

ברוכים הבאים

*Rosh Pinah
Messianic Congregation*

In Home Family Passover Seder

April 8, 2020 / 15 Nisan 5780



BEFORE WE BEGIN...LET US PRAY

G-d of Avraham, Yitz'chak & Ya'akov, Because of the 2020 Plague, that has spread throughout the whole earth which You created, this night is different from other nights when we have come together to observe our Corporate Pesach, with our brothers and sisters in Yeshua HaMashiach, our promised Messiah. At this Erev Pesach we find ourselves behind the closed doors of our homes with our immediate families. We pray for Your safety and protection for our households in Yeshua's Name. Let these circumstances make this night more meaningful to each of us as it was in times pass: In Moshe's day when the death angel passed over the houses of the B'nai Israel which had the blood of the passover lamb placed on the two doorposts and on the lintel of their houses; and In the day that our Yeshua gave His life for us, that through His sacrifice and the shedding of His blood we find forgiveness of sins and life everlasting in Olam haBa. Amein and Amein

SING IF YOU KNOW THESE SONGS

We Come In

We have heard what You said
To lift our hearts and bow our heads
We have come...to Praise.

From Your throne L-rd You will reign
All will bow to the power of Your Name
We have come...to Praise.

pre-chorus:

*All the nations of the earth
Lift up one voice and say*

Chorus:

*Holy are You L-rd
Adonai Tzva'ot*

Bridge:

Ho-ly, are You L-rd

Fire Fall Down

You bought my life,
with the blood that You shed on the cross.

When You died, for the sins of men,
and You let out a cry, crucified now alive in me.

These hands are Yours, teach them to serve as You please.
And I'll reach out, desperate to see all the greatness of God.

May my soul rest assured in You.
I'll never be the same. No I'll never be the same.

Chorus:

'Cause I know that You're alive.
You came to fix, my broken life.
And I sing to glorify Your holy name, Yeshua.

Fire Fall Down

You've changed it all, You broke down the wall when I spoke,
and confessed, in You I'm blessed.

Now I walk in the light, in victorious sight of You.
I'll never be the same. No I'll never be the same.

Chorus:

'Cause I know that You're alive.
You came to fix, my broken life.
And I sing to glorify Your holy name, Yeshua.

Bridge:

Fire fall down, fire fall down, on us we pray.
Show me Your heart, show me Your way,
Show me Your glory.



Let The Seder Begin!

Introduction Overview

Head of Household is Leader in Readings



G-d Gave to All People...

G-d gave to all people - to the Jew and also to the foreigner dwelling among them - appointed times that are to be observed throughout all generations (Leviticus 23). First, He gave the Shabbat. He then gave seven feasts of which three are celebrated in the spring and one in the summer.

They are Pesach (Passover), Hag Ha-Matza (Unleavened bread), Hag Ha-Bikurim (Firstfruits) and Shavuot (Pentecost). These festivals look back to the events in Mitzraim (Egypt), to the time of the children of Israel's deliverance from bondage over 3300 years ago.

These four feasts were fulfilled by Yeshua as "Yeshua ben Yosef - the Suffering Servant". The three fall feasts are prophetic and are yet to be fulfilled through the final deliverance with the return of Messiah Yeshua as "Yeshua ben David" – "the Conquering King".

Even Come Quickly L-rd Yeshua – (Revelation 22:20-21)



Rosh Pinah

Messianic Congregation

We are gathered together tonight to observe the first Spring feast - the feast of Pesach. Pesach is the feast that recalls Israel's liberation from the bondage of slavery in Egypt.

And for us who believe that Yeshua is the Messiah of Israel, This feast has additional meaning. Pesach is the feast that recalls our liberation from the bondage of sin through: The shedding of Yeshua's blood on the cross; His burial in the tomb; and His resurrection from the dead.

As we hear how Yeshua became the fulfillment of this feast (through His crucifixion) and the next two feasts (Unleavened Bread - through His burial & First Fruits through His resurrection), we memorialize what He did for us by remembering through a willing partaking of the communion He instituted some 2000 years ago at His Last Supper.



The Four Spring Feasts

Yeshua...

WAS	ON
Sacrificed	Pesach
Buried	Hag Ha-matza
Resurrected	First Fruits
Sent His Ruach HaKodesh (<i>Holy Spirit</i>)	Shavuot



What is the Seder?

The word Seder means order. We will follow the order presented in these slides which we'll call our Haggadah. The Hebrew word Haggadah means "the telling." Pesach is the telling of a story that has been told and retold for thousands of years. It is a story of miraculous transitions - from slavery to freedom, from despair to hope, from darkness to light.

It's greatness is the greatness of G-d. It's timelessness comes from the eternal truth of His involvement with His people. As G-d cared for the children of Israel in ancient times He cares for all who are His today.

As we read through this Haggadah, we will see the bringing together of both the First and New Covenants through Jewish and Christian insights. Thus all the Scriptures, will be included together in the traditional form of the Pesach Seder.



Hag Ha-Matza

We are also observing the second of these festivals known as *Hag Ha-Matza* -- the Feast of Unleavened Bread. No leaven is eaten during the Passover and the feast of Unleavened Bread. Exodus 12:18-20 says, "*in all your habitations you shall eat unleavened bread.*"

Exodus 13:7 directs that all leaven be removed from the home: "*nor shall leaven be seen among you and in all your quarters.*" Leaven in scripture is a picture of sin.

Hag Ha-Matza is a time during which you shall have no leaven in your possession. It is also a time during which G-d commanded that you must eat unleavened bread. The *Matza* is a picture of Yeshua who said:

"I am the living bread" (John 6:51) and He goes on to say; "*Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day.*" (John 6:54)



Hag Ha-Matza

Tonight, we want to make the connection between the symbolism of the Pesach Seder and the Lamb of G-d -- *Yeshua Ha-Mashiach*.

Yeshua the Messiah is the Living Bread, the Bread of Life that is pictured in the *matza*. As we eat the *matza* and drink the wine we recall what He said about eating and drinking. Of course His words are Symbolic.

At the time of Yeshua, the Rabbis taught, and this is recorded for us in the *Midrash Rabbah*, that in the scriptures every mention of eating and drinking referred to *Torah and doing His commands*.

In Leviticus the command is to eat unleavened bread. In the New Covenant Yeshua, who is the Word made flesh, says to eat my flesh. Take into yourself Me, the Torah, G-d's teaching and instruction. In Leviticus we are told that the life is in the blood and in the New Covenant Yeshua says drink my blood, drink in My life. This means His word and instruction produces everlasting life in us.



Hag Ha-Matza

In the New Testament an Orthodox Jewish Rabbi named Shaul (Paul) wrote:
“Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Messiah our Passover is sacrificed for us.”

(I Corinthians 5:7)

Again, leaven is a picture of sin. Rav Shaul was writing to the Corinthian believers in Yeshua telling them to be unleavened (without sin) and at the same time he is identifying Yeshua, the Lamb of G-d, as the Pesach.

“For He has made Him to be sin for us who knew no sin; that we might be made the righteousness of G-d in Him”

(2 Corinthians 5:21)



Bedikat Khametz

The search for leaven

בִּדְקַת חָמֶץ

Today in an observant Jewish home during the days before Pesach, leavened items are removed from the home. These include all breads and cakes or any products that contain *Khametz*. *Khametz* is leaven or yeast. To find *Khametz* (leaven) in a home after the holiday has begun is considered a serious breach of Jewish law.

From Biblical times onward, the law requires that every bit of leavened bread and all materials and products associated with *Khametz* be removed from the house before Pesach so it will not even be seen during the holiday. All *Khametz* must be removed from one's home and from one's ownership during Pesach.



Bedikat Khametz

The search for leaven

בִּדְקַת חָמֶץ

Traditionally, the evening before the Seder -- the beginning of the 14th day of Nisan -- "*the first day of Unleavened bread, when they killed the Passover lamb*" (Exodus 12:6, 15, 18-20, Mark 14:12), the father of the house searches by candlelight for any crumbs remaining after his wife has very carefully cleaned the entire house.

His wife, will place ten pieces of leaven to be found by her husband that he may sweep it away with a feather into a wooden spoon. The Khametz is then wrapped in a linen cloth or put in a paper bag along with the feather and spoon and is put out of the house.

Early the next morning, the leaven is taken to the synagogue and is burned. This ceremony pictures for us the removing of sin from our lives.

At His Last Supper, Yeshua removed the leaven from His house when He sent Judas Iscariot away from the last supper. (Matt 27:1-10, John 13:1-3, 10-32)



The Seder Table

The main Seder table includes a Seder plate and upon the plate are the following items:

- **Zeroa** - Lamb Shank bone
- **Baytzah** - Hardboiled Egg
- **Maror** - Bitter Herbs
- **Charoset** - Finely chopped apples, cinnamon and nuts mixed with wine
- **Karpas** - Parsley
- **Chazeret** - Lettuce (Another Form of Bitter Herb)



The Seder Table

- ***Three Matzot*** under a cover or a napkin (near the officiating person)
- ***Salt Water*** (accessible to all participants)
- ***Cup of Eliyahu*** (a large goblet filled with wine)
- ***A Pillow*** under left arm of leader's chair (represents reclining)

**Each of your place settings include the elements for you to partake of the Seder meal this evening.*



*Now with our introduction complete,
If you have them, then begin your
Pesach Seder for this season with our
traditional*

CANDLE LIGHTING



The Woman of the Home will read after she lights the candles

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
אֲשֶׁר קִדְּשָׁנוּ בְּדִבְרוֹ וּבְשֵׁמוֹ
אֲנַחְנוּ מִדְּלִיקֵי הַנֵּרוֹת
שֶׁל יוֹם טוֹב

Ba-rooch Ah-tah Adonai, Elohaynoo Melech ha-Olahm. Asher keed shanoo beed-va-roh u-veesh-mo anakh-noo mahd-leekeem ha-nayrot shel Yom tov.

Blessed are you, L-rd our G-d, King of the Universe. Who has set us apart by His Word, and in whose name we kindle the festival lights.



The Beginning...

Someone in Household to Read

SHEMOT-Exodus 12:1-20

says

the following...



The Seder service

Leader:

We gather tonight to commemorate the ancient story of the deliverance of our ancestors from the Egyptian bondage by the mighty power of G-d.

This is the story of the people of G-d, the treasure of all who have put their trust in Messiah, who is our Passover Lamb, the fulfillment of the meaning of Passover, for He died to bring a new Exodus from sin.

At the Last Supper, Yeshua brought a new meaning to the *matza* and the wine as a perpetual remembrance for future Passovers, extolling the greater deliverance through G-d by His death and resurrection.



The Seder service

Leader:

He indeed is the One who bore our sin and our suffering, that we no longer fear the judgment of G-d and are freed to live new lives in His power.

Yeshua said, "*You shall know the truth, and the truth shall make you free, you shall be free indeed.*" (John 8:32-36) This is a time for us to teach ourselves and our children of the wonderful works of G-d.

Before us we have the Seder plate upon which are the elements that symbolize these great truths.



Three Matzot

All Together:

We have first the three *matzot* which commemorate the unleavened bread that our forefathers ate in their hasty departure -- unleavened bread because there was no time for the dough to rise. Again leaven is a symbol of sin, and in G-d's salvation, we are purged of evil through His work. (1 Cor. 5:6-8)

The Rabbis say the *matzot* are to symbolize the three groupings of the Jewish people -- *Cohens* (priests), Levites, and Israelites -- all unified together. Others see this as representing Abraham, Isaac, and Jacob.

We see also in this tradition that the first Jewish believers in the Messiah celebrated the love of G-d through three *matzot*, the middle one representing the Messiah who was broken for us.



Z'roah

The roasted shankbone

זְרוֹעַ

All:

The roasted shankbone, reminds us of the Passover Lamb. When G-d saw the blood of this sacrifice, He passed over the people and did not destroy their firstborn. Every year such a lamb was offered during *Pesach*.

We must all ask why such a sacrifice was needed. It was to show our need of forgiveness from sin, procured by our Messiah, whom Paul calls the true Passover Lamb (*1 Cor. 5:7*).

Indeed, the Apostle John tells that not a bone of His body was broken, recalling to us that He is the Lamb of G-d who takes away the sin of the world.



Baytzah

The roasted egg

בֵּיצָה

All:

The roasted egg, which reminds us of the voluntary peace offering given on the second day of Pesach.

Even this reminds us of the fact that He is our peace, for He has given us peace with G-d. Both those of physical Jewish birth and Gentile birth are one in Him (*Eph. 2*), for those who were estranged have been brought near.



Maror
Bitter herbs

מָרוֹר

All:

Maror, the bitter herbs, reminds us of the bitterness of Egypt, and of the bitterness of the slavery to selfishness and sin, the bitterness from which we are now freed; for to be ruled by the passions of sin is slavery indeed, but to be freed to live and love in Messiah is freedom indeed.

Charoet
Mortar

חַרֹּסֶת

All:

The *charoet* reminds us of the mortar used in Egypt when we were enslaved, and we also remember the bitterness of the slavery - the bitterness that Messiah has taken away from us by His sufferings.



Karpas *Parsley*

כַּרְפָּס

All:

The *karpas* is a green vegetable which coincides with the arrival of spring. It tells of G-d's rich bounty to us. It was at this time that the great hope came, hope which sprang from our L-rd's bodily resurrection and the bountiful resurrection life we possess, for He said, *"I have come that you might have life and that you might have it more abundantly"* and *"I am the resurrection and the life."*

Leader:

Now let us fill the first cup of wine. This is to symbolize that in Yeshua your cup is filled to overflowing. In ancient times nobility never poured their own cups. This reminds us that each of us are apart of His royal priesthood and are kings before G-d.



The Four Cups

Leader:

The four cups of wine we pour remind us of the four part promise.

All:

"I will bring you out from under the yoke of the Egyptians..."

"I will deliver you from being slaves..."

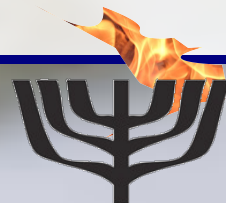
"I will redeem you with an outstretched arm..."

"I will take you as my own people, and I will be you G-d..."

Leader:

We shall now sanctify this holiday with the reciting of the *Kiddush*

Please Rise



The Four Cups

The first cup of wine
The cup of sanctification

(Fill Cups...But Do Not Drink)



The First Cup

The cup of sanctification

Leader:

Let us lift our first cup together and bless the name of the L-rd.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגָּפֶן

All:

Barooch Atah Adonai Elohaynoo Melekh ha'olam, boray p-ree ha-gafen.

Blessed are You, O L-rd our G-d, King of the Universe, Who creates the fruit of the vine.

(Do Not Drink At This Time)



The First Cup

The cup of sanctification

All:

Blessed are You, O L-rd our G-d, who has chosen us from among the peoples to make us a nation of priests before You. In love have You given us, O L-rd our G-d, Shabbats for rest and holidays and festivals for rejoicing.

We thank you for the feast of Unleavened Bread in remembrance of Your gift of freedom and deliverance from Egypt. You have given us our greatest gift in our liberation from sin through the salvation that is in Yeshua our Messiah.

... continue



The First Cup

The cup of sanctification

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
שֶׁהַחַיִּינוּ וְקִיָּמָנוּ וְהִגִּיעָנוּ לַזְמַן הַזֶּה

*Barooch Atah Adonai Elohaynoo Melekh ha'olam, Shehekheyanoo
v'keeyeh-manoo v'hee-gee-anoo laz-man hazeh.*

Blessed are You, O L-rd our G-d, King of the universe, Who has kept
us alive, and preserved us, and brought us to this season.

*Drink first cup of wine
(Please be seated)*



Urkhatz

Washing

וִרְחָץ

Leader:

We now wash our hands. This is a symbolic act of purification in imitation of the priest who had to wash his hands in the laver, provided for that purpose, before he offered the sacrifices or entered into the Holy of Holies.

The Holy of Holies was the most holy place of the Temple to which the high priest alone had entrance. We all now can have entrance into His presence through His sacrifice.

(Each person dips his fingers in a bowl of water on the table symbolic of washing - and dries with a napkin)



Karpas

Eating of a green vegetable

כַּרְפָּס

(Each person holds up a piece of parsley)

All:

As we eat this fruit we recall that all good gifts come from G-d. We remember that our ancestors were farmers. We also recall the salt of the tears from groaning under heavy slavery. We also give thanks that in the green vegetables we have symbolized the fact that G-d made our ancestors a new nation and has made us His new resurrection people through our Messiah.



Karpas

Eating of a green vegetable

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הָאֲדָמָה

All:

Barooch Atah Adonai Elohaynoo Melekh ha'olam, boray p-ree ha'adamah.

Blessed art Thou, O L-rd our G-d, King of the universe. Who creates the fruit of the earth.

Leader:

Let us now partake of the vegetable.

(Each person dips the parsley in the salt water and eats the parsley)



Yachatz *Breaking*

יַחַץ

Leader:

(Takes the three matzot)

In the ceremony of breaking or “*Yachatz*” We break the middle *matza* in two removing one half and setting half aside. Half we will hide.

This is a very important part of our Seder meal because this portion is the *Afikoman* or our dessert. We remember that Yeshua is the middle of the Father, Son, and Holy Spirit or Elohim and He was broken for us at Pesach.

(Each person will break a piece of matza in half at their table and place it to the side)



Magid

Remembering of the Exodus Story

(The Baytzah (Egg) and the Zeroa (Shankbone) are removed from the Sedar plate. The leader uncovers the top matza, exposing it slightly. The leader then raises the tray holding the matzot and recites.)

Leader:

This is the bread of affliction which our fathers ate in Egypt. May those who are hungry and those in distress participate in this Passover with us.

All:

We thank you for your goodness to us. May we show like goodness to others.



Magid

Remembering of the Exodus Story

מַגִּיד

Leader:

May our brothers and sisters, wherever they are, remember the liberty our Messiah secured for them, knowing that no physical bondage can destroy freedom in Him.

All:

May His ancestral people - Israel, speedily come to know His fullness.



MaNishtana

All:

Why is this night different from all other nights?

On this night why do we eat matza and bitter herbs?

Why do we dip parsley in salt water and horseradish in charoset?

And why do we recline at the table when we eat?



MaNishtana

Ma nish-ta-na ha-lai-la ha-ze mi-kol ha-le-lot, mi-kol ha-le-lot.
She-b'-chol ha-le-lot a-nu och-lin
Cha-metz u-ma-tsa, cha-metz u-ma-tsa.
Ha-lai-la ha-ze ha-lai-la ha-ze ku-lo ma-tsa (2X).

Ma nish-ta-na ha-lai-la ha-ze mi-kol ha-le-lot, mi-kol ha-le-lot.
She-b'-chol ha-le-lot a-nu och-lin
Sh'-ar y'-ra-kot, Sh'-ar y'-ra-kot.
Ha-lai-la ha-ze ha-lai-la ha-ze ma – ror. (2X).



MaNishtana

Ma nish-ta-na ha-lai-la ha-ze mi-kol ha-le-lot, mi-kol ha-le-lot.
She-b'-chol ha-le-lot eyn a-nu
Mat-bi-lin a-fi-lu pa-am a-chat.
Ha-lai-la ha-ze ha-lai-la ha-ze sh'-te f'-a-mim (2X).

Ma nish-ta-na ha-lai-la ha-ze mi-kol ha-le-lot, mi-kol ha-le-lot.
She-b'-chol ha-le-lot a-nu och-lin
Ben yosh-vin u-ven m'-su-bin.
Ha-lai-la ha-ze ha-lai-la ha-ze ku-la-nu m'-su-bin (2X).



The Four Questions

מה נשתנה

Why is this night different from all other nights...

1. On other nights we eat leavened or unleavened bread,
but why on this night do we only eat unleavened bread?
2. On other nights we eat all types of herbs, but tonight why only bitter herbs?
3. On other nights we dip once, but why on this night do we dip twice?
4. On other nights we eat sitting or reclining, but why on this night do we recline?

(Traditionally the youngest person present recites the four questions, with a sense of wonder over the unusual customs and different foods eaten on this festival occasion. If youngest is not available, all will recite)



The Four Questions

מה נשתנה

Leader:

The answers to these questions are as follows:

All:

We were slaves in Egypt under Pharaoh, and our everlasting G-d brought us out with the strength and might of His hand. If G-d had not brought us out, we would still be slaves today in Egypt. Had He not brought us out, the preparation for our redemption in our Messiah would not have taken place.

In the fullness of time He came, a son of Jacob, and in Him we have our redemption. It is a story of G-d's justice and love and care for all who are poor.



The Four Questions

מה נשתנה

All:

The matza reminds us of the haste in which our ancestors left Egypt, for the dough did not have the time to rise. The *maror* reminds us of the bitterness of the bondage of slavery.

We recall our slavery to sin also, before the salvation procured by our Messiah. We also dip twice as a sign of first replacing our tears with joy and secondly to season the taste of bitterness.

Leader:

Reclining is a symbol of the free man who can eat in leisure. So the pillow up front reminds us of our freedom. For in trusting G-d we are secure.



The Four Sons

K'neged arba-ah vanim dibrah torah

כְּנֶגֶד אַרְבָּעָה בָּנִים דִּבְרָה תּוֹרָה

Talmud speaks of four sons, four types of people who must be taught the message of freedom in different ways. Not all are equally equipped to receive its message; not all are equally sensitive to its importance.

The questions they ask about the meaning of Pesach and its rituals are different and varied, and we must respond to each on his own level.



The Wise Son

Khacham ma hu omer

חָכָם מָה הוּא אוֹמֵר

The first son is the Khacham, the wise son. What does he ask about the meaning of Pesach? He asks about the meaning of all the laws and ordinances that we have been commanded in the Torah. He is keenly interested in understanding why we observe and how we observe.

He wants to follow the laws and ceremonies, but he also wants to understand their significance. We answer him by teaching him all there is to know, from beginning to end, from the first precept to the last.



The Wicked Son

Rasha ma hu omer

רָשָׁע מַה הוּא אוֹמֵר

The second son is the Rasha, the wicked son. How does the wicked son pose his question? He says: "*What is the meaning of this Pesach service which G-d commanded you?*" You, he says, not me. By so asking the question, he removes himself from the group and seems even to deny G-d.

The wicked son must be answered forthrightly, even sharply. Remind him that the Exodus from Egypt was a personal triumph for every individual. Expressing himself as he does, there is no doubt that the wicked son would not have been liberated from Egypt had he lived in those great days of redemption.



The Simple Son

Tam ma hu omer

תָּם מָה הוּא אוֹמֵר

The third son is the Tam, the simple son. How does he put the question about Passover? He asks, very simply: "*Ma Zot?*" What is this? What is this all about? The events are so overwhelming that they confuse him.

Such a son requires a simple answer, one that will impress him, immediately. Say to him very simply, "*Passover proves the power of G-d, Who brought us out of the land of Egypt, from the house of bondage.*"



The Immature Son

V'she-ayno yo-day-a lish-ol

וְשֵׂאֵינוּ יוֹדֵעַ לִשְׂאוֹל

The fourth son is immature. He hardly knows how to ask a question, and he must be treated tenderly. Assist him by offering to answer the questions which are surely in his mind but which he is unable to articulate.

Speak to him in personal terms and say, *“I am celebrating this holiday of freedom because of what the L-rd did for me when I came forth out of Egypt.”* Remind him that he too counts, that the redemption was meant for him along with everyone else.



Teaching the message of Yeshua to the four types of sons

In teaching the real message of freedom through Yeshua one must study to show thyself approved unto God...rightly dividing the word of truth, but shun profane and vain babblings: for they will increase unto more ungodliness.

(II Timothy 2:15-16)

But foolish and unlearned questions avoid, knowing that they do gender strife. And the servant of the Lord must not quarrel; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.

(II Timothy 2:23-26)



Remembering the Exodus

Leader:

To avoid a terrible famine, G-d led our ancestors to the land of Egypt to find sustenance. Throughout this story His great providence was demonstrated, for the brothers of Joseph, the sons of Jacob, who sold Joseph into slavery.

Although there was much hardship and even imprisonment through false charges, Joseph kept himself pure; and never ceased to trust in G-d.

Eventually, G-d raised Joseph to the highest position in the land under Pharaoh. After Joseph taught his brothers a lesson they were reunited in love. All were invited to Egypt to be able to survive the famine.



Remembering the Exodus

All:

Many years later, a Pharaoh arose in Egypt who did not know Joseph. He oppressed our ancestors, forcing them into slavery. The original seventy had increased greatly, and Pharaoh feared that their numbers would be added to his enemies. He not only tried to keep them in slavery, but slew the male babies to keep their numbers small.

However, Moshe's mother saved him by placing him in a basket among the reeds of the river. He was discovered and raised by Pharaoh's daughter. Because Moshe sided with his people, he had to flee for his life to Midian. Moshe refused the passing pleasures of sin to act for G-d and his people. (Hebrews 11)



Remembering the Exodus

All:

It was here that G-d, from the burning bush, called Moshe to lead the Exodus of His people. He gave Moshe His promise of special intervention to counter the stubborn, rebellious heart of Pharaoh, who would not heed G-d's words.

There were many plagues visited upon the Egyptians to force them to free our people. In this we know of all of G-d's mercy to the oppressed. Finally, after ten great plagues, Pharaoh allowed the people freedom, though he changed his mind many times. It was only through the death of all the firstborn of the sons of Egypt that brought deliverance.

It was this time that the Passover meal was taken, for G-d passed over the houses of the Israelites, not destroying their firstborn. For when G-d saw the blood of the Passover lamb upon the door of the houses, He passed by them.



Remembering the Exodus

All:

Even so, we must at our meal, imagine that night and the danger for our firstborn as if we were there. The angel of death passes over because of the sacrificial lamb, but the sons of Egypt are destroyed.

Even so, G-d passed over us and freed us from His judgment by the Passover lamb, our Messiah's sacrifice.

Though Pharaoh let the people go, he recanted once more. He sent his armies to recapture our ancestors. However, it was then that G-d opened up the Red Sea for Israel to pass through. Pharaoh's men followed, only to be drowned in the return of the parting waters. The Exodus from Egypt was complete -- Israel was free.



Remembering the Exodus

All:

Even so, we are now freed by this Exodus, and the greater exodus from the slavery of sin procured for us by our Messiah. As did our ancient people, we now look back to a greater promised land, the land of resurrection and eternal life, which shall be a reality through the return of our Messiah. We have even now tasted of the richness of this promised land.

When men defy the will of G-d, they bring pain and suffering upon themselves. G-d's law is meant for man's good. Breaking G-d's law leads to suffering and even destruction. The ways of G-d bring blessing and prosperity.

Messiah Yeshua said, *"I have not come to destroy the law, but to fulfill it...Not one jot or tittle (yud or tagin) shall pass from the law until all be fulfilled."*
(Matt 5:17-18)



Remembering the Exodus

All:

Egypt received the judgment of G-d for defying His command. We also know that the plagues sent by G-d were to show the defeat of the false gods of Egypt. Each plague was the defeat of each one of these gods.

And yet, because all people are created in G-d's image, we mourn for the destruction they suffered. Indeed, we mourn for all who, in turning from G-d's ways, reap the sad fruit of destruction and loss.

The Psalmist said, "*My cup overflows.*" A full cup is symbolic of joy; but when others turn from G-d, as did Pharaoh, we cannot be full of joy. Therefore, even our joy is diminished as we recall the plagues G-d used for our freedom.



The second cup of wine
The cup of plagues

(Refill Cups...but Do Not Drink)



The second cup

The cup of plagues

Leader:

Let us fill our cups a second time. A full cup is a symbol of joy and indeed this occasion we are filled with joy at G-d's mighty deliverance. But let us also remember the great cost at which redemption was purchased.

Lives were sacrificed to bring about the release of G-d's people from the slavery from Egypt. But a far greater price purchased our redemption from slavery to sin -- the death of Messiah.



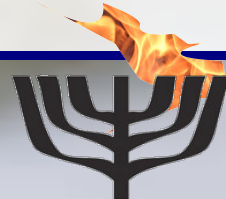
The second cup

The cup of plagues

Leader:

As we recite each plague, let us pour out a drop of wine from our cup, allowing it to fall onto our plate, reducing the fullness of our cup of joy this night. Dip your spoon into the wine and then place a drop onto the saucer.

(We do not drink at this time)



The second cup

The cup of plagues

We pour ten drops for the ten plagues upon Egypt:

Dam (Blood)

דָּם

Tzfar-dayah (Frogs)

צִפְרֵי־דָּעַ

Keeneem (Lice)

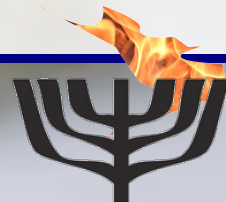
כְּנֵיִם

Arov (Wild Beast)

עֲרוֹב

Dever (Blight)

דֵּבֶר



The second cup *The cup of plagues*

We continue to pour the ten drops for the ten plagues upon Egypt:

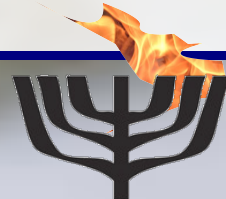
Sh-kheen (Boils) שֶׁחִין

Barad (Hail) בָּרָד

Ar-beh (Locusts) אֲרֵבָה

Choshekh (Darkness) חֹשֶׁךְ

Makat B-khorot (Slaying of the First-Born) מַכַּת בְּכוֹרוֹת



Dayenu

“It would have been enough”

Leader:

Had he done no more than saved us from Egypt, we would have been content

Verse:

*E-lu hotzi hotzi-anu Hotzi-anu mi-mitz-rayim
hotzi-anu Mi-mitz-rayim da-ye-nu*

Chorus:

*Da-da-ye-nu da-da-ye-nu da-da-ye-nu
Da-ye-nu da-ye-nu da-ye-nu (repeat)*



Leader: *Had He done no more than given to us the Torah, we would have been content*

Verse: *E-lu natan, natan-lanu, natan-lanu et ha-Torah,
Natan-lanu et ha-Torah, Dayenu (chorus)*

Leader: *Had He done no more than given to us Yeshua, we would have been content*

Verse: *E-lu natan, natan-lanu, natan-lanu et Yeshua,
Natan-lanu et Yeshua, Dayenu (chorus)*

CHORUS: *Da-da-ye-nu da-da-ye-nu da-da-ye-nu
Da-ye-nu da-ye-nu da-ye-nu*

continue...



Leader:

*How great is G-d's goodness to us! For each of His acts of mercy and Kindness we declare **Dayenu...***

*Had He only taken out from Egypt without carrying out judgments against the Egyptians - **Dayenu...***

*Had He carried out judgments against the Egyptians but had not on their gods - **Dayenu...***

*Had He vanquished their gods without dividing the sea for us - **Dayenu...***

*Had He divided the sea for us without leading us across on dry land - **Dayenu...***

*Had He taken care of us for 40 years in the desert without feeding us manna - **Dayenu...***

continue...



Leader:

*Had He fed us manna without giving us Shabbat - **Dayenu***

*Had He brought us to Mount Sinai without giving us the Torah - **Dayenu***

*Had He fed us the Torah without leading us to the land of Israel - **Dayenu***

All:

And in the fullness of time He brought forth our Messiah, the true bread of heaven, the manna of our lives, the fulfillment of the law, the way, the truth and the life.

*He tenderly cares for us, protects us, and leads us toward His kingdom.
For we are strangers and pilgrims, the priestly people of G-d.*

*How great and numerous are the kindnesses which our L-rd has shown us.
For each act of goodness we are grateful. - **Dayenu...**(2x)*



The Three Symbols of Pesach

Leader:

Rabbi Gamaliel, the teacher of Rav Shaul (Apostle Paul) taught that it is our duty to mention these three things at Passover:

Pesach

Paschal Lamb

פֶּסַח

Matza

Unleavened Bread

מַצָּה

Maror

Bitter Herbs

מָרֹר



The Three Symbols of Passover

(Leader Lifts up the Shankbone)

All:

Why was the Paschal Lamb eaten that is represented by this shankbone? It reminds us of the blood of the lamb on the door, which protected us from the slaying of the firstborn which overtook the Egyptians. Even so, the Messiah is our Paschal Lamb, the sacrifice for our sins, the One through whom we avert the judgment of G-d.

(Leader holds up the Matza)

All:

Unleavened bread recalls that our ancestors left Egypt in haste. The dough had no time to rise. Leaven is a symbol of sin, so Paul says: "*Purge out the old leaven of malice*" and replace it with love and sincerity.



The Three Symbols of Passover

All:

(Leader holds up the Herbs and says)

Bitter Herbs recall the bitterness of slavery in Egypt, as scripture says, "*They made their lives bitter with hard bondage in mortar and brick and labor in the fields.*"

We are also reminded of the bitterness of life when we are out of fellowship with G-d. Fellowship with G-d is in our Messiah.

All:

If we look in our own lives, the lives of our families and of our congregation, we can recount G-d's goodness to us and to all of these groups of which we are a part. As we see our history, we still see His guiding hand. Let us thank Him silently in our hearts as we think on these things.



Hallel

Psalms of Praise

(Psalm 113)

From the rising of the sun
To the going down of the same,
the L-rd's Name is to be praised.

Praise ye the L-rd
Praise ye all the servants of the L-rd,
Praise the name of the L-rd.
Blessed be the name of the L-rd,
From this time forth,
And forever more.



Drinking of the second cup

All:

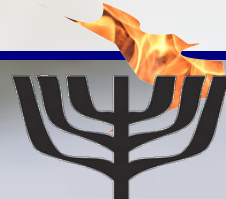
The stone the builders rejected has become the chief cornerstone. This is the L-rd's doing. It is marvelous in our eyes.

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגָּפֶן

*Barooch Atah Adonai Elohaynoo Melekh ha'olam, boray p-ree
ha-gafen.*

Blessed are You, O L-rd our G-d, King of the Universe, Who creates the fruit of the vine.

(All drink the second cup of wine)



Rakhtza

Washing

Leader:

In preparation for the meal, we shall again wash our hands and recite the blessing.

(We symbolize washing by again dipping our fingers and drying.

We then recite the blessing.)

All:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל נְטִילַת יָדַיִם

Barooch Atah Adonai Elohaynoo Melekh ha'olam, asher keed-shanoo b-meetz-votayv, v-tzee-va-noo al n-teelat ya-da-yeem.

Blessed art thou, O L-rd our G-d, King of the Universe, who has sanctified us by Thy commandments, and has given us the washing of hands.



Motzi Matza

מוציא מצה

Leader:

The upper and the lower - the two unbroken matzot remind us of the manna that sustained the Israelites in the wilderness with physical health. Yet man does not live by bread alone, but by every word that proceeds from G-d.

So together with bread that meets our physical health we must also take the Living Bread, the Word that became flesh so that we might have physical and spiritual health. Yeshua is that Bread of Life.

(Each person takes one of the two pieces of Matza, the unbroken matza and the broken matza. They set aside the broken piece which represents the bread of affliction)



Motzi Matza

Leader:

We also recall G-d's covenant of salt with His people. It is a covenant of salt forever before the L-rd with you and your descendants with you.
(Leviticus 2:13, Numbers 18:19)

The words "with you" are there to encourage parents and children to be united in the service of G-d, incorruptibly throughout all generations, as a "*chosen generation, a royal priesthood, a holy nation, His own special people, His "am Segulah."*

(1 Peter 2:9)



Motzi Matza

Leader:

Yeshua said, "*You are the salt of the earth*" (Matthew 5:13) and, "*have salt in yourselves, and have peace*" (Mark 9:50). For Yeshua is our peace.

(We now lift the Matzot and say)

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

All:

Barooch Atah Adonai Elohaynoo Melekh ha'olam ha-motzee lekhem meen ha-eretz.

Blessed are You, L-rd our G-d, King of the universe, who brings forth the bread from the earth.



Motzi Matza

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצּוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מַצָּה

*Barooch Atah Adonai Elohaynoo Melekh ha'olam asher
keed-shanoo b-meetz-vo-tayv, v-tzee-va-noo al ah-khee-lat ma-tzah.*

Blessed are You, O L-rd our G-d, King of the Universe, who has sanctified us by Your commandments, and has commanded us to partake of matza.

All:

Make us Your bread, You who has created us from the dust of the earth; grant us grace that we, to Your glory, may be able to feed other with the riches of Your Word, as well as with the necessities for their daily living.

(We combine and eat the two pieces of matza sprinkled with a pinch of salt)



Maror

Bitter herb

מָרוֹר

Leader:

We now eat the Bitter Herbs, combined with *Charoset*. We recall the bitterness of slavery but in the *Charoset* the sweetness of G-d's redemption. We recite the blessing:

(We put a piece of maror 'bitter herb' into a teaspoon of charoset)



Maror

Bitter herb

All:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם אֲשֶׁר
קִדְּשָׁנוּ בְּמִצְוֹתָיו וְצִוָּנוּ עַל אֲכִילַת מָרוֹר

*Barooch Atah Adonai Elohaynoo Melekh ha'olam asher
keed-shanoo b-meetz-vo-tayv, v-tzi-va-noo al a-khee-lat
maror.*

Blessed are You, O L-rd our G-d, King of the Universe, who has sanctified us by Your commandments, and has commanded us to eat bitter herbs.

(Eat the bitter herbs and charoset)



Korekh *Sandwich*

כֹּרֵךְ

We each make a sandwich of matza, the bitter herb and charoset and say the following:

All:

In the days of old, Hillel observed the command to eat the meal with matza and bitter herbs. He combined them as we do now. The charoset reminds us -- of bricks. Even more, we recall the bitterness Yeshua tasted for us -- for our redemption by agony, scourging and death.

(All now eat the combined Matza, Charoset and Maror)



Shulkhan Orekh

שֻׁלְחַן עֹרֶךְ

Dinner is Served



Sharing a few words on Passover

A Message From the Rabbi



Tzafun

Hidden

צפון

The L-rd's Supper

Leader:

We now turn our attention to the Afikoman. Afikoman is a Greek word meaning "He has come." The Afikoman is searched for and found (ransomed). The cloth in which it is wrapped and hidden (buried) is placed on the table.

At Yeshua's Last Supper, He instituted this Passover Communion, for as often as we come together for this purpose, as a perpetual memorial of Him fulfilling the meaning of Passover (I Corinthians 11:23-26). He is the Bread of Life. As He taught -- He is our true and full dessert.



Afikoman

(Leader takes the Afikoman from it's wrapping and says:)

"For this commandment which I command you today, it is not to mysterious for you, nor is it far off. It is not in heaven...Nor is it in the sea...But the Word is very near you, in your mouth and in your heart, that you may do it." (Deut 30:11-14)

Hear the words of the institution of the Holy Supper of Yeshua our Messiah as they are delivered by the Apostle Paul:

*"I have received of the L-rd that which also I delivered unto you, that the L-rd Yeshua the same night in which He was betrayed took bread and when He had given thanks, He (Yeshua) broke it, and said, **Take, eat: this is My body, which is broken for you: This do in remembrance of Me.**" (I Corinthians 11:23-24)*



Afikoman

***If any one is present who is not a follower of Yeshua, we give the opportunity to accept Him as his or her Saviour at this time. If you choose not to accept Him at this time, you should not partake of this portion of the Passover Seder. It is Communion in remembrance of Him.*

Let us pray: *“O L-rd, we do thank you for this solemn meal, this wonderful gift of the broken body of our L-rd. Let there be none here who partake of it unworthily without the confession of sin. O L-rd, forgive us our sins and fill us with your holy Food. Amein.*

Father, we thank you for sending us Yeshua Ha-Mashiach who broke bread and gave it to His disciples. Amein”

(Distribute pieces of Matza to all)



Afikoman

Leader:

“Ministering in His Name, I give you this bread.”

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
הַמוֹצִיא לֶחֶם מִן הָאָרֶץ

*Barooch Atah Adonai Elohaynoo Melekh ha-olam ha-motzee lekhem meen
ha-eretz.*

Blessed are You, L-rd our G-d, King of the universe, who brings forth the bread
from the land.

(Do not eat)



Afikoman

Leader:

Surely He has born our griefs and carried our sorrows.

Take, eat, this represents the body of the Messiah which is broken for you.

(All believers may eat the matza)

Leader:

The G-d of all the families of Israel has declared: *"I have loved you with an everlasting love..."* (Jeremiah 31:3b).

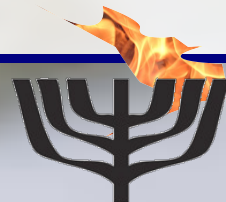
G-d's love has been poured into our hearts. Therefore let us love the L-rd our G-d with all our heart, soul and might, and love one another as Yeshua has commanded.



The Third Cup of Wine

The cup of redemption

(Refill Cups... But Do Not Drink)



The third cup

The cup of redemption

"I will redeem you with an outstretched arm."

Leader:

Yeshua said,

"I tell you, I will not drink this 'fruit of the vine' again until the day I drink new wine with you in my Father's Kingdom." (Matthew 26:29)

"For this is My blood of the New Covenant, which is shed for many for the remission of sins." (Matthew 26:28)

"This cup is the New Covenant effected by my blood; do this, as often as you drink it, as a memorial to me." (1 Corinthians 11:25)



The third cup

The cup of redemption

All:

בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרִי הַגָּפֶן

Barooch Atah Adonai Elohaynoo Melekh ha'olam, boray p'ree ha-gafen.

Blessed are You, O L-rd our G-d, King of the Universe, Who creates the fruit of the vine.

(Do Not Drink)



The third cup
The cup of redemption

Leader:

I will lift up the cup of salvation (Yeshua) and call on the L-rd. Remember that Yeshua's blood was shed for us to preserve us for everlasting life. Let us be thankful.

(All those that Believe in Yeshua, drink the third cup of wine)

He was wounded for our transgressions, He was bruised for our iniquities... with His stripes we are healed.

(Songs of Reflection)



SING IF YOU KNOW THESE SONGS

What a Beautiful Name

Death could not hold You, the veil tore before You,
You silenced the boast of sin and grave.
The heavens are roaring, the praise of Your glory,
For You are raised to life again.

What a Beautiful Name

What a beautiful Name it is,
what a beautiful Name it is.

The Name Yeshua, Lamb of G-d.

What a beautiful Name it is, nothing compares to it

What a beautiful Name it is, the Name of Jesus.

Lord God of Abraham

You are the Holy One, highly exalted One.

We've come to worship at Your holy hill.

You are the Holy One, highly exalted One.

And we surrender to Your sov'reign will.

Lord God of Abraham

Lord God of Abraham, Isaac and Israel.
Let it be known today, that You are God.
You offer up Your Life, as a living sacrifice.
You purified us with Your holy fire. Holy fire...

Chorus:

You are the Holy One, highly exalted One.
We've come to worship at Your holy hill.
You are the Holy One, highly exalted One.
And we surrender to Your sov'reign will.

What a Beautiful Name

Death could not hold You, the veil tore before You,

You silenced the boast of sin and grave.

The heavens are roaring, the praise of Your glory,

For You are raised to life again.

You have no rival, You have no equal,

now and forever G-d You reign.

Yours is the kingdom, Yours is the glory,

Yours is the Name above all names..

What a Beautiful Name

What a beautiful Name it is,
what a beautiful Name it is.

The Name Yeshua, Lamb of G-d.

What a beautiful Name it is, nothing compares to it

What a beautiful Name it is, the Name Yeshua.

Leader:

The Spirit of Elijah

Malachi 4:1-6

“1For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch. 2But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.

3And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. 4Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.

5Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD: 6And 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.”



Leader:

The Spirit of Elijah

Malachi 4:1-6

Malachi sent by G-d has prophesied to us exclaiming in verse 4 of chapter 4 that G-d requires us to “*remember the Law of Moshe*”, which was given to him in Horeb. He then follows with G-d’s promise to send Elijah the prophet before the coming of the great and dreadful day of the L-rd.

This literally refers to the Day of Judgment that the earth is facing. The Spirit of Elijah is currently returning to present the Law and repentance to the scattered nations, Israel, and the church prior to the L-rd’s judgment, providing the opportunity for the wicked to attain righteousness through salvation.

Let us praise G-d with a Psalm of thanksgiving for His many blessings. May we dwell in His house forever.



The Spirit of Elijah

(Lift's Elijah's Cup)

Leader: The place you see with the empty chair and this special cup has been considered the place of Elijah. It was prophesied that Elijah would return to prepare the way of the Messiah. It is therefore customary to open the door to invite in the spirit of Elijah – preparation for the coming of the Messiah which is the great hope. (Malachi 4:5-6)

Just as the “Suffering Servant” came to restore the spirit before returning as the “Conquering King” in the flesh, so did John the Baptist come in the spirit and power of Elijah (Luke 1:17). Matthew 17:1-13 documents Yeshua's transfiguration as witnessed by Peter, James and John.

Verses 9-13 say: “*And as they came down from the mountain, Yeshua charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the scribes that Elijah must first come?*”



The Cup of Elijah

Leader: (Lift's Elijah's Cup)

And Yeshua answered and said unto them, Elijah truly shall first come, and restore all things. But I say unto you, That Elijah is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist.

Although John the Baptist came in the spirit of Elijah, some still see evidence that through prophecy Elijah will literally come again before Messiah's second coming (Revelation Ch.11; Matthew Ch. 11, 17:10-13). Thus we also open the door to invite Elijah and to say "even so, come L-rd Yeshua," Mashiach Ben David!

(All rise and the door is opened)



The Cup of Elijah

All:

O L-rd our G-d, we invite the spirit of Elijah tonight to prepare the way, in anticipation of the return of Yeshua our Messiah. We pray for justice and goodness to come upon the earth.

We pray that all men may come to love You and to know the blessing of the freedom You have offered and the greater freedom and salvation that shall be manifested at Your return. We ask these things in the name of our Messiah. Amein.



Eliyahu Hanavi

All Sing:

*Ei-li-ya-hu ha-na-vi, Ei-li-ya-hu ha-tish-bi,
Ei-li-ya-hu Ei-li-ya-hu Ei-li-ya-hu ha-gi-la-di
Bim-he-ra v'ya-mei-nu, ya-vo ei-lei-nu,
im ma-shi-ach ben da-vid, im ma-shi-ach ben da-vid.*

Elijah the prophet, Elijah the Tishbite, Elijah from Giladi, Quickly in our day come to us, with the Messiah, the Son of David.

(Please be seated)



From Psalm 116

Leader:

What shall I render to the L-rd for all His benefits towards me?

All:

I shall lift up the cup of salvation, and call upon the name of the L-rd.

Leader:

I shall pay my vows to the L-rd, O may it be in the presence of His people.

All:

Precious in the sight of the L-rd is the death of His godly ones.



From Psalm 116

Leader:

O L-rd, surely I am Your servant, I am Your servant, the son of Your handmaid, You have loosed my bonds.

All:

To thee I shall offer a sacrifice of thanksgiving, and call upon the name of the L-rd.

Leader:

I shall pay my vows to the L-rd, O may it be in the presence of His people.

All:

In the courts of the L-rd's house, in the midst of you, O Jerusalem. Praise the L-rd:



The fourth cup of wine
The cup of acceptance

(Refill Cups... Do Not Drink)



בָּרוּךְ אַתָּה יְיָ אֱלֹהֵינוּ מֶלֶךְ הָעוֹלָם
בוֹרֵא פְּרֵי הַגָּפֶן

Barooch Atah Adonai Elohaynoo Melekh ha-olam, boray p-ree ha-gafen.

Blessed are You, O L-rd our G-d, King of the Universe, Who creates the fruit of the vine.

Blessed art Thou, O L-rd our G-d, King of the universe, for the wine, fruit of the vine, and for all the abundance of the field. We thank You for Your goodness and steadfast love. We praise You for the earth and for the fruit of the vine in the name of our Messiah Yeshua.

(Drink The Forth Cup of Wine)



Nirtzah

Leader:

Our Seder is now complete. We have made the ancient story of deliverance our own. May we be together to again celebrate the feast.

לְשָׁנָה הַבָּאָה בִּירוּשָׁלַיִם

(Next Year in Jerusalem!)

All:

L'shanah haba'a BeY'rushalayim!!

May Zion be blessed with peace, may His ancient people come to know Him as L-rd and Messiah, and may all mankind some day live in harmony and contentment under His rule.

And Finally, May we all be back together once again next year for our Rosh Pinah Corporate Passover, in one place and in one accord, and let's End by All Saying : In Yeshua's Name...Amein



Hag Semeach!

Rosh Pinah Family

