8) Locusts (Arbe) | 9) Darkness (Choshech) |
| 10) Slaying of the First-born (Makat Bechoroth) | | |

Had Yahveh brought us out from Egypt and not visited them with judgement it would have been enough (Dayenu/song). Had Yahveh visited them with judgement and not cast down their idols it would have been enough (Dayenu/song). Enough had Yahveh destroyed their idols and not slain their firstborn it would have been enough (Dayenu/song). Enough had Yahveh but slain their firstborn and not given us their substance it would have been enough (Dayenu/song). Enough had Yahveh just given

us their substance and not parted the Red Sea for us, it would have been enough (Dayenu). Enough had Yahveh parted the Red Sea for us and not let us walk upon the dry sea bed, it would have been enough (Dayenu). Enough had Yahveh led us across the dry sea bed and not drowned our pursuers in its waters, it would have been enough (Dayenu). Enough had Yahveh drowned our pursuers in its waters and not kept us forty years in the wilderness, it would have been enough (Dayenu). Enough had Yahveh but kept us forty years in the wilderness and not fed us with manna it would have been enough (Dayenu). Enough had Yahveh just fed us with manna, and not given us the Sabbath rest, it would have been enough (Dayenu). Enough had Yahveh given us the Sabbath rest and not led us to the foot of Sinai it would have been enough (Dayenu). Enough had Yahveh brought us to the foot of Sinai, and not taught us the Torah, it would have been enough (Dayenu). Enough had Yahveh taught us the Torah and not brought us into Israel it would have been enough (Dayenu). Enough had Yahveh brought us into Israel, and not built the Temple there, it would have been enough (Dayenu). It wasn't enough that Yahveh sent us His One and Only Son in the form of a man, but that Messiah also freely gave up His life for ours. It wasn't enough that Messiah gave up His own life on our behalf, but that He also took up His life from the grave. It wasn't enough that Messiah took up His own life from the grave, but that He also promised to redeem our lives from the grave. It is only enough for us to believe by faith in Messiah's atoning blood for the forgiveness of our sins.

Rabbi Gamaliel used to say: *"Whoever fails to mention these three things on the Passover has not satisfied his obligation":*

1) The Passover Offering 2) The Unleavened bread 3) The bitter herbs.

Why do we have a Passover Lamb?

This lamb was known as the pesach, in remembrance of the time when our ancestors were spared the tragic fate of the Egyptians, whose first-born were slain. For them, the pesach was a reminder that Yahveh "passed over" the houses of our ancestors in Egypt during the redemption.

(Read 1Cor. 5:7)

Messiah was our Passover Lamb who took away the sins of the world

(Read John 1:29)

Why do we eat Unleavened Bread?

There are three matzot, and so the meaning of the matzah is symbolic. The top piece represents the "Father", the middle piece which is taken out and hidden is the "Son" and the bottom piece is the "Holy Spirit". The three sections of matzah bread may also represent: the Torah, the Prophets and the Writings, and the three days that passed before Yeshua arose from the dead. At the very beginning of the Seder, we learned that the matzah is, first of all, a symbol of the simple bread of poverty our ancestors were made to eat in their affliction, when they were slaves in the land of Egypt. The matzah also reminds us of the great haste in which the Israelites fled from Egypt. There is a third meaning to the matzah. In ancient times, the Israelites lived in the desert. Like all desert peoples, they lived simply. They dwelt in tents, dressed in plain garments, and ate only the simplest of foods. Even their bread was only an unleavened cake, like the matzah we eat tonight. When the Israelites settled in Canaan, they became farmers. Soon they prospered; and they began to desire fancy

homes to live in, fine clothes to wear, and rich foods to eat. This made them greedy and envious. The Prophets cried out against their way of life and pleaded with them to return to the simple and modest ways of the desert. So, for one week each year the matzah became the symbol of those early days when all people had little, but none had more. Let it teach us to find delight not in selfish luxuries that excite the envy of our neighbors, but in simple acts of helpfulness and kindness that inspire their respect and love. Leaven is also associated with sin. Because Messiah had no sin in Him, He is also our Unleavened Bread”.

(Read Hebr. 4:15 and Isa. 53:5)

Just as the motzah is striped, so Messiah also was striped for our behalf.

(Read Mark 15:15-20).

Just as the motzah is perforated, so Messiah was pierced for our transgressions. The holes also represent the release of puffiness which is symbolic of sin/pride.

(Read Matthew 27:31-44)

Why do we eat bitter herbs?

Because the Egyptians embittered the lives of our forefathers. As it is told: *"And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor."*

We must always remember that because the bride Israel turned back to her pagan ways, Yeshua had to come and partake of the “cup of bitterness” of the adultery test (Num. 5:16-28). He took the curse of spiritual adultery upon Himself so that we, the new bride who has accepted the wedding contract set out at Mt. Sinai, could be made clean again. We have become a new clean bride again for our fiancé.

(All lift up your wine cups and say)

"Therefore we say our thanks in prayer and song and thought and deed and blessing. Look at all the wonders made for all who came before, and for us. For us the slaves made free, for us the crying stopped, and mourning took a holiday, for us the light from darkness, let us sing a new song."

(Place the wine cups on the table and recite)

(Psalm 113)

"When Israel went up from Egypt, a house in a house of no law with strange language, the land filled its promise to Jacob. The sea saw the children on foot and drew back. Jordan turned aside. Boulders skipped down mountainsides like rams jump, like spring lambs. What quailed the sea so it fled? What shunted Jordan? Skipped the mountainside? The presence, Yahveh, which makes land pitch made rock melt into standing pools, cliffs spout fountains."

(Psalm 114)

(Recite the second promise)

"I will deliver you from bondage..."

"Barukh atah Adonai Elohenu melekh ha-olam, boray p'ree ha-gahfen."

Blessed art Thou, Adonai our Yah, King of the universe, Who creates the fruit of the vine and has given us Messiah the True Vine." Who redeemed our forefathers from Egypt, and have brought us to this night when we eat unleavened bread and bitter herbs. Thus may you, Adonai our Yah, Elohim of our Fathers, bring us to future times and festivals in peace. Bring us to Yahveh's city, to rebuild Jerusalem,

where we may serve you and celebrate anew the acceptable offering. Then we will sing you a new song of thanks for the deliverance of our nation, and our souls. Blessed art Thou, Adonai our Yah, who delivers Israel.

(Drink the second cup of wine.)

6. Rachtzah: Washing

A second washing of the hands, this time with a blessing, in preparation for eating the matzah.

“Baruch atah Adonai, Eloheinu Melech ha'olam, asher kiddishanu b'mitzvotav v'tzivanu al nitilat yadayim.”

“Blessed art Thou, Adonai our Yahveh, King of all space and time, who has made us distinct through Your directives and has directed us regarding washing our hands.”

7. Motzi: Blessing over Grain Products

We are now coming to the Seder meal. As we ordinarily begin with the breaking of bread, we begin tonight with the breaking of matzah. We recite two blessings; first is the regular blessing for bread, then a special one for matzah.

(The upper and middle piece of the three matzot are broken and distributed among the group.)

“Baruch Atah Adonai Eloheinu Melech ha-olam, ha-motzi lechem min ha-aretz.”

“Blessed art Thou. Adonai our Yahveh, King of the universe, Who brings forth bread from the earth and has given us Messiah the Bread of Life.”

8. Matzah: Blessing over Matzah

“Baruch Atah Adonai Eloheinu Melech ha-olam, asher kidshanu b'mitzvo-tav v'tzivanu al a-chilat matzah.”

“Blessed art Thou, Adonai our Yahveh, King of the universe, Who sanctifies us by your commandments and commands us to eat matzah.”

(Eat your portion of the matzah)

9. Maror.. Bitter Herbs (Parsley..Lettuce)

(Read Mark 14:17-21)

Now each of us will take a bit of the maror, parsley, or romaine lettuce leaves, celery or horseradish (the bitter herb), and dip it into the haroset (Haroset is a mixture of chopped apples, nuts, wine, and spices) to fulfill the commandment of this night to eat the maror. The maror is eaten with haroset, which symbolizes the mortar used by the Jews in building during their slavery. Thus, we dip our food the second time.

“Baruch ata Adonai, Eloheinu Melech ha'olam, asher kiddishanu b'mitzvotav v'tzivanu al achilat maror.”

“Blessed art Thou, Adonai our Yahveh, King of the universe, Who has made us distinct through Your directives and has directed us to eat the bitter herb.”

(Eat the bitter herbs.)

10. Korech: The Sandwich

Tradition adds one more custom, in honor of the great teacher, Hillel, head of the rabbinic academy in Jerusalem around the time of the birth of Yeshua. On Passover, Hillel combined the pesach, matzah and maror and ate them together, so he might observe the Law handed down to him, exactly as his ancestors before him: *“They shall eat the Pesach lamb offering with matzah and maror together.”* The destruction of the

Temple by the Romans brought an end forever to animal sacrifices by our people, so our sandwich today is made only with matzah and maror.

(Read Isa. 53:4)

The bitter herbs are symbolic of sin. Messiah, who had no sin, took upon Himself our sins.

(We break the bottom matzoh, and use it to make a sandwich with maror and recite)

"Together they shall be: the matzah of freedom, the maror of slavery. For in the time of freedom, there is knowledge of servitude. And in the time of bondage, there is hope of redemption."

(We now eat the maror sandwiched between two pieces of matzah.)

11. Shulchan Orech: Dinner

NOTE--(Remove the Seder plate, and eat the Passover meal. Customarily, the first course is a hard-cooked egg.)

It is customary to begin the meal with hard-boiled eggs flavored with salt water. This was the practice in Roman times. The egg is symbolic of new growth, of new life, of hope. The roasted egg on the Seder plate has come to represent the ancient Temple holiday sacrifice in Jerusalem, the holy city.

(A festive meal is eaten. Following the meal, return the Seder plate to the table.)

12. Tzafun: The Afikomen (Unleavened Bread)

Toward the end of the meal, the children look for the afikomen, which the leader has hidden. (Different families have different traditions relating to the afikomen. Some have the children hide it, while the parents have to either find it or ransom it back. Others have the parents hide it. The idea is to keep the children awake and attentive throughout the pre-meal proceedings, waiting for this part.) Since neither the meal nor the Seder can be concluded before some of the group has eaten a piece of it, whoever finds the afikoman may demand a reward. Nothing is eaten after the afikoman, so that the matzah may be the last food tasted. Afikomen means "it is finished" in Hebrew. It is in direct reference to what Yeshua said on the stake.

In temple times the Passover sacrifice was eaten at the end of the meal, when everyone was almost satiated. In remembrance of this, we partake of the afikoman as the very last food to be eaten at our seder.

(Eat the afikomen (last dish), the piece of Unleavened Bread that was placed in the napkin earlier.)

13. Barech: Grace after Meals

THIRD CUP

The third cup of wine is filled: the cup of redemption

This is the cup many say Yeshua raised up but did not drink from. He will only drink of this cup when He returns for the Wedding Supper.

Deut. 26:8-9 and Adonai brought us out of Egypt with a mighty hand and an outstretched arm and with great terror and with signs and wonders; 9 and He has brought us to this place and has given us this land, a land flowing with milk and honey."

We have eaten our Passover meal as free people. Let us give thanks to the source of all life and freedom. Let us say grace.

"Blessed art Thou, Adonai our Yah, King of the Universe, Who nourishes

the entire world, in His goodness with grace, with kindness, and with mercy. He gives nourishment to all flesh, for His kindness is eternal. And through His great goodness, we have never lacked, and may we never lack for all eternity. For the sake of His Great Name, Yahveh Who nourishes and sustains all, and benefits all, and prepares food for all His creatures which He has created.

“Blessed art Thou, Adonai, Who nourishes all. We thank You, Adonai our Yahveh, because You have given to our forefathers as a heritage a desirable, good and spacious land; because You removed us, Adonai our Yahveh, from the land of Egypt and You redeemed us from the house of bondage; for Your covenant which You sealed in our flesh; for your Torah which You taught us and Your statutes which You made known to us; for life, grace, and loving kindness which You granted us; and for the provision of food with which You nourish and sustain us constantly, in every day, in every season, and in every hour.”

“Have mercy, Adonai our Yah, on Israel Your people; on Jerusalem, Your city, on Zion, the resting place of Your glory; on the monarchy of the house of David, Your Messiah; and on the great and holy House upon which Your Name is called. Our Yah, our Father, tend us, nourish us, sustain us, support us, relieve us; Adonai our Yah, grant us speedy relief from all our troubles. Please, make us not needful, Adonai our Yah, of the gifts of human hands nor of their loins, but only of Your Hand that is full, open, holy, and generous, that we not feel inner shame nor be humiliated for ever and ever.”

“Blessed art Thou, Adonai our Yahveh, King of the universe, the Almighty, our Father, our King, our Sovereign, our Creator, our Redeemer, our Maker, our Holy One, Holy One of Jacob, our Shepherd, the Shepherd of Israel, the King Who is good and Who does good for all. For every single day He did good, He does good, and He will do good to us. He was bountiful with us, He is bountiful with us, and He will forever be bountiful with us, with grace and with kindness and with mercy, with relief, salvation, success, blessing, help consolation, sustenance, support, mercy, life, peace, and all good; and of all good things may He never deprive us.

(Take up the third cup of wine)

(Recite third promise)

“I will redeem you with an outstretched arm and through mighty acts of judgement.”

“Barukh atah Adonai Elohenu melekh ha-olam, boray p’ree ha-gahfen.”

“Blessed art thou, Adonai our Yah, King of the universe, who creates the fruit of the vine, and has given us the Messiah, the True Vine.”

(All drink the third cup of wine.)

CUP FOR ELIJAH

(Now pour the Cup of Elijah)

This cup of wine is called "Kos Eliyahu" the cup of Elijah, a cup from which we cannot drink, until all the world is redeemed from pain, injustice, denial of love. In the ninth century B.C., a farmer arose to challenge the domination of the ruling elite. In his tireless and passionate advocacy on behalf of the common people, and his ceaseless exposure of the corruption and waste of the court, Elijah sparked a movement and

created a legend which would inspire people for generations to come. **(Read Mal. 4:5-6 and Matt. 11:7-15)**

May the All Merciful send us Elijah the Prophet to comfort us with tidings of deliverance. Let us now open the door for Elijah!

(A child is sent to open the door to the outside.)

14. Hallel: Praises

(Read Mark 14:26) Then (Read Psalms 115, 116, 117, 118, and 136)

FOURTH CUP

The fourth cup of wine is poured: the cup of acceptance and praise

As our Seder draws to an end, we once again take up our cups of wine. The Redemption is not yet complete. The fourth cup recalls us to our covenant with the Eternal One, to the tasks that still await us as a people called to holy service, to a great purpose for which the people of Israel live: the preservation and affirmation of hope.

When we have come out of Egypt and accepted Yeshua as our Rabbi, we are accepted into His family. We become betrothed to Him as His bride when we, in faith, acknowledge and are obedient to His Living Torah.

(Recite the fourth promise)

"And I will take you to be my people, and I will be your Yahveh."

"Barukh atah Adonai Elohenu melekh ha-olam, boray p'ree ha-gahfen."

"Blessed art thou, Adonai our Yah, King of the universe, who creates the fruit of the vine, and has given us Messiah, the True Vine."

This cup is in commemoration of the marriage supper of the lamb, and Messiah Yeshua is going to come in the last days.

Jer. 31:33 (Almighty speaking) *"But this is the covenant which I will make with the house of Israel after those days," declares Yahveh, "I will put My law within them and on their heart I will write it; and I will be their Adonai, and they shall be My people."*

Rev. 19:9a *Then he *said to me, "Write, 'Blessed are those who are invited to the marriage supper of the Lamb.'"*

You are forgiven.

(The last cup of wine is drunk.)

15. Nirtzah: Closing

The Passover Seder is done.

According to law and custom.

As we have lived to celebrate it here.

So may we celebrate it in the years to come.

Oh Yah, pure and higher than our thoughts can comprehend.

Return the children, Israel, Your love.

Lead Your people quickly up to Zion, singing.

May our Messiah return to us this year.

"Leshana habaa bi'rushalayim ha'benuya."

"Next year in Jerusalem!"

Aaronic Blessing (may be spoken)

"Y'varekh'khah Yahveh i v yishm rekhah. Ya'er Yahveh panav elekhah vee-khunekhah. Yeesah Yahveh panav elekhah, v'yahsaym l'khah shalom." (Num. 6:24-26)

(“Yahveh bless you and keep you. Yahveh make His face to shine upon you and be gracious unto you. Yahveh lift up His face upon you and give you peace”.)

DASYD MINISTRY "DO AS YESHUA DID" dasydministry.org Jerry Hennig (Mar/20)
excerpt from Feasts Book.